K. Bible

THE
New Teſtament
OF
Our Lord and Saviour
JESUS CHRIST;

Carefully and Diligently compared with the Original *Greek*, and the ſeveral TRANSLATIONS of it:

AND ILLUSTRATED WITH

Critical and Explanatory NOTES,

Extracted from the Writings and Sermons of the

Celebrated GROTIUS, HAMMOND, STANHOPE, WHITBY, BURKITT, and many other curious and Modern *Annotators* and *Preachers*.

By the Rev^d. Mr. *JOHN LINDSAY.*

LONDON:
Printed by R. PENNY, in *Wine-Office-Court, Fleet-Street.* M.DCC.XXXVI

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BRITISH MUSEUM

THE INTRODUCTION.

INnumerable have been the Labours of the Learned in all Ages, for the Promotion of Piety, ever ſince Chriſtianity was firſt planted in the World. The Religion of our Saviour has been commented on by a thouſand Authors, his Precepts canvaſs'd, and his Doctrines diſcuſt, with all the Force of Reaſon human Nature was capable of; yet, in ſpite of all theſe honeſt and laudable Endeavours, Infidelity has prevail'd, and a Spirit of Oppoſition, againſt the moſt eſtabliſh'd and fundamental Laws of our holy Faith, has endeavour'd to bear down, with an impetuous Tide, all the Notions of a Revelation: inſtructing *ſome* to look upon the *New Teſtament* as meer Artifice, contrived by the Schemes of Civil Government, and preſerv'd by the prevailing Power of the Prieſthood; *others*, to diſpute the Authenticity of ſome particular Books contain'd in it, thereby to eradicate the whole; *others*, to calumniate every Part of it, as an immethodical and inſipid Compoſition, unbecoming the Spirit of God to dictate, or Men of Letters to peruſe.

But although this Complaint be too juſt, it does not follow, that Others, being ambitious of treading in the Steps of ſuch brave Examples, ought to deſiſt. When the Degeneracy and Corruption of our own Times are conſider'd; the Reflection brings nothing but a Train of melancholy Ideas along with it; every religious Treatiſe, as ſoon as publiſh'd, is openly attack'd, to the Diminution and Diſgrace of Chriſtianity, and the Increaſe of its inſolent and impious Opponents: For when any Argument, on any fundamental Article of our Faith, is ſtarted, which is irrefragable in itſelf, yet he, who preſumes, by meer Sophiſtry, and Cavils to depreciate it, ſhall bear away the Prize, and be encourag'd. How then ſhould Religion ſucceed, or Virtue gain ground amongſt us?

To comment on any particular Treatiſe, is a very laborious, and ought to be a judicious Undertaking; and the Commendation ariſes from the Quality of the Subject commented on: Every one, therefore, will allow, that ſuch Diſſertations as are wrote to explain and vindicate the Life, Doctrines, and Precepts, of the great Founder of our Religion, and of his Apoſtles, by far tranſcend the reſt, and are of the greateſt Importance, as they help to illuſtrate thoſe Myſteries which confound our Opinions, rectify our Judgments, and confirm us in a free Belief of them.

With how great Eſteem do we receive the Memory of the antient Poets, Philoſophers, and Lawgivers? They ſtrike upon our Imagination with ſurprizing Warmth: To mention an *Homer*, an *Heſiod*, a *Plato*, or an *Ariſtotle*; a *Solon*, or a *Lycurgus*; an *Anaxagoras*, or an *Anaximander*, is the readieſt Way to raiſe our Admiration. The ſacred Penmen, are with Partiality and Prejudice, rejected, when theſe are applauded, although infinitely more ſublime Sentiments, and more elevated Expreſſions are interſpers'd in Abundance throughout their Works, for which I refer the Reader to the pathetick Paſſages of *Job*, and the Fire of St. *Paul*. But how low and groveling were the moſt extended Notions of theſe celebrated Antients concerning the Attributes of God, compar'd to thoſe far more exalted Ideas of him which we meet with in the Books of the Prophets and Apoſtles? There Omnipreſent, Omnipotent, Immutable, Eternal, Uncreated, All-merciful, All-juſt, and many Epithets of the ſame Tranſcendant Nature ſet off the Dignity of the Godhead, ſome of which, none of the great Men above, nor any of the Sages who ſucceeded them, could ever arrive at, with all their boaſted Wiſdom and Penetration. Yet theſe are they whoſe Opinions and Precepts are held in ſo much Veneration to this Day.

But what can any other Religion in the World produce, which will be able to ſtand in Competition with thoſe excellent Duties and Precepts, mentioned in the Chriſtian Syſtem; which teaches us to revere the Majeſty of God above all Things; to curb our impetuous Paſſions, to preſerve an Equanimity in all the Viciſſitudes of this Life; to abſtain from all inordinate Deſires; to cultivate mutual Love and Charity, and to be merciful, not only to our Fellow-Creatures, but even to the Brute Creation, with other Commands of the ſame Divine Stamp; which inſtructs us to be valiant, yet forgiving; patient, yet not too ſubmiſſive; benevolent, ſociable and free. Theſe are the Topics by which the Author of our Redemption illuſtrates his Religion, and are ſome of the Fundamentals on which it is built, which, beſides, has ſo many Charms in it, That a Mind, deſirous of extending its Ideas to divine Things, cannot find a Study more amiable and ſatisfactory. For the Impulſes we receive from a pious Reflection are ſtrong, perſuaſive, and tranſporting, and the more fervent our Contemplation, about the Greatneſs and Incomprehenſibility of the ſupreme Being, is, the nobler and more ſublime are our Sentiments: While we are thus rapturouſly employ'd, the Soul diſregards, as it were, the Body which ſhe animates, leaves the World behind it, and ſoars up to Regions of viſionary Bliſs, which, one Day, will prove real, and well reward her divine Reſearches.

There is no Occaſion to inſiſt on the Advantages that ariſe from the Peruſal of Books of Divinity, much leſs to make Panegyrics on the Fountain of our moſt holy Religion; all Encomiums being infinitely ſhort of it. Every one who has the leaſt Veneration for Chriſtianity, knows this. Nor need we ſtrive to ſet off in gay and lively Colours the Characters of the ſeveral eminent Men, whoſe curious Annotations make up the greateſt Part of the following Sheets: A *Grotius*, a *Hammond*, a *Locke*, and a *Whitby*, are too well known to the learned World to want our inferior Commendations.

Some may object againſt this preſent Undertaking, and charge us with giving them but a Compendium of what others have more copiouſly handled and explain'd; and that all Abridgments are virtually bad, and ought to be rejected. But ſuch an Accuſation, we doubt not, will appear falſe and ill-grounded, in the Opinion of every impartial and judicious Reader. For by a careful Peruſal of the long and laborious Works of thoſe juſtly admir'd Commentators above-mentioned, and by a faithful Contraction, of their full Senſe and Meaning, within a narrow Compaſs, we reduce many Volumes into one, and oblige the Public with their invaluable Obſervations, for a Trifle in Compariſon, which, of themſelves, are too coſtly for the Purchaſe of common Readers.

CRITICAL and EXPLANATORY
ANNOTATIONS
UPON THE
HOLY GOSPEL
ACCORDING TO
St. *MATTHEW*.

THERE are various Opinions about the Language in which St. *Matthew* wrote this Goſpel, ſome ſay in *Hebrew*, others in *Greek*; but the moſt receiv'd Account is, that it was compoſed in the firſt: and eight Years after the Aſſumption of our Saviour. St. *Matthew* and St. *John* were always converſant with *Chriſt*, and Eye-Witneſſes of the Facts they have ſet down; but St. *Mark* and St. *Luke* were not ſo, receiving their hiſtorical Accounts from the Relation of others, though the ſame Credit is to be given them, and they are to be look'd on, equally as Authentic and Canonical as the two former Evangeliſts.

CHAP. I.

1. THE Book of the Generation of Jeſus Chriſt, the Son of *David*, the Son of *Abraham*.

Some learned Commentators ſay, That this is not the Title of the whole Book, but only of the firſt Part of it: That it doth not only contain the Birth of Chriſt, but alſo his Genealogy, which, together, are but inconſiderable, in reſpect of the Whole: That the real Book comprehends the Story of the Birth, Life, Death, and Reſurrection of Chriſt, and of all the Events that belong to that Matter, as recorded by the Evangeliſt; as the *Acts of the Apoſtles* are all that befel the Apoſtles afterwards: That the Word *Geneſis* or *Generation*, is of that Latitude as to compriſe the Hiſtory of our Lord's Death, *&c.* but that it ought, in this Place, to be reſtrain'd to the Birth of Chriſt, as appears from a parallel Phraſe, *This is the Book*, or, the Rehearſal, *of the Generation of Man from* Adam *to* Noah, *Gen.* v. 1. from the Deſign of the Evangeliſt, here, of ſetting down the Deſcent of Chriſt from *Abraham*, and his Alliance to King *David*, by his Father *Joſeph*: That St. *Matthew*, deſigning to write a Narrative of our Saviour's Life, begins with his Pedigree and Genealogy, and ſhews from whom he deduc'd his Deſcent, namely, from *David* and *Abraham*, by which we are to obſerve, that *David* is mentioned before *Abraham*, as being an illuſtrious Type of the Meſſiah, and becauſe the *Jews* expected that the Son of *David* ſhould be their King. [*The Son of* David *the Son of* Abraham] St. *Matthew*, in this Place, makes particular mention of *Abraham* and *David* for the Promiſes given them; to the former, concerning his numerous Poſterity, for *in his Seed ſhould all the Families of the Earth be bleſt*; which is more general to the latter, in relation to the long Continuance and Eſtabliſhment of his Kingdom, for, *in his Seed would he eſtabliſh the Throne of his Kingdom for ever*; both which have been remarkably fulfill'd in Chriſt: This Promiſe is more plain and explicite: A very curious Commentator ſays, That Chriſt was the Son both of *Abraham* and of *David*, as Alibamah was *the Daughter of* Anab, *and the Daughter of* Zibeon, *Gen.* xxxvi. 2. which Senſe is moſt ſuitable to the Deſign of the Evangeliſt, which is to prove, that Chriſt was the Son of both, and that in him were fulfill'd the Promiſes made to both. Another eminent Author ſays, that they who have had a more elevated Idea of the Bleſſed Jeſus than the reſt, call him *Ben*, or *the Son of* David.

2. *Abraham* begat *Iſaac*, and *Iſaac* begat *Jacob*, and *Jacob* begat *Judas*, and his Brethren.

The Evangeliſt, by the Way here, recommends Chriſt as related to all the *Iſraelites*; and ſome Annotators, on this Paſſage aſſert, That Interpreters might ſave themſelves the Trouble of giving a Reaſon of many Things contain'd in this Catalogue, by ſaying, St. *Matthew* here recites it, as he found it in the authentic Copies of the *Jews*, who doubtleſs had preſerved ſome known, and approv'd Genealogy, of their Deſcent from *Abraham*, the Father of their Nation, in whom they ſo much gloried, and from whoſe Loins they expected the promis'd Meſſiah.

3. And *Judas* begat *Phares*, and *Zara* of *Thamar*, and *Phares* begat *Eſrom*, and *Eſrom* begat *Aram*.

Zara is added here to recal to mind the illuſtrious Event that fell out at the Birth of theſe Perſons, and to be a Step towards fixing a Belief of that which was to be born of the Virgin: *Zara* is mentioned with *Phares*, as being born at the ſame Time, and ſtriving with him for Primo-geniture.

4, 5. And *Aram* begat *Aminadab*, and *Aminadab* begat *Naaſſon*, and *Naaſſon* began *Salmon*. And *Salmon* begat *Booz* of *Rachab*, and *Booz* begat *Obed* of *Ruth*, and *Obed* begat *Jeſſe*.

'Tis agreed by all, that this is taken from a Tradition of the *Jews*, which ſays, That *Rachab* was married to ſome Prince of *Iſrael*; but the *Jews*, in Contradiction to St. *Matthew*, aſſert, that ſhe was married to *Joſhua*, which makes directly againſt their own Tradition, that *Rachab* was the Mother of eight Prieſts and Prophets; whereas *Joſhua* was neither of the Tribe of *Judah*, nor of *Levi*, but of the Tribe of *Ephraim*, *Num.* xiii. 8.—That *Rachab* was the Wife of *Salmon* and Mother of *Booz*, is not ſet down in the *Old Teſtament*, nor mentioned in the Genealogy in St. *Luke*, but recited by this Evangeliſt, either out of the Cabala or Tradition, or elſe from ſome other written Authors of ſufficient Credit among the *Jews*, as the Names of *Jannes* and *Jambres*, 2 *Tim.* iii. 8.

6. And *Jeſſe* begat *David* the King, and *David* the King begat *Solomon* of her *that had been the Wife* of *Uras*.

The Women, in this Liſt of Names, are but few, and mentioned curſorily, being famous for their foreign Extraction, and criminal Conduct, and whoſe Hiſtory is an Introduction to the Call of Idolatreſſes and Sinners by the Goſpel of Chriſt: All of them have a Brand of Infamy upon them; *Thamar* committed Inceſt; *Rachab* was an Harlot, *Ruth* an Heathen, and *Bathſheba* an Adultreſs. This is to make us underſtand that Chriſt came to ſave the moſt notorious Sinners, and is recorded for the Support of ſuch as are illegitimate and baſe born.

7, 8. And *Solomon* begat *Roboam*, and *Roboam* begat *Abia*, and *Abia* begat *Aſa*. And *Aſa* begat *Joſaphat*, and *Joſaphat* begat *Joram*, and *Joram* begat *Ozias*.

From the Books of Kings and Chronicles we find, That *Ozias* was the Son of *Amaziah*, but according to the Language of the *Hebrews* and their Maxims, relating to this Matter, *The Children of Children are reputed the Children not only of their immediate Parents, but alſo of their Anceſtors, and theſe Anceſtors are ſaid to beget thoſe who are removed ſome Generations from them.* So *Iſaiah* ſaith to *Hezekiah*, *Of thy Sons which ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away, and they ſhall be Eunuchs to the Palace of the King of* Babylon. Which Prediction was fulfilled only in the Days of *Jechonias*, long after the Time of *Hezekiah*. The learned Gentleman upon this Place goes on, and ſays, that the great Queſtion is, why *Azariah*, *Joaſh*, and *Amaziah*, are left out of the Catalogue of the Kings of *Judah*? He anſwers, not for being Sinners, ſince *Manaſſes* and *Amon* are retained in it. But ſeveral Omiſſions of this Nature are to be found in the Books of the *Old Teſtament*. *Cain* and his whole Poſterity are left out in *Chronicles*; and *Simeon* is omitted in the Bleſſing of *Moſes*. So that there is no more Reaſon to ſuſpect the Evangeliſt here, than the *Jews* have to queſtion their own Scriptures on this Account.

9, 10, 11. And *Ozias* begat *Joatham*, and *Joatham* begat *Achaz*, and *Achas* begat *Ezekias*. And *Ezekias* begat *Manaſſes*, and *Manaſſes* begat *Amon*, and *Amon* begat *Joſias*. And *Joſias* begat *Jechonias* and his Brethren, about the Time that they were carried away to *Babylon*.

There is an Objection brought againſt this, that *Joſias* did not beget *Jechonias*, who was the Son of *Jehoiakim*. The Author above anſwers, that the *Jechonias* in this 11th Verſe, is not the ſame Perſon with the *Jechonias* mentioned in the 12th, but is, indeed, *Jehoiakim*, the Son of *Joſias*, and his Firſt-born. For though the People of the Land made *Jehoahaz*, the ſecond Son of *Joſias*, King after his Father, yet That the Kingdom, by Birthright, belong'd to *Jehoiakim*, is evident, becauſe *Jehoahaz* was only twenty three Years old when he began to reign, and reigned but three Months; whereas *Jehoiakim*, who immediately ſucceeded after his Depoſition, was twenty five Years old when he began to reign. 2 *Kings* xxiii. 31. 36.

12, 13. And after they were brought to *Babylon*, *Jechonias* begat *Salathiel*, and *Salathiel* begat *Zoro*- And *Zorobabel* begat *Abihud*, and *Abihud* begat *Eliakim*, and *Eliakim* begat *Azor*.

In a very antient *Hebrew* Copy of this Goſpel, this Verſe is ſomewhat varied, thus: *And Eliakim begat Abner, and Abner begat Azor.*, by which Interpoſition of *Abner*, the fourteen Generations are compleated, in which, otherwiſe, there will ſeem to be a Defect. *Salathiel*, probably, being the firſt of this third *Fourteen*, and not *Jechonias* (as *Solomon* was the firſt of the *Second*, and not *David*) from whom to Chriſt there will be then but thirteen; if *Abner* be not thus added to ſupply. The above are the Words of an emiment Commentator, who, expreſſing the Difficulties that occur in this Genealogye, abſtains from treating more largely upon it. An Author of late Date ſays, that both St. *Matthew* and St. *Luke*, making mention of our Lord's Pedigree, (the former by his reputed Father's Side, the latter by his Mother's) their Deſign was to preſent us with a general Draught of his Deſcent, and not to be ſtrict and accurate in enumerating every individual Perſon, which ſhould teach us not to be over curious in ſcanning the Parts of this Genealogy, much leſs, captiouſly to object againſt it.

14. 15. 16. And *Azor* begat *Sadoc*, and *Sadoc* begat *Achim*, and *Achim* begat *Eliud*. And *Eliud* begat *Eleazar*, and *Eleazar* begat *Matthan*, and *Matthan* begat *Jacob*. And *Jacob* begat *Joſeph* the Husband of *Mary*, of whom was born *Jeſus*, who is called Chriſt.

Grotius's Remarks on this Paſſage are very curious. The Opinions of thoſe who alledge, *ſays he*, that *Matthew* hath recounted the Race of *Joſeph*, and *Luke* that of *Mary*, ſeem to me altogether improbable; for ſince *Luke* in the ſame Context ſays, *as was ſuppoſed the Son of* Joſeph, *who was the Son of* Heli; and ſo of the reſt in the Sequel, joining, in a continued Series or Line, the Sons with the Fathers, that he would then, by leaving *Joſeph* out of the Number, either have Chriſt to be called the Nephew of *Heli*, or *Joſeph* not to be the Son, but the Son-in-Law of the ſame *Heli*, is againſt common Senſe and Propriety of Speech. Upon the whole, it muſt be confeſs'd, therefore, That the former has given an Account of *Joſeph*'s Lineage in a direct Line downwards, and the latter inverted the Deſcent, and traced it upwards; neither is *Joſeph*'s Original to be thought any Way uncorreſponding with Chriſt, ſince he was born of her whom *Joſeph* held in Marriage, for, if the Law hath determin'd that the Iſſue of a Widow, begotten by a Relation of her deceaſed Husband, hath a Right to ſucceed to the whole Inheritance of ſuch Deceaſed, in as extenſive a Manner, as if he had been the legal Son deſcended of his Marriage; what hinders, but that which was born of *Joſeph*'s legitimate Wife, without the Interpoſition of any human Aid, as if a divine Power had been virtually inherent in it alone, may not be eſteem'd belonging properly to *Joſeph*? And from hence it comes that not only the Writers of the Goſpel ſtile *Joſeph* the Father of Chriſt, and that he was ſo, his Marriage is a full Proof, but even Chriſt himſelf performed all thoſe Commands and Duties to him, which, from a Son, appointed to execute the ſacred Will of his celeſtial Father, could poſſibly be thought or expected; beſide, if in all other Parts of the World, where Sons are adopted, they deduce their Honour, from the Rank and Figure that Nation makes, whence they had their Deſcent, how much more reaſonable is it to conclude, that all the national Rights of *Joſeph*, and the divine Promiſes, made to his Progenitors, belonged to the Lord *Jeſus*? The current Opinion among ſome, that *Mary*'s Deſcent may be traced out of *Joſeph*'s Pedigree, is, I ſuppoſe, not ſo effectually eſtabliſhed on thoſe Foundations as are commonly receiv'd; for what they tell us of Perſons of one Tribe, intermarrying with the Perſons belonging to the ſame Tribe, neither holds always true, nor, granting it ſhould, is there any thing to be inferred from thence, ſufficient to make it appear, that *Mary* was deſcended form the Houſe of *David*; upon which, it muſt be prov'd that *Mary* neither had Power to marry out of her Tribe, nor even out of her own Family, which is certainly true, ſince ſhe had no Brothers of the ſame Blood; for the Women of *Iſrael*, who had no Brothers, were enjoin'd, by the Law of *Moſes*, to marry the next of Kin, their Explanation of which is extant in the laſt Chapter of *Numbers*, where an Example of this very Affair, which came before *Moſes*, may be ſeen. For the Word, which ſometimes occurs there, doth not ſignify a *Tribe*, if it be only underſtood for a twelfth Part of the People of *Iſrael*, bnt has a more copious Meaning, and implies a *Race*, eſpecially in this Place. And that it ought to be uderſtood ſo, a Reaſon which is added to the Law requires it: the Scope of which is this, that the Inheritance of a Father ſhall not devolve upon Strangers, which, from the Similitude of another Law about Ranſoms, ſeems to be made, not only for the ſake of preſerving the Tribes, but the ſeveral Families; and from this Proviſion it is, that he who wrote the Hiſtory of *Tobit*, a ſtrict Obſerver of the *Jewiſh* Cuſtoms, introduces, Chap. iii 18. *Sarah*, a Virgin complaining that her Father had no Sons to inherit his Subſtance, nor She a Brother, to whoſe Son, as the Law enacted, ſhe might give herſelf in Marriage; and conſonantly to this, the Writer of *Judith*'s Hiſtory ſays, that her Husband was not only *of the ſame Tribe*, but alſo *of the ſame Family*. Beſides *Chryſoſtom* and *Epiphanius*, who reſided in thoſe Places, where great Numbers of *Jews* were, and conſequently could not be ignorant of their Cuſtoms and Laws, agree, with me, in the Interpretation I have here put upon this Law of *Moſes*, which may be further confirmed, eſpecially what I have added upon this Article, from the *Attic* Conſtitution, the more antient Laws of which Government are eaſily to be prov'd to have been borrow'd, though not written, from the Laws of *Moſes*. Another Author ſays on this Place, that it was neceſſary the Genealogy of *Jeſus* ſhould be deduc'd from *Joſeph*, becauſe it was generally receiv'd by the *Jews*, that *Jeſus* was the Son of the Carpenter, that is, the Son of *Joſeph*: So that if *Joſeph* had not been acknowledg'd to have been of the Tribe of *Judah*, and of the Family of *David*, they would not have fail'd to have objected this, as a juſt Prejudice againſt all Chriſt's Pretences to have been the *Meſſiah*. Some object, ſays he, that *Joſeph* being not the natural, but the reputed Father of the holy *Jeſus*: This cannot be ſufficient to prove that *Jeſus* came from the Loins of *David* wherefore the divine Wiſdom was pleaſ'd to direct this Evengeliſt, to remove this ſtubling Blockout of the Way. But it may be objected, ſays the Author quoted above, that Joſeph being not the natural, but the reputed father of the holy Jeſus, this cannot be ſufficient to prove, that *Jeſus came from the loins of David*, or, *was the fruit of his body according to the promiſe: he anſwers*; that Joſeph and Mary, were of the ſame tribe and family, and, therefore, by giving us the genealogy of Joſeph, we have, at the ſame time, the genealogy of Mary, and conſequently of Jeſus the ſon of Mary, which ſhews that he was of the ſeed of David. Hence, ſeveral of the antients, enquiring, why Jeſus was conceived of the Virgin eſpouſed, and not of one perfectly at liberty, ſay, this was done, That, by the family of Joſeph, the family of Mary might be ſhewn. Mr. *Whiſton* has advanc'd a new and ſtrange opinion, namely, that this genealogy was chiefly deſign'd to ſhew, that Chriſt was born at Bethlehem, only becauſe 'tis thus enquired by the Jews. *Hath not the ſcripture ſaid, that Chriſt ſhould be born in the town of Bethlehem, where David was?* John, vii. 42. But hath not the ſame ſcripture as expreſly ſaid, *that he was to be of the ſeed of Abraham and David?* Can, therefore, any man reaſonably imagine, that a genealogy beginning thus, *The generation of Jeſus Chriſt, the ſon of David, the ſon of Abraham*, ſhould not be primarily deſigned to prove, *he was the ſon of David, and of Abraham?* Matthew and Luke, indeed, in their ſecond chapters, prove that Jeſus was born in Bethlehem, becauſe they expreſly ſay it; but this genealogy ſays nothing of it, and, therefore, abſtracted from them, proves nothing of it: and can it be the chief deſign of this long genealogy, to prove that which it doth not prove at all, and which is only proved from what follows in another chapter, and in another Evangeliſt? the very laſt clauſe of this genealogy, *that Joſeph was the husband of Mary, of whom was born Jeſus, who is called Chriſt*, is all that can relate to Chriſt's being born at Bethlehem, and all that goes before is evidently impertinent to that matter, and, therefore, can have no ſubſerviency to that deſign, whence we may reſt aſſured, that it was not intended by the Holy Ghoſt for ſuch an end, ſeeing he never could deſign to prove a thing, by an account of any thing impertinent, and which has no relation to it Certain it is that theſe genealogies, could never be deſigned to prove, that which they do not prove, for, then, theſe ſacred writers would have fail'd in their deſign. If, then, they do not prove this, but only that Jeſus was the ſon of Joſeph, by being the ſon of his wife Mary, they could not be deſign'd to prove more. Moreover, the genealogy of St Matthew could never prove this to the Jews, unleſs they owned that Mary was of the family of David. And if this was then owned by the Jews, what need was there to prove that to them, which ſo infallibly followed from it, namely, *that the Fruit of her womb was of the ſame family?* The genealogy of St. Luke doth not prove it, becauſe there is not one word of Mary, or any other woman in it; nor would the expreſs ſaying in it, *that Mary, the mother of Jeſus, was the daughter of Heli*, prove it, unleſs they owned it to be ſo, which had they done, (as the proof of this would have been needleſs to them, ſo) why is it that the kindred of our Lord delivered a contrary tradition to this? why do Africanus, Euſebius, Epiphanius, and St. Jerome, all born, or living in Palæſtine, run into that opinion, which is ſo inconſiſtent with it, namely, that Joſeph himſelf was only, in conſtruction of law, the ſon of Heli? Why is it that none of the antient chriſtians owned it. To oppoſe, againſt this tradition, and unanimous conſent of chriſtians, an impious and lying viſion of the Talmud, of a doubtful conſtruction, as Doctor Lightfoot confeſſeth, is, as if we ſhould oppoſe, to the tradition of all chriſtians, *that our Saviour was born of a Virgin*, the blaſphemous tales of the ſame Talumd, *that Mary was a whore, and that Chriſt was the baſtard of one Pandeira.*

Ver. 17. So all the generations from Abraham to David *are* fourteen generations: and from David, until the carrying away into Babylon, *are* fourteen generations: and from the carrying away into Babylon unto Chriſt, *are* fourteen generations.

So that the genealogy here ſet down (not by enumeration of all the Severals, which ſucceeded one another from Abraham to Chriſt) in that manner, as is ſufficient to deduce his pedigree from Abraham and David, may, for memory's ſake, be devided into three fourteens; one of thoſe from Abraham to David, before they were kings; a ſecond from David to the captivity, while they enjoyed the regal power entire; the third from the captivity to Chriſt, when there were only ſome weak remainders of the regal power among the Jews. A learned commentator, on this paſſage, ſays, that it is to be obſerved, that the Evangeliſt ſaith of the generations from Abraham to David, that they were, in all, fourteen; but when he comes to the ſecond interval, he does not ſay, as before, *all the generations.* The fourteen, mentioned by him, were all the generations of that ſpace of time, as knowing, that, for good reaſons, he had omitted three belonging to it. but only that the whole number of thoſe, which he had named, was fourteen, as really they were; that, in every one of theſe ſeveral intervals, they were under a ſeveral and diſtinct manner of government; and the end of ſuch interval produced ſome alteration in the ſtate: In the firſt they were under prophets, in the ſecond under kings, and in the third under Haſmomæan prieſts. The firſt fourteen brought their ſtate to glory in the kingdom of David, the ſecond to miſery in the captivity of Babylon, and the third to Glory again in the kingdom of Chriſt. The firſt begins with Abraham, who received the promiſe, and ends in David, who received it again more clearly; the ſecond begins with the building of the temple, and ends in the deſtruction of it; the third begins with their peeping out of miſery in Babel, and ends in their accompliſh'd delivery by Chriſt.

Ver. 18. Now the birth of Jeſus Chriſt was on this wiſe; when as his mother Mary was eſpouſed to Joſeph, before they came together, ſhe was found with child of the Holy Ghoſt.

Meaning, the birth of Chriſt was not in the ordinary and natural way, but his mother Mary was found to be with child, by the extraordinary and miraculous operation of the Holy Ghoſt; by which we are to note, that the eſpouſal of Mary to Joſeph was for the ſafety of Chriſt, and for the credit and reputation of the Virgin. It was for our Saviour's ſafety, becauſe, being to fly into Egypt, he had Joſeph, his reputed father, to take care of him; and it was for the Virgin's reputation, leſt ſhe ſhould have been accounted unclean. — *Before they came together.* It does not appear ſays Grotius, to have been a conſtant rule, from the day of the eſpouſals, for the bride to go to the habitation of the bridegroom, tho' Chryſoſtom affirms it, which I believe may have been practic'd at Antioch in his time; but, becauſe the Jews themſelves differ in this point, it is more probable, that it was a ſpontaneous act, and done, as either party found their advantage in it: for Rebecca was conducted to Iſaac, before her nuptials were ſolemnized, becauſe Iſaac found it not for his intereſt to travel into Meſopotamia. On the other hand, Sampſon's wife remained in the houſe of her father. And that this was a more frequent practice, ſufficiently appears from Deuteronomy, xx. 7. which may be further confirm'd from the Roman Laws, according to Modeſtius, which ſay, that the Woman eſpouſed did not change her habitation, before the contracted marriage: however, it appears that the bride remained untouch'd, until the marriage was ſolemniz'd, before a full audience ſummoned for that purpoſe: a circumſtance, not only confirm'd by the law, but what the moſt antient fathers taught.

Ver. 19. Then Joſeph her husband, being a juſt man, and not willing to make her a public example, was minded to put her away privily.

Joſeph, being an holy perſon, and a ſtrict obſerver of the rights of his nation, was unwilling to accompany with a defiled woman, and, therefore, minded to put her away, by giving a bill of divorce into her hand before two witneſſes, but, being gentle and kind, he intended to put her away privily, leſt ſhe ſhould have been expoſed and ſtoned to death. But, ſays another commentator, an act of divorce is not only meant by theſe words, but it muſt be underſtood ſo, as that no notice might be taken of the betrothing, which, being ordinarily performed at home, might be kept from public notice, and ſo her being with child, needed not bring the puniſhment of one found, by her husband, to be no maid upon her, but only that which belonged to the unmarried. The Sentiments of another gentleman are theſe. That Joſeph being a juſt man, that is, one who was a ſtrict obſerver of the laws of his country, was minded to give her a bill of divorce privately into her hand, or into her boſom, before two witneſſes only; for a juſt Jew held it infamous to retain an adultreſs, and this was all Joſeph could do in this caſe, for tho' the law required, that a married woman, found lying with a man, ſhould dye, that is, be ſtrangled, and an eſpouſed Virgin, for the ſame crime, was to be ſtoned, yet neither was Joſeph certain that ſhe was guilty of this crime, after the eſpouſals, nor had he two witneſſes of the fact, without which ſhe could not be ſubject to the Jewiſh canons tho' ſhe might be divorced after eſpouſals, without proof, by witneſſes, or otherwiſe, of ſuch defilement. Grotius puts the following interpretation on the word *privily.* That it was impoſſible for Joſeph to put her away, without any body's knowing nothing of the matter, ſince it was cuſtomary, both with the Jews, and Romans, to have witneſſes, when either they contracted or diſſolved marriage; but Joſeph did not care that ſhe ſhould undergo a public trial, or he render a cauſe for ſo doing, for that is the import of the word *privily*, as oppoſed to the words, *to make her a public example.* Now the objection which ſome learned men bring, *viz.* that Joſeph might have thought that the Virgin had loſt her honour before eſpouſals, is of little weight; for it ſeems more likely that her pregnancy anſwered to the time of her conception, which was after the eſpouſals. However, the extraordinary behaviour of Mary gave Joſeph all the reaſon in the world to think well of her; and if we may credit St. Ambroſe, a juſt man will never take revenge upon, or accuſe any one. Joſeph's clemency to the ſuſpected Virgin was extraordinary; for kind and merciful men always preſume the beſt, and proſecute with gentleneſs, eſpecially where life is concerned.

Ver. 20. 21. 22. 23. But while he thought on theſe things, behold, the Angel of the Lord appeared unto him in a dream, ſaying, Joſeph, thou ſon of David, fear not to take unto thee Mary thy Wife: for that which is conceived in her, is of the Holy Ghoſt. And ſhe ſhall bring forth a ſon, and thou ſhalt call his name Jeſus: for he ſhall ſave his people from their ſins. (Now all this was done, that it might be fulfilled, which was ſpoken of the Lord by the prophet, ſaying. Behold a Virgin ſhall be with child, and ſhall bring forth a ſon, and they ſhall call his name Emanuel, which being interpreted, is God with us.)

It may be ſaid of Chriſt, that he delivers us from ſin three ways, firſt, in being born for the remiſſion of ſins; ſecondly, in making us, while we live here, that ſin ſhall not reign within us, and thirdly, in beſtowing on us eternal life, whereby he entirely aboliſhes ſin, and the wages of it; tho' the Angel ſeems to point out here his being born for the remiſſion of ſins. *That it might be fulfilled.* It is of no ſmall moment to underſtand rightly this paſſage; for it was the practice formerly of Celſus, Julian and of the antient, as it is of the modern Jews now, to object this, and other paſſages of the ſame nature, to the chriſtians, as if the Evangeliſts and their followers, had not been accurate enough in citing the authorities of the prophets. It muſt be remark'd that the Apoſtles do not oppoſe the Jews with theſe paſſages, as tho' they were teſtimonies to prove that Jeſus was the promis'd Meſſiah: thoſe which they bring in vindication of this affair, are not many, they ſatisfying themſelves with the miracles and reſurrection of Chriſt, (for he himſelf ſaid formerly) either theſe are ſufficient, or nothing is ſufficient. In the foregoing verſe, we have a prediction of our Saviour's birth, namely, *the Virgin ſhall bring forth a Son, and thou ſhalt call his name Jeſus*, which ſignifies a *Saviour*: the reaſon why this name was given him, was, becauſe he ſhould ſave his people, not temporally, as Joſhua did the Iſraelites from their enemies, but ſpiritually and eternally, from their ſins. Now the great end of Chriſt's coming into the world, was to be a Saviour from ſin; he came to obtain pardon for ſin, and to reconcile us to God; he came to weaken the reigning power of ſin, and implant a new principle of holineſs in the heart; laſtly, he came to perfect and accompliſh all thoſe happy beginnings, at the end of this life, in heaven. From theſe Words, *Behold a Virgin ſhall be with child*, which is a prophecy of Eſay the Prophet, who has the honour of being firſt recited in the new teſtament, the great miſtery of our Saviour's wonderful incarnation, was reveal'd (tho' darkly) to the church of God, under the Old Teſtament.

Ver. 24, 25. Then Joſeph being raiſed from ſleep, did as the Angel of the Lord had bidden him, and took unto him his wife. And knew her not, till ſhe had brought forth her firſt born ſon, and he called his name Jeſus.

From Joſeph's obeying the command of God, and taking Mary, without making any heſitation or ſcruple about it, Mankind are taught, that a ſincere Perſon, being ſatisfied of the order of the Almighty, will not ſtand to diſpute any thing, but inſtantly complies, tho' the duty may ſeem to be attended with hazardous and difficult conſequences. *And he knew her not*, The Roman church hath made it an article of faith, that our Saviour was the only child of the Virgin, and that his mother continued ſtill a Virgin; nay, it hath made it hereſy to hold the contrary opinion; but how is it conſiſtent with good divinity, to make that an article of divine faith, which hath no divine revelation to back it, or to make that a neceſſary point to be believed, which the holy ſcripture ſays not a word of, a learned commentator ſays, he cannot tell how the church of Rome will anſwer this difficulty Indeed, it is a probable opinion, tho' not an article of faith, that Mary had no other child but our Saviour; for *Until* ſignifies in ſcripture as much as never: as in Gen. 28, 15. *I will not leave thee, until I have done that which I have promiſed*, meaning, *I will never leave thee.* In like manner, *her firſt born ſon*, do not imply ſhe had any child after, but that ſhe had none before: the ſcripture commonly calls that child, that firſt opens the womb, the firſt born, tho' no other ſons or daughters were born afterwards. So Joſhua 17, 1. Manaſſeh's firſt born is called Machir, tho' he had no other children. However, 'tis a captious queſtion to enquire whether Mary had, or had not, any children after our Saviour; 'tis of little advantage to the miſtery, and ſmall account can but be drawn from it, therefore 'tis more prudent, and argues greater wiſdom to let it alone, without ſifting or making enquiry into an affair, that, after the beſt traces we can get from it, will but do us an inconſiderable piece of ſervice at the laſt.

CHAP. II.

The foregoing chapter contain'd the miraculous conception of Chriſt, by the power, and efficacy of the Holy Spirit: this records ſeveral remarkable circumſtances which regard his birth: namely, the place, Bethlehem, *and the time, under king* Herod.

Ver. 1, 2. NOW when Jeſus was born in Bethlehem of Judea, in the days of Herod the king, behold there came wiſemen from the eaſt to Jeruſalem, Saying, where is he that is born king of the Jews? for we have ſeen his ſtar in the eaſt, and are come to worſhip him.

Three perſons, of the name of Jeſus, occur in the new teſtament; namely our Saviour Jeſus Chriſt, Jeſus the ſon of Nun, Act, vii, 45. and Jeſus ſirnamed the juſt. Col. iv. 11. But our buſineſs is with the firſt, the Evangeliſt ſays here that he was born in Bethlehem, about which ſeveral controverſies and opinions have been ſtarted, both by chriſtians and jews. Some have expreſs'd their opinions ſo, as if the genealogy of Chriſt, in the preceding chapter, had been for no other end, but only to prove, that he was born in Bethlehem, to confute which, we have obliged the reader with the remarks of a very curious annotator. 'Tis ſaid that when he was born, wiſemen came from the eaſt to worſhip him, that is, men skilled in the ſcience of the ſtars, according to that paſſage of St. Jerome upon Daniel, *Magi dicuntur qui de ſignis philoſophantur, conſuetudo autem, & ſermo communis Magos pro maleficis accipit, qui aliter habentur apud gentem ſuam, quod ſint philoſophi Chaldeorum*; ſo that theſe *Magi* or wiſemen were no other than aſtronomers; not conjurers, as the general opinion of mankind will have them, being Chaldean philoſophers, and otherwiſe eſteem'd in their own country. Several learned men hold, that they were Perſians, which ſeems a very probable conjecture; but the ſtrongeſt reaſon they bring for this, is from the word *Magicians*; yet even this appears of little weight, becauſe every one will agree, that the Greek commentators upon the holy ſcriptures, and the Evangeliſts themſelves, frequently us'd foreign eaſtern words in their writings, which were of the ſame ſignification And it appears from the former, eſpecially, in their comments on Daniel, that this and the Chaldean word *Aſapin* are of the ſame import, which latter, Daniel, in his ſecond chapter, v. 27. makes uſe of to denote *Magicians* or wiſemen. Moreover, it is plain that, in St. Matthew's time, the word *Magician* not only meant a Perſian, who philoſophiz'd about the ſtars, or, as we call ſuch a one, who was an aſtronomer; but it likewiſe ſignify'd a Chaldean, in the ſame capacity. Another reaſon, to prove they were Perſians is fetch'd from this, becauſe the magicians or wiſemen are ſaid to come from the eaſt. But this reaſon evinces nothing, for the eaſt is ſo call'd, firſt, with reſpect to the ſun, or the eaſt ſimply, which the *Seventy*, Deut. iv. 41, ſtile, like the Hebrews, the riſing of the ſun; ſecondly, the eaſt is ſo nam'd from a region frequently occurring in the ſcriptures, that lies eaſtward with reſpect to all Judea; and, thirdly, it is called the eaſt with reſpect to Jeruſalem, as in Zachar. xiv. 4. where the mount of olives is ſaid to be before Jeruſalem on the eaſt. And in the ſame verſe, the ſame prophet once uſes the eaſt for the eaſt ſimply, and once for the eaſt of the city; tho' in other paſſages of his book, the eaſt is to be found mention'd abſolutely, without any addition. So that it may be queſtion'd, whether the magicians or wiſemen came from the eaſt of the ſun, that is, from Perſia, or from the eaſt of the city Jeruſalem, that is, from Chaldea, from Aram; whence Balaam, being call'd formerly, ſaid he was call'd from the mountains of the eaſt? ſeveral of the antients favour this latter part of the queſtion, who aſſert, that Balaam's prophecy inſpir'd the magicians to follow the leading of the ſtar. It is probable that Matthew meant neither, and that the words *from the eaſt*, were not deſign'd by him to ſignify the point from which the magicians took their journey, but the place where they were born, as if he had ſaid, *eaſtern magicians*; ſo 'tis ſaid elſewhere by the Evangeliſt, that *Joſeph came from Arimathea*; meaning, Joſeph the *Arimatheate*; and ſo is Balaam mention'd to come from Euphrates, with numbers of the like paſſages. But 'tis beſt to wave conjectures of this nature, and place ſuch indeterminate queſtions among thoſe, which the Jews imagine will not be reveal'd, until the coming of Elias, that is, until the end of the world. Theſe magicians are ſaid, by St. Auſtin to pay their adoration to Chriſt before the day of purification, which the Roman church admits, and celebrates the memory thereof on the thirteenth day from Chriſt's nativity. A grave author of antiquity ſays, that notwithſtanding ſo many differences of opinion appear, among ſuch as have publiſh'd accounts of Chriſt's nativity, about the day of his birth, which the will of providence or the ignorance of Calculators might cauſe, yet perſons ought not therefore to caſt reflections about it; ſo that the Saviour of mankind, who was born in time, ought to be worſhipp'd, tho' we cannot aſcertain the true point of time when he was born. *We have ſeen his ſtar in the eaſt.* A gentleman, a very good commentator, and a religious perſon, argues thus on theſe words: they ſaw a ſtar; but how did they know it was the ſtar, ſhewing that Chriſt was born; probably by divine revelation; they had a light within, as well as a ſtar without, or they had never found Chriſt: it is probable, that the illumination of the holy ſpirit accompanied the apparition of the ſtar.

Ver. 3. 4. 5. *6.* When Herod the king had heard *theſe things*, he was troubled, and all Jeruſalem with him. And when he had gathered all the chief prieſts, and ſcribes of the people together, he demanded of them where Chriſt ſhould be born. And they ſaid unto him, in Bethlehem of Judæa: for thus it is written by the prophet; And thou Bethlehem *in* the land of Juda, art not the leaſt among the princes of Juda: for out of thee ſhall come a governour, that ſhall rule my people Iſrael.

Meaning, that all the people of Jeruſalem were, with king Herod, put into a pannic, as appears from the words in the next verſe, *where ſhould Chriſt be born.* Their apprehenſions, eſpecially, king Herod'*s*, were, leſt the kingdom ſhould go from him, by the coming of the Meſſiah; but Herod's apprehenſions were chimerical and vain; for Chriſt came not to take poſſeſſion of a kingdom of this world, ſo that being in great perplexity, he aſſembled a councel of the chief prieſts and ſcribes, and demanded of them the place where Chriſt the promis'd Meſſiah was to be born, who anſwer'd him, immediately, out of Micah, that the place was Bethlehem. Theſe chief prieſts were deſcendants of the ſacerdotal families, which David divided into four and twenty claſſes or families of prieſts, each whereof had its prince or chief. The ſcribes were doctors of the law, as Luke calls them, who boaſted they had the key of knowledge, as the ſame Evangeliſt ſpeaks, chap. xi. v. 52. For theſe doctors or lawyers look'd upon a key formerly as a conſiderale ornament or badge of their faculty. Of perſons of this rank was the aſſembly, conven'd by Herod, compos'd, who, to ſatisfy his uneaſy curioſity, was acquainted, that Bethlehem was the place of Chriſt's nativity. We are to diſtinguiſh this Bethlehem from another of the ſame name, which was in Galilee in the tribe of Zabulon. There is a large diſagreement between the prophet Micah, and the Evangeliſt Matthew, in citing this teſtimony, *And thou Bethlehem, &c.* The prophet calls it *Bethlehem Ephratah*, and *Little*; the Evangeliſt names it the *land of Juda*; *and not the leaſt among the princes.* Now the way to get over this difficulty is, by ſaying that the Evangeliſt relates the words of the ſcribes, who recited the ſenſe of the prophet to the uneaſy and ignorant king, but not his words, in that obſcurity wherein they were couch'd, for the prophet ſays, *And thou Bethlehem Ephratah*, becauſe Bethlehem, as it is call'd, Gen. xlviii. v. 7. is, by another name, ſtiled Ephratah: The ſcribes, for the ſake of explanation, ſay, *And thou Bethlehem the land of Juda*, becauſe there was another Bethlehem in the tribe of Zabulon, as appears from Joſhua xix. v. 15. The prophet ſpeaks, *Tho' thou be little?* which phraſe is expreſs'd, by the ſcribes, in a plain ſtile, *Thou art not the leaſt:* The prophet again ſays, *Among the thouſands, or chiliads*, into which each tribe had been divided from the time Moſes flouriſh'd, as Jethro had adviſ'd him, Exod. xviii. The ſcribes ſay, *among the princes*, or Chiliarchates, who were heads over the thouſands, or chiliads; and by this metonimy the ſcribes touch the reaſon, why Bethlehem was not the leaſt, becauſe it was renowned for being the birth place of ſeveral of theſe Chiliarchates, to wit, Abeſan, Booz, Iſai, and David, but chiefly for the nativity of the Meſſiah; whence the prophet Micah, and the ſcribes, explaining this paſſage, add theſe words, *out of thee ſhall come a governour*, to wit, he that was expected, which the Chaldæan paraphraſt calls the Meſſiah, *who ſhall rule*, according to the Greek text, with meekneſs and clemency like a good ſhepherd; or, according to the Hebrew, with power, and dominion, like a prince, or ruler; the prophet adds, *whoſe goings forth have been from of old, from everlaſting*; in which words, the prophet Micah points out the nativity of Chriſt from eternity, for *to go forth*, is a phraſe ſometimes us'd by the Hebrews to denote, *to be born*, as may be ſeen, Gen. xvii. v. *6.* 25. v. 26, &c. and this way of the prophets putting the words, *Goings forth from everlaſting*, in the plural number, is no more than what the Hebrews generally make uſe of, when they have a mind to amplify and exaggerate a thing.

Ver. 7. 8. 9. 10. 11. Then Herod, when he had privily called the wiſemen, inquired of them diligently what time the ſtar appear'd. And he ſent them to Bethlehem, and ſaid, go, and ſearch diligently for the young child, and when ye have found *him*, bring me word again, that I may come and worſhip him alſo. When they had heard the king, they departed, and lo, the ſtar which they ſaw in the eaſt, went before them, till it came, and ſtood over where the young child was. When they ſaw the ſtar, they rejoiced with exceeding great joy. And when they were come in the houſe, they ſaw the young child with Mary his mother, and fell down, and worſhipped him: and when they had opened their treaſures, they preſented unto him gifts; gold, and frankincenſe, and myrrh.

Several learned men ſay, that if the words in the eaſt are referr'd to the magicians, as tho' the Evangeliſt had ſaid, that the magicians being plac'd in the eaſt, had ſeen the ſtar, they cannot comprehend what reaſon or foundation ſo many grave authors have to aſſert, that the ſtar went before the magicians all the way they travell'd. St. Auſtin, in his ſecond book againſt Fauſtus, enlarges pretty much upon the appearance of this ſtar, and, from the phraſe, *till it came*, tells us, that thoſe words plainly intimate, that the ſtar did not appear at this time with reſpect to Chriſt's being born according to the fleſh; but was made ſubſervient in order to teſtify of him. Whence it was no way the cauſe of Chriſt's miraculous life; but Chriſt was the cauſe of it's miraculous appearance. *And when they were come into the houſe*, that is, where Mary had brought forth Chriſt, according to Maldonatus in his remarks upon the ſecond chapter of Luke. That Chriſt was born out of Bethlehem, either in ſome field or cave, is againſt the teſtimony of ſcripture; for the words of Luke the Evangeliſt are theſe, *And laid him in a manger*, en te phatne, *becauſe there was no room in the inn*, en te katalumiti. They who underſtand Greek know, that either the addition or omiſſion of the article in the abovesaid words, make a great difference in the ſenſe of them. If the article be left out, the ſenſe will be, that Joſeph and Mary could get no inn at all, tho' there were ſeveral at Bethlehem; if the article be preſerv'd, the ſenſe, then, may be explain'd two ways, either that there was but one inn at Bethlehem, where they could get no lodging, which ſeems hardly probable, or that they went to ſome certain inn at Bethlehem, having been denied entertainment at the reſt, where all the rooms were taken up, ſo that they were oblig'd to put up into the ſtable, which, in all appearance, join'd, or, at leaſt, was near to the inn. Maldonatus, whom I have already cited, ſays, That 'tis not at all unlikely, that the ſtable where Joſeph and Mary took up their quarters, appertain'd to ſome public inn. Epiphanius aſſerts it was a place cut out in a rock, and Gregory Nyſs, in his diſcourſe of our Saviour's nativity, calls it a cave wherein he was laid; which need not be wondered at; for Strabo ſays, That all the country about Jeruſalem for threeſcore furlongs was rocky; now Bethlehem was only four miles diſtant from the city, according to James de Vitriaco's account, or ſix, according to an Arabian geographer, who, being a perſon of great learning, and an accurate writer, takes notice, that there were ſeveral houſes or walls in that tract of ground, which were cut out of rocks, where men, for the ſake of their religion, ſhut themſelves up. The ſame Arabian, reciting the place where Chriſt was born, calls it a cave, as do, for the moſt part, all the Greeks and Latins. It ſeems not inconſiſtent to ſay, that, after the inn was clear'd of its gueſts, Joſeph and Mary left the ſtable, and removed with the infant into the houſe, where the magicians or wiſemen found Chriſt, who fell down and worſhipp'd him, becauſe, ſetting aſide the appearance of the ſtar, their hearts were touch'd with a more refulgent beam of the truth. *And when they had opened their treaſures*, meaning, boxes wherein they brought their preſents; the word treaſure ſignifies any receptacle wherein any thing is put; it may imply a bag, a cheſt, a ſack, or a cabinet: Thus God is ſaid to bring the winds out of his treaſures, that is, out of his receptacles: God, by ſome authors, is call'd the treaſure of life. Cicero calls memory the treaſure of all things; and Virgil ſtiles thoſe things treaſures, where honey is preſerv'd.

Ver. 12. 13. 14. 15. And being warned of God in a dream, that they ſhould not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeareth to Joſeph in a dream, ſaying, ariſe, and take the young child and his mother, and flee into Ægypt, and be thou there until I bring thee word; for Herod will ſeek the young child to deſtroy him. When he aroſe, he took the young child, and his mother by night, and departed into Ægypt. And was there until the death of Herod: that it might be fulfill'd, which was ſpoken of the Lord by the prophet ſaying, Out of Ægypt have I called my ſon.

The words, *and when they were departed*, ſeem ſufficiently to point out, that Joſeph's admonition, from the angel, to fly into Ægypt, happened not many days after the departure of the magicians. St. Auſtin aſſerts, that this occurrence fell out on the day of purification, when they perform'd, in the temple, the things about the child, that were according to the law. So that what the Evangeliſt Luke ſays about the parents of Chriſt returning into Galilee, to their own city Nazareth, after they had performed, in Jeruſalem, on the day of purification, all things according to the law, which were to be done about the infant, muſt not be underſtood to have been executed immediately. But after they were return'd out of Ægypt, as ſufficiently appears from the cauſe of their flight, from the fear of Joſeph, and from the admonition of the Angel in his dream: all which particulars are regularly deſcrib'd in this preſent chapter. *and departed into Ægypt.* This flight of Chriſt was not owing to any human fear; but to a diſpenſation of providence, *fugit non neceſſitate, ſed poteſtate*, ſays Fulgentius; or, according to another Antient, *to ſubmit to time, not to Herod.* Our Saviour, according to the words of another eminent writer, was carried into Ægypt, that That nation, which was devoted to antient ſuperſtitions, of which it had not yet deliver'd itſelf, might be mark'd out for the approaching ſalvation by the ſecret grace of the Almighty; and entertain the truth. *That it might be fulfill'd.* A prophecy is ſaid to be fulfill'd three ways, Firſt, When That is openly exhibited, which litterally was foretold to come. Secondly, When any thing typically or figurately preceding in other paſſages of ſcripture, juſtly and conſonantly refers to Chriſt, as Jerome ſays; for that, which is ſpoken of the type, is rationally ſaid to be fulfill'd, when the truth thereof is explain'd; ſeeing that is the uſe of the Type, that it be truly and faithfully accompliſh'd. Thirdly, When any prophecy may, with as much reaſon, be applied to any other, as the perſon of whom it was litterally foretold. The prediction here mention'd by Matthew is cited from Hoſea; and, according to Janſenius, is fulfill'd, not only as the third way above mentions, but as is hinted in the ſecond, which we ſhall preſently ſhew when we come to the 17th verſe. *Out of Ægypt. Julian*, a bitter enemy of the chriſtians, in his ſeventh book, which he wrote againſt them, ſays, by way of reflection; that what was written concerning Iſrael, the Evangeliſt Matthew transferred upon Chriſt, to play upon the ſimplicity of ſuch Gentiles as would believe it. Jerome gives this reproach the following ſhort anſwer, That Matthew, in the firſt place, publiſh'd his goſpel in Hebrew, which none of them could read, unleſs ſuch as were deſcended from the Hebrews, ſo that he cannot, therefore, be charged with doing ſuch a thing to play upon the Gentiles; for had he been minded to impoſe upon the Hebrews, he would have argued himſelf guilty of folly, or want of judgment, in ſhewing himſelf ignorant concerning whom this prophecy was meant; but his book clears him of folly, becauſe it is wiſely digeſted, and compoſed regularly; neither can we tax him with want of judgment, when, from other teſtimonies of the ſcriptures, we learn he was skill'd in the law. *Out of Ægypt have I called my ſon*: Theſe words may be ſpoken of the people of Iſrael; but they perfectly referr to Chriſt. So that what is typically ſaid of the typical ſon of God, that is, the people of Iſrael, which, Exod. 4. is called the firſt begotten ſon of God, is truly and verily fulfill'd, ſeeing that Chriſt the ſon of God was called out of Ægypt into the land of Iſrael.

Ver. 16. 17. 18. Then Herod, when he ſaw that he was mocked of the wiſemen, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old, and under, according to the time which he had diligently enquired of the wiſemen. Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, becauſe they are not.

According to the time which he had diligently enquired of the wiſemen. That is, he put to death not only the children that were two years old, but all the males that were under that age, who were born until the time, when firſt, as the magicians had faithfully acquainted him, the ſtar appeared for a ſign of the Meſſiah already born, not who was to be born. So that Herod, to provide for and ſecure himſelf, thought fit to put the male children, under two years old, to death, tho' born a conſiderable time before the appearance of the ſtar; as he ſlew, for the very ſame reaſon, all the children born in all the places about Bethlehem. tho', when he made enquiry where Chriſt was to be born, he was anſwer'd, in Bethlehem of Judah, that is, in the city of Bethlehem, which was the city of David, as may be collected from the prophecy of Micah. *Then was fulfilled.* namely, after the ſecond and third way, mention'd above, ver. 15. as if the Evangeliſt had ſaid, Then the prophecy of Jeremiah, tho' it was ſpoken litterally of the carrying away of the ten tribes into captivity, could more juſtly be ſaid of the children ſlain by Herod, than of thoſe who were carried into captivity; the latter were men, the former infants; thoſe deſerv'd their condition; theſe were undeſerving, and innocent; the former are not, that is, are not found, becauſe carried away into captivity, the latter are not among the living, becauſe inhumanly butcher'd; ſo that Rachel, that is, Bethlehem had more reaſon to mourn over (them, which, by a metonimy, is called Rachel, becauſe ſhe was interr'd not far from Bethlehem, as appears from Gen. 36.) than Rachel, the grandmother of Ephraim, whom Jeremiah introduces lamenting over Ephraim, or, the ten tribes carried away into captivity, which are ſignified by Ephraim, becauſe their firſt king was Jeroboam, deſcended from that tribe. Matthew cites this prophecy of Jeremiah, neither according to the text of the Hebrew, nor of the Septuagint; whence, ſaith, Jerome, it is evident, that the Evangeliſts and Apoſtles did not tye themſelves up to this or that tranſlation, or interpretation; but, becauſe they read in Hebrew, expreſs'd themſelves *as Hebrews* in their writings. *In Rama*, that is, according to Jerome, *on high.* 'Tis familiar and cuſtomary with the Grecians, juſt as they find words written by the Hebrew, to expreſs them, in Greek, in the ſame letters. Yet others ſeem to think it more probable, that Rama was a city in the tribe of Benjamin, not far from Bethlehem on the weſt near Gabao, in the confines of the tribe of Judah and Benjamin. See Jud. 16. Take which ſenſe you will, the elegance of the metaphor will always deſcribe the greatneſs of this lamentation. Rachel, in Jeremiah, is underſtood for Rachel herſelf, but for Bethlehem in this place. By this beautiful *Proſopopæia*, which the prophets and poets frequently uſe, and which is the ſureſt way to move the paſſions, groves and cities, the ghoſts of the dead, and the ſhades of ruin'd cities, are introduced mourning and weeping.

Ver. 19. 20. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joſeph in Ægypt, ſaying, Ariſe, and take the young child, and his mother, and go into the land of Iſrael: for they are dead which ſought the young child's life.

They are dead. The plural is here put for the ſingular number, for the Evangeliſt ſpeaks only of Herod. There is nothing occurs ſo often as this enallage in ſcripture. So Gen. xix. v. 29. *He delivered Lot out of the overthrow of the cities, in which*, that is, in one of which, *he dwelt*, Gen. xxi. v. 7. In the Hebrew text there, Sarah is ſaid to give ſuck to her ſons, when ſhe had only one ſon, who was Iſaac, Gen. xxviii. v. 11. *he took up the ſtones*, that is, *one of the ſtones.* Gen. xlvi. v. 7. Jacob is ſaid to carry his daughters into Egypt, that is, Dinah, which was Jacob's only daughter. Exod. iv. v. 19. It is ſaid to Moſes, *they are dead that ſought after thy ſoul.* Joſhua, vii. v. 1. the ſons of Iſrael are ſaid to prevaricate with God's command, meaning, one of the ſons of Iſrael nam'd Achan. Jud. xii. 7. Jepthah, in the Hebrew text, is ſaid to be bury'd in the cities of Galaad, that is, in one of the cities of Galaad. with ſeveral more of the like paſſages. Jerome, from theſe words of Matthew, gathers, that not only Herod, but the prieſts and ſcribes, at the ſame time conſulted together about means how to put our Saviour to death. Which opinion St. Auſtin, in his oration againſt the Jews, Pagans, and Arians, ſeems to embrace.

Ver. 21. 22. And he aroſe, and tock the young child, and his mother, and came into the land of Iſrael. But when he heard that Archilaus did reign in Judea, in the room of his father Herod, he was afraid to go thither; notwithſtanding, being warned of God in a dream, he turned aſide into the parts of Gallilee.

Heard that Archelaus did reign in Judea.] That is, that he preſided over Judea with regal power, tho' not with the name of a king; for Herod the great, or the Aſcalonite, left, by his will, the kingdom to Archelaus; but Auguſtus Cæſar, who ſuffer'd Herod to confirm it, refus'd Archelaus the title of king, and made him Ethnarch, or Prince over one half of his Father's kingdom, which comprehended Judea, Samaria, and Idumæa. The other half he divided between Herod's two other ſons, namely, Antipas, who was ſirnam'd Herod afterwards, creating him Tetrarch of Galilee and Peræa; and Philip, of Batanæa, Ituræa, and Trachonitis. Archelaus, if we may credit the Jews, was a Perſon of ſo much cruelty, that it was a common ſaying, *It would be much better for us to be without a king, than to have Archelaus reign over us.* At laſt, according to the teſtimony of Joſephus, Cæſar, on account of his barbarity, baniſh'd him into Gaul: and from the ſame Author we read, that Antipas was of a more merciful diſpoſition, but Philip the meekeſt of the three.

He was afraid to go thither.] Joſeph was afraid leſt Archelaus ſhould prove as inhuman as his father had done, and, therefore, to avoid the ſad conſequences that might attend upon his going back into Judea, *he turn'd aſide into the parts of Galilee.* The meaning of the words above import, that he was apprehenſive of returning into Judea to live there. St. Luke witneſſes, that he went up to Jeruſalem every year to celebrate the paſſover: If ſo, he had no cauſe to fear the death of Chriſt; for he could not but know that Archelaus's intentions were not to do him any injury; but it rather appears, that he was afraid to live under the heavy government of ſo cruel a tyrant. However, 'tis no way to be wonder'd, that Joſeph, after he was commanded to return out of Ægypt, into the land of *Iſrael*, ſhould think of making that part of the country, the place of his reſidence, where the Angels, Shepherds, Magicians, and Elders had told him of the nativity of our Lord, and where that important occurrence fell out. His fears, indeed, were well grounded, and, to ſecure the young Meſſiah, he withdrew into Galilee; a famous and celebrated country, lying North of all *Judea*, and comprehending four of the twelve tribes within it, *Aſer*, *Nephtalim*, *Zabulon*, and *Iſſachar*. The bounds of this region are thus deſcribed. *Syria*, with mount *Libanus* between, lyes to the North of it: on the South is *Samaria*, and mount *Carmel*: *Jordan* runs Eaſtward, and the *Mediterranean* Sea waſhes it on the Weſt. The name of Galilee is deriv'd from the *Hebrew* word *Galil*, *to roll*, becauſe it lyes contiguous to the ſea ſhore, upon which the ſurges roll; or the derivation may come from the waves, being daſh'd by the wind, or by a tempeſt, which roll upon the beach, and there break; or it may be ſo call'd from the vaſt heaps of ſand that roll together there. Not only the *Talmudical* writings, but alſo the ſacred volumes inform us, that the Jews deſpis'd the people of Galilee, eſpecially of the higher country, above all others. *Eſaiah* calls them ſitting in darkneſs, and in the region of the ſhadow of death The Phariſees, as we are told from St. John, ſay, *Out of Galilee ariſeth no prophet.* And *Nathaniel*, as the ſame Evangeliſt acquaints us, in his firſt chapter, ſpeaks to Philip, *can there any good come out of Nazareth?* Hence it came that Chriſt himſelf was called, by way of contempt, and reproach, the Galilæan, and Nazarene. Hence thoſe remarkable and famous words of *Julian*, *Viciſti*, *Galilæe*, *Viciſti*; and hence came the chriſtians to be call'd formerly *Galilæans, and Nazarenes*, which laſt word the Jews throw on them ſtill as a piece of laſting ſcandal.

Ver. 23. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was ſpoken by the Prophet, he ſhall be called a Nazarene.

We have not one word of *Nazareth* throughout the whole Bible, which ſufficiently makes it evident, that this city was not, as yet, of any great fame, or reputation. Opinions are various about its true derivation. Some pretend to bring it from the Hebrew word *Netzar*, which ſignifies a branch of a tree, according to ſome; or, to others, a flower. Hence *Jerome*, writing to *Marcella*, *We will go*, ſays he, *to Nazareth, and, as the meaning of the name imports, ſee the flower of Galilee.* The ſame Father, in his Epiſtle to *Pammachus*, about the beſt ſort of tranſlation, is of opinion, that the teſtimony of *Matthew*, *becauſe he ſhall be called a Nazarene*, is cited from theſe words of *Eſaiah. And there ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots. Lyranus*, *Abulenſis*, and *Janſenius* embrace this opinion; but chuſe to have the paſſage thus render'd, *a branch ſhall come forth out of the root of Jeſſe, and a Nazarene ſhall aſcend from his ſtem.* Jerome admits this expoſition. Others are pleas'd to ſay, that the words above will ſuffer three ways of interpretation, firſt, he ſhall be called a *Nazarite*; ſecondly, he ſhall be called a *Netzar*; thirdly, he ſhall be called a *Nazarene*. The firſt of theſe conſtructions is falſe: for Chriſt, we are told, drank wine, and touch'd the dead; whereas the *Nazarites*, who were a religious and ſeperate rank of people amongſt the Jews, abſtain'd from both theſe articles The ſecond has abundance of more truth to back it; for *Netzar*, or a *branch*, as we have explain'd the word above, alludes to the teſtimony cited out of *Eſaiah*, where he is called a *branch of the root of Jeſſe*, ſo often prophetically ſpoken of by the inſpired penmen. And the laſt conſtruction, *he ſhall be called a Nazarene*, is fetch'd from his inhabiting at *Nazareth*, which gives his followers the name of *Nazarenes.* Chryſoſtom, on the words *he ſhall be called a Nazarene*, obſerves, in ſeveral places of his writings, that the Prophets may be ſaid, to write, or ſpeak any thing, two ways; the firſt is, when any thing is found couch'd in the ſame words, or ſuch, as do not much diſagree therewith: the other is, when the facts, tho' not the words, diſcover it. By this laſt way, it may be truly ſaid it was foretold of Chriſt he ſhould be called the *Nazarite*, or rather, the *Nazarene*.

CHAP. III.

The Evangeliſt ſlips over, in this chapter, all the actions perform'd by our Saviour in his minority, without recording any thing about him, till he arrives at thirty years of age, the time when he took upon him the publick miniſtry, having St. John for his forerunner.

Ver. 1, 2, 3, IN thoſe days came John the Baptiſt, preaching in the wilderneſs of Judea; and ſaying, repent ye: for the kingdom of Heaven is at hand. For this is he that was ſpoken of by the prophet *Eſaias*, ſaying, the voice of one crying in the wilderneſs, prepare ye the way of the Lord, make his paths ſtraight.

The words *in thoſe days* mean, during the time that *Chriſt* dwelt at *Nazareth*, not while Joſeph reſided in that city, but near five and twenty years afterwards; for Jeſus, at thirty years of age, was baptiz'd by St. John, ſo that they refer to Chriſt, when he inhabited there. *In thoſe days*, is a modus of ſpeech very common in ſcripture; neither is the phraſe us'd, at all times, to ſhew any certain, or definitive time. From St. John's preaching in the wilderneſs of *Judea*, and living there, *Romaniſts* would have us believe, that he was the firſt founder of the order of Hermits: but the conjecture ſtands on a precarious bottom; there being no ſure warrant in ſcripture to countenance ſuch an aſſertion. *Theodore Beza* is of opinion, that the deſart, where St. John preach'd, was the mountanous country, where his father *Zacharias*, and mother *Elizabeth*, dwelt: that *Joab*, mention'd in the books of kings, had a houſe of his here, and that ſix cities or towns were in it, as may be collected out of *Joſhua*. *Caſaubon* eſpouſes this conjecture. But another Gentleman ſays, that there is a material objection to be made againſt the ſentiments of the two laſt nam'd authors, which is, that the Evangeliſts concur in ſaying, that the deſart of Judea wherein John baptiz'd and preach'd repentance, was about the river *Jordan*, on the confines of *Ennon*, and *Salim*: whereas the hilly or mountanous country was at a conſiderable diſtance from *Jordan*. *Jeremiah*, in his xxxii. chapter, v. 44. has this expreſſion, *In the cities of the mountains, and in the cities of the valley*, whereby he ſets the mountanous, againſt the low country of *Judea*, which was about *Jordan*. *John* had the name of *Baptiſt* given him, from his office, (in which he was divinely commiſſion'd) of baptizing thoſe who repented. He ſpent his whole life, from his infancy, in the wilderneſs, without the want either of houſe, or bed, or table, or any other thing. On the other hand he liv'd a kind of angelic life in the fleſh, who could ſuſtain the extremities of cold and heat, when he was of a tender body, and immature age. For ſo *Chryſoſtom*, in his tenth homily upon *Matthew*, avers, to which opinion the whole ſtream of antiquity ſubſcribes. *John's* doctrine of repentance was to prepare the people for the coming of the *Meſſiah*, and the grace of the goſpel, for the kingdom of heaven *was* at hand; meaning the kingdom of Chriſt, which is called the kingdom of Heaven, becauſe, it is not of this world, according to the teſtimony of the ſame Evangeliſt. What, then, is his kingdom, ſays St.

but believers in him? to whom he ſays, John xv. You are not of this world; for every man that God hath created is of the world; but his kingdom is not of the world; for whatſoever is in Chriſt is regenerated. Now the repentance, here ſpoken of, to prepare us for this kingdom, is this, that we ſhould be mov'd with ſorrow for our actions, with a pure deſire to change and correct them for the future. *Tertullian* ſays, *In Græco ſono penitentiæ nomen, non ex delecti confeſſione ſed ex animi demutatione compoſitum eſt*, that is, *the word, in Greek, for repentance, ſignifies not ſo much the confeſſion of an error, as the change or alteration of the mind.* The *Roman* church labours under a groſs miſtake in this point. The paſtors thereof teach, that, to waſh away ſin, repentance barely will not do; there muſt be ſome penalaction or other annex'd to complete that good deſign. But ſcripture enjoins no ſuch thing. All there is ſilent on that head. St. *Peter*, in his firſt epiſtle, acquaints us, that *Chriſt* bore our ſins in his body upon the croſs, and that by his ſufferings we are healed; which made a learned gentleman break out in the following words: When I found, ſays he, this truth ſo many times inculcated in the ſcriptures, I learnt thence, that *Chriſt*, by ſubmitting himſelf to be puniſh'd without any cauſe, deliver'd mankind from ſin and error, and that although all our ſins were freely forgiven, yet if providence was pleas'd to ſend upon us any temporal puniſhments, this was not done purely to make attonement to the divine juſtice, but as St. *Auſtin* ſays, *ad demonſtrationem debitæ miſeriæ, vel ad emendationem labilis vitæ, vel ad exercitationem neceſſariæ patentiæ, to ſhew us the miſery we deſerv'd, or to make us amend our frail life, or to try our patience.*

The voice of one crying] Meaning, of the *Word*. For the *Word*, according to a certain commentator, cries in the *Voice*, that is, *Chriſt* cries in *John*, that ſuch as are at a diſtance may hear him, and perceive the immenſity of thoſe things which he ſpeaks. But God cries in others. *For*, as the ſame author ſays, *he cry'd in all, who, divinely inſpir'd, prophecy'd from the beginning*; and yet *John* is the only *Voice*, becauſe he has diſcover'd the *Word*, which others in times paſt foretold. *Epiphanius* ſays, that the voice is a preparative towards hearing: for perſons, who cry or ſhout, generally, at firſt, pronounce their words inarticulately. The reaſon is, ſays he, becauſe they call to thoſe at a diſtance, who are to hear what they have to ſay. Now when they hear nothing but a mixture of words they cannot comprehend, they prepare their ears to liſten with more attention; which he, who cries, no ſooner perceives, but he diſtinguiſhes the words he has a mind to ſpeak. In the very ſame manner may *John*, who was the voice, be ſaid to prepare the ears of mankind: for he was not himſelf the *Word*, but the *Word* came after him, becauſe his voice prepar'd the way for it.

Ver. 4. And the ſame John had his raiment of camels hair, and a leathern girdle about his loins, and his meat was locuſts, and wild honey.

Of camels hair.] The Jews call camels hair, the wool of camels. Ælian, in the xvii. book, chap. xxxiv, of his hiſtory, acquaints us, that the hair of camels formerly about the *Caſpian* ſea was the ſofteſt in the world, of which they made their fineſt cloaths The ſame thing is witneſſed by *Apollonius*, out of *Cteſias*'s tenth book of his *Perſian* hiſtory. *Paul Venetus* informs us, that, in the empire of the great *Cham* of *Tartary*, in the city of *Calacia*, the metropolis of the province of *Tanguth*, there is a kind of cloth found there, which the inhabitants call *Zambilotte*, made of white wool, and camels hair, perfectly good, and as beautiful as any other cloth whatſoever. The ſame author, in the very next chapter to what we have juſt now cited, where he is ſpeaking of the land of *Gog*, and *Magog*, ſays, that the very beſt *Zambilottes* are made there of camels hair. The *French* word *Camelot* ſignifies nothing but this cloth, tho', at this time, it is taken in a more extenſive meaning. *Anſelm*, and ſeveral others, call the garment, which St. *John* wore, *Cilicium Camelinum*. And tho' the countries, about the *Caſpian* ſea, and in *Tartary*, were known to produce *Camels* with this fine and delicate hair, yet that the commoner ſort was rough and briſly, and ſuch as *John* wore, is a receiv'd opinion among many. We have a poem about this Evangeliſt, yet extant, written by *Paulinus*, wherein he elegantly deſcribes this garment.

Veſtis rat curvi ſetis conſerta cameli
Contra luxuriem molles duraret ut artus
Arceretque graves compuncto corpore Somnos.

The veſt he wore of camels hair was made,
Briſly, and rough, in pointed order laid,
To baniſh ſoftneſs, firm his limbs to keep,
And from his body drive the load of ſleep.

Beſides, this hairy veſt or garment ſeems to have been a habit, peculiar to the prophets; for it is ſaid of *Elijah* 2. Kings i. v. 8. *That he was an hairy man, and girt with a girdle of leather about his loins.* So *Eſaiah* xx. v. 2. *Go and looſe the ſackcloth from off thy loins*, and in Zachariah xiii. v. 4. *Neither ſhall they were a rough garment to deceive.*

Locuſts.] In the goſpel of the *Ebionites* we read theſe words about St. *John: his meat was wild honey, of the taſte of Manna, like wafers made with oil. Epiphanius* aſſerts, on this paſſage, that the deſign of theſe *Ebionites* was to make That, which was really true in itſelf, a meer falſehood, and, inſtead of locuſts, to impoſe, upon mankind, a ſort of wafers, or cakes made with honey. The opinion of this father is very probable. And 'tis not any way unlikely, that the occaſion of forging this, was taken from the near ſimilitude of the words *Acrides*, and *Encrides*; the firſt ſignifying *Locuſts*, the latter *Cakes*, made of flower and oil. And as the Evangeliſt joins locuſts and honey in the ſame ſentence; So it is ſaid of the manna *Exod.* xvi. 31. that its taſte was like wafers *made* with honey. *Iſidore* of *Peluſium* will have theſe *Acrides* to mean no other than the tops of herbs and leaves, which opinion he eſpouſes ſo warmly, that he terms thoſe ignorant who hold the contrary. *Baronius*, led by a number of Authors who ſeem'd to countenance *Iſidore's* opinion, ſays thus: *It is not our buſineſs to define what were the ſentiments of thoſe great perſons; but we leave that point to be diſcuſt as the reader himſelf pleaſes; for it is plainly evident, that the greek word Acrides has two ſignifications, firſt, that it means a ſort of inſect call'd a Locuſt, aud, next, implies the tops of trees.* But, with the pardon of ſo great a man as *Baronius*, it no where appears ſo; nay, the greek writers put us out of all doubt, that *Acrides* and *Acrodrua* differ much as to their ſignifications, and are never confounded together. Others are of opinion that theſe *Acrides* ſignify *herbs*, call'd *Melagra*, according to *Theophylact*, to allude to *wild honey.* Among this number is *Euthymius.* By this opinion the honey and locuſts are made the ſame thing; namely, a kind of herb, which no body ever heard of in any country, yet this was the only meat St. *John* fed upon. If I may be allow'd to give my ſentiments on this matter, nothing in the world can be more ridiculous than this notion; yet it had thoſe who embrac'd it; and amongſt them was *Surianus*. Probably *Dionyſius Carthuſianus* was another. This author writes, that ſome, by the word locuſts, will have the herbs of the deſart to be meant. We will produce his words. *Cum non videatur probable, quod Joannes, qui nec pane veſcebatur, carnes animalium, aut aliquid coctum comederet. It does uot appear likely that* John *eat of the fleſh of avimals, or of any thing dreſt, ſince he abſtain'd from bread. Hermolaus*, upon *Dioſcorides*, tells us, that the *Arabian* word ſignifying the leg of a locuſt, may be conſtru'd an herb. *Chriſtian Druthmar*, who liv'd in the ninth century, and wrote a commentary upon *Matthew*; in ſpeaking about theſe Locuſts, has theſe words, *a certain man acquainted me that theſe locuſts were ſmall birds with red legs*; which words plainly intimate, that real birds were underſtood; but the following query quite refutes the author of them: How comes St. *John* to be commended for his extraordinary abſtinence, if he fed upon birds, which the Jews wanted? The ſame reaſon holds equally as ſtrong againſt thoſe, who are pleas'd to think theſe locuſts were the fiſhes, which *John* had out of *Jordan*; ſince they were accounted great rarities. But theſe locuſts were not to be found in the rivers, but only in the ſea, without taking any notice that the *Greeks* call'd theſe ſea locuſts, not *Acrides* but *Carabous*. Some change the word *Acrides* into *Caridas*, which ſignifies a very rich kind of ſhell fiſh. But this notion is abſurd; becauſe *John's* abſtinence is very much prais'd in the goſpel. Others conjecture that the Evangeliſts *Matthew*, and *Mark*, wrote it *Acrades*, which means, *wild pears*, and ſo, by a ſmall alteration, it was turn'd into *Acrides*. But there is no occaſion to change any thing, ſince all editions agree in the firſt reading; neither can the word juſtly diſpleaſe the Reader. That eating locuſts was very common in the eaſtern and ſouthern parts of the world, is not to be queſtion'd. *Jerome*, in his ſecond book againſt *Jovinian*, atteſts it. And that there were *Acrodophagi*, ſo call'd from their eating locuſts, among the *Æthiopians*, not only *Agatharcides*, *Diodorus Siculus*, and *Strabo*, but alſo *Solinus*, and *Pliny*, confirm by their teſtimonies. *Bochart*, in his *Hierozoicon*, is very copious on this ſubject, and ſufficiently proves, that, beſides theſe *Acrodophagi*, which every body was acquainted with, the *Naſamones*, *Leptitani*, *Greeks* and *Hebrews* formerly us'd locuſts for their common food, as likewiſe did the *Numidians* and *Mauritanians* for many ages. The *Levitical* law of *Moſes* allows four ſorts of locuſts to be eaten, namely, *the locuſt after his kind, the bald locuſt after his kind, and the beetle after his kind, and the graſhopper after his kind.* So that *John*'s eating locuſts, is no new, or unhear'd of, thing; tho', in one reſpect, it was extremely ſingular, I mean, his feeding upon locuſts and wild honey in the wilderneſs, which nature ſupply'd him with, to let the Jews know he was an extraordinary man, endow'd with a fine talent of preaching, and to make them more attentive to hear his doctrines. What theſe locuſts were is finely explain'd by venerable *Bede* in his diſcourſe about Palæſtine, wherein he acquaints us, that he was told by biſhop Arculph, who had travell'd into thoſe parts, that locuſts were very numerous in Palæſtine, having ſmall and ſhort bodies like the finger of a man's hand, which were taken with eaſe among the graſs, and, being fry'd in oil, the poorer ſort of people eat them: And Euthymius upon Matthew ſays, *to this day, in thoſe parts they eat abundance of locuſts, dry'd in the chimney; which have a ſtrong ſmell, and a bad taſte.* So that Iſidore of Pæluſium, whom we have before cited, was in the wrong to charge thoſe with ignorance, who underſtood them for wild honey and real locuſts.

Honey] There are two kinds of honey; one call'd tame, made by ſuch bees as we keep about our houſes; the other wild, by ſuch as haunt the fields and woods. The latter ſort is what both Matthew and Mark ſay John liv'd upon. Theophylact will have this wild honey not to be the true ſort, but aſſerts, after the opinions of ſome other authors, that the Acrides, ſo often mention'd above, were herbs, call'd Melagra, which ſignifies wild honey; but the Greek words *meli agrion* refute this entirely. What Bede, in his book of Palæſtine, or what Arculph, ſays, about there being trees in the wilderneſs, where John reſided, having broad and round leafs, of a milky colour, and honyiſh taſte, which were crumbled to pieces and eaten, and that theſe were the wild honey here ſpoken of, is equally as impertinent as the opinion of Theophylact above. Neither is that, which Chriſtian Druthman, alledges, of any better weight, in ſaying that the wild honey, mention'd in this place, is the very manna which the children of Iſrael liv'd upon for forty years. We are told from Exod. xvi. that this manna taſted like flower and honey blended together. Nevertheleſs, manna is one thing, and wild honey another; neither ſhould we coin a parcel of notions about words of ſcripture, when ſuch as are receiv'd will tally right, and admit of a juſt conſtruction: So that nothing elſe can be meant in the verſe now before us, but locuſts and wild honey. And that locuſts were numerous in thoſe places, and us'd for food, we are of opinion we have ſufficiently prov'd by this time. The ſame kind of teſtimony may eaſily be drawn out of ſcripture with relation to wild honey. That proverb of Solomon is very well known, which ſays, *Haſt thou found honey? eat ſo much as is ſufficient for thee, leſt thou be filled therewith, and vomit it.* This plainly refers to wild honey, which was found up and down in the fields. So we read in Judges xiv. v. 8. That Samſon, after he had fallen upon the lion, and ſlain him, found honey the next year, which the bees had made within his carcaſs, which was no other than That of the wild kind. We find, likewiſe, in 1. Sam. xiv. v. 25, and 26. theſe words; *And all they of the land came to a wood, and there was honey upon the ground, and when the people was come into the wood, behold, the honey dropped.* The next verſe remarks this of Jonathan, That (being in the ſame wood) *he put forth the end of the rod that was in his hand, and dipt it in a honeycomb.* Hence a honeycomb is very often call'd, in ſcripture, by the Hebrew word Vair, which properly ſignifies a wood. Prophane writers ſay the ſame thing of Scythia, and Muſcovy; namely, how that the bees make honey there, in their woods and fields; And Maldonatus acquaints us with his ſeeing men in Bætica, whoſe employment was to gather honey out of the woods, who, by putting it to ſale, acquir'd a tolerable living thereby. For this we have the conſent of the antient poets, both Greek and Latin. Virgil, in his fourth Georgic, not to mention others, acquaints us, in a fine manner, how bees will hive together in the hollow trunks of trees, in reeds, or in caves. Judæa was ſo fam'd for the great plenty of honey in it, that, in ſeveral places, it is ſaid to flow with honey, to have rivers of honey, and to diſtill honeycombs. Iſidore of Pæluſium, and Euthymius, ſeem to be of opinion, that the wild honey, which John us'd for his diet, was bitter, and of an ungrateful taſte: but this is a random notion, and bears not ſufficient analogy to ſcripture. Beſides, a great many of the encomiums, which Judæa receiv'd, on account of its plenty of honey, would have been ſpar'd, had the honey, which was found in its fields and woods, been of a bitter and unpleaſant reliſh. Indeed, Dioſcorides, Galen, and Diodorus informs us, That ſome certain places produc'd bitter honey; and, for example, bring Sardis and Corſica to prove the aſſertion; but at the ſame time they acquaint us with the reaſon; ſometimes that it was owing to the Abſinthium, a kind of flower which the bees fed upon; ſometimes to the box trees, of which Corſica had a great many, ſometimes to the yews, according to Virgil's account; ſometimes, to their feeding upon hemloc, according to Ovid, and ſometimes to thyme, which prov'd of a bitter taſte, according to Martial. Moreover, Pliny, the above cited Dioſcordes, Ariſtotle, and ſeveral others make mention of poiſonous honey, which made ſuch, as eat of it, run mad; but Judæa was never, in this world, known to produce honey either of a bitter reliſh, or of any other unpleaſant taſte, or hurtful quality. In Geneſis we learn the vaſt commendations that was given to the land of Canaan for its honey; And the blaſphemous Rabſaces praiſes Aſſyria, for its being, like the land of Canaan, abounding with olives, and honey. Ezekiel informs us, that the honey of Judæa was carried to other countries, to Tyre, and Ægypt, and ſold in the public markets there, tho', we are told from the book of Numbers, that Ægypt was well ſupplied with honey, of its own production. Every body may be ſatisfied, that all theſe cited places refer to that kind, call'd the domeſtic. But the other, or wild ſort, is only applicable to That honey, the ſweetneſs of which is mention'd in that famous riddle of Samſon, mention'd in the book of Judges; and to That, which Jonathan had no ſooner taſted, but his eyes were enlightened. So that the tame, as well as the wild honey, was fit to be eaten, and pleaſant enough to the palate. But St. John's living in the wilderneſs, on nothing but locuſts and wild honey, was an inſtance of his prodigious abſtinence, becauſe locuſts and honey, taken and eaten ſingly, afford but ſmall nutriment: for, as Hippocrates, in his 50th chapter of the Affections, acquaints us, *Honey, eaten with other things, not only nouriſhes, but gives a good colour; but, taken by itſelf, wears far more than it benefits.* The abſtinence of Ariſtoxenus, the Cyrenæan philoſopher, is celebrated by the antients purely for his taking, every morning and evening, a lettice out of his garden, which he had ſprinkled, the night before, with wine and honey mixt, and then ſaying he had a golden meſs: That of Pythagoras, for the extraordinary frugality of his life; in contenting himſelf, ſeveral times, with nothing but honey. But both theſe heathens came far ſhort of the abſtemious Evangeliſt. Ariſtoxenus made a compound of wine, honey, and lettice together. John us'd nothing of this kind. And Pythagoras ſeveral times, but not always, eat honey by itſelf, and, as Laertius witneſſes, took his glaſs of wine at night, tho' not in the day time. Beſides, theſe philoſophers bought the proviſions they liv'd upon; John, on the contrary, eat ſuch as fortune threw in his way, placing his truſt ſo firmly in the providence of God, that he rely'd ſolely on That in the deſart for the neceſſaries of his life. Moreover, not only ſcripture, but the antient heathen writings informs us, that children were brought up with milk, and honey. So Didymus, out of the oldeſt hiſtories of Crete, tells us, That the king of that iſland had two daughters, Amalthæa and Meliſſa, who nurſt Jupiter, when he was a child, with milk and honey. But refer to Lactantius's firſt book *de falſa religione*, for a further account of this article.

Ver. 5, 6, 7. Then went out to him Jeruſalem, and all Judæa, and all the region round about Jordan. And were baptized of him in Jordan, confeſſing their ſins. But when he ſaw many of the phariſees, and ſadduces come to his baptiſm, he ſaid unto them, O generation of vipers, who hath warned you to flee from the wrath to come.

And were baptiz'd] In the hiſtory of the council of Florence, compil'd by Silveſter Sgurophulus, we are told of a diſpute, concerning baptiſm, which happen'd, at that Synod, to be taken up, by two dignified Eccleſiaſtics of the Greek church, againſt the Latins, wherein the latter were warmly charg'd in a very material point, namely, That the font was far from initiating them rightly in the chriſtian religion, ſince the word Baptiſm did not ſignify, as the Latins underſtood it, to pour or ſprinkle water upon the head, but for a perſon to go down into the water, and come up dipt therein. 'Tis true, that the cuſtom of baptizing, by immerſion, or dipping, was deriv'd from the Apoſtles, as may be evinc'd from ſeveral paſſages of the Evangeliſts and Apoſtles. Two whereof we will ſet before the reader to illuſtrate this point. *And John alſo was baptizing in Enon, near to Salim, becauſe there was much Water there: and they came, and were baptiz'd.* John iii. v. 23. *And he commanded the chariot to ſtand ſtill, and they went down both into the water, both Philip and the Eunuch, and he baptiz'd him.* Acts viii. v. 38. But there are other places, that may be produc'd, which can never be referr'd to ſprinkling or pouring water on the head. St. Peter's baptizing, in one day, three thouſand perſons, by immerſion, which is the proper way to baptize, need not be wondred at, ſince we read, in the authentic life, of Gregory, the Apoſtle of the Armenians, That he baptiz'd twelve thouſand, together, by immerſion, in the river Euphrates, which Iſaac, the patriarch of that nation, confirms, in his firſt invective. Eucherius, in his ſermon upon St. Andrew's day has theſe words, *vocat Dominus piſcatores ad Apoſtolatum, quoniam tales illi neceſſarij erant qui aquis aſſueti, & piſcandi & baptizandi eſſent periti. Ideoque non artem eis mutare præcepit, ſed longe melioris piſcationis. Our Lord calls fiſhermen to the Apoſtleſhip, becauſe ſuch were fit for him, who being accuſtom'd to the water, underſtood both fiſhing and baptizing. And, therefore, he did not bid them change their art, but taught them a much better way of fiſhing.* I ſhall cite the words of Monſieur Boſſuet as they ſtand in the original, in his French treatiſe of the communion under two kinds, where, ſpeaking of the three thouſand baptiz'd by Peter, he thus proceeds. *Le*

grand nombre de ces convertis n'eſt pas une preuve qu'on les ait baptiſez par aſperſion, comme quelqueſuns l'ont conjecture. Car outre que rien n'oblige a dire qu'on les ait baptiſez en meme jour, il eſt certain que ſaint Jean [illegible]ſte qui n'en baptiſoit pas moins, ne laiſſa pas de baptizer en plongeant, & ſon example nous a fait voir que pour baptiſir un grand nombre d'hommes, on ſcavoit choiſir les lieux ou il y avoit beaucoup d'eaux: joint encore que les bains & les purifications des anciens, principalement celles des Juifs, rendoient cette ceremonie facile & familiere en ce temps. Enfin nous ne liſons point dans l'Ecriture qu'on ait baytiſe autrement, & nous pouvons faire voir par les actes des conciles, & par les anciens rituels, que treize cens ans durant on a baptiſe de cette ſorte dans tout l'egliſe autant qu'il a ete poſſible, which is, ‘ That ſuch a great number of perſons being converted together *to the Goſpel by Peter's preaching*, it no way is evident that they were baptized by ſprinkling, as ſome conjecture. Beſides, there is no neceſſity to ſay that they were all baptized in one day, ſince it appears that St. John baptized as large a number, when all Judæa went out to him, and that his baptiſm was by immerſion. But the example of this Evangeliſt tells us, That when a large number of people was to be baptized, he commonly pitch'd upon ſuch places as were well ſupplied with water. Add to this, That the baths and places of purification of the ancients, eſpecially of the Jews, made this ceremony very eaſy and familiar at that time. In ſhort, we read no where in ſcripture of any one being baptized, but by immerſion; and we can prove from the acts of councels, and the ancient rituals, that the manner of immerſion continued, as much as poſſible, for thirteen hundred years, to be uſed througheut the whole church.” It appears, from the 11th ſynod held at Ravenna under Clement V. that the method of ſprinkling in baptiſm, when there was no neceſſity, or danger of death, began under that pontif. So that Michael Cerularius, patriarch of Cyprus, had little reaſon to attribute the rite of baptizing without immerſion to the Romans, ſince, in his time, no other cuſtom was received but that of immerſion out of a caſe of neceſſity, as appears from Peter Damiani's 25th Epiſtle, Book 6. who was Michael's cotemporary. And towards the cloſe of the twelfth century it was decreed in a ſynod, held at Caſſel in Ireland, by Pope Alexander III. as Roger Hoveden witneſſes; *That children ſhould be brought to the church, and there be baptized by being dipt thrice in clear water.* But what Cyprian, in his 76th Epiſtle to Magnus, ſays, is of excellent ſervice; for therein he acquaints us, That baptiſm is rather of the mind by faith, than of the body by immerſion of water, this being only a viſible ſign of an inviſible baptiſm, ſo that ſprinkling will anſwer the purpoſe.

But when he ſaw many of the Phariſees and Sadducees come to him.] Matthew and Luke ſeem to differ here. The latter, in his ſeventh chapter, ſays, *But the Phariſees and Lawyers rejected the councel of God againſt themſelves, being not baptized of him*, meaning *John*. Matthew ſpeaks otherwiſe Why many of them were baptized by John, was not in order to correct their lives for the better, (for they thought themſelves more upright than the reſt of mankind) but that they might let the people ſee their extraordinary deſire to be religious. How muſt the two Evangeliſts be reconciled? Muſt we ſay that Luke ſpoke not of all the Phariſees and Lawyers, but of many of them, and chiefly of thoſe who were preſent when Chriſt praiſed and commended John, as it is ſet down by this Evangeliſt? But there is no diſagreement between theſe two. For John baptized many of the Phariſees, and many of them were not baptized by John. But this paſſage of Luke may be thus explain'd; the Phariſees and Lawyers, who were not baptized by John, rejected the councel of God upon themſelves. Which expoſition doth not ſay whether their number was great or little, but only it ſignifies there were ſome.

Theſe Phariſees were one of the three ſects among the Jews. They appeared in the world about the time of the third punic war. They not only differed, from the reſt of their countrymen, in their morality and way of living, but in the choice of their garments, and dreſs This was the reaſon why they were called Phariſees, the name being taken from a Hebrew word, ſignifying *ſeparated*, becauſe they ſeemed to *ſeparate* themſelves from all others by their odd manner of life. It appears, from the thirteenth Book of Joſephus's Antiquities, chap. 9. and 18. that the ſects of the Phariſees and Sadducees had been exiſting from the days of the Maccabees: and we learn, from other paſſages of the ſame author, that a momentous difference reigned between them with reſpect to their principles. The Phariſees pretended to have a profounder knowledge in the rites and cuſtoms of their country, and to be extremely ſtrict in their obſervance; they firmly adhered to traditions, and acknowledged fate, but allowed the will to have an abſolute diſpoſal in abundance of caſes; they owned the ſoul was immortal, that the good removed into other bodies, and the bad was doomed to perpetual puniſhment. The Sadducees, on the other hand, called ſo from Zaduk, the prince of their ſect, excluded fate, and diſallowed of the rewards and puniſhments of ſouls: they denied the reſurrection of bodies, admitted of no ſouls, and traditions, and attributed all things to the will of man. The Sadducees were not very numerous, but being the wealthier of the two ſects, the rich gave into their opinions; whereas the people were firm in the intereſt of the Phariſees, and ſo linked to their notions, that if any of them happened to throw reflections either upon the high-prieſt or king, he was ſure to keep up his credit with them, and be believed: for every thing that regarded their ſolemn prayers and divine worſhip, was commonly done by the preſcription of the Phariſees; ſo that when the Sadducees took upon them any publick employment, though never ſo much againſt themſelves, yet they were obliged to obey the orders of the Phariſees, which had they offered to refuſe, dangerous conſequences would have followed, and the people been in an uproar. In one of the Talmudical books we are told, that there were ſeven ſects of Phariſees, to wit, the Sichemite Phariſee, the kicking Phariſee, the blood-ſhedding Phariſee, the veil'd Phariſee, the Phariſee call'd from the words *What I ought to do, even that I will do*, the Phariſee of love, and the Phariſee of fear. The Sichemite is ſo termed from embracing his religion on ſome worldly motive, as the Sichemites formerly did circumciſion to obtain the marriage of Dinah the daughter of Jacob. The kicking Phariſee from kicking his feet againſt the ſtones The blood-ſhedding, from often daſhing his head againſt walls and pillars, till he made the blood guſh out plentifully. The veil'd Phariſee, from having his head cover'd with a veil; a cuſtom much uſed by Jews in ſome certain places at this time of day, and in others by ſtudents in the publick ſchools or univerſities. The Phariſee, *What I ought to do, even that I will do*, has his name from pronouncing theſe words purely to acquire an empty name by them. The Phariſee of love is ſo called from being a proſelite to his religion for the ſake of ſome advantageous offer. But the Phariſee of fear, through an awe he has for the anger of God, falls into his ſuperſtition. The reader is deſired to conſider that paſſage of Paul, Acts 26. 5. where he ſays, that after the moſt ſtricteſt ſect of his religion he lived a Phariſee, whether he meant thereby, that the ſect of the Phariſees, in general, was moſt exquiſite, if compared to thoſe of the Sadducees and Eſſenes, or whether that particular one of the ſeven kinds, of which he was a member, ſeemed in his opinion to be the ſtricteſt? For it may very juſtly be conſtrued two ways.

Ver. 8, 9, 10, 11. Bring forth therefore fruits meet for repentance. And think not to ſay within your ſelves. We have Abraham to *our* father, for I ſay unto you, that God is able of theſe ſtones to raiſe up children unto Abraham. And now alſo the ax is laid unto the root of the trees: therefore every tree that bringeth not forth good fruit, is hewn down and caſt into the fire. I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whoſe ſhoes I am not worthy to bear; he ſhall baptize you with the Holy Ghoſt and *with* fire.

Of theſe ſtones to raiſe up children unto Abraham.] John, while he is talking to the Phariſees, points to ſome ſtones with his finger that ſtood before him, and ſays, of theſe is God able to raiſe up children to Abraham. Jerome has theſe words, *Ex lapidibus autem generari homines ſimile eſt ei, quod ex Sara ſterili proceſſit Iſaac, unde & Eſaiæ, c. 51. dicitur: aſpicite ad petram de qua exciſi eſtis: hujus igitur prophetica nos memores faciens monſtrat Joannes quod poſſibile eſt nunc etiam ſimile fieri.* For men to be raiſed up of ſtones, reſembles Iſaac's being born of Sarah who was childleſs. Thus in Eſaiah 51. it is ſaid, *look unto the rock whence ye are hewen.* So that John, by putting us in mind of this prophecy, ſhews the poſſibility of the like being now performed. Theſe ſons unto, or, of Abraham, ſignify no more than ſuch as are freely elected, ſuch as walk in the footſteps of the faith of Abraham, and do his works. *Non enim, inquit Hilarius, ſucceſſio carnis quæritur, ſed fidei hæreditas: dignitaſque originis in operum conſiſtit exemplis, & proſapiæ gloria fidei imitatione retinetur.* 'Tis not the inheritance of the fleſh, but of faith, that is ſought for, ſays Hilary; and the dignity of the original conſiſts in copying his works, and the nobleneſs of the family in imitating his faith. From the words preceding this citation from Hilary, may be drawn a ſure hope of future happineſs. *Si ſemen, inquit Auguſtinus, cujuſque non appellaretur, niſi quod ejus carne naſceretur, nec nos appellaret apoſtolus ſemen Abrahæ, qui certe originem carnis ab illo non ducimus, ſed imitatione fidei ſemen ejus facti ſumus, credentes in Chriſtum, cujus caro ex illius carne propagata eſt.* If that was only to be called the ſeed of any thing, ſays Auſtin, which carnally proceeds from it, the Apoſtle, then, wou'd not call us the ſeed of Abraham, who certainly do not derive the original of our fleſh from him. But 'tis the imitation of his faith that makes us his ſeed, and our belief in Chriſt, who was deſcended from him according to the fleſh.

He ſhall baptize you with the Holy Ghoſt.] We read in Acts theſe words, *John baptiz'd you with water, but ye ſhall be baptiz'd with the Holy Ghoſt, not many days hence.* In this inſtance we have Chriſt himſelf oppoſing the baptiſm of John, which he perform'd by water, with his baptiſm by the Holy Ghoſt, which the Apoſtles were to receive from him in a ſhort time. The Evangeliſt, therefore, in reſpect of his baptiſm, ſpeaks in the future tenſe, *He ſhall baptize*; letting us underſtand, at the ſame time, that, as man, his baptiſm was no other than an external ceremony, which, by God's command, he adminiſter'd for the remiſſion of ſins, whereas the forgiveneſs of man's tranſgreſſions was not obtain'd by that outward rite, but by the power of the Holy Spirit, which, Chriſt, as God and Man, perform'd, as being the principal agent. The following is a fine remark, taken from a letter to Demetriades, found in Proſperus, in relation to this ſacrament. *aliud eſt quod viſibiliter agitur, aliud quod inviſibilitur celebratur, Necidem eſt inſacramento forma quod virtis; cum forma adhibeatur per humani miniſterij obſequium, virtus antem per divini operis preſtetur effectum.* A viſible action is one thing, and an inviſible performance, another: neither is the form in the ſacrament the ſame as is the virtue; ſince the firſt is owing to a human ſervice, the latter to a divine operation. *Cyprian* is more ſuccinct concerning baptiſm, when he ſays, ‘ 'Tis the ſpirit holy that operates in this ſacrament.’ Whitaker, in his eighth book of Paradoxes, has ſome beautiful paſſages, that help to ſet of this point. ‘ Not John, ſays he, nor Peter, nor any other Miniſter of the goſpel, can confer the Holy Spirit on thoſe he baptizes: men adminiſter an external ſacrament, but Chriſt cleanſeth the mind within by the Holy Spirit. What the ſentiments of the fathers were about the baptiſm of John, I am under no difficulty to comprehend, neither do I value them: for the ſcriptures diſplay this matter with perſpicuity enough, without lying under any neceſſity of enquiring into the different and precarious opinions of the fathers. Neither am I a ſtranger to that paſſage of Auſtin, in his fifth book againſt the Donatiſts concerning baptiſm, chap. x. where he openly declares, that, if any one ſhall offer to diſpute that ſins are remitted by the baptiſm of John, he will quit the liſts to his antagoniſt.” But Auſtin was not the only father, who embrac'd this notion, for Janſenius, in his book *de concordia Evangelica*, acquaints us, that Ambroſe was of the very ſame opinion. The words of this father in his firſt book *de Spiritu Sancto*, are to this effect. ‘ Thoſe perſons were baptiz'd afterwards, who ſaid, Acts, xix. that they did not know the Holy Ghoſt tho' they had receiv'd the baptiſm of John, becauſe that Evangeliſt baptiz'd for the remiſſion of ſins, not in his own, but in the name of Chriſt who was coming. And this was the reaſon why they did not know the ſpirit, becauſe they had not been baptiz'd in the name of Chriſt, as John was wont to baptize.’ The ſame thing is beautifully deſcrib'd by a certain commentator, upon the Epiſtle of Paul to the Galations, chap. iii. And *Prudentius Cathenur*, in his ſeventh Hymn, hath not only elegantly, but truly ſpoke of John. We ſhall oblige the readers with a tranſlation of the verſes.

'Twas he who firſt deſcrib'd the preaching way,
And taught new grace to thoſe who walkt aſtray.
Purging, within the ſacred ſtream, the ſtains
Of antient error which the ſoul contains.
Lo, when their limbs were waſh'd; ſurprizing ſight;
The ghoſt deſcending all divinely bright.
Thus they to ſin, and error bid adieu,
And new born veſſels of the goſpel grew.
So the refiner by his curious art
To gold and ſilver beauty can impart,
The bullion poliſh'd ſhall new light diſplay
And gleams of radiance all around convey.

John's baptiſm is ſaid to be by water, Chriſt's by the Holy Ghoſt, and by fire; this expreſſion is not unnatural. Auſtin ſays, ‘ 'tis not out of the way, for the Holy Ghoſt to be ſignified by fire; becauſe it is ſaid againſt his coming, Acts ii. that there appear'd unto them cloven tongues, like as of fire, and it ſat upon each of them. Hence Our Saviour himſelf ſays, Luke xii. I can come to ſend fire upon the earth. Hence that paſſage of the apoſtle, Romans xii. *fervent inſpiritu.*’ Theſe words, ſays another commentator, declare the excellency of Chriſt's perſon and miniſtry. John declares he was not worthy to carry his ſhoes after him, meaning to perform the meaneſt offices for him; this baptizing with fire, he acquaints us, is no more, than his plentifully pouring down the gifts and graces of the Holy Spirit upon his proſelites, which, like fire, ſhould purifie, in their operation.

Ver. 12. Whoſe fan in his hand, and he will throughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire.

All this verſe is metaphorical, the fan is an inſtrument for winnowing corn, and ſeperating the chaff. And implies no more than our Saviour's diſcerning judgment in parting the good from the bad, who are typified by the chaff. But 'tis ſaid he will burn up the chaff with unquenchable fire. Great conteſts have aroſe on theſe words, whether a real or figurative fire is to be underſtood in this place. As the whole paſſage is coucht in metaphors, it cannot be meant for material fire, as appears from the face of the whole verſe. If we allow it to be real fire, we muſt likewiſe ſay the fan, the flour, the wheat, and chaff, are real; but by ſaying, unquenchable fire, the Evangeliſt ſeems to point out an eternal puniſhment. For the ſatisfaction of the curious we ſhall add ſome fine remarks about this unquenchable fire. The antient fathers, for the moſt part, diſallow'd of material fire being in hell, tho' others, with a great deal of learning, have inſiſted on the contrary. *The fire, to which ſinners are expos'd, ſays Victor of Antioch, is call'd everlaſting in other paſſages of ſcripture, but unquenchable in this place. There are ſome people, who, by this unquenchable fire, ſuppoſe the judgment of a poluted and bad conſcience, becauſe this judgment, on account of the worm that never dies, burns, in wicked men, like a raging fire, and continually preys upon their bowels. Jerome, upon the 66th of Eſaiah ſays, The worm that never dies, and the fire that never is extinguiſh'd, is, by abundance of perſons, taken for the conſcience of ſinners, who, being doom'd to puniſhment, are rack'd therewith; according to that paſſage of the pſalmiſt, my life is in miſery, while this thorn ſticks within me.* St. Ambroſe, upon the 14th of Luke, defends the ſame opinion. *They, ſays he, who bring not peace and charity to the altar of Chriſt, ſhall be taken away by the hands and feet and ſent into outer darkneſs, where ſhall be weeping and gnaſhing of teeth. Pray, what doth this outer darkneſs ſignify? Muſt ſouls undergo any impriſonment there? not at all; this is the meaning. They who are depriv'd of the promiſes of heaven and the commands of God, are ſuch as are doom'd to his outer darkneſs; becauſe the commands of God are a light, and whoſoever is without Chriſt, the ſame is in darkneſs, becauſe Chriſt is a light in darkneſs. Therefore this gnaſhing of teeth is not of material teeth, nor this everlaſting fire a material fire, nor this worm a material worm. As diſeaſes and worms are the conſequences of the ill condition and bad ſtate of the human body, ſo is a man's being conſum'd with his own fire, and eaten with his own worm, the effect of not regulating his paſſions, and correcting his ſins, by ſobriety, and abſtinence; whereas adding one error to another, and ſin upon ſin, is the direct road to contract a certain crudity of vices within the ſoul, which throws him into this miſerable condition: Whence Eſaiah ſays, walk in the light of that flame and fire which you have kindled up. That is, the five which the heinouſneſs of ſin begets, and that is the worm, when ſin brings ſevere reflections to the mind, and racks the conſcience. Eſaiah ſays, and they ſhall ſee the members of men prevaricating againſt me, and their worm ſhall not dye, and their fire ſhall not be extinguiſh'd.* St. Auſtin favours this, and ſays that we may term hell to be under the earth, two ways, firſt, That as the dead body has a place in the earth aſſign'd it, ſo have ſouls that are dead with the ſins of the fleſh; or as in coporal things, thoſe are inferior that are ſadder. But this father in another paſſage, ſeems to retract the foregoing. *I think, ſays he, thae I ought much rather to aſſert of hell, that it is under the earth, than to give a reaſon why it may be ſaid or believed to be under the earth, as if it really was not ſo.* Philo the Jew, in his book *De congreſu quærendæ eruditionis*, acquaints us, *That God drives a wicked and flagitious ſoul and immenſe ſpace from him, into a place of concupiſcence and iniquity, which more aptly is called the place of the wicked, than the fabulous hell of ſome, for hell, in reality, is no other, than the life of an impious man.* To this opinion of Philo aheres Gregory Nyſ. in his dialogue about the ſoul and the reſurrection, which Baronius calls the golden treatiſe. In this book he anſwers the objections, that are commonly brought out of ſcripture to prove there being ſubterraneous places for ſouls, which are called the infernal regions. John of Damaſcus ſays, *That the Devil, bad ſpirits, wicked men, and ſinners are doom'd to an eternal, but not a material fire, ſuch as we uſe, but ſuch as is known to God only.* Gregory the great's words are to this effect, *A coporal fire, ſays he, certainly ſtands in want of corporal nouriſhment, in order to make it ſo. To preſerve it, it muſt have wood and other combuſtibles to feed upon, and is of no ſervice, unleſs it be thus kept up. Whereas the fire of hell being incorporeal, yet corporoally burning thoſe who are expos'd thereto, is neither kindled up by man's aſſiſtance, nor fed with wood or other materials; but created once continues for ever, neither wants it to be kindled up, or ſtands in need of any flame.* Origen's words are theſe, *The fire and torments of hell, which the ſacred ſcriptures denounce againſt ſinners; are not material puniſhments, but ſuch as rack the conſcience of offenders; for God brings and ſets, as it were, before their eyes, the remembrance of all their paſt errors; ſo that every baſe action of their lives, being thus ſo plainly repreſented before them, conſcience ſtrikes them in the face, and the pains of ſorrow for what they have done, extremely torment them.* The ſame father, upon the 3d chap. of the Epheſians, goes on in this manner, *Let no man deceive you with flouriſhes of words, becauſe there are ſeveral who ſay, that there are no puniſhments for ſinners, nor any external torments made uſe of to chaſtiſe offenders,* *but that conſcience is the only puniſhment of ſin, while the worm never dyes in the heart, and a fire is kindled in the mind like a fever, which burns the patient within. Theſe deceitful and flattering words are what Paul calls empty and vain, which ſeem to ſooth ſinners only the more into their wickedneſs, for while they put their confidence in them, they but expoſe themſelves the more to eternal puniſhment.* Several of the ſchoolmen, were of opinion, that the fire of hell was corporeal, whoſe names are too many to recite in this place, nor would they be of any advantage to the reader. But there can nothing be drawn out of the ſcriptures, with any ſtrength of reaſon or certainty, to prove that the fire and worm here ſpoken of are material. The puniſhments of the wicked after this life are ſhadow'd out in metaphorical expreſſions, and particularly thoſe of hell are urg'd with extraordinary greatneſs. Let us conclude then with John of Damaſcus, that the fire of hell is only ſuch as is known to God, becauſe, as Auſtin ſays, in whatſoever part of the world or of nature this fire of hell is lodg'd, never did any man yet come to know, unleſs he perhaps to whom the divine Spirit has made the revelation. The above cited Gregory the Great dare not ſo much as deviſe where hell is, though every thing conſider'd leaves him at liberty to ſay, he believes it is under the earth. A very ingenious Engliſhman ſays, that the fire of hell cannot be corporeal for this very reaſon, becauſe whereſoever the devils take their journey, there they carry their own hell along with them. But a great many ſeem to make no doubt at all of this fire being corporeal. Perhaps there may not be much trouble in reconciling theſe jarring and different paſſages of the fathers with relation to this point, if that place of Auſtin upon the 57th pſalm be rightly minded, namely, that the puniſhments to be inflicted after death are of two ſorts. The firſt relates to hell where the rich man burn'd, who begged a drop of water to cool his tongue, from the finger of the poor man, whom he had deſpiſed before at his gate; The other to that diſmal doom which ſinners are to hear, who are to be placed at the left hand; Go ye into everlaſting fire prepared for the devil and his angels. From which words ſome think that the hell fire, to which ſouls, which are ſeparated, are doom'd, is incorporeal, and that the fire which is term'd everlaſting, and which torments the bodies of the damn'd, is of a corporeal nature; though they aſſert that immaterial ſpirits may be puniſhed with the torments of material fire, for which they aſſign this reaſon, That notwithſtanding an incorporeal ſoul dwels in the body of a living man, yet it ſympathizes and ſuffers with the different ailments and affections of that body.

Ver. 13, 14, 15, 16, 17. Then cometh Jeſus from Galilee to Jordan unto John, to be baptiz'd of him. But John forbad him, ſaying, I have need to be baptiz'd of thee, and comeſt thou to me. And Jeſus anſwering ſaid unto him, ſuffer it to be ſo now: for thus it becometh us to fulfill all righteouſneſs: Then he ſuffered him. And Jeſus when he was baptiz'd, went up ſtraightway out of the water: and lo, the heavens were opened unto him, and he ſaw the ſpirit of God deſcending like a Dove, and lighting upon him. And lo, a voice from heaven, ſaying, this is my beloved ſon, in whom I am well pleaſed.

And he forbad him.] Here ariſes a great difficulty, why John ſhould prohibit Chriſt from coming to his baptiſm, when he ſays of himſelf John i. v. 33. *I knew him not; but he that ſent me to to baptize with water, the ſame ſaid unto me, upon whom thou ſhalt ſee the ſpirit deſcending, and remaining on him, the ſame is he which baptizeth with the Holy Ghoſt.* Cryſoſtom ſolves it after this manner. He ſays that John, before Chriſt came to his baptiſm, knew that Our Saviour was come into the world, and was to baptize with the Holy Ghoſt; tho' he did not know who Chriſt was, having not hitherto ſeen his face; but when he came to his baptiſm, the ſpirit ſecretly inform'd him, that it was Chriſt who paid him the viſit; upon which he forbad him to come, and then it was he received thoſe remarkable words, *upon whom thou ſhalt ſee the ſpirit*, to enable the Evangeliſt, by that ſignal, to teſtifie of him to others. Auſtin's ſolution differs from the foregoing. He ſuppoſes that John was acquainted with the perſon of Chriſt, and that this ſignal was not given on that account, but did not know that the perſon who baptiz'd, only perform'd an office of ſervice, whereas it was Chriſt himſelf who gave the Holy Ghoſt in the miniſtry of his ſervants. So that Chriſt who ſent him to baptize with water, addreſt him in the words *Upon whom thou ſhalt ſee the ſpirit deſcending, and remaining on him, the ſame is he which baptizes with the Holy Ghoſt.* Much controverſy has been rais'd about baptiſm, and much ſtill continues to diſtract the opinions of mankind. But we have nothing to do with them, only to look a little into ſuch as ſquare with texts of ſcripture. It ſufficiently appears from the ſeveral accounts of the Evangeliſts, that Chriſt was naked, when John baptiz'd him, which is elegantly deſcrib'd, by Epiphanius in his Anchorate chap. xvii. and by John of Damaſcus, in his oration againſt the Emperor Conſtantius Caballinus. This cuſtom of baptizing perſons naked began with the Apoſtles, and remained ſo in the church for two hundred years, as appears from ſome of the writings of Hugh Victor; and the reaſon of it we learn from the fourth book of Facundus, dedicated to the emperor Juſtinina, where we find theſe words, *ut non ſola voce, verum etiam totius habitu corporis profiteamur exuiſſe nos veterem hominem cum actibus ſuis*, not only with the voice, but with the habit of the whole body, to profeſs our putting off the old man with his actions.

Like a Dove.] Some of the fathers are pleas'd to think that it was a real dove which deſcended upon Chriſt. Tertullian is one, among the reſt, who embraces this opinion, 'The dove, ſays he, was as really a dove, as the ſpirit was really a ſpirit'. Auſtin declares himſelf thus, 'We do not ſpeak thus, to aſſert that Chriſt had only a real body; but the Holy Ghoſt appear'd miſteriouſly to the eyes of men, yet both the bodies we believe to be real. As there was no neceſſity for the ſon of God to impoſe upon men, ſo there was no neceſſity for the Holy Ghoſt to do the ſame. Yet Almighty God, who made the whole world unto nothing, could eaſily figure out the real body of a dove, or any other bird, in the ſame manner as he form'd a real body in Mary's womb, without human ſeed.' Auſtin, Sixtus Senenſis, and almoſt all the ſchoolmen and divines give into this notion. But the four Evangeliſts ſeem to oppoſe all theſe learned men: they do not ſay that a dove deſcended upon Chriſt, but *like a dove* are the words. Luke, in his third chap. v. 22, ſays. *And the Holy Ghoſt deſcended in a bodily ſhape like a dove upon him, and a voice came from heaven, which ſaid, thou art my beloved ſon, in thee I am well pleaſed.* Syrus ſays, *juxta ſimilitudinem corporis columbæ*, like the figure of the body of a dove; *Æthiops, in corpore tanquam columbæ*, in a body like that of a dove. Whence it may be concluded, according to the account of Æthiops, that it was a body, tho' not the real body of a dove that appear'd, which Maldonatus pretends was Auſtin's opinion, tho' the above cited words of his are againſt it. Juſtin, Iræneus, Origen, Hilary, Chryſoſtom, Iſidore of Pæluſium, Cyril, and Procopius Gazeus all concur in ſaying that the Holy Ghoſt deſcended upon our Lord in the ſhape of a dove. Auſtin aſſerts the ſame thing. Juvencus, in his hiſtory of the goſpel, has theſe verſes.

Corporeanque geren ſpeciem, deſcendit abalto
Spiritus, aeriam ſimulans ex nube columbam.

The Spirit, like a dove, embodied, flies
Wings down on earth, and leaves its native ſkies.

And Sedulius.

Confeſtim patuere poli, Sanctuſque Columbæ,
Spiritus in ſpecie Chriſtum veſtivit honore.

Sudden the gates of Heav'n wide open ſhow,
And Chriſt deſcendeth, like a dove, below.

We muſt remark this of the words of Tertullian, that he alledges ſuch things concerning the Holy Ghoſt, which cannot bear any analogy to truth, unleſs we ſuppoſe the ſacred ſpirit aſſumed the dove by an hypoſtatic union, as appears from what we have cited from him, whence another error will derive its birth, namely, that the Holy Ghoſt is by ſo much inferior to Chriſt, as Man is ſuperior to the dove, like Martial's comparing Stella's dove, with Catullus's ſparrow, inſiſting that Stella was by ſo much the better poet than Catullus, as the dove excelled his ſparrow, However Chryſoſtom refutes this erroneous opinion of Tertullian thus. ''Twas Chriſt, ſays he, that appear'd in our nature, and not the ſpirit who aſſum'd the reſemblance of a dove. Twas the ſon of God who took man's nature upon him, the ſpirit did not aſſume the nature of the dove. Wherefore the Evangeliſt does not ſay, that he deſcended in the nature of a dove, but that he came down in the likeneſs of a dove. Neither that he appear'd under that ſhape afterwards, but only ſo at this time.' Let us add this reflection of our own, that altho' the Holy Ghoſt aſſum'd the real nature of a dove, yet the concluſion thence will be none of the beſt, namely, that the perſon of the Holy Ghoſt, is not ſo perfect as that of the ſon, unleſs it be underſtood with regard to the nature it aſſum'd. St. Auſtin's argument, in his treatiſe of the paſſion of Chriſt, wherein he endeavours to prove, that it was a real dove under whoſe form the Holy Spirit appear'd in the baptiſm of John, ought to be refuted. 'We believe, ſays he, that the two bodies, namely, of Chriſt and the ſpirit, were actual and real bodies, for as it did not behove the ſon of God to impoſe upon man, ſo likewiſe it did not behove the ſon of God to impoſe upon man.' This argument is very weakly ſupported. For, pray tell me, who was impoſ'd upon by this form of the dove, when Matthew, Mark, and John, clearly acquaints us that none ſaw it beſides Chriſt, and John the baptiſt. Matthew's words are, 'He ſaw the ſpirit of 'God deſcending like a dove, and lighting upon him.' Mark ſays, 'He ſaw the heavens open'd, and the ſpirit like a dove de'ſcending upon him.' Luke informs us that Chriſt was baptiz'd in the midſt of a large concourſe of People, but not one of the Evangeliſts writes that the dove appear'd to them; nay, theſe words of John, 'And John bare record ſaying, I ſaw the ſpirit 'deſcending from heaven, like a dove, and it abode upon him,' evidently ſhew, that none but Chriſt and John ſaw the dove; what occaſion then was there for the teſtimony of ſo great a perſon to prove that, which others were eye witneſſes of; nay, which all the concourſe of people beheld, that ſtood then about Chriſt and John? beſides, this form of the dove did not impoſe upon Chriſt, who cou'd not be deceiv'd: neither upon John, who was preadmoniſh'd by God, that the ſpirit ſhould deſcend in a viſible ſhape, and remain upon his ſon; ſo that when he ſaw the ſpirit deſcending and ſitting upon him, he was aſſur'd that it was a viſion, as he had been foretold by God, which makes him ſay that he did not ſee a dove, but his words are, *like a dove*. But, for the ſake of argument, we will admit, but not entirely grant, that every one ſaw this phaſma of the dove, as Origen juſtly expreſſes it, and that ſeveral were perſuaded it was a real dove, yet in this caſe, the Holy Ghoſt cannot be charged with any impoſition. That can never be called an impoſture, which throws the appearance of a thing before the eyes, with no intent to deceive, but purely to inſtruct. Such was this appearance or viſion of the form of the dove before their eyes, not to the end it might be thought it was a real dove, but that the preſence of the Holy Ghoſt might be ſignified thereby, and what its vertues were. If any man think this a falſity, away with the uſe of all viſions, as well thoſe which are exhibited to the eyes, as thoſe to the mind: but the Holy Ghoſt neither impoſ'd in this viſion of the dove, nor in that of the fiery tongues; becauſe theſe tongues, were not real tongues, nor real fire. In ſhort, as the ſpirit is ſaid to deſcend *like a dove*, ſo Acts ii. v. 3. theſe tongues are ſaid to come down *like fire*, and a little before it is ſaid that the ſound, not of a wind, but as of a wind, was heard, or as the vulgate expreſſes it, *as of a ruſhing mighty wind*, all which, according to Chryſoſtom, are to let us know, that every circumſtance in theſe particulars was purely viſionary.

CHAP. IV.

In the former part of this chapter, we are acquainted with Chriſt's combat with, and conqueſt over Satan; the reſt contains a narrative of other incidents.

Ver. 1, 2, 3, 4. THEN was Jeſus led up of the ſpirit into the wilderneſs, to be tempted of the devil. And when he had faſted forty days, and forty nights, he was afterwards an hungred. And when the tempter came to him, he ſaid, if thou be the ſon of God, command that theſe ſtones be made bread; but he anſwered and ſaid, it is written, man ſhall not live by bread alone, but by every word that procedeeth out of the mouth of God.

Tempted by the devil.] St. Matthew ſeems to follow the order wherein Chriſt was tempted. Mark has abridg'd the whole account, and given us but a conciſe narrative thereof. Luke handles it in the general firſt, and then explains it to us in parcels, tracing the two laſt temptations backwards. It is ſaid that the devil tempted him. It is evident that all creatures are ſubſervient to God, who employs them according to their qualities. Good Angels he makes of ſervice to promote good purpoſes, and bad angels to perform the contrary, and that always. This is the reaſon that when mankind are to be expoſ'd to ſome ſtrange, and uncommon calamity, that dæmons are employ'd. But the queſtion is, whether this ill or calamity be intended for a real hardſhip, or only a diſpoſition of providence for ſome good end, as in the caſe of Job. However, this does not hinder good Angels from being the miniſters of puniſhment and correction, ſo far as the chaſtiſement is good in itſelf, for God himſelf, by this way of reaſoning, and under this notion of ill, is the cauſe of affliction. Good Angels are in ſome places of ſcripture ſaid to do ill to mankind, as in the caſe of the peſtilence, brought upon Jeruſalem, and the ſlaughter of Senacharib's army, yet, in theſe, they had but a derivative authority; for the execution of theſe two ſingular events was reſerv'd for the hand of God.

The great humiliation of the ſon of God, was very apparent in thus ſubmitting to be tempted, and his faſting forty days and forty nights, was a further diſcovery of his extraordinary reſignation to the divine will of his father. The Evangeliſt adds nights as well as days, to remove the thought of having faſted after the manner of the Jews, who abſtain'd from eating and drinking in the day time, but took proviſions at night. The devil, who is called the tempter here, on coming to Chriſt, bade, him, if he was the ſon of God, make the ſtones before him to become bread. A Gentleman obſerves on this paſſage, that had Chriſt condeſcended to this, the action would have been unwarrantable, as Satan would have been obey'd therein. Our tranſlation renders it, *if thou art the ſon of God*, tho' 'tis much juſter to ſay, ſince thou art the ſon of God, becauſe the devil muſt certainly know of the occurrences that fell out upon Chriſt's being offer'd in the temple, namely, of the voice ſpeaking from heaven, and John the baptiſt's publick teſtimony of him.

Ver. 5, 6, 7, 8, 9. Then the devil taketh him up into the holy city, and ſetteth him on a pinacle of the temple. And ſaith unto him, if thou be the ſon of God, caſt thy ſelf down: for it is written, he ſhall give his angels charge concerning thee, and in their hands ſhall they bear thee up, leſt at any time thou daſh thy foot againſt a ſtone. Jeſus ſaid unto him, it is written again. Thou ſhalt not tempt the Lord thy God. Again the devil taketh him into an exceeding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them. And ſaith unto him, all theſe things will I give thee, if thou wilt fall down and worſhip me.

The devil, by God's permiſſion, took up his body, and carried it into the air, and ſet it upon one of the battlements of the temple, theſe are the words of Mr. Burkit, who proceeds by way of expoſtulation. Why is the holy city, and holy temple ſays he, choſen by Satan to be the ſcene of this temptation? I cannot tell he anſwers, unleſs he apprehended (as he might) that the holineſs of the place would aggravate the ſin.

Ver. 10, 11. Then ſaith Jeſus unto him, get thee hence, Satan, for it is written, thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Then the Devil leaving him, and behold, Angels came and miniſtred unto him.

If thou wilt fall down and worſhip me.] Jerome upon Daniel has theſe words, *Omnem, inquit, ſcripturam ſanctam mente percurrens, niſi tamen me fallit oblivio, nunquam reperio quod ſanctorum quiſquam Deum cadens adoraverit, ſed quiſ ſam idola & dæmones, & rem illicitam adoraverit, cadens dicitur adorare.* I have conſider'd all the ſacred ſcripture in my mind, ſays he, and if I am not miſtaken in my memory, I never yet found that any of the Saints worſhip'd God in a falling poſture, but that thoſe who paid adoration to idols, dæmons, and other unlawful things, uſ'd that method. Certainly Jerome had loſt his remembrance with a witneſs; for Gen. xvii. v. 13. it is ſaid, that *Abraham fell on his face* to adore the almighty. So in Joſhua v. v. 13. we read, that Joſhua fell proſtrate upon the ground, and worſhip'd: and in the ſecond chapter foregoing, the magicians or wiſemen, are ſaid, to fall down and worſhip Chriſt. The devil who ſpeaks to our Saviour in the words above, is called Satan in the original, that name ſignifying in hebrew an adverſary. The xxii. chapter of Numbers informs us, that the good Angel which ſtood in the way of Balaam, was an adverſary, or Satan. So the devil is called Satan antonomaſtically, becauſe he oppoſes himſelf to God, and the faithful. But Satan is properly ſo call'd, from oppoſing the execution of the divine will as much as poſſible: but very improperly ſo from thwarting any mean or fooliſh deſign. Thus the name of adverſary is very ridiculouſly applied, when ſuch an one oppoſes a madman, going to throw himſelf headlong down from ſome rock, or precipice. The Jews are beſides themſelves in aſſerting, that the devil, autonomaſtically call'd Satan, has no manner of influence over mankind, upon one certain propitiatory day, becauſe the numerical letters of one of their words make up the ſum of three hundred and ſixty four, which number they ſay excludes one of their propitiatory days, ſo that all the other days of the years he has only liberty to exerciſe his ſway over mankind.

Ver. 12, 13, 14, 15, 16. Now when Jeſus had heard that John was caſt into priſon, he departed into Galilee. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the ſea coaſt. in the borders of Zabulon, and Nephthalim: that it might be fulfilled which was ſpoken by Elias the Prophet, ſaying, the land of Zabulon, and the land of Nephthalim, by the way of the ſea, beyond Jordan, Galilee of the Gentiles. The people which ſat in darkneſs ſaw great light, and to them which ſat in the region and ſhadow of death, light is ſprung up.

When he had heard] Theſe words do not imply immediately after the temptation, for St. John himſelf acquaints us that between that occurrence, and the impriſonment of John, was the call of Peter and Andrew, the diſcourſe of Chriſt with Nathaniel, the marriage, and miracle perform'd in Cana of Galilee, the firſt time of driving the ſellers out of the temple, the diſcourſe of Chriſt with Nicodemus, and the fourth teſtimony concerning Chriſt of John the baptiſt, when that queſtion was put, whether the baptiſm of the diſciples of Chriſt, was ſuperior to the baptiſm of John. It ſeems that John's impriſonment was owing to the hatred and malice of the Phariſees, who, as Matthew informs us 17. v. 12. alarm'd Herod's ears with ſtories againſt him, till they got him thrown into priſon. So that our Saviour, upon the news, withdrew out of the land of the tribe of Judah, where he had reſided ſome time, and his diſciples had baptiz'd, to get out of the way of the Phariſees, and avoid their detractive tongues. This is no more than what John witneſſes himſelf in his iv. chap. v 1. The place Chriſt choſe for his habitation, upon John's misfortune, was that part of Galilee on the ſea coaſt called Bethſaida, and Capernaum, which was not within Herod's dominions, but lay in Philip's Tetrarchate, as may be collected out of the 18. book chap. 3. of Joſephus's Antiquities. The text ſays, that leaving Nazareth, the place of his conception, and education, and where he had ſpent a conſiderable part of his life, becauſe a prophet has no honour in his own country, he came to Capernaum, a city of the tribe of Nephthalim, near the lake of Genneſareth, which bounded it on the ſouth, having on the eaſt the tribe of Zabulon; being the moſt beautiful and celebrated place of all Decapolis. However from collating the paſſages of Marc, Luke, and John, that relate to this removal of our Saviour, it appears that it ſucceeded ſeveral predictions of Chriſt, after he had reſtored to health the ſon of Regulus, who lay ſick at Capernaum, and after he had call'd Peter, Andrew, James, and John, to the Apoſtleſhip. We find alſo from the ſame Evangeliſt that his abode here was not of any continuance.

Ver. 17, 18. From that time Jeſus began to preach and to ſay, repent, for the kingdom of heaven is at hand. And Jeſus walking by the ſea of Galilee, ſaw two brethren, Simon, called Peter, and Andrew his brother, caſting a net into the ſea, (for they were fiſhers.)

To preach.] Meaning, That he began now to publiſh his doctrines openly to the world with aſſiduity, and application. Tho' the law of Moſes, as appears from Joſephus againſt Apion, and from the ſacred ſcriptures themſelves, confin'd the faculty of teaching in public ſolely to the prieſts and Levites: Yet the learned Genebrard remarks at the year of the world 3983, that the ſcribes who were the doctors of the law, together with the Phariſees, ſeiz'd on the vacant chair of Moſes, while the prieſts by too much addicting themſelves to luxury and prodigality; relinquiſh'd and deſerted their office. Probably Chriſt alluded to this in Luke where he ſays, *Woe unto you lawyers for ye have taken away the key of knowledge*, which Tertullian interprets the expounding of the law or the office of teaching the ſcriptures. Our Saviour in this place, reproves the ſcribes for abuſing the authority which they had unjuſtly laid hold of, to the prejudice and deſtruction of themſelves, and other people, for it ſeems that the Scribes, and Phariſees were only aſſiſtants to the Prieſts and Levites, but were created upon any deficiency, ſo that any of them who had any tolerable knowledge in the Moſaic laws, were admitted to teach in the ſynagogues. This was of ſervice to Chriſt, who being of the ſeed of David, of the tribe of Judah, according to the fleſh, taught publickly in the ſynagogues. So did Paul of the tribe of Benjamin, as may be ſeen in the Acts of the Apoſtles.

The ſea of Galilee.] This is an Hebraiſm, meaning the gathering together of the waters of Galilee. This ſea is called the ſea of Tiberias, from its nearneſs to the city of that name which, at firſt, was called Cenereth, or Ceneroth, then Geneſar, or Geneſareth, but at laſt Herod Antipas amplified it, and called it Tiberias in honour of Tiberius Cæſar. The length of this ſea is ſaid to be fifteen or ſixteen miles, the breadth ſeven or eight. A great many pleaſant towns ſtand upon it; Capernaum and Corozaim lies on the north, Geraſa and Gadara on the eaſt, Bethſaida and Tiberias on the weſt, and Tarichæas on the ſouth.

Simon who was called Peter.] Mr. de Veil ſays, that theſe words mean, that Chriſt having ſeen this Apoſtle before, either gave him the name of Peter, or foretold that he ſhould be named ſo. In this call of Peter and Andrew, two obſervations are to be made; firſt, the preparation, which ſome term the call to the faith, and the call it ſelf, which obliged them to abandon all for Chriſt, and perpetually follow him. John, in his firſt chapter, informs us, that the preparation fell out thus: That Andrew being influenced by John, the forerunner of Chriſt, came to our Saviour, who receiving him very civilly, he returned, and brought his brother Simon along with him. That Chriſt ſhewed the ſame complaiſance to this brother, and moreover gave him a new name, or at leaſt acquainted him he was to have a new name. This was the firſt laying of hands, as it were, of Chriſt upon Simon and Andrew, whereby he made them his diſciples, though he called them not as yet to follow him, as both Eucherius and Auſtin alledge. From whence it appears, that they who ſay that Peter and Andrew were the firſt of the Apoſtles who were called, have that call in view which John the Evangeliſt mentions in his firſt chapter.

Ver. 19, 20, 21, 22. And he ſaith unto them, Follow me, and I will make you fiſhers of men. And they ſtraightway left *their* nets, and followed him. And going on from thence, he ſaw other two brethren, James *the ſon* of Zebedee, and John his brother, in a ſhip with Zebedee their father, mending their nets: and he called them. And they immediately left the ſhip and their father, and followed him.

He ſaid unto them] It appears from Luke 5. that theſe words were ſpoken after he had ſeen Peter and Andrew fiſhing, and was on board their veſſel, and that proceeding a little further, and having ſeen the ſons of Zebedee, he performed the miracle of the ſurprizing draught of fiſhes.

Ver. 23, 24, 25. And Jeſus went about all Galilee, teaching in their ſynagogues, and preaching the goſpel of the kingdom, and healing all manner of ſickneſs, and all manner of diſeaſe among the people. And his fame went throughout all Syria: and they brought unto him all ſick people that were taken with divers diſeaſes, and torments, and thoſe which were poſſeſſed with devils, and thoſe which were lunatic, and thoſe that had the palſie; and he healed them. And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jeruſalem, and *from* Judea, and *from* beyond Jordan.

And went about.] After Chriſt had called Peter and Andrew, James and John, to the apoſtleſhip, he came and dwelt at Capernaum in Galilee on the ſea coaſt, where he publicly taught for ſeveral ſabbaths. But as ſoon as he had caſt a devil out of a man in the ſynagogue, the people brought a prodigious number of dæmonias for him to cure, which he did in the houſe of Simon and Andrew. From this place he removed early one morning, and retired into the wilderneſs; where he was viſited by abundance of perſons who came and importuned him to reſide among them, and not leave their country; but he told them he was ſent to preach the goſpel to other cities. And after that *went about*, or began for the firſt time to go about all Galilee, as it is ſaid here. All this is evident from comparing it with Mark i. 21. and Luke iv. 31.

In the ſynagogues.] By ſynagogues are meant not ſuch places as the Jews made their ſacrifices in; they were places of public aſſembly, where orations generally were made, where the law was expounded, and the ſcriptures explained. At Jeruſalem above four hundred and eighty of theſe ſynagogues were frequented, and not only ſo, but the other cities had a greater or leſſer number of them according to the number and proportion of their inhabitants. That Chriſt was permitted to harangue in theſe places, need not be wondered at, ſince the heads of them commonly permitted thoſe to diſpute in them, who were men of learning and ſolidity.

Thoſe which were poſſeſſed with devils, and thoſe which were lunatick.] I ſhall give the opinions of two learned men upon this paſſage, the firſt is of Grotius. ‘ Perſons poſſeſs'd with devils are ‘ not ſuch, ſays he, as labour under any kind of madneſs, but who ‘ are rack'd and agitated by the influence of impure ſpirits within ‘ them. Thoſe who are ſubject to a falling diſtemper, the Greeks ‘ call Seleniaci, yet That pointed out in this place ſeems of a worſe ‘ nature, and farther removed from natural cauſes.’ The next is of Mr. de Veil. ‘ By lunaticks phyſicians underſtand, ſays he, ‘ ſuch as labour under a terrible diſtemper, which they ſuppoſe ‘ they catch *ſub tempora dubiæ lunæ*, as Sammonicus in Heinſius alledges, which is between the decline of the old and the appear‘ ance of the new moon, though Valeſius oppoſes this opinion.

CHAP. V.

This chapter, and the two next following, contain Chriſt's famous ſermon on the mount, which comprehends the ſubſtance both of the old and the new teſtament.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. AND ſeeing the multitudes, he went up into a mountain: and when he was ſet, his diſciples came unto him. And he opened his mouth, and taught them, ſaying, Bleſſed are the poor in ſpirit: for theirs is the kingdom of heaven. Bleſſed are they that mourn: for they ſhall be comforted. Bleſſed are the meek: for they ſhall inherit the earth. Bleſſed are they which do hunger and thirſt after righteouſneſs: for they ſhall be filled. Bleſſed are the merciful: for they ſhall obtain mercy. Bleſſed are the pnre in heart: for they ſhall ſee God. Bleſſed are the peace-makers: for they ſhall be called the children of God. Bleſſed are they which are perſecuted for righteouſneſs ſake: for theirs is the kingdom of heaven. Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake.

He went up into a mountain.] Some are of opinion there is a miſtery couch'd in theſe words, that as the law at firſt was given on a mountain, ſo Chriſt would now explain it on a mountain. Others pretend that this hill, ſo famous for the ſermon preach'd there, was contiguous to Capernaum, Bethſaida, and the ſea of Galilee. For we read of three places to which Chriſt withdrew, namely, the wilderneſs, the ſhip and the mountain. It appears from the text, that the poſture of his preaching was ſitting, according to the cuſtom of the Jewiſh doctors, who ſat, to ſhew their authority. Mr. Veil's words upon this paſſage, are to this effect. Chriſt, ſays he, went up firſt to the top of the mountain, where he continued all night in diſcourſe: afterwards, as ſoon as day light appear'd, he call'd his diſciples to him, and choſe twelve out of the number, whom he diſtinguiſh'd by the character of Apoſtles, and conſtituted them miſſionaries to go and preach the goſpel, as appears from the 12th to the 17th verſe of St. Luke's vi. chapter. After this he came down with his diſciples from the top of the mountain, into a plain below, which was able to contain a large number of people, where he ſtood in the midſt, while he reſtored the ſick to their health, but at laſt ſitting down, according to the cuſtom of the Jewiſh doctors, he made his ſermon, the principal parts whereof related to his diſciples, tho' abundance of people were preſent the while he preach'd it, as Matthew acquaints us at the end of this ſermon, which is commonly called the ſermon of our Lord upon the mount: which begins with beatitudes, and bleſſings, and is accompanied with promiſes of rewards, not as the law was delivered on Mount Sinai, with threatnings and thunder, with fire and earthquake, but in a ſtill and ſoft voice.

The poor in ſpirit.] Grotius remarks on this paſſage, that Chriſt imitates David, or Thoſe who collected the antient pſalms together. He ſhews the end propoſed to man, that he ſhould enjoy felicity hereafter, and have a peaceful conſcience here on earth, with all the happy conſequences that flow from it. By this means he gains a greater attention of his audience, and acquaints them that thoſe are happy who are commonly called miſerable. The words *the poor in ſpirit* were interpreted two different ways by the antients, one implying poorneſs in a man's ſubſtance, the other the dejection of the mind, which latter ſeems to be the truer meaning; Baſil, ſays, *Multi enim pauperes ſunt in ſubſtantijs, avariſſimi tamen ſecundum affectum, quos non ſalvat paupertas, ſed affectus damnat.* Many are poor in ſubſtance, yet extremely covetous in mind; and 'tis not this poverty that ſaves them, for their deſire condemns them

They that mourn.] They who are expos'd to the miſeries and calamities of this world, or as *Alcunius* upon the xvi. of John expreſſes himſelf, *qui per lacrymas, & preſſuras ad gaudia eterna contendunt*, who ſtrive through tears and hardſhips to obtain thoſe joys that are everlaſting.

Bleſſed are the meek.] According to Auſtin, who ſubmit to diſhonour and ſcandal, who make no reſiſtance againſt misfortunes, but overcome evil in doing good. This meekneſs, according to a certain commentator either reſpects God or our neighbour. As it reſpects God, ſo it implies an entire reſignation to his commanding will, and a ſubmiſſion to his pleaſure. As it reſpects our neighbour, it conſiſts in forgiving injuries, bearing reproaches, and recompencing good for evil.

They which do hunger and thirſt.] Grotius ſays, that by the word *hunger* here, is meant a certain vehement deſire, according to that expreſſion *auri ſacra fames* the curſed hunger of gold. And that the word *thirſt* has the ſame ſignification. Eſaiah in his lv. chap. v. 1. ſays, *every one that thirſteth come ye to the waters.* So our Saviour ſays, John vii. v. 37. *If any man thirſt, let him come to me and drink.* The word righteouſneſs ſignifies the way of righteouſneſs, as Matthew expreſſes in his xxi. chap. v. 32. *For John came to you in the way of righteouſneſs.* In ſhort, under the figure of meat and drink, are all the benefits which God confers upon men commonly deſcribed. Doctor Hammond tells us, that by this righteouſneſs we are to underſtand firſt a righteouſneſs of juſtification; the righteouſneſs of the mediator imputed to us, by which we ſtand righteous in God's ſight, being freed from condemnation, ſecondly, a righteouſneſs of ſanctification wrought in us by the Holy Spirit, enabling us to act righteouſly. By the former there is a relative change in our condition; by the latter, a real change in our conſtitution.

Bleſſed are the merciful.] They who releive the poor, and miſerable, as much as in them lies, ſhall obtain mercy, that is, God ſhall aſſiſt them in their neceſſities, and free them out of their misfortunes. Now the reward which God promiſes for the performance of good works, the ſcriptures call mercy and grace. And our Saviour himſelf recommends to us here a compaſſionate regard towards the miſeries of others, and that both in ſoul and body, name and eſtate we be forward to pity and pardon, to relieve and help, to give and forgive. And as an encouragement for this he adds, that as we deal with others, God will deal with us. For as Fulgentius remarks, the rewards of the Almighty are ſo extenſive and vaſt, that nothing can compare with them, they not only being paſt utterance, but ſuperior to any thing that can be imagin'd.

The pure in heart.] The pſalmiſt calls theſe the righteous in heart, meaning, ſuch as worſhip God with a ſincere heart. God here requires of us a purity of heart and life; the firſt whereof is here expreſt, but the other included; for a clean heart will be accompanied with a clean life, and where there is a principle of grace within, there will be the real action of grace without.

Peace makers.] They who endeavour to promote peace. Such reſemble moſtly the dignity of the Almighty, for God is called a peace-maker, and the God of peace. Another gentleman defines the word peace-makers thus, *qui a diſſentionis & diſcordiæ ſcandalo ſeperati dilectionem charitatis, & pacem Eccleſiæ ſub Catholicæ fidei unitate cuſtodiunt, & eos qui a pace diſſentiunt, ad Eccleſiæ caritatem, quantum in eis eſt, pacis ac fidei ſtudio revocare nituntur.* They who, keeping away from diſſention and diſagreement, promote charity and love, and preſerve the peace of the church under the unity of the catholic faith, and they who endeavour as much as lies within their power to eſtabliſh peace, and the tranquility of the church. Theſe peace-makers are diſtinguiſh'd here by our Saviour, for, he ſays, they ſhall be called the children of God, that is, they ſhall be eſteemed the children of God, for their ſimilitude to him who is the God of peace, and they ſhall be dignified with the priviledges of ſuch as are reputed the children of God, namely, grace here, and glory hereafter.

Ver. 12, 13, 14, 15, 16. Rejoyce, and be exceeding glad: for great is your reward in heaven: for ſo perſecuted they the prophets which were before you. Ye are the ſalt of the earth: but if the ſalt have loſt his ſavour, wherewith ſhall it be ſalted? it is thenceforth good for nothing, but to be caſt out, and to be trodden under foot of men. Ye are the light of the world. A city that is ſet on a hill, cannot be hid. Neither do men light a candle, and put it under a buſhel: but on a candleſtick, and it giveth light unto all that are in the houſe. Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven.

Great is your reward in heaven.] God rewards men according to their works. 'Tis not ſimply on account of their actions he rewards them, neither for any meritorious work of theirs; but the promiſes he has made to man are ſpontaneous, and gratuitous. Auſtin upon the xxxii. plaſm has the following remark, 'Let us 'preſerve the fairhfulleſt of debtors, becauſe we retain the moſt 'merciful promiſer; yet we neither lend or recommend any 'thing to be lent to him, thereby to make him our debtor, be'cauſe we have every thing from him, which we offer to him, 'and every good thing cometh from him, for they are from him, in 'him, and through him. What, do we give him nothing, and yet 'make him our debtor? whence comes this? becauſe he is our 'promiſer. We do not ſay to God, O Lord, reſtore what thou 'haſt received, but render what thou haſt promiſed. Chriſt ſays, 'that their reward is great, according as Luke expreſſes it in his 'vi. chapter. Their reward is great not by any compariſon of 'other things within our power. For as Damaſcenus in his xlix. 'chap. of Logic, ſays', That which, by a certain excellency, exceeds all meaſure and number, is indeterminately called great and much; for example, when we ſay that the mercy of God is great: and Eucherius aſſerts, 'that nothing is great in reality, 'which is little as to time; neither ought that to be ſtiled a 'lengthened pleaſure, which is of a ſhort continuance. So that 'the reward of the righteous is everlaſting.' But the text ſays, that this reward is in heaven, by which word we are to underſtand, that the rewarding of ſuch as are perſecuted for the ſake of righteouſneſs is not in a corporeal heaven, but in the contemplation of the ſupercceleſtial nature, namely, of God glorified, who is thought, nay, allow'd to be in heaven, not becauſe he is contain'd within a corporeal heaven, but this 'tis to diſcover the eminency of God above all other creatures, according to that of the Pſalmiſt, the Lord is exalted above all nations; and his glory above the heavens.

Ye are the ſalt of the Earth,] That is, you are elected by me, to the intent, that as ſalt is conducive to the preſerving of meat, ſo you may be inſtruments for the preſerving of the whole race of mankind by your wholeſome doctrines. A gentleman of good underſtanding ſays, that our Saviour's comparing Chriſtians in general, and his miniſters in particular, unto ſalt, is for a double reaſon. Firſt becauſe it is the nature of ſalt to preſerve things from corruption and putrefaction, and to render them ſavoury and pleaſant. Secondly, becauſe ſalt has a penetrating power in it, which ſubdues the whole lump, and turns it into its own nature. By the firſt of which the miniſters of the goſpel, are taught to labour by the purity of their doctrine, to ſweeten putrifying ſinners. By the ſecond is explain'd the penetrating power of the miniſtry of the word, which ſubdues the whole man to the obedience of itſelf.

A city that is ſet on a hill, cannot be hid.] The firſt part of this ſimilitude is wanting, for the ſenſe is this. Ye are a city ſet on a hill, or ye are like to a city ſet on a hill, which cannot be hid, becauſe the hill or mountain whereon it ſtands, diſcovers it. Our Saviour, after the cuſtom of the Syrians, makes uſe of ſeveral ſimilies like this, which the two following verſes explain more perfectly. Auſtin, in his book de unitate Ecleſie cap 16. excellently proves, that the true church cannot be hid. For though its being ſet on a mountain may ſometimes make it liable to be ſhaded with clouds and darkneſs, ſo as not to be ſeen, yet it cannot be hid from ſuch as ſearch for it in the ſcriptures, and not in a pompous ſhew of ſuperſtitious ceremonies.

Neither do men light a candle.] For fear the Apoſtles ſhould arrogate any thing to themſelves, which ſhould be ſolely meant of Chriſt, on his ſaying, ye are the light of the world, our Saviour immediately ſubjoins, neither do men light a candle, &c. let your light ſo ſhine, &c. that they may glorify not you, but your father who is the lighter of the candle. This means, let them own that your faith is a divine gift; for as God may be truly ſaid to be blaſphemed when another attributes to himſelf what is his pure right, ſo he may be ſaid to be glorified when we acknowledge that the Almighty is the fountain of all holy deſires, and righteous actions: By the foregoing words, Chriſt adviſes us to preach the goſpel, let whatſover difficulties lye in the way.

Ver. 17. Think not that I come to deſtroy the law of the prophets, I am not come to deſtroy, but to fulfill.

Think not.] Chriſt now begins to acquaint his Apoſtles what the doctrines were they ſhould preach. To form a right underſtanding of theſe words, it muſt firſt of all be remark'd that the law given by Moſes admits of two conſtructions; either it may be taken in common with other laws made by mankind, in order to reſtrain the commiſſion of offences with ſuitable puniſhments, or it may reſpect the divine inſtitutions of God, in order to require a purity of heart, and other actions, which may be omitted without incurring temporal puniſhment. The Scribes and Phariſees kept only to the former; the latter, which was the more eligible they rejected, and never taught the people; and that this was true, may be not only proved from our own books, but from Joſephus, and the Rabbins of the Hebrews, who are unanimous therein. So that Chriſt came not to overturn, deſtroy, or cut the law in pieces, neither to pervert it, either in making alterations as to the genuine ſenſe thereof, or to eradicate the ſcope or deſign thereof, or to make it uſeleſs, or to wreſt it any farther than was abſolutely neceſſary, but he came, as having a power, to explain and open the ſenſe of the law, to vindicate it from the wrong gloſſes of the Scribes and Phariſees, and to acquaint and teach the world that the better part of the law, which theſe Scribes and Phariſees rejected, was accompliſh'd. Mr. *De Veil.* *To deſtroy* in this place ſignifies to oppoſe the law, either in word or deed. Chriſt's ſaying that he came to fulfill the law, is acknowledged by Paul in his epiſtle to the Romans. chap. x. v. 4. In ſome paſſages of the apoſtolic writings, the law is called ſpiritual; in others, carnal. So that care ought to be taken to ſee how theſe words bear analogy to one another. In the firſt place it is a truth well known, that the law is of two kinds, natural and civil: the former being perpetual, and common to all mankind, the latter peculiar and changeable. The natural chiefly regards the mind, the civil the body. The civil law of the Jews hath This extraordinary above other human laws, namely, that it not only grants impunity, but alſo a long and proſperous life to ſuch as obey its precepts: whereas the law of Chriſt, as the threatnings it denounces are of a more terrible nature, namely, of eternal puniſhment; ſo the promiſes it is built on are nobler and much better, meaning, of an everlaſting kingdom. The ſcope of the law was to render man as perfect as poſſible; but becauſe the preſcriptions of the law, were not followed to the full by many, Chriſt rectified this deficiency in all who believed in him. So that it appears from hence how Chriſt not only deſtroyed, but alſo how he confirm'd and eſtabliſh'd that which was immutable in the law. And ſo much of the civil law as concerned divine worſhip, Chriſt oppoſed neither by his example or doctrine. Now the diſſolution of this law afterwards, was owing to the nature of the law itſelf. For it was not calculated to pleaſe God only by it, but ſuited to the genius of the people and the times. This law was given until the coming of the ſeed promiſed to Abraham. So that there was no occaſion to aboliſh a law which vaniſhed at the appointed time it was made for. Hence Chriſt fulfilled this law firſt, becauſe he not only paid obedience thereto himſelf, but commanded others to do ſo, as long as the Author thereof was pleaſed to have it in force; and next becauſe he drew mankind to a pure and holy worſhip of God, which was the Almighty's ſole deſign at firſt; for as Moſes Maimonides ingeniouſly owns, the rites of ſacrifices were only occaſionally conſtituted. Now as to the inſtitutions regarding civil ſociety: there is no Government in the whole world, but where the neceſſities of it require many things, which the Author of the Conſtitution diſſapproved, to be permitted, provided greater evils be not countenanced thereby. So that whoever refuſes to obey ſuch inſtitutions as neceſſity has added to thoſe, firſt eſtabliſh'd by the lawgiver himſelf, is not in ſuch caſe to be thought to act, either againſt the letter or meaning of the law, but is to be conſidered to act agreeably to the ſentiments of the lawgiver. For the deſign of all lawgivers is to form good and dutiful ſubjects However this be, Chriſt always paid a ſtrict deference to thoſe inſtitutions which ſeemed to regard real virtue; he never diſobeyed them, but taught his diſciples to live in obedience to the laws of every government, though of human invention. In ſhort, this law is quite aboliſhed, ſeeing that the univerſal plan of the Jewiſh government is extinguiſhed, as a puniſhment for their contumacious behaviour: becauſe the principle being once removed it is neceſſary that the additional part fall to deſtruction, for Chriſt has fulfilled the rites of the law, by exhibiting That for the ſake of which thoſe rites were found out, and which the rites themſelves ſhadowed out. [*Grotius.*] Our Saviour aſſigns two reaſons why he had no intention to abrogate or aboliſh the law, firſt, that he came to fulfill it, by yeilding a perſonal obedience thereto, and by giving a fuller and ſtricter interpretation of it, than the Phariſees were wont to give, for they taught that the law only reach'd the outward man, and reſtrained outward actions: ſecondly, becauſe of the unchangeableneſs and immutability of the law, for ſooner ſhould heaven and earth be aboliſhed, than the authority and obligation of the moral law be diſſolved. [*Burkit.*]

Ver. 18, 19, 20. For verily I ſay unto you, till heaven and earth paſs, not one jot or tittle ſhall in no wiſe paſs from the law, till it be fulfilled. Whoſoever therefore ſhall break one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of heaven, but whoſoever ſhall do and teach them, the ſame ſhall be called ed great in the kingdom of heaven. For I ſay unto you, that except your righteouſneſs ſhall exceed the righteouſneſs of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven.

Verily,] In the original *Amen.* The fathers will have an oath to be couch'd in this word. Origin, upon the 26th of Matthew, has theſe words, *Jeſus dixit de Juda conſueto ſibi jurejurando.* Jeſus ſpoke of Judas with his uſual oath, verily, I ſay unto you, that one among you ſhall betray me. Jerome upon Galatians ſpeaks to this effect. ‘ As God is known in ſeveral paſſages of ‘ the old teſtament to confirm his words with a certain cuſtomary ‘ oath, ſaying thus, As I live ſaith the Lord, ſo our Saviour in ‘ the goſpel, ſhews the veracity of what he ſpeaks by the word ‘ Amen, or as we render it, verily. But according to the Hebrew ‘ doctors Amen doth not eſſentially mean an oath,' but only a plain affirmation, and being added to the prayer of any perſon, only imports an affirmation of what he wiſhes for or deſires. So that the Septuagint juſtly tranſlate it into a word meaning no more than *fiat*, or be it ſo. In a hebrew book, ſaid to be wrote in the year of our Lord 1104. is a paſſage to be ſeen, which, when tranſlated, runs thus, ‘ If any perſon ſhall ſay amen to another's ‘ ſwearing, he is equally guilty as though himſelf had ſworn. So ‘ when a Judge adminiſters an oath to any one, and the perſon ſhall ‘ anſwer amen thereto, ſuch perſon takes the oath upon himſelf, ‘ as if he had ſwore with his own mouth'. *One jot or one tittle ſhall in no wiſe paſs.*] This adage derived its original from the manner of writing then in uſe: whence it follows that even then the letter Jod in the hebrew tongue took up leſs room than any of the other letters; and that the old books after Eſdras appear to have been commonly wrote without the vowel points. [Grotius] The ſenſe of this paſſage is more obvious as Luke xvi. v. 17. explains it. *And it is eaſier for heaven and earth to paſs, than one tittle of the law to fail.* or ſooner ſhall the univerſal machine of the world fail, than even the leaſt thing in the law ſhall be rendered fruitleſs, which is mark'd out by Jod, (with which Jota agrees), the ſmalleſt letter in the hebrew alphabet in uſe from the times of Eſdras, ſo that no proof can be drawn from this paſſage that heaven ſhall at any time fall to corruption. The Reader is deſired to take notice that the law of Moſes taken in its proper ſignification contains three parts or branches, firſt ſeveral commands annexed to the ſtricteſt performance of the moſt perfect obedience. Secondly, ſeveral promiſes not only of the temporal goods of this life, but of that to come. Thirdly, curſes or threatnings againſt ſuch as tranſgreſs the law in any particular. The decalogue, comprized in two tables, was the foundation of all the commands; the firſt of theſe tables comprehended the ceremonial, the ſecond the political law. Now every branch of the law had as it were its body and ſoul; by its body is meant all thoſe exterior actions which were either commanded or prohibited to be done; by its ſoul, a ſincere piety joined with a lively faith in God; ſincere charity to one's neighbour, mortification, and holineſs of life. The law of Moſes was abrogated by Chriſt in reſpect to the body, or the external part; ſo that it is wholly unlawful to do ſome certain things now, which were lawful then, for example, to circumciſe the fleſh of the prepuce, to immolate victims of brute animals, and the like, which ſhadowed out the coming of Chriſt; though ſome things are left at the church's liberty, to uſe, or not uſe, as it ſhall think beſt, and theſe are for edification. The ſame law of Moſes in regard of the ſoul being immutable and eternal, Chriſt was pleaſed it ſhould remain ſo, whence we are under an indiſpenſable obligation to circumciſe the heart at all times, to perform inward ablutions and the like. [Mr. de Veil.]

One of theſe leaſt commandments.] Our Saviour to evidence that the moral law was a perfect rule of life, tells his diſciples, that if any of them did either by their doctrine or practice make void any of the leaſt of God's commands, either by allowing themſelves in the omiſſion of any known duty, or in the commiſſion of any known ſin, they ſhould never enter into the kingdom of God. [Burkit.] Chriſt's argument is this. If 'tis unlawful for any one to infringe the law, the tranſgreſſion muſt certainly be of a much higher nature where the executors of the law fail in their duty. Chriſt acquaints his followers, that his ſermon contains not one commandment, but the leaſt voluntarily broken, involves the tranſgreſſor in eternal puniſhment, for he who preſumes to exceed the limits of the leaſt among them, ſhall be accounted the leaſt in the kingdom of heaven, that is, when the fulleſt of the celeſtial kingdom ſhall come. [Grotius.] *Whoever therefore*: As though he had ſaid, I am ſo far from diſſolving the law or the prophets either by my actions or my doctrine, that I can poſitively aſſert that whoſoever tranſgreſſes thoſe commandments, which the Scribes and Phariſees account as nothing, incurs the diſpleaſure of the Almighty; for ſuch a one ſhall be called the leaſt, or he ſhall have no place in the kingdom of heaven, that is, in my kingdom, which is not of this world. Now whereas in a kingdom, ſome for their valour, and others for their eloquence, acquire reputation and fame, Chriſt tells them that thoſe who teach ſuch things to be done, as he himſelf hath commanded to be done, who came to explain the meaning of the law, ſhall be commended in his kingdom for their doctrine, but, on the other hand, that thoſe teachers ſhall be defamed and ſet at nothing, who ſhall preſume to inſtruct perſons that his precepts in any wiſe may be lawfully broken. So likewiſe that ſuch as ſquare their actions and way of life to his commandments, ſhould obtain great advantages, whereas ſuch as liv'd in oppoſition thereto, ſhould receive none but contempt and diſhonour: [Mr. De Veil.]

Ver. 21, 22, 23, 24, 25, 26. Ye have heard that it was ſaid by them of old time, thou ſhalt not kill: and whoſoever ſhall kill, ſhall be in danger of the judgment. But I ſay unto you, that whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment: and whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the councel: but whoſoever ſhall ſay, thou fool, ſhall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee; leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift. Agree with thine adverſary quickly, whiles thou art in the way with him, leſt at any time thy adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon. Verily I ſay unto thee, thou ſhalt by no means come out thence, till thou haſt paid the uttermoſt farthing.

Of old time.] This refers to the days of Moſes. The meaning is, this was ſpoken of your progenitors, which, as they were of the fleſh, cannot be any otherwiſe underſtood than of the fleſh. But I who am determin'd to collect together a ſpiritual people, propoſe to you ſpiritual rewards, and denounce againſt ſuch as are contumacious and diſobey my commands, a puniſhment, which is not of this life. And moreover I will dictate thoſe precepts to your underſtandings from which you ſhall clearly ſee that their eſſentials conſiſt in the ſpirit. [G.]

Thou ſhalt not kill.] This appears not *totidem verbis* in the law, but the ſence is obvious how that the law required an homicide to be carried before the judges, who being condemned by their ſentence, was to ſuffer a capital puniſhment.[G.]

Shall be in danger of the judgment.] That is, he ſhall be carried before the judges; ſentenced and capitally puniſhed. for *he that ſmiteth a man, ſo that he dye, ſhall be ſurely put to death* Exod. xxi. 12. *And he that killeth any man, ſhall be ſurely put to death.* Levit. xxiv. 17 But to underſtand the whole of this paſſage, it muſt be premiſed that the Jews had two kinds of tribunal, where perſons guilty of capital crimes, were required to make their appearance. The firſt conſiſted of three and twenty ſenators in every town of Paleſtine, which comprehended at leaſt a hundred and twenty inhabitants within it: however in the city of Jeruſalem this ſort of ſenate was divided into two courts; one ſat at the gate which opened to the hill whereon the temple ſtood: the other, which was nobler and more dignified, at the court gate of the temple. The ſecond took cognizance of affairs in the ſtony apartment of the temple, called by St. John the pavement. This tribunal conſiſted of threeſcore and eleven judges, who were appointed originally by Moſes, men of the beſt families, and natives of Judæa, who were not only advanced in years, but whoſe experience in buſineſs rendred them capable of this high office. The magiſtrates of this ſupreme court were created by impoſition of hands, whereupon the Holy Ghoſt deſcended into their hearts, to enable them to determine of ſuch things as were above human underſtanding; as in the caſe of the woman charged with adultery, without witneſſes, by a cup. In this ſenate there was one who had ſuperior authority to all the reſt; his name was as much as *princeps in omni loco*; and the next in dignity to him was the *pater Domus judicii*: all the others were equal as to authority. Moreover the buſineſs of this Synedrin was to take routs throughout the ſeveral places of Judea, to muſter and view the people, to appoint magiſtrates in the ſeveral towns, to preſerve the traditions, to appoint in ſacred matters, to expound the law, or rather, to find out ways of explaining it, to pronounce death on ſuch as refuſed to pay obedience to their decrees; to determine the cauſes of prophets, who were charged with crimes of any conſequence, and the like, as may be ſeen in the Talmud, and Maimonides's treatiſe of the Synedrin. Now as almoſt all caſes of any importance were brought to be determin'd before this court, the uſe of which prevailed in our Saviour's time; ſo, all perſons, who were found guilty of any capital crime, were ſaid to be *in danger of the judgment*, that is, to be worthy of death, pronounced upon them by three and twenty of theſe ſenators or judges according to the law: in like manner thoſe perſons who were conſcious of any exceſſive crime, were ſaid to be *in danger of the Sanhedrim*; and thoſe to be *in danger of Gehenna or hell*, whoſe crimes appeared ſuch, as not to be expiated by any human puniſhments. (V.)

Without any cauſe] In ſeveral of the modern greek books the word *eike*, which is tranſlated, *without any cauſe*, is added. But Jerome is of opinion it ſhould be entirely razed out. He has the following words in his 2d book againſt the Pelagians, *In pleriſque codicibus antiquis, ſine cauſa, additum non eſt, ut ſcilicet ne cum cauſa quidem debeamus iraſci.* The words *without a cauſe* are not inſerted in ſeveral antient books, becauſe we ſhould not be angry even with a cauſe. Auſtin ſays likewiſe, *codices græci non habent, ſine cauſa, ſicut hic poſitum eſt, without a cauſe*, is not to be found in the greek books, as it is placed here. However that all ſorts of anger are not accounted mortal ſins, we learn from St. Thomas in his treatiſe of the ten commandments chap xxi ‘ That ‘ anger is threefold, ſays he firſt there is an anger that proceeds ſolely ‘ from the determination of our reaſon, without any commotion ‘ of the mind, which is more properly called judgment, than ‘ anger, in which ſenſe theſe words of Micah chap. vii v. 9. *I* ‘ *will bear the indignation of the Lord*, are to be taken. Secondly, ‘ there is an anger or paſſion in the ſenſitive appetite, but under the ‘ dominion of reaſon, this is no other than zeal, and is an action ‘ of virtue. Thirdly, there is an anger or paſſion in the ſenſitive ap‘petite, but out of reaſon's ſway; this is always ſinful, though ‘ not mortal, unleſs where the paſſion ruſhes to unlawful lengths, ‘ ſuppoſe, of homicide, or any other crime of the like nature.' To this account we may add the ills of anger, which Gregory the great acquaints us with. ‘ By anger, ſays he, the pleaſures of ‘ ſocial life are loſt; concord and unanimity is ſhaken; the light ‘ of truth is extinguiſh'd, the ſplendor of the Holy Spirit is put ‘ out; the heart that is moved up with anger palpitates and beats, ‘ the body trembles, the tongue bites itſelf, the countenance ‘ glows, the eyes ſparkle, and friendſhip is no more. [V.]

Raca,] This is a Syriac word, and properly ſignifies *vain*; but the abuſe which is expreſt by it, is not ſo much in the word itſelf as in the malicious heart that harbours it. 'Tis ſpoken by thoſe who are obliged to puniſh others on very momentous reaſons, and who have no private view in it with reſpect to themſelves, being done purely to rouze the offender out of his lethargy. (G). Raca is a word of reproach: at this time it was uſed for any word of ſcandal. Raca in Syria means *vain, light, an empty fellow, void of ſenſe and underſtanding*; *a raſh and airy perſon.* 'Tis frequently to be met with in the talmudic books; and in Jud. ix 4. they are called Rechim, who procured the ſeventy brothers of Abimelech to be ſlain; and ſo we may find it in other paſſages of ſcripture. [V.]

In danger of the council.] As twelve tribes were inſtituted to keep up the memory of Jacob's 12 ſons, ſo the Iſraelites, to preſerve the remembrance of thoſe people which Jacob conducted into Ægypt, appointed ſeventy perſons (or rather ſeventy two as we have remark'd upon Luke,) to govern over them, and take care of their affairs. In Numbers xi. 16. it is ſaid, *gather unto me ſeventy men of the elders of Iſrael, whom thou knoweſt to be the elders of the peeple, and officers over them*, which words are explained by that paſſage of Deut. xvii. 8. *If there ariſe a matter too hard for thee in judgement, between blood and blood, between plea and plea, and between ſtroke and ſtroke, being matters of controverſy within thy gates, then ſhalt thou ariſe, and get the up into the place which the Lord thy God ſhall chuſe.* Now as the prieſts enjoyed perfect eaſe and peace, they devoted themſelves to learn the ſeveral branches of ſcience with greater application than any others; ſo that it was neceſſary to chuſe a great many out of their number into this order of perſons. But others were added to theſe, out of the other tribes, who were remarkable for their learning and ſanctimony. When God at any time ſet any one over them, which he did by ſome heavenly ſign or other, as in the caſe of Joſhua, Gideon, Jephtha, Samſon, and Samuel; ſuch conſtituted perſon had a right of determining caſes out of the ſenate or councel. But provided God vouchſafed to give no ſuch perſon, the reſource was then to the councel, wherein the high prieſt preſided. On this right it was that Heli the high prieſt laid hold of the principle place in the common-wealth; and the ſame ~~was~~ obſerved in the times of the Aſmomeans. But the power of the Sanhedrim at Jeruſalem was much diminiſhed under the reign of Auguſtus; ſo that capital caſes were removed from that court forty years before the deſtruction of the city. (G.) It was an inſtitution of the Sanhedrim to have it conſiſt, as much as poſſible, only of prieſts and Levites; whence we find in the ſcriptures, and in Joſephus, the word *Prieſt* is underſtood for the Sanhedrim itſelf. According to Maimonides, if there could not be found among the Prieſts and Levites, a number of perſons ſufficient to fill up the determinate number of the ſenators, who compoſed it, then other Jews, without any regard being had to the tribes, were admitted members. However the princpal ſeat in this celebrated aſſembly was conferred on him who was remark'd for being the wiſeſt perſon; and this preſident had his vicar, or ſubſtitute, who was called *Pater Domus Judicii.* This aſſembly gave ſentence in all caſes of importance, took cognizance of the high-prieſts themſelves, but offered not to meddle with the kings, as is excellently ſet forth in the Talmud, in the Treatiſe concerning this Sanhedrim, where the rights of the kings, and of the hign prieſts, are accurately diſplayed. What Joſephus tells us of Herod's being commanded to ſtand and plead his cauſe before this councel, and give ſecurity for his behaviour, does not prove the contrary? For Herod had a day aſſigned him, when he was but a youth, and a private perſon, and when he had no hopes of coming to the crown, his father Antipater being then alive, and Hyrcanus in poſſeſſion of the kingdom. In ſhort, we are acquainted by the Rabbins, That the three and twenty ſenators (whom we have taken notice of before) and the Sanhedrim itſelf, was deprived of the privelege of giving final ſentence in capital caſes about forty years, before the deſtruction of the ſecond temple. (V.)

In danger of hell fire,] Gehenna in the original. Some of the Jews imitated the cruel ſuperſtition of the Phenicians, by miſerably putting to death their children at a place out of the city called *Tophet*, and the *Valley of the children of Hinnom*, which in after ages came to be called Gehenna. The torments of a future ſtate, were compared to the fire of this Gehenna; nay, the compariſon became cuſtomary, and the puniſhments of the next life were expreſs'd by the name Gehenna (G). Gehenna was a Valley near Jeruſalem, ſo named from the perſon who owned it. This place is frequently called in ſcripture the Valley of the ſon of Hinnom. In this place was Tophet, where the Iſraelites, who embraced the barbarous ſuperſtition of the neighbouring nations, offered up their ſons to the idol of Moloch. Whence the Chaldæans, Syrians, and ancient Hebrew writers, uſed the word Gehenna to ſignify the place appointed for ſinners to be eternally puniſh'd in (Junius). It appears from the text, that by the three words, judgment, councel, and hell (or Gehenna), different manſions in the place of eternal puniſhment are expreſs'd, according to the nature of the ſin. Gehenna was a valley near Jeruſalem, extremely pleaſant, and watered with the ſtreams of Cedron; its owner's name was Hinnom, or his ſon, whence it was called the valley of the ſon of Hinnom, and by the Greeks Gehenna. In this valley was the place called Tophet, where they offered their ſons and daughters to Moloch, as the Heathens did to Saturn. We are acquainted from the 23d chapter of the 2d of Kings, ver. 10. that king Joſias *defiled Tophet, which is in the valley of the children of Hinnom, that no man might make his ſon or his daughter to paſs through the fire to Moloch.* It ſeems there was a perpetual fire burning there, wherein the bowels and bones of bodies were burnt. Whence by a metaphor the Hebrews gave it the name of Gehinnam, to ſignify the manſion where the wicked were puniſhed after death. But it is called Gehenna in the New Teſtament. Chriſt, when he ſays, G*o into Hell-fire*, (or Gehenna) *into the fire that never is extinguiſhed*; alludes to theſe words; ſo likewiſe John, *he will burn up the chaff with unquenchable fire.* We will ſubjoin ſome remarks concerning this Valley of Hinnom, as they are to be read in a myſtic commentary in Hebrew, upon the whole Old Teſtament. ‘ Although “ every idol had its temple within the city of Jeruſalem, yet that “ of Moloch ſtood in a ſeparate place without the city. After “ what Manner was Moloch made! Why, it was an image of “ braſs entirely hollow within; it had the face of a calf, and its “ arms were expanded like a man who wanted to receive ſomething “ from another. This image had ſeven ſmall chapels built in ho“nour of it, before which ſtood the image of Moloch. He that “ offered a pidgeon was admitted into the firſt chapel; a ſheep or “ lamb. into the ſecond; a ram, into the third; a calf, into the “ fourth; an heifer, into the fifth; a bullock, into the ſixth; “ whoever offered his own ſon, into the ſeventh, being indulged “ likewiſe, to kiſs the Statue of Moloch, according to that paſſage “ of Hoſea iii. 2. *The ſacrificers of men kiſs the calf*; but according “ to the Vulgate, *Sacrifice men who pay adoration to calves.* Now “ the offering of a ſon was after this manner: The ſon was laid “ before the ſtatue of Moloch, under which, fire was put, till the “ image was glowing hot, and ſhone like gold. Whereupon the “ ſacrificers took the child, and put it on the ſhining arms of Mo“loch, but for fear the father ſhould hear the cries of his ſon; “ a drum was kept beating all the while. Whence the place had “ the name of Tophet annext to it, from Tuphim which ſignifies “ drums. But it was called the valley of Hinnom, either from “ the miſerable voice of the child offered, or becauſe the ſacri“ficers, who ſtood by, ſaid to the father, *This will be profitable* “ *and ſweet ſauce to thee.* For the parents verily thought, as “ Rabbi Bechai upon Levit xviii. acquaints us, that the ſacri“ficing one child would make all the reſt happy, and that the “ reſt of their lives would be attended with nothing but proſperity “ and ſucceſs.” [V.]

Thy gift] This means a voluntary ſacrifice, for the duties of charity and benevolence are to take place before ceremonial duties. God is not to be pacified when the mind labours with anger. Notwithſtanding this, the Scribes and Phariſees were of opinion, that ſuch ſacrifices and gifts as were made in the temple, were ſufficient of themſelves to expiate all omiſſions and crimes, which came not under the cognizance of the judges. (G.)

'Till thou haſt paid the laſt farthing.] Luke ſays, *'till thou haſt paid the very laſt mite*; Mark has theſe words, *ſhe threw in two mites, which make a farthing.* Our Saviour, by this metaphorical way of ſpeaking, intends only to ſhew that the leaſt tranſgreſſion will not go unpuniſhed. By the priſon, here mentioned, is figured out the manſion of hell; now as thoſe words of the Apoſtle, 2 Cor. xv. *It behoveth him to reign, till he has put his enemies under his feet*, are to be underſtood of the eternal kingdom of Chriſt, becauſe his enemies are always under his feet: ſo the words in this paſſage, *Thou ſhalt by no means come out thence, 'till thou haſt paid the uttermoſt farthing*, are to be conſtrued thus; while Chriſt inflicts a juſt puniſhment, which is eternal, upon our tranſgreſſions, he never has done ſatisfying them to their full extent. For as Bruno Signienſis ſpeaks upon this place, “ *Magnum eſt hoc debitum,* “ *infinita eſt & innumerabilis pecunia, ad cujus noviſſimum quadrantem nunquam ſolvitur, qui ſemper ſolvitur, nunquam finitur.* “ This is a vaſt debt; the ſum is infinite and innumerable, and “ there is never no coming to the laſt farthing; he that is perpe- “ tually paying, never finds a period of his debt (V).

Ver. 27, 28, 29, 30, 31, 32. Ye have heard that it was ſaid by them of old time. Thou ſhalt not commit adultery. But I ſay unto you, That whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and caſt it from thee: for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell. And if thy right hand offend thee cut it off, and caſt it from thee, for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell. It hath been ſaid, whoſoever ſhall put away his wife, let him give her a writing of divorcement. But I ſay unto you, that whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery, and whoſoever ſhall marry her that is divorced, committeth adultery.

Thou ſhalt not commit adultery]. The Hebrews underſtand theſe words of the lying with a woman. Abenezras makes them to take in all kinds of venery, except conjugal love; however, this is no excuſe for the Jews: for it may ſufficiently be proved from themſelves, that many things were diſpleaſing to God, which, notwithſtanding, were out of the cognizance of the law. For Paul acquaints us, that the ſlaughter mentioned in the 25th chapter of Numbers, was the conſequence of the crime of fornication (G). Such is the purity and ſpirituality of the law of God, that it condemns ſpeculative wantonneſs, no leſs than practical uncleanneſs, and forbids not only the outward action, but the ſecret purpoſe and intention, and firſt out-goings of the ſoul after unlawful objects (B). That perſon is eſteemed an adulterer before God, who luſts after a woman; ſo that not only the ſight of the eyes is to be reſtrained, and the other members to be kept within bounds, but alſo all opportunities are to be avoided that may influence us to this actions, as though they were attended with the worſt of conſequences. (Beza).

Whoſoever looketh on a woman to luſt after her]. The Roman laws adjudged that man an homicide who carried a dart about him, with an intent to kill another; which Philo refers to the laws of Moſes (G). Auſtin, againſt Fauſtus, ſays, “ That whereas the “ Jews ſuppoſed that only corporal lying with a woman, was un- “ lawful whoredom; our great maſter, on the other hand, hath “ ſhewn that ſuch kind of luſt is nothing elſe.” Now what Chriſt ſays of the eye, may as well be applied to the other ſenſes, becauſe the reaſon is the ſame in all of them; but the eye ſeems to be named rather to let us underſtand, that the mind is more frequently drawn by this optic to entertain unlawful deſires. St. Ambroſe has a very beautiful paſſage in relation to this paſſage. “ 'Tis not “ the eye, ſays he, that commits the error, ſo that our Saviour's “ words contain nothing but a very juſt ſentence; whoſoever look- “ eth on a woman to luſt after her, hath committed adultery with “ her already in his heart. He did not ſay, Whoſoever looketh “ on a woman, but whoſoever looketh to luſt after her, whereby “ the eye is cleared, but the mind laid under the charge. He did “ not ſay, He hath committed adultery in his eye, but in his heart: “ for the ſight is in the eye, but the tranſgreſſion in the heart (V.)

If thy right eye offend thee.] This is an elegant exaggeration, taken from chirurgeons, who, when they find one particular member to endanger the whole body, for fear ſuch body ſhould periſh, cut off that member, though never ſo dear. Chriſt, by this parabolical exaggeration, figures out to us, that we muſt throw away and reject every delightful, dear, and neceſſary thing, provided we can find no other expedient to deliver our ſelves from ſin and error. For the ſoundneſs of the members can never be thought the cauſe of ſin, but only the will of the members being ſubſervient to the actions; ſo that in this caſe it never is neceſſary to cut off any member to avoid ſin, neither is the cutting off to deliver us from ſin, at any time lawful (V). The main ſcope hereof is this, that we avoid giving encouragement to depraved deſires. 'Tis the deſire, or luſt, that breeds the action, and if this be ſtopp'd from ſprouting up in the mind, the reſt drops to the ground. Chryſoſtom ſays this command is one of the mildeſt in the world; but that it would have been a very hard one, if the precept had been to ſuffer us to keep company with women: gaze upon them, and yet refrain loving them (G). In theſe verſes Chriſt preſcribes a remedy for this eye-malady; *if thine eye offend thee, pluck it out.* Which is not to be underſtood literally, as if Chriſt commanded any man to maim his bodily members, but ſpiritually, to mortify the luſts of the fleſh, and the luſts of the eye, which otherwiſe will prove a dangerous ſnare to the ſoul. (B). Chriſt mentions the right eye, and the right hand, for this reaſon; becauſe the members on the right are not only better than thoſe on the left, but alſo are more quick in committing an error. (Beza).

Caſt into hell]. Matthew ſays no more than Gehenna or hell, as writing only to the inhabitants of Paleſtine, amongſt whom originally the word was ſo underſtood; as appears from the books of the ancient Hebrews. Mark, on the other hand, knowing them not to be ſo much accuſtomed to the word, annexes everlaſting fire thereto. However, throughout the courſe of theſe books 'tis meant of the puniſhments after the reſurrection, and not of that ſtate which is between death and the reſurrection (G).

Let him give her a writing of divorcement.] The following is the form of a jewiſh bill or writing of divorcement. “ I have “ determined of my own free pleaſure, and without the compul- “ ſion of any perſon, to put away from me thee who haſt hither- “ to been my wife, to forſake and divorce thee; and now I ſo far “ put thee away, forſake, divorce, and caſt thee off from me, that “ thou art at thy own free choice, power, and diſpoſal, to go “ away whitherſoever thou willeſt, without the let or impedi- “ ment at any time of any perſon whatſoever. And thus be thou “ diſmiſs'd with liberty to take any other man for thy husband.” Chriſt acquaints us, that the Jews, becauſe of the hardneſs of their hearts, were permitted to act thus, for fear they ſhould run into worſe extremes, either of cruel uſage or poiſoning; beſides, the law required no account from the husband in caſe of divorce. However, without ſaying any thing of the original inſtitution of God, the law of charity alone forbad husbands to put away their wives, on groundleſs or ſlight pretences. Whence it follows, that this permiſſion, though exempted from puniſhment in ſome caſes, was, however, attended with its degree of ſcandal. Among the Romans, who had no law prohibiting divorce, not ſo much as one example of this nature was to be found for the ſpace of five hundred and twenty years. And though Abraham entertain'd the pureſt wiſh that could be to have children, yet he abſolutely refuſed to ſatisfy his deſires, but with women of chaſte and religious inclinations. [G.] To give a bill of divorce was enjoin'd that perſon who wanted to put away his wife. The original of this permiſſion was owing to the hardneſs of the Jews hearts, who were not able to keep the law firſt made, with reſpect to matrimony. The woman who was put away by this bill of divorce, if ſhe married herſelf to another, *became a pollution and abomination before the Lord*, as it is ſaid Deut. xxiv 4. (V.) Almighty God tolerated the Jews in caſe of uncleanneſs to put away their wives, by a bill of divorce; hereupon the Phariſees maintain'd it lawful to put away the wife upon every ſlight occaſion. This abuſe Chriſt corrects, and ſhews, that divorce, except in caſe of adultery, is a certain breach of the ſeventh commandment. (B.)

Ver. 33, 34, 35, 36, 37. Again, ye have heard that it hath been ſaid by them of old time, thou ſhalt not forſwear thy ſelf, but ſhall perform unto the Lord thine oaths. But I ſay unto you, Swear not at all; neither by heaven, for it is Gods throne: nor by the earth, for it is his footſtool: neither by Jeruſalem, for it is the city of the great king. Neither ſhalt thou ſwear by thy head, becauſe thou canſt not make one hair white or black. But let your communication be, yea, yea, nay, nay, for whatſoever is more then theſe, cometh of evil.

Swear not at all]. Thoſe perſons are groſly miſtaken who ſuppoſe that Chriſt rejected the cuſtom of ſwearing by other things excluſive of God. The meaning of Chriſt is, not to ſwear, even by heaven, by the earth, by Jeruſalem, or by the head, *but be your converſation, yea, yea, nay, nay.* Our Saviour does not prohibit ſwearing in lawful caſes. Joſeph is ſaid Gen. xlii. 15. to ſwear by the words, *as Pharaoh liveth*, an oath common to the Ægyptians, tho' had ſuch a devout perſon thought there had been irreligion in it, he would not have done ſo. [G.] The underſtanding of the ſacred ſcripture is gathered from the actions of the holy perſons mentioned therein. Now we find that Paul took an oath, whence it appears that the word of God is not ſo to be underſtood, as if taking an oath was abſolutely unlawful, but 'tis the buſineſs of man not to make ſwearing an eligible good, and this for two reaſons, firſt, becauſe of the dangerous conſequences that follow frequent ſwearing; for fear any one expoſe himſelf to perjury, through the frailty of his tongue. Secondly, becauſe 'tis againſt the reverence and awe we ought to have of the majeſty of God, to ſwear in a caſe that is altogether needleſs and unneceſſary. Whence the Apoſtle is found to ſwear only in writing, when a man declares his ſentiments, with greater caution and deliberation. [V.] The Phariſees taught that perjury was the only breach of this commandment, and ſwearing was nothing if they did not forſwear themſelves, and that perſons were obliged to ſwear in publick courts of juſtice by the name of God, but in their ordinary and common converſation they might ſwear by any of the creatures. Now in oppoſition to theſe wicked principles and practices, Chriſt ſays, *ſwear not at all*, that is, ſwear not profanely in your ordinary diſcourſe, ſwear not unduely by any of the creatures, for that is to aſcribe a deity to them; ſwear not lightly, upon any trifling or frivolous occaſion, for oaths, upon ſmall occaſions, are great ſins. So that an oath is not here forbidden by our Saviour, but reſtrained. [B.]

Let your converſation be yea, yea, nay, nay.] The expreſſion here, and in James, namely, that we ought to ſay, yea, yea, nay, nay, has this meaning, that at all times we ſhould make our words and actions agree, or that at all times we ſhould pronounce the truth. The ſenſe is this, that we ſhould always preſerve inviolably our promiſes, as though we had taken an oath for the due performance thereof: and this ſenſe appears more open from James, who ſays, *leſt ye be found deceitful*, which character does not become chriſtians at all. [G.] Yea, yea, nay, nay; that is, whatſoever you go about to affirm, affirm it without prevarication, falſehood, or making uſe of a voluntary oath: ſo whatſoever you go about to deny, deny it without any mental reſervation, or winding about. Our Saviour in this place, not only commands us to refrain from voluntary ſwearing, but bids us always declare the truth; his precepts being to acquaint us that we neither uſe equivocations thereby to adulterate the truth, nor vent falſehoods to deſtroy the veracity of our minds. [V.] To avoid raſh ſwearing, our Lord bids us accuſtom ourſelves to a true ſimplicity, and conſtant plainneſs of ſpeech, either affirming or denying, according to the nature of the thing, letting oaths alone, 'till we are called to them upon great occaſions for ending ſtrife betwixt man, and man [B].

Cometh of evil.] Theſe words are underſtood of our not keeping to our promiſes. Man by his levity and inconſtancy gives riſe to diſtruſt and diffidence, to remedy which we have recourſe to oaths. Though Chriſt does not prohibit ſwearing, as a thing wicked in itſelf, but as a thing not to be made uſe of but in caſes of the greateſt importance. [G.]

Ver. 38, 39, 40, 41. Ye have heard that it hath been ſaid, an eye for an eye, and a tooth for a tooth. But I ſay unto you, that ye reſiſt not evil, but whoſoever ſhall ſmite thee on thy right cheek, turn to him the other alſo. And if any man will ſue thee at law, and take away thy coat, let him have thy cloak alſo. And whoſoever ſhall compel thee to go a mile, go with him twain.

An eye for an eye.] The words here are defective, but will be very well ſupplied if we ſay, *he ſhall reſtore who hath done the injury.* This is a very antient law almoſt amongſt all nations. (G.) We ſee, ſays Auſtin, that ſome men for a ſlight injury, will require blood for it, nay, will ſcarce be ſatisfied at any rate. The law therefore, to limit this immoderate and unjuſt revenge, inſtituted the *Talio*, that is, that every perſon ſhould be repaid in the ſame manner wherein he had tranſgreſſed. [V.] God gave a law to the public magiſtrate, to require an eye for an eye, and a tooth for a tooth, when a perſon was wronged. Hereupon the Phariſees taught, that a private perſon wronged by another, might exact ſatisfaction from him to the ſame degree in which he had been wronged by him; if he had loſt an eye by another, he might revenge it by taking away the eye of another. But, ſays Chriſt, *I ſay unto you, reſiſt not evil*, that is, ſeek not private revenge, but leave the avenging of injuries to God, and the magiſtrate, and in trivial matters not to appeal at all, and when forced, not for revenging ſake. [B.]

I ſay unto you.] Chriſt addreſſes himſelf in theſe words to private perſons, who are any ways wronged; he does not direct his ſpeech to the magiſtrates. So that as the law enjoins majeſtrates to puniſh offenders; theſe magiſtrates would prove the offenders themſelves, before God, had Chriſt prohibited them from puniſhing offenders as they deſerved, which had been a command entirely repugnant to the law; and he would then have diſſolved the law, which he ſo plainly tells us he came not to diſſolve, but to fulfil. [V.]

Reſiſt not evil.] Their ſentiments ſeem to be well grounded, who underſtood the word *evil* of man (G.), this means not only not to repay an evil which we have received, with evil, but alſo not to reſiſt evil. (V.) Chriſtians ought rather to ſuffer a double wrong, than to ſeek a private revenge; chriſtianity obliges us to bear many injuries patiently, rather than to revenge one privately. Religion, indeed, doth not bid us invite injuries, but it teaches us to bid them welcome: we are not to return evil for evil, but are rather to endure a greater evil than revenge a leſs. (B.)

If any man will ſue thee at law.] There is no difference between a righteous judge and an arbitrator, but the former being conſtituted a miniſter of the law after a publick manner; ſo that if cauſes be brought before the judge, which take up abundance of time in determining; for example, ſuppoſing the defence of a widow or of an orphan, a family concern, or a truſteeſhip, be brought into queſtion, where the proſecutor brings his ſuit without any malice, but with a reſolution to ſtand to the judge's ſentence, be it what it will; in this caſe I am at a loſs to know, whether or no a man may juſtly be ſaid to offend againſt the rules of charity. But there is another queſtion of a much more different nature that ariſes from this paſſage; and that is this, whether 'tis for the intereſt of the chriſtian religion, that the law ſuffers force to be repelled with force. For my part, neither that ridiculous word *honour*, which is not honour, but only a fooliſh maggot in the brains of light-headed men, nor all the valuable things a man can give us, are, in my opinion, to ſtand in competition with the life of the vileſt man breathing; however, what is ſaid with relation to the defence of a man's life with arms, in caſes of neceſſity, I dare not blend with that ſort of repelling force, which has a ſanction from publick authority. For this is not authorized by the law, and if it was, the government would feel dangerous conſequences from it. Thus when Peter was for having recourſe to this method, in a cauſe that ſeemed the moſt juſt and reaſonable in the world, we find our Saviour reprehending him; nay, this ſame Apoſtle keeping this precept of his maſter in mind, preſcribes patience to perſons who happen to be under the ſame circumſtances; as may be evinced from his firſt epiſtle chap. iv. v. 15, 16. which is no more than what chriſtians have inviolably obſerved. But enough with relation to this queſtion of ſelf-preſervation, let us ſpeak a little of that which regards public trials, eſpecially ſuch as are capital; for there are not wanting ſome who imagine that Chriſt has prohibited theſe under theſe words. Not ſo, with their leave; for certainly Chriſt, without doing prejudice to the law, could command the injured, not to demand the talio, becauſe the law did not enjoin them this, but only allowed it; ſo that a perſon cannot be ſaid to act contrary to the law, who does not follow that which it only grants. But to prohibit a judge from determining caſes as the law required, cou'd not be done without detriment to the law. Paul ſays, that publick authority is ordained from God, and is his miniſter to execute his indignation againſt offenders; (that is, to puniſh them) and what is ſtill more, he ſays, that he bears not the ſword in vain. So that from hence it is evident that Chriſt's words make not againſt the uſe of ſuch arms as are taken up by public authority for the neceſſary defence of the whole community. (G.)

Whoſoever ſhall compel thee to go a mile.] In the original, expreſs'd by the word *angareuo*, which ſignifies to run, Chriſt here oppoſes three ſorts of iujuries; firſt, that which is committed upon the body; ſecondly, that which is acted in oppoſition to the laws of the government; thirdly, that which ſtrikes at the fundamentals of liberty. The Hebrews, from the firſt riſing of the Perſian empire in the eaſt, were forced, among other ſervices impoſed upon them, to undergo theAngaria, from which Demetrius granted them an immunity. Hence it came to paſs, that a word which was extremely hateful to them, became common among them to ſignify any troubles of a private nature (G).

Go with him twain]. Chriſt would admoniſh us by theſe words, to preſerve an immutable love and eſteem for one another, ſo firm and laſting, that not all the ignominious uſage we receive even from our brothers, nor the diſparity of conditions we labour uuder, with reſpect to riches, nor all the hardſhips that tyrants can impoſe upon us, may be able to diſſolve or ſeparate it. Our Saviour deſires us to be always prepared to ſuffer worſe injuries than thoſe we receive, not purely for fear we break that band of friendſhip that ought to ſubſiſt between brothers; but becauſe, as Auſtin ſays, it is of little credit to refrain from doing an injury, unleſs we perform a kindneſs at the ſame time.

Ver. 42, 43, 44, 45, 46, 47, 48, Give to him that asketh of thee, and from him that would borrow of thee, turn thou not away. Ye have heard that it hath been ſaid, Thou ſhalt love thy neighbour, and hate thine enemy. But I ſay unto you, love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you, and perſecute you: That ye may be children of your father which is in heaven, for he maketh his ſun to riſe on the evil and the good, and ſendeth rain on the juſt and on the unjuſt. For if ye love them which love you, what reward have ye? Do not even the Publicans the ſame? And if ye ſalute your brethren only, what do you more *than others?* Do not even the Publicans ſo? Be ye therefore perfect, even as your father which is in heaven is perfect.

Give to him that asketh of thee]. The moſt neceſſary ſervice or kindneſs we can confer upon our fellow creatures, is, to relieve thoſe who are in want, who are of two kinds; either ſuch as have no ability to reſtore back what they receive, or ſuch as require ſums of money to be lent them without uſury, though not to be given them (G). According to Luke vi. 30. “Give to every one that asketh of thee. He does not ſay, anſwers Auſtin, give every thing to him that asketh of thee, but give that which thou canſt honeſtly and juſtly ſpare to every one that asketh of thee. Suppoſe he asks for money of thee, will thou make this a plea to ruin an innocent man? Suppoſe he ask for ſomething that is diſhonourable? What then? Thou art indiſpenſibly obliged to give that which can ptove neither of prejudice to thy ſelf or others (V).” Our Saviour here preſſes the law of charity upon his diſciples, which is two-fold; charity in giving to them who beg, and charity in lending to them who deſire to borrow (B).

Thou ſhalt love thy neighbour]. The Jews, in refuſing to extend their liberality to ſtrangers, have fallen into an abominable error, which received its original from this, namely, from believing they ſufficiently executed all the ſeveral branches of their duty, provided they obeyed thoſe precepts wherein their civil ſociety was contained. But it cannot be that the Jewiſh law abrogated natural ſociety, nor that this civil ſociety took away the more ancient ſociety of mankind. From hence Chriſt ſhews that the word *neighbour* denotes all mankind, as may be likewiſe evinced from the apology of the Samaritan that relieved the wounded Jew, whom the Prieſt and Levite paſs'd by (G). Eucherius, in his epiſtle to Valerian, ſays, “*Si amas te, proximum dilige, qui anihil magis commodis tuis dabis, quam quod contuleris alienis.* If thou loveſt thy ſelf, love thy neighbour, for nothing can be more for thy intereſt, than to confer benefits upon ſtrangers (V).” Another corrupt gloſs which the Phariſees had put upon the law of God our Saviour here takes notice of. The law ſaid, *Thou ſhalt love thy neighbour.* This they interpreted to relate only to their countrymen the Jews, concluding they might hate all the uncircumciſed nations as enemies, but, ſaith our Saviour, I require you to love all men, for if enemies muſt not be ſhut out of your love, none muſt (B).

And hate thine enemy] Many perſons ſuppoſe here they have got a ſubſtantial argument on their ſide to prove, that all the paſſages, which Chriſt ſays were ſpoken of old, do not refer to the law of Moſes, but belong to the interpretations of perſons skilled in the law. But we are of opinion, the words of Moſes bear analogy to very many of theſe paſſages or ſayings of old, and are under no fear to prove the ſenſe of theſe words out of the law of Moſes. Compare Exod. xxiii. 4. with Deut. xxii 1. ſee Exod. xvii. 16. concerning the Amalekites, and Deut. xxv. 19. with relation to the ſame circumſtance. Read concerning the Ammonites and Moabites, Deut. i. 19. xxiii. 6. Jud. xi. 14. 2 Sam. x. From theſe places of Scripture 'twill be ſeen how great a length the Hebrews carried their hatred to theſe nations; and how far they were able to abominate them. Beſides, the precept laid down here is not repugnant to the law of nature; for ſince the guilty are commonly puniſhed juſtly, I take it this is vaſtly agreeable thereto. Moreover, as all public governments are veſted with this right over their ſubjects, ſo 'tis but reaſonable to think that God, the high king over all, has equal authority over kings and nations, who choſe out the Hebrews, after a long trial of patience, to perform the execution of this puniſhment, when he could have done it himſelf. However this right of puniſhment did not extend to other foreigners: and the Jews falſly carried this decree of God elſewhere, when the execution of it was ſolely deſigned to fall upon theſe nations. Beſides, 'tis worth taking notice, that all the precepts of the divine law were not given for all times and ſeaſons, ſo that take but away theſe exceptions, which God ordained for certain reaſons, and the law of nature will remain entire and perfect, which recommends union amongſt all mankind. (G.) meaning, *thou ſhalt hate him that is a ſtranger to thee*: for we find in Exod. xxiii. 4. the Jews expreſly bid to love the Jews who were their enemies. However, 'tis not verbally read in the old teſtament, *Thou ſhalt hate thine enemy, or him that is a ſtranger to thee,* 'tho' the ſenſe of theſe words as to ſtrangers is collected from that command which God gave the Iſraelites, never to be at friendſhip with the nations of the land he had promiſed them. Exod. xxxiv. And from that command of his, Deut. xx. to the ſame Iſraelites, utterly to deſtroy thoſe nations without ſo much as ſparing one amongſt them: from his bidding them blot out the Amalekites from under heaven: from his taking Saul's kingdom from him in his wrath, for only ſparing their king, and reſerving their cattle: 1 Kings, xv. from his ordering the Iſraelites never to live at peace with the Ammonites and Moabites; from his commandiug the ſame Iſraelites to carry their arms againſt the Madianites, ſo that the Jews implicitly giving into the phraſe ſpoken of old, which was not in expreſs words, *Thou ſhalt hate thine enemy,* they exerciſed their hatred againſt mankind, when their duty was to hate nothing but their vices. Whereupon our Saviour reprehends them, by putting this conſtruction on the law, *Love your enemies.* (V.)

Love your enemies.] Chriſt teaches us that the tranſgreſſion of another does not remove natural affection, and therefore benevolence ought to be excluded from no man's heart, neither can there be a nobler victory than for us to confer a benefit, where we have received an injury. (G.) This precept ſeems to be oppoſed by thoſe words mentioned Proverbs xxv. *If thine enemy be hungry, give him bread to eat, and if he be thirſty give him water to drink, for thou ſhalt heap coals of fire upon his head.* Now how ſhall a perſon be ſaid to love, that heaps coals of fire? But the ſeeming oppoſition here vaniſhes, if it be only conſidered that Solomon ſpeaks of thoſe deſtructive coals, which are given a perſon againſt a flattering tongue: when any one confers a kindneſs upon an enemy, it commonly brings the receiver to reflect upon himſelf, he is angry at what he has done, eſpecially for ill uſing a man that is ſo much his friend. This burning or heaping of coals is no other than repentance, which like coals of fire conſume his hatred and malice. (V.)

Pray for them that deſpitefully uſe you.] The Hebrews acquaints us that the Haſidæans among their commands had this prayer to God, *remitte and condona omnibus qui vexant nos. forgive and pardon all thoſe who are our enemies.* The Haſidæans were no other than the Eſſeni, the principal branch of chriſtians in Judæa. (G.) We are exhorted here to pray for our enemies, tho' they refuſe to live devoutly. To pray is from the neceſſity of a precept, as is to love our enemies. Charity excludes no man from love, and therefore we ought to pray for them in common. We ought to pray for all mankind not excluding our enemies, and to wiſh them ſpiritual advantages in common with ourſelves; but if we pray for any ſpiritual ill to attend them, that debars them of the life eternal, we commit a mortal ſin. (V.) Chriſtianity obliges us to bear a ſincere affection towards our moſt malicious enemies, to be ready upon all occaſions to do good to them, and to pray for them. (B.)

Do not even the publicans the ſame.] I am of opinion that the Roman equites or knights were the tax-gathers in Judæa, as in the other provinces; but becauſe they could not execute this employment themſelves, they deputed Jews to manage it. However the Jews mortally hated it, becauſe they conceived it was very diſhonourable for a Jew to be the tool of a foreigner. This made ſeveral, under a pretext of religion, refuſe both the tax and the tribute (G). Publicans were they who were employed by the Romans, from the time Pompey had maſtered Judæa and made it tributary, to gather in the tolls and taxes which the Jews were annually to diſcharge. They were a ſet of perſons much hated, and reckoned amongſt the worſt of ſinners, as is evident from ſeveral places of the Evangeliſts. (V.)

Be ye therefore perfect. The word rendred here *perfect*, by St. Matthew, is elſewhere by St. Luke rendred *merciful*; thoſe perſons are indeed miſtaken who think they gather from hence, that what Chriſt mentions in this ſermon, are not precepts, but ſpeeches of advice, or if they are precepts, they are of a peculiar kind, tending to perfect man. But the words are too plain to admit of any doubt of their being precepts, eſpecially by all who deſire to be partakers of the kingdom of heaven. (G.) Perfect *in mercy*, whence Luke vi. v. 38. ſays. *Be ye merciful, even as your father is merciful,* namely, towards the good, and the bad, for no man is ſo bad, but who, at one time or other, feels the effects of divine mercy. Auſtin expounds the above cited place of Lukes thus, as God is perfect in mercy, both in forgiving and pardoning, and in conferring his benefits; ſo be you perfect, both in forgiving the wrongs and injuries you receive, and in conferring your favours and benefits on ſuch as need them (V). Aim at perfection in all Chriſtian virtues, and divine graces, but particularly in this of love; in imitation of your heavenly father, who is the perfect pattern of all deſireable goodneſs, and adorable perfections (B).

CHAP. VI.

Our Saviour's ſermon on the mount is continued in this chapter, wherein he warns his diſciples againſt the hypocriſy and vain-glory of the Phariſees, both in their almſgiving and prayers.

Ver. 1, 2, 3, 4. TAKE heed that ye do not your alms before men, to be ſeen of them: otherwiſe ye have no reward of your father which is in heaven. Therefore when thou doſt *thine* alms, do not ſound a trumpet before thee, as the hypocrites do, in the ſynagogues, and in the ſtreets, that they may have glory of men. Verily, I ſay unto you, they have their reward. But when thou doſt alms, let not thy left hand know what thy right hand doth; that thine alms may be in ſecret: and thy father which ſeeth in ſecret, himſelf ſhall reward thee openly.

Your alms]. Several copies read it, *do not your righteouſneſs before men*, becauſe almſgiving is a conſiderable part of that righteouſneſs and juſtice which we owe to our neighbour (B). 'Tis common with the Hebrews to uſe the words almſgiving, and righteouſneſs, indifferently. Thus when the Jews at this time ſend alms to the boxes of the poor, which are to be found in all their ſynagogues, they uſe theſe words, *In juſtitia videbo faciem tuam*; I will ſee thy face in righteouſneſs or almſgiving (V).

Sound not a trumpet]. This is a proverbial ſpeech. Chriſt alludes to a cuſtom in uſe amongſt the Hebrews, which was, to ſound a trumpet in the villages or ſtreets, when any public affair was to be tranſacted, and which required the attention of the people. Thus we find the prophets command the people to ſound a trumpet at all ſuch times as any matter of importance was to be brought on the carpet, which required deep conſultation and advice (V).

Hypocrites]. Diſſemblers. The proper ſignification of the words alludes to ſtage-players in another perſon's habit. But 'tis frequently taken for ſuch as would fain ſeem what they really are not, according to that paſſage of St. Thomas, *Qui ea intentione opera perfectionis aſſumant, ut malitiam ſuam occultius exerceant & magis nocere poſſint*; who under the cloak of religion may the better conceal and execute their malice, and commit more miſchief (V).

Ver. 5, 6, 7, 8. And when thou prayeſt, thou ſhalt not be as the hypocrites *are*: for they love to pray ſtanding in the ſynagogues, and in the corners of the ſtreets, that they may be ſeen of men. Verily, I ſay unto you, they have their reward. But thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy father which is in ſecret, and thy father which ſeeth in ſecret, ſhall reward thee openly. But when ye pray, uſe not vain repetitions, as the heathen do: for they think that they ſhall be heard for their much ſpeaking. Be not ye therefore like unto them; for your father knoweth what things ye have need of, before ye aſk him.

They love to pray ſtanding]. The Jews prayed ſtanding, except in times of mourning and tribulation, when they uſed kneeling, or a proſtrate poſture. The Chriſtians imitated this. So that ſtanding among the ancients was a received way of praying amongſt them. Abraham is ſaid to ſtand before God, ſo expreſs'd in the Hebrew. The Chaldee has it *prayed* (G). *As the hypocrites*, doth not refer to place, neither to the exterior poſture of the body; for it was a commendable thing to pray in a congregation; *praiſe the Lord in the churches*, Pſal. lxvii. Azarias prayed ſtanding, Dan. iii 25. The Publican prayed ſtanding, Luke xviii. 13. and God was pleaſed with the prayers of both. Beſides, the ancients almoſt at all times prayed ſtanding. What Chriſt prohibits is, that we do not reſemble the hypocrites, that is, that we do not ſtrive *to be ſeen of men, or pleaſe men*. Our Saviour warns his diſciples againſt the ſame phariſaical hypocriſy in praying, which he had before reproved in almſgiving. It was lawful to pray in the ſynagogues, and to pray ſtanding, and that before men; but to do this upon deſign to be applauded by men, is condemned by Chriſt. Our buſineſs in prayer lies with God; we are not to concern our ſelves how men like our performances; it is ſufficient if God doth approve and accept them (B).

Enter into thy cloſet]. As though he had ſaid, Let him alone be made privy to thy ſupplications, who alone knows the ſecrets of all hearts: whether thou pray in the ſynagogue, or in the ſtreet, let thy prayers be in ſecret; for if thou doſt thus, thy deſire is not to be ſeen of man, but of God; on the other hand, he that prays in ſecret, with a deſire to be ſeen, and to acquire a name and reputation there-from, doth not really pray in ſecret, but really acts in publick. But God, who ſeeth in ſecret, and from whom nothing is hid, who ſearches the heart, and ſeeth our very thoughts, will render to every man according to his deſerts (V).

Uſe not vain repetitions]. We are not forbid ſometimes to lengthen out our prayers, which Chriſt himſelf and the apoſtles did, neither to make repetitions when we are ſollicitous in prayer; for even this too Chriſt practiſed. But what we are forbid is, not to multiply words, as though God would be pleaſed much better with the length and prolixity of our prayers, than with the inward affections of our minds. The Jews were very little guilty of this error, rather watching that prayers ought to be conciſe and ſhort (G). Shun battology, or take care that your lips and tongue do not pray without the mind, which vice the Hebrews called the *blabbing of the lips* (V). A vain-glorious multiplication of words, by idle tautologies and impertinent repetitions, is condemned here. But 'tis not all repetition of the ſame words in prayer, which Chriſt here condemns; for he himſelf prayed thrice, uſing the ſame words, that the cup might paſs from him; nor are we to apprehend that prayers continued to a conſiderable length, are forbidden by Chriſt; for Solomon's prayer was ſuch, 1 Kings viii. Nehemiah's ſuch, chap. ix. 'Tis ſaid, the people confeſſed and worſhipped for three hours; Chriſt continued in prayer all night, and the church, Acts xii. made prayers without ceaſing, for St. Peter's enlargement: and we read of St. Paul's praying night and day, 1 Theſſ. iii 10. and of his commanding the churches to be inſtant in prayer, and to continue in prayer. But Chriſt here condemns prayers lengthened out upon an apprehenſion that we ſhall be heard for our much ſpeaking, or can move God by arguments while we continue in our ſins (Whitby).

Ver. 9, 10, 11, 12, 13. After this manner therefore pray ye: Our father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done, in earth as it is in heaven, give us this day our daily bread, and forgive us our debts, as we forgive our debtors, and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen.

The ſenſe and ſignification of this beſt of prayers, is this. "O thou our father in Jeſus Chriſt, who remaineſt in thy throne in heaven, and art there perpetually praiſed, and perfectly obeyed by glorious angels, and glorified ſaints, grant that thy name may be glorified, thy throne acknowledged, and thy holy will obeyed here on earth below, by us thy ſons and ſervants, moſt ſincerely and readily, and in ſome proportion to what is done in heaven. And becauſe by the reaſon of the frailty of our nature we cannot ſubſiſt without the comforts and ſupports of life, we crave, that ſuch a proportion of the good things of this life may be given unto us, as may be ſufficient for us, and that we may be content with our allowance. And knowing that thy holineſs and juſtice obliges thee to puniſh ſin and ſinners, we plead with thee, for the ſake of thy ſon's ſatisfaction, to pardon to us our daily treſpaſſes, which we are guilty of in this ſtate of imperfection, as we do freely and heartily forgive others that have offended and wronged us. And ſeeing that by the reaſon of the frailty of our natures, we are prone to ruſh upon, and run into temptation, we crave, that by the power of thy omnipotent grace we may be kept from Satan's temptation, from the world's allurements, from our own evil inclinations, and be preſerved unblameable to thine everlaſting kingdom, which is exalted over all perſons, over all places, over all things, in all times paſt, preſent, and to come And accordingly in teſtimony of our deſires, and in aſſurance to be heard and anſwered, we ſay AMEN, ſo be it, ſo let it be, even ſo, O Lord, let it be for ever (B)."

After this manner]. Chriſt gave no command to recite the words of this prayer (which we do not read as the apoſtles did, though it may be done with advantage to us) but to make them the pattern of our prayers we made. And indeed nothing can be found worthy to be prayed for but what may juſtly be referred to ſome of the forms couch'd in this prayer of our Lord (G). As for ſtated liturgies, or certain forms of prayer publickly performed in the ſacred worſhip of Chriſt, ſo they be not contradictory to ſcripture may be proved from what Luke ſays, chap xi. 2, and from the form of prayer which Chriſt dictated to his Diſciples, and which Juſtin Martyn teſtifies was uſed by the Apoſtles in their places of worſhip. But, ſetting this aſide, there is not one portion of this prayer of our Lord's, which may not be traced in ſeveral paſſages of the pſalms. The two firſt petitions are to be found in all thoſe pſalms, wherein all nations are invited to own the name of the Lord. The third petition may be ſeen in the 8th pſalm, wherein David frequently prays for God to turn his mind or heart to his ſtatutes; which is nothing elſe, but what is ſaid in this petition, *thy will be done*. The fourth petition is to be met with in pſalm ciii. The fifth petition may be referred to pſalm xxxi. The ſixth and ſeventh petitions are very often mentioned in the Pſalms, where prayers are offered up for the removal of temptations, diſeaſes, troubles, and death. (V.) The learned obſerve that this prayer is taken out of the Jewiſh liturgies, in which it is entirely found, excepting theſe words, *as we forgive them that treſpaſs againſt us*; from whence Grotius notes, how far Chriſt the Lord of his church was from affecting novelties, or deſpiſing any thing becauſe it was a form, a piece of piteous weakneſs among ſome at this day. (B.)

Our Father] We are the ſons of God, *ſays Auſtin*, made ſo by the will of the Almighty, not his ſons according to natural generation; he begat us, but how can an adopting ſon be ſaid to be begotten by an adopting father, by kindneſs, not by nature? (V.)

Hallowed be thy name.] *Hoc non ſic petitur, inquit Auguſtinus, quaſi non ſit ſanctum nomen Dei, ſed ut ſanctum habeatur ab hominibus, id eſt, ita illis innoteſcat, ut non exiſtiment aliquid ſanctum, quod magis oſtendere timeant.* This petition is not made thus, as tho' the name of God was not hallowed, but in order for mankind to hallow it.

Thy kingdom come.] I cannot think that to be the ſenſe of this petition, which ſome ſuppoſe, namely, that we are commanded here to pray for the ſpeedy coming of the glorious ſtate of the next life. So that I chuſe rather to be of opinion that this paſſage points to the eſtabliſhment of the goſpel over the whole world.(G.)

Thy kingdom come.] Meaning, that which God made a general Promiſe of to all believers, to whom he ſays, *Come ye bleſſed of my Father, inherit the kingdom prepared for you from the beginning of the world.* (V.) We are not to underſtand by theſe words his general and providential kingdom, by which he ruleth over the world, that being always come, and capable of no farther amplification, but principally the kingdom of grace, promoted in the hearts of his people by the preaching of the goſpel, we pray that God would dethrone ſin and Satan in our own and others ſouls, and increaſe ſanctification both in us and them, and that the kingdom of glory may be haſtened, and we may be preſerved blameleſs to the coming of Chriſt in his kingdom.(B.)

Thy will be done.] St. Luke, chap xi. ſlips over this petition, becauſe, as Auſtin ſays in his Enchiriſdion, chap. 116. *this third petition is but a repetition of the two foregoing ones*. The ſenſe of this third petition, according to St Hilary, is this: “ See, O Lord, that “ as the unwearied and celeſtial virtues obey thy will in heaven, “ ſo may we likewiſe pay ſubmiſſion to thy commands upon earth, “ for fear our bodily infirmities turn us from doing ſo. In heaven “ is a continual voice heard, Holy, holy, holy Lord God of ſabbath, the heavens and earth are full of thy glory. Make us to “ ſanctify and hallow thy name; give us an hope for thy king-“ dom; and endue us with a will to ſing perpetually thy praiſes.” (V.) By the words *thy will be done*, the preceptive rather than the providential will of God is to be underſtood, we are to obey the former univerſally, and to ſubmit to the latter very chearfully. It intimates, that it ought to be the care and prayer, the ſtudy and endeavour of every chriſtian, that the commanding will of God may be ſo done by men upon earth, as it is by the glorified ſaints and glorious angels done in heaven, namely, with that alacrity and chearfulneſs, with that ſpeed and readineſs, with that conſtancy and diligence, that the imperfection of human nature will admit of, imitating the bleſſed angels, who execute the divine commands without reluctancy or regret. (B.)

Give us our daily bread.] The word *daily* ſignifies here, all that ſpace of time which we have ſtill to meaſure out, entirely to us unknown, but known to God. *Daily* comprehends ſo much as is ſufficient for that ſpace. Our Saviour commands us to pray for things only neceſſary, not to direct our petitions for what has been paſt, but for what is ſufficient for the time preſent. Whereas the Phariſees, on the other hand, taught the Jews that they were at liberty to pray for an opulent and wealthy condition. (G.) We are to note by theſe words, the mercy prayed for, *bread*, which comprehends all the comforts and conveniencies of life, and whatever is neceſſary for the ſupporting human nature. Alſo the qualification; it muſt be our *own* bread, not another's, what we have a civil right to as men, and a covenant right to as chriſtians; beſides, we are to remark further, that the kind of bread we aſk and deſire, it is our *daily* bread, whereby we are put in mind of our continual dependance upon God for our lives, and for all the ſupports of life which we enjoy, and alſo put in mind of our mortality. (B.) *Give us ſuperſubſtantial bread*, that is, ſuperadded to the ſubſtance, which is aptly ſignified by the Greek word *epiouſion*, and by the Latin *ſuperſubſtantialem*. Suidas renders it, *that which is fit for our own nature*. This etymology may be found in Baſil Magnus, and Theophilact; the former ſays, *which conduces to our ſubſtance, to the daily ſupport of life*; the latter, *which is agreeable to our ſubſtance and nature*. But ſome pretend to derive the word *epiouſion* from *epiouſa*, found in Acts, chap. vii. v. 26. which is put there for *daily bread*, or to-morrow's bread; for we read in the Hebrew goſpel of the Nazarenes, the phraſe, *bread of to-morrow*; tho' *epiouſion* is of a larger extenſion, and takes in every day to come; whence the Vulgate, Luke xi. tranſlates it *daily*, to make the ſenſe: Give us to-day bread, which we every day ſtand in need of. (V.)

And forgive us our debts.] See Jeremiah xxxi. v. 34. and Micah vii. v. 19. Thoſe perſons are in an error to ſuppoſe that this petition is confined to a few only, or that all mankind in general, are at liberty to make uſe of it. (G.) *per hanc petitionem, inquit Auguſtinus, voluit nobis Salvator oſtendere, quantum libet juſte in hujus vitæ caligine, atque infirmitate vivamus, non nobis deeſſe peccata pro quibus dimittendis debeamus orare, & eis qui in nos peccant, ut & nobis ignoſcatur, ignoſcere.* Our Saviour's intention by this petition, ſays Auſtin, was to ſhew that tho' our lives were expoſed to darkneſs and infirmity, yet there were not wanting ſins in us, which we ought to pray for to be pardoned, and alſo to forgive our Debtors, as they forgive us. (V.)

As we forgive our debtors.] Chriſt forbids us to judge either raſhly or unmercifully, leſt we our ſelves be judged, adding, that with the meaſure we meet with, it ſhall be meaſured to us again. (V.) We are to note from theſe words, that we are all ſinners, and as ſuch, ſtand in need of pardon, and forgiveneſs. That we are obliged to pray every day for daily pardon, as we do for daily bread, for our ſins are daily and many. That our minds be full of charity, free from rancour and ill-will, and all deſires of revenge, and a ſecret grudge againſt one another. That we ſtand ready to help them, and do any office of love and ſervice for them that have offended us. That we admit our offending brother into friendſhip and familiarity, which is called *a forgiving him from the heart*. (B.)

And lead us not into temptation.] The meaning of this petition is, that God would not ſuffer us to be expoſed to temptations, which is the common lot of all chriſtians, eſpecially of ſuch as have made any proficiency in the doctrine of Chriſt; but that he would not ſuffer us to ſtoop under our infirmities, and afflictions. (G.) That is, *and ſuffer us not to be lead*: for God is frequently ſaid to do that, which he ſuffers to be done. But we are ſaid to be lead into temptation, when temptation has the ſuperiority over us, which happens, when we have not penetration ſufficient to diſtinguiſh between ſin and the fallacy of temptation, or when we want the love of juſtice, thereby to make head againſt the allurements and torments of ſin. Although St. Auſtin, in ſeveral paſſages of his writings, puts this conſtruction on the ſixth petition of our Lord's prayer, yet in his treatiſe of the advantages of perſeverance he ſuppoſes we ought ſimply to pray, that we be not any ways tempted; chiefly by that kind of temptation, which incites us to ſinful actions; becauſe the remembrance of our infirmities, and the diffidence we have of ourſelves, makes us wiſh much rather to be delivered from the power of temptation, and the dangers that follow thereupon, than be expoſed thereto. For, tho' in ſome caſes temptation may be of ſervice to us, yet 'tis always attended with hazardous conſequences, and therefore the humility of chriſtians perſwades us to decline it. What the ſcriptures ſay with reſpect to our valiantly and chearfully undergoing temptation is no objection; they command us, indeed, to ſuffer, but not to love temptation. For as Auſtin remarks, *nemo quod tolerat amat, etſi tolerare amet. Quamvis enim gaudeat ſe tolerare, tamen mavult non eſſe, quod toleret.* No body is in love with his ſufferings, tho' he loves to ſuſtain them. And tho' he is pleaſed to bear under his difficulties, yet he had rather chuſe they were not at all, than be expoſed to ſuffer them. (V.)

But deliver us from evil.] God either adapts our prayers to the ſtrength he has given us, or increaſes that ſtrength by his ſecret and unſpeakable providence; though many perſons are tempted by their own deſires, many by the enemies of our religion; yet both theſe kinds are commonly aſcribed to the devil. What follows; namely, *for thine is the kingdom, the power and the glory, for ever and ever*, is not extant in the ancient Greek copies; and *Amen* does not appear to have been added by the Chriſtians, but to have been added by the ancient church as an approval of the publick prayers offered up in their congregations. (G.) That is, from the devil, who is called the tempter, chap. iv. But the devil in ſeveral places is called *evil*, without any addition, becauſe as he is placed in the fartheſt degree of malice, he cannot be recalled from it. However, as Chryſoſtom ſays, “ Satis de ſe humiliter ſentit, nec ſalvari per ſe præſumit, qui “ ut a malo per Deum liberetur implorat; *i. e.* That perſon has a ſuf-“ ficiently low opinion of himſelf, neither preſumes he to work his

“ ſalvation by himſelf, who prays that God would deliver him from evil.” What follows, namely, *for thine is the kingdom, the power and the glory, for ever and ever,* is to be met with in the Syriac and Hebrew goſpel, and in Chryſoſtom, Theophilact, and Euthymius, but in none of the Latins, nay, 'tis wanting in ſome of the ancient Greek books, and copies, according to Beza. However, as this ſolemn and magnificent doxology appears in Timothy, chap. xv. and xvi. and in other paſſages of the ſcripture, there is no doubt but that it is canonical. (V.) By theſe words may be underſtood Satan the evil one, but eſpecially the evil of ſin. We pray here, that God would graciouſly preſerve us from thoſe vicious inclinations of our minds, and evil diſpoſitions of our hearts, which render us ſo prone to yield to the temptations of Satan. (B.)

Ver. 14, 15, 16, 17, 18, 19, 20, 21. For, if ye forgive men their treſpaſſes, your heavenly father will alſo forgive you; but if ye forgive not men their treſpaſſes, neither will your father forgive your treſpaſſes. Moreover, when ye faſt, be not as the hypocrites, of a ſad countenance, for they disfigure their faces, that they may appear unto men to faſt. Verily, I ſay unto you, they have their reward. But thou, when thou faſteſt, anoint thine head, and waſh thy face: that thou appear not unto men to faſt, but unto thy father which is in ſecret: and thy father which ſeeth in ſecret, ſhall reward thee openly. Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt, and where thieves break through and ſteal; but lay up for your ſelves treaſures in heaven. where neither moth nor ruſt doth corrupt, and where thieves do not break through nor ſteal. For where your treaſure is, there will your heart be alſo.

For if ye forgive men.] Let us do good to thoſe who have injured us; 'tis a kindneſs to aſſiſt ſuch with our prayers to God. But this ſervice, as ſome think, is not to be confined to thoſe only who diſcover their repentance by their actions; but even they have a right thereto who are our enemies: witneſs the example of Chriſt, Luke xxiii. 34. But thoſe indeed are to be left to God, who ſin againſt us with a malignant and inexcuſable purpoſe of mind. (G.) Chriſt's words are not; “ Travel into the eaſt, and ſeek righteouſneſs there; ſail to the weſt, in order to procure indulgence there. Forgive thy enemy, and thou thy ſelf ſhall be forgiven; indulge, and thou thy ſelf ſhall be indulged; give, and to thee it ſhall be given. God requires nothing from thee that is without thee; he directs thee to thy ſelf and thy conſcience: what he demands is within thy ſelf. Thou haſt no occaſion to go a great way off to ſee for medicines to heal thy wounds; for, if thou haſt a mind, thou mayeſt find an indulgence for thy ſins within the chamber of thy heart.” (V.) There being no duty to which our corrupt natures are more backward, than this of forgiving injuries, our Saviour repeats that duty over and over, and frequently inculcates it in the holy goſpels; aſſuring us, that forgiving others is the indiſpenſible condition upon which we are to expect forgiveneſs from God. (B.)

When ye faſt.] Our Saviour's words do not point to the common faſts of the people; one of which was enjoined, by the expreſs command of God, to be obſerved about the ſolemn day of propitiation, and three others about the time of the captivity or baniſhment; but his words direct to that private way of faſting which every perſon impoſed upon himſelf, whether it was for a continuation of ſeveral days together in ſome extraordinary caſe, or whether done in purſuance to a continued cuſtom upon ſome certain ſtated days, as Monday and Thurſday, which the major part of the Phariſees uſed; ſome of whom, who had a mind to appear more religious than the reſt of their brethren, took in Tueſday, and Friday. Theſe ſort eat nothing till after Sunſet, and then their fare conſiſted of onions and eggs. But they were far more auſtere in their manner of repoſing themſelves. Chriſt, however, does not reprehend people for faſting; he points out, in this paſſage, thoſe who endeavoured to acquire a name by their faſting; I mean, a name of being thought extremely religious, which exactly hits the Phariſees, who derived their name from thence, becauſe being not ſatisfied to fulfil the precepts which the law enjoined, they impoſed upon themſelves penances of a harder nature, in order to diſtinguiſh them from the reſt of the people. (G.) The ancients very ſtrictly obſerved the ſolemn cuſtom of faſting, as may be ſeen both in the Old and New Teſtament, to which, in times of adverſity, they had recourſe, as to an anchoring place. So Moſes, on receiving the law, we find to be the firſt who faſted, and that for forty days: which ſpace of time he faſted again, while he prayed for the ſins of the people of Iſrael. So Joſaphat, when he was hemmed in with his enemies, appointed a faſt: So Judith, ſo Heſter, ſo the Apoſtles are ſaid to have faſted. From whence it appears, that faſting was beneficial and conducive to the immediate preſervation of a perſon, and upon this reaſon Chriſt aſſerts that God will reward it, provided it be not done after the manner of the hypocrites, that is, in order to purchaſe glory of man, but with a deſign to mortify the body, to hinder ſloth and luxury from ſpurring it on to ſin, to teſtify outwardly the inward repentance of the ſoul, and to invoke God with an ardent mind. For, as Tertullian ſays againſt the Pſychici: “ Our minds and hearts are more lively and vigorous to perform theſe ſpirituals when we are faſting, than when that chamber of the inward man is crammed with meat, and loaded with wine.” (V.) Our Saviour inſtructs his diſciples in the duty of religious faſting, which is a devoting of the whole man, ſoul and body, to a ſolemn and extraordinary attendance on God, in a particular time, ſet apart for that purpoſe, in order to the deprecating of his diſpleaſure, and for the ſupplicating of his favour, accompany'd with an abſtinence from bodily food, and ſenſual delights, and from all ſecular affairs and worldly buſineſs; herein warning us from the way of the hypocrites, who, by their dejected countenances, and mortified habits, ſought to gain an extraordinary reputation for piety and devotion; whereas the ſincere chriſtian is to be abundantly ſatisfied with God's approbation of his ſervices, and with the ſilent applauſe of his own conſcience. (B.)

Anoint thine head.] The Jews and their neighbours were uſed to anoint and waſh themſelves at ſuch times as they had a more than ordinary gladneſs upon their ſpirits. Nor did the ancient Chriſtians abſtain altogether from the uſe of ointments. Juſtus, or whoſoever elſe was the ancient writer to Diogenetus, ſays, “ That Chriſtians, all over the world, follow the cuſtoms of the places they reſide in, not only in their way of eating and cloathing, but in other particulars. (G.) Chriſt ſpeaks here with reſpect to the cuſtom of the province of Paleſtine, where they were wont to anoint their heads on ſolemn days. Upon which he commands us, when we faſt, to put on an air of feſtivity and alacrity. (Jerome.) Chriſt's deſign, in theſe words, was not to enjoin us to fill the hair of our heads with ointment, or to make our faces ſhine with waſhing, but by faſting he means the habit of one in mirth, and not of one in ſadneſs and dejection. (Chryſologus's 7th ſermon.) This ſignifies, to look as at other times, uſing our ordinary garb and attire, and not to affect any thing that may make us look like mourners, when really we are not. (B.)

Lay up to your ſelves treaſures in heaven.] Meaning, *with God*, as the baptiſm of John is ſaid to have been, Luke xx. 4. What Chriſt commands us to lay up are good works, 1 Tim. vi. 17, 18. under which denomination are our charities to the poor, which properly are called *treaſures in heaven*, Luke xviii. 22. (G.) That is, with God, in the ſpiritual firmament which remains for ever, and of which it is ſaid, *Cœlum cœlo domino.* (Auſtin's ſecond book concerning our Lord's ſermon on the mount.) So that he commands us to keep in remembrance the treaſures of heaven, for fear we ſet our hearts on thoſe of the earth. However, that we may be able to form a judgment, whether the right love of riches has the aſcendant over our minds, we muſt conſider whether or no all our hopes, fears, and the thoughts of our hearts be fixed thereto; for whereſoever the treaſure of any perſon is, that is, whereſoever that is, wherein any one places his whole felicity and happineſs, there will be his heart alſo. Wherefore, ſo long as a man is not attached to the charms of riches, nor puts his truſt in them, but places his whole hope in the living God, ſuch an one may be ſaid to be rich in good works; and tho' he may have large poſſeſſions and treaſures on earth, yet he cannot juſtly be ſaid to lay up treaſures in the earth, but in heaven, where the affection of his heart is fixed. To the end we may lay up treaſures in heaven, let us love heavenly things. Have you a mind to know where you lay up treaſures? remark what you love. Have you a mind to know what you love? remark what you think; ſo ſhall you come to know that your treaſure proceeds from your love; ſo ſhall you learn that your love is owing to the diſcovery of your thoughts. (V.) Treaſure up thoſe habits of grace, which will bring you to an inheritance in glory; be fruitful in good works, laying up for your ſelves a good foundation in ſtore, againſt the time to come, that ye may lay hold of eternal life. The reaſon why we ſhould not lay up our treaſure in earth is, becauſe all earthly treaſures are of a periſhing and uncertain nature, they are ſubject to moth and reſt, to robbery and theft; whereas our treaſures in heaven are ſubject to no ſuch accidents and caſualties as earthly treaſures are, but are durable and laſting. (B.)

Ver. 22, 23, 24, 25, 26. The light of the body is the eye: if therefore thine eye be ſingle, thy whole body ſhall be full of light. But if thine eye be evil, thy whole body ſhall be full of darkneſs. If therefore the light that is in thee be darkneſs, how great is that darkneſs! No man can ſerve two maſters: for either he will hate the one, and love the other? or elſe he will hold to the one, and deſpiſe the other. Yet cannot ſerve God and mammon. Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat, or what ye ſhall drink; nor yet for your body what ye ſhall put on: Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

The light of the body is the eye.] Chriſt compares the judgment to the eye; the mind to the body, a very common ſimile of the philoſophers. (G.) As tho' he had ſaid, as the eye is the light of the body, ſo the intention is the light of the ſoul. The Greek pronoun *thine* and *thy*, are neither in this paſſage, nor in that of Luke xi. v. 34. (V.) In the foregoing verſe our Saviour acquainted us what in our affections and judgments we ſhould eſteem as our chief treaſure. Now this judgment concerning our chief treaſure, is by our Saviour compared to the eye, as the eye is the candle of the body, that enlightens and directs it, ſo our underſtanding and judgment of the excellency of heaven, and the things above, will draw our affections towards them, and quicken our endeavour after them. (B.)

How great is that darkneſs.] As if he had ſaid, how great is the darkneſs of ſuch members of the body, as are different from the eye, and which are by nature dark, having no light at all within them? What is here ſaid of the eye with reſpect to the body, the ſame may be aſſerted of the intention with regard to the ſoul. For if the intention of the heart, which is the light of the ſoul, be not involved in the darkneſs of ſin, whatſoever the ſoul then does, is truly the work of light: whereas if the intention run contrary to this, all then which the ſoul does, is diſhoneſt and baſe. But conſult venerable Bede for more hereof. (V.)

No man can ſerve two maſters.] Chriſt, as his cuſtom is, oppoſes here a tacit objection. For it is very eaſy for a *lover of money* to ſpeak thus in defence of his covetouſneſs. I own that my mind is devoted to the acquiſition of riches; but then I am far from neglecting ſuch duties as the worſhip of my religion require of me. To this Chriſt anſwers, *No man can ſerve two maſters*: which proverb is to be underſtood of maſters *in ſolidum*, in the ſame manner as lawyers ſay that two maſters cannot own one and the ſame thing. The maſters here ſpoken of, are piety and the love of riches, each whereof demands the whole man to enjoy their different privileges. (G.) Chriſt by a proverbial ſaying gives us another reaſon, why the heart is not to be fix'd on earthly riches, namely, becauſe they take us off from the ſervice of God. The two maſters pointed at here are ſuch as are not ſubordinate, which makes the difficulty of ſerving them the greater, for *either he muſt hate the one, or love the other*, that is, according to the text, he will hold to the one, meaning with his love, and deſpiſe the other, meaning with his hatred: for he cannot ſerve God and mammon: which laſt word in Syriac ſignifies riches; ye cannot ſerve God and mammon. "Let
" the covetous man hear this; let him who is but a chriſtian in
" name hear it; how that he cannot ſerve riches and Chriſt at
" the ſame time. And yet he did not ſay, he who has riches,
" but he who ſerved or was a ſlave to riches, for he who is a
" ſervant to riches, guards them as a ſervant, whereas he who
" has thrown off the yoke of his ſervitude, diſtributes them as
" a maſter." (V.) A two-fold maſter is here ſpoken of, to wit God and the world, God is our maſter by creation, preſervation, and redemption: the world is our maſter by intruſion, uſurpation, and general eſtimation. So that no man can ſerve theſe two maſters, who are of contrary intereſts, and iſſue out contrary commands, when two maſters are ſubordinate, and their commands ſubſervient each to other, the difficulty of ſerving both is not great; but where commands interfere, and intereſts claſh, it is impoſſible. (B.)

Take no thought,] Sollicitude, or *taking thought*, implies a certain deſire made uſe of to attain any thing; whence it comes that this *taking thought* is the greater, by how much the loſing what we ſeek to enjoy is the greater; and on the contrary 'tis the leſs, by how much the certainty of our acquiring what we aim at is the greater. So that a ſollicitude, or *taking thought* for temporal things, may be three ways unlawful: firſt, if we make the temporal things we ſtrive to obtain, the ultimate end of our deſires; ſecondly, if we uſe a needleſs and ſuperfluous deſire to procure temporal things, whereby the mind is taken from the duty incumbent upon it to mind ſpiritual things: thirdly, if we are too anxious or ſollicitous, leſt we loſe the neceſſaries of life by doing ſuch things as we are enjoined: and this is that ſollicitude which Chriſt prohibits: Firſt, becauſe of the greater benefits which God confers upon us far ſuperior to all the ſollicitude we harbour; ſecondly, becauſe of the aſſiſtance which God lends to animals and, plants abundantly below the dignity of man's nature; for Minutius Fælix ſays,
" Aves ſine patrimonio vivunt, & in diem pecua paſcuntur,
" & hæc nobis tamen nata ſunt: quæ omnia, ſi non concupiſcimus,
" poſſidemus". Thirdly, becauſe of the providence of God, the ignorance of which made the Gentiles place their principal care in the acquiſition of temporal advantages. And thereupon he concludes that our *taking thought* ought chiefly to be about ſpiritual goods, with hopes that our neceſſities will be ſupplied with temporal things, provided we do that which we ought. (Dr. Thomas) Our Saviour cautions his diſciples here againſt an immoderate care for the things of this life; ſuch a ſollicitous and vexatious care for food and raiment, as is accompanied with diffidence and diſtruſt of God's fatherly providence over us, and proviſion for us, and the arguments which our Saviour uſes to diſſuade from this ſin, are many and cogent. (B.)

Is not the life more than meat.] As if he had ſaid, is not the life preferable to the meat that ſuſtains it? The argument Chriſt here uſes is from the major to the minor, as if he had ſaid, God hath given you things of greater value, namely, life, and body, therefore he will beſtow upon you leſs, namely, food to ſuſtain life with, and raiment to cover the body. " He that gives to the
" poor, *ſays Gregory paſt* 3 *p. admon.* 21, food and raiment, and
" yet is infected either in body or ſoul, ſhows himſelf juſt in the
" minor, but erroneous in the major, he gives his goods to God,
" but himſelf to the devil." (V.)

Ver. 27, 28, 29, 30, 31, 32. Which of you by taking thought can add one cubit unto his ſtature? And why take ye thought for raiment? conſider the lilies of the field how they grow; they toil not, neither do they ſpin. And yet I ſay unto you, that even Solomon in all his glory was not arayed like one of theſe. Wherefore if God ſo cloath the graſs of the field, which to day is, and to morrow is caſt into the oven, ſhall he not much more cloath you, O ye of little faith? Therefore take no thought, ſaying, what ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be cloathed? (For after all theſe things do the Gentiles ſeek) for your heavenly father knoweth that ye have need of all theſe things.

One cubit to his ſtature.] That is, the leaſt part; for a definite meaſure is put in this place for any meaſure, according to the vulgar way of ſpeaking. Luke xii. 26 carries the argument thus, *If ye then be not able to do that thing which is leaſt, why take ye thought for the reſt*? As if he had ſaid, Since you are not able to add the leaſt thing, namely, one cubit to your ſtature, much leſs will your ſollicitude, or taking thought, be a ſufficient guard againſt all the caſualties of your lives (V.) Four arguments are uſed in theſe five verſes, by our Saviour, to diſſuade us from the ſin of anxious care; 'tis needleſs, 'tis fruitleſs, 'tis heatheniſh, 'tis brutiſh: Needleſs, becauſe God knoweth our wants; fruitleſs, becauſe all the thought we can take, cannot add one cubit to our ſtature; heatheniſh, becauſe the Gentiles ſeek all ſuch things; brutiſh, becauſe God provides for the fowls of the air. (B.)

Conſider the lilies of the field.] In Judæa and Syria lilies were not planted in gardens, as they are with us; there they grew up and down in the fields. The compariſon which our Saviour makes between lilies and Solomon's glory, implies, that Solomon, in all the richneſs of his attire and ſplendid garb, was inferior to one of theſe. So Pſal. xliv. *All the glory of the king's daughter*, that is, all her attire and glorious dreſs. So Eſther xv. 4. *She is ſurrounded with her glory*, meaning her beautiful and fine attire.

Ver. 33, 34. But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you. Take therefore no thought for the morrow, for the morrow ſhall take thought for the things of itſelf: ſufficient unto the day is the evil thereof.

All theſe things ſhall be added unto you.] Meaning temporal things, if it be found for your advantage. The firſt care of Chriſtians ought to be to promote the kingdom of grace in this world, and to ſecure the kingdom of glory in the next; and in order unto both, ſeek after an univerſal holineſs, and righteouſneſs, both of heart and life (B.)

Take no thought for the morrow.] To-morrow, ſays *Jerome*, ſignifies in the holy ſcriptures the time that is to come, according to that ſaying of Jacob in Geneſis, *Thy righteouſneſs ſhall bear me to-morrow.* So that he who prohibits us from thinking of things to come, leaves us at liberty, becauſe of the frailty of human life, to be ſollicitous about the preſent. (V.)

The morrow ſhall take thought for the things of itſelf.] That is, it ſhall have its own ſollicitude, ſufficient to afflict the mind. The apoſtle, in his epiſtle to the Hebrews, produces the ſenſe of this verſe, in other words, *Let your manners be without covetouſneſs; be contented with the preſent: for he ſaid, I will not leave nor forſake thee.* (Idem.)

Sufficient unto the day is the evil thereof.] "'Tis enough for us, ſays Jerome, to think on the preſent troubles of this life. What occaſion have we to extend our thoughts to things uncertain and to come, which we can neither lay hold of, nor keep, if we had them in our power. The word *kakia*, which is render'd *malice* or *evil* in the latin, has two ſignifications in the greek, viz. *evil* and *affliction*, which the Greeks call *kakoſis*; ſo that affliction ought by much to be preferr'd to evil. However, if there is any one that has a mind to diſpute this conſtruction, being againſt *kakia*'s ſignifying *affliction* and *trouble*, but *malice* or *evil*, it muſt be conſtrued in that ſenſe, wherein the world is ſaid to be laid in evil, and as we ſay in the Lord's prayer, *Deliver us from evil*, that we may have ſufficient power to ſtand againſt the malice or evil of this life." (Idem.) Our Saviour reinforces his dehortation from ſolicitous care for worldly things; aſſuring us, that every day will bring with it a ſufficient burden of trouble, and therefore we ought not to torment our ſelves, by antedating our own ſorrows, and foretelling what may or may not come to paſs. Whence we are to learn, 'tis a needleſs evil to perplex our ſelves with fears of what may come upon us, ſince every day has its own duty and difficulty; and tho' ſufferings muſt be expected, yet we muſt not torment our ſelves with the fears of what may be tomorrow. (B,)

CHAP. VII.

Chriſt having begun his ſermon on the mount in the foregoing chapter, ends it in this, with an exhortation to ſeveral duties, the firſt whereof is, to abſtain from giving a raſh judgment of others.

Ver. 1, 2. JUdge not, that ye be not judged. For with what judgment ye judge, ye ſhall be judged, and with what meaſure ye mete, it ſhall be meaſured to you again.

Judge not.] *raſhly*, or *unmercifully.* Auſtin, in his ſecond book of our Lord's ſermon on the mount, ſpeaks to this effect: "'Tis my opinion, that nothing more is commanded us by theſe words, than to put a mild conſtruction upon thoſe actions, the intention whereof we do not underſtand: That ſaying, You ſhall diſtinguiſh them by their fruits, evidently refers to ſuch actions as cannot flow from a good deſign. Indeed there are ſome mediate actions, the intention whereof we do not comprehend, becauſe they may be the conſequence as well of a good as an evil deſign; yet to give a raſh judgment of them, we ſhould utterly condemn. However, there are two caſes, wherein it behoves us to be upon our guard how we judge raſhly; the firſt is, when we are not certain of the deſign a thing was done with; the other, when we are at a loſs to know what ſuch a perſon will prove for the time to come, who diſcovers himſelf to us at preſent for a good or an evil man. We do not blame, indeed, thoſe things which we do not know, we mean, with reſpect to the deſign with which they were done; neither are we ſo ſcrupulous about ſuch as are evident, as to deſpair of their goodneſs" "Take care, *ſays Bernard, in his ſermon upon Cant.* "that you neither ſhow your ſelf to be a buſy examiner, or a raſh judge of another man's converſation; tho' poſſibly you may find ſomething worthy of reprehenſion therein, yet make no raſh determination upon your neighbour; rather excuſe him the more. Excuſe the intention at leaſt, if you cannot the action itſelf: Think it a piece of ignorance, think it done by influence, think it a fortuitous caſe. But if all theſe things fail, and the certainty of the thing be above excuſe, perſuade your ſelf to think the contrary nevertheleſs, and ſay within your own breaſt, the temptation was too vehement and ſtrong; what would this man have done with me, had he the like authority over me." (V.) The prohibition of *judging not*, is not meant of our ſelves, but of our neighbour, meaning, that we ſhould not judge of our neighbour's ſtate or perſon, raſhly, or uncharitably, eſpecially unrighteouſly and unjuſtly. Tho' Chriſt does not here forbid judicial judging by the civil magiſtrate, nor eccleſiaſtical judging by the church governors, whoſe office gives them authority ſo to do. Nor does he forbid one chriſtian to paſs a judgment on the notorious actions of another, ſeeing the duty of reproof cannot be perform'd without it; but it is ſuch a raſh and cenſorious judging our brother, as is void of charity towards him, as is accompanied with contempt of him, eſpecially if we have been guilty of the ſame or greater ſins before him. (B.)

Ver. 3, 4, 5. And why beholdeſt thou the mote that is in thy brother's eye, but conſidereſt not the beam that is in thine own eye? Or how wilt thou ſay to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, firſt caſt out the beam out of thine own eye; and then ſhalt thou ſee clearly to caſt out the mote out of thy brother's eye.

Why beholdeſt thou the mote.] Theſe words properly refer to ſuch failings as we have in common with the reſt of mankind, and which we look upon with ſeverity in others, tho' with compaſſion in our ſelves. Yet there are ſome whoſe ill nature puſhes them on to a greater length of malignity, looking on ſuch actions as will admit of the beſt conſtruction, with the moſt injurious aſpect. (G.) Chriſt by a proverbial ſpeech, here reproves thoſe perſons who, according to Jerome, being involved in mortal crimes themſelves, will not forgive their brothers faults, which are conſiderably leſs in their natures. Horace, in his third ſatire, points at this claſs of men in the following verſes.

> *When thou art blind and ſenſeleſs to thine own,*
> *How doſt thou ſee thy friend's diſeaſe ſo ſoon,*
> *That ſcarce a ſerpent can ſo quickly ſpy,*
> *Nor any eagle hath ſo good an eye?* Creech.

By the mote in our brothers eye is to be underſtood ſmall and little ſins, or ſome ſuppoſed ſins; by the beam in our own eye, is meant ſome notorious ſin of our own; whence we learn that thoſe who cenſure others for their trifling infirmities, are guilty of crimes of a greater nature themſelves, and that thoſe who deſire others ſhould look upon their infirmities with a compaſſionate eye, muſt not look upon the failings of others with a cenſorious eye. (B.)

Ver. 6. Give not that which is holy unto the dogs, neither caſt ye your pearls before ſwine, leſt they trample them under their feet, and turn again, and rent you.

Give not that which is holy unto the dogs,] The antient Chaldeans Hebrews, and Ægyptians, who were the profeſſors of learning, deliver'd their precepts in hieroglyphicks. This cuſtom was introduced into Greece by Pythagoras. The meaning of this paſſage is, that prudence ought to conduct our actions, yet that this is not to be inculcated to thoſe who have been admoniſhed of their open crimes, and yet perſiſt to follow their old ſinful inclinations. For Chriſt was willing that the preaching of repentance ſhould go before the preaching of the kingdom of heaven. We read of dogs, Exod. xxii. 31. And ſwine were prohibited by the law of Moſes. Peter in his 2d. Epiſtle xi. 22. has joined theſe different animals together Now if we may be at liberty to make a nice diſtinction between theſe dogs and ſwine, by the former pleaſe to underſtand ſuch as impudently bark againſt admonition, ſuch as thoſe mentioned Acts xiii. 45. Phil. iii. 2. Apoc. xxii. 15. By the latter ſuch as do not altogether contradict admonition, but diſcover by the impurity of their lives the contempt they have for inſtruction. The words in the ſequel evidently require this diſtinction, for 'tis one thing to trample upon a thing given, which is the nature of ſwine, and another to ſnap at a thing offered, which is the nature of dogs. (G.) Chriſt teaches us here by a two-fold adage, that the divine miſteries are not to be delivered to their opponents and diſpiſers. Whereupon he calls theſe miſteries, *holy*, becauſe they are divine, and ought not to be corrupted, *pearls*, becauſe they are pretious, and ought not to be contemned or deſpiſed. The word trampling is more applicable to wild boars, than tame ſwine. Yet we find in the writings of the antients, of men being torn in pieces by ſwine, witneſs that paſſage out of Pliny's 10th book chap. 67. "They ſay that ſows grow ſo furiouſly mad, as to tear men in pieces, eſpecially if cloathed in white." And Strabo ſpeaks thus of the ſwine in Belgia. "Their ſwine are noted for their height, ſtrength, and ſwiftneſs, they inhabit in the fields; no body dare approach them without danger to their perſons." (V.) By the word *holy* here underſtand the *word* and ordinances in general, but admonition and reproof in particular: By *dogs* and *ſwine* incorrigible and unreclaimable ſinners, hardned ſcorners of holy things: This is a proverbial ſpeech expreſſing how ſure charitable reprehenſions are to be caſt away upon incorrigible ſinners. (B.)

Ver. 7, 8, 9, 10, 11. Ask, and it ſhall be given you, ſeek, and ye ſhall find, knock, and it ſhall be opened unto you. For every one that asketh, receiveth; and he that ſeeketh, findeth; and to him that knocketh, it ſhall be opened. Or what man is there of you, who, if his ſon asketh for bread, will give him a ſtone? Or if he ask for a fiſh, will give him a ſerpent? If ye then being evil, know how to give good gifts unto your children, how much more ſhall your father which is in heaven give good things to them that ask him.

Ask and it ſhall be given you.] Several ways are commonly made uſe of to connect theſe words with the foregoing. For my part, I am of opinion, that certain general precepts are ſubjoined to ſeveral ſpecial ones, and that here we have a method ſhewn how we may be able to obtain thoſe gifts which are conſtantly neceſſary to purſue this journey which Chriſt diſcovers to us: for this paſſage points at obtaining the Holy Spirit. See James i. 5. Ephes. i. 17, 18. (G.) " Ask, ſeek, knock, *ſays Auſtin, book* 1. *retract. chap.* 16. " I have determined ſometimes to explain the difference between them, but all of them are much better referred to an inſtaneous prayer. Whence our Lord concludes with ſaying, *he will give good things to thoſe that ask him*, without adding, *to thoſe that ſeek and knock.*" (V.) Here is a precept and a promiſe; the precept or duty commanded, is importunity and conſtancy in prayer, we muſt ask, ſeek, and knock; the promiſe, or mercy inſured, is audience and acceptation with God. (B.)

Every one that asketh, receiveth.] Namely, if he asketh for ſpiritual goods without any heſitation; yea, and temporal too, provided the want of them be not more conducive to our ſalvation. So that, according to our Saviour's words, they who ask, ſeek, and knock, have an indulgence given them here. (V.)

Ver. 12, 13, 14, 15, 16, 17, 18, 19, 20. Therefore all things whatſoever ye would that men ſhould do to you, do ye even ſo to them, for this is the law and the prophets. Enter ye in at the ſtrait gate, for wide is the gate, and broad is the way that leadeth to deſtruction, and many there be which go in thereat. Becauſe ſtrait is the gate, and narrow is the way which leadeth unto life, and few there be that find it. Beware of falſe prophets, which come to you in ſheeps cloathing, but inwardly they are ravening wolves. Ye ſhall know them by their fruits. Do men gather grapes off thorns, or figs off thiſtles? Even ſo every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down and caſt into the fire. Wherefore by their fruits ye ſhall know them.

Whatſoever ye would that men ſhould do to you.] Chriſt having ſpoken concerning the manner of our prayers, he proceeds now in this place to add thoſe precepts which are to excite our endeavours. 'Tis ſaid of Severus, the emperor, that he had this famous ſentence commonly in his mouth, which he received either from the chriſtians or Jews, " What you will not have " done to yourſelf, do not do it to others." So that to form a right judgment, we muſt turn the tables here, and perform the ſame thing to others as we would have done to ourſelves. (G.) meaning, whatſoever you deſire with the will, and not with the luſt, which is aptly ſignified by the word *Vultis, you will*; for, according to *Cicero* 4. *Tuſcul.* there is this difference between the will and the deſire. " The will, *ſays he,* follows reaſon when " it deſires, but that which moves contrary to reaſon, is aboundleſs luſt or deſire. So that the deſire in a good man is called " the will, but the deſire in a bad perſon is called luſt." Jerome in his 14th epiſtle to Celantas, ſays, " That ſentenee of the goſpel " ſhould be laid up as a trite piece of advice, nay, ſuperſcribed " upon the heart, which comprehends the ſum of all righteouſneſs, all things whatſoever ye would that men ſhould do to " you, do ye even ſo to them; and then to explain the force " of the precept, theſe words are added, for this is the law " and the prophets. This fine paſſage takes in both action, word, " and thought, and preſents a mirror always before us, which " diſplays the qualifications of our wills, which tells us when " we act unjuſtly, and acquaints us when we perform juſtice " to mankind." To do to others as we would have done to ourſelves, comprehends both the law and the prophets, q. d. The love of our neighbour is the ſum of every thing which we find enjoined, as in the law of Moſes and the prophets. For he that loves his neighbour for the ſake of God, loves God the more, and is endued with charity, which is the end of every precept. Now all precepts are either moral, ceremonial, or judicial; ceremonial, to induce us to the love of God; judicial, to the love of our neighbour; moral, one way reſpecting the love of God, as the three firſt precepts of the decalogue; another, the love of our neighbour, as the precepts of the ſecond table, or the ſeven laſt commandments of the decalogue. Seeing then that the two precepts of charity, namely, that which refers to the love of God, and that to the love of our neighbour, are ſuch, as not to be fulfilled without following both, becauſe our Lord ſays in the ſequel, *That in theſe two commandments hangs the whole law and the prophets*, it may indiſcriminately be underſtood, either of both comprehended together, or of each taken by itſelf. (V.) The great rule of righteouſneſs and equity in all our dealings with men, is this, *to do as we would be done unto*; it is a ſhort, full, and clear rule, and what both the light of nature, and of Chriſt binds upon us; 'tis the ſum of the old teſtament, ſo far as concerns our duty to our neighbour, and the ſubſtance of the ſecond table. (B.)

Strait is the gate.] I am of opinion that the gate of piety is called *narrow* or *ſtrait*, becauſe it naturally oppoſes the ways of the fleſh; and *rocky*, becauſe 'tis beſet with a great many external impediments, all which cuſtom, and the aſſiſtance of God's ſpirit will overcome (G.) By the gate and the way is underſtood the manner of conducting our lives, which if it be agreeable to the maxims of the goſpel, is called ſtrait and narrow, becauſe, being circumſcribed ſo much with the rules of charity, we are forbid to turn the leaſt either to the right or the left, to indulge our deſires, whence this way is difficult to travel through, becauſe of the frailties of our corrupt nature; on the contrary they who live after the dictates of their lawleſs deſires, are ſaid to enter in at the broad gate, becauſe of our proneneſs to give way to the different vicious inclinations that infect the human mind. (V.) The metaphor of the *gate* denotes our firſt entrance into a religious courſe of life, and its being *ſtrait* denotes the difficulty that attends religion firſt: Evil habits to be put off, old companions in ſin to be parted with, but when faith and patience have once ſmoothed the way, love will make our works delightful to us. (B.)

Falſe prophets.] That is, *falſe teachers*, according to the interpretation of St. Peter, 2 Epiſ. xi. 1. For the Jews called thoſe not only *prophets*, who foretold events to come, but alſo thoſe who inſtructed the people, eſpecially if they pretended to divine inſpiration, or boaſted of having received their commiſſion from above: ſuch as was Simon and Barjeſus, Acts xiii. 6. But Chriſt calls theſe by the name of falſe prophets, to diſtinguiſh them from the falſe chriſts; ſuch was Barchochebas. However, he ſtiles them *falſe*, not on account of their miſſion, but for their falſe and prejudicial doctrine. (G.) That is, from ſeducers, " who, " *according to Jerome in the preface of his works*, refute the truth " by a jingle of falſe words and doctrine, conſtruing thoſe things " in a wicked ſenſe, which are well meant, and agreeing with " us in our converſation, tho' diſagreeing in their ſentiments." (V.) There were two ſorts of deceivers which our Saviour gave his diſciples a ſpecial warning of, namely, falſe chriſts, and falſe prophets: falſe chriſts were ſuch as pretended to be the true Meſſiah: falſe prophets were ſuch as pretended to own chriſtianity, but drew people away from the ſimplicity of the goſpel. (B.)

In ſheeps cloathing.] See Hebrews xi. 37. This was, for the moſt part, the clothing of the prophets. But Chriſt, as appears from the oppoſite words in the ſequel, would have us underſtand by this metaphor of ſheeps cloathing, all the exterior appearance of innocence, both in the countenance, words and actions of man. (G.) The prophets were commonly clothed in this dreſs, witneſs Elias, 1 Kings xix. 13. and Eliſæus, in the greek text, 1 Kings ii. 13. where the Vulgate has the word, *palium.* So that theſe words of Chriſt have a double alluſion; one to the garments of the prophets, which the falſe doctors or teachers imitated, to make them ſeem true; the other to the appearance of ſheep, which they endeavoured outwardly to mimic, when inwardly they were more rapacious than wolves; for as the wolf lays in wait for the whole flock, ſo a falſe teacher may be ſaid to lay in wait for the whole church. (V.) Theſe falſe prophets, or falſe teachers, make fair pretences to ſtrictneſs in religion, and to greater meaſures and degrees of mortification and ſelf-denial than others, ſo that ſuch as go about to ſeduce others, uſually pretend to extraordinary meaſures of ſanctity themſelves, in order to raiſe an admiration amongſt thoſe who judge of ſaints more by their looks, than by their lives; more by their expreſſions than by their actions. (B.)

Ye ſhall know them by their fruits.] By their works of iniquity, as it is ſaid below, v. 23. Tho' they may make pretences to religion and pity, yet counterfeits will not be long in diſcovering their natures, 2 Tim. iii. 5, 9. And theſe commonly are their fruits, flying away from ſufferings, alluring thoſe who have abandoned themſelves to a vicious courſe of life, eſpecially the more opulent ſort, putting captious queſtions that no way tend to the furtherance of religion; caſting reflections at others, chiefly ſuch as are in authority, thereby to obtain applauſe among the people through that ſhew of liberty, and accommodating their doctrines to thoſe things which we read in both epiſtles to Timothy, in that of Jude, and in the ſecond of Peter; which are to be underſtood of Cerinthus, Nicolaus, Gnoſticks, and Carpocratians, and other adulterators of primitive Chriſtianity. (G.) Ye ſhall know them infallibly. If it happens from the doctrine of any perſon, that thoſe who aſſent to him, ſtrive to eſpouſe the faith once delivered to the ſaints, and, in ſpite of all innovators, cleave to the precepts laid down in the ſcriptures; ſuch doctrine is virtually good; but if, on the other hand, the plenitude of the ſcripture be oppoſed, or any doctrine impoſed as neceſſary to ſalvation, which is not to be found in the ſcriptures, 'tis evident, that thoſe who teach them are not guided by a divine [inſtinct, but prophecy, or teach as their own inclinations direct them; the Spirit of God is not within them; they follow the dictates of their own ſpirits, and by their fraudulent and deceitful behaviour, reſemble foxes, in order to impoſe upon the ſimple and unwary; which is not all, for they lay waſte the Lord's vineyard, who is the God of Sabaoth, which is the holy church of God. "The fruits of man, *ſays the author of the imperfect work in Chryſoſtom, hom.* 19. *in Mat.* 7. "are the confeſſion of his faith, "and the actions of his life and converſation. If you then ſee a "chriſtian man, immediately conſider if his confeſſion agrees with "the ſcriptures; for then he is a true Chriſtian. But if it oppoſes "the precepts which Chriſt laid down, he is then a counterfeit." (V.) The beſt courſe we can take to judge of teachers pretending to be ſent from God, is to examine the deſign and tendency of their doctrines, and the courſe and tenour of their converſations. Good teachers, like good trees, will bring forth the good fruits of truth and holineſs; but evil men and ſeducers, like corrupt trees, will bring forth error and wickedneſs, in their life and doctrine. (B.)

Ver. 21, 22, 23, 24, 25, 26, 27. Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy name? and in thy name have caſt out devils? and in thy name done many wonderful works? And then will I profeſs unto them, I never knew you: depart from me, ye that work iniquity. Therefore whoſoever heareth theſe ſayings of mine, and doeth them, I will liken him unto a wiſe man which built his houſe upon a rock: And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe: and it fell not, for it was founded upon a rock. And every one that heareth theſe ſayings of mine, and doth them not, ſhall be likened unto a fooliſh man which built his houſe upon the ſand: And the rain deſcended, and the floods came, and the winds blew, and beat upon that houſe: and it fell, and great was the fall of it.

Not every one that ſaith unto me, Lord, Lord.] Chriſt having acquainted us, that ſome were not to be admitted, becauſe of the wickedneſs of their doctrine, adds now, that neither integrity of faith was ſufficient unto ſalvation, unleſs what the tongue ſpoke was alſo confeſſed in our manners. Q. d. Not all whoſe hearts are moved by the ſacred Spirit to the confeſſion of my name; not all who are moved by the Holy Spirit and prophecy, and do miracles by the invocation of my name; not all theſe, I ſay, ſhall obtain happineſs hereafter, but only thoſe in whom the Holy Ghoſt inhabits. So that no man confeſſes the name of Jeſus, but he that is influenced by the ſacred Spirit: and thoſe are influenced by the Holy Ghoſt, who execute the will of God, who keep his commandments, who do not deny him in their actions, who confeſs him with their tongues, and revere him with their hearts. So holy Thomas upon 1 Cor. xii. "None, but who is influenced by the "Holy Spirit, can ſay, Lord Jeſus. (V.) A bare name and profeſſion of Chriſtianity, without the practice of it, is a very inſufficient ground to build our hopes of heaven and ſalvation upon. A profeſſion of faith, and purpoſes of obedience, without actual obedience to the commands of God, will avail no perſon to ſalvation. (B)

In thy name.] That is, by owning our ſelves to do ſo, in order to teſtify of thy power. The phraſes *to thy name*, *in thy name*, and *by thy name*, which frequently occur in theſe books, bear this conſtruction; the right explanation of which is to be drawn from Acts xvi. 18. xix. 13. When miracles were performed to bear teſtimony of the truth, 'twas no wonder they were done by perſons who made an open confeſſion of the truth, tho' their minds were not fixed to Chriſt's obedience. Sometimes theſe miracles were executed not ſo much to recommend thoſe who performed them, as to convince the ſpectators; altho' that promiſe of Chriſt, in Mark xvi. 17. according to the teſtimony of Peter, chiefly regards believers. (G.)

I never knew you.] That is, I never approved of you, no, not at ſuch time as you propheſied, caſt out devils, and performed ſeveral miracles in my name. So Cicero, in his firſt book of laws, "I am afraid leſt no body knows that diſpute;" that is, approves of it. "To know, with reſpect of God, *ſays Gregory*, 11 *Moral. c.* 7. "ſignifies to underſtand, ſometimes to approve, he knows "him to be a wicked man, becauſe he judges ſo in his underſtand-"ing; he does not know him to be a wicked man, becauſe he does "not approve of his actions." Auſtin, in his 47th epiſtle to Valentinus, is ſomewhat different: "I do not know you, becauſe I "did not make you ſuch. Agreeably to that ſaying of our Lord "Jeſus Chriſt, He knew not ſin, becauſe he did not commit ſin. "The Lord knows the paths which are to the right; how muſt "this be underſtood, unleſs becauſe he made theſe paths to the "right, that is, the paths of the juſt, which conſiſt in good "works, which God, as the apoſtle ſpeaks, hath prepared for us "to walk in. But he knows not the paths to the left, that is, the "ways of the wicked, becauſe he made them not in man, but man "form'd them for himſelf; which made him ſay, I have hated the "crooked paths of the wicked; they are to the left." (V.)

Whoſoever heareth.] Q. d. Since there is ſo great and indiſpenſible a neceſſity to obey the will of my Father, you may very well conclude ſuch a man's labour is in vain, who ſtrives to hear my words, and neglects to follow them. If your converſation is bad, not an everlaſting hearing of me will turn to any advantage; whereas he that hears my words, and fulfils them in his actions, ſhall have reaſon to rejoice at his labour. (V.)

Ver. 28, 29. And it came to paſs, when Jeſus had ended theſe ſayings, the people were aſtoniſhed at his doctrine. For he taught them as one having authority, and not as the Scribes.

As one having authority.] 'Tis evident from what comes after, in the ſequel, that Chriſt is not compared to the ancient prophets, whom the common people never heard ſpeaking, but to the ſcribes or lawyers, who were every day expounding the law to them. The Jews commonly fix this remark at the time Eſdras flouriſhed: "Thus far the prophets, afterwards come the learned men." (G.) Q. d All were rapt up into admiration, at Chriſt's expounding the law on the mountain; for our Saviour, in promulgating his doctrine, diſcovered ſo much majeſty, as plainly ſhewed his *exouſia*, that is, his authority of a king to command, and of a teacher to perſuade. For his ſermon, tho' the moſt artleſs and unadorned in the world, was full of royal, nay, of divine majeſty. It penetrated into the inmoſt receſſes of the ſoul, thereby to convert the elected, and confute the wicked. But the doctrine of the Scribes and Phariſees was not ſo; the *matter* moſtly concerning frivolous and unſerviceable points; the *quality*, being compoſed in a looſer ſtyle, and more to diſcover pomp and flattery. (V.) Our Lord's teaching, was *with authority*; that is, it was grave and ſerious, pious and ardent, plain and profitable: and the majeſty he ſhewed in this ſermon, made it evidently appear, that he was a teacher ſent of God, and cloathed with his authority. (B.)

CHAP. VIII.

St. Ambroſe calls this chapter the miraculous ſcripture, *becauſe of the ſeveral extraordinary miracles recorded therein, as the cleanſing of the leper, the curing of the Centurion's ſervant, the ſtilling of the winds,* &c.

Ver. 1, 2, 3, 4. WHen he was come down from the mountain, great multitudes followed him. And behold, there came a leper, and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me clean. And Jeſus put forth his hand and touched him, ſaying, I will, be thou clean. And immediately his leproſy was cleanſed. And Jeſus ſaith unto him, See thou tell no man, but go thy way, ſhew thy ſelf to the prieſt, and offer the gift that Moſes commanded, for a teſtimony unto them.

And behold, there came a leper, and worſhipped him.] “After having preach'd his ſermon, and diſcover'd his doctrine, *ſays Jerome,* an opportunity preſented itſelf of diſplaying miracles, thereby to confirm the audience in the things he had deliver'd.” The hiſtory of this miraculous cure perform'd on the leper, is given us by Mark, chap. i. 40. and by Luke, chap. v. 12. yet Matthew is the only evangeliſt that acquaints us with the time and order of this miracle, ſpeaking in theſe words, *When he came down from the mountain,* &c. *And behold there came,* &c. Meaning, when Jeſus was in one of the cities, as Luke acquaints us, that is, near one of the cities, for in Levit. xiii. lepers are prohibited to enter cities. And we gather from the 5th verſe of this chapter, that the leper was cleanſed near Capernaum. For Chriſt is ſaid to ſuffer in the city of Jeruſalem, when he ſuffered near it. We read alſo, that urns of gold, filled with manna, and Aaron's rod, were in the ark, that is, near the ark; for the ark had nothing within it but the law. We find, beſides, that they encamped in Cariathiarim, that is, near Cariathiarim; where preſently follow theſe words, *Whereſore they called the place, from that time, Dan, which is behind Cariathiarim, that is, from the weſtward of it.* (V.)

And worſhipped him.] Namely, he fell proſtrate upon his face, or bowed the knee, according to Mark i. and Luke v. “For worſhipping, or adoration, *ſays St. Thomas,* principally conſiſts in our inward reverence for God; but ſecondarily in certain bodily ſigns of humility, ſuch as bending the knee, and the like; whereby we diſcover our infirmity in compariſon to God, and proſtrate our ſelves as if we owned that we were nothing of our ſelves.” Now the word *adoration,* or for *adoring,* is not formed of *ador,* a certain kind of grain, according to the opinion of moſt grammarians, but from a cuſtom of the ancients, wherein, upon offering up their prayers to the Gods, they put their right hands to their mouths; by leaning the foremoſt finger upon the thumb, which they kept erect, as Apuleius expreſſes it in his 5th book of Milet. Whence Job xxxi. v. 26, 27. *If I beheld the ſun when it ſhined, or the moon walking in brightneſs, and my heart has been ſecretly enticed, or my mouth has kiſs'd my hand:* that is, If I have worſhipped or adored the moon or ſun. (Idem.) The Jews paid civil adoration to their kings, and to their prophets. Thus Saul ſtooped with his face to the ground to Samuel; Nebuchadnezzar fell on his face before Daniel; and Obadiah before Elijah. From whence we may gather, that the adorations given to Chriſt by them that knew nothing of his Divinity, were paid him as a prophet ſent from God.

And touched him.] The Greek commentators pretend to draw an argument from this hiſtory, and two others wherein our Saviour is ſaid to touch dead bodies, in order to perſuade people that Chriſt was not ſubject to the law. But Paul expreſly informs us that Chriſt *was born for the law.* Galat. iv. 4. And Chriſt himſelf tells us that he came not into the world to do any thing againſt the law, or to be the author of any oppoſition thereto. So that from hence he cannot properly be charged with ſinning againſt the law (for otherwiſe it had been unlawful for him either to touch dead bodies, or to heal lepers), whereas it is certain that all actions performed by a divine virtue, were always exempted from the ritual law. (G.) Tho' Chriſt may be thought to act here in oppoſition to the law, which enjoined the not touching a leper, yet, in fact, he did not: the law indeed, forbade any one to touch a leper, not with intent that lepers ſhould not be cleanſed, but that thoſe, who touched them might not be infected thereby; though Chriſt could not be infected, which made him touch him, thereby to remove his diſtemper, and at the ſame time to ſhow that it was not the leproſy of the body, but of the ſoul, that was to be avoided. He touched, to convince the Manichees of the reality of his human nature; he touch'd and ſpoke, to the end all about him might ſee 'twas he who cleanſed the leper. (V.) Our Saviour, by touching the leper, ſhewed himſelf to be above the law, as God, though ſubject to the law, as man, for by the ceremonial law the leper was forbidden to be touched; yet it was a received rule among the Jews, that a prophet might vary from the punctilioes of the ceremonial law, or change a ritual law; ſo did Elijah ſtretch himſelf on the dead child, and Eliſha on the Shunamite's ſon, notwithſtanding the prohibition of coming near the dead. But Chriſt's curing the leper by the word of his mouth, and the touch of his hand, ſhewed his divine power, and proved himſelf to be truly and really ſent of God. (B.)

Be thou clean.] 'Tis cuſtomary for men to command actions to be done, but to effect things by the ſole power of the mouth, argues great divinity in the operator. So that Chriſt, in executing miracles, frequently uſes words of the imperative mood paſſive. (G.) Be thou clean, is the imparative mood, as appears from the Greek text. “Chriſt commands, ſays Ambroſe l. 5. upon Luke, in order to prove againſt Arrius, the equality of power he has with the father.” (V.)

See thou tell no man.] Several reaſons are brought for the ſilence here enjoined. I do not deny that, in another place, Chriſt gives us an example of his modeſty. But my opinion of this paſſage is this, that Chriſt enjoined ſilence no longer than 'till he had been examined by the prieſt, for fear if the prieſts had come to have known that Jeſus had performed the cure, they would have proved malicious, and pronounced the man unclean, though actually cleanſed of his leproſy. (G.) Herein the modeſty, humility, and piety of Chriſt is diſcovered, together with the care of his own ſafety; his modeſty, in not deſiring his good deeds to be proclaimed; his humility in ſhunning applauſe and commendation; his piety, in deſiring all the honour of the action to redound to the glory of God: and his care of his own ſafety, leſt the publiſhing of this miracle ſhould create him untimely danger from the Phariſees. (B.)

To the prieſt.] To any of the number of prieſts, to whom the reſt had delegated this office. All the prieſts ſtudied the ſeveral ſciences; and in particular the nature and properties of human bodies; in which branch, he, who was found to have the greateſt knowledge, had the inſpection of diſtempers committed to his management. (G.) *To the prince of the prieſts,* according to Mark. i. 44. That is, to that prieſt whom you ſhall firſt meet. For Mark himſelf in the Greek text ſays, to the prieſt; ſo does Luke v. 44. and the vulgate. Beſides, it appears from Levit. xiii. that any prieſt had authority to examine a leper, to give his judgment whether he was clean, or unclean. (V.)

Offer the gift.] A perſon cleanſed of his leproſy, was obliged by the law to offer two gifts, firſt, two ſparrows, or if he was a poor man, a lamb, with a pair of turtle doves or pidgeons, with flower and oil. (G.) Chriſt commands this upon the account that he had not as yet offer'd up the holy ſacrifice of the ſaints on the croſs, which was his body; for there was no occaſion to abdicate the ceremonial law, except the exhibition of thoſe things had been performed, which were promiſed by the ceremonial law to come to paſs. (V.)

For a teſtimony unto them.] That after they have received this gift, they may confeſs thou art cleanſed. (G.) Q. d. That this may be a teſtimony to them, becauſe I came not to diſſolve but to fulfil the law. (V.) That it may be a teſtimony to the Jews, that he was the Meſſias, and that he did not oppoſe the ceremonial law given by Moſes. (B.)

Ver. 5, 6, 7, 8, 9, 10. And when Jeſus was entred into Capernaum, there came unto him a centurion, beſeeching him, And ſaying, Lord, my ſervant lieth at home ſick of the palſy, grievouſly tormented. And Jeſus ſaith unto him, I will come and heal him. The centurion anſwered and ſaid, Lord, I am not worthy that thou ſhouldſt come under my roof: but ſpeak the word only, and my ſervant ſhall be healed. For I am a man under authority, having ſoldiers under me: and I ſay to this man, Go, and he goeth: and to another, Come, and he cometh: and to my ſervant, Do this, and he doeth it. When Jeſus heard it, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael.

A centurion.] The Romans kept in Judea, and in the other parts of the empire, theſe officers, to reſtrain the motions that might ariſe in the provinces. (G.) A centurion was ſo called, from having the command over a century, which comprehended one hundred foot ſoldiers; whereas the turma, or troop, contained but thirty, and thoſe horſemen, the commanders whereof were Decurions. This centurion was a Gentile, as appears from the ſequel, and from Luke vii.

Ver. 11, 12, 13. And I ſay unto you, that many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob in the kingdom of heaven. But the children of the kingdom ſhall be caſt out into outer darkneſs: there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid unto the centution, Go thy way, and as thou haſt believed, ſo be it done unto thee. And his ſervant was healed in the ſelf-ſame hour.

Many ſhall come from the eaſt.] The meaning whereof is this: As this ſtranger has done, ſo ſhall many of the Gentiles come to me with the like faith, and obtain eternal life. Chriſt clearly refers here to the promiſe made to Jacob, Gen xxviii. 14 (G.)

Sit down.] The kingdom of heaven is compared to a banquet, where Abraham, the father of the faithful, enjoys the foremoſt place, and the other gueſts ſit down together with him. This made the learned Camero be of opinion, that as thoſe were very much-honoured who reclined themſelves in the boſoms of the gueſts; ſo thoſe were perfectly, nay, happier than the reſt, who were ſaid to be in that of Abraham. However, Capel laughs at this notion, and aſſerts that Abraham's boſom was not called ſo from the poſture of the gueſts at table, but from little children, beloved by their parents, who ſometimes took them into their boſoms, ſometimes let them ſleep there, for the pious are ſaid to ſleep and reſt from their labours, when they have paid the laſt debt to nature: but where can they be ſaid to enjoy this reſt and ſleep better, than in the boſom of the father of the faithful (V.)

The children of the kingdom.] Are they who were promiſed the kingdom by the covenant above the reſt of mankind, had not they, by their own ways, deprived themſelves thereof. (G.)

Into utter darkneſs.] Chriſt makes uſe of this form of ſpeech, becauſe he treats here of the kingdom of heaven under the ſimilitude of a ſupper, which being performed in the night, a great many lights were ſet up to adorn it: That they who were gueſts at it, were in great light, and they who were abſent, in great darkneſs. The compariſon refers to the kingdom of heaven; for they who enjoy the beatitude of that manſion, need not the light of the ſun, nor the light of a candle, becauſe God, the Lord, illuminates them; when, on the other hand, thoſe who are deprived of heaven, (becauſe God, the Lord, doth not illuminate them, in reſpect of whoſe light, every other light, tho' never ſo radiant and bright, is but dim,) are ſaid to be in utter darkneſs; which is oppoſed to the light of the Houſe from which they are excluded.

Villalpandus, in his Apparatus of the city and temple of Jeruſalem, book 2. chap 8. obſerves, in the firſt place, that the ſcriptures pretty frequently mention a *priſon* under the name of *darkneſs*; to prove which, the cvith Pſalm, v. 10. is produced, which has theſe words: *Sitting in darkneſs, and in the ſhadow of death, bound with want and iron*; all which are hardſhips which perſons, doomed to a priſon, are forced to ſuſtain. In which ſenſe David Kimchi the Rabbin, and, before him, Chaldæus, underſtood this paſſage. And, moreover, that place of Iſaiah, chap. xlix. 9. *You that are priſoners, go forth, and you that are in darkneſs, reveal, or ſhew your ſelves*, is but a repetition of ſetting priſoners at liberty, and delivering them from darkneſs. Yet a priſon is not called by the appellation of *darkneſs* only; but there is ſo near a ſimilitude between the one and the other, that in the book of Wiſdom, chap. xvii. v. 2. the former is called darkneſs itſelf: *The wicked, preſuming to domineer over the ſacred nation, were bound in the fetters of darkneſs and night.*

The next obſervation made by Villalpandus, is, that there were in Jeruſalem, as in ſome other large cities, many priſons for the confining offenders in ſmaller crimes; but that there was one more horrid and dreadful than the reſt, without the Pomerium, purpoſely deſigned for capital offenders, where the priſoners were expoſed to all the hardſhips imaginable, as darkneſs, cold, nakedneſs, hunger, thirſt, and the like. That this priſon was called *Betiſo*, q. d. the place of *filth*; becauſe malefactors, who are called the *filth* of cities, were caſt in here. So a great many are of opinion, that the gate adjoining to mount Calvary, was called the *porta ſtercoris*, or *gate of filth*, becauſe criminals were ſeverally puniſhed upon it.

Hence Chriſt, being willing to point out the infernal puniſhments to ſuch as continued obſtinate in their impieties, marks them out by the name of a *priſon*, which, at that time of day, was received with the greateſt horror; which, for its prodigious darkneſs, was called *darkneſs*; for its ſituation, *outer darkneſs*; and for the hardſhips, to which thoſe within were expoſed, had theſe additional words pronounced by Chriſt, *There ſhall be weeping and gnaſhing of teeth.* The perpetual darkneſs of this priſon, Luke ſeems to point out in theſe words, *Acts* xii. *Behold the angel of the Lord came upon him, and a light ſhined in the priſon*; as if a light ſhining in this priſon was ſome ſtrange and unheard-of accident. (V.)

There ſhall be weeping and gnaſhing of teeth.] That is, there ſhall be the greateſt affliction, and diſtraction, which are typified here by weeping and gnaſhing of teeth. "Si fletus oculorum, "*inquit Hieronimus*, eſt, & Stridor dentium oſſa demonſtrat, "vera eſt ergo corporum & eorundem membrorum, quæ ceciderant, reſurrectio." Several commentators from this place of ſcripture being compared with that paſſage of Job xiv. 19. pretend to gather that hell or gehenna is two-fold, namely, one of extreme heat, the other of immoderate cold. Though Gregory the Great, expounds that ſaying of Job, *Let him paſs from the ſnow-waters to extreme heat, and his ſin to hell*, of the immoderate conduct of wicked men in all their actions, who paſs from the cold of infidelity very often to the heat of hereſy. Others ſuppoſe Job's meaning to be, that ſinners paſs from the immoderate cold of this life to the exceſſive heat in hell, or as Emanuel ſays, *they paſs from one calamity into another.* As to the opinion of Eliphaſus, who aſſerted that God always puniſhed the wicked in this life, Job refutes it by the teſtimony of his own experience how that the pious were doomed to hardſhips; and the wicked, did not dye, as if they had any feeling of their laſt moments, but went off the ſtage of the world as it were in a ſlumber. Much of the ſame language Job uſes where he ſpeaks of the death of ſinners. (V.)

Ver. 14, 15. And when Jeſus was come into Peter's houſe, he ſaw his wiſes mother laid, and ſick of a fever. And he touched her hand, and the fever left her: and ſhe aroſe and miniſtred unto them.

Was come into Peter's houſe.] Into the houſe where Peter and Andrew uſually took up their quarters when they were at Capernaum. 'Tis probable the houſe belonged to their father-in-law, ſince they had one of their own at Bethſaida, before they followed Chriſt. (G. Meaning, the houſe of Simon and Andrew. So this houſe is named, either becauſe it was theirs, before they had abandoned all, or becauſe it was their fathers, and where they commonly lodged. (V.)

Ver. 16, 17. When the even was come, they brought unto him many that were poſſeſſed with devils: and he caſt out the ſpirits with his word, and healed all that were ſick: That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying, himſelf took our infirmities, and bare our ſickneſſes.

That it might be fulfilled.] There's no queſtion to be made but that the healing of diſeaſes performed by our Saviour figured out the remiſſion and forgiveneſs of ſins. So that Chriſt may be ſaid twice to have fulfilled the prophecy of Eſaias; once by the curing of diſeaſes, not without moleſtation to himſelf, and again by his death more perfectly which took away the diſtempers in the ſoul; (G.) The infirmities mentioned in this prophecy are to be underſtood both of the ſoul and body, according to the general way wherein Eſaias expreſſes himſelf. Though Matthew applies this prophecy only to the diſeaſes or infirmities of the body, yet it preſuppoſes thoſe of the ſoul likewiſe. (V.)

Ver. 18, 19, 20. Now when Jeſus ſaw great multitudes about him, he gave commandment to depart unto the other ſide. And a certain ſcribe came, and ſaid unto him, Maſter, I will follow thee whitherſoever thou goeſt. And Jeſus ſaith unto him, the foxes have holes, and the birds of the air have neſts; but the ſon of man hath not where to lay his head.

And a certain ſcribe came.] What Matthew inſinuates here to have happened to Jeſus and his diſciples, as they were going to the ſea ſide, Luke mentions as happening on their going up to Jeruſalem. However it be, either Matthew or Luke hath not preſerved a juſt order of the time, though both of them annex this account to the things they had been juſt mentioning before; to make it appear as if nothing had intervened or happened between the facts. (V.)

I will follow thee whitherſoever thou goeſt.] The perſon ſpeaking thus was a lawyer, as moſt were of that age, entirely devoted to the acquiſition of money and honour; he fancied that Chriſt, who performed ſuch miracles, would arrive, in a ſhort time, to a great degree of worldly grandeur and power; and this made him acknowledge himſelf a follower of our Saviour. But Chriſt acquainting him with his poverty and low condition, it touch'd the Scribe to the heart. (G.)

The foxes have holes.] Q. d. I will put one queſtion to thee, which if thou anſwereſt me, I will then tell thee, whether or no any intention is to follow me. Can thou make an open abdication of all the riches and gaiety of this life, as I do? Now the fox is a ſolitary animal, taking his name from walking and wandering about in ſolitary places. So Ezekiel ſays, chap. xiii. 4. *O Iſrael, thy prophets are like the foxes in the deſerts.* So Lamentations, v. 18. *Becauſe of the mountain of Zion, which is deſolate, the foxes walk upon it.* But, to conceal themſelves the more, they make holes into the very bowels of the earth; to which Chriſt alludes in this preſent verſe. (V.)

The ſon of man.] The pagans and ſectarians objected this name to Chriſt, as contrary and repugnant to the birth of the virgin, which Juſtin, among others, endeavours to clear up thus: "Scimus fœminarum genitores dici parentes eorum qui ex iis fœminis "nati ſunt;" but becauſe Chriſt never uſes this expreſſion but when he ſpeaks of himſelf, we muſt find out another reaſon for this phraſe. In ſhort, *Adam*, man, and *Ben Adam*, ſon of man, very frequently ſignify a perſon of mean condition. *Adam*, in Judges xiv. 7. plainly has that ſignification. (G.)

Ver. 21, 22. And another of his diſciples ſaid unto him, Lord, ſuffer me firſt to go and bury my father. But Jeſus ſaid unto him, Follow me, and let the dead bury their dead.

Another of his diſciples.] Clemens of Alexandria acquaints us, from an ancient tradition, that this was Philip.

Suffer me firſt to go and bury.] He ſuppoſed 'twas time enough for him to be a follower of Chriſt after he had buried his father. But Chriſt tells him, that every thing is to be poſtponed to the hearing of his doctrine, and that the opportunity of learning his precepts is to be graſped at with both hands. For an affair of the laſt importance was at ſtake, namely, either the obtaining or loſing the comforts of eternal life (G.) " This diſciple, *ſays Cyril*, did " not requeſt our Lord to bury his deceaſed brother, but to give " him leave to ſupport him in his old age, till he ſhould die and " be buried by him; which deſire was rejected by Chriſt, becauſe " there were others in a capacity to take care of him." (V.)

Follow me.] " Our Saviour, *ſays Ambroſe*, prohibits him from " paying funeral honours to his father, to let him know, that human " things were to give place to divine. The deſire of this diſciple " was laudable in itſelf, but the obſtacle ariſing from it was " of greater conſequence; for he that ſeparates his deſire, loſes his " affection; and he that divides his care, ſtops the progreſs he " ſhould make. So that things of the greateſt conſequence are to " be firſt undertaken. (V.)

Let the dead.] When Chriſt had called this diſciple, and excuſed him from the office of burying his father, he put him and others in memory of the ſpiritual meaning of the law, which at that time enjoined the high prieſt and a Nazarene from paying any funeral duties to their friends. For, it ſeems, that Chriſtians were diſtinguiſhed by the appellation of Prieſts and Nazarenes. So that this precept was directed purely to theſe, and mark'd out to them to be taken in a ſpiritual ſenſe. The word *dead*, properly means bodies that are actually dead, tho' we are to include in it every thing that does not appertain to the ſoul; yet it ſignifies, but improperly, thoſe perſons who are ſtrangers to the true doctrine, which is the life of the ſoul, (G.) meaning, ſo far as regards the ſoul. The ſcripture, in ſeveral places, calls thoſe dead in their ſins, who are ſlaves to their appetites. So that the civil law ſays, that " A ſervant, ſo " long as he lives, is reputed for dead." Why may not the divine law repute a ſervant of ſin to be ſpiritually dead, when he has loſt God, who is the life of his ſoul? To bury the dead, ſignifies here no more than to take care of their fellows; for, according to *Ambroſe*, " a ſon is not deprived of the office or duty he owes his father, " but a faithful man is ſeparated from the communion of a " perfidious perſon." (V.)

Ver. 23, 24, 25, 26, 27, 28. And when he was entred into a ſhip, his diſciples followed him. And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves: but he was aſleep. And his diſciples came to him, and awoke him, ſaying, Lord, ſave us: we periſh. And he ſaith unto them, Why are ye fearful, O ye of little faith? Then he aroſe and rebuked the winds and the ſea, and there was a great calm. But the men marvelled, ſaying, What manner of man is this, that even the winds and the ſea obey him! And when he was come to the other ſide, into the country of the Gergeſenes, there met him two poſſeſſed with devils, coming out of the tombs, exceeding fierce, ſo that no man might paſs by that way.

Into the country of the Gergeſenes.] All the time the Jewiſh common wealth flouriſhed, no ſwine were to be found in their country. We read, that David had his officers over his oxen, over his camels, over his ſheep and goats; but of ſwine not a word is mentioned. And, it ſeems, that the wealth of the patriarchs conſiſted in camels, aſſes, oxen, and goats, according to the account given us by Moſes, who ſays not a ſyllable of their having any ſwine. Beſides, we do not read that Job, who lived in Arabia, ſo near them, had one ſwine, among the ſeveral thouſands of oxen and ſheep which he poſſeſs'd. And when the Iſraelites frequently drove away large herds and flocks from the neighbouring nations, we have no account of ſwine being a part of the plunder. Moreover, Porphyry, in his treatiſe *De abſtinentia accede animalium*, puts the negative upon Judæa's producing ſwine; *Not a ſingle hog is produced*, ſays he, *in theſe places.* Whence, in the parable mentioned, Luke xv. v. 11. we read of the prodigal ſon feeding ſwine not in Judæa, but in a diſtant country.

Now the Gergeſenes, as they are called, as well in the paſſage of Matthew now before us, as in the Arabic and Æthiopic verſions of this goſpel, and in Mark v. and Luke viii. or Gadarenes, as they are named in the Greek text by Mark and Luke, and by Syrus in his commentary on three of the evangeliſts, and by Epiphanius againſt the Manichees, or Gergaſenes, according to the Vulgate, were either Greeks or Syrians; and therefore no wonder they made it a part of their employment to bring up ſwine in contradiction to the cuſtom of the Jews. Joſephus in book 17. chap. 13. of his antiquities, ſays that *Gadara and Hippos, are Grecian cities*; and among the foreign cities held by the Jews under king Alexander, he acquaints us that the ſaid king ſeized upon Gadara after a ten months ſeige. That afterwards the Jews demoliſhed it, but that Pompey rebuilt it in honour of his freedman Demetrius of Gadara. That Auguſtus, upon Herod's death, annexed it to Syria, then a Roman province. Though the ſame author in his 2d. book of the Jewiſh war, chap. 19, and 20. diſtinguiſhes Geraſa from Gadara. But as theſe cities were near one another, the ſame country might poſſibly be called at one time the country of the Geraſenes, and the country of the Gadarenes. And probably the antient inhabitants, who were deſcendants of the Canaanites, called it the country of the Gergaſeans, or Gergeſenes. Jerome *in locis* ſays, " Gergeſa was the place " where our Saviour healed thoſe who were vexed with devils. " And to this day is the village to be ſeen upon a mountain " near the lake of Tiberias, into which the ſwine tumbled down." And Eugeſippus in his treatiſe of the diſtances of the places in the holy land has theſe words: " Sixteen miles from Nazareth " eaſtward lies the village of Gergaſa, upon the ſea of Galilee." Now if any body think this unlikely, namely, for Chriſt to go out of the limits of Judæa to the country of the Gadarenes, Geraſenes, or Gergaſenes, which was within the juriſdiction of the Greeks or Syrians, when he himſelf ſays below, chap. xv. v. 24. that he was not ſent, but to the loſt ſheep of the houſe of Iſrael; an anſwer may be eaſily given, that Chriſt having ſpoke thoſe very words out of Judæa in the confines of Tyre and Sidon, as appears below, chap. 15. v. 21. and Mark vii. v. xv. and 31. It was no hard matter for him to go to the Gergaſenes, or Geraſenes, eſpecially ſeeing his ſtay among them was of ſo ſhort continuance, and after the performance of the miracle, which he did to diſcover his extraordinary virtue and power, upon which being deſired by the natives to leave their coaſts, he departed immediately and returned back to his own. (V.)

Two poſſeſt with devils.] Mark and Luke take notice but of one, either becauſe one was fiercer than the other, as Chryſoſtom alledges in his 29th homily upon Matthew, or becauſe, according to the words of Auſtin, in his ſecond book *de conſenſu Evang.* chap. xxiv. one was more famous than the other. (V.)

Coming out of the tombs.] Theophilact is of opinion, that a Doctrine was eſpouſed, at this time, of the ſouls of men being converted into dæmons or devils. But I am rather inclined to adhere to the notion, which a great many embrace, namely, that the ſouls of the dead hover about their bodies, and are ſome ways within the power of theſe dæmons, or devils. For this opinion is what the Jews themſelves advance at this time of day, which has alſo diffuſed itſelf among the Chriſtians. (G.)

Ver. 29, 30, 31, 32, 33, 34. And behold, they cried out, ſaying, What have we to do with thee, Jeſus thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many ſwine, feeding. So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine. And he ſaid unto them, Go. And when they were come out, they went into the herd of ſwine: and behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters. And they that kept them fled, and went their ways into the city, and told every thing: and what was befallen to the poſſeſſed of the devils. And behold, the whole city came out to meet Jeſus, and when they ſaw him, they beſought him that he would depart out of their coaſts.

Suffer us to go.] The caſting the devil out of the man, was an action peculiar to Chriſt; whereas, to force them into the ſwine, our Saviour had no occaſion for any action; for the devils themſelves begged for this, and were able, of their own ſtrength, to perform it, provided no ſuperior power gave them obſtruction. This made Chriſt reſtrain a power, which he had in himſelf, to hinder them, probably for weighty reaſons. In the place where this ſcene was exhibited, great numbers of Jews and Greeks promiſcuouſly inhabited. Theſe latter had an eſtabliſhed cuſtom to ridicule the Jewiſh rites, eſpecially their abſtaining from ſwine's fleſh, which they look'd upon as a fooliſh device of human ſuperſtition. So that Chriſt's permitting the devils to enter the ſwine, evidently ſhewed the Greeks, that the Jewiſh religion was agreeable to the expreſs command of God; and, at the ſame time, acquainted thoſe Jews, who were too curious in imitating the Grecian cuſtoms, with the myſtic ſenſe of the law, namely, that ſuch amongſt them as abandon'd themſelves to the purſuit of filthy and unlawful pleaſures, were not pleaſing to God, but were the ſlaves of the devil. (G.) St. Athanaſius, in the life of S. Antonius, has words to this effect: “ The greateſt malice that devils can create “ in themſelves, has no influence over ſwine, much more is their “ authority over man, who is formed after God's own image, re-“ ſtrained; ſo that 'tis our duty to ſtand in awe of God only, and “ and not to be fearful of them.” The word *go* is not the word of one *commanding*, but *permitting*, as appears from the Greek text in this place, and alſo from the *Vulgate*, Mark v. ver. 13. and Luke viii. ver. 32. And this permiſſion Chriſt gave to the devils, to diſcover the height of their malice and infirmity, with a view to ſpread the fame of the miracle he did to a greater diſtance, and ſhew the devils themſelves the largeneſs of the kindneſs he had conferred upon them with regard to their liberty. (V.)

They beſought him.] Meaning the Gadarenes, or Geraſenes, or Gergaſenes, becauſe, as it is ſaid, Luke viii. ver. 37. they were in a prodigious panic, for fear of being expoſed again to ſome bad conſequences, the like whereof they had ſuffer'd in the drowning of the ſwine. (V.)

CHAP. IX.

This chapter contains a narrative of ſeveral other miracles performed by our Saviour, amongſt which a Paralytic is cured; the ruler's daughter is raiſed to life; a woman is healed of a bloody flux; two blind, by faith, are reſtored to their ſight; a perſon dumb and a dæmoniac, are deliver'd from their maladies: interſperſed with the remiſſion of ſins, the call of Matthew, and other incidents.

Ver. 1, 2, 3, 4, 5. AND he entred into a ſhip, and paſſed over, and came into his own city. And behold, they brought to him a man ſick of the palſy, lying on a bed: and Jeſus, ſeeing their faith, ſaid unto the ſick of the palſy, Son, be of good cheer, thy ſins be forgiven thee. And behold, certain of the Scribes ſaid within themſelves, This man blaſphemeth. And Jeſus knowing their thoughts, ſaid, Wherefore think ye evil in your hearts? For whether is eaſier to ſay, Thy ſins be forgiven thee? or to ſay, Ariſe and walk.

Paſſed over.] Meaning, the lake of Genneſareth, and returned back to the oppoſite ſhore, from whence he came to the country of the Gergaſenes, *&c.*

Into his own city.] *Our city* in the Roman law means that place where we fix our habitation. Chriſt, we are told already, from Matthew, removed to Capernaum. See Mark xi. 1. (G.) That is into Capernaum, where the following miracle happened, as Mark xi. 1. evidently acquaints us. For Chriſt had three countries; viz. Bethlehem, where he was born; Nazareth, where he was educated; and Capernaum where he uſually reſided, after he had left Nazareth. (V.)

They brought to him a man ſick of the palſy.] Add, *let down from the houſe*, becauſe of the vaſt crowd of people gather'd about it, which made it impoſſible for the paralytic to be brought any other way, as Mark ii. and Luke v. plainly demonſtrate. (V.)

And Jeſus ſeeing him.] As the Centurion's faith was advantageous to his ſervant, ſo the faith of this paralytic's friends, was of the laſt ſervice to himſelf; though 'tis probable to ſuppoſe that he himſelf wanted not faith. (G.) St. Ambroſe upon Luke v. very juſtly infers, (from the compaſſion of Chriſt to the faith of thoſe who brought the paralytic, namely, to cure, upon the teſtimony of the faith of ſtrangers, firſt the ſoul, and then the body of the paralytic,) that the ſuffrage of the church, *cujus contemplatione quod illi dominus negare poſſet, ignoſcat*, is to be confined. The Romaniſts pretend to aſſert, that human merit is two-fold, *de congruo*, and *de condigno*, though very improperly. “ For, according to Durandus, “ the merit, *de condigno*, ſtrictly and “ properly taken, is a voluntary action, the performance whereof “ entitles any one to a reward from righteouſneſs: ſo that he “ who does not comply with it, acts unjuſtly, and is ſimply and “ properly an unjuſt man: and this merit *de condigno*, is to be “ found between man and man, but not between man and God. “ The reaſon of this is, both that which we are, and that which “ we have, whether they be good actions or good habits; for what “ we are and what we have is entirely the free and gratuitous “ gift of divine Providence. And becauſe he that freely and vo-“ luntary gives, is under no obligation to give more, but the “ receiver rather is obliged more to the giver, it follows, that our “ good actions, or good habits, which God beſtows upon us, lay “ the Almighty under no obligation to give more, as if they were “ a debt of righteouſneſs to demand it, and the non-compliance “ therewith brought the imputation of injuſtice along with it; “ but rather we are obliged to God. And whoever has ſen-“ timents, or ſpeaks to the contrary, involves himſelf in a ve-“ ry unadviſed, nay, blaſphemous error.” The words *merere* and *mereri* are frequently made uſe of by the fathers for *impetrare* and *adipiſci*. Whence that paſſage of Fulgentius, in his treatiſe of the incarnation and grave of Chriſt, chap vii. “ Ipſium Deum hominem factum & concipere & purire Maria, “ non humanus meritis, ſed concepti, naſcentiſque ex ea ſummi Dei “ dignatione merunt.” And that celebrated paſſage of Zoſimus, “ O felix culpa quæ talem & tantem meruit habere redentorem.” No men preſuppoſes a promiſe of God, which the Romaniſts call *de congruo*, for 'tis an abſurd notion to think ſo, and ſuccours of impiety. Therefore as the Almighty never repays man with any reward on the ſcore of an action performed, but is only known to promiſe out of his mere free will, 'tis evident that, whatſoever preſuppoſes, no promiſe of God has no relation to a reward, and conſequently cannot come under the notion of merit. But as the ſcripture, by a *Catacreſis*, calls thoſe gifts which God promiſes to ſuch as perform good works, in order to obtain their juſtification in Chriſt by the name of *meries*, or a reward, ſo the fathers, by the ſame *Catacreſis*, put the name of *merits* on thoſe good works, which are the fruit of faith. But the fathers were more experienced in the peruſal of the ſcripture, and more religious than to admit ſuch a blaſphemy into their heads, as to believe that they *properly merited* with reſpect to God: when all the righteouſneſs they had was like the linnen of a woman with her menſes upon her, “ quorum omnes juſtitia tanquam pannus menſtruatæ “ mulieris;” and all their merit moved the Lord's compaſſion, “ omne menſtrum miſeratio domino.” What man of us, “ ſays “ Ambroſe with an emotion, can ſubſiſt without the divine mercy “ and pity? What are we able to do that can merit the rewards “ which heaven beſtows? 'Tis not according to our merits, but “ according to the mercy and compaſſion of God that the de-“ crees of heaven are formed.” Neither, ſays Bernard, “ are “ the merits of man ſuch, as to entitle him to life eternal by a “ ſort of right; or is God to be thought to do us an injury, if he “ does not judge it proper to confer it upon us; for not to ſay, “ that all our merits are the gifts of God, and conſequently man “ on that account, is more indebted to God, than he to man, what “ are all our merits to ſo great glory? In ſhort, who will pretend “ to be better than the prophet, to whom God himſelf makes “ ſuch a famous teſtimony, ſaying, *I have found the man accord-“ ing to my heart?* Yet the prophet thought it neceſſary to ſay, “ *Lord enter not into judgement with thy ſervant*; therefore let “ no man impoſe upon himſelf.” Caſſiodorus, in his treatiſe of the ſoul, addreſſes himſelf to God in a beautiful manner.” “ My merit is thy indulgence: the gift which I offer, and what “ thou requires from the keeper, be pleaſed to bleſs. Lord there “ is nothing in me worthy to be requited, but thou art always “ prepared to beſtow. The defence of thy mercy riſes up a-“ gainſt my tranſgreſſions. I aſk, becauſe thou commands, O “ thou height of piety! O thou incomprehenſible depth of cle-“ mency pardon my offences! (V.)

Son, be of good cheer, thy ſins be forgiven thee.] All offences committed againſt the law were not brought before the cognizance of the judges; ſo that God ratified the law with menaces of untimely death and diſeaſes. See Deuteronomy xxviii. 22, 27. Moreover there are ſometimes natural cauſes of diſeaſes or ailments of the body, which come by permiſſion of God. See John ix. But the diſeaſe in this place very probably was owing to the fault of the man himſelf; which we are told from John v. 14. 1. Cor. xi. 30. frequently happens. Wherefore Chriſt, to put him in hope of being reſtored to his health, acquaints him, that his ſins are forgiven. The word *ſon* is a friendly and compaſſionate word of addreſs, as in Mark x. 24.

This man blaſphemeth.] To *blaſpheme*, in this place, ſignifies not to ſpeak evil againſt God, but to arrogate ſomething that belongs to God. (G.)

Eaſier to ſay.] 'Tis more to pardon ſin, than to cure a diſtemper; but the perſon that promiſes a thing out of ſight, is not ſo eaſily convinced of vanity, as he who promiſes to execute that which is within ſight. (G.) Meaning, with leſs hazard to his character. Chriſt, in this place, ſpeaks three things to the peralytic, *thy ſins be forgiven thee*, which he could ſay, without any danger of being convinced of falſhood, ſince God only knows whoſe ſins are forgiven; therefore he addreſſes himſelf to the Scribes and Phariſees thus, *Wherefore think ye evil in your hearts*? Which he could not have ſaid, had not God been the ſearcher of hearts, and the trier of the reins. But the ſame Scribes and Phariſees charging him with falſhood, he ſpeaks again to the paralytic, *Ariſe, take up thy bed, and go unto thine houſe*; the effect of which words, as it was neceſſary it ſhould be made evident to all, ſo Chriſt had certainly been brought under the name of an impoſtor, if, in the ſight of all preſent, the paralytic, in obedience to the command of Chriſt, had not immediately taken up his bed, and departed to his own houſe. So that Chriſt proves to us, that we are to put our truſt in an affair, which cannot be proved by a palpable effect. (V.)

Ver. 6, 7, 8, 9, 10, 11, 12, 13. But that ye may know that the ſon of man hath power on earth to forgive ſins (then ſaith he to the ſick of the palſy) Ariſe, take up thy bed, and go unto thine houſe. And he aroſe, and departed to his houſe. But when the multitude ſaw it, they marvelled, and glorified God, which had given ſuch power unto men. And as Jeſus paſſed forth from thence, he ſaw a man named Matthew, ſitting at the receit of cuſtom: and he ſaith unto him, Follow me. And he aroſe, and followed him. And it came to paſs, as Jeſus ſat at meat in the houſe, behold, many publicans and ſinners came and ſat down with him and his diſciples. And when the Phariſees ſaw it, they ſaid unto his diſciples, Why eateth your maſter with publicans and ſinners? But when Jeſus heard that, he ſaid unto them, They that be whole need not a phyſician, but they that are ſick. But go ye and learn what that meaneth, I will have mercy and not ſacrifice: for I am not come to call the righteous, but ſinners to repentance.

He ſaw a man named Matthew.] To wit, him who was made an apoſtle afterwards. See hereafter, chap. x. ver. 3. The general opinion is, that this is the ſame perſon whom Mark and Luke call Levi; and indeed, the circumſtances of the narratives agree right herein. But neither Matthew any where calls himſelf Levi, neither do they name *Matthew* Levi; neither in the recital of the apoſtles is Matthew named any other than barely Matthew. (G.) St. Jerome ſays, that "The other evangeliſts would not call Matthew by a vulgar name, but ſtiled him *Levi*, for the veneration "and honour they had for him. He was called *Matthew*, and the "*Publican*, to ſhew his readers, that there was no occaſion to deſpair of ſalvation, ſince he was from a publican changed to be "an apoſtle. (V.)

Why eateth your maſter with publicans and ſinners.] Luke, in his 5th chapter, ſeems to relate this point ſomewhat different to Matthew, *Why do you eat and drink with publicans and ſinners?* inſinuating, as it were, an objection not only to Chriſt, but to himſelf and his diſciples, for eating with ſinners. (V.)

They that be whole, need not a phyſician.] Chriſt ſpeaks thus from a ſuppoſition, that if ye are ſuch men as you ſeem to be, truly you have no need of my aſſiſtance. The Phariſees were ſuch groſs deceivers, that they not only impoſed upon others, but upon themſelves. See Luke xviii. 11. and Mark, chap. xi. (G.) Q. d. I am a phyſician of ſouls, take away the wounds of the ſoul, remove the diſeaſes, and there will be no need for my aſſiſtance or aid. Thus Ovid, 3 de pont. Eleg. 4

> *Firma valens per ſe nullumque Machaona quierit,*
> *Ad medicam dubius confugit æger opem.*
>
> The firm and healthful want no doctor's aid,
> Phyſick and pills are for the ſickly made.

I will have mercy, and not ſacrifice.] The prophet Hoſea teaches us, in the expreſs name of God, that piety, which is fixed in the ſoul, and the offices of humanity, are of greater moment with God, than the ſtricteſt obſervation of rites and ceremonies. (G.) That is, I had much rather have mercy than ſacrifice; or, I prefer the inward ſacrifice of mercy, to the outward ſacrifice of religion; *for God*, according to the apoſtle, Hebrews xiii. 16. *is delighted with ſuch ſacrifices.* 'Tis a common thing in ſcripture, when any thing is preferred to another, flatly to affirm the thing preferred, and flatly to deny the thing to which it is preferred. Thus John vii. 16. ſays, *My doctrine is not mine, but his that ſent me*; that is, my doctrine is not ſo much mine as my father's. (V.)

Ver. 14, 15, 16, 17, 18, 19, 20, 21. Then came to him the diſciples of John, ſaying, Why do we and the Phariſees faſt oft, but thy diſciples faſt not? And Jeſus ſaid unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom ſhall be taken from them, and then ſhall they faſt. No man putteth a piece of new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worſe. Neither do men put new wine into old bottles: elſe the bottles break, and the wine runneth out, and the bottles periſh: but they put new wine into new bottles, and both are preſerved. While he ſpake theſe things unto them, behold, there came a certain ruler, and worſhipped him, ſaying, My daughter is even now dead: but come and lay thy hand upon her, and ſhe ſhall live. And Jeſus aroſe, and followed him, and ſo did his diſciples. (And behold, a woman which was diſeaſed with an iſſue of blood twelve years, came behind him, and touched the hem of his garment. For ſhe ſaid within her ſelf, If I may but touch his garment, I ſhall be whole. But Jeſus turned him about, and when he ſaw her, he ſaid, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.)

Then came to him.] Tho' the evangeliſts, in their enquiry concerning faſting, introduce John's diſciples putting queſtions to Chriſt, according to Matthew; the Phariſees by themſelves, according to Luke; and both, according to Mark; yet there is no diſagreement. For 'tis evident from the context, that the Phariſees, through envy, ſet John's diſciples upon Chriſt, and that both parties put queſtions to him, tho' with a different view. (V.)

Faſt oft.] This refers to private faſts, ſuch as the Phariſees performed to acquire reputation, and ſuch as the diſciples of the Baptiſt uſed for the captivity of their maſter, for whom they poured out their prayers to God. (G.)

The children of the bride-chamber.] This is an Hebraiſm, ſignifying thoſe who were admitted into the bride-chamber. Chriſt ſhewed the reaſon for which they faſted did not then become his diſciples; but that the time would come, when they, being deprived of their maſter, ſhould not undergo faſtings only, which were but the ſymbols of ſorrow, but mortifications of a more ſearching nature. Therefore, that it was reaſonable for them, who had afflictions to come, to partake of ſome ſmall interval of comfort in the mean time. Thus John's diſciples received a ſlight touch of their maſter's ſaying, who ſhadowed out Jeſus under the appellation of a bridegroom. (G.) Mark ii. 19. *the ſons of the marriage*, filii nuptiarum. 'Tis an Hebraiſm, whereby are ſignified thoſe who are called the friends and familiars of the bridegroom, who being invited to the marriage, endeavour to celebrate it with different ways of mirth and rejoicing. Thus, by uſing the like Hebraiſm, are theſe expreſſions ſubſtituted, *the children of light*, *of the kingdom*, *of darkneſs*, *of pride*, *and of iniquity*, &c. (V.)

Mourn.] See 1 Macc. iii. 17, 47. 2. Macc. xiii. 12. 1. Sam. xiv. 24 Whence to faſt on the ſabbath was held religious among the Jews, becauſe the ſabbath was dedicated to mirth. Chriſtians, after the example of the Jews, refrained from faſting on the Lord's days, and all the time of pentecoſt, becauſe the fifty days within that ſpace were as well as the Lord's day conſecrated to the memory of Chriſt's reſurrection. (G.) That is, to faſt, as appears from Mark ii. 19. and Luke v. 34. Therefore ſorrow is called faſting, either becauſe faſting makes men ſorrowful, or becauſe people full of ſorrow were wont to abſtain from meat, as is evident from Judges xx. 26. 1. Kings vii. 6. xxxi. 13. (V.)

There came a certain ruler.] Namely, of the ſynagogue, which Luke adds, viii. 41. It muſt be remark'd, that perſons of experienced probity were ſet over the Jewiſh ſynagogue. The Greeks called theſe officers Archyſynagogi as we learn from Acts xiii. 15. where mention is made of ſeveral rulers of the ſynagogue. However, there was one amongſt them who had the ſuperiority over the reſt, being a perſon of learning and good ſenſe, whoſe buſineſs was to expound the law, and make prayers. Though theſe archiſynagogi were not prieſts; for the duties of the prieſts were properly confined to the temple, whereas theſe reſided conſtantly within their cities. And when the temple was demoliſhed the difference of theſe orders ſtill ſubſiſted. (G.) Supply from Luke viii. v. 41. *of the ſynagogue, whoſe name was Jair.* This hiſtory is given us both by Mark and Luke, but we learn the preciſe time when it happened from the words of Matthew only, *while he ſpake theſe things unto them, behold there came,* &c. (V.)

My daughter is even now dead.] Becauſe Jair loved this daughter of his with a ſtrong affection, and had left her exceedingly bad and even at the point of death at home, 'tis probable he ſaid both to Chriſt, namely, my daughter is at the point of death, and is even now dead; or Matthew's words may be conſtrued thus, q. d. ſhe is a dead woman unleſs you come to her immediately, or rather, what ſeems more likely, Matthew willing to uſe brevity, put the laſt petition, acquainting him that his daughter was dead. (V.)

Lay thy hand upon her.] It was no new thing to the Jews how God was wont to ſhow this honour to the prophets in order for them to confer their gifts upon others, upon their interceſſions and prayers, which were figured out by the impoſition of hands. See Numbers xxvii 18, 20. 2 Kings v. 11. *Impoſition of hands,* properly means the efficacy of the divine power; for in that ſenſe it is to be underſtood, Acts iv. 30. Conſequently, becauſe the divine power was invoked by prayers for another, the impoſition of hands came to be accuſtomed with prayers. See below, xix. 13. However, Jair does not appear to have had ſuch elevated ſentiments concerning Chriſt, as the others who were in hopes, ſo they but touched him, to be healed of their diſtempers: Jair, 'tis to be believed, ſuppoſed that Chriſt was unable any other way, but by prayer, to cure his daughter. (G.)

Touched the hem of his garment.] This ſeems to allude to Malachy. iv. 2. where 'tis ſaid, *healing in his wings,* to Deut. xxii. 12. and to Zach. viii. 23. This was a particular mark of the Iſraelitiſh ſanctimony. (G.) The *fimbria* were the fringes or threads that hung down at the borders of the ſurcoat, the Jews being commanded to wear by the expreſs order of the Almighty, as a badge for diſtinguiſhing them from other nations, and as a mark of their holineſs and purity. See Numbers xv. 38. and Zach. viii. 23. The Romaniſts pretend to draw an invincible argument from this place, for the worſhipping of relicks, from the woman with the flux's touching the fringe of our Saviour's garment, when he had it on him. They infer, that veneration ought neceſſarily to be paid to that garment when it was put off him, and on this build the tenet of worſhipping the relicks of ſaints. Theſe ridiculous conſequences they admit not only as probable, but as abſolutely neceſſary, and irrefragable. The ſcripture, indeed, ſays, that holy men ſhould be praiſed and honoured juſtly, for the ſake of their pious and exemplary lives; but that we are not to make the worſhipping of ſaints any eſſential part of our religion. To pay handſome funeral honours to the bodies of devout men, as Stephen was honoured, and as John's diſciples buried the Baptiſt, every orthodox perſon will allow. But to dig up ſuch bodies when once buried, in order to preſerve their remains in cabinets, and to carry them about in proceſſions, embrace, fall proſtrate, offer vows, gifts and prayers to them, we not only diſallow, but likewiſe ſay, *that 'tis a changing of worſhip from the Creator to the creature.* The primitive church ſtood in awe of this, being warned by the apoſtle of the ſevere judgments of God upon thoſe *who worſhipped and ſerved the creature more than the Creator,* who ſays, Eſaiah xlii. 8. *I am the Lord, that is my name, and my glory will I not give to another, neither my praiſe to graven images.* (V.)

If I may but touch his garment, I ſhall be whole.] This woman ſeems to have had, in one reſpect, a juſt idea of Chriſt, but not ſo in another: her idea was juſt, in believing, that every part about Chriſt, as much as could be, was full of divine virtue: and as the oil, which was poured upon the head of the high-prieſt ran from the top to the borders of his garment, ſo ſhe ſuppoſed that a miraculous power lodged in, and diffuſed itſelf from every part about him. Her idea was not juſt, in thinking that this virtual emanation was owing more to nature, than to the will and diſpenſation of Chriſt himſelf. This opinion gave her ſome hope of drawing away ſecretly from him the cure of her flux. (G.)

Daughter, be of good comfort, thy faith hath made thee whole.] 'Tis cuſtomary for ſuch as tranſact things in privacy to tremble during the performance, fearing to be found out, as this woman, who was apprehenſive that Chriſt would draw away from her touch as impure. But Chriſt made her ſenſible of her miſtake, ſignifying to her, that 'twas not the touch, but a ſtrong belief of the power of God that had conduced to make her whole. (G.)

And the woman was made whole from that hour.] From the hour, namely, wherein ſhe had touched the fringe or hem of his garment: Or the ſenſe of theſe words of Matthew is this: She was convinced of her being healed, which ſhe obtained by touching the fringe of his garment, from the moment *wherein,* Chriſt ſaid to her, *thy faith hath made thee whole.* See Mark v. where the account of this matter is told ſomewhat more copiouſly, and explained with greater accuracy. (V.)

Ver. 23, 24, 25, 26. And when Jeſus came into the rulers houſe, and ſaw the minſtrels and the people making a noiſe, He ſaid unto them, give place, for the maid is not dead, but ſleepeth. And they laughed him to ſcorn. But when the people were put forth, he went in, and took her by the hand, and the maid aroſe. And the fame hereof went abroad into all that land.

Saw the minſtrels.] The Jews, in time of mourning, made uſe of minſtrels, who played full ſeven days, as appears from Gen. l. 10. 'Tis probable, that funeral rites, eſpecially the cuſtom of interring bodies (which, amongſt all other nations, is more ancient than burning them) derives it's original from the times immediately ſucceeding the deluge, to make mankind abhor *eating one another,* which was one cruel cuſtom, amongſt ſeveral others, that had diffuſed itſelf over the old world. (G.) Minſtrels, in Syriac *zemâre,* from *zamar, he played upon a pipe.* The evangeliſt here, and below, chap xi. 17. makes uſe of this word. Moreover, it was a very ancient cuſtom among the Jews, to have minſtrels, or theſe pipe-players, at mourning for the dead, called by the Talmudiſts, *chalilin,* from *chalil,* a *pipe.* We read very often of this cuſtom in the Talmudic books, and in the rabbinical writings, eſpecially in the Jeruſalem Talmud, in the treatiſe of benedictions, chap. 3. and in that of the Sabbath, chap. 23. in Baba Mezia, chap. 6. and in Rabbi Solomon's commentary on Ezekiel, chap. 25. where he ſays; "They are perſons uſually at the ſolemnization of the rites for the dead; at places of ſorrow and gladneſs; but the method they keep at a wedding, and a burial, is very different. (Trem. and Jun.) This cuſtom of having minſtrels or pipe-players at funerals, ſeems to have come among the Jews from the practice of other nations. See Jeremy ix. 17, 18. Lucian, in his dialogue of Sorrow, Ovid in his 4th book *De faſtis,* and St. Ambroſe in his 8th book upon Luke. (V.)

The maid is not dead, but ſleepeth.] Theſe ſpeeches carry the air of old tradition, being repugnant to the Sadducees, whoſe opinion Jair's family ſeem to favour. (G.) That is, ſhe is not dead, as not to riſe again, but in the laſt day, but ſhe ſhall riſe again immediately; whence her death, which is to continue for ſo ſhort a ſpace, is not to be called ſo much death, as a ſleep, or the image of death. (V.)

They laughed him to ſcorn.] Namely, becauſe they did not comprehend the meaning of his words. Beſides, Chriſt makes uſe of this ambiguity of expreſſion, according to the teſtimony of Mark, on the ſame account, as when he commanded the parents of the maid, and thoſe with them, not to ſpeak a word of it to any one, as appears from Luke viii. Peter, James, and John. (V.)

He took her by the hand.] Juſt as we are uſed to do, when we rouze any one out of his ſleep. By which Chriſt ſhewed them, that God was as ready to recall the dead to life, as to rouze the ſleepy; which is of great ſervice to confirm our faith. (G.)

Ver. 27, 28, 29, 30, 31. And when Jeſus departed thence, two blind men followed him, crying, and ſaying, Thou ſon of David, have mercy on us. And when he was come into the houſe, the blind men came to him: and Jeſus ſaith unto them, Believe ye that I am able to do this? They ſaid unto him, Yea, Lord. Then touched he their eyes, ſaying, According to your faith, be it unto you. And their eyes were opened, and Jeſus ſtraitway charged them, ſaying, See that no man know it. But they, when they were departed, ſpread abroad his fame in all that country.

Believe ye that I am able to do this ?] He who could reſtore ſight to the blind, was not ignorant whether they believed or no; but his reaſon for putting this queſtion to them, was, that they ſhould confeſs that faith with their mouths, which they retained in their hearts. (V.)

According to your faith.] "The performance of miracles, (*ſays St. Thomas*) "is attributed to faith, on two accounts; firſt, "becauſe miracles are appointed for the confirmation of faith; ſecondly, becauſe they proceed from the omnipotence of God, "upon which faith relies." (V.)

Ver. 32, 33, 34, 35, 36, 37, 38. As they went out, behold, they brought to him a dumb man poſſeſſed with a devil. And when the devil was caſt out, the dumb ſpake: and the multitudes marvelled, ſaying, It was never ſo ſeen in Iſrael. But the Phariſees ſaid, He caſteth out the devils through the prince of the devils. And Jeſus went about all the cities and villages, teaching in their ſynagogues, and preaching the goſpel of the kingdom, and healing every ſickneſs, and every diſeaſe among the people. But when he ſaw the multitudes, he was moved with compaſſion on them, becauſe they fainted, and were ſcattered abroad, as ſheep having no ſhepherd. Then ſaith he unto his diſciples, The harveſt truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harveſt, that he will ſend forth labourers into his harveſt.

And villages, teaching in their ſynagogues.] The ſynagogues were confined, for the moſt part, to the cities only, to which all reſorted who were within the juriſdiction and territories of ſuch cities. But we find, from this place, that there were ſynagogues erected in the larger and more frequented villages. So was it with the ancient Chriſtians, when Chriſtianity firſt began to flouriſh. (G.)

And healing every ſickneſs.] That is, ſickneſs of all kinds. So Gen. ii. 16. *Of every tree of the garden thou mayeſt freely eat*, that is, of every ſpecies of fruit; where the word *tree* or *wood* is put for the fruit. Exod. ix. 6. *And all the cattle of Ægypt died*, that is, there died of every ſpecies of cattle; and below, in the ſame chapter, ver. 25. *And the hail ſmote throughout all the land of Ægypt, all that was in the field, both man and beaſt.* After the ſame manner the apoſtle ſpeaks, in his epiſtle to Philip, chap. ii. *Every one ſeek for what is their own*, that is, almoſt all, or a great many, or many, a large multitude, &c. (V.)

Becauſe they fainted, and were ſcattered abroad.] Chriſt was convinced of the miſerable condition of the Jews, who were divided into different opinions by the Phariſees and Sadducees, not juſtly knowing what they were to embrace, or what to avoid. So that the word *fainted*, will properly enough ſignify hard, or ill uſage; and *ſcattered abroad*, a deſire to embrace novel opinions. Compare Jeremy l. 6. (G.)

As ſheep havig no ſhepherd.] He who looks after his flock with a paſtoral mind, conſults not his own, but the advantage of his flock. (G.) Nothing can be more miſerable than for ſheep to want a ſhepherd; which the ſcripture ſo frequently repeats both in the Old and New Teſtament; for ſheep, by reaſon of their want of cunning, of ſtrength, and velocity of foot, are expoſed to the injuries of all other beaſts, when they have no ſhepherd. (V.)

The harveſt truly is plenteous, but the labourers are few.] This is what John iv. 35. ſays, *Look on the fields, for they are white already to harveſt*; that is, the inclinations of many are ſufficiently grounded with the expectation of a more wholeſome doctrine. The type of this hiſtory is in the 11th chapter of Ruth. (G.) This is a proverbial ſpeech of Chriſt's, to ſignify that the people were numerous; but the paſtors, fit to govern them, few.

CHAP. X.

In this chapter, the apoſtles are impowered to cure diſeaſes. They are ſent to preach the goſpel. Peace affliction, perſeverance, flight, fear, love of parents and the like.

Ver. 1, 2, 3, 4. AND when he had called unto him his twelve diſciples, he gave them power againſt unclean ſpirits to caſt them out, and to heal all manner of ſickneſs, and all manner of diſeaſe. Now the names of the twelve apoſtles are theſe; The firſt, Simon, who is called Peter, and Andrew his brother, James the ſon of Zebedee, and John his brother, Philip, and Bartholomew, Thomas, and Matthew the publican, James the ſon of Alpheus, and Lebbeus, whoſe ſirname was Thaddeus, Simon the Canaanite, and Judas Iſcariot, who alſo betrayed him.

And when he had called unto him his twelve diſciples.] Supply thoſe diſciples, whom, before he began to preach his famous ſermon on the mount, he had choſen to be apoſtles out of the reſt of his diſciples, or had ordained not to remain in one certain place, but to be ſent immediately throughout the world to preach the goſpel to mankind, and found his church by degrees. So much is evident from comparing what is here ſaid v. 1. and 2. with the paſſages of Mark iii. v. 13, 14, 15, and xvi. v. 7. Luke vi. 12, and 13. (V.)

He gave them power.] The divinity of Chriſt appears here more evident than in any part of the foregoing; 'tis true that the prophets wrought miracles, but had not power of themſelves to give the virtue of executing miracles to others, no, not Moſes to Joſhua, nor Elias to *Elijah.* (G.) Chriſt did not beſtow on or communicate to the apoſtles that power of his, by virtue whereof, as he was true God, he performed miracles: on the contrary, he endued them with a perſwaſive faculty of ſpeech, and gave them power of exhibiting external ſigns, to which Chriſt, as the author of miracles, added his efficacious virtue. So that the words of the apoſtles, as alſo of the prophets at which miracles are ſaid to be performed, were only moral inſtruments, ſhewing what God would execute in their preſence, according to the promiſe which Chriſt made them concerning miracles to be performed by them. (V.)

Apoſtles.] This name was current among the Jews after the deſtruction of their city; for the aſſeſſors of the patriarchs were called apoſtles. In the firſt ages of chriſtianity thoſe who were ſent by the churches to execute their orders and functions were, after this example, ſtiled apoſtles by ſuch as ſent them. This appears from 2 Cor. viii. 23. Phil. xi. 27. Though the word *Apoſtle* has a very extenſive conſtruction in itſelf. (For Chriſt himſelf is diſtinguiſhed by that name Heb. iii. 1.) Yet 'tis very probable that Chriſt by this name alluding to the cuſtom of the Hebrews, and, at the ſame time, to the hiſtory of Moſes who ſent twelve ſpies into Canaan, where we read the Hebrew word to *ſend*, and, in the ſeptuagint, the Greek word *Apoſtellein*, was pleaſed to ſignify that he had meſſengers, or *Apoſtles*, with orders, but of a far different nature, to go and bring back the fruits which he deſired. See Acts i. 21. After Chriſt's reſurrection the ſame honour was conferred upon Matthew, Paul, and Barnabas; and probably upon other founders of Churches. (G.) Baronius in his annals will have the Greek word *Apoſtolos* to mean ſuch perſons as were conſtantly with the high-prieſt to give him their advice. This is a precarious conjecture. Neither, as the ſame cardinal ſuppoſes, do the words of Epiphanius evince it, who aſſerts, that ſome part of the Jews in his days dwelt at Tiberias, and other places of Paleſtine, who acknowledged one amongſt them to be the head of their diſperſed countrymen, whom they called a patriarch; who had certain aſſeſſors or councellors joined to him, who were called apoſtles. But this paſſage of Epiphanius does not evince the intent of Baronius, becauſe Epiphanius ſpeaks of the councellors of the patriarchs of his time, not of the councellors of the high-prieſt in the days of Chriſt, which high-prieſt is no where to be found called a patriarch, nay, that name is not read of till after the deſtruction of Jeruſalem, when the Jew-Greeks conferred it upon the Archiſynagogi or rulers of the ſynagogue. Beſides, Epiphanius does not ſay that the Jews of his time, ſo long as they ſpoke Hebrew, ever uſed the words, *patriarch, apoſtles*, which, indeed, is not likely, ſeeing we meet with no traces of theſe appellations in the writings of the antient Rabbins. Conſequently Epiphanius meant that the ruler of the ſynagogue, and his aſſeſſors were uſually called in Hebrew by names which anſwered to the Greek words, *patriarch*, and *apoſtle.* And in this ſenſe Luke ſaid chap. vi. 13. *whom alſo he called apoſtles.* (V.)

The firſt.] Peter is called the firſt *on account of the primacy of his apoſtleſhip*, as Auſtin alledges in Tract. 124. upon John, wherein he confers this perſonal priviledge upon him, as being the firſt who, after the deſcent of the holy ghoſt, preach'd the goſpel not only to the Jews, as appears from Acts ii. and iii. but alſo to the Gentiles, as is evident from Acts x, xi, and xv. to the end that both being united in Chriſt, the catholic church might flouriſh. Eraſmus tells us that in ſeveral Greek manuſcripts Peter is called the firſt by Mark chap. iii 16. which books the celebrated Beza, the diſciple of Calvin, has followed in his latin tranſlation. (V.)

Simon, who is called Peter.] The ſirname is put here to diſtinguiſh him from the other Simon, who is, called the Canaanite, from Cana a village of Galilee, where our Lord converted the water into wine. Cana ſignifies a zealous perſon, whence Simon the Canaanite, is called Zelotes Luke vi Though Scaliger will have this Simon the Canaanite, to be named, ſo as being of the ſect of the Zelots, mentioned by Joſephus, from which he turned to follow Chriſt. Hegeſippus, and Euſebius, againſt the received opinion, pretend that this Simon Zelotes, was Simon the ſucceſſor of James the brother of our Lord, in the ſee of Jeruſalem, who, at 120 years of age, ſuffered martyrdom under the emperor Trajan. (V.)

Lebbeus, whoſe ſirname was Thaddeus.] I am of opinion that this name is the ſame as Judas mentioned by Luke, and that the Jews refrained pronouncing it becauſe of the claſhing of the letters. (G.) St. Jerome ſays, that the hiſtory of the church acquaints us that the apoſtle Thaddeus was ſent to Edeſſa to Abaragus king of Choſdroena; being called, by the evangeliſt Luke, Judas the ſon of James, and in other places Lebbeus, and that 'tis to be believed he was called by three names, as Simon Peter. (V.)

Ver. 5, 6, 7, 8, 9, 10. Theſe twelve Jeſus ſent forth, and commanded them, ſaying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the loſt ſheep of the houſe of Iſrael. And as ye go, preach, ſaying, The kingdom of heaven is at hand. Heal the ſick, cleanſe the lepers, raiſe the dead, caſt out devils, freely ye have received, freely give. Provide neither gold, nor ſilver, nor braſs in your purſes: Nor ſcrip for your journey, neither two coats, neither ſhoes, nor yet ſtaves: (for the workman is worthy of his meat.)

Into the way of the Gentiles.] That is, towards the Gentiles, Jer. xi. 8. Chriſt gives his Ambaſſadors a prohibition to go out of the territories of Paleſtine; but leaves them at liberty to paſs through the country of the Samaritans (for thoſe who travelled up to Jeruſalem had an eaſy paſſage out of Galilee,) though not to enter their towns. The Jews are here preferred. See Acts xi. 39. (G.) An Hebraiſm, meaning, to the Gentiles. So our Lord enjoined his diſciples before his reſurrection, becauſe, agreeably to the wiſdom of God, it became them to preach the word firſt to the Jews, who proving contumacious, and they thinking them unworthy of eternal life, then was their buſineſs, after his reſurrection, to turn unto the Gentiles, as it is ſad Acts iii. 46. and Rom. xv. 8. (V.)

Samaritans.] The Samaritans are called Gentiles, who were removed by the Aſſyrian king out of places adjoining to the perſian gulph (which is a part of the red ſea) and planted in the cities of Samaria in the room of the ten tribes of Iſrael, who were carried thence into Aſſyria by his predeceſſor Salmanazar. Theſe nations or Gentiles were diſtinguiſhed from the reſt for their worſhipping the true God in ſome part, and for their waiting the coming of the Meſſias. Their country was ſituated in an exceeding pleaſant and fruitful part of the world, though no way to be compared for largeneſs either to Judæa, or Galilee. The name of the country had its original from the regal city within it, and the city derived its appellation from Semer the prince of the country, which Omri king of Iſrael purchaſed for two talents of ſilver, to build this large, beautiful, and ſtrong city, among the other cities of the ten tribes. (V.)

To the loſt ſheep.] See below, xv. 24. Rom. xv. 18. Luke i. 54, 55. Chriſt was not copious in his favours to the Gentiles, waiting, with the utmoſt impatience, the converſion of the Jews to his doctrine, to the end other nations might follow their example, and be converted to him. (G.)

Freely ye have received, freely give.] Chriſt ſhews, that his commanding them to diſpenſe the qualifications and powers conferred upon them freely, is neither an heavy or an unjuſt injunction. For to require or obtain a reward for ſuch an action as is directly ordered for the honour of God, is, without doubt, a diminution of his glory. "For, *according to Ulpian*, tho' ſome things are received "with honour, yet the asking for them is attended with diſ-"honour." Beſides, as Jerome remarks upon the prophet Micah, thoſe who wanted advice of the prophets, uſually made preſents to them; examples of which, we find in 1 Sam. ix. 7, 8. and 1 Kings xiii. 9. Yet the prophets did not always receive ſuch gifts, but conſider'd maturely before-hand, both the circumſtances of the time and perſons, before they did any thing of that kind. See 2 Kings v. 26. Daniel v. 17. Gen xiv. 22. Chriſt, who ſaw the doctrine of the Goſpel likely to ſuffer a great deal, and his diſciples to be expoſed to infamy and detraction, if they were influenced to take preſents for ſuch actions as were neceſſarily calculated to bear witneſs of the truth only, forbade them not only to refrain making mercenary bargains, but to avoid every thing that tended thereto, or to make advantage of their doctrine: which was what the true apoſtles and their ſucceſſors obſerved with the greateſt ſacredneſs. Tho' both Chriſt and his apoſtles, not only in their doctrine, but by their example, have taught us, that 'tis reaſonable that thoſe who have abandoned all things for the ſalvation of others, ſhould receive an honeſt maintenance from them in return. (G.) That perſon executes his charge freely, who governs and feeds his flock freely; who, neither through deſire of gain, or making advantage, takes the office upon him, tho' he receives a competent maintenance from his flock, that is, from the Church, as we are taught by Chriſt in the 10th verſe below, and by Paul, 1 Cor. ix. 2 Cor. xi. (V.)

Provide neither gold, &c.] Our Saviour having laid an injunction on his apoſtles, not to take any rewards for the cures they performed, did not doubt but that it would ſoon come into their minds. We ought then, before we pretend to begin this journey, to have every thing well provided for it: Chriſt making this reflection to himſelf, affirmed to them, that God, whoſe affairs they managed, would take care to provide them with things neceſſary. But, to make them underſtand his precept the better, he commands them to go without taking any proviſions or neceſſaries along with them. The word here, to *provide*, ſignifies, *to gather up together beforehand.* (G.) That is, do not be ſollicitous to poſſeſs, or, as Beza tranſlates it, to *acquire* gold, and other things, requiſite to make your journey eaſy and pleaſant to your ſelves; but, without making any delay, or thinking upon any of theſe things, juſt as you are, contenting your ſelves with the ſtaffs which you have in your hands, and ſoles which you wear in your ſhoes, put forward immediately into the road. This command, which our Lord enjoined his diſciples to follow in the journey they were going to take, he likewiſe laid upon the other ſeventy-two diſciples, mentioned Luke xvi. 1. In ſhort, neither Matthew, Mark, nor Luke, prohibit the uſe of ſtaffs or ſhoes; but Chriſt's injunction is againſt ſeeking to acquire more convenient ſtaffs, or ſhoes, than thoſe they have already, for fear the time ſhould be delayed, and their journey obſtructed. Whence *Port Royal* tranſlates elegantly in this place: "Ne vous mettes point en peine d'avoir de l'or." From which words 'tis plainly evident, that the poſſeſſion of gold is not prohibited, or of any of the other things that follow, but they are commanded not to be over ſollicitous about their acquiſition, leſt the journey enjoined them to perform be any way retarded or hinder'd. (V.)

In your purſes.] So in our tranſlation, but expreſs'd by the word *zonas*, or *girdles*, in the Greek: The ancients carried money hidden in their girdles. Thus the young men, in Plautus's play called the *Mercator*, or *Merchant*, ſays, "I am juſt for going, I have loſt "my girdle;" and in the *Tyrant*, "Looſe your girdles." Hence the proverb, *Zonam perdidit*, "He has loſt his girdle;" pointing to thoſe who have no money. (V.)

For the workman is worthy of his meat.] Luke x. 7. *of his hire.* Q. d. I command you not to be ſollicitous about obtaining ſuch proviſions as are neceſſary to ſuſtain life in your journey; but I give you power, who are appointed miniſters of the goſpel, to live in obedience to the precepts contained in the Goſpel. Gregory, in his 17th homily on the Goſpel, ſays, "One labour of ours is re-"warded with a double hire; one in our journey, one in our "country, one which ſupports us in our labour, one which rewards "us in the reſurrection. We ought to make the *preſent* hire ſub-"ſervient to that which is *future*, in order to puſh us on with "ardor to obtain the ſame.: "A true preacher of the word ought "then not to publiſh his doctrine for the ſake of a reward, but "only to receive ſuch ſubſiſtence as may enable him to preach. "For what man ſoever preaches, with a view to acquire either "praiſe or money in this life, without doubt deprives himſelf of the "reward he ſhould receive in heaven; and what man ſoever con-"ſults the praiſe of God more by his preaching, than his own "intereſt in this world, or ſtrives only to gain ſuch a livelihood "by his preaching, as may deliver him from want, and enable him "to go on in his courſe, certainly nothing can hinder ſuch a man "from obtaining his reward in his country, becauſe he took his "proviſion in the road." (V.)

Ver. 11, 12, 13, 14, 15. And into whatſoever city or town ye ſhall enter, enquire who in it is worthy, and there abide till ye go thence. And when ye come into an houſe, ſalute it. And if the houſe be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whoſoever ſhall not receive you, nor hear your words: when ye depart out of that houſe, or city, ſhake off the duſt of your feet. Verily I ſay unto you, It ſhall be more tolerable for the land of Sodom and Gomorrha, in the day of judgment, than for that city.

If the houſe be worthy.] The *houſe* here is put for the *family*, John iv. 53. 1 Cor. xvi. 15. Phil. iv. 22. But theſe paſſages make a diſtinction between the family and the head thereof. In this place the maſter of the family is to be underſtood. The word *worthy* here, means a family that is affable, and not averſe to religious duties. Pothinus, biſhop of Lyons, being ask'd by the governor, Who was the God of the Chriſtians? made anſwer, "If

“ you are worthy, you ſhall know.” (G.) Luke x. 6. *If the ſon of peace be there*, that is, if any who is worthy of peace be there, *let your peace reſt upon him.* Auſtin ſays, “ That any one is a “ ſon of peace to us, from the moment he pays obedience to God, “ and puts his truſt in him. 'Tis not ſaid, Upon whomſoever your “ peace ſhall reſt, he ſhall be the ſon of peace; but the apoſtle ſays, “ Where the ſon of peace ſhall be, there let your peace reſt upon “ him. So that before this peace is told, the ſon of peace is there, “ who is known before-hand by the Lord, tho' not by the evangeliſt. We, therefore, who are ignorant, who, or who is not, “ a ſon of peace, ſhould not make any exceptions, but ſtrive to “ ſalute all unto whom we preach this peace. We need be un“ der no apprehenſions of loſing it, ſo he be not a ſon of peace “ unto whom we preach, and we are ſtrangers to the affair: But “ it will revert upon us, that is, this preaching will do us good, “ and not him; yet if the peace we preach ſhall reſt upon him, “ 'twill do the ſame on us and him.” (V.)

Shake off the duſt of your feet.] This cuſtom does not ſeem to me directly to contain a denouncing of God's judgment, ſuch as Nehemiah's *ſhaking the arm*, or what the Romans would have us underſtand by *throwing the ſtone*; I am rather induced to believe that it means no more, than if the apoſtle ſhould ſay, We come hither, not for our advantage, but purely to be of ſervice to you: But becauſe you refuſe now to take the advice we would give you, look to your own ſelves, we have no farther buſineſs with you, neither do we deſire the leaſt thing from you. See Luke ix. 5, 10, 11. (G.) Mark, in his 6th chapter, adds, *as a teſtimony to them.* This was, according to Origen, hom. 18. *in gen.* to let them ſee, that the very duſt which they had collected in their journey, which they had undertaken for them, would prove a teſtimony againſt them in the day of judgment, who would neither receive you, or liſten to your preaching. (V.)

Ver. 16, 17, 18, 19, 20. Behold, I ſend you forth a ſheep in the midſt of wolves; be ye therefore wiſe as ſerpents, and harmleſs as doves. But beware of men, for they will deliver you up to the councels, and they will ſcourge you in their ſynagogues. And ye ſhall be brought before governors and kings for my ſake, for a teſtimony againſt them and the Gentiles. But when they deliver you up, take no thought how or what ye ſhall ſpeak, for it ſhall be given you in that ſame hour what you ſhall ſpeak. For it is not ye that ſpeak, but the Spirit of your Father which ſpeaketh in you.

I ſend you forth as ſheep.] That is, weak and unarmed, and deſtitute of all human aſſiſtance, not to be expoſed to one ravenous wolf, but to many. The firſt preachers of the Goſpel had as many enemies to encounter with, as there were perſons ignorant of the truth amongſt both the Jews and Gentiles, and yet had nothing more to defend them againſt their oppoſition, than the promiſe which Chriſt had made them: “ Upon this rock will I “ build my church, and the gates of hell ſhall nor prevail againſt “ it, behold I am with you at all times till the end of the world.” Now if one wolf is enough to make havock among a large flock, how muſt the poor flock of Chriſt have eſcap'd in the midſt of ſo many wolves, had not the ſame hand preſerved it which did Daniel among the lions? (V.)

In the midſt of wolves.] Under this name, in this and other paſſages of ſcripture, are figured out perſons of a tyranical temper, and ſuch as perſecute good men through a native fierceneſs and cruelty which they poſſeſs; whence it follows, that, like wolves, they thirſt after the blood of the people, and are ſeldom ſatisfied therewith. The fear of theſe wolves makes mercenary ſhepherds run away, that is, ſuch as are led away by avaricious views, not by any zeal for the glory of God; whence the ſheep, upon their revolt, are miſerably harraſſed and ſcattered. Yet ſometimes it happens, that theſe very wolves are metamorphos'd into ſheep, or ſhepherds, by the power of the Holy Ghoſt, as appears from Paul's example; and then that prophecy of Iſaiah is accompliſh'd, namely, “ The wolf and the lamb ſhall live, and feed together,” that is, in the ſame church. (V.)

Wiſe as ſerpents.] I do not know whether Chriſt alluded, by this ſaying, to that which not only a great number of prophane writers, but what David himſelf hath advanced, namely, that ſerpents are vaſtly careful to ſtop their ears againſt magic incantations, Pſal. lviii. 5. They have obſerved, that ſerpents are very cautious to avoid being trod upon by men's feet: However, 'tis natural enough to ſuppoſe, that *quick-ſightedneſs* is pointed out here, which is peculiar to ſerpents. (G.) Four arguments are produced for the wiſdom or prudence of the ſerpent. The firſt is, that when it perceives old age coming on, it ſeeks the rock; “ It creeps into a hole, ſtrives to paſs through it flat, and puts off “ old age.” This is an unanimous opinion. The ſecond is, that avoiding a man cloathed or armed, it will boldly attack him naked and defenceleſs. Yet we are told the contrary from Euſtathius, from the author of the epiſtle *Ad præſidium*, under Jerome's name, from Iſidore Hiſpalenſis, and from Olaus Magnns, who writes, that he had ſeveral times made the experiment, whether ſerpents would hurt a man naked and defenceleſs, and found they would not. The third is, that upon a man's ſtriking it, it ſhall only endeavour to ſecure its head, but expoſe all the reſt of its body. The fourth is, that when it creeps to a fountain to drink, it ſhall emit its poiſon before-hand, and then drink the water, “ for fear the “ poyſon mixing among the water ſhould give it its own death,” as the author of the epiſtle above advances. Pliny has ſeveral obſervations on this head. (V.)

And harmleſs as doves.] In the Greek expreſſed by the word *akeræoi*, which ſome tranſlate *mild*, becauſe, according to grammarians, *akeræon*, which refers to a beaſt, ſignifies *unhorned*, *mild*, and *harmleſs*, which epithet is excellently adapted to a dove, which, as Cyril of Alexandria ſays, in his 15 book, *De adoratione*, is the mildeſt and tameſt creature living. This has made ſeveral who have conſider'd the tameneſs of this creature, and found no gall veſſel near its liver, aſſert, that it had no gall at all, when, in fact, the gall lies in the back, and joined to the inwards. This is witneſſed by Horus Hierogl. book 2. chap. 45. Pliny, book 11. chap. 37. and Galen in his treatiſe of Melancholy. But tho' it be true, that the dove is of a quiet and peaceable diſpoſition, as Ovid alledges in the 7th book of his *Metam.* fable 13. yet in this place of the evangeliſt the word *akeræon*, ſhould not be explained of the mildneſs of a dove, againſt the ſenſe of the fathers, and the Mahometan doctors themſelves, eſpecially ſeeing there is not one paſſage of the prophets where the dove is called *mild*; but we have a paſſage in Hoſea, vii. 11. where the dove is called *ſimple*, as the ſerpent is called *wiſe*, Gen. iii. 5. It muſt principally be noted, that Chriſt does not commend the ſimplicity of the dove, or the prudence of the ſerpent, ſingly, or parted from one another: but his commendation ariſes from their being joined together, ſo that what is wanting in one may be ſupplied by the other, or what the one exceeds too much in, the other may take from the exuberance: in imitation of two ſorts of phyſic, which, divided, are hurtful and prejudicial, but upon a third kind's being made up, which is uſeful and healthful, the temperature becomes juſt, and the mixture takes off the hurtful qualities of each. Gregory Nazianzen, having this before his eyes, ſpeaks to the following effect, in his 19th. oration made concerning his father: “ He mixed the prudence of the ſerpent, and the ſim“ plicity of the dove in ſo juſt a medium, that he never let “ the former degenerate into a crafty over-reaching of others, “ nor the latter into a blockiſh ſtupidity, but formed out of “ both, as much as in him lay, a ſpecies of virtue the moſt “ perfect and abſolute that could be.” Jerome in his letter to Paulinus, *De inſtitutione monachi*, ſays, “ Harbour within you the “ ſimplicity of a dove, for fear you learn to circumvent others; “ and the wiſdom of a ſerpent, leſt others be too cunning for “ you.” St. Paul ſpeaks, Romans xvi. 19. in this ſenſe; “ I “ would have you wiſe unto that which is good, and ſimple “ concerning evil.” So Fauſtus Rhegien. *De liber arb.* book 2. laſt chap. ſays, “ Let us make man harmleſs, let us make him “ wiſe; harmleſs, for fear his cunning ſhould be detrimental to “ others; wiſe, leſt his want of foreſight expoſe him to miſtakes.” So Martial book 10th. Epig. 47.

Prudens ſimplicitas, pares amici,

Prudence and ſimplicity are fellow-friends.

The Arabians ſay, that the ſimplicity of the dove appears in nothing more, than in her not flying away when her young ones are taken away, but continuing about her neſt. St. Jerome acquaints us, in his remarks upon Hoſea, chap. vii. 11. “ That other “ birds are ready to protect their young with the hazard of their “ lives; and, on ſeeing a hawk, ſerpent, raven, or crow coming “ near them, flutter about, fall down upon, bite, and claw their “ opponents, teſtifying their concern by their ſhrieking voice; “ whereas the dove alone neither ſeems to complain for, nor to “ want again her young, when once deprived of them.” Tho' this aſſertion holds true in ſeveral ſpecies of doves, yet 'tis not ſo with regard to all kinds. For Damir the Arabian informs us, that there is a certain ſpecies of doves ſo extremely fond of their young, that very often, upon ſeeing them in the hand of the faulconer, they will kill themſelves. Beſides, the moſt part of writers commend the dove for her affection towards her young, as may be ſeen In Pliny, l. 10. c. 34. Ariſt. hiſt. l. 9. c. 7. Ælian, hiſt. l. 3. c. 43. Athenæus, l. 9. c. 11. Hence others aſſert, that the ſimplicity of the dove evidently diſcovers itſelf, in her not taking care to avoid the nets and ſnares laid for her, when ſhe ſtoops to get meat. (V.)

Beware of men; they will ſcourge you in their ſynagogues.] The apoſtles are commanded here *to beware of men*, that is, not to create any diſputes with other people about the advantages and honours of this life, but to avoid all offences, as much as poſſible, by the incorruptneſs of the truth, and not to laviſh away the doctrines of the truth upon ſuch as are in a deplorable ſtate of improbity and contumacy. The phraſe, *in their ſynagogues*, carries ſo much obſcurity along with it, in the opinion of the moſt learned men, that the beſt and moſt faithful reading cannot eſcape their ſuſpicion. But they are in the wrong to ſuppoſe, that theſe *ſynagogues* are to be taken for the Jewiſh *oratories*. However, 'tis certain that ſynagogues are called *civil and juridical aſſemblies*. See Macc. vii. 12. The words then in this paſſage climb from the ſynedria to the ſynagogues. The *great ſynagogue*, hinted in 2 Chron. xxx. 2. and 1 Macc. xiv. 28. was ſuch an aſſembly. The event, which anſwers, in every tittle, to the words of Chriſt, will prove what I ſay to be true, Acts iv. 15. and v. 16, 21. Beſides, it appears from *Acts*, that the apoſtles were ſcourged before ſuch extraordinary aſſemblies. Theſe ſynagogues may be alſo taken, in the common acceptation, for thoſe places of aſſembly which were out of the juriſdiction of the Romans. See Acts xxii. 19. and xxvi. 11. (G.)

Ver. 21, 22, 23, 24, 25. And the brother ſhall deliver up the brother to death, and the father the child: and the children ſhall riſe up againſt their parents, and cauſe them to be put to death. And ye ſhall be hated of all men for my name's ſake: but he that endureth to the end, ſhall be ſaved. But when they perſecute you in this city, flee ye into another: for verily I ſay unto you, Ye ſhall not have gone over the cities of Iſrael, till the Son of man be come. The diſciple is not above his maſter, nor the ſervant above his lord. It is enough for the diſciple that he be as his maſter, and the ſervant as his lord: if they have called the maſter of the houſe Beelzebub, how much more ſhall they call them of his houſhold?

And ye ſhall be hated of all men.] Q. d. You ſhall be hated of the Jews and Gentiles, men and women, noble and ignoble, friends and foes: "The grace of God our Saviour, *ſays the apoſtle*, Titus ii. 11. "hath appeared to all men, and yet the ſervants of grace "are hated of all men." John ſays, "If any man ſin, we have "an advocate with the Father, Jeſus Chriſt the juſt, who is the "propitiation for ſin, not for us only, but for all the world." Fulgentius, in his book of Incarnation and Grace, ſays thus; "The prophet ſaid, All nations whatſoever, which thou haſt made, "ſhall come and adore before thee, and glorify thy name for ever- "more. But the Lord ſpeaks to the faithful, Ye ſhall be hated "of all men for my name." Does this make any difference or repugnance in ſcripture? God forbid. (V.)

When they perſecute you in this, flee into another.] The ſenſe of which is this: though you are conſtrained by force to depart out of one city; ceaſe not, nevertheleſs, to perform that which you are commanded. Therefore withdraw not into any obſcure place where you may flatter yourſelves with ſafety, but enter into ſome other city, and there make trial of the fruits of your miſſion. (G.) Hillary upon Matthew puts a conſtruction upon this paſſage regarding the ſecond miſſion of the apoſtles, after the reſurrection of Chriſt, to make the ſenſe run thus; withdraw from the city of the Jews, to the city of the Gentiles; for I foretell you that neither you nor your ſucceſſors are to complete the bringing over the cities of Iſrael to the perfection of the goſpel, before the ſon of man comes, namely, to judge the world, or before the conſummation of the world. He that flies from perſecution and yet continues to act in the neceſſary miniſtry of the church, acts up to the commandment of God; but he that flies away, ſo that the flock of Chriſt is deprived of that nouriſhment which it lives upon in a ſpiritual ſenſe, is a mercenary wretch, who ſees the wolf coming and flies, and leaves the ſheep to ſhift for themſelves. Thus Auſtin, in his 180th epiſtle to Honoratus, where he argues with great copiouſneſs, learning, and art, when 'tis the duty of the paſtors of the church to fly from or ſtand againſt a perſecution. (V.)

Ye ſhall not have gone over the cities, before, &c.] What coming is to be underſtood here, is not agreed on by interpreters. It appears to me, that the coming of Chriſt is pointed out in theſe books by different ways, and that not only the preſence of his body, but his miraculous power is couched in them. See John xiv. 18. where I think 'tis very evident, that by the coming of Chriſt is ſignified the miſſion of the Holy Ghoſt. Add to this Acts xi. 33. Luke xxiv. 49. Acts i. 4, 5, 8. So that what follows will be excellently connected together: For if Chriſt could not arrive at that glory, but through ſuch a train of vaſt difficulties, the followers of Chriſt, ought to ſuſtain the ſame hard condition. (G.) That is, you ſhall not run through all the cities of Iſrael, by flying from one, and then entering into another, till the ſon of man ſhall come, that is, to judgment, or till the conſummation of the world; q. d. my followers ſhall have cities enough in ſtore to take refuge in, when perſecution threatens them. (V.)

Beelzebub.] I am extremely pleaſed with the remark that ſome perſons make, who have acquired a fine character by their expoſitions of ſcripture, namely, that the Hebrews commonly change the names of the heathen gods, into others of a diſhonourable ſtamp; for example, *Bethlehem*, i. e. the houſe of God, they called *Bethaven*, the houſe of vanity. Juſt ſo the God which the *Accaronite*, and other Phœnicians, called *Beelſame*, i. e. *Dia Ouranion*, the Jews called *Beelzebub*, that is, *Jupiter Muſcarius*. But it may be demanded, whence the original of this contumelious name came? I will acquaint you with what I know of it. The ancient Jews are unanimous in telling us how, among other privileges which God gave the temple at Jeruſalem, it had this likewiſe; namely, that notwithſtanding the prodigious number of victims which were ſacrificed every day, not a fly was to be ſeen in the temple; which the famous Jupiter Olympius, among the Gentiles, being unable to perform, and his temple ſwarming with millions of flies, the Jews, for that reaſon, called him *Beelzebub*, or *Jupiter Muſcarius*. Beſides, the Jews, being taught from the prophets, that the heathen gods were dæmons, and that the oracles which were given out of the ſtatues of ſuch like gods, were not by virtue of the operation of the ſun and moon, which the Gentiles ſuppoſed, but of unclean ſpirits, to whom, in effect, all the worſhip and honour redounded which they paid to Jupiter, called the prince of bad dæmons by that name, whereby they named the prince of the falſe gods, in whom they believed. (G.) That is, the prince of devils; for chap. ix. above, our Saviour is charged with caſting out devils in the name of *Beelzebub*. "*Beelzebub*, ſays *Jerome*, "was as an idol of the Accaronites, which the book of "*Kings* calls the *idol of flies*; *Beel*, or *Bel*, or *Baal*; *zebub* ſigni- "fies a *fly*: ſo that they called the prince of devils by the name "the dirtieſt idol in the world, having the name of *fly* annexed "to it for its uncleanneſs." Yet 'tis more probable to think that this God of the Accaronites was called *Beelzebub* from driving away the flies from his temples; which thing is attributed to Hercules by Pliny and Solinus. And likely, in this reſpect, the devil aped the true God, in whoſe temple, if we may credit the Talmudiſts not a fly was to be ſeen. (V.)

Ver. 26, 27, 28, 29, 30, 31. Fear them not therefore: for there is nothing covered, that ſhall not be revealed; and hid, that ſhall not be known. What I tell you in darkneſs, that ſpeak ye in light: and what ye hear in the ear, that preach ye upon the houſe-tops. And fear not them which kill the body, but are not able to kill the ſoul: but rather fear him which is able to deſtroy both ſoul and body in hell. Are not two ſparrows ſold for a farthing? and one of them ſhall not fall on the ground without your father. But the very hairs of your head are all numbred. Fear ye not therefore, ye are of more value than many ſparrows.

Fear them not therefore.] That is, be not diſhearten'd at all at what perſecutors can do againſt you; for the very utmoſt they can perform, is only depriving the body of life; and this they are unable of themſelves to execute, was not your heavenly father pleaſed to give them the power, "qui, *ut loquitur Auguſtinus*, nec exigui "& contemptibilis aminantis viſcera, nec avis pennulam, nec herbe "floſculum, nec arboris folium ſive ſuarum partum convenientia, "dereliquit;" who hath not left the inward part of the ſmalleſt living creature on earth, nor the feather of a bird, nor a blade of graſs, nor the leaf of a tree, without parts ſuitable to each. Let perſecutors extend their malice as they will, the Goſpel, which I have taught you in ſecret, you ſhall preach every where, in ſpite of all their oppoſition. (V.)

There is nothing covered, that ſhall not be revealed.] This is no more than what has happen'd; for time has brought to light the reproaches of the Jews, who charged our Saviour and his apoſtles with uſing magical incantations, and impoſtures; and the moſt falſe calumnies of the Pagans, in aſſerting, that they had inceſtuous meetings together, and quaff'd off human blood. (G.)

Are not two ſparrows.] Chriſt diſcovers God's providence to things of a ſuperior nature, from the care he takes to preſerve thoſe of an inferior kind. When the apoſtle ſays, 1 Cor. ix. 9. that God taketh no care of oxen, he does not ſimply deny that God taketh care of oxen, but only has a mind to ſhew us, that the law, about not muzzling the mouth of the ox that treadeth out the corn, was not only made for oxen, but alſo for man, and that the principal deſign herein was to acquaint us, That every one ought to live by his labour, as evidently appears from the ſame apoſtle, 1 *Tim.* v. 17, and 18. 'Tis uſual with the Hebrews, when one thing is preferred to another, ſimply to affirm the thing preferred, and ſimply to deny that to which ſuch thing is preferred; as we have already remark'd upon that ſaying of the prophet, *I will have mercy and not ſacrifice.* Thus Philo Judæus, who was cotemporary with Paul, in diſcourſing about the law, which commands the ſacrifices that are offered up to God, to be pure, and free from any blemiſh, ſays, That the law is more careful about the ſacrificers, that they be void of ſin, than about the ſacrifices themſelves. (V.)

Without your father.] That is, without the appointment, decree, and will of your father. That paſſage makes for theſe words which we read of in the Jeruſalem Talmud; "Rabbi "Simeon Ben Jochai concealed himſelf in a certain cave. As "he was ſitting one day at the mouth of the cave, and happening "to eſpy a faulconer catching birds, and ſpreading his net, he "he heard the ſon of the voice (that is, the Oracle,) ſay, *Deli-* "*verance*, and immediately the bird eſcaped. But when he ſaid "*Death*, the bird was taken that moment." Thereupon the Oracle ſaid, "a bird without heaven (that is, without God's will "and providence) doth not periſh. How much leſs man? (V.) That is, without the knowledge or permiſſion of God; Epicurus denied providence altogether; Ariſtotle confined it to heaven; ſome of the Arabian doctors were pleaſed to have it buſied about univerſals, but not individuals; which opinion is, by *Juſtin*, taken notice of in the Greek philoſophers, and reprehended as impious, in the beginning of his dialogue with Trypho. Some of the Hebrews aſſert that providence employs itſelf about men only, and not about beaſts, which Pythagoras ſeems to have learned from the Jews, and the Grecians from him. 'Tis true, indeed, that providence takes not one courſe with all things; but this is the greateſt and principal part of providence. So that what is ſaid of God's having no care over beaſts, is to be taken in a comparative ſenſe. However, there are certain degrees of providence about mankind; *he knoweth the ways of the Juſt*, ſays the Pſalmiſt of God; that is, he particularly cheriſhes and takes care of him. So providence has an eye to kings and kingdoms one way, and to private men and things another. (G)

Ver. 32, 33, 34, 35, 36, 37, 38. Whoſoever therefore ſhall confeſs me before men, him will I confeſs alſo before my father which is in heaven. But whoſoever ſhall deny me before men, him will I alſo deny before my father which is in heaven. Think not that I am come to ſend peace on earth: I came not to ſend peace but a ſword. For I am come to ſet a man at variance againſt his father, and the daughter againſt her mother, and the daughter in law againſt her mother in law. And a mans foes ſhall be they of his own houſhold. He that loveth father or mother more than me, is not worthy of me: and he that loveth ſon or daughter more than me, is not worthy of me. And he that taketh not his croſs, and followeth after me, is not worthy of me.

Whoſoever therefore ſhall confeſs me.] That is, he that believes on me and my words in his heart and deſire, will not be aſhamed to confeſs me in his words and actions. From this place we learn that thoſe profeſſions of faith, which are not ſealed with death, are called *Confeſſions*, and thoſe who perform them *Confeſſors*. And likewiſe we are commanded here, not only to teſtify our faith before good and devout men, but alſo before the very profeſs'd enemies of the true and unſpotted religion of Chriſt. (V.)

I am come to ſet a man at variance.] "This paſſage contains "almoſt the very words of the prophet Micah, chap vii. and it "muſt be noted, that in what place ſoever of the Old Teſtament "any teſtimony is ſet down, it does not ſignify whether the ſenſe "or the words agree." (Jerome.) The meaning of Chriſt is, as tho' he had ſaid, parents and children ſhall diſagree amongſt themſelves on account of my goſpel. As it was in the days of the prophet Micah amongſt the Jews, ſo ſhall it be now; wicked men ſhall riſe up and conſpire the ruin and deſtruction of the Juſt; infidels ſhall endeavour to ruin the faithful, without any regard to conſanguinity or nearneſs of alliance, being led thereto by an hatred to, and animoſity againſt their virtue, and a deſire to deprive them of their wealth and ſubſtance. (V.)

He that taketh not his croſs.] Luke xiv. 27. *Whoſoever doth not bear his croſs.* The croſs is taken up two ways, when either we mortify the body with abſtinence, or afflict the mind thro' a compaſſion for our neighbour. He that puts off the old man with his works, denies himſelf, ſaying, I live, not I, but Chriſt lives within me; he takes up his croſs and is crucified to the world, and he that is crucified to the world follows Chriſt who was crucified. (V.) This form of ſpeech is to be found amongſt the Rabbins. The croſs was a terrible puniſhment, and attended with the worſt ignominy, being uſed by the Romans, among whom it was taken for all manner of hardſhips. But Chriſt takes the general ſignification of the word in ſuch a latitude, that he points out at the ſame time the proper meaning of it, ſignifying, that tho' it be a terrible and infamous way of puniſhment, yet that it ought not be avoided when his religion is in the way. (G.)

Ver. 39, 40, 41, 42. He that findeth his life ſhall loſe it: and he that loſeth his life for my ſake, ſhall find it. He that receiveth you, receiveth me; and he that receiveth me, receiveth him that ſent me. He that receiveth a prophet in the name of a prophet, ſhall receive a prophets reward; and he that receiveth a righteous man in the name of a righteous man, ſhall receive a righteous mans reward. And whoſoever ſhall give to drink unto one of theſe little ones, a cup of cold water only, in the name of a diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his reward.

He that findeth his life.] Supply, from John xii. 25. *in this world*; that is, in this life; now a man is ſaid to find himſelf in this world, or, to uſe the Hebrew phraſe, to love his life, who ſeeks to obtain no other advantages than what are of this world; whereas he is ſaid to loſe and hate his life, who, for the ſake of Chriſt, ſuſtains with bravery, the moſt heavy afflictions of this world; compare this paſſage with the above cited place of John. (V.)

Shall find it.] Supply, *in eternal life*, as appears from the above cited paſſage of John; beſides, in this, and ſeveral other paſſages the life is put for the whole man by a ſynechdoche, a phraſe which is very common with the Jews, and in the Old Teſtament. Hence what Matthew xvi. 26. ſays, *and loſe his own ſoul*; Luke, on the other hand, explains the propriety of the Hebrew, *and loſe himſelf and be caſt away.* (V.)

He that receiveth a prophet in the name of a prophet.] Any perſon, on deliberation, will find there are three degrees amongſt Chriſt's diſciples. The firſt is of thoſe who are called the leaſt, John i. 11, 12, 13. and are converſant only in the firſt rudiments of chriſtianity; the ſecond degree is of thoſe who are called the *juſt* in ſome paſſages, and *young* in others, 1 John ii, 13. The third and laſt is of thoſe who have received the perfect gifts of the ſpirit, being called here and in other paſſages, *prophets*, *perfect men* and *fathers.* (G.)

Shall receive a prophets reward.] That is, he that entertains a a perſon, for no other cauſe than becauſe he is ſaid and thought to be a prophet, tho', in fact, ſuch entertained perſon be no prophet, yet he ſhall receive the reward of his hoſpitality, as much as if he had been a real prophet. (V.)

CHAP. XI.

John Baptiſt is detained in priſon; he ſends his diſciples to Jeſus; the teſtimony of Chriſt concerning John. Our Saviour gives them his inſtructions. He reprehendeth the unthankfulneſs and unrepentance of Chorazin, Bethſaida, and Capernaum, and praiſeth his fathers wiſdom in revealing the goſpel to the ſimple.

Ver. 1, 2, 3. AND it came to paſs, when Jeſus had made an end of commanding his twelve diſciples, he departed thence to teach and to preach in their cities. Now when John had heard in the priſon the works of Chriſt, he ſent two of his diſciples, And ſaid unto him, Art thou he that ſhould come, or do we look for another?

He that ſhould come.] The prophecies of Chriſt (as the Meſſiah of the Jews, who expected him in that capacity, and of the Gentiles, who had not ſo much diſcernment of his coming as the former) were very plain in the Old Teſtament, under the title of *Shilo coming.* Yet for all this, the perſon or name of this Meſſiah, who was ſo much unknown, was uſually expreſſed by them by ſeveral circumlocutions, particularly by this, "he that cometh, the "coming king:" So Chriſtianity is called "the coming king- "dom, the age to come," which diſtinctly mean the Meſſiah's entering on thoſe great offices to which he was deſigned by

God. (Hammond.) Hillary, Can. 11. in Matth. ſays, “ John “ conſulted not his own, but his diſciples ignorance: he preached “ that he came for the remiſſion of ſins; but with a view to let “ them underſtand that he preach'd no other than him, he ſent his “ diſciples to be eye-witneſſes of his actions, and to compare his mi-“ racles with his ſayings; and that there was no other Chriſt to be “ expected, than him, whoſe ſurpriſing actions, were convincing “ proofs of his miſſion.” (V.) John the Baptiſt being in ſome doubt about Chriſt, ſent his diſciples to ſee him, in order for a more explicit conviction and aſſurance of the truth, to the end, that what calamity ſoever ſhould befall him, they might put their confidence in Chriſt. (B.)

Ver. 4, 5, 6. Jeſus anſwered and ſaid unto them, Go and ſhew John again thoſe things which ye do hear and ſee: The blind receive their ſight, and the lame walk; the lepers are cleanſed, and the deaf hear; the dead are raiſed up, and the poor have the goſpel preached to them. And bleſſed is he whoſoever ſhall not be offended in me.

The poor have the goſpel, &c.] That proverb of the Jews holds true: “ God is not ſatisfied in performing the kindneſſes which he “ promiſes, but he always ſuperadds ſomething to them.” Iſaiah and the Pſalmiſt propheſied about healing the blind, dumb, and lame; but God adds to theſe the reſurrection of the dead. Chriſt, by the words, *The poor have the Goſpel preach'd to them*, ſhews us the difference between his way of teaching, and that of the doctors of his time. For the Scribes never taught any but for extraordinary fees; they deſpiſed the common people, whom they called the *people of the earth* Beſides which, they made a very fooliſh and ridiculous proverb which was, that *The Spirit reſted upon none but the rich man.* Indeed, the prophets, in the days of old, were ſent to none but kings, whereas Chriſt made himſelf known firſt to fiſhermen. (G.) 'Tis an idiom very common in the books of the Old and New Teſtament, for paſſive verbs (by a metonimy of the effect) to ſignify the reality of the effect of the paſſion; that is, for the patient not only to receive influxes from the agent, but to be effectually changed by the paſſion. So Iſaiah lxv. 1. “ I am “ ſought of them that asked not for me;” where 'tis clear that *ſeeking* and *asking for* are all one: “ Ask and ye ſhall have, ſeek “ and ye ſhall find,” ſaith our Saviour directly in the ſame ſenſe; and therefore it cannot be imagined how any perſon, not having asked for God, God may yet be affirmed with truth to be ſought by him. It remains, therefore, that to be *ſought*, muſt here be underſtood *cum effectu*, ſo as to have the effect of finding attend it; and therefore 'tis diſtinctly interpreted by that which follows, “ I “ am found by them which ſought me not;” where, as *ſought me not*, is equivalent to *asked not for me*; ſo *I am found* is evidently the ſame with *I am ſought*, in the beginning of the verſe. And accordingly, Romans x. 20. where theſe words of the prophet are cited, inſtead of “ I am ſought of them,” the apoſtle reads, “ I “ was made manifeſt unto them.” So “ turned out of the way,” Titus iii. 11. means not only being perſuaded and perverted by another, but being effectually corrupted by ſeducers. So “ to be tempted,” Gal. vi. 11. is to be influenced by temptation, or elſe the poſſibility of it would not be uſed as an argument to enforce ſo much chriſtian care towards him who is overtaken in a fault. So to be *ſcandalized*, is to be wrought on by the ſcandal laid in a perſon's way; and ſo to be *evangelized*, is to be wrought on by the preaching of the Goſpel, which is peculiarly obſerved of the poor humble-minded man, of whom 'tis therefore ſaid, under the emblem of the *little children*, that “ of ſuch is the kingdom of “ heaven.” The fourth and fifth verſes here are Chriſt's way of anſwering John, and aſſuring him that he is the Meſſiah, by giving him the characteriſtical marks of the Meſſiah in the prophets, and ſhewing him how viſibly they belong to him. (H.) The poor in ſpirit, or the poor in purſe, that the rich and poor might alike be entitled to the preaching of the Goſpel. This diſcovers the veracity of our Saviour, ſince he puts all on a level who have a deſire to procure ſalvation. Chriſt alludes in this place to that paſſage in Iſaiah, lxi. 1. “ He hath ſent me to preach good tidings unto the “ meek;” for poor men commonly are not addicted to the pride and high looks of the rich, but are more flexible and devoted to the meekneſs of the Goſpel. (B.)

Shall not be offended in me.] Shall not be offended at my humble and poor condition, and at the calamities that hover over my head. (G.) The word *ſcandalon*, *ſcandal*, hath a natural ſignification commonly annexed to it in the Old, but a metaphorical one in the New Teſtament. In its natural ſenſe 'tis taken three ways; firſt, a *trap*, or *ſnare* to take any thing, *vide* Pſalm lxix. 22. 1 Macc. v. 4. Wiſdom xiv. 11. Secondly, it means any obſtacle laid in a man's way, whereby he is detained or ſtopped, particularly a *ſharp ſtake*, which, in war time, was commonly ſtuck up in the fields, to wound the feet of the enemy, *vide* Sam. xvii. 6. Thirdly, it ſignifies *a ſtone*, or *block in the way*, upon which men are apt to ſtumble or fall, if they take not care to look before them. In Judith xii. 2. it is taken for ſin, or the fall of the ſoul. But beſides theſe three interpretations, there is one more, and that is in Pſal. l. 20. where it means *ſlander*, *calumny*, or *defamation*. Now for the uſe of the word in the New Teſtament. The firſt finding it, is in Matt. xiii. 41. where 'tis ſaid, *the angels ſhall gather out all ſcandals*, in a ſenſe borrowed from the ſignification of the *ſharp ſtake*, which happening to gall any one, is pulled or gathered up, and thrown into the fire, as the angels ſhould do for us, ver. 42. which St. Paul ſeems to allude to, in putting ſcandalizing and burning together: and denotes ſimply any thing that may wound or gall us in our chriſtian courſe, and by that means cauſe us to give over in the ſervice of Chriſt. So our Saviour paid tribute, that he might not *offend* the Jews, that is, that they might not think him a contemner of the temple, to which the tribute was due; ſo the Phariſees hearing a doctrine that galled them, were *offended* and forſook him: ſo, *he that ſhall offend any of theſe little ones*, that is, he who ſhall cauſe them to fall into any ſin, or, by contemning them, diſcourage them from the ſtudy of piety. *Chriſt crucified* is called *a ſcandal to the Jews*, that is, they who ſaw him crucified, were quite diſheartned, and fell away, reſolving that he was not the Meſſias, to which belongs this paſſage here, *Bleſſed is he that ſhall not be offended in me*, that is, that ſhall not be diſcouraged at the ſufferings that befall me, and await my diſciples. In Matt. xiii. 57. 'tis ſaid, that the meanneſs of his birth occaſioned their being *offended* at him, that is, their not believing in him; ſo when Chriſt talks of *eating the fleſh of the ſon of man*, John vi. 61. they were *offended*, that is, that ſpeech carnally underſtood, either that Chriſt was to die, which the *eating his fleſh* preſuppoſed, or that they were to turn cannibals and eat man's fleſh, diſcouraged them from following him, or, at leaſt, from taking him to be the Meſſiah. So perſecution is called the *ſcandal* of the croſs, or the diſcouragement from profeſſing the crucified Saviour: according to that of the parable in the ſower; “ Man, “ upon the coming of perſecution, preſently is offended.” The Æthiopic interpreter of the New Teſtament, inſtead of *ſcandal*, puts a word that ſignifies *temptation*; in which ſenſe is that of the eyes and foot *offending* us, that is, when a man's eye, or any other member of his body, proves a ſnare to him, or an inlet to temptation. By this brief view will appear the ſeveral acceptations and notions of this word, in all the places of the New Teſtament. (H.) By the word *bleſſed*, in this verſe, is made a ſilent remark upon John's diſciples, who could not but entertain a piece of ill-nature and ſpleen againſt Chriſt, as appears from Matt. ix. 14. and John iii. 26. where they ſay to John, *to whom thou beareſt witneſs, behold, the ſame baptizeth, and all men come to him:* q. d we are abandoned, few come to us; vaſt multitudes reſort to him. The word *ſcandal* properly ſignifies a ſlipping or ſtumbling of the foot. In the ſacred ſcripture 'tis frequently carried from the body to the ſoul, and is underſtood for any word or action that is bad in itſelf, or that has the appearance of evil, ſo as to occaſion the ſpiritual ruin of any one, and then it is called *active ſcandal:* But if it be taken for ruin itſelf, whereby any one ſuffers ſpiritual deſtruction for the words or actions of another, then it is called *paſſive ſcandal*; beſides, it has the name of phariſaical, becauſe the Phariſees ſuffered ſuch ſcandal in the true doctrines and exemplary life of Chriſt. (V.)

Ver. 7, 8, 9, 10, 11, 12, 13, 14. And as they departed, Jeſus began to ſay unto the multitudes concerning John, What went ye out into the wilderneſs to ſee? A reed ſhaken with the wind? But what went ye out for to ſee? A man clothed in ſoft raiment? behold, they that wear ſoft clothing are in kings houſes. But what went ye out for to ſee? A prophet? yea, I ſay unto you, and more than a prophet. For this is he of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee. Verily I ſay unto you, among them that are born of women, there hath not riſen a greater than John the Baptiſt: notwithſtanding, he that is leaſt in the kingdom of heaven, is greater than he. And from the days of John the Baptiſt, until now, the kingdom of heaven ſuffereth violence, and the violent take it by force. For all the prophets, and the law, propheſied until John. And if ye will receive it, this is Elias which was for to come.

A reed ſhaken with the wind.] Meaning, I ſuppoſe, you had ſome reaſon that made you ſo haſtily run into the wilderneſs. For it is not to be believed that you met together there to ſee the reeds ſhaken with the wind; becauſe thoſe abandoned places afforded nothing of entertainment, unleſs John. (G.) Q. d. Was the reaſon of your going ſo often into the deſart to John, purely to ſee a fantaſtical and lightheaded man, in the midſt of dainty proviſions and clothed in delicate and ſoft raiment. (V.)

More than a prophet.] According to Maimonides there were, among the Jews, eleven degrees of prophecy, of which only nine were of the genuine kind, or what were properly ſo called, the other two being ſublime tranſcendant ſorts, ſomewhat more excellent than ordinary prophecy. Maimonides defines one of theſe to be that which comes on man without either dream or ecſtacy, and is the ſpeaking by the Holy Ghoſt: of which kind was John the baptiſt, who is ſaid to ſpeak only as a witneſs, not as a prophet. In which reſpect it comes that he has ſo many other appellations given him, as *the voice of one crying*, a *proclaimer*, a *herald*, a *meſſenger* of God's, a *great*, *illuſtrious* perſon, one *filled with the Holy Ghoſt*, and by way of excellence *the prophet of the moſt high*, but he is never ſimply called a *prophet* unleſs it be in Luke vii. 28. where the words may, notwithſtanding, be render'd better thus, *No prophet born of a woman is greater than John the Baptiſt*, where *baptiſt*, not *prophet*, is his only title. (H.) According to Iſidore of Peluſium in his 33d letter to Prunichius, “ He propheſied from “ his mother's womb, and though placed in darkneſs, he was no “ ſtranger to the light, that was already come.” *More than a prophet* means, that John was ſo much eſteemed amongſt the prophets, that they propheſied of him as of the moſt famous of prophets; *this is he of whom it is written.* (V.)

My meſſenger before thy face.] The word Angeloi, or meſſengers was not confined to any prophet, but to ſuch only as were conſtituted God's ambaſſadors to the people on important affairs. See Num. xx. 16. Hagg. i. 13. Malachi, from whom this prophecy is taken, has the word angelos, or meſſenger, couch'd in his name, which made the antient chriſtians call him in Greek angelos, as by his proper name. So the preſident of a chriſtian council was called Angelos, becauſe his office was to harangue the people in the name of God, as enjoying the ſame place in the church, which the high-prieſt held in the temple, who likewiſe was called angelos, or meſſenger. (G.) That which is here *before thy face*, is in Malachi iii. 1. *before my face*, whereby it appears that Chriſt (referred hereto in the word *thy*) is the ſame there with God the father; or the face of God, which often ſignifies his *coming*, or his preſence, and the *ſending before his face*; ſending an harbinger or forerunner in a journey, may mean the coming of God himſelf, and the preſence of Chriſt on earth, the preſence of God himſelf. (H.) An Hebraiſm, meaning, before thee; for John was born ſix months before Chriſt, and began about the ſame number of months to preach before Chriſt. (B. and V.)

Suffereth violence.] The Greek word *Biazeſthai* ſignifies a thing being taken away by one who hath no legal right thereto. Thus when the people of Iſrael were forbidden to go up to Sinai, their going up thither is expreſſed by the above mentioned word. Exod. xix. 24. Thus in the Talmud, Joma, chap. iv. fol. 30. “ Two men had an inheritance equally divided betwixt them, “ and one of them carried his own part away and his fellow's too; “ therefore they called him *the ſon of violence.*” Thus, becauſe the Jews of Chorazin, Bethſaida, Capernaum, and Jeruſalem, were not ſo careful to look after the goſpel of Chriſt, eſpecially their high-prieſts and doctors, but continued to oppoſe it, whereupon the meaner ſort amongſt them, that is, the people, thoſe who dwelt in Idumæa, Tyre, and Sidon, and thoſe of Galilee, embraced it, they are ſaid to carry all away, and proportionably are here called *Biaſtai* or *violent perſons*, and to encloſe and engroſs the goſpel, which primarily and legally did not belong to them. That this is the meaning of the verſe will appear by what follows. For Luke in his 7th chap. ſays, “ And all the people “ (*that is, the common ſort*) and the publicans juſtified God, having “ been baptized with the baptiſm of John, but the Phariſees and “ the lawyers, *that is, the chief men, thoſe of the Sanhedrim or* “ *conſiſtories*, rejected the council of God towards themſelves, “ having not been baptized of him.” If it be objected that many of the Sadducees and Phariſees came to his baptiſm, the anſwer is clear, that by Phariſees, &c. are meant ſome of the people that were of thoſe ſects, and by the baptiſt's wondering and aſking *who had foretold them to fly*, &c. 'tis evident that the reſt of them, the greateſt, and moſt conſiderable, for number or quality, did not come, and 'tis as plain that thoſe were the perſons who ſaid of the baptiſt, *he had a devil*, v. 18. of this chap. becauſe they were thoſe perſons who called Chriſt, glutton, and wine drinker, a friend of publicans and ſinners, and therefore when St. Luke repeats the words of this verſe chap. xvi. 16, “ every one forceth into it,” that is, the meaneſt, and not the chief of the Jews, and not only Jews, but publicans, force into it, which words are ſaid there to be uſed by Chriſt directly in reply to the Phariſees, who mock'd and rejected his doctrine. (H.)

For all the prophets and the law propheſied until John.] Theſe words are not deſigned to ſay, that John's coming annull'd or made the law dead; for it was juſt it ſhould continue 'till the ſolemn miſſion of the Holy Ghoſt, or that no prophecies were extended beyond John: no, there were ſome that appertained to the very laſt ruin of the city of Jeruſalem. However, the prophets foretold that the Meſſiah ſhould be the prince of the new kingdom, who was ſhadowed out ſo under the ceremonial law, and that John ſhould begin to preach a more perfect doctrine. (G.) The law is ſaid to continue until John, becauſe he began to preach a doctrine much more famous than either the law or the prophets; for the beginning of the goſpel is deduced from John, Mark i. 1. and Luke i. 77. So that under this title John is greater than the prophets, being ſent to inform the people of God of their approaching ſalvation, as it is ſaid Luke iii. 18. Now the goſpel, or the new law, is called a kingdom, becauſe 'tis a cuſtomary thing with the Hebrews to give the *law* the appellation of *kingdom*. And likewiſe it is called the kingdom of heaven, or the kingdom of God, becauſe, by the preaching of the goſpel, God reigneth in his church, and the faithful deſpiſe all worldly things. This doctrine commenced from the preaching of John, and was conſummated in our Saviour Chriſt who implanted charity in the hearts of the faithful, by the Holy Spirit, which he conferred upon them. (V. and B.)

Ver. 15, 16, 17, 18, 19. He that hath ears to hear, let him hear. But whereunto ſhall I liken this generation? It is like unto children ſitting in the markets, and calling unto their fellows, And ſaying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and they ſay, He hath a devil. The Son of man came eating and drinking, and they ſay, Behold, a man gluttonous, and a wine-bibber, a friend of publicans and ſinners: but wiſdom is juſtified of her children.

He that hath ears to hear, let him hear.] The word *ears* is put in this place to ſignify the intellectual faculty. (G.) Chriſt generally makes uſe of this phraſe, on ſerious occaſions, and when he wants to influence his auditors by his words, in order to raiſe up their attention: He points out at the ſame time by it, that all have not ears to hear, that is, the gift of God, to comprehend what is ſaid, and pay obedience to what is told them. (V.)

Like unto children, &c.] It was the cuſtom of children among the Jews, in their ſports, to imitate what they ſaw done by others upon greater occaſions, and particularly to mimic the cuſtoms in their feſtivities, wherein the muſician beginning a tune on his inſtrument, the company danced to his pipe; and ſo likewiſe the cuſtoms in their funerals, wherein ſome old woman beginning the mournful ſong (as the *Preficæ* among the Latins) the reſt followed lamenting and beating their breaſts, *Alas, my brother!* and the like. And theſe were what the children perſonated and acted in the ſtreets in their play; and when one had begun to perform the part of a muſician, or another that of the old woman, and the reſt did not follow him in theirs, then came this ſpeech, *We have piped*, &c. to be mentioned. (H.) Q. d. Something like this appears in this ſpecies of men; they are like children playing in the market, and calling out to their pettiſh companions. We can neither move you to dance with our muſic, nor to mourn with our lamentation: And, indeed, neither Chriſt's extraordinary condeſcention, nor John's auſterity could work the leaſt either upon the lawyers, or the Phariſees. (B.) The cuſtoms of the Jews, in this particular came nearer to the Greeks than the Romans. For they thought it no diſhonour to uſe dancing and ſinging either in their public or private acts of feſtivity. Though gravity was a thing that became chriſtians, yet it may not be amiſs to remark what the antient councils decreed in this particular, namely, not only dancing but the mimicking or imitating the geſtures of others. (G.)

Wiſdom is juſtified.] Wiſdom here ſignifies the will of God, which endeavours, by the auſterity of John, and the humility of Chriſt, to call the Jews to his obedience; to juſtify here, as in Rom. iii. 4. and Luke vii. 29. is to approve, or to commend. And thoſe are wiſdom's ſons, who retain within them a certain awe or reverence for the will of God, concerning whom, refer to Luke vii. 29, 30. In like manner, Luke x. 6. ſays, *Son of peace.* This is an addition made by Chriſt, to acquaint us, that neither John's nor his endeavours had hitherto been vain (G.) The Phariſees and Jewiſh doctors, “ which reject the councel of God to- “ wards them,” that is, God's wiſe and various methods of reducing them, do complain and except againſt every thing that is done either by Chriſt or John, whereby they bear teſtimony that this is the true wiſdom of the Father, which, as the prophets foretold,

told, was to be rejected by all the great ones, and approved and entertained only by the meaner ſort, the publicans and the people, which, in this part of the hiſtory, are ſaid by St. Luke to have juſtified God: "The people that heard, and the publicans juſti- "fied God." Whereupon the children of wiſdom are thoſe that receive it, who, pretending leaſt to the wiſdom of the world, have yet humility enough to receive this true wiſdom which comes from above, when 'tis offered to them: All theſe, according to Luke, do approve or juſtify this wiſdom, that is, the gracious and wiſe proceedings of God towards them. This conſtruction is moſt agreeable to ſcripture; yet if the uſe of the word *juſtified* among the ancient Greek authors be conſider'd, another conſtruction will appear not incompatible with the context Phavorinus and Suidas, two learned grammarians, render the word here to *juſtify* to *condemn*, which Thucydides likewiſe doth. So Heſychius and Harpocratian tranſlate it, ſo Julius Pollux, and Syneſius. In like manner the people of North Britain uſe the phraſe *to be juſtified* for *to be hanged*, and our common law forms of commiſſion to the Judges are, "Præci- "pimus tibi quod tu juſtities;" "We command you that you "ſhall juſtify, in condemning as well as abſolving.." So that ſhould this notion of the word be thought applicable, the ſenſe would then be this: When Chriſt came to preach this wiſdom from above to the Jews, thoſe of the Sanhedrim, (who, by an Hebraiſm, may be called the *children of wiſdom*) rejected Chriſt, and all the methods taken to preach the Goſpel to them; and this, according to Luke, they did univerſally. Now tho' theſe perſons ſhould have acknowledged Chriſt before all others, who was wiſdom itſelf, and they the great pretenders to divine wiſdom, yet they proved the greateſt enemies to it; and which way ſoever the addreſs was made to them, they had ſtill exceptions againſt it; ſo that at length (in the Greek ſenſe of the word *juſtified*) they cauſed him to be condemned and put to death; they executed Chriſt himſelf, who was the wiſdom of the Father. But the firſt interpretation, by comparing it with Luke, appears to be the true ſenſe of this paſſage. (H.)

Ver. 20, 21, 22, 23, 24. Then began he to upbraid the cities, wherein moſt of his mighty works were done, becauſe they repented not. Wo unto thee Chorazin, wo unto thee Bethſaida: for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in ſackcloth and aſhes. But I ſay unto you, It ſhall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou Capernaum, which art exalted unto heaven, ſhalt be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I ſay unto you, that it ſhall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

If the mighty works----had been done in Tyre and Sydon.] Without doubt, miracles have a prodigious force upon mens minds, to ſtrike them with a reverential awe for the divine being, and to imprint on their hearts the promiſes and menaces given and denounced to them. Had not miracles, joined with thoſe aſſiſtances, which commonly attend them, been thought ſufficient to correct their minds, Chriſt would not have mentioned the contempt of ſuch extraordinary benefits. See John xv. 24. Neither do Abraham's words raiſe any obſtacle, Luke xvi. 31. For Chriſt's words relate to thoſe who, being well acquainted with the ſurpriſing miracles that confirmed the law of Moſes, yet purſued ſuch a courſe of life as they knew was diametrically oppoſite thereto. This claſs of men diſcovered ſo ſtrong an inclination to the purſuit of their pleaſures, that not all the miracles that were performed could work in them ſo much awe as to diveſt themſelves of them. The reaſon is greatly different, with regard both to thoſe who were no ways under the law of Moſes, and to thoſe who had other things preach'd to them, which they knew not certainly that they were comprehended in the law of Moſes. But of both theſe kinds Chriſt ſpeaks in this place (G.) Tyre, and Sidon, were frontier Cities to Galilee, tho' never in poſſeſſion of the Jews: they were cities where the greateſt marts were kept then in the world. Sidon was about two hundred furlongs diſtant from Tyre, according to the teſtimony of Strabo. Homer, in ſeveral places, mentions Sidon and the Sidonians, without once taking notice of Tyre; whence 'tis conjectured, that Sidon was the older place of the two. Trogus writes, that Sidon took its name from the plenty of fiſhes found near it; which is not an improbable opinion, ſeeing we are acquainted from the Hebrews, that the ſea about Sidon was vaſtly ſtock'd with fiſh. For *Zaid*, which ſignifies *fiſhing*, is to this day given as the name to this city. (V)

They would have repented long ago in ſackcloth and aſhes.] 'Tis my opinion, that thoſe times are pointed out here, wherein *Ezekiel* lived, who gravely admoniſhed the Tyrians and Sidonians of their tranſgreſſions, and of the divine wrath that threatened them. Tho' the Tyrians and Sidonians were not arrived to ſuch a pitch of impenitency when Ezekiel lived, as the major part of the Galileans were in the days of Chriſt; yet this is no excuſe for the Tyrians: for the law which was inſcribed on their minds, requiring juſtice of them in their merchandiſing and dealings, and compaſſion towards the afflicted, ſufficiently condemned them. Add to this, the neighbourhood of the Jews, the language common to both, their daily trafficking together, and the prophets ſent to both from the ſame God. In Iſaiah lviii. 5. Jer. vi. 26. we find *ſackcloth* and *aſhes* joined together. And in Tertullian we read, that "Prayers were made in ſackcloth and aſhes," for the drought of the year. (G.) Sackcloth and aſhes are the weapons of thoſe who repent, to exerciſe a ſort of revenge upon themſelves by the roughneſs of the ſackcloth, and by the roughneſs of the aſhes to recal into their minds the ſentence of death, which obliges them to return unto duſt or aſhes. "If the reader ſhould ſay here, ſays Jerome, "If Tyre, Sidon, "and Sodom, would have repented on Chriſt's preaching, and "ſhewing them his miracles, they are no way to blame, becauſe "they did not believe; but he is to have the fault laid on him, "who would not preach to them, when they were ready to re- "pent." To this charge the anſwer is very eaſy and open: "That God's determinations are remote from our ken, and his "diſpenſations far above our underſtanding" (V.) God points out here the hard-heartedneſs and impenitency of the Jews in not believing him, after all the miracles he had performed to convince them that he was the Meſſiah ſo often foretold by the prophets, had Tyre and Sidon been eye witneſſes thereof they would have repented in ſackcloth and aſhes. This ſhould teach us to receive with a ſacred reverence the ſurprizing things performed by the ſon of God, and to imprint on our hearts an aweful adoration of his ſtupendious miracles. (B.)

Exalted unto heaven, ſhall be brought down to hell.] I am under no ſcruple to think that this refers to the affairs of this life. Chriſt, finding that Capernaum perſevered in the moſt hardened disbelief, denounces upon it moſt terrible calamities, which I ſuppoſe, happened during the war of Veſpaſian, and the commotions in Galilee. "To be lifted up to the ſtars," or "to ſtrike the "ſtars with a ſublime head," are proverbial forms of ſpeech, cuſtomary amongſt both Greeks and Romans, to ſignify a "flou- "riſhing condition," or "to be in an illuſtrious poſt. The oppoſite to this is the *eis adou*, to be brought down to hell, that is, to be ſunk down to the lowermoſt places, which ſignifies the deſtruction of the great. See Iſaiah xiv. 15. and lvii. 9. 1 Sam. ii. 6. However we muſt remark that the providence of God has thought fit to direct ſuch forms of ſpeech to appear in the writings of the prophets, thereby figurately to ſignify to us the deliverance from calamities, though the right propriety of the words figures out the hidden miſtery of the reſurrection. (G.) The Greek word Hades or hell, doth not ſignify here the place of hell, but a ſtate of periſhing or diſſolution. And becauſe this is the firſt place wherein the word is uſed in this book, it will not be amiſs to clear the notion of it. Among prophane writers it is evident that the word ſignifies not the place of the damned, no, nor any kind of place that is proper either to bliſs or woe, but only the ſtate of the dead. That phraſe in Cornutus, to dwell in Hades, is tranſlated, to dwell no body knows where, according to the difinition of death in Job xiv. 10. "Man giveth up the Ghoſt, and "where is he? and agreeable to the etymology of the word Hades, as though Haides, inviſible, by which laſt word 'tis called by Severus Sophiſta, and other rhetoricians; whence we are taught, that the fable of Hades ſtealing the daughter of Ceres, means no more than the periſhing of corn in the earth, "the "diſappearing of the ſeeds in the earth for ſome time;" which word *diſappearing*, directly the ſame with *Hades*, is taken abſolutely for death in the Maccabees, and is the periphraſis of death in the Pſalmiſt; "Before I go hence, and be no more ſeen;" and ſo Heb. viii. 13. "That which grows old, is near to diſappearing, "or death." The above Cornutus calls Hades, Plouton, the rich man, becauſe there is nothing that does not at laſt come to it, and become its poſſeſſion. The ſame meaning he puts, where he defines *Hades* to be the laſt air that receives ſouls, not referring to any particular place, but that ſtate of the dead which the atheiſt, Wiſd. ii. 3. calls, "the *vaniſhing away of the ſoft air*. So Heraclitus, ſpeaking of the helmet of Hades, which makes men inviſible, ſays, "It is the end or death of every man, to which he that comes be- "comes inviſible. And in the Sybylline Oracles we have this Account of Hades:

Hades the place is nam'd where Adam came,
Adam the firſt, when death diſſolv'd his frame,

Beneath the ground his corpſe ſecurely lay
From glimpſe of morn, or evening's radiant ray;
Thus all mankind are born to die, and ſaid
To be to Hades' darkſome realms convey'd.

Where 'tis clear that Hades is the common ſtate of the dead, when their bodies are laid in the grave, the condition not only of the wicked, and of the godly, but of all mortal men. So in Philemon's Iambicks,

Two paths in Hade's ſilent manſion's known
One of the righteous, of the wicked, one.

In the ſame ſenſe is the word uſed in the ſcriptures of the Old Teſtament. Jacob, Gen. xxxvii. 35. ſays, "I will go to Hades," that is, out of this life, "to my ſon mourning." So 3 Macc. "They that are near Hades," or, the ſtate of the dead. So Apoc. xx. 14. "Death and Hades are caſt into the lake of fire," and ver. 13 "gave up thoſe that were in it," which ſurely cannot be ſaid of hell, from whence there is no releaſe. So Eccleſ. xlviii. 5. "He that raiſes the dead from death and Hades," cannot certainly be ſaid to raiſe out of hell. Many more places might be produced, but Hades every where ſignifies a ſtate of death, deſtruction (denoting no place either of ſouls, heaven or hell, or of bodies, the grave, but) the *Aphaniſmos* or inviſible ſtate. That the writers of the church had this notion of the phraſe in the Creed may be diſcerned (among many) by this place in Theophylact upon Rom. iv. 25. "Seeing he died, having no ſin, it was reaſon he ſhould riſe again; for how ſhould he that was ſinleſs be detained by Hades?" where being detained by Hades, is no more than continuing in the ſtate of the dead. The ſame father calls the lower parts of the earth Hades, in the ſame ſenſe as when Jacob ſaith, "You will bring my old age with ſorrow to Hades," not to hell certainly. Thus the Arabians uſe *Al-Barzach* for that ſpace or ſtate which is betwixt this life and the next, the time of death and the reſurrection, and every one that dies is ſaid to go to *Al-Barzach.* And as in other places it is peculiarly the ſtate of ſeparation of ſoul and body, belonging to particular men, ſo in this place, being ſpoken of a city, 'tis a ſtate of deſtruction and deſolation, to which that may as properly be ſaid to deſcend, as if it were a place to which a local motion belonged. (H.) Chriſtian countries that have the light of the goſpel ſhining upon them, ſhould, with the greateſt humiliation return, their thanks to God for his ineffable condeſcention and tranſcendant goodneſs, in vouchſafing the author of our redemption to come on earth, and diſplay the doctrines of his unſpotted religion to the eyes of mankind. We are taught that, having the great miſteries of chriſtianity before us, we ſhould diſcover a great deal more of application in the ſtudy of piety than thoſe who have not heard, leſt it be more tolerable for them in the day of judgment than us; for though we may fancy our ſelves lifted up to heaven, we may be caſt down to hell. (B.)

Ver. 25, 26, 27, 28, 29, 30. At that time Jeſus anſwered and ſaid, I thank thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes. Even ſo Father, for ſo it ſeemed good in thy ſight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father: neither knoweth any man the Father, ſave the Son, and he to whomſoever the Son will reveal him. Come unto me all ye that labour, and are heavy laden, and I will give you reſt. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye ſhall find reſt unto your ſouls. For my yoke is eaſy and my burden is light.

For ſo it ſeemed good in thy ſight.] "Let no man preſume to make enquiry, *ſays Greg l.* 25. *Moral. chap.* 18. why, when the Jews flouriſh'd, the Gentiles continued ſo long in their infidelity; and why, when the Gentiles began to embrace the faith, the Jews proved disbelievers. Let no man, I ſay, offer to enquire into theſe points that differ thus. The council of the Almighty is ſuperior to our ſhallow comprehenſions. Our Lord himſelf, when he ſpeaks of this in the goſpel, ſays, I confeſs to thee my father, or even ſo father, &c. and then adding as it were a reaſon for his hiding and revealing, ſays, For ſo it ſeemed good in thy ſight; in which words we have an example of Chriſt's humility ſet before us to teach us not raſhly to judge of the decrees of heaven why ſome are called, and others repulſed. For Chriſt having mentioned both, does not pretend to give a reaſon directly why 'tis ſo, but confines himſelf in ſaying, ſo it pleaſed God, ſhewing us this, becauſe that cannot be an unjuſt thing, which pleaſeth him that is juſt. Thus when he pays the labourers in the vineyard, when ſome who had endured more fatigue than the reſt, received but the ſame wages with them, he ſays, Did'ſt not thou agree with me for a penny; I will give unto this man that came laſt as I have done to thee; am not I at my own liberty to do as I pleaſe? So that in the diſpoſition of all external things God's hidden pleaſure is his juſtice." (V.)

All things are delivered unto me.] The phraſe *all things* here, though it may poſſibly ſignify all power given to Chriſt, or all things belonging to his office, yet by the context it rather ſeems to belong to perſons than things, for of thoſe he peculiarly ſpeaks under the title of *Babes* v. 25. thoſe ſingle hearted plain perſons who believed in him, for whom he there thanks God, as he ſays here they *are delivered unto him.* (H.)

No man knoweth the Son but the Father.] Supply, *and to whom the Father ſhall think fit to reveal him.* Thus Peter knew who the Son was; yet fleſh and blood did not reveal the ſecret to him, but the Father of the Son who is in heaven, as it is ſaid below, ch. xvi. 17. The particle excluſive, *but*, is no impediment, in this place, at all, to the knowing the Holy Spirit of the Father and the Son, and only excludes all creatures, that is, whatſoever is not of the ſame eſſence with the Father and the Son: for the Holy Ghoſt is of the ſame eſſence with the Father and the Son; whence the apoſtle, 1 Cor. ii. 11. attributes to the Holy Ghoſt a perfect knowledge of God the Father, becauſe the Holy Ghoſt is in the Father. So that our ignorance of the frame of ſpeech, and phraſe of ſcripture here, would involve us in a fallacy, ſhould we pretend to raiſe an argument from the particles excluſive in this paſſage, and the celebrated place of Paul to the perſons of the moſt bleſſed Trinity; for then we ſhould make Paul to exclude the Son from the knowledge of the Father; becauſe he ſays, "No body knows the things that are God's, but the Spirit of God." So likewiſe here, and in Luke, the Son and the Father would be excluded from the knowledge of themſelves, becauſe 'tis ſaid, "No body knows who the Son is, but the Father, and who the Father is, but the Son, and he to whom the Father ſhall reveal him." So that the deſign of ſcripture by theſe particles excluſive, is not ſimply to exclude all things, but only thoſe *quorum cauſa inſtituta eſt oratio, & quæ cum altera parte comparantur.* Thus Paul, in behalf of all mankind, diſcourſes of the wiſdom of the Goſpel hidden in miſtery, namely, ſo far hidden from the diſcernment of all men, that unleſs the Holy Ghoſt make it known, no body can perceive it, becauſe the Spirit only knows the things that are God's. An man may ſee, that by the word *nemo*, or *no body*, in this paſſage the Son is not excluded, who is not compared with the Spirit, ſeeing there is no mention of God, but only of men, who are there compared with the Spirit of God. Thus, when Chriſt is properly ſpeaking of men, for whoſe ſake he came into the world, in order to make known to them his Father, and his will, he ſays, that this was abſolutely neceſſary, becauſe none of them knows the Father, but by the revelation of the Son. He came not to give inſtruction to the Holy Ghoſt, but to mankind; conſequently the Holy Ghoſt is not in the leaſt excluded from the knowledge of God. (V.)

Learn of me.] That is, undergo my diſcipline, becauſe I am not a tyrant, but a merciful and affectionate perſon to thoſe who come to me. Thus the author of the imperfect work in Chryſoſtom. Yet, *of me*, is more commonly render'd, *by my example. Of me*, whom the prophets and apoſtles, and John the forerunner between them, exhibit under the type of the lamb. *Of me*, to whom all power both in heaven and on earth is delivered, and under whoſe obedience are more than twelve legions of angels; of whom, even one can ſubdue and diſſipate my enemies, yet I came not to be miniſtred to, but to miniſter, and yield up my ſoul as a ranſom for many. *Of me*, who am the lion of the tribe of Judah, but by a wonderful metamorphoſis, changed from a lion to a lamb, through my innocence, lenity, humility, and patience. *Of me*, in whom Sampſon's riddle is fulfilled, *Out of the eater went forth meat, and out of the ſtrong went forth ſweetneſs.* I will feed you with my fleſh, I will waſh and redeem you with my blood, I will cloath you with my wool, nay, I will cover you with my ſelf (V. and B.)

My yoke is eaſy.] The word tranſlated here *eaſy* ſignifies *good*, and ſomething more, *good in the higheſt degree*, and is render'd *gracious*, 1 Pet. ii. 3. The Lord is *gracious*; the Septuagint tranſlate it, Pſal. xxxiv. 8. *O taſte and ſee, that the Lord is gracious*; and ſo Rom. ii. 4. *The bounty of the Lord.* So that the yoke of Chriſt, or the precepts which he lays on his diſciples, are ſaid by him here to be not only a *good*, but a *gracious* and *bounteous* yoke. which he who takes up, is conſiderably the better for; and if he conſider'd it well, he would put it on voluntarily, prefer it to liberty, or any other conſideration or ſervice. (H.) A yoke is that inſtrument, to which oxen are faſten'd to draw the plow: 'Tis metaphorically uſed here to point out the evangelical law of Chriſt, which is render'd the moſt eaſy and ſweet to Chriſtians; becauſe it is written on the heart, and the Holy Ghoſt infuſes ſtrength into believers to fulfil it; and to thoſe who do ſo, certain and ample rewards are beſtowed. (V.) Our bleſſed Saviour calls ſuch as are willing to embrace his precepts, and live agreeably to the Goſpel, by this pathetic ſpeech, *My yoke is eaſy, and my burden is light*; thereby acquainting us, that there is nothing of that difficulty or ſeverity in any of the commands he has laid down, that ought to deter us from acceding thereto; but that, to minds devoted to piety and religion, all his injunctions are natural and eaſy, and calculated for the benefit and advantage of thoſe whom he came to redeem. (B.)

CHAP. XII.

The diſciples pluck the ears of corn on the ſabbath. The wither'd hand is reſtored. A dæmoniac, blind, and dumb, is healed. Many want miracles. The mother and brothers of our Lord.

Ver. 1, 2, 3, 4, 5, 6, 7, 8. AT that time Jeſus went on the ſabbath-day through the corn, and his diſciples were an hungred, and began to pluck the ears of corn, and to eat. But when the Phariſees ſaw it, they ſaid unto him, Behold, thy diſciples do that which is not lawful to do on the ſabbath-day. But he ſaid unto them, Have ye not read what David did when he was an hungred, and they that were with him, How he entred into the houſe of God, and did eat the ſhew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the prieſts? Or have ye not read in the law, how that on the ſabbath-days the prieſts in the temple profane the ſabbath, and are blameleſs? But I ſay unto you, that in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy and not ſacrifice, ye would not have condemned the guiltleſs. For the ſon of man is Lord even of the ſabbath-day.

Sabbath-day.] Properly ſo called, or the ſeventh day of the week; for we read, Exod. xxxv. and Levit. xxiii. that the Jews were prohibited doing any manner of work, neither ſervile offices, or even duties of neceſſity; ſuch as dreſſing meat, or the like, on that and the day of expiation. This ſabbath, taken notice of in this hiſtory, is by Luke called, *the ſecond ſabbath after the firſt*; becauſe, as we are acquainted by Joſeph Scaliger, *l. 6. de emend. temp. cap. 6.* it immediately followed the ſecond day of the paſſover, from which ſecond day were reckoned ſeven weeks unto the feaſt of Pentecoſt. So that the firſt week was called the ſecond after the firſt, and its ſabbath the ſecond ſabbath after the firſt; the ſecond week was called the ſecond after the ſecond, and its ſabbath; the ſecond after the ſecond, and ſo onwards. 'Tis certain and indiſputable, that Scaliger builds his authority for this upon the words of Moſes, Levit. xxiii. 15. (V.)

Have ye not read what David did.] 'Tis a ſaying amongſt the lawyers themſelves, *Scire leges, non eſt verba earum tenere, ſed vim ac poteſtatem, quia prior atque potentior eſt quam vox mens dicentis:* "Right knowledge of laws, conſiſts not in keeping up to the bare "letter of them, but to their intention and ſpirit, becauſe the "mind of the ſpeaker is preferable to his voice." So that whenſoever the mind of the lawgiver can be found out by ſure ſigns, the intention ought to have place before the bare letter. Which is granted, not only in human but divine laws, and eſpecially in ſuch as are not bad in their nature, but conſtitution. When God vouchſafes to ſpeak after the manner of men, he would be underſtood ſo, as tho' a real man had been ſpeaking. And amongſt all the exceptions that may ſecretly be found in any laws, none are more received or juſt than ſuch as flow from neceſſity. Chriſt, from the ſacred ſcriptures, takes a very ſtrong argument from a ſimilar caſe, which is, that in a like caſe there ſhould be done like juſtice. The law of the ſabbath, and the law of not eating the ſhew-bread, but by the prieſts, are both ritual: And David and his companions being involved in the ſame caſe, as my diſciples are now, have acted againſt the letter of the law about bread, but cannot be thought to have acted againſt the intention. It conſequently then follows, that my diſciples have committed nothing in this action againſt the intention and true meaning of the law. (G.)

Enter'd into the houſe of God.] Meaning, into the court of the tabernacle. Lay-perſons, ſuch as David was, were prohibited to enter the *Sanctum*, into which only the prieſts were ſuffer'd to go; and the high prieſt only once a year into the *Sanctum Sanctorum*, or holy of holies. The tabernacle was then at Nob, a city of the prieſts, as appears from 1 Sam. xxi. Tho' the ark, according to Maldonatus, was not then in Silo, but in Abiathar's houſe at Cariathiarim, as is alſo clear from 1 Sam. xxi. Why Mark. ii. 16. ſays, that David went into the houſe of God in the days of Abiathar the high-prieſt, when 1 Sam. it is ſaid to happen under Achimelech, who was Abiathar's father, the reaſon is, becauſe both father and Son had each two names, as is evident from 2 Sam. viii. 17. 1 Chron. xviii. 16. and xxiv. 6. where the ſon is called Achimelech, or Abimelech, and the father Abiathar. The learned biſhop Janſenius writes, that when this occurrence happened, the ark was in Gabao. But John Tarnovius, in his *Exercit. Bibliis*, denies, on juſt grounds, that the ark was ever in Gabao. For Aminadab, into whoſe houſe the ark was removed from Bethſames, a town of the prieſts, dwelt not in Gabao, which was a city in the tribe of Benjamin, as we read in Judges xix. and 1 Sam. xxii. but in Cariathiarim, as is clear from 1 Sam. vi. 21. vii. 1, 2. and 1 Chron. xiii. 6. Now Cariathiarim, which in Joſhua xv. 60. and xviii. 14. is called Cariathbaal, ſtood in the tribe of Judah. (V.)

The ſhew-bread.] Called thus, not for being put on the table, but for being placed before the Lord. What the ſeptuagint render "the bread of ſhewing," the Hebrews call "the "bread of faces," that is, bread ſet before the faces, or ſight of the ark, which ſignified the preſence of the Lord. In the epiſtle to the Hebrews ix. 2. *propoſitio panis*, is called by an Hypallage *panis propoſitionis*. The reaſon, which I have mentioned above, God himſelf aſſigns to Moſes when he commands him Exod. xxvi. "And thou ſhalt ſet upon the table ſhew bread before me alway." Some pretend to think that they were called the bread of faces, becauſe they were pleced in two rows, and every way faced one another. We will ſubjoin here four arguments that ſerve Chriſt to clear his diſciples from infringing the law of the ſabbath. The firſt is, that he who violates a poſitive law through an act of neceſſity that cannot be avoided, is excuſed from the imputation of ſinning, as is clear from the example of David. Neceſſity, ſays "Seneca, is a great friend to human weakneſs; whatſoever it "forces, it excuſes." Now my diſciples being too weak againſt the force of hunger, having infringed a poſitive law concerning the ſabbath; therefore they are excuſed from ſinning. The ſecond is, that he who violates a common poſitive law, in order to obſerve a more particular law made by the ſame law-giver, is excuſed from ſinning. Thus the prieſts innocently infringe the ſabbath in the temple, that they may juſtly obſerve the duties preſcrib'd them, Numb. xxviii. 9. Now my diſciples have broken the ſabbath by plucking the ears of corn, to eat, and ſatisfy their hunger, and to enable them to execute the command I have given them, who am worthier and holier than the temple, to preach the kingdom of God: therefore, they are excuſed from ſinning. The third is, that he who acts againſt the precept of a poſitive law, when his obſervance thereof would be contrary to humanity, is excuſed from ſinning: For God is infinitely more pleaſed with mercy than ſacrifice, that is, with any external worſhip. Now the obſervance of the ſabbath would have been contrary to humanity, had my diſciples, when they walk'd through the corn on the ſabbath, been prohibited plucking the ears to ſatisfy their hunger: therefore, in this particular, they are excuſed from ſinning. The fourth and laſt argument is, that he who infringes a poſitive law, to preſerve his life, for whoſe ſake the law was made, is excuſed from ſinning. The law for keeping holy the ſabbath is made for man, or, as Mark ſpeaks, ch. ii. 27. *The ſabbath was made for man, and not man for the ſabbath; therefore the ſon of man is Lord alſo of the ſabbath:* Q. d. Therefore man, who, by an Hebraiſm, is called *Ben Adam*, or ſon of man, hath the ſabbath in his power, and may, to preſerve his own life, infringe it, preferring, as is but reaſonable, the *intention* to the *letter* of the law: therefore my diſciples, being oppreſſed with hunger, trangreſſed againſt the ſabbath, to preſerve their lives. (V. and B.)

In this place is one greater than the temple.] Every prophet was greater than the temple; whence the prophets had liberty to ſacrifice out of the temple, as Elias. And Jeſus was more than a prophet, as is clear from ver. 41. below. But ſome-body, perhaps, will ſay, there was no ſuch thing as obſerving the rites of the temple, without ſpending ſome pains on the ſabbath; and what connection is there between the office of Chriſt and his apoſtles, and the plucking the ears of corn? Why this, Chriſt and his apoſtles were ſo much taken up in performing their office, as to have no time to ſpare to prepare themſelves victuals to live on upon the ſabbath. Therefore, it was neceſſary, that either the prophetic office ſhould be hindered, or that they ſhould act againſt the letter of the law concerning the ſabbath. But this law concerning the ſabbath was no impediment to the ſacerdotal office; therefore neither could the prophetic function, which was greater, be intermitted under that notion. (G.)

The ſon of man is Lord even of the ſabbath day.] 'Tis more than probable that in this place by the phraſe "Son of man," is not meant man in common, according to the opinions of ſome very learned men, but Chriſt in particular; eſpecially by theſe words "a greater than the temple is here. Though the words as they are in Mark ii. 27. make the contrary ſeem not improbable, where the foundation of Chriſt's affirming that "the Son of "man is Lord of the ſabbath," is becauſe the "ſabbath is made "for man," as if the ſabbath's being made for man, did conclude him lord of it, and conſequently that he was lord for whom it was made, that is, man in common, and not Chriſt. An eaſy anſwer may be returned to this. That the caſe, of which Chriſt in Matthew and Mark ſpeaks, being for the neceſſary ſervice and benefit of man; plucking and eating for neceſſity and preſervation of life, theſe words "the ſabbath is made for man;" may very juſtly be referred to by Chriſt; ſo that the phraſe "for man," ſhall ſignify "for the good of man," and import that the ſabbath, being deſigned for the good of man, could not reaſonably be conceived to oblige him to any thing ſo contrary to humanity, as ſtarving, or debilitating his nature, ſo as to render him unable to diſcharge the duty of his calling. So that from hence the firſt concluſion of "man's being lord of the ſabbath will not follow," becauſe man is not lord or abſolute diſpoſer of all thoſe things that are for his good. In fine, the only proper concluſion, from the notion of "the ſabbath's being made for man," will be this, that he who made a poſitive law did not oblige men to the obſervance of it in ſuch caſes as are for the good of man, as works of mercy; ſo that the law of the ſabbath, at the very making of it, was not deſigned to bind men to ſtrict reſt in ſome caſes, as thoſe v. 5. of the neceſſary ſervices of the temple, and what was done here, was for the ſervice of Chriſt, "who is greater then the temple." Thus Chriſt is Lord of the ſabbath in every reſpect, and may uſe it which way he will for the ſervice and benefit of man And thus God did always appoint it to be uſed, ſo as the reſt might be broken, when any moral good required it. The Jews ſtrictly obſerved upon their ſabbaths, at leaſt upon their great days, abſtaining from eating 'till the ſixth hour, or 'till their ſolemn ſervice was performed. And this ſeems to be the quarrel which the Jews had here with Chriſt's diſciples, namely, that they had eaten before the time on the ſabbath day. Our Saviour anſwers that ſuppoſing what they alledged as an infringemant was never ſo much a part of the law, yet in caſe of neceſſity, which implied charity, it was of no force. The Jews underſtood the words of Chriſt in this ſenſe, as appears by the queſtion that next follows, whether "'twas lawful to heal "on the ſabbath day, that is, whether in this caſe of curing God had permitted working or doing any thing on the ſabbath; which Chriſt anſwers diſtinctly, that the life or ſafety of one ſheep, according to their own doctrines, much more of man, is to be preferred before the obſervation of the ſabbath. Another ſenſe is put to theſe words, as tho' by the phraſe of the "ſon of man's "being lord of the ſabbath," Chriſt's power of aboliſhing the ſabbath was here aſſerted. But I conceive this paſſage is foreign to this acceptation. For though there is little reaſon to doubt of Chriſt's having this power, yet if he had ſpoken of his power to aboliſh the ſabbath: then he would not have defended his action, by that which was already a common practice among them "which of you having, &c." And if he had once aſſerted the abolition of the ſabbath, the Phariſees would have wanted no other argument, nor conſequently have asked the queſtion, to procure ground of accuſation againſt him. To which his anſwer is the ſame as the former, for he ſays to both, that God prefers acts of charity before the outward ſtrictneſs of ſabbatick reſt. As for any diſtinct text in the goſpels, for Chriſt's abrogating the judicial ſabbath, there is no more reaſon to expect it, than for exterminating ſacrifices or circumciſion, or the Judaical prieſthood; for the temple and that people are deſtroyed, and the ceremonies, as far as they were ſuch, ceaſed of themſelves, having never been obligatory to any but the Jews themſelves. (H.)

Ver. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21. And when he was departed thence, he went into their ſynagogue. And behold, there was a man which had his hand withered: and they asked him, ſaying, Is it lawful to heal on the ſabbath-days? that they might accuſe him. And he ſaid unto them, What man ſhall there be among you, that ſhall have one ſheep, and if it fall into a pit on the ſabbath-day, will he not lay hold on it, and lift it out? How much then is a man better than a ſheep? wherefore it is lawful to do well on the ſabbath-days. Then ſaith he to the man, Stretch forth thine hand: and he ſtretched it forth; and it was reſtored whole like as the other. Then the Phariſees went out, and held a councel againſt him, how they might deſtroy him. But when Jeſus knew it, he withdrew himſelf from thence: and great multitudes followed him, and he healed them all, And charged them that they ſhould not make him known: That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying, Behold, my ſervant whom I have choſen, my beloved, in whom my ſoul is well pleaſed: I will put my ſpirit upon him, and he ſhall ſhew judgment to the Gentiles. He ſhall not ſtrive, nor cry, neither ſhall any man hear his voice in the ſtreets. A bruiſed reed ſhall he not break, and ſmoking flax ſhall he not quench, till he ſend forth judgment unto victory. And in his name ſhall the Gentiles truſt.

What man ſhall there be among you.] The Eſſenes differed from the other Jews in their expounding the law of the ſabbath. They ſeldom or never admitted of any exceptions; tho' they were allowed by common interpreters. 'Tis clear, that in Chriſt's time the opinion prevailed, that the ſolemnity of the ſabbath did not hinder the life of a ſheep to be preſerved. (G.) The Phariſees were not againſt the doing of ſome particular good works on the ſabbath-day, as to pray, to ſacrifice; but denied ſuch as were done to ſerve their neighbour, tho' they were offices of beneficence. But Chriſt acquaints them, that even theſe may be done on the ſabbath, by producing the caſe of the ſheep being fallen into a ditch; which they ſcruple not to take out on the ſabbath. (V. and B.)

Then ſaith he to the man.] Chriſt, by explaining the true doctrine of the ſabbath, removed every handle that might be turned againſt him. For he cured the man without touching him, which took away all appearance of infringing the ſabbath. (G.) Supply, from Mark iii. 5. *And when he had looked round about on them with anger, being grieved for the hardneſs of their hearts.* This anger of Chriſt was a true one; and 'tis to be noted, that anger in man, in Chriſt, and in God, is different. Anger in man, is a perturbation of the ſoul, which frequently miſguides his reaſon, and diſturbs the peace of his mind. Anger in Chriſt is an affection of the iraſcible appetite, yet ſubject to reaſon, and obedient to her dictates, and riſes at the tranſgreſſion of man, as worthy of puniſhment and correction. Anger in God is put figuratively: for he is ſaid to be angry, when he does that, which men in anger are wont to do, that is, when he puniſhes, and takes revenge. In like manner, he is ſaid to repent, when be deſtroys the work he has made, which men are wont to do, when they repent of what they have done. (V.) *He ſaid to the man*; q. d. "I do not touch you, to "prevent the Jews from having any thing to object againſt me; "to hinder them from ſaying, that my touching you is the ſame "as doing ſome human work: but by curing you with a word of "my mouth, that they may ſtand in admiration at me, who only "ſays, *Stretch forth thine hand.*" (Athanaſius.) In the goſpel of the Nazarenes and Ebionites, which we lately tranſlated into Greek out of Hebrew, and which ſome pretend to think is Matthew's authentick Goſpel, the man with the withered hand is ſaid to be a lapidary, and to uſe theſe words when he beſought Chriſt to heal him: "I was a lapidary, and by that employment got my living; "I beſeech thee, Jeſus, to reſtore my hand, that I may not be "brought to the ſcandalous condition of begging." (Jerome.)

Behold my ſervant, whom I have choſen.] I am very well ſatisfied that the Septuagint underſtood this paſſage of the prophet, as reſpecting the Jews, eſpecially for that which goes before, in chap. xli. 8. and what follows, xliii. 1. Tho' they ſhould have obſerved from other places of Iſaiah, eſpecially from chap. xliv. 6. that the prophet ſpoke of him who was to bring light both to Jews and Gentiles, which the Chaldean paraphraſt rightly perceived, who, purſuing a more ſublime conſtruction, added the name of Meſſiah. (G.) Jerome, in his 151ſt epiſtle to Algaſia, Q. 2. ſays: "We muſt not only in this place, but in all others where the "evangeliſts and apoſtles produce teſtimonies out of the Old Teſtament, diligently obſerve, that they did not ſo much follow "the words, as the ſenſe of ſuch teſtimonies; and that where the "Septuagint differ from the Hebrew, they expreſs the ſenſe of the "Hebrew in their tranſlation. The child of God, according to "the diſpenſation of the fleſh which he aſſumed, wherewith he "was ſent to mankind, is called a Saviour; to whom, in another "place, the Father ſays, *'Tis great for thee to be called my Son, "that thou mayeſt gather together the tribe of Jacob.* This is the "beſt beloved ſon, in whom the ſoul of God is well pleaſed; not "that God hath a ſoul, but that in the ſoul all the affection of "God is ſhewn; and no wonder if a ſoul be ſaid to be in God, "ſince all the members of a man's body, according to the laws of "Tropology, are ſaid to have different intelligences." (V.)

Neither ſhall any man hear his voice in the ſtreets.] 'Tis a plain diſcovery of a man's being in anger, when we hear his voice roaring out of doors. Without doubt, this proverbial expreſſion ſhews, that Chriſt was endued with ſo much ſweetneſs and complacency, that he would not lay open the miſtakes of thoſe in whom the leaſt ſhadow of hope was ſtill remaining. (G.) Theſe words are not contradictory to what Luke aſſerts, xiii. 26. that ſome ſaid to our Lord, *Thou haſt taught in our ſtreets.* Iſaiah does not deny, that Chriſt was to teach in the ſtreets, who, as opportunity ſerved, taught up and down, either in the temple, or in the ſynagogue, or in the ſtreets, or in the deſart, or in a ſhip, or in the road. But the prediction points at Chriſt's humility and complacency, and at the moderation and ſerenity of his temper, who was not to prove contentious or noiſy; for ſuch, tho' they ſpeak in the houſe, are commonly heard out of doors, and in the ſtreets. (V.) What a fine pourtrait is here given of our Saviour; *He ſhall not ſtrive, nor cry, neither ſhall any man hear his voice in the ſtreets*; meaning, he ſhall not make loud pretences to the doctrines he is come to preach, but all ſhall be carried on with gentleneſs and moderation; he ſhall ſtrive to inform by mild words and perſuaſion, without having recourſe to magiſterial airs, without bawling and contention; neither ſhall he break a reed that is bruiſed, that is, neither ſhall he expoſe to the world the ſins and tranſgreſſions of thoſe, who have involved themſelves in error, if he perceive only the ſmalleſt hope for amendment. This ſhou'd teach chriſtian paſtors to purſue their courſe with gentleneſs, and not by the loudneſs of their words, ſo as to be heard out of doors, and in the ſtreets, run againſt the prediction of the prophet here. (B.)

A bruiſed reed ſhall he not break.] 'Tis very common with all writers, very frequent in the ſacred dialect, to make uſe of phraſes by which they underſtand much more than they do expreſs. An example of this, we have in this verſe out of the prophet, where Chriſt's *not breaking the bruiſed reed*, ſignifies his great mercy and kindneſs, in reſtoring and curing the bruiſed, weak perſon; and his *not quenching the ſmoking flax*, his enlivening that ſpark of grace or goodneſs, which was almoſt quench'd. The *reed* here, is the infirm perſon; the *bruiſing* of the *reed*, is his falling into ſin; and the *flax* on fire that is burning in the lamp, is the perſon again; the *ſmoking flax*, is when the flame is out, or burns darkly for want of oil. Now anſwerable to this, is the perſon in whom grace is decayed; but yet not ſo, as to be irrecoverably gone out, ſome ſparks of good ſtill remaining in him And this is the perſon, in this condition, whom Chriſt is ſo far from deſtroying, or triumphing over, that, in the moſt tender manner, he labours to reſtore ſuch an one in the ſpirit of meekneſs, to a firm habit of chriſtian practice again. This is Chriſt's practice of his coming into the world, deſigning to plant the ſincere evangelical righteouſneſs through the world, which is the meaning of the phraſe that follows; *Until he bring forth judgment into victory.* (H.)

And in his name ſhall the Gentiles truſt.] In the Hebrew 'tis read, ((ſays Jerome) *The iſlands ſhall put their hope in his law*; but Matthew, following the ſenſe more than the words, hath, in the room of *law* and *iſlands*, put the *Gentiles* This prophecy of Iſaiah, both the Chaldean paraphraſt, and the Jews, underſtood of Chriſt, or the Meſſiah; the Septuagint alone explained it of Jacob. (V.)

Ver. 22, 23, 24, 25, 26, 27, 28, 29, 30. Then was brought unto him one poſſeſſed with a devil, blind and dumb: and he healed him, inſomuch that the blind and dumb both ſpake and ſaw. And all the people were amazed, and ſaid, Is not this the ſon of David? But when the Phariſees heard it, they ſaid, 'This fellow doth not caſt out devils, but by Beelzebub the prince of the devils. And Jeſus knew their thoughts, and ſaid unto them, Every kingdom divided againſt it ſelf, is brought to deſolation: and every city or houſe divided againſt it ſelf, ſhall not ſtand. And if Satan caſt out Satan, he is divided againſt himſelf; how ſhall then his kingdom ſtand? And if I by Beelzebub caſt out devils, by whom do your children caſt them out? therefore they ſhall be your judges. But if I caſt out devils by the Spirit of God, then the kingdom of God is come unto you. Or elſe, how can one enter into a ſtrong man's houſe, and ſpoil his goods, except he firſt bind the ſtrong man? and then he will ſpoil his houſe. He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth abroad.

Your children.] Not the apoſtles, who were, together with Chriſt, accuſed by the Jews, but the Phariſees and their diſciples; and yet not thoſe among them who made uſe of herbs, incenſe, and chains againſt devils, which was not an inſtitution originally Jewiſh, or fetched from Solomon, but received from the Gentiles; but thoſe who caſt out devils, not in the name of Jeſus, becauſe no body was granted that privilege, except ſuch as followed Chriſt, but by invoking the God of Abraham, the God of Iſaac, and the God of Jacob. For I do not pretend to deny, but that theſe were ſolemn forms of incantation, which came from Solomon, as both Jewiſh and Chriſtian writers frequently inform us. The invocation of theſe names was frequently attended with exorciſms, not that there was any virtue in the pronuntiation of the ſyllables but becauſe the true God choſe to be known by ſuch names. (G.) *Your children*, here ſignifies either your diſciples, that is, ſpiritual children, or your countrymen, that is, children of your nation naturally. And ſo he means the Jews, who pretended to exorciſe and caſt out devils in the name of the God of Abraham, the God of Iſaac, and the God of Jacob, which was their ordinary form of exorciſm: and which it ſeems the children of *Scheva* were willing to change into the name of the Lord Jeſus, in imitation of the Apoſtles. Acts xix. 13. Thus Juſtin againſt Trypho the Jew, " If, ſays " he, you invoke the name of any of your kings, or juſt men, or " prophets, or patriarchs, the devil will not obey you; but if " you call upon the God of Abraham, &c. and ſo exorciſe, " perhaps he will obey." Thus Irenæus. " By the invoking of " the moſt High and Almighty, even before the coming of Chriſt, " men were delivered from the wicked ſpirits, and from all kinds " of devils." Thus Tertullian againſt Marcion expounds this paſſage in St. Luke, that Chriſt affirms himſelf to caſt out devils by the ſame power whereby their children did, " by virtue of " the Creator." That there was this cuſtom among the Jews of charms and incantations may farther appear by the remainders, which we find in the forms of renouncing Judaiſm in the liturgies of the Greek Church, where, after the mention of the ſeveral feaſts and ſabbaths, is added, " I renounce all charms, in- " cantations, and defenſatives, &c." The Phylacteries there renounced, being not thoſe worn about them as remembrances of a part of the divine law, but ſuch antidotes we now ſpeak of, which they carried about them, to defend themſelves from witchcraft and faſcinations, whether they were ſome written characters, or the names of God, as the, *God of Abraham, the Lord of Sabbaoth, &c.* Origen ſays, That the Ægyptians borrowed their magical practices from the Jews. The names of Abraham, &c. joined with " the name of God is not only of force in the Jews prayers and " exorciſms, but almoſt all others that deal in conjurations uſe " them." And from thence the ignorant ſort came to take Abraham for the name of God, ſays Chryſoſtom, becauſe of the form *Theos Abraham* ſo eaſily miſtaken by them. The ſame incantations were uſed in curing diſeaſes; Trallian mentions a famous one for curing the gout. Pauſanias, in his deſcription of the Pyrætheia (mentioned by Strabo l. 15.) ſays, That in Lydia the magician having laid wood on the altar, firſt puts a mitre on his head, and then, " calls upon ſome kind of god, in a barbarous " form, not underſtood by the Grecians; he reads his charm out " of a book, and preſently the wood is ſet on fire." 'Tis not improbable that God was ſometimes pleaſed to admit of ſuch forms, particularly when he was called on as the one true God, as he had revealed himſelf to his own people, and not as one of the falſe Gentile gods, when 'twas certain that the power of the true God, and not any virtue in the words, performed it. Chriſt makes this an argument *ad homines*, that they who caſt out devils by the God of Abraham, had no reaſon to ſay, that he did ſo by the *prince of devils.* (H.)

Ver. 31, 32, 33, 34, 35, 36, 37. Wherefore I ſay unto you, All manner of ſin and blaſphemy ſhall be forgiven unto men: but the blaſphemy againſt the Holy Ghoſt, ſhall not be forgiven unto men. And whoſoever ſpeaketh a word againſt the Son of man, it ſhall be forgiven him: but whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the world to come. Either make the tree good, and his fruit good; or elſe make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, ſpeak good things? for out of the abundance of the heart the mouth ſpeaketh. A good man out of the good treaſure of the heart, bringeth forth good things: and an evil man out of the evil treaſure, bringeth forth evil things.

But I ſay unto you, That every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment. For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

All manner of ſin.] The ſenſe hereof is this: 'Tis much eaſier for any ſin that can be thought on, or committed, and conſequenty for tranſgreſſions of the higheſt nature, to be pardoned, than to expect the ſin againſt the Spirit of God to be forgiven. (G.) The blaſphemy of the Holy Ghoſt, mentioned in this verſe, is when, like the hardened Phariſees, we impiouſly aſſert that to be the work of the devil, which we are perſuaded in our conſciences is the work of the Holy Spirit, (to which the ſacred ſcripture attributes this phraſe, *to teach all manner of truth*, as its peculiar employment, that is, the work of goodneſs, which is appropriated to the Holy Ghoſt.) That this is the proper meaning of this paſſage, is evident from Mark iii. 30. (V.)

Whoſoever ſpeaketh a word.] It is common, in the Hebrew dialect, for *ſpeaking* to ſignify *doing*, and *word* to ſignify *thing*. Thus, in this place, to *blaſpheme*, or to *ſpeak a word againſt the ſon of man*, or, *againſt the Holy Ghoſt*, is to oppoſe and reſiſt them, The phraſe *ſon of man* here belongs to Chriſt, as he appeared in the weakneſs of human ſtate, abſtracted from the light ſhining in him, to convince all men that he was the Meſſiah: that is, Chriſt, conſider'd without the great power of his doctrine and miracles; which, on their appearance, convinced thoſe who heard him, that *never man ſpake as he ſpake*, and thoſe who beheld him, ver. 23. that *ſure he was the Meſſiah.* This power of his doctrine, and particularly here of his miracles, is called *the finger of God* by St. Luke, xi. 20. and in the 28th verſe here, *the Spirit of God:* which two phraſes appear, by comparing them together, to be the ſame; and conſequently, to oppoſe, or ſpeak againſt the Holy Spirit, or the Spirit of God, is, in this place, to oppoſe the power and convincing light of thoſe miracles; which plainly made it appear, that he acted by the power of God. This ſhews the ground of difference between theſe two ſins, *ſpeaking againſt the ſon of man*, and *ſpeaking againſt the Holy Ghoſt.* The firſt was, the not believing him to be the Meſſiah, when there was not that convincing light and evidence of his being ſo, tho' he himſelf poſitively declared that he was: The ſecond was, oppoſing the light that brightly ſhone in him, and manifeſted the miracles which he did; but rather than they would acknowledge them to be done by the power of God, rhey affirmed them to be executed by the operation of the devil; which being the only poſſible evaſion they could make, Chriſt tells them, that this, if they continue in it, muſt be a wilful blindneſs, and, therefore, not capable of that excuſe of ignorance, or blind zeal, which the former ſin would admit of. Having thus ſet down the difference of theſe ſins, it follows, that the former had room for ſacrifice under the law of the Jews, and conſequently, for forgiveneſs, upon a general confeſſion of all unknown ſins, and asking pardon for them of God; not incurring the ſanction of death, or being cut off from the people. In ſhort, 'twas a ſin that was pardonable by a general repentance: But the ſecond was of a far higher nature; no ignorance was admitted here; juſt vengeance and puniſhment called for execution; and death, without mercy, was to be inflicted on the impenitent oppoſers. They who ſin thus, *are the ſoul that doth ought preſumptuouſly*, or, *with a high hand*, Numb. xv. 30. *a hand againſt God's finger*, Luke xi. 20. or, *againſt the Holy Spirit*, Heb. x. 29. Such a ſin as this, under the Goſpel, ſhall not be forgiven. (H.)

Neither in this world, neither in that to come.] Chryſoſtom's explanation is very plain, *Punieter graviter, & in hoc, & in futuro ſeculo*, "Terrible ſhall be his puniſhment, both in this, and the "world to come." This is confirm'd by the cuſtomary way of the Jews ſpeaking after this manner. See 2 Macc. vi. 26. Notwithſtanding, Chriſt ſeems to have purpoſely nam'd both worlds, to remove out of the minds of the Jews a perſuaſion wherewith they flatter'd themſelves againſt the worſt of puniſhments. For they were of opinion, that ſuch as perſever'd in the Jewiſh religion could, by meer repentance, obtain pardon of their tranſgreſſions, as having only acted againſt certain poſitive precepts: or in the ſolemn day of expiation, as having infring'd certain negative laws; or by temporary puniſhments, ſuch as death, or baniſhment; as having liv'd in contempt of the divine being. In oppoſition to theſe notions, Chriſt acquaints them, that thoſe ſins, which contain a contempt of God, will be puniſhed not only in this, but in the world to come, for ever. (G.) *In this world*, is a phraſe which ſeems to refer to a perſwaſion of the Jews, that ſome ſins, which could not be forgiven on their ſacrifices (whether their daily ſacrifices, or that on the great day of expiation;) and, therefore, were irremiſſible *in this world*, might be pardoned, *in that to come:* which the Jews underſtood ſometimes for the age or world of the Meſſiah, ſometimes for the ſtate after death. But Chriſt acquaints them, that they muſt expect no favour in a ſin thus unrepented of. For the opinion of theirs, that every jew hath his ſhare in the age to come of the Meſſiah (there being no farther Meſſiah to be expected) ſhould ſtand them in no ſtead, if they continued impenitent againſt all the light and evidence of divine power, then plainly demonſtrating him to be the Meſſiah. And for the ſtate after death, there would be ſmall hope of relief for them when that was once come, and their ſentence pronounced. (H.)

Either make the tree good, &c.] Chriſt reprehends the Phariſees, in this place, for their deceitfulneſs and hypocriſy, becauſe, when they would have the tree to appear good, they yet brought forth bad fruit, or when the tree was bad, they would pretend to produce good fruit; wherefore he commands them either to ſhew themſelves openly bad, or openly good. Q. d. luke-warmneſs in the affair of religion is of no ſignification; either you muſt deal ſeriouſly with God, or deal not with him at all; he has no occaſion for hypocriſy; he hates ſouls that are only luke-warm; either be throughly warm, or effectually cold. In ſhort I put this choice to you. Either be ſincerely and openly good; or, if that diſpleaſes you, be openly bad. What need of this halting? 'Tis like what Elias ſaid to Iſrael. 1. Kings xviii. 21. *How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him*; and what the Angel wrote to the church of Laodicea, Rev. iii. 15, 16. *I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then becauſe thou art luke-warm, and neither cold nor hot, I will ſpue thee out of my mouth.* (V. and B.)

Every idle word.] *Vain word*, as it is read Eph. v. 6. I am of opinion that ſuch words, as are every way unprofitable, are not pointed out here, but only ſuch as want the ſolidity of truth. A tacit argument is drawn from the major, If every lye ſhall be called to account at the day of judgment; how much ſhall calumny? (G.) The word render'd *Idle* here, may be tranſlated *vain*, or *falſe*, becauſe that which is falſe wants the ſolidity and ſubſtance of truth. So Proverbs xxx. 8. *Vanity and lies* are put together. So Epheſ. v. 6. we read *vain ſpeech*. The advice of Pythagoras was, "Chuſe rather to throw a ſtone at random, than an idle word." Where 'tis evident that *idle word* is at leaſt a *raſh ſpeech*, and from which a man may as probably receive ſome conſiderable hurt, as from a ſtone thrown at random. However, from the next verſe it appears, that ſome grand crime is underſtood here, not every word that tends not to ſome ſpecial end of chriſtian edification. (H.)

Ver. 38, 39, 40, 41, 42, 43, 44, 45. Then certain of the Scribes and of the Phariſees anſwered, ſaying, Maſter, we would ſee a ſign from thee. But he anſwered and ſaid to them, An evil and adulterous generation ſeeketh after a ſign, and there ſhall no ſign be given to it, but the ſign of the prophet Jonas. For as Jonas was three days and three nights in the whales belly: ſo ſhall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh ſhall riſe in judgment with this generation, and ſhall condemn it, becauſe they repented at the preaching of Jonas, and behold, a greater than Jonas is here. The queen of the ſouth ſhall riſe up in the judgment with this generation, and ſhall condemn it: for ſhe came from the uttermoſt parts of the earth to hear the wiſdom of Solomon, and behold, a greater than Solomon is here. When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt, and findeth none. Then he ſaith, I will return into my houſe from whence I came out; and when he is come, he findeth it empty, ſwept, and garniſhed. Then goeth he, and taketh with himſelf ſeven other ſpirits more wicked than himſelf, and they enter in and dwell there: and the laſt ſtate of that man is worſe than the firſt. Even ſo ſhall it be alſo unto this wicked generation.

Seeketh after a ſign.] Supply, from Luke ii. 16. *tempting him.* God is ſaid to be tempted two ways, firſt, when we find our faith give ground, upon which we have recourſe to Miracles to confirm and ſtrengthen us in it. Secondly, God is tempted by an innate ſtubborneſs of our minds, when we are entirely incredulous; when, without demanding miracles or ſigns, we give no credit at all; becauſe we look upon God's power and providence amongſt the number of idle fictions, and fables; when we acquieſce not in his word, but laugh at it as a piece of abſurd and romantic ſtuff. Some will have Gideon to be an example of the firſt. The Scribes and Phariſees of the laſt, who ſought for a ſign of Chriſt, whom they utterly rejected: they were not ſatisfied with the many great and illuſtrious miracles, which he perform'd on earth, but they demanded others to be ſhewn from heaven, which they would infallibly have rediculed as they had done the former. For they came to him with no other deſign than to tempt him, that is, they came to him through an hope of finding ſomething that might turn againſt and accuſe him. (V.)

In the whale's belly.] Oppian ſays that the Hebrews us'd to call a whale by the ſame name as they did a dragon; either for the ſimilitude of his ſhape, or on account of his vaſt bulk, or becauſe the whale excell'd other fiſhes of the deep as much, as the Dragon other creeping things of the earth. A whale may properly, or improperly be call'd ſo, properly, when we call him *viviparous*, not *oviparous*, as a fiſh. The whale has a very tough skin, his fleſh is firm, his bones are of the moſt ſolid kind: he has lungs and a wind pipe, and a real voice; the males have a yard, and the females dugs and milk, all which fiſhes have not. The nipples, according to the obſervation of Scaliger, lye very much hid in the dugs, which they draw out to give ſuck to their young. So that without doubt Jeremiah had this in view, when according to the Hebrew, he ſpeaks Lament. iv. 3. "The whales draw out "the dug, to ſuckle their young," which the vulgate reads thus, "The ſea monſters or (*Lamie*) draw out the breaſt, they give "ſuck to their young ones;" where *Lamiæ* is very ill put for whales; ſeeing the *Lamia* has no breaſts, and to ſay there is either a wild, or a ſhe *Lamia*, is ridiculous, and altogether fabulous Notwithſtanding, Whales differ very much: Of the ſmaller ſort is the ſea calf, (which, though it be four footed, is ſaid by Homer in his Odyſs. 4. to be without feet, becauſe of their exceeding littleneſs: So *Cypſelus's* birds are called *apodes*, or *without feet*, becauſe of the ſhortneſs of their legs) the ſea-horſe, (which the learned Bochart proves that Job xl, and xli. deſcribes under the name of Behemoth) and the dolphin. Of the larger kind are the *Priſtis*, *Orca*, and *Balæna*. The ſea-calf, and ſea-horſe are hairy, have feet, and a neck; but the Balæna and dolphin have a ſmooth and ſhining skin, fins in the room of feet, and in the place of a neck, a hole in the forehead, through which they draw breath. Moreover, as the whale is of a monſtruos ſize, ſo thoſe fiſhes, which are more bulky than others, are called *Cetacei* or of the whale-kind; nay, thoſe of the very largeſt ſort as the *Lamia*, *Maltha*, *Zygæna*, *Thynnus*, and others, are, by authors of great veracity, called, though improperly, by the name of *whale* without any addition. Thus Jonas, in this place, is ſaid to have been in the belly of a whale, when he was not in the belly of a whale properly nam'd ſo; for though the whale is a vaſt creature, yet its gullet is too narrow to receive an entire man down it; becauſe all creatures that have lungs, have neceſſarily a narrow gullet, to the end they may force up their breath through that narrowneſs with the greater vehemence. Therefore the whale, in whoſe belly Jonas is ſaid to have been, is called a *vaſt fiſh*. That it was a real fiſh is beyond doubt; but ſo large, as for its prodigious ſize to be called a whale. The learned Bochart proves it to be of that ſpecies of ſea dogs, which by ſome writers, is called *Carcharia*, from the ſharpneſs of its teeth; and, by others, *Lamia*, or *Lemna*, from the vaſtneſs of it's gullet. (W. and V.)

So ſhall the ſon of man be three days and three nights, &c.] 'Tis evident that Chriſt was not in the earth three nights, and, therefore, the way of interpreting this place muſt be taken from a figure, which expreſſes one entire thing by two parts of it. Thus the heavens and the earth, in St. Peter, ſignify the world; and the natural day, conſiſting of night and day, and beginning, among the Jews, at evening; means here *night and day*; and ſo Chriſt is ſaid to be three days and three nights in the earth, though the firſt natural day, he was not in the grave any part of the night, but only the latter part of Friday, all Saturday, and ſo much of Sunday 'till the ſun approached their horizon. The Jews reckoned their days by the *Nukthemeron* or *evening and morning*, which made up the natural day. So did the Athenians. Thus in the caſe of circumciſion, which was preciſely obſerved the eighth day, if the child was born in one day, though but half an hour before the end of it, that is, before the beginning, or evening of the next, that half hour was reckoned for one of the eight days, becauſe, ſay they, legal days are not accounted from time to time, or from hour to hour: in like manner, that part of Friday wherein he was buried, was the firſt day of this number. Accordingly, the ſpace of theſe three days of Chriſt's lying in the grave until his reſurrection is, as Hoſea prophecied, ſaid to be after two days. So a Luſtrum and an Olympiad, though they contain but four complete years, are yet ſaid to be five years, after the manner of our reckoning a Tertian and a Quartan ague. (G. H. W.)

The queen of the South.] The periphraſis of the queen of Saba, for the country of Saba, which the Roman writers commonly call the ſpicy Arabia, is, by the Arabians, named *Jeman*, and, with an article, *Aljeman*, or *South*, according to the teſtimony of Aben Ezra, Rabbi Benjamin Tudelenſis, Rabbi Abraham Zacuth, and others. Saba lies to the ſouth of Judæa, but at a vaſt diſtance from it. So that the Sabæans are, by the prophet Joel, juſtly called a people far off. (V.)

When the unclean ſpirit is gone out of a man, &c.] Q. d. When any perſon is got clear of a devil, the evil ſpirit, whoſe only enjoyment is to be obnoxious to man; ſeeks in vain, like him, for peace and tranquility in a dry and deſart country, but can find none; this puts him into a reſolution of returning back again into the man, whom he had lately tormented; accordingly finding him void of all virtue, and degenerated with vice (which the devil, through the depravity of his nature, looks upon as a beauty and ornament, wherein he takes pleaſure, like ſwine in mud, and naſtineſs) he is permitted by the will of God, the avenger, to re-enter and beſiege him with the whole army of vice, which proves infinitely more prejudicial to the man, than the ſnares which the devil lays in his way, ſo that the condition of that man is worſe, than it was before the unclean ſpirit went out of him, becauſe of his ungrateful contempt of his deliverance (V. and B.)

Seven other ſpirits.] Thus, John, Rev. i. 4. ſpeaking of the ſpirit of God, ſays ſeven ſpirits Becauſe whatſoever is arrived to its utmoſt perfection, is ſignified by this number. The common gloſs interprets *ſeven ſpirits* in this place the *plenitude of vice* or ſin. Thus venerable Bede ſays, "by the ſeven bad ſpirits is "meant all manner of vice." And St. Ambroſe, "this number "ſometimes implies univerſity." But the following clauſe evidently ſhews that the Jews, or the Phariſees and Scribes are pointed at by theſe words. *Even ſo ſhall it be alſo unto this wicked generation.* Q. d. Even ſo ſhall the laſt days of the Phariſees and Scribes, which, in ver. 39. in the foregoing, I juſtly call'd an evil and an adulterous generation, be worſe than the firſt: becauſe the Phariſees and Scribes, from a reſolute malice of their tempers are more blaſphemous againſt the Holy Ghoſt, in outwardly denying me to be the Meſſiah, whom both the law and the prophets have proclaim'd ſuch; though they are inwardly convinced of the veracity of my miſſion, than if the light of the truth had never ſhone upon them for conviction of their crimes: for it is far better not to acknowledge the way of righteouſneſs at all, than to know it, and act ſo falſely and unjuſtly againſt it. (G. V.)

Ver. 46, 47, 48, 49, 50. While he yet talked to the people, behold, his mother and his brethren ſtood without, deſiring to ſpeak with him. Then one ſaid unto him, Behold, thy mother and thy brethren ſtand without, deſiring to ſpeak with thee. But he anſwered and ſaid unto him that told him, Who is my mother? and who are my brethren? And he ſtretched forth his hand towards his diſciples, and ſaid, Behold, my mother and my brethren. For whoſoever ſhall do the will of my Father which is in heaven, the ſame is my brother, and ſiſter, and mother.

Who is my mother.] If he made thoſe his mother, and brothers, who were not, how came he to deny thoſe who were? But he taught, by his own example, that the perſon, who preferr'd either father, mother or brothers, to the word of God, was an unworthy diſciple. (Tertull. againſt Marcion.)

CHAP. XIII.

The parable of the ſower; why Chriſt ſpoke in parables; the expounding of the parable. The parable of the tares; of the grain of muſtard ſeed, and the like. Chriſt is rejected by the Nazarenes.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. THE ſame day went Jeſus out of the houſe, and ſat by the ſea-ſide. And great multitudes were gathered together unto him, ſo that he went into a ſhip, and ſat, and the whole multitude ſtood on the ſhore. And he ſpake many things unto them in parables, ſaying, Behold, a ſower went forth to ſow. And when he ſowed, ſome ſeeds fell by the way ſide, and the fowls came and devoured them up. Some fell upon ſtony places, where they had not much earth: and forthwith they ſprung up, becauſe they had no deepneſs of earth: And when the ſun was up, they were ſcorched, and becauſe they had not root, they withered away. And ſome fell among thorns: and the thorns ſprung up, and choked them. But other fell into good ground, and brought forth fruit, ſome an hundred fold, ſome ſixty fold, ſome thirty-fold. Who hath ears to hear, let him hear. And the diſciples came, and ſaid unto him, Why ſpeakeſt thou unto them in parables?

An hundred fold.] An hundred fold in the harveſt is no ſuch prodigious thing as ſome men imagine. Indeed, it would be ſomewhat ſurprizing to have a return, by way of increaſe, of a hundred times as many buſhels, as there were of ſeed ſown: but a great deal of the corn that is ſowed, miſcarries and comes to nothing, yet it is eaſy to obſerve, that from one ſingle corn, there often come ſo many branches and ſtalks, and grains in all thoſe ſtalks, as may eaſily and ordinarily make up the number ſometimes of thirty, ſometimes of ſixty, nay, ſometimes of an hundred fold, though the truth is, the hnndred-fold is the greateſt proportion, and ſo is ſet down as the higheſt degree of fruitfulneſs in the good ground. (H.)

Why ſpeakeſt thou unto them in parables?] Joſeph Albo made this a principal objection againſt chriſtianity, that it was delivered by parables, when it ſhould have been as clear as poſſible. But this charge is very wrongfully applied. For the precepts, enjoining our belief, fixing our hopes, and marking out our method of living, are couch'd, not only in this book, but elſewhere, in the plaineſt terms in the world. Theſe are what reſpect the chriſtian law. As for ſuch as are deliver'd by parables, they are of a different kind, and are by Chriſt himſelf call'd the miſteries of the kingdom. In theſe the ſurprizing diſpenſation of providence is laid open; In theſe is foretold what will be the event of the evangelical inſtitution both to Jews and Gentiles. Now the Jews themſelves own that prophecies are generally couch'd in obſcure terms; for a principal end, namely, that the truth of the divine foreknowledge may appear when the prophecy is fulfilled. (G.)

Ver. 11, 12, 13, 14, 15, 16, 17. He anſwered and ſaid unto them, Becauſe it is given unto you to know the myſteries of the kingdom of heaven, but to them it is not given. For whoſoever hath, to him ſhall be given, and he ſhall have more abundance: but whoſoever hath not, from him ſhall be taken away, even that he hath. Therefore ſpeak I to them in parables: becauſe they ſeeing, ſee not: and hearing, they hear not, neither do they underſtand. And in them is fulfilled the prophecy of Eſaias, which ſaith, By hearing ye ſhall hear, and ſhall not underſtand: and ſeeing ye ſhall ſee, and ſhall not perceive. For this peoples heart is waxed groſs, and their ears are dull of hearing, and their eyes they have cloſed; leſt at any time they ſhould ſee with their eyes, and hear with their ears, and ſhould underſtand with their heart, and ſhould be converted, and I ſhould heal them. But bleſſed are your eyes, for they ſee; and your ears, for they hear. For verily I ſay unto you, that many prophets and righteous men have deſired to ſee thoſe things which ye ſee, and have not ſeen them: and to hear thoſe things which ye hear, and have not heard them.

To them it is not given.] Who ſeem wiſe in their own conceits. Now becauſe there are a great many of this ſort amongſt the multitude, the reaſon is ſufficient why ſuch things, as are more profitable, than ſalutary, are propoſed ſo obſcurely If ſome were deſirous to be acquainted with my doctrines, they might eaſily have ſtep'd out of the crowd, and come to me, and then have ask'd to be informed in ſuch things as they did not rightly comprehend. (G.)

They hear not.] With the aſſent of the heart. Matthew's meaning is as though he had ſaid, Becauſe they will not believe the moſt open miracles which they ſee performed, and the moſt plain words which they hear, I juſtly ſpeak to them by parables. They who will not ſee, when they may, cannot ſee, when they would, if God thinks fit to puniſh them. But there ariſes a difficulty from Mark and Luke, who, by a particle final, ſay that Chriſt ſpoke to them by parables, *that, ſeeing, they might not ſee* To this it may be anſwered, that Matthew lays open the meritorious cauſe of their puniſhment; and that the other evangeliſts do not expreſs the final cauſe, but only the event. As it is true that God is pleaſed to condemn ſome for their tranſgreſſions, and by ſuch condemnation never to ſave them again; ſo it is no leſs true that God, for the tranſgreſſions of ſome, delivers himſelf to them in obſcure terms, that they may not underſtand his miſteries, and this happens in particular caſes, becauſe he will not grant them the favour of converſion, yet, in others, that they may be converted and ſaved. In the caſe of blindneſs it happens that the divine compaſſion orders this infirmity to moleſt the perſon for a ſtated time, that the miſery of his condition, may excite in him humility and a heart ready to confeſs his ſins. But Chriſt may be ſaid to ſpeak by parables, that ſeeing they might not ſee, becauſe he knew thoſe to whom he ſpoke were deſpiſers of the truth, ſo that had he ſpoke to them without parables, he had given that which was holy to dogs, and thrown pearls before ſwine, who trod the Son of God under their feet. That it might not ſeem any wonder why the people were thus puniſhed who were ſo fond both to ſee and hear the promiſed Meſſiah, the evangeliſt proves the prodiction from Iſaiah. (V.)

By hearing ye ſhall hear.] I take the words of Iſaiah to point out firſt their puniſhment, and then the cauſe of their puniſhment. As though I ſhould ſay. Hear with your ears as much as you pleaſe, you ſhall underſtand nothing, and look as narrowly as you are able, you ſhall yet ſee nothing. The meaning of this would be, as if I ſhould ſay, You ſhall hear indeed, but ſo as to get no information; you ſhall look narrowly, but ſo as to ſee nothing. (G. and B.) Iſaiah, both in the Hebrew text, and in the vulgate, give us his prophecy in the imparative, partly becauſe the imparative, by an Hebrew idiotiſm, is frequently uſed for the future, partly to ſignify that blindneſs and obdurateneſs is frequently the puniſhment of an incenſed Almighty to chaſtiſe ſin. Auſtin, againſt Julian, ſpeaks beautifully upon this topic. “ Blindneſs of heart, ſays he, which God the illuminator alone “ removes, is a ſin, wherein we do not believe on God; and is “ the puniſhment of ſin, wherewith a proud and lofty heart is “ deſervedly chaſtiz'd, and is the cauſe of ſin, when, through “ the blindneſs of the heart, we commit any evil.” And again, “ Was not this blindneſs, the puniſhment of ſin, it would not “ be ſaid, their malice has blinded them. Was it not a judg- “ ment of the Almighty, we ſhould not read, their eyes are “ darkened ſo as not to ſee, and their back is crooked. So “ that the infliction of theſe puniſhments is the immediate con- “ ſequence of the will of God,” as Iſaiah expreſſes it both in the Hebrew, and in the vulgate. St. Thomas is ſomewhat copious on this ſubject. He ſays, “ That to have a thorough underſtand- “ ing of this matter, we muſt conſider that two things are im- “ plied by blindneſs and obdurateneſs, The firſt whereof is a “ motive of the mind of man involved in evil, and an aver- “ ſion to divine illumination; in which reſpect God cannot be “ ſaid to be the author either of blindneſs or obdurateneſs, nei- “ ther to be the cauſe of ſin. The other, is a drawing away of “ grace; whence it follows, that the mind is not divinely illu- “ minated to ſee juſtly, nor the heart of man temper'd to live “ juſtly. In this reſpect, God is the cauſe of blindneſs and obdu- “ rateneſs: But it muſt be conſider'd, that God is the cauſe “ of the univerſal light of ſouls, according to that paſſage of “ John i. *That was the true light, which lighteth every man that* “ *cometh into the world*; as the ſun is the cauſe of the univerſal “ light of bodies. Yet the difference herein is great: For the “ ſun giveth light according to the laws of nature; whereas God “ illuminates of his own accord, in obedience to his own wiſdom. “ The ſun, ſo far as his power extends, enlightens all bodies; yet “ if he meets with obſtruction in any body, he leaves it dark; as “ is evident from a houſe, when the windows are ſhut up: how- “ ever, the ſun is no way the cauſe of this darkneſs; he does not “ purpoſely do ſo, that no light ſhould ſhine within; but he who “ ſhuts up the windows is the ſole cauſe of the darkneſs. Now “ God purpoſely refuſes thoſe the light of his grace, in whom he “ finds obſtruction; ſo that, conſequently, not only he who inter- “ rupts this grace, is the cauſe of its being deny'd; but alſo God, “ who purpoſely refuſes it: and 'tis in this manner that God is ſaid “ to be the author of blindneſs, dulneſs of hearing, and hard- “ heartedneſs.” (V.)

This people's heart is waxed groſe.] God does not in the prophet make uſe of imperative words, as if he commanded him to harden his heart, make his eyes dim, and his ears dull. But the words will admit of a figurative ſenſe, which is, that the prophet is commanded to do, that which he foretells to come. Beſides, Hebrew words may as well refer to the infinitive as the imperative mood. (G.) What the Hebrew, in this place, expreſſes by the imperative, may be done here by the preterperfect, or the future, to let the reader underſtand, that phraſes of this kind, which have the air of imprecations, are not pronounced by the prophets with a mind of one wiſhing. Dionyſ. Carth. upon Acts xxviii. ſays: “ This is a metaphor taken here from the groſſneſs of the body; “ for as the groſſneſs of the body renders the body leſs active and “ pliant; ſo the groſſneſs of the heart, which is carnality, where- “ with the whole man is buried in earthly pleaſures, renders the “ ſoul incapable of the truths of heaven, and makes it indolent “ and dark.” (V.)

But bleſſed are your eyes.] Namely, in compariſon of theirs, who had but a glimmering knowledge of the coming of Chriſt Now there are three ways or degrees of knowing Chriſt; in the loweſt whereof conſiſts that glimmering knowledge, which the prophets, and other righteous men of old, had of Chriſt. In the ſecond, is comprehended that evident knowledge of Chriſt which is received by the ſight; ſuch as was that of the apoſtles, and all others, who, being eye-witneſſes of Chriſt in the fleſh, believed on him. The third degree of this knowledge, is in knowing Chriſt by his preſence, in the ſtate of immortality. So that, as Auſtin obſerves, the middle degree, with reſpect of the firſt, is a deſirable good. In fine, the eyes of the apoſtles are called *bleſſed*, not becauſe they were better than other mens, in which ſenſe they are called happy who have not ſeen, and yet believed; but becauſe they had the fortune to receive ſuch an extraordinary benefit as the ancient prophets could never obtain. What Paul ſays, "Tho' we "have known Chriſt according to the fleſh, yet now we have not "known," is not contradictory to this paſſage. For the meaning of the apoſtle is, that he boaſted not of the nobility of his family, as the falſe apoſtles did, for being Hebrews, Iſraelites, and the poſterity of Abraham; for Paul calls this a boaſting according to the fleſh. So that the apoſtle ſays, "Tho' we have known Chriſt ac"cording to the fleſh;" that is, tho' we have ſome times thought it a piece of glory and honour to be related to Chriſt according to the fleſh, yet now we have not known, that is, yet now we are ſo much dead to the affections of our former life, that we count it no longer our intereſt to boaſt in ſuch an affair as this; ſince he himſelf hath ſaid, that thoſe are his mother and brothers, who hear and do the will of God. So in his epiſtle to the Philippians, where he is ſpeaking of the falſe apoſtles, who confided in the fleſh, he ſays, that he himſelf has wherewithal to confide in the fleſh, but that he look'd upon all the boaſting after the fleſh, and the truſt in relations, as things prejudicial, and of no eſtimation, in compariſon of Chriſt. (V.)

Many---have deſired to ſee.] The other Jews, becauſe of their infidelity, and other crimes, were deny'd this indulgence; no conſideration of their virtue could obtain it. You are not better, ſays he, than Abraham, Iſaac, Jacob, Iſaiah, Jeremiah, and the reſt of the prophets, who had not this happineſs granted them. So that what the other Jews are deny'd, is a piece of juſtice; whereas what is allow'd to you, is the diſpenſation and favour of divine providence. (G. and B.) The holy prophets conceived extraordinary joy, when they foreſaw that to come in the ſpirit, which the apoſtles were eye-witneſſes of in the fleſh. From the very original of human kind, till the manifeſtation of the word incarnate, they were extremely deſirous to ſee thoſe things before their eyes, which they reverenc'd at a diſtance, that is, they deſired not to depart out of this world, till they had ſeen the incarnate Son of God, whom they believed would be incarnate, according to what old Simeon ſaid, who, having took up our Saviour into his arms when he was a child, burſt out into this holy benediction, *Lord, now letteſt thou thy ſervant depart in peace according to thy word, for mine eyes have ſeen thy ſalvation.* For he had received a promiſe not to die, until he had ſeen Chriſt, "Such as was that deſire "which moved the old man, *ſays Auſtin*, ſuch we muſt believe "was that of all the ſaints in ages paſt." (V.)

Ver. 18, 19, 20, 21, 22, 23. Hear ye therefore the parable of the ſower. When any one heareth the word of the kingdom, and underſtandeth it not, then cometh the wicked one, and catcheth away that which was ſown in his heart: this is he which received ſeed by the way-ſide. But he that received the ſeed into ſtony places, the ſame is he that heareth the word, and anon with joy receiveth it: Yet hath he not root in himſelf, but dureth for a while: for when tribulation or perſecution ariſeth becauſe of the word, by and by he is offended. He alſo that received ſeed among the thorns, is he that heareth the word: and the care of this world and the deceitfulneſs of riches choke the word, and he becometh unfruitful. But he that received ſeed into the good ground, is he that heareth the word, and underſtandeth it, which alſo beareth fruit, and bringeth forth ſome an hundred-fold, ſome ſixty, ſome thirty.

Is he that heareth the word.] Supply, from Luke viii. 15. *in a good and the beſt heart*, or, according to the Hebrew text, *in an honeſt, and good heart:* This is he who bringeth forth fruit, as Luke ſays, *in patience*, which employs itſelf in expecting, rather than in ſuffering, conformably to that of Romans viii. *We wait through patience*; and that of James; *Behold, the husbandman waits for the kind fruits of the earth, enduring patiently, till he receive rain.* So the word *upomone* is always interpreted *patience* by the Septuagint. Hence *God* and *labours*, are called our *patience*; God, with reſpect to our expecting; labours, with regard to our ſufferings. Where God is addreſs'd to in the 71ſt Pſalm, in theſe words, *Thou art my patience*; the meaning is, Thou art he, whom I patiently wait for; thou art the object of that patient expectation, wherewith I crave thy aſſiſtance. (V.)

Some an hundred fold, &c.] Tho' the produce ariſeth from the ſame ground, and from the ſame ſowing, yet the number of increaſe differs extremely; for ſome bringeth forth an hundred, ſome ſixty, and ſome thirty fold. The thirty are applicable to marriage; for the conjunction of fingers, as if uniting together, and embracing one another, figures out the husband and the wife; the ſixty may be referr'd to widows, who are involv'd in a ſtate of difficulty and trouble; whence they are depreſs'd by the fore-finger; and by how much the more the difficulty is in abſtaining from a pleaſure once experienced, by ſo much the more is the reward of ſuch abſtinence. But the hundred (and herein I deſire the reader to take particular notice) is transferred from the left to the right hand, and making a circle with the ſame fingers, tho' not with the ſame hand, wherewith in the left are ſignified virginity and widowhood, denotes the crown of virginity. (Jerome againſt Jovinian) This parable is differently related by Gregory, in his 17th Hom. upon Ezekiel, tho' he uſes the ſame alluſion and ſimilitude as Jerome. 'Tis thus: Good land will raiſe an increaſe of thirty fold; this means, when the mind conceives the perfection of faith, which is in the Trinity. An increaſe of ſixty fold; this is, when the mind produces the actions of a good life. An increaſe of a hundred fold; when it riſes up to the contemplation of everlaſting life. The left hand, is the life preſent; the right, the life to come. By the hundred fold, is rightly meant the contemplation of the life eternal; becauſe, when we have done computing the thirty, and the ſixty, and come to the hundred, the hundred is transferred into the right hand. Our faith and labour is, as yet, in the left hand; becauſe, while we live here, we believe what we do not ſee, and labour to the end that we may ſee. And while the ſoul wavers about the contemplation of everlaſting life, the number removes, as it were, into the right hand. Now, to get a right information of theſe particulars, we muſt have recourſe to the treatiſe of venerable Bede, concerning the reckoning or talking by the motion of the fingers; becauſe it was a cuſtom among the ancients to begin their reckoning, from the left, till they came to ten. When they ſaid ten, they fix'd the nail of the fore-finger upon the middle joint of the thumb; when they ſaid thirty, they join'd the nails of the fore-finger and thumb cloſe together, reſembling a married couple embracing one another; when they number'd ſixty, they bent the fore-finger upon the thumb, which they kept crooked. Hence the number *thirty* is ſaid to ſignify *matrimony*; as *ſixty*, *widowhood*, and the *affliction of widows.* Bede, before he concludes, obſerves, that in numbering to a hundred, the numbers between were expreſs'd different ways in the left. For having a mind to expreſs an hundred, they paſs'd from the left to the right, and uſed the ſame motion of the right hand to ſignify an hundred, as they did on the left to point out ten. So that by this circle, which was by fixing the nail of the fore-finger on the middle of the thumb, like a crown in the right, was expreſs'd, according to Jerome, the crown of virginity. But that a hundred, and the numbers following, were uſually reckoned on the right hand, theſe verſes of Juvenal concerning Neſtor will make it clear:

Fælix nimirum, qui per tot ſecula mortem,
Diſtulit, atque ſuos jam dextra computat annos.

Happy, who hath, for three long ages paſt,
Kept off that conflict that muſt be the laſt;
Who counts ſecurely now upon the right,
That length of years that has rejoic'd his ſight.

Homer ſays, that Neſtor was three hundred Years old, that is, that he had liv'd three ages of man. And, in imitation of Juvenal, Sidonius Apollinaris, commending Fauſtus, and pointing him out to be an old man, at leaſt an hundred years old, ſays, "Becauſe you "have already number'd your years on the right hand." (V.)

Ver. 24, 25, 26, 27, 28, 29, 30. Another parable put he forth unto them, ſaying, The kingdom of heaven is likened unto a man which ſowed good ſeed in his field: But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way. But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo. So the ſervants of the houſholder came and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares? He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up? But he ſaid, Nay; leſt while ye gather up the tares, ye root up alſo the wheat with them. Let both grow together until the harveſt: and in the time of harveſt I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles, to burn them: but gather the wheat into my barn.

Leſt while ye gather, &c.] From this paſſage we learn, that time is allowed to repent in; and we are taught not to cut a brother off immediately. This ſeems repugnant to that command, which ſays, "Take away the evil man from out of your number; " have no communication with thoſe, who are call'd brothers, and " yet are adulterers and fornicators." If cutting off a brother be prohibited, and we are enjoin'd to be patient until the harveſt, how come ſome to be rooted up out of our number? Between the wheat and the tares, ſo long as it continues graſs, and is not ripened up to be ear'd, there is a great ſimilitude; ſo that our Lord pre-admoniſhes us, in caſes of doubt and ambiguity, not to pronounce too ſudden a ſentence, but to leave the determination to God the judge, that when the day of judgment comes, he may caſt out from the aſſembly of ſaints, not only the ſuſpicion of ſin, but the guilty man likewiſe. (Jerome.)

Ver. 31, 32. Another parable put he forth unto them, ſaying, The kingdom of heaven is like to a grain of muſtard-ſeed, which a man took, and ſowed in his field. Which indeed is the leaſt of all ſeeds: but when it is grown, it is the greateſt among herbs, and becometh a tree: ſo that the birds of the air come and lodge in the branches thereof.

Is the leaſt of all ſeeds.] That is, 'tis one of the leaſt ſeeds of all; for there are ſome ſeeds leſs than muſtard-ſeed. The preaching of the Goſpel is the leaſt of all doctrines: for the very firſt doctrine ſeems to want the confirmation of truth, which preaches that man is God, that he dy'd, and underwent the ſcandal of the croſs. Make a compariſon between this doctrine, and thoſe of the philoſophers, and their writings; the beauty of their eloquence, and the compoſition of their orations; and you will ſoon ſee how far ſhort the ſeed of the Goſpel comes of other ſeeds. But the doctrines, or ſeeds of the philoſophers, when they grew up, ſhew nothing in them that is pungent, lively, or briſk; they are faint and dull, and ſhoot into herbs that ſoon wither and decay. On the other hand, the preaching of the Goſpel, which ſeems ſo ſmall in the beginning, on being ſown in the heart of a believer, or in the ſeveral countries of the world, does not ſhoot out into periſhable herbs, but advances up into a durable tree, where the birds of heaven come, and build their neſts; which we muſt take to be the ſouls of believers. As to the branches of the evangelical tree, which is ſaid to grow up from a grain of muſtard-ſeed, I ſuppoſe are no other than the difference of opinions, and doctrines, into which the birds, mentioned above, come to find reſt. (V.) We have a ſtory out of the Jeruſalem Talmud, in the treatiſe, *De Angulo Agri*, *c*. 2. to this effect: One Simon, the ſon of Halaptha, gave out, that he had in his grounds a tree of muſtard-ſeed ſo large, that he could climb to the top of it, as into a fig-tree. In the ſame chapter, another is produced, ſaying, that he had a tree of muſtard-ſeed which had three branches, one of which was made crooked to give ſhade to the potters which worked under it in ſummer-time; and that from this branch three cabs of ſeed had been gathered. I have mentioned this, to illuſtrate, in ſome part, this paſſage; yet I do not impoſe it upon the reader as authentick, tho' the holy land was very remarkable for its exceeding plenty. (Tremellius.)

Ver. 33, 34, 35. Another parable ſpake he unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three meaſures of meal, till the whole was leavened. All theſe things ſpake Jeſus unto the multitude in parables, and without a parable ſpake he not unto them: That it might be fulfilled which was ſpoken by the prophet, ſaying, I will open my mouth in parables, I will utter things which have been kept ſecret from the foundation of the world.

In three meaſures of meal.]	*Wine G.*	*Pts.*	*Sol.*	*In.*
The Epha, contains	7	4	15	2
Chorus, 10 Epha's	75	5	7	
Scah, or meaſure, 3d of an Epha	2	4	3	
Hin, the 6th	1	2	1, 5	
Gomer, the 10th	0	6	0, 5	
Cab, the 18th	0	3	10	
Log, the 72d	0	0	24, 2	

(Biſhop Cumberland, Dr. Bernard.)

Some pretend to ſay, that by the woman, in this parable, is meant the wiſdom of God; by the leaven, the doctrine of the Goſpel; by the three meaſures, the three faculties of the ſoul, viz. reaſon, anger, and concupiſcence; which three appetites are made conformable to the doctrine of the Goſpel by the wiſdom of God. But beſides this, there are other things ſaid of this parable, which, for the ſake of brevity, we purpoſely omit. (V.)

Ver. 36, 37, 38, 39, 40, 41, 42, 43. Then Jeſus ſent the multitude away, and went into the houſe: and his diſciples came unto him, ſaying, Declare unto us the parable of the tares of the field. He anſwered and ſaid unto them, He that ſoweth the good ſeed, is the Son of man: The field is the world: the good ſeed are the children of the kingdom: but the tares are the children of the wicked one: The enemy that ſowed them is the devil: the harveſt is the end of the world: and the reapers are the angels. As therefore the tares are gathered and burnt in the fire; ſo ſhall it be in the end of this world. The Son of man ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend, and them which do iniquity; And ſhall caſt them into a furnace of fire: there ſhall be wailing and gnaſhing of teeth. Then ſhall the righteous ſhine forth as the ſun in the kingdom of their father. Who hath ears to hear, let him hear.

All things that offend.] The chriſtian church, at firſt, was pure and unſpotted; but as ſoon as its original holineſs began to give ground, two ſorts of men of baſe principles intruded amongſt the Chriſtians; the firſt were thoſe who are here called *Scandula*, or thoſe who offended, who taught prejudicial doctrines, ſuch as the *Nicolaite*, *Gnoſticks*, and *Carpocratians*, and, under a pretext of chriſtian liberty, called thoſe things indifferent in their natures, which were repugnant to natural honeſty. The other claſs conſiſted of ſuch as threw a blemiſh on the pure profeſſion of the chriſtian faith by their ſcandalous way of living. Yet our Saviour acquaints us, that thoſe are not doom'd to be burnt up by fire from heaven; and ſhews, that wicked perſons will intrude among the good; and that corrupt teachers will blend amongſt the orthodox, till the day of univerſal judgment ſhall arrive. But theſe corrupt teachers, and theſe perſons of abandon'd lives, will give, to good and juſt men, an opportunity to exert their patience and lenity; their patience, in not ſuffering themſelves to be led away by bad examples; their lenity, in taking every meaſure to bring them back to a better and more certain courſe of living: However, 'tis very evident that theſe words of Chriſt were not ſpoken, with any deſign, to take from the magiſtrate the power of giving publick judgment, thereby to reſtrain the growth of evil, and keep criminals in awe; nor from the church, the right of excommunicating thoſe from her aſſemblies, who either adulterated her doctrine, or, by the ſcandalouſneſs of their lives, brought diſhonour upon the chriſtian name. On the other hand, 'tis not in the leaſt to be doubted, but that the lenity and patience of the Divine Being, at leaſt, in ſome reſpect, is propoſed here as an example to all men, eſpecially to magiſtrates, and the officers of the church. (G.)

Ver. 44, 45, 46. Again, the kingdom of heaven is like unto treaſure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and ſelleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant-man, ſeeking goodly pearls: Who when he had found one pearl of great price, he went and ſold all that he had, and bought it.

The kingdom of heaven is like unto, &c.] That is, the doctrine of the goſpel, which the apoſtles were immediately to plant over the world; for this doctrine is called, in ſeveral places, the kingdom of God. Upon this, ſeveral have expounded theſe words, " The kingdom of heaven is at hand," Q. d. The time is now approaching, when the Goſpel ſhall be preach'd to all men, and theſe words, " He that is leaſt in the kingdom of hea- " ven is greater than him," q. d he who is leaſt amongſt thoſe, whoſe buſineſs is to preach the goſpel, is greater than John. Thus Chriſt ſays to the Phariſees, in chap. xxi. 43. in the ſequel, " The kingdom of God ſhall be taken from you, and given to " a nation bringing forth the fruits thereof." Which we find fulfilled in Acts xiii. 46 where Paul and Barnabas ſpeaking boldly to the Jews, ſay, " It was neceſſary that the word of God " ſhould firſt have been ſpoken to you, but ſeeing ye put it " from you, and judge yourſelves unworthy of everlaſting life, " lo, we turn to the Gentiles." This kingdom of God, therefore, that is, this doctrine of the goſpel, is very juſtly compared to a pearl, on ſeveral accounts. Firſt, If pearls are brought from remote countries, and from the fartheſt eaſt; this doctrine is nevertheleſs deduced from heaven, which according to Luke, " ſprang from an high." Secondly, If whiteneſs be reckoned a beauty in pearl, we have, to ballance that, a white ſtone offered us in the doctrine of the goſpel, Rev. ii. 17. which ſhall make our ſins as white as ſnow, though they were before as red as ſcarlet. Thirdly, If we admire ſmoothneſs in pearls, becauſe they are exactly round, and have no inequality; the doctrine of the goſpel can ballance this, for nothing is more equal or ſmooth than ſeeing it admits all without exception: " 'Tis neither " Jew, nor Greek, neither bondman, nor freeman, neither " male, nor female; for all of you are one in Chriſt Jeſus." Fourthly, If firmneſs and ſolidity is required in pearls; ſay, what is more firm and ſolid than the promiſes of God, which are in Chriſt, " Heaven, and earth ſhall paſs away, but my words " ſhall not paſs away," ſays Chriſt, Mark xiii. 31. Fifthly, If pearls are eſteem'd for their additional ſtrength, no leſs is the goſpel of Chriſt; " for it is the power of God unto ſalvation, to " every one that believeth," Rom. i. 16. It cures us of the bite of the old ſerpent, and not only relieves thoſe who are ſick, but even raiſes up the dead; " The hour is coming, and now is, when the " dead ſhall hear the voice of the Son of God: and they that hear " ſhall live," John v. 25. Sixthly, if pearls are purchaſed at a great price, becauſe of their ſplendor and beauty, and conſequently hung to the ears, and bound about the neck and arms, we have God's ſpecial command to bind his iniquities about the neck; " Let not mercy and truth forſake thee; bind them about thy " neck," Prov. iii. 3. Neither is there any thing ſo ornamental to the ears, as to hear the word of God, or to the hands, as to obey it. Seventhly, As the value of pearls is hid from the Barbarians, who are ſurpriz'd to ſee us make ſo much of a thing, which, in their opinions, is accounted a trifle; ſo, " our goſpel, which exceeds all things that can be deſir'd, " is hid from thoſe " who periſh, in whom the God of this age hath blinded their " minds, that the light of the glory of the goſpel of Chriſt might " not ſhine in them," 2 Cor. iv. 3, 4. Probably 'twas from this, that the doctrine of the goſpel was likened to hidden treaſure. However, both parables, viz. that of the hidden treaſure, and that of the pearl of great price, acquaint us, that there is no poſſibility of attaining the doctrine of the goſpel, or the exalted knowledge of Jeſus Chriſt, but by thinking meanly of all things, and counting thoſe of no value, which we ſet our ambition upon; and to obtain this end, the beſt and readieſt method is, to baniſh the thought of them from us, and to the greateſt diſtance we are able. (W. V. and B.)

Like unto a net, that was caſt into the ſea.] This net is the preaching of the goſpel, which, being let down into the ſea, that is, into the fluctuating ſea of this world, draws up with it a multitude of fiſhes, that is, of all degrees and ſorts of men, to the ſea-ſhore, which means, to the end of this world. The filling of the net, is the conſummation of the preaching of the goſpel, which draws with it all ſorts of men; Jews, to whom Chriſt preach'd; Romans, to whom Peter and Paul diſclos'd the Goſpel; Indians, to whom Thomas; Perſians, who received the word from Simon and Judas; and the Inhabitants of the leſſer India, to whom Bartholomew preach'd; Syrians, to whom Philip; Aſiaticks, to whom John; Achaians, to whom Andrew; Æthiopians, to whom Matthew; Alexandrians, to whom Mark; and in like manner other nations; who, either by the preaching of the the apoſtles themſelves, or their diſciples, and ſucceſſors, received the ſound of the goſpel: *For their ſound hath gone forth into all lands.* Now becauſe the preaching of the goſpel drew to it the inhabitants of all nations, 'tis ſaid to gather fiſhes of every kind; or, otherwiſe, it gathers of every kind of fiſh, becauſe it gathers of every kind of ſinners: it gathers unclean ſinners, fornicators, adulterers, inceſtuous perſons, uſurers, and all others, who either by tranſgreſſions of ſmall, or great conſequence, and by their various iniquities, have thruſt themſelves out from the preſence of God, and are ſeparated from his holineſs: it gathers of all ſorts, and juſtifies thoſe whom it gathers: it expels none who will but give ear to it, and has a mind to be a member of thoſe who receive its doctrine. The net, here ſpoken of, contains abundance of fiſhes, and thoſe of different ſpecies, good and bad together: And while this net is dragging to the ſhore, great changes are obſerved among the fiſhes. The good of times turn to be bad through miſtake, and the bad become good through favour; yet there's no judgment to be form'd, who are to be choſen for veſſels, or who to be caſt out. When the net is brought to the ſhore, that is, when it comes to the end of the world, then 'twill appear in true colours, who are the good that are to be admitted, and who the bad to be rejected: becauſe the angels elect the good for veſſels, that is, for everlaſting joy, and caſt out the bad into everlaſting puniſhment. Now all they who are not to receive the light of Chriſtianity, are ſaid to be without the net, as the Jews and Pagans, and ſuch have already had judgment paſs'd upon them; they have been judg'd according to preſcience, to difference, to operation, and to retribution. Judgment, according to preſcience, is when we are judg'd before we actually were in being: to difference, with reſpect of our being good or bad, to operation, whereby we are judg'd, by a manifeſt action, to be either good or bad; and to retribution, whereby we receive the reward of what we have either been, or done. Of theſe four ways of judgment, two are ſecret, and two revealed: The hidden are thoſe which judge by preſcience and difference; the reveal'd, by retribution and operation. Two belong to God, that of retribution, and that of preſcience; two to man, that of difference, and that of operation. However, thoſe perſons who abſolutely reject the doctrine of the Goſpel, are already under the rigor of the three firſt judgments, viz. of preſcience, difference, and operation, and will be judged by that of retribution hereafter. (Hugo Victorinus.)

Ver. 47, 48, 49, 50, 51, 52. Again, the kingdom of heaven is like unto a net that was caſt into the ſea, and gathered of every kind. Which, when it was full, they drew to ſhore, and ſat down, and gathered the good into veſſels, but caſt the bad away. So ſhall it be at the end of the world: the angels ſhall come forth, and ſever the wicked from among the juſt; And ſhall caſt them into the furnace of fire: there ſhall be wailing and gnaſhing of teeth. Jeſus ſaid unto them, Have ye underſtood all theſe things? They ſay unto him, Yea, Lord. Then ſaid he unto them, Therefore every ſcribe which is inſtructed unto the kingdom of heaven, is like unto a man that is an houſholder, which bringeth forth out of his treaſure things new and old.

Every ſcribe which is inſtructed unto the kingdom of heaven.] Chriſt evidently makes it appear by theſe words, that his meaning is not concerning a plain ſcribe; but that his words refer to him, who, having learn'd the law before, had been taught how to make this knowledge of his, and the doctrine of the goſpel, correſpond together. Of this ſort was that ſcribe, who had learnt the knowledge of the Jews at the feet of Gamaliel, and yet was made a veſſel of election. What the *old* and *new* implies here, is no more than an abundance of every thing. Chriſt alludes to that paſſage of Levit. xxvi. 10. where God, among the reſt of the bleſſings which he there promiſes to confer, ſays, that he will ſhower upon the head of every family ſo much plenty, that they ſhould never ſtand in need of any thing; which the ſcripture expreſſes in theſe words; " Ye ſhall eat old ſtore, and bring forth the old, becauſe " of the new." This was the promiſe made to the Iſraelites But he who draws out the *old* and the *new*, at the ſame time, and out of the ſame treaſure, may be truly ſaid to he bleſs'd with a greater abundance; and to ſuch an one as this Chriſt likens the ſcribe, who, having been taught the law of his fathers, can yet make that and the evangelical precepts ſubſervient to each other. So that ſuch a ſcribe is ſufficiently inſtructed in every thing, which he ought either to know, or underſtand. (V.)

The *ſcribe*, ſet here in oppoſition to the *diſciple*, ſignifies him who is skilled in the Moſaic law, or any perſon who is furniſhed with ſacred inſtructions, and obſervations out of the law and the prophets, or acquainted with the miſteries of the Old Teſtament, or Jewiſh religion, who, when he becomes a diſciple, or turns Chriſtian, is furniſhed with the miſteries of the New Teſtament. Thus he is ſaid to be like a houſe-keeper, who, for the maintaining of his family all the year long, is ſuppoſed to have a repoſitory for proviſions, which is here call'd his treaſure or ſtorehouſe, and there to have laid in proviſions of both ſorts, new and old, the new of daily purveyance, and the old, which we call the ſtore; and being thus furniſhed, when any entertainment is to be made, he brings forth and uſeth what is neceſſary of both. Accordingly, for the furniſhing a table, he brings forth his hot and cold meat, that which is new dreſs'd, and that which remains of former meals. So likewiſe, in all other parts of œconomy, new and old garments in the wardrobe. Thus doth this knowing Jew, being farther inſtructed now by Chriſt, lie under an obligation, as occaſion requires, of performing all actions both of moral and chriſtian virtue; but chiefly of chriſtian, being firſt named here, and are the new. (H.)

Ver. 53, 54, 55, 56, 57, 58. And it came to paſs, that when Jeſus had finiſhed theſe parables, he departed thence. And when he was come into his own country, he taught them in their ſynagogue, inſomuch that they were aſtoniſhed, and ſaid, Whence hath this man this wiſdom, and theſe mighty works? Is not this the carpenter's ſon? is not his mother called Mary? and his brethren, James, and Joſes, and Simon, and Judas? And his ſiſters, are they not all with us? whence then hath this man all theſe things? And they were offended in him. But Jeſus ſaid unto them, A prophet is not without honour, ſave in his own country, and in his own houſe. And he did not many mighty works there, becauſe of their unbelief.

He departed thence.] The particle *thence* here, and in Mark vi. 5. ſignifies as well the city of Capernaum, as the places adjoining, which lay ſcatter'd about the ſea, where he ſpoke his parables. It does not appear that, after this time, he dwelt any more at Capernaum, tho' he frequently paſs'd over thither, as he did through other cities, in which he did not inhabit. Luke curtails this hiſtory, to give a brief account of it, and to aſſign a ſhort reaſon why Chriſt choſe rather to live at Capernaum, than at Nazareth, the place of his education; the cauſe of this curtailing, he ſufficiently acquaints us with, in theſe words; “Whatſoever we have heard done in Capernaum, do alſo here in thy country. (V.)

The ſon of the carpenter.] Juſtin tells us, that Joſeph was a carpenter, and that Chriſt aſſiſted Joſeph in his buſineſs of a carpenter. This is no more than what the ancient Chriſtians thought. The ſtation he aſſum'd was not an unworthy employment. It was certainly a very commendable cuſtom among the Jews, that even thoſe whoſe condition was tolerably affluent, and thoſe who addicted themſelves to the acquiſition of learning, employed themſelves in ſome trade or other, to ward againſt all the chances of fortune. (G.) Hillary and Ericus ſay, the ſon of a ſmith; tho' the general opinion runs, that he was a carpenter. *Is not this the carpenter*, ſays Mark, and *the ſon of the carpenter*, as it is ſaid here, and *the ſon of Joſeph*, as Luke ſpeaks. Yet no contradiction is found here, ſeeing one evangeliſt hath committed that to writing, which another hath omitted. (V.)

A prophet is not without honour.] This is a celebrated proverb among the Jews; q. d. men of any excellence, among whom prophets muſt have the principal place, are never more condemned than among their own countrymen. Thus David was deſpiſed by his own family. (G.)

CHAP. XIV.

Herod's opinion of Chriſt. The reaſon of John's being put into priſon; where he is beheaded. Jeſus withdraws. Of the five loaves. Chriſt prays. The apoſtles meet with a ſtorm at ſea. Peter is in danger.

Ver. 1, 2, 3, 4, 5. AT that time Herod the tetrarch heard of the fame of Jeſus, And ſaid unto his ſervants, This is John the Baptiſt, he is riſen from the dead, and therefore mighty works do ſhew forth themſelves in him. For Herod had laid hold on John, and bound him, and put him in priſon for Herodias ſake, his brother Philip's wife. For John ſaid unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, becauſe they counted him as a prophet.

At that time Herod, &c.] It may be ask'd, how Herod remain'd ſo long without knowing Chriſt? The anſwer may be, That tyrants are ſeldom told of ſuch things as they do not care to hear. But my belief is, that ſeveral of Chriſt's miracles were perform'd while Herod was purſuing his journey to Rome. And it was not long afterwards that the Arabic war broke out, which gave him full employment. (G.) The queſtion may be ask'd, how it came that Herod was ſo long a ſtranger to Chriſt, and the miracles which he perform'd? Baronius anſwers, that it was owing to his long abſence from his family, being obliged to maintain a war that king Aretas had proclaim'd againſt him, to revenge the diſhonour of his daughter, whom Herod had married, and now put away: But Baronius is miſtaken, for, not to inſiſt on the Anachroniſm, which Caſaubon, in his 15th Exerciſe, confutes with great learning. Joſephus evidently acquaints us, in the 18th book of his Antiquities, that this war was carried on by their Generals. So that Chryſoſtom's ſentiments concerning the reaſon of this long ignorance of Herod's, come neareſt to truth, viz, that it was owing to his neglect of imbibing good things; “Tales enim, *inquit*, ſunt viri potentes, & ſupercilia tumidi, ſerio diſcunt talia, quia negligunt.” “Such, *ſays he*, are perſons of authority, and ambition; they are long in acquainting themſelves with ſuch things, becauſe they are indolent.” (V.)

Tetrarch.] Sometimes there is a diſtinction made between kings and tetrarchs; ſometimes tetrarchs themſelves are called kings. See Mark vi. 14. The original of this name came from Galatia, which being divided into three parts, four governors were appointed to each diviſion. (G.) Matthew, and Mark, call him a king. Now the word *king* was frequently applied to any perſon who was inveſted with the ſupreme authority, tho' it was not royal. Thus what Cicero calls a tetrarchate, is by Pliny term'd a kingdom. (V.)

He is riſen from the dead.] The Hebrews, long before Pythagoras, taught in their ſchools the tranſmigration of ſouls into other bodies. Herod, and ſeveral more were evidently of opinion here, that John's ſoul had either aſſumed a new body, or that it was re-enter'd into that body, which his diſciples had buried. (G.)

For Herodias.] Joſephus aſſigns another reaſon for John's impriſonment. To oblige the reader, I will give him the whole relation as it ſtands in the 18th book of his antiquities chap. 5. “Herod, the tetrarch had married the daughter of Aretas, and lived a conſiderable time with her. On his going to Rome, he turned out of the way to pay a viſit to his brother-in-law Herod, who was Simon the high-prieſt's grandſon by his daughter. Having an opportunity to ſee his wife Herodias, he fell in love with her: this Herodias was daughter of Ariſtobulus, who was brother to both of them, and ſiſter of the great Agrippa; in ſhort, Herod had the face to offer terms of marriage to the lady; who ſeeming no way averſe to the propoſal, it was agreed between them, that Herodias ſhould be married to him, immediately on his return from Rome; nay, the agreement went farther, that Aretas's daughter ſhould be ſent back to her father. After this agreement Herod went to Rome. Having finiſhed his affairs that had called him to Rome, he returned home, but his wife having got intelligence of the ſecret agreement made between him and Herodias, before he came to know that ſhe knew any thing of the matter, begg'd leave to be ſent to Machero, a caſtle on the frontiers of Herod's and Aretas's dominions, without acquainting him with her deſign. Herod preſently complied with her requeſt, and took care to ſee her carried thither, not in the leaſt miſtruſting his wife, or that ſhe knew any thing of his agreement with Herodias. She had ſent ſometime before word to Machero of her intended journey; whereupon her father's governor having got all things ready for it, ſhe arrived there in a little time, and from thence travelling with all the expedition ſhe was able into Azable, ſhe came to her father's court, and laid open to him the agreement of her huſband Herod. This gave occaſion for a rupture, which was heightened by a diſpute they had then on foot concerning ſome lands about *Gamal*: Both ſides prepared an army; war was proclaimed, and the campaign was managed by their generals But on coming to an engagement, Herod was routed, and his whole army cut to pieces, being betrayed by deſerters. Herod immediately ſent notice of his defeat to Tiberias, who, being enraged at the preſumption of Aretas, wrote to Vitellius, to make war upon him, and either take him priſoner alive, or ſend him his head. However, great numbers of the Jews thought this loſs of Herod, to be owing to God's immediate anger for his having put to death John, who was ſirnamed the Baptiſt. Herod had given orders to behead this perſon, who was a man of extreme goodneſs, and endeavoured to excite in the Jews a deſire to become virtuous, intreating them to live juſtly one among another, and be baptized. This agreeable temper of John bringing over to him abundance of perſons, Herod was afraid of their numbers, and apprehended the authority of ſuch a perſon might influence his ſubjects to a revolt; ſo that he thought for his intereſt to remove him, before any innovation diſturb'd his country, or he was involv'd in danger, that might make him blame his indolence. Ac-

“ cording to remove this ſuſpicion which rack’d Herod, John was “ thrown into priſon, the place of his confinement being at the “ caſtle of Machero above-mentioned, where he loſt his life.” Thus much Joſephus. Mr. Reland remarks upon this account, that Joſephus was ignorant of the true cauſe of John the Baptiſt’s death which is ſet down in the goſpel. Probably, ſays he, as men’s opinions are various, Joſephus and others perſuaded themſelves, that Herod’s reaſon for throwing John into priſon, was for fear he ſhould raiſe a ſedition; or may be, his ſaying he was a wicked and impious king, might be ſufficient to foment a rebellion.

We will ſubjoin to this what Nold, in his hiſtory of Idumea, ſays, on this argument. “ Herod the tetrarch ſeeing this lady “ (who was not the daughter of Aretas king of Arabia, as Jerome “ dreams upon Matt. chap. xiv. but of Ariſtobulus) at his brother “ Herod’s, when he turned out of his way to Rome to pay him a “ viſit, married her in open violation of the law, when her law- “ ful husband was ſtill living.” Auſtin pretends to confute this, though Joſephus, Euſebius, and Hegeſippus, unanimouſly confirm it. That ſome time after this Antipas ſummoned John to court, where Herod the adulterer being one of the audience, was ſo charm’d with his doctrine, that he became one of his hearers: but John happening to mention Herodias, and alledge the illegality of Herod’s marrying his brother’s wife, and, as we are informed from Chryſoſtom, publickly condemn him before all the audience, the lady was ſo offended at the outrage, that ſhe adviſed her husband to throw him into priſon, and put him to death. Herod, indeed, at the ſollicitation of his wife conſented to the firſt, but could not be prevailed upon to do the laſt, for two reaſons; on the one ſide, for the eſteem he had for John’s perſon; on the other, for fear of his ſubjects, who, he apprehended, would not let the death of one whom they look’d on as a holy man and prophet, go unpuniſhed. This obliged Herodias to ſtifle her animoſity to another opportunity, which ſoon after preſented itſelf by her daughter on Herod’s birth day. Jerome ſays, that Herodias inſulted over John’s head after it was cut off, and prick’d the tongue with a needle. And Nicephorus adds, that having a compunction of conſcience for the wickedneſs ſhe had done, ſhe was even afraid of John when he was dead, and durſt not lay the head with the body; but took the head and buried it privately in a ſecret place of the court, throwing the body elſewhere, which his diſciples ſecretly took away, and interr’d in a certain famous city. Nicephorus mentioning John’s interment to be in a famous city, Jerome in his 27th epiſtle, acquaints us, that it was in Samaria, where Theodoret ſays his ſepulchre was afterwards open’d. Now this Samaria (otherwiſe named Sebaſte) was not only out of Herod’s dominions, but a city which the Jews extremely hated. And it was thought that the remains of ſo devout a perſon would reſt here without moleſtation. Tho’ it ſeems the pagans ſome ages afterwards, in the reign of Julian, dug up his bones, and threw his aſhes into the air. Theodoret ſays, “ That they o- “ pened the ſepulchre of John the Baptiſt in Sebaſte, burnt his bones, “ and ſcattered the aſhes in the air.” However, the barbarity of Herodias ſoon met with its deſerved reward. For being at Rome with her husband to ſollicit Caius againſt her brother Agrippa, whoſe high fortune ſhe envied, that emperor proved Agrippa’s friend, contrary to their expectations; and baniſhed Herod, but to oblige Agrippa, whoſe ſiſter he underſtood Herodias was, he gave her his effects. Herodias ſpurned at the offer, and added that it did not become her to leave her husband in his adverſity, when ſhe had been a conſtant partner with him in his proſperity: This being reſented by Caius, he baniſhed her with him. We will add to all this, a ſhort account concerning John’s head, which was found a-part from the body in the reign of Valeus, and by that emperor order’d to be carry’d to Conſtantinople; but arriving at Colaus, near Chalcedon, the mules that carry’d it ſtood ſtill, and the head could not be mov’d farther, till the emperor Theodoſius remov’d it in his purple robes, and dedicated a temple to it. Hear what Sozomen ſays: “ The head of John Baptiſt, “ *ſays he*, which Herodias demanded of Herod the tetrarch, was “ carried at this time to Conſtantinople. ’Tis ſaid to be found “ by certain monks of the Macedonian ſect, who firſt dwelt at “ Jeruſalem, and afterwards remov’d in Alicia. Mardonius, who “ was chief eunuch of the palace, was appointed the head of “ this embaſſy, having orders to carry it to Conſtantinople. “ The command was comply’d with, and the head put into “ a publick Cart. When they came to Colaus, a village near “ Chalcedon, the mules who were ty’d to the cart would not move “ a jot further, notwithſtanding all the blows given by the dri- “ vers to make them proceed. This unwillingneſs in the beaſts “ being taken notice of, the eunuch and all with him look’d upon “ it as miraculous; ſo that they put the head into the village of “ Colaus. About this time, whether moved to it by God, or ſome “ other impulſe, the emperor Theodoſius came to this ſame vil- “ lage, with an intention to remove the remains of John Baptiſt. “ But we are told, that a matron of exemplary devotion ſpoke “ againſt it, alledging, that force could not prevail. Upon this, “ the emperor took the repoſitory in his purple robes, wherein “ the head was incloſed, and carried it to Conſtantinople, where “ he built a very large and ſtately temple in honour of God.”

Daughter of Herodias.] Her name was *Salome*. Joſephus ſays, That ſhe was daughter of Herod (ſon of Mariamne, daughter of Simon) and Herodias. On Herod’s birth-day, ſhe entered the aſſembly, and by her fine dancing ſo pleaſed that prince, that he left her at her own choice to make what demand ſhe would, even to the half of his kingdom. This was an extenſive way of promiſing, which ſhe baſely abuſed: for having been inſtructed by her mother, who had been a long time tampering with her, ſhe only ask’d for John’s head. With which raſh and unjuſt demand, Herod was forc’d to comply, as he had pledg’d his honour to her; and conſequently, certain perſons were ſent to cut off John’s head in the priſon, and bring it to the dancer in a charger. Nicephorus ſays, That the head, when brought in, was reeking in its gore. This was a ſad piece of tribute, and very near without an example. Indeed, we read that Flamminias, juſt after the ſame manner, to gratify his miſtreſs, beheaded a man, but then he was criminal. See Livy, 39. and Seneca, controv. 5. for a further account of this affair. Beſides which, we have a ſtory of Marius cutting off the conſul Anthony’s head, and barbarouſly inſulting over it in the midſt of his cups; yet this was owing to an immoderate impulſe of civil revenge, and no way equal to the frantic part acted here. Agrippa, to have his birth-day celebrated with diſtinguiſh’d honour, ſent perſons to releaſe Silas, who was detain’d in priſon, and bring him to the entertainment; but he abſolutely refuſed: yet Agrippa forbore puniſhing him. Whereas Herod, on his birth-day, put a juſt man to death, tho’ the dancer was the leaſt to blame in the affair; for pertinent hereto ſays Eſthius, upon Mark vi. “ If it be demanded “ which of the three, Herod, Herodias, or her daughter, was in “ the greateſt fault, with reſpect to John’s death: it may be an- “ ſwer’d, that Herod was the greateſt offender; becauſe, to the ſin “ of hatred which he retain’d in his heart againſt John, he added “ a piece of villainous hypocriſy, pretending to be his hearer and “ admirer. Now Herodias diſcover’d her averſion plain enough. “ But of all the three, the young gentlewoman appears to be the “ leaſt criminal, becauſe what ſhe did, was in obedience to the pre- “ vious inſtruction and command ſhe had received from her mo- “ ther.” But Nicephorus informs us of the kind of death Salome ſuffer’d: “ ’Twill be no ways amiſs, *ſays he*, to give an account “ of the death of her daughter (Herodias) which was thus: At “ a certain time, during the winter ſeaſon, ſhe had a river to paſs, “ which was froze over, and no way could ſatisfy, but ſhe muſt “ croſs it on foot. The ice happened to break, not without ſigns “ of the direction of providence; upon which ſhe fell in up to “ the neck, and diſcover’d a kind of dancing in the water with the “ lower part of her body. By a ſudden ſtroke of the ice her head “ was ſever’d from her ſhoulders, which immediately danc’d a fa- “ tal dance upon the ice, affording to all who ſaw it, an opportu- “ nity to recall into their minds what ſhe her ſelf had formerly “ done.” Thus much Nicephorus: But ’tis wonderful whence he had this account? For not a ſoul, for near a dozen centuries before him, have, as I know of, ſaid a ſingle word in relation to theſe facts. But what this author tells us of (a little before he gives us this relation) Herodias being an eye-witneſs of this uncommon cataſtrophe of her daughter, is certainly inexcuſable. For, it ſeems, Salome was married to Philip; nay, after his deceaſe had a ſecond husband, and three children by him, and all before this ſad accident befell her, or, at leaſt, before ſhe died, and Herodias all the time was in her baniſhment beyond the Alps; ſo that it was no way poſſible for her, at that diſtance, to be an eye-witneſs of the laſt moments of her daughter, which are ſuggeſted to end in Judæa. (Nold, in *vita Herodum*, upon the word *Salome*.)

It is not lawful for thee to have her.] Meaning, becauſe he was circumcis’d, and conſequently bound to the obſervation of the Moſaic law. The Roman law pronounc’d the ſupreme magiſtrate not liable to the cognizance of its inſtitutions; but the Moſaic ſyſtem puts a reſtraint both upon king and ſubject. *To have her*, ſignifies to marry her. This came under the degree of inceſt, Lev. xviii. 16. For this law had but one exception, which was, when the husband dy’d without iſſue. But Herodias’s husband not only liv’d at this time, but alſo ſhe had a daughter nam’d Salome, of whom mention is made here. (G.) Levit. chap. xviii. 16. informs us, *Thou ſhalt not uncover the nakedneſs of thy brother’s wife*; from which law there is but one exception allow’d, and that is in Deut. xxv. where the brother happens to die without iſſue. Now it appears from Joſephus, that Philip, or Herod (take which you pleaſe) was alive at this time, when Herod Antipas married Herodias, and ordered her to depart. Beſides, if Philip had been dead, the law pronounc’d it illegal for Herod Antipas to make her his wife, ſeeing Philip had a daughter by her nam’d Salome, who is call’d the dancer by the evangeliſts. (V.)

Ver. 6, 7, 8, 9, 10, 11, 12. But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleaſed Herod. Whereupon he promiſed with an oath, to give her whatſoever ſhe would ask. And ſhe, being before inſtructed of her mother, ſaid, Give me here John Baptiſt's head in a charger. And the king was ſorry: nevertheleſs for the oath's ſake, and them which ſat with him at meat, he commanded it to be given her. And he ſent and beheaded John in the priſon. And his head was brought in a charger, and given to the damſel: and ſhe brought it to her mother. And his diſciples came, and took up the body, and buried it, and went and told Jeſus.

Nevertheleſs for the oath's ſake.] It ſeems there were reaſons for this of an old ſtanding; but theſe, of themſelves, were too weak to be of any force. And what, pray, is eaſier to ſay, than that an oath, couch'd in general terms, is to be ſo underſtood, that no illegality is comprehended in it? I am under no ſcruple to think, that Jeptha put the ſame conſtruction on his oath. And even ſuppoſing Herod had openly promiſed to put an innocent man to death, what then? Ought he not to have thought, that an action, which in itſelf was illegal, could never be made lawful by the interpoſition of an oath? Indeed, if we would have an oath to be of force, the obligation muſt neceſſarily be legal; for to promiſe on oath, in an affair that is illegal, is of no ſignificance. Obſerve what Philo ſays; “ Every one ought to know that endeavours, by taking an ‘ oath, to act unjuſtly, that he will never obſerve, but infringe his “ oath, which ſhould be look'd upon as ſacred and inviolable, and “ as a thing that cements honeſty and friendſhip: for, in violating “ this, ſuch a man adds ſin to ſin; and it were ſafer the illegality “ of ſuch a proceeding was never countenanc'd: for, by abſtaining “ from an unjuſt action, we do honour to God, and tacitly implore “ his mercy, which is ſo much peculiar to him. And, indeed, it “ would argue want of underſtanding, and a groſs piece of madneſs, “ to make choice of two evils, when we might eſcape both by “ refraining from one of them.” An example may be drawn from David, who ſwore to put Nabal to death, and yet ſpar'd his life. Cicero brings a like example, in an oath which Agamemnon made. And Dionyſius of Halicarnaſſus, in that of the Decemvirs, about ſeizing on the commonwealth. Seneca ſays,

Præſtare fateor poſſe me tacitam fidem,
Si ſcelere caveat: interim ſcelus eſt fides.

“ I agree that I can take a private oath, provided it be legal, yet “ ſometimes this oath is illegal.” And Ambroſe: *Eſt enim contra officium nonnunquam ſolvere promiſſum, juramentum cuſtodiri.* “ In “ ſome caſes, we are not obliged to perform our promiſes, or keep “ our oaths.” And Auguſtine: *Si ad peccatum admittendum fides adhibeatur, mirum eſt ſi fides appellatur.* “ If an oath be admitted “ for a ſinful end, 'tis ſomething odd to call it an oath. (G.) This is a prepoſterous way indeed; for ſuch oaths as this, which are couch'd in general terms, ought certainly to refer to things legal and poſſible to the ſwearer: And ſuppoſing he who takes the oath, artfully extends his thoughts to an unjuſt end, yet 'tis of no validity, and the obligation ought to drop of courſe. (V.) We may collect ſeveral motives that induc'd Herod to this ſorrow; one reaſon may be, that it was his birth-day: for mirth and feſtivity were the reigning entertainment on ſuch days; the people were receiv'd at ſome banquet, which was ſplendid, and prepar'd for them at the prince's expence at this time; all ſecular employments were prohibited; ill omens were carefully avoided; quarrels and contentions were order'd to be laid aſide; and no pleadings ſuffer'd to be ſpoken in the forum:

Natalia colimus, tacete lites;

“ 'Tis our birth-day which we celebrate,
“ Let no contention or quarrel moleſt it.”

But what they took moſt care to avoid, was ſpilling of blood; no executions were admitted, they looking upon it, as a piece of great injuſtice, to deprive any perſon of his life, on that day, wherein they received theirs; nay, if any hung on the gallows or croſs before, they were ordered to be taken down. This was a cuſtom among the Pagans, for fear their genij ſhould be offended, dejected, or diſpleaſed, by ſuch an action; and probably Herod, who was more than half a Pagan, might very well have this cauſe of grief, and conſequently, be troubled to behead John Baptiſt on this day. But ſetting aſide this, the Evangeliſts aſſign two other reaſons for this ſorrow of Herod. Mark ſays, “ That Herod “ feared John, and look'd upon him as a juſt and an holy “ man; that he reformed many things, upon his requeſt, “ and took pleaſure in hearing him,” which proved a main obſtruction to Herodias's deſign of putting him to death. Now Matthew ſays here ver. v. “ That he feared the multitude, be-“ cauſe they counted John as a prophet,” and conſequently was afraid to meddle with him becauſe of his popularity, (as the Phariſees were, mentioned chap. xxi. 26) So that both theſe reaſons had an influence on Herod, and made him not ſo ready to puſh on his execution. (H.)

Beheaded John in the priſon.] 'Tis evident that this entertainment was celebrated at the caſtle of Machæro, and that John was beheaded without any formal trial; tho' criminals were commanded, by the Moſaic law, to be executed, in the ſight of all the people. (G.)

Ver. 13, 14. When Jeſus heard of it, he departed thence by a ſhip into a deſert place, apart: and when the people had heard thereof, they followed him on foot out of the cities. And Jeſus went forth, and ſaw a great multitude, and was moved with compaſſion toward them, and he healed their ſick.

When Jeſus heard of it.] Theſe words can never refer to the death of John; for 'twas ſome time ſince that he had loſt his head; they rather ſeem to point to the diſcourſe, which had paſt in Herod's court, concerning Chriſt, between John's impriſonment and his execution; for Chriſt was believed, by ſome, to be John riſen again, which made Our Saviour return from whence he came. When he had heard what Herod's ſentiments were of him he withdrew into the deſart, not purely on their account, but to give his apoſtles a little relaxation from the fatigue which they had undergone in preaching the goſpel. (V.)

And Jeſus went forth.] Meaning, out of the ſhip; or, according to John vi. 5. “ Jeſus went up into a mountain, and there “ he ſat with his diſciples;” after which he lifted up his eyes, ſaw a great multitude coming to him, took compaſſion of them, received them with much humanity, and continued curing their ſick 'till the evening; which his diſciples obſerving, they adviſed him to ſend away the multitude into the neighbouring villages, there to refreſh themſelves: But Our Saviour commanded them to give the multitude proviſions to eat, and to the end, that Philip might be convinced of the weakneſs of his faith, and that he himſelf might ſee, when human aſſiſtance was wanting, whether he would relye on his omnipotence and providence, ſaid to him, Where ſhall we find money to purchaſe a ſufficient quantity of victuals for ſo large a number of people? To which Philip makes anſwer, That ſuch a queſtion was entirely out of the way, ſince the multitude then preſent could not be filled with two hundred penny-worth of bread. Philip's words are thus expreſs'd by John, “ Two hundred penny-worth of bread is not ſufficient “ for them, that every one of them may take a little.” Tho' Mark makes him ſpeak ironically; “ Shall we go and buy two “ hundred penny-worth of bread, and give them to eat?” In anſwer to which, Jeſus ſays to his diſciples, “ How many loaves “ have ye? Go and ſee.” And when they knew, Andrew made anſwer, in the name of the reſt, “ There is a lad here, which “ hath five barley loaves, and two ſmall fiſhes; but what are they “ among ſo many, except we ſhould go and buy meat for all “ this people.” When Jeſus heard this, he order'd the five loaves and fiſhes to be brought, which he multiplied after ſuch a manner, that not only all the multitude there preſent were ſatisfied, but twelve baskets full of the fragments remained over. Now this is the method to reconcile this hiſtorical account of the multiplication of theſe loaves and fiſhes; from whence it will plainly appear, that the four Evangeliſts have no difference at all in the ſeveral relations they give us of this affair. (B.)

Ver. 15, 16, 17, 18, 19, 20, 21. And when it was evening, his diſciples came to him, ſaying, This is a deſert place, and the time is now paſt; ſend the multitude away, that they may go into the villages, and buy themſelves victuals. But Jeſus ſaid unto them, They need not depart, give ye them to eat. And they ſay unto him, We have here but five loaves and two fiſhes. He ſaid, Bring them hither to me. And he commanded the multitude to ſit down on the graſs, and took the five loaves and the two fiſhes, and looking up to heaven, he bleſſed, and brake, and gave the loaves to his diſciples, and the diſciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained, twelve baskets full. And they that had eaten were about five thouſand men, beſide women and children.

Bleſſed.] That the phraſe, *to bleſs* here, ſignifies *to give thanks*, is ſufficiently known; and the ſame is otherwiſe expreſs'd, by *praiſing*, *glorifying*, *ſinging*, and *confeſſing*, but chiefly by *giving thanks*. The main difficulty in this paſſage is, whether the phraſe, *to bleſs*, is to be referr'd to the *bread* and *fiſhes*, or to the word *God*; that is, whether he gave thanks to God, or bleſſed the bread. But take which you will, the ſenſe, in either notion, will be much the ſame: for if he bleſſed, or gave thanks to, God, he is to be ſuppoſed to have prayed beſides for his bleſſing upon them, and, conſequently, if he did thus for them, it muſt be to God, that this was perform'd. But the uſe of this phraſe in the New Teſtament, inclines it, both here, and in Mark, to the latter notion; to that of bleſſing the bread, or giving thanks for it. (H.) Namely, the loaves, as is evident from Luke vii. 16. Jeſus perform'd this, after a cuſtom which was obſerved among the Jews at that time, who, to this very day, when they approach the table, uſually lay their hands upon the bread before they break it, and pronounce over it theſe words; "Bleſſed art thou, O Lord our "God, King of the world, who produces bread out of the earth." Now if Chriſt made uſe of this ſhort form, none can ſurely wonder why John expreſs'd himſelf in theſe words, *When he had given thanks*, inſtead of the phraſe, *He bleſſed*, which the three other Evangeliſts uſe; becauſe the bleſſing of bread, includes the action of giving thanks. (V.)

Ver. 22, 23 24, 25, 26, 27, And ſtraightway Jeſus conſtrained his diſciples to get into a ſhip, and to go before him unto the other ſide, while he ſent the multitudes away. And when he had ſent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ſhip was now in the midſt of the ſea, toſſed with waves: for the wind was contrary. And in the fourth watch of the night Jeſus went unto them walking on the ſea. And when the diſciples ſaw him walking on the ſea, they were troubled, ſaying, It is a ſpirit; and they cried out for fear. But ſtraightway Jeſus ſpake unto them, ſaying, Be of good cheer, it is I, be not afraid.

And ſtraightway] After Chriſt had multiply'd the five loaves in his hands, as God multiplies corn from a few grains, the multitude, as it is ſaid in John vi. 14, acknowledged him for the true Meſſiah. But when he found that the extraordinary miracle perform'd by him, had wrought upon the minds of the multitude ſo ſtrongly, that they were coming to take him by force, and make him king, he oblig'd his diſciples to go on board a ſhip, and paſs over to Bethſaida before him, 'till he had diſmiſs'd them; as we read in Mark vi. 45, John vi. 14, 15. At laſt the diſciples went down to the ſea-ſide, and took ſhipping; after their landing they made directly to Gennaſereth, where Chriſt afterwards perform'd ſeveral miracles; next to this they came to Capernaum. Mean while Chriſt left the multitude, and went back by himſelf to pray upon the mountain; from which he came down to the people before the miraculous multiplication of the loaves. (V.)

And when the Evening was come.] The different ſignification of *the evening being come*, in this verſe, may be obſerv'd from the ſame phraſe, ver. 15. For between that and this the people were ſet to ſupper, and riſen again: The diſciples were ſent to take ſhipping, and the multitude was diſmiſs'd by Chriſt; and after all this, Jeſus goes by himſelf to the mount to pray; after which follows this phraſe, "The evening being come;" now the true way to underſtand this, muſt be by comparing theſe paſſages with the narratives of the other Evangeliſts. St. John aſſigns not any part of the day to the former part of the action, but to the latter he doth; he ſays, "When the evening was come;" Mark in the firſt place, hath a different phraſe, "Much time being now "ſpent," And Luke another, "Now the day began to wane." In the latter place both Mark and Matthew read, "Evening being "come;" but Luke proceeds not to that part of the ſtory. By this it is clear, that the latitude of the word *Opſia*, which we render *Evening*, muſt reconcile the ſeeming difference; "The evening "and the morning were the firſt day, ſaith Moſes," and ſo 'tis evident that the *Opſia* takes in all from the beginning of the evening 'till the next morning, the ſpace of the ſun being ſet, as the morning is of the ſun's being up; ſo Matthew xxviii 1. "The "evening of the ſabbath is immediately attended with the light "of the morning of the firſt day of the week;" and here the firſt thing after this laſt, *the evening being come*, is *the fourth watch in the night*, that is, toward the morning. So that according to this latitude, what Luke calls the declenſion of the day, or ſun-ſetting, and Mark, the much time being ſpent, and Matthew, the evening being come, or the night-time, (for ſo it was when the apoſtles were ſailing, and Chriſt at prayers on the mountain) is by all the Evangeliſts called *Opſia*, or *evening*. (H.) 'Tis evident, from Matthew's ſaying above, ver. 13, before the miracle of the loaves, "That the evening was come," which yet was ſome hours before the ſecond time of Chriſt's withdrawing to the mountain, that the Jews divided the time of the evening into two evenings; one, which immediately followed noon-day, the other, the decline of it: and their beginning, according to the Talmudiſts, chap, 5. of the treatiſe of the paſſover, was, "a tempore quo ſol incipit in "occaſum vergere," that is, "They began from the ſun's im"mediate declining to the weſt; or as the gloſs there explains it, "they began from the firſt half-hour after noon, and ended at "ſun-ſet." Now it appears from Exod. xii. Levit. xxiii. and Numb. ix. that the paſchal lamb was commanded to be ſlain on the fourteenth day of the firſt month, within this very ſpace of time which theſe two evenings contain'd; and 'tis clear from Deut. xvi. 6. that it continu'd 'till the going down of the ſun; for the paſchal lamb, which we learn from the above cited places, was to be ſlain between the two evenings, is there read to be ſlain at even, that is, about the time of the ſun's going down. Theſe two evenings the Rabbins and Chaldeans call by another name, anſwering to *duos ſoles*, or *two ſuns*, and aſſign to each a certain ſpace of time. Beſides, they are mentioned by Euſtathius, in the 17th book of Homer's Odyſſey. And Suidas acquaints us, that this is no more than a modus of ſpeech, which the Athenians uſed; to prove which, examples are cited out of Philemon. And pertinent to this, is that expreſſion of Varro, in his Satyra Menippea, *Neſcis quid veſper ſerus vehat*; "You do not know what the late evening "may produce." Now *veſper ſerus* is as tho' one ſhould ſay, *deile opſia*, or *evening's evening*, againſt which is ſet the word *proi*, or *morning*, both in Heſychius, and Euſtathius. (V.)

In the fourth watch of the night.] 'Tis ſufficiently known, that the night was diſtinguiſh'd into ſeveral watches, the *evening*, *mid-night*, *cock-crowing*, and *morning*; the firſt ending at nine in the morning, the ſecond at twelve, the third at three, and the fourth at ſix in the morning; as the day is divided into the third and ſixth, ninth and twelfth hours. Theſe four watches were inſtituted by the Romans, and follow'd by the Jews from the time of Pompey. But the more ancient Hebrews divided the night into three watches, the firſt whereof, Lam. ii. 19. is called the *firſt of the watches*. Now they, who watch'd during this part of the night, uſually went to bed as ſoon as the ſecond part of the night began, and were ſucceeded in their poſt by others, who ſat up during the ſecond watch. This is in Judges vii. 19. called the *mid-night watch*. And the third, in Exod. xiv. 24. is called the *morning watch*. (G. H. and V.)

Ver. 28, 29, 30, 31, 32, 33, 34, 35, 36. And Peter anſwered him, and ſaid, Lord, if it be thou, bid me come unto thee on the water. And he ſaid, Come. And when Peter was come down out of the ſhip, he walked on the water to go to Jeſus. But when he ſaw the wind boiſtrous, he was afraid; and beginning to ſink, he cried, ſaying, Lord, ſave me. And immediately Jeſus ſtretched forth his hand, and caught him, and ſaid unto him, O thou of little faith, wherefore didſt thou doubt? And when they were come into the ſhip, the wind ceaſed. Then they that were in the ſhip, came and worſhipped him, ſaying, Of a truth thou art the Son of God. And when they were gone over, they came into the land of Genneſaret. And when the men of that place had knowledge of him, they ſent out into all that country round about, and brought unto him all that were diſeaſed, And beſought him, that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

Into the land of Genneſaret.] The place called *Cinereth* in Joſhua, and uſed by the Jeruſalem Targum, Numb. xxxiv. 15. was afterwards, according to Joſephus, called *Genneſar*, from the Chaldee *Geneſar*, which was the rendring of that Hebrew; from both which put together, the word *Genezereth* ariſes, which ſignifies the *valley of branches*. Now this was the title of the whole province, containing within it the lake of Genneſar, and the city of Tiberias, built by Herod in honour of Tiberius Cæſar. We are told by the Jewiſh doctors, in the Talmudic treatiſe, mentioning the journey of the ſpies whom Moſes ſent, that this country, or land, called *Cinereth*, had the name of *Genezar*, from its prodigious plenty, and rich ſoil. (Tremellius, and Hammond.) Hear what Joſephus ſays of the lake and the country: “ The lake of Genneſar takes its name from the adjoining country, being in breadth about forty furlongs, and one hundred and forty in length: its water is exceeding ſweet, and pleaſant to drink, and thinner and finer than the waters of other lakes commonly are; yet near the ſhore 'tis ſurprizingly clear, and more delicate than either river or fountain water; and perpetually cool, more than one could expect from ſo extended and wide a lake; nay, ſo cold, that ſnow itſelf cannot exceed it, eſpecially when it is expoſed to the air in tubs, which the inhabitants do in ſummer nights. The place is well ſtock'd with various kinds of fiſh, differing, both in ſhape, and taſte, from the fiſh of other countries.” And, ſpeaking of the country, he ſays: “ Along this lake a country of the ſame name is extended, exceedingly beautiful, and admirable for its Situation. The fruitfulneſs of its ſoil admits every kind of tree to grow upon it, and the huſbandmen have planted it with all manner of trees, the temperature of its air being accommodated to their different natures: for nut-trees, which, of all others, require a cool ſoil, grow here in abundance; and palm-trees, which demand warmth, flouriſh in great numbers; beſides, olives and fig-trees, which aſk for a kinder and ſofter air than the reſt, are ſeen to extend their ſhades here. A man, from ſeeing this, would ſay, that nature was ambitious in diſcovering her ſelf thus, and in putting her ſelf under ſo vaſt a reſtraint, as to make things which are repugnant to one another, thus unite and agree. But this is not all; for fruits, of different kinds, are produc'd here, beyond what ſome perſons would believe, and preſerv'd a long time: for example, grapes and figs, which may excel with all other kinds, are ſeen here for ten months in the year, while others are obſerv'd hanging on the trees the whole twelve months. But we may add to the temperature of the air, its being water'd by a plentiful ſpring, call'd by the inhabitants *Capharnaum.* This, in ſome men's opinions, is taken to be a vein of the Nile, becauſe there are fiſh found in it, reſembling the Coracinus, no where elſe to be met with, except in the lake of Alexandria. Now the length of this country, near the ſhore of the lake, which bears the ſame name, is thirty furlongs; and the breadth twenty.”. See more of this in Joſephus, book *De Bel. Jud.* chap. 10.

CHAP. XV.

God's commandments, and men's traditions. Scandal. The plant that is rooted up. The blind lead the blind. The woman of Canaan. Four thouſand are filled. Giving of thanks.

Ver. 1, 2, 3, 4, 5, 6. THEN came to Jeſus Scribes and Phariſees, which were of Jeruſalem, ſaying, Why do thy diſciples tranſgreſs the tradition of the elders? for they waſh not their hands when they eat bread. But he anſwered and ſaid unto them, Why do you alſo tranſgreſs the commandment of God by your tradition? For God commanded, ſaying, Honour thy father and mother: and, He that curſeth father or mother, let him die the death. But ye ſay, Whoſoever ſhall ſay to his father or his mother, It is a gift by whatſoever thou mighteſt be profitted by me, And honour not his father or his mother, *he ſhall be free.* Thus have ye made the commandment of God of none effect by your tradition.

Of the elders.] Theſe were not the ſenators, or ſuch as compoſed the great council or Synedrim of the Jews, becauſe it was the peculiar buſineſs of this Synedrim to preſide over all cauſes and determinations; but not to teach the people, or directly make new laws. For laws were generally enacted by kings, when the Hebrews lived under a regal power, and the republic was no way tied up to the ordinances of a parliament of the people. They, indeed, who were raiſed above the reſt of their countrymen by their authority or dignity, were wrongly named *Presbyteri*, or elders. For Joſephus, in ſpeaking of the Phariſees, ſays, “ They honoured their elders, or thoſe born before them (theſe being their Presbyteri) nor durſt they ſpeak a word againſt that which they advanced.” Again, The Phariſees delivered ſeveral precepts to the people, which they had received from their anceſtors.” Now the Sadducees were of opinion that their written laws were to be obſerved, but their traditional to be rejected. From the extraordinary regard paid to theſe gentlemen the following ſentences came to be in vogue. “ Suppoſe the Scribes ſhould aſſert, that the right hand is the left, and the left the right, you are to hear them.” But, not content to put their own fabulous accounts on a level with the laws of God, they preſum'd to place them before them For thus they ſpeak. “ There is more authority in what the ſcribes ſay, than in what the law commands.” And beſides the Jews are under no doubt but that thoſe precepts, which form their Talmud, though unwritten in the law, yet, delivered as they are pleaſed to have them, by the hands of God to Moſes, will endure to lateſt ages. (G.)

They waſh not.] The reaſon why the Jews ſo ſtrictly obſerved this cuſtom was, becauſe their teachers (who were blind leading the blind) were of opinion that their meat, drink, veſſels, or cups, if touch'd by ſtrangers, or any other perſon, whom the law deem'd impure, would firſt of all contaminate their bodies, and then their ſouls: Wherefore to remove this dreadful circumſtance, as they thought, and keep themſelves pure and undefiled, they uſed a very exact and accurate way of waſhing: But a ridiculous fear is conſtantly a ridiculous remedy. Of this opinion of the Phariſees we have ample traces of it in the apoſtles themſelves, who put a conſtruction on Chriſt's words concerning leavened bread, as though it had been a ſin to take bread either of the Phariſees or Sadducees. But it ſeems the Hebrew doctors diſtinguiſhed the Jews from the Samaritans; and the Samaritans, when they happened to meet with any Jews, commonly cryed out *Pray do not touch us*; and if the older Eſſenes chanced but to be touch'd by the younger, they generally waſhed themſelves, as if they had been touch'd by ſtrangers. Be this as it will, certain it is that this opinion, or doctrine, which the Scribes and Phariſees objected to Chriſt's apoſtles, ſtood on a precarious bottom. For they believ'd, in the firſt place, that the touch of ſome perſons was naturally unclean, concerning which there was no law of God extant; and in the next, that the mind or ſoul of the perſon, though ignorant of the matter, partook of the impurity, and in the laſt, that the pollution, contracted by ſuch touch, could be wip'd out of the ſoul, by a rite which God never had inſtituted, and of which they themſelves were the authors. From the like ridiculous piece of folly the ſuperſtition of the Hemerobaptiſts took its original, which Mahomet has thrown into his ſyſtem or book of laws, like many other things which he has pick'd up from that which was not his right. (G.) This was a cuſtom taken up by the Jews, and ſo ſtrictly commanded, that he who either refuſed or neglected to obſerve it, was thought guilty even of a capital crime. Rabbi Aquiba ſays, “ That he who takes meat without firſt waſhing his hands, deſerves to dye.” And another Rabbi; named Joſe, aſſerts, “ That to eat with unwaſh'd hands is worthy of death.” The former of theſe Jewiſh doctors, being in priſon, had water giving him for his uſe, to waſh and to drink, but happening by accident to ſpill half of it, he waſhed his hands in the remainder, thinking it abſolutely more neceſſary to do ſo than to drink, and to dye rather than violate the traditions of his anceſtors. This waſhing of hands, though enjoined by no ſtrict law of Moſes, but by the traditions of the Jewiſh elders, which the Phariſees look'd upon as the ſame, was conſtantly obſerved before their eating any meat; and the not obſerving it made the perſon guilty of the breach of an extraordinary matter. Maimonides ſays, “ We poſitively declare that a man muſt not eat bread before he waſh his hands.” And again, “ Whoſoever eats the bread, over which they recite the benediction, *Hammot ſi, Bleſſed be he who produceth bread*, muſt waſh his hands before and after.” So that all kinds of eating are not ſpecified here. For the Rabbins informs us, “ That the benediction *Hammot ſi*, is not ſaid over that which is not properly called bread, as cakes made of honey, ſugar and almonds. So that 'tis not ſimply eating here, but eating bread. That paſſage of John ii. 6. ſeems to refer to this, where 'tis ſaid, that the veſſels of water, (which were there at the feaſt) were according to the Jewiſh cuſtom of waſhing always before meat, that is, they ſtood there for that uſe or purpoſe. We learn from the 3d verſe of St. Mark's 7th chapter, the manner of this waſhing, *They waſh their hands to the wriſt*: now the word *pugnie*, in this phraſe, ſignifies *the hand up to the wriſt*, and is indeed but a part of the *Cheir* or hand, in the critical notion of it. For Homer, Hippocrates, and other authors, take *Cheir* for the whole arm; and ſo it ſeems to be taken 1 Macc. xv. 03. *carry the Cheir, or arm* (not hand) *with the ſhoulder to the city*; to which may be likened that paſſage in Homer, where he, who ſtruck another on the ſhoulder with his ſword, is ſaid to cut off his *Cheir*, which, doubtleſs, was his arm, from all which 'tis evident that the word *pugnie* ſignifies the hand up to the wriſt; and 'twas the cuſtom of the Jews to waſh their hands ſo far and no farther, by holding them up, which they called the *elevation of the hands.* Conſequently this waſhing the hands up to the wriſt, is evidently to waſh with this elevation, and in the rite, or ceremony, uſed in their waſhings. Thus Maimonides asking the queſtion, “ how far the waſhing of the

“ hands reacheth,” anſwers, “ to *perek,*” meaning, by *perek*, that Joint, which ſets on the arm to the hand. Thus Rabbi Ben Joſeph, and Rabbi Alphes alledge, that to waſh the hands according to the rite of the ſanctuary, muſt be *to that joint, which was at the end of the hand*; that is, to the wriſts. (H.)

Curſeth father or mother.] Our Saviour takes the words of this ſecond text from Exod. xxi. 17. According to the deſign of Chriſt here, the word rendred *Curſeth*, muſt have a larger extent given it, as to it's ſignification; I mean, muſt have the extent of the ſignification of the Hebrew root *Pibel*; ſo that it ſignifies firſt, poſitively ſpeaking, or doing injuriouſly to any; or privately, lightly regarding in words or deeds. For as this is the thing, to which Chriſt's deſign directs the ſignification of it here, ſo *Pibel*, the word, us'd in all the texts to which it refers, ſignifies to ſlight, contemn, and ſet at nought. Thus we render rightly that paſſage of Exodus xxi. 7. *Set light by father and mother.* But though this place of Exodus does not comprehend all this, ſo as to denounce temporal death on ſuch as thus neglected their parents, yet 'tis very juſtly extended by Chriſt in the following words, as bringing danger of eternal death on thoſe, who, though they did not, in plain words, curſe their parents, which the Phariſees told them was all that was meant by the text, would yet do nothing for them, and, therefore, as St. Paul ſaith, were worſe than infidels. (H. and W.)

Gift.] This does not imply any gift; but only that which was devoted to God. The Jews would very often not only vow, but ſwear to reſtrain their kindneſs to this or that man. And in order to make this vow, or oath, the firmer and more ſacred, there was uſually annex'd to it a conſecration of the vower or ſwearer's effects to divine uſes. But if the perſon, making this vow or oath, happened to alter his mind, and ſeem ready to give to another, the prieſts, in ſuch caſe, the major part of whom were Phariſees, would inſiſt on the obligation of the oath or vow, and confiſcate the perſon's effects to the uſe of the treaſury. (G.) The meaning of this verſe is this; But contrary to this your tradition is, That if a man can anſwer his parents, when they need any relief, and tell them, ſaying, “ I have bound myſelf by an oath, that I will “ not do any thing to the relief of my father, or my mother.” Though ſome underſtand the verſe thus, “ O father! that, by “ which thou ſhouldeſt be relieved by me, is a gift already devoted “ to God, and cannot, without impiety, be otherwiſe employ'd: “ and by this piety to God, I may be as profitable and helpful to thee; “ for God will repay it upon me and thee in our neceſſities:” So that this ſon is under an obligation not to give to his father, or, as others will have it, who follow this laſt interpretation, he hath ſaid enough to his parents, or he ſhall be free from the obligation to ſerve them. Now here is an evident example to demonſtrate, that you, who ſtand ſo much for the obſerving of your traditions, do make no ſcruple to evacuate the obligation of God's commands. —— The Jews had a very ſolemn form of devoting, very contrary to charity, yet frequent among them, to bind a man by vow or execration, “ That he will be benificial to his neighbour or parent, “ in nothing.” Philo ſays, “ He confirms by oath the barbarity “ and cruelty of his diſpoſition.” This was called Corban. Maimonides and Miſnaioth has this ptetty frequently: Mark uſes it, and 'tis the ſame as *Gift* here. The Jews ſay whatſoever has paſt under their vow, is utterly forbidden, or unlawful as Corban, which being conſecrated, muſt not be touch'd, or employ'd to any other uſes. So that the plain meaning of the place is: A father, being in want, requires relief of his ſon; the ſon anſwers, that he hath vowed he will not, and conſequently 'tis unlawful for him to relieve him. This practice is approv'd off by the Phariſees, to the end he may thus evacuate his duty to his parent. Though it was entirely in oppoſition to the command of honouring and relieving them, yet they thought it obligatory to annul that precept; and many caſes are ſet down in which it does ſo, both in Maimonides and the Rabbins. Accordingly, it cannot be doubted but this is the very affair which Chriſt charged on the Phariſees. But what the antients more commonly received, and what Origen himſelf learnt from a Jew, is, that *Corban*, and the Greek word *Doron*, are a gift conſecrated to God. Theophylact ſays, “ That the Phariſees, being “ extremely covetous, perſwaded children to give nothing to their “ parents, but to conſecrate all to the treaſury of the temple, and “ taught them to ſay, O father! that which thou deſireth to be “ profited by me (or relieved) is a gift which I have conſecrated “ to the temple; and, accordingly they divided, with the “ children, all which they had, leaving their poor parents without “ any relief, in their old age.” This interpretation carries the face of probability, yet it appears not to be agreeable to the practice of the Jews, for we find no traces among them of any devoting, or conſecrating to God in this manner, as the teſtimonies, produced by the learn'd Pocock ſeem to evidence. (H.) The Syriac hath tranſlated the text of the Greek almoſt word for word, ſo that he who underſtands one, cannot fail to comprehend the other. This paſſage is liable to two interpretations, one with an ellipſis, the other without. That without runs thus, He who ſhall ſay to his father or mother; whatſoever gift ſhall be conſecrated by me to God, thou wilt be aſſiſted by it, or thou wilt receive equally the profit of it with me; ſhall be yet under no obligation to honour or relieve his father or mother; q. d. he has done ſufficiently according to the law of God. The other with an Ellipſis, is interpreted thus, Whoſoever ſhall ſay to his father or mother, my gift will profit thee, is under no further obligation to honour or relieve his parents. (Trem. and Jun.) The meaning of this place is this: Whatſoever I ſhall conſecrate to God, is nevertheleſs for your advantage. 'Tis the ſame thing as though I ſhould make the gift to you; becauſe (as the Phariſees now living aſſert) it will be meritorious to you. Now, under this pretext of religion, the Phariſees engroſs'd every thing into their hands; pretending that he had fully performed the duty of a ſon, who had dedicated his effects to the treaſury of the temple. (Beza) Mark expreſſes himſelf clearer on this head; *it is Corban, that is to ſay, a gift, by whatſoever thou mighteſt be profited by me.* So that the genuine meaning of this paſſage is this. That, by which you may be relieved by me, is all Corban, or conſecrated to God. Upon this Chriſt reprehends the Phariſees, for clearing a perſon of his error, in tranſgreſſing a command, which plainly enjoined him to honour his parents; and for pronouncing him free, when he ſuffered his parents to want, and gave, what ſhould relieve them, to God. Chriſt therefore, with a great deal of juſtice, reproves the Phariſees for entertaining this counter opinion, becauſe he who conſecrates to God, what is abſolutely neceſſary to relieve his parents wants; devotes not his own, but other people's property; for ſuch part of my effects, as my father ſtands in need of, is none of mine, but my fathers. In Prov. iii. 'tis ſaid, *honour the Lord with thy ſubſtance.* The offering of one ſacrificing unjuſtly, is ridiculous. In David we have an example of his buying the oxen of king Araunah, and then offering them to God. “ Nay, ſays David, but I will ſurely buy it of thee at a price; “ neither will I offer burnt-offerings unto the Lord my God, “ of that which doth coſt me nothing. 2 Sam. xxiv. 24. (V.)

Ver. 7, 8, 9, 10, 11, 12, 13, 14. Ye hypocrites, well did Iſaiah propheſy of you, ſaying, This people draweth nigh unto me with their mouth, and honoureth me with their lips: bnt their heart is far from me. But in vain do they worſhip me, teaching for doctrines the commandments of men. And he called the multitude, and ſaid unto them, Hear and underſtand. Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man. Then came his diſciples, and ſaid unto him, Knoweſt thou that the Phariſees were offended after they heard this ſaying? But he anſwered and ſaid, Every plant which my heavenly Father hath not planted ſhall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both ſhall fall into the ditch.

Teaching for doctrines the commandments of men.] In this place, Chriſt rejects thoſe traditions of the Jews, which they call *deuteroſes*, or traditions at ſecond hand, invented by the Phariſees, through a prepoſterous ſuperſtition to appear extraordinary religious; when, in fact, they were not only diametrically oppoſite to the law of God, but no way contributing either to religious decency or order, as may be ſeen in Jerome's 151ſt epiſtle to Algaſia, queſt. 10. and in his commentaries on Iſaiah. Our Lord does not reject ſuch precepts, as do not oppoſe the law of God, ſo they be but preſcrib'd by thoſe who are veſted with a legal authority, or done for the ſake of exterior order, or which may refer to ſome profitable and advantageous end. (V.)

Plant.] This word here does not mean a ſingle plant, but a garden, or nurſery of plants, and, conſequently, very juſtly belongs to a multitude of men, a ſect, or party, as here of the Phariſees, which followed Chriſt, and heard his doctrine. The main difficulty is, what is to be underſtood, by ſuch a plantation being planted, or not planted, by God: and that will beſt be found out from the context. The Phariſees, as appears from ver. 12, were offended at one ſaying of Chriſt, and, conſequently, diſcouraged from following him, or entertaining his doctrine: When he heard of it, his only anſwer is, *Every plantation, which is not planted by God, ſhall be rooted out*; whereas their being diſcouraged from following him, is the rooting out of his plantation; ſo their manner of entertaining his doctrine, is expreſs'd by God's not having planted that plantation. The ſum of this, therefore, is, that that faith which comes from God, having for its foundation his doctrine and teſtimony, will extend itſelf infinitely to all who come with this teſtimony, and to the whole doctrine of Chriſt; it being certain, that the Supreme Being cannot be guilty of any falſhood, or bear teſtimony to any, who ſhall pronounce any thing falſe, and as certain, that all Chriſt's doctrine, particularly this, ver. 11.

has a tincture of divinity upon it. And, therefore, 'tis plainly evident, that the faith of thoſe is not founded on God's teaching or teſtifying, who, profeſſing to hearken to Chriſt, and receive his doctrine in ſome things, but not in all, follow him a while, and then quarrel with his precepts, when they agree not with their humour. This is not God's ſeed, received into an humble, honeſt, and obedient heart, which is a mould that receives all that comes from God, and brings forth fruit abundantly; but is a faith founded on ſome other principle, namely, the gratifying their humours, or intereſts. And, accordingly, as the ſeed which fell on ſtony ground, ſoon withered away; ſo this kind of partial, and hypocritical faith, of ſuch as believe the doctrine of Chriſt, no farther than they like it, is ſure not to laſt long, whenſover a croſs and oppoſite doctrine comes in the way. (G. H. and V.)

They be blind leaders of the blind.] Chriſt calls them blind, becauſe they have not a mind illuminated by the Father of light, neither know they the path that leadeth to life; therefore, by reaſon of their evil thoughts, he tells them they are not a plantation planted by his Father, and, conſequently, affirms they muſt be rooted out. (V) It happens, that the want of underſtanding in teachers, very often ſheds its influence on thoſe who hear them; and tho' 'tis owing to their own faults, that they have not the light of wiſdom within them, yet 'tis to be conſider'd, that God, in his judgment, is the cauſe, that the ignorance of ſuch teachers makes their audience err. Thus 'tis ſaid in the goſpel, *If the blind lead the blind, both ſhall fall into the ditch.* Thus the Pſalmiſt prophetically denounces, ſaying, *Their eyes are dim, ſo that they cannot ſee; and their back is not ſtrait.* By eyes are meant, they who being plac'd in elevated poſts, undertake the office for providing for the journey; and they who follow after, are ſignified by the back. So that, conſequently, they whoſe eyes are dim, have their backs bent, becauſe they who go before, have loſt the light of underſtanding: for they who come after, muſt have their backs bent to bear the weight of their ſins upon them. (S. Gregory paſt. 1. p. c. 1.)

Ver. 15, 16, 17, 18, 19, 20. Then anſwered Peter and ſaid unto him, Declare unto us this parable. And Jeſus ſaid, Are ye alſo yet without underſtanding? Do not ye yet underſtand, that whatſoever entreth in at the mouth, goeth into the belly, and is caſt out into the draught? But thoſe things which proceed out of the mouth, come forth from the heart, and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, falſe witneſs, blaſpemies. Theſe are the things which defile a man: but to eat with unwaſhen hands defileth not a man.

Whatſoever entereth in at the mouth.] Supply, *Whatſoever that is not altogether clean cannot defile the man, becauſe it entereth not into his heart*, that is, into his ſoul: q. d. 'Tis folly to ſeek after righteouſneſs or holineſs in ſuch tranſitory, earthly, and corruptible things; or to be in any fear that they will pollute or defile; for things of this kind, are neither good, nor bad, in themſelves. (V.)

Goeth into the draught.] That is, all the impure matter in meat, is caſt out of the man, and goeth into the draught; but the body, in the mean time, retains the purer ſubſtance. Mark ſays, *Purging all meats*, that is, by this emiſſion, ſeparating that which is unclean in the meat, from that which is clean. Origen, upon this paſſage of the goſpel before us, encounters the Euchariſt, as to its materiality, that it goes into the belly, and is caſt out into the draught. The ſame opinion ſeems to be embrac'd by the fathers of the council of Toledo, wherein is this prohibition, *Ne grande aliquid in altari proponatur benedictione ſacerdotali conſecrandum, ſed tantum modica oblata, quæ non ventrem illius, qui ſumpſerit gravis farciminis onere premat, nec in digeſtionem vadat, ſed animam alimonia ſpirituali reficiat.* "Be ſure not to load the altar with things of any magnitude, to be conſecrated, and have the benediction of the prieſt ſaid over them, let what you place thereon be ſmall, for fear the receiver's belly ſhould be too much onerated therewith, or what he eats ſhould turn into digeſtion; on the contrary, let him refreſh his ſoul with ſpiritual food." By this prohibition, we are to underſtand the materiality in the Euchariſt, or the ſacrament, viz. of bread and wine, which, by conſecration, become types and ſymbols, and the body and blood of Chriſt. But, as Origen ſays, this materiality has no virtue in itſelf to render holy, or ſanctify, the perſon who uſes it; for it goes into the belly, and is caſt out into the draught. But beſides, this prohibition takes in the formality, or virtue, of this ſacrament, viz. the real body and blood, after conſecration: For, from hence, it comes, that he who, through faith, receives this typical and ſymbolical body and blood of Chriſt, or, what is all one, the conſecrated bread and wine, is join'd with the very body and blood of Chriſt, tho' ſeparated, from one another, by never ſo diſtant places. This virtue of the Euchariſt, or of the Lord's ſupper, ſuffers no conſumption, or corruption; neither is it caſt into the draught, as John of Damaſcus truly aſſerts in his fourth book, *De fide orthodoxa.* (V.)

Ver. 21, 22, 23, 24, 25, 26, 27, 28. Then Jeſus went thence, and departed into the coaſts of Tyre and Sidon. And behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou ſon of David; my daughter is grievouſly vexed with a devil. But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us. But he anſwered and ſaid, I am not ſent, but unto the loſt ſheep of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying, Lord, help me. But he anſwered and ſaid, It is not meet to take the childrens bread, and to caſt it to dogs. And ſhe ſaid, Truth, Lord: yet the dogs eat of the crumbs which fall from their maſter's table. Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

A woman of Canaan.] Mark, in his 7th chapter, ver. 26. calls her a Syro-phœnician. The Hebrews ſtrictly call'd thoſe Canaanites, who dwelt at Tyre and Sidon, and the places which lay near the ſea-coaſt. See Numb. xiii. 29. Judg. i. 31. and Joſh. v. 1. where the LXX. tranſlate *kings of Phœnicia.* Why Mark calls her a Grecian, means not that ſhe was either a Hebrew by birth, or a Judaizer; neither, from hence, does it follow, that ſhe was an idolatreſs: for, in Judæa, and other countries, there were devout perſons, who worſhipped God, and yet were not Jews. See Acts x. 2. So Paul very frequently mentions the word *Grecian* in this ſenſe, including all mankind in the claſs of Greeks and Jews. As to what regards the woman, God ſo diſpoſed the event, that as the foregoing diſcourſe ſhadow'd out the abolition of the ritual law, ſo this did the adoption of the Gentiles. (G.) This woman of Canaan is call'd a Syro-phœnician by Mark, vii. 26. that is, as the context here ſhews, a Phœnician of Tyre or Sidon; for Chriſt, ver. 21. was in thoſe maritime coaſts at this time. We learn from Pliny's natural hiſtory, book 5. chap. 12. that this country borders upon Syria: Obſerve his words; *Qui ſubtilius dividunt circumfundi* Syria Phœnicem *volunt eſſe enim primum oram maretimam* Syriæ *ab* Arabia, *deinde* Phœnicen. "They, who divide more artfully, affirm, that Phœnicia is bounded by Syria, becauſe there is firſt the ſea-coaſt towards Arabia, then Phœnicia." Dionyſius ſays, "That it creeps up cloſe to the ſea;" and adds, that the inhabitants are not all call'd by one appellation, but are diſtinguiſhed by ſeveral names:

> They on the continent are Syrians nam'd,
> They to the ſea Phœnicia's ſons are fam'd.

That is, are call'd Syro-phœnicians, not after the manner which Livy acquaints us the Lybo-phœnicians were, *miſtum Afris punicum genus*, "a ſort of Phœnicians mingled with the Africans," but only as bordering upon Syria, or on ſome parts of it, according to the accounts of others Now it appears that Phœnicia and Canaan are the ſame region; for the Septuagint render Canaan, in the book of Numb. Phœnicia; ſo they call Shaul, Exod. vi. 15. *Shaul of the Phœnician*; but Gen. xlvi. 10. *The ſon of a Canaaniteiſh woman.* And we find in Numb xiii. 29. when their ſituation is ſet down, that 'tis expreſly ſaid, *The Canaanites dwell by the ſea*, which confirms their dwelling in Phœnicia. Theſe Phœnicians were famous for merchandize, and an extreme cunning and knowledge in that buſineſs. Obſerve what Homer ſays, in the 15th book of his Odyſſey:

> Hither Phœnicia's ſailing people came,
> Who boaſt, for ſhips and ſea, an endleſs name.

And

> The ſly Phœnician hither was convey'd,
> Who has a thouſand tricks on mankind play'd.

And Dionyſius:

> The firſt who ſtem'd in ſhips the boiſt'rous main,
> And ſought out diſtant lands for ſake of gain.

But if Phœnicia was ſo famous for mariners and traffick, no leſs was Canaan. Thus in Hoſea, xii. 7. 'tis ſaid of Ephraim, *He is Canaan* (which we render *merchant*, from the Chaldee) *the ballances of deceit are in his hand:* for, it ſeems, the Canaanites were ſuch to a proverb. And ſo of Tyre 'tis read, Iſaiah xxiii. 8. *Their merchants are princes, and their traffickers the honourable of the earth.* Beſides, what the Heathens aſſert of the original of letters, and learning, confirmeth the ſame. For they tell us, that Cadmus brought it from the Phœnicians, (theſe very Phœnicians of Tyre) being himſelf a Tyrian. Lucian, indeed, calls him a Syro-phœnician merchant; but others ſtyle him Cadmus the iſlander, as being of the iſland Tyre. They acquaint us farther, that it was this Tyrian, or Phœnician, who brought learning to the Greeks, that is, from the Hebrews, who inhabited Canaan. Now Laertius ſays, that philoſophy had its beginning from Barbarians; but Clemens of Alexandria, that the Greeks ſtole all the learning they had from the Jews. (H.)

I am not ſent, but unto the loſt ſheep of the houſe of Iſrael.] What means this phraſe, *I am not ſent, but unto the loſt ſheep of the houſe of Iſrael*, unleſs it be, his not appearing perſonally to the Gentiles, but to the people of Iſrael? He appear'd, indeed, not to the Gentiles, that they who continually ſaw, and rejected him, might undergo the greater judgment. He was converſant among the Jews, he choſe his mother among them, and to be conceiv'd, and born, among them; he was pleaſed to ſhed his blood among them; and among them are his footſteps, provided they are juſtly ador'd; among them he was laſt ſeen; from among them he mounted up into heaven, and only ſent to the Gentiles. Perhaps ſome perſons may think, that, as he did not come perſonally among us, but only ſent to us, we have not heard his voice, but only the voice of thoſe whom he ſent. God forbid, away, away with ſuch a thought from our hearts; for he himſelf was virtually preſent in thoſe whom he ſent. Hear St. Paul, who was ſent by him; for this apoſtle was chiefly ſent to the Gentiles: Paul himſelf ſays, "Will ye not receive Chriſt, who ſpeaks in me?" (Auguſtine.)

Ver. 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39. And Jeſus departed from thence, and came nigh unto the ſea of Galilee, and went up into a mountain and ſat down there. And great multitudes came unto him, having with them thoſe that were lame, blind, dumb, maimed, and many others, and caſt them down at Jeſus feet, and he healed them: Inſomuch that the multitude wondred when they ſaw the dumb to ſpeak, the maimed to be whole, the lame to walk, and the blind to ſee: and they glorified the God of Iſrael. Then Jeſus called his diſciples unto him, and ſaid, I have compaſſion on the multitude, becauſe they continue with me now three days, and have nothing to eat: and I will not ſend them away faſting, leſt they faint in the way. And his diſciples ſay unto him, whence ſhould we have ſo much bread in the wilderneſs, as to fill ſo great a multitude? And Jeſus ſaith unto them, How many loaves have ye? And they ſaid Seven, and a few little fiſhes. And he commanded the multitude to ſit down on the ground. And he took the ſeven loaves and the fiſhes, and gave thanks, and brake them, and gave to his diſciples, and the diſciples to the multitude. And they did all eat, and were filled: and they took up of the broken meat that was left, ſeven baskets full. And they that did eat were four thouſand men, beſide women and children And he ſent away the multitude, and took ſhip, and came into the coaſts of Magdala.

Baskets.] It may be ask'd, How ſo many baskets came to be in the wilderneſs? The anſwer is at hand; Either the Evangeliſt means only ſuch a quantity by the baskets; not that there were really baskets there; or it may be that baskets were in the deſart, in which bread was brought to be ſold to the multitudes that came to Chriſt; and in them were gathered up the fragments of that which remained, as Chriſt commanded. (V.)

Magdala.] What the Greek reads here Magdala, the Syriac reads Magedu, and the vulgar Latin Magedan, and the antient Greek and Latin manuſcripts Magadan, which makes it probable that this coaſt of Magdala, is the ſame with the valley of Mageddon, or Megiddo, which belongs to the tribe of Manaſſes, where Joſias was ſlain, by Pharaoh Neco. For to this belongs the narration of that ſtory in Herodotus, "Neco fought on "foot with the Syrians (the Hebrews) in Mygdol, and obtain'd "the victory, and, as it follows, took Cadytis after the engage-"ment; which, according to Joſeph Scaliger, was Cadiſh, a "great city of Syria." Dalmanatha, ſo called by Mark, and Magdala, are the ſame. (H. and V.)

CHAP. XVI.

The Sign of Jonas. The Leaven of the Phariſees. The Sentiments of the People concerning Chriſt. Our Saviour foretells his own Death.

Ver. 1, 2, 3, 4, 5. THE Phariſees alſo with the Sadducees came, and tempting, deſired him that he would ſhew them a ſign from heaven. He anſwered and ſaid unto them, When it is evening, ye ſay, It will be fair weather: for the ſky is red. And in the morning, It will be foul weather to day: for the ſky is red and lowring. O ye hypocrites, ye can diſcern the face of the ſky, but can ye not diſcern the ſigns of the times? A wicked and adulterous generation ſeeketh after a ſign, and there ſhall no ſign be given unto it, but the ſign of the prophet Jonas. And he left them and departed. And when his diſciples were come to the other ſide, they had forgotten to take bread,

O ye hypocrites.] Ye hypocrites, you have skill enough to expound and interpret, the appearances of the ſky, and can prognoſticate, what kind of weather it will be, by obſerving the colour in the ſky and clouds. Now, when my preaching in theſe words, Repent, for the kingdom of God is at hand, and my performing all kinds of miracles, to enforce your belief, has no influence at all over you, Is it not ſtrange that you cannot diſcern what is coming upon you? Can there be a more certain prognoſtic of approaching deſtruction than this? And are not you much more nearly concern'd herein, than you can be in fair or rainy weather? Why ſhould not your penetration and ſagacity in other things extend to this alſo? 'Tis an argument of great perverſeneſs and falſeneſs in you, that, when ſo many miracles have been wrought, and repentance ſo long preach'd among you, you now require a ſign from heaven, to evidence that I am a true prophet. You would never act thus, if you were not reſolv'd to reſiſt all reformation. And ſince you are ſo, all that I ſhall farther add, is, to put you in mind of Jonas's preaching to Nineveh, and to aſſure you, That, if you do not now repent, you ſhall be ſuddenly deſtroyed. (H---'s Paraph.)

But can you not diſcern the ſigns of the times?] To wit, of the approaching coming of the Meſſiah. Would you but narrowly look into the oracles of the prophets, you could not but confeſs that the time of Daniel's weeks was at hand; that the Syrian and Egyptian ſplendor is extinguiſh'd; that the morals of the people are deprav'd to an extreme; that their teachers, whom you yourſelves pretend to be, have loſt that warmth of religion which ſhould animate your minds; and that all the religion you boaſt off, conſiſts of a medley of cold ceremonies. Whereas I propoſe to you a doctrine of apparent purity, perform ſigns, not merely to pleaſure the mind, but that mankind may reap advantages from them, namely, reſtoring the ſight to the blind; curing the lame; healing the ſick; all which are evident ſigns of the kingdom of the Meſſiah. The meaning of Chriſt's ſaying, *Can you not, &c.* is this. How comes it that you cannot ſee, unleſs becauſe you are reſolved not to ſee? (G.) Q. d. O Phariſees and Sadducees, you can tell how to diſcern the ſigns of the ſky that are fallacious, but cannot obſerve thoſe infallible traces in the law and the prophets, which point out my coming! O prepoſterous knowledge, and ſubtilty of genius! What Chriſt ſays, Luke xvii. 20. *The kingdom of God cometh not with obſervation*, is no way repugnant to what he ſays here; for the meaning of that phraſe is, the kingdom of God, or the time that ſhall be after the reſurrection, when Chriſt, by his ſecond coming, ſhall conſummate his kingdom, which, by his firſt coming, he has begun within us, will not be long before it comes, and be preceded with pomp, wonders, and other ſigns, which will evidence its approach; for Chriſt promiſes, that ſigns ſhall not be wanting to bear teſtimony of his ſecond coming, Luke xxi. 27. (V.)

Ver. 6, 7, 8, 9, 10, 11, 12. Then Jeſus ſaid unto them, Take heed and beware of the leaven of the Phariſees, and of the Sadduces. And they reaſoned among themſelves, ſaying, It is becauſe we have taken no bread. Which when Jeſus perceived, he ſaid unto them, O ye of little faith, why reaſon ye among your ſelves, becauſe ye have brought no bread? Do ye not yet underſtand, neither remember the five loaves of the five thouſand, and how many baskets ye took up? Neither the ſeven loaves of the four thouſand, and how many baskets ye took up? How is it that ye do not underſtand, that I ſpeak it not to you concerning bread, that ye ſhould beware of the leaven of the Phariſees, and of the Sadducees? Then underſtood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Phariſees, and of the Sadduces.

Beware of the leaven of the Phariſees and Sadducees.] Mark, after mentioning the Sadduces, ſpeaks of the leaven of Herod. Now my opinion is, that ſome of the Sadducees were Herodians, that is, they gave out that Herod the Great was the Shilo promiſed by Jacob. 'Tis true, indeed, that Herod was a ſtrict obſerver of the Roman dignity, which was an artifice to ſecure his dominions. Chriſt acquaints us here, to be very careful to avoid two kinds of doctrine; one, which places a principal part of religion in external rites and ceremonies, chiefly ſuch as are the invention of men; the other, which transforms religion into the kingdom of this world. (G.) The leaven of the Phariſees, in this place, means no more than the influence of their doctrine upon all their followers. Mark ſays, *The leaven of the Phariſees and of Herod.* The reaſon of this may be, that ſome of the Sadducees were alſo Herodians, that is, they adher'd to Herod's party, or the Roman government, when the Phariſees, on the other hand, took Cæſar for an uſurper; but it may be, that Chriſt, by mentioning all three, the leaven of the Phariſees, of the Sadducees, and of Herod, meant that each party had counter deſigns againſt him and his apoſtles. What the Phariſees and the Sadducees were, has been ſufficiently explain'd; it may not be amiſs to enquire a little into theſe Herodians. They do not appear to be a diſtinct ſect from the Phariſees or Sadducees, but ſome of them were Sadducees, as is clear by comparing this paſſage with Mark viii. 15. A learned perſon aſſerts they were Grecians, who were brought out of the deſart by king Herod, and that they became a ſect afterwards; to prove which, he cites *Aruch.* But in this he has committed a groſs blunder, and miſtook the Hebrew word *Ionim*, as though it had been *Iones*, Grecians, when 'tis no more but *Ionim*, doves, or pidgeons, which Herod brought out of the deſart with him, and from which came a certain ſort of pidgeons (not ſect of men) very different from the others. Many of the antients took the Herodians to be they, who, relying on Jacob's prophecy, concerning the ſceptre departing from Judah, believed it was fulfilled in Herod the Great, who was not a Jew, and yet ſway'd the ſceptre there, and that he was the Shilo promiſed by Jacob at that time. Conſonant hereto is Epiphanius, who calls them idle, and hypocritical Jews, who thought that Herod was the Meſſiah, promiſed by the prophets. So are Tertullian, Chryſoſtom, Theophilact, and Jerome; nor, indeed, is it any way probable, that, at this time, full thirty years after Herod's death, there ſhould be any of this belief, that Herod was the Meſſiah. We have another obſervation to make, which is, that, in the room of Herodians, the Syriac reads Herod's followers, which may hint to us another interpretation, which ſeems the moſt probable. Certain it is, that ſome of the Jews acknowledged Cæſar's authority, while others look'd upon him as an uſurper; Theſe, for the moſt part were Phariſees. The occaſion of their difference was thus. The Zelots, or Maccabees, made themſelves maſters of the government of Judæa, about one hundred and fifty years before Chriſt's Nativity. Judas Maccabeus, who was one of them, apprehending the growing power of Antiochus, entered into an alliance with the Romans, which continued ninety years: about which time Hyrcanus, and Ariſtobulus, the ſons of Alexander, happening to diſpute the kingdom between them, and the latter proving ſuperior, and getting poſſeſſion, Hyrcanus apply'd for redreſs to the Romans. Antipater, was made mediator, who petitioned Pompey, then not far off, to come with an army to the relief of Hyrcanus. Pompey complied, and upon that, ſiege was laid to Jeruſalem. Thoſe of Hyrcanus's party within ſoon delivered it up, while that of Ariſtobulus, was obliged to retire into that part where the temple ſtood; whereupon pompey ſtorm'd the temple, and took it. Thus the Romans became maſters of the city, and Hyrcanus was reſtored to the high-prieſthood, and to the kingdom of Judæa, but, under a proviſion, to hold it under the Roman protection, which was conſented to by thoſe of Hyrcanus's party; in the mean time, they, who favoured Ariſtobulus, look'd upon the Romans as uſurpers, and poſſeſſors by violence; and thus the difference continued 'till Our Saviour's time. (H. from Joſephus.)

Of the doctrine of the Phariſees and Sadducees.] Supply, from Luke xii. 1. *which is hypocriſy.* For the Phariſees taught ſome things that were conſonant to the law, and conducive to holineſs, all which are commanded by Chriſt below, chap. xxiii. ver. 2. to be done and obſerved; but others, diametrically oppoſite thereto, which our Saviour bids his apoſtles beware of; and acquaints them, not to make the commandments of God of none effect, by keeping up to the traditions of men. Chriſt here enjoins his apoſtles to beware of the leaven of the Phariſees, and Sadducees, that is, of their hypocritical doctrine. But in Mark he mentions the leaven of Herod, that is, to avoid the hypocrital meaſures of that prince's life. For Chriſt, on account of the extraordinary cunning and deceit of Herod the tetrarch, calls him the fox, Luke xiii. 32. This Herod was entirely the creature of the Roman emperor; and of all his qualifications, choſe moſtly to imitate his cunning and diſſimulation. He would, at one time, endeavour to recommend himſelf, with much art and addreſs, to the people, as tho' he had been a prodigious aſſertor of the Jewiſh religion, and yet pay all the adulation and ſervility poſſible to the Roman emperor; as if he had been the perſon moſt devoted to him of any in the world, when all the while he was ſecuring his intereſt, and playing his own cards to the beſt advantage. (V.)

Ver. 13, 14, 15, 16, 17, 18, 19, 20. When Jeſus came into the coaſts of Ceſarea Philippi, he asked his diſciples, ſaying, Whom do men ſay, that I, the Son of man, am? And they ſaid, Some ſay that thou art John the Baptiſt, ſome Elias, and others Jeremias, or one of the prophets. He ſaith unto them, But whom ſay ye that I am? And Simon Peter anſwered and ſaid, Thou art Chriſt, the Son of the living God. And Jeſus anſwered and ſaid unto him, Bleſſed art thou Simon Barjona: for fleſh and blood hath not revealed it unto thee, but my Father which is in heaven. And I ſay alſo unto thee, that thou art Peter, and upon this rock I will build my church: and the gates of hell ſhall not prevail againſt it. And I will give unto thee the keys of the kingdom of heaven: and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven: and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven. Then charged he his diſciples, that they ſhould tell no man that he was Jeſus the Chriſt.

Ceſarea Philippi.] This is not that city where Philip the Evangeliſt dwelt, mentioned Acts xxi. 8. From Euſebius we learn, that Philip the tetrarch, who was Herod's brother, erected many houſes in the city Paneas, and, having thus amplify'd it, call'd it Ceſarea Philippi, the firſt in honour of the emperor, the ſecond of himſelf. With this account agreeth Joſephus. Now the Ceſarea, ſimply mentioned ſo, without any addition, in the Acts, was built by Herod, and was in Syria, and call'd formerly *Straton's tower.* Ærodius, in his pandects, relates of this laſt Ceſarea, that the Jews and Syrians had a diſpute, before the emperor Nero, concerning the right of this city. The Jews, it ſeems, alledged in their defence; that, becauſe Herod built it, and planted Jews in it, it was a city of Judæa; the Syrians, to confront this, inſiſted that it was not in Syria, that Herod was not the founder of it, but only the enlarger, and gave it a new name, and that he built it not for the Jews, becauſe he erected images in the temple, which the Jews did not allow of Upon the whole, Nero gave it in favour of the Syrians. (G and H.) The Ceſarea, barely called ſo, without any addition, was a city ſtanding on the Mediterranean, and was formerly named Straton's tower. Herod the Great very much amplified, and ſtrengthened it, through apprehenſions of his ſubjects revolting; he adorned it with a very lofty tower, with buildings, a temple, theatre, amphitheatre, and magnificent ſewers; he made a harbour to it, not inferior to the Pyræum, which he named after Auguſtus, according to the account we have from Joſephus, who ſays, the major part of the inhabitants of this city were Greeks, namely, Gentiles. The other Ceſarea, which is called Philippi, as being enlarged by Philip the ſon of Herod, and called Ceſarea, in honour of Cæſar, was formerly named Paneas. This city ſtands near the ſprings of Jordan, was antiently called Lais, or Leſem, afterwards Dan, from the tribe of that name, which ſeized upon it, and at laſt Paneas by the Greeks who governed Syria, who were better acquainted with the word Pan, than Dan. (Veil, and Charles Stephens.)

Simon Bar-jona.] Simon, no doubt means Simeon, and Barjona, Bar-johanna, that is the ſon of John. I ſuppoſe that this name of Bar-jona is added here for no other reaſon, but that he was commonly called ſo, before he liſted himſelf under the banners of Chriſt. (G.) That is, ſon of Jona, which is a contraction of the word Johannan, when Peter is called Simon of John, that is, Simon ſon of John. (V.)

Fleſh and blood.] This is a phraſe, pretty frequent in the ſcriptures, ſignifying no more than a mere man here upon earth, one who hath aſcended no higher than the common condition of men. The Rabbins make uſe of it, when 'tis oppoſed to God, to mean the vile condition of man with reſpect to him. In Cod. Berachoth, the parable of a rich man is called *the parable of a king of fleſh and blood*, that is, of a human, mortal king here on earth. Thus in 1 Corinth. xv. 50. *Fleſh and blood cannot inherit the kingdom of God*, that is, theſe corruptible, groſs, and earthly bodies of ours, 'till they are refin'd: So 'tis ſaid, Epheſ. vi. 12. *Our wreſtling is not againſt fleſh and blood*, that is, againſt common human enemies, but, againſt the moſt potent oppoſers. So Chriſt tells Peter here, that his confeſſion, that Chriſt is the ſon of God, was not founded on any human teſtimony; nor on the wiſhes of men, which were not likely to be gratified by his doctrine, but on the ſtronger teſtimony of God himſelf. So St. Paul ſays, when he mentions his call to the apoſtleſhip immediately from heaven, that he applied himſelf not to fleſh and blood, that is, to any men, to receive his miſſion or commiſſion of an apoſtle from them. (G. H and V.)

Upon this rock will I build my church.] The appellation of *Petros*, which means a *ſtone* in this place, eſpecially one of ſuch firmneſs and ſtrength, as to ſuſtain the greater weight of the building, is very applicable to the perſon of St. Peter in reſpect to the church. He was the apoſtle of the circumciſion, as Chriſt himſelf was. Peter was by this time become an apoſtle of conſiderable note. James, and John, and himſelf, were frequently join'd together, and all three had indulgences granted them, which were deny'd to the reſt of the twelve; tho' it appears that Chriſt look'd upon John as the higheſt in his favour. Peter, indeed, ſignaliz'd himſelf, in twice confeſſing Chriſt to be the Meſſiah, and calling him the Son of God, with an air of extraordinary boldneſs and intrepidity; and a particular favour Chriſt ſeems to have given him, in diſcovering himſelf to him the firſt after his reſurrection: Beſides which, he had the honour of being the firſt preacher to the Jews (including the Gentiles at the ſame time,) and acquaint them with the truth he himſelf profeſs'd; which was, that Jeſus was the Chriſt. 'Tis in this reſpect that he is here told he ſhould be a *ſtone*, by way of excellence; for all the Levites were called by the Hebrews *ſtones* of the temple, through a common notion of this phraſe: I mean, that he ſhould be ſuch a ſtone, as might properly be call'd, next the corner one, the firſt in building the church of Chriſt, which, when once built, ſhould never be deſtroy'd; and that he ſhould have a power of governing, which is ſignify'd by the keys, yet ſo as that other diſciples ſhould be look'd upon as foundation-ſtones; as they are call'd, after the erecting it, columns and pillars, that is, principal ſupporters of the church built, and principal ingreents in the building, and, conſequently, veſted with a power of governing, of binding and loſing, remitting and retaining, in as large a degree, as is here given to Peter. So that the application of this whole ſpeech to S. Peter's perſon, doth not either immediately import, or, by neceſſary, or probable conſequence, infer any œcumenical paſtoral power in him, much leſs in any other perſon by chain of ſucceſſion from him, over the other apoſtles, and their plantations, that is, the univerſal church of Chriſt; but only a reverence due to him, who was ſo excellent, and principal an inſtrument in the firſt erecting of the church, and, conſequently, in proportion, to his ſucceſſors in each church by him planted, ſo far as they ſhould walk in his ſteps. And as for any other privileges of any particular ſee, or biſhop, upon claim of ſucceſſion from St. Peter, they cannot appear, by this text, or any ſtreſs to be laid on it, to belong to any one or more, in excluſion to all others. (H.) The fathers expounded theſe words four ways. In the firſt place, by *Petra*, or *ſtone*, they underſtood St. Peter. In the ſecond, by *Petra*, they meant the apoſtles, and their ſucceſſors. In the third, *Petra*, was underſtood to ſignify the faith which Peter confeſſed, an interpretation generally better received, and more cloſe to the letter. Laſtly, in the fourth, which bears near analogy to the third, *Petra* was ſuppoſed to mean Chriſt himſelf. Now theſe four ways of conſtruction agree in the effect, tho' not in point of ſpeech. Suppoſe, for example, any one ſhould ſay, God hath cur'd me, or the doctor hath cur'd me, or rheubarb hath cur'd me, tho' theſe are different ways of expreſſion, yet, in the main, there is no variance; for the man, who ſpeaks thus, thinks on the ſame thing all the while, namely, that God cur'd him, as being the firſt efficient cauſe; the doctor, as the ſecond cauſe; and the rheubarb, as the inſtrument. Thus, when the fathers ſay, that the church is built upon Chriſt, upon Peter, or the Apoſtles, and their ſucceſſors, upon faith, or the confeſſion of faith, they ſhew no diſagreement in fact; and, as Auſtin commonly ſays, *Locutionum hæc fuit diverſitas, non ſententiarum*: "They only differ'd in point of "expreſſion, their ſentiments were all the ſame." For Chriſt was the firſt efficient cauſe of the building of the church, from whom, as from an only fountain, ſprings all the virtue which governs, defends, or makes the church continue. Chriſt is the foundation which is laid, and no body can lay any other but that: Chriſt is the foundation, which, according to St. Thomas, *per ſe habet ſoliditatem*, "hath ſolidity in itſelf," like ſome rock, upon which a building is erected. Now Peter, as an Apoſtle, and the chief of the Apoſtles, is the ſecond efficient cauſe; for the Apoſtles, witneſs St. Paul, are fellow-labourers of Chriſt in the building the church: yet Peter is a foundation, as the other Apoſtles are, whoſe ſolidity is not from itſelf, but from another foundation laid underneath it. as ſtones may be ſaid who are laid on a ſolid rock underneath them. The Apoſtles are built upon Chriſt by faith, and charity. And Peter, the firſt who confeſs'd, in the preſence of all the Apoſtles, that Chriſt was the Son of the living God, obtain'd, from making this confeſſion, the name of Peter. "Hanc confeſſionem Chriſtus "Petram cum vocaſſet," *inquit Baſilius*, "Petrum nominat eum, "qui primo hanc confeſſus eſt, confeſſionis indicem appellationem "donans. Hæc enim vere eſt Petra pietatis, hæc ſalutis baſis, "hic fidei murus, hoc veritatis fundamentum, fundamentum "enim aliud nemo poteſt ponere præter illud quod poſitum eſt, "quod eſt Chriſtus Jeſus." After Chriſt had called this con"feſſion of his *Petra* or rock, he gave him the name of Peter, "who was the firſt that made this confeſſion, and in the appel"lation included the ſymbol of his confeſſion. For this is verily "the rock of piety, this the baſis of ſalvation, this the wall of "faith, this the foundation of truth; for no other foundation "can be put, but that which is already laid, which is Chriſt "Jeſus" (V.)

Will I build my church.] The Syriac renders Eccleſia, or church, by a word which ſignifies an aſſembly, compoſed of a certain kind of men. Very often this Eccleſia means no other but the people of Iſrael. 'Tis ſaid, Acts vii. 38. "This is he that was in the "church in the wilderneſs, with the Angel which ſpake to him "in the mount Sinai, and with our fathers, who receiv'd the "lively oracles to give unto us." Sometimes this people, I mean Iſrael, though confin'd in one region, ſhadow'd out the multitudes of chriſtians all over the world: Now why believers are ſaid to be built on Peter, is no way miſterious, ſince they are ſaid by Paul to be built upon the foundation of the Apoſtles and prophets, Jeſus Chriſt himſelf being the chief corner ſtone; neither is there any repugnancy in God's being called in ſome paſſages the *rock*, and Chriſt the *ſole foundation*, ſince 'tis no new thing to adapt ſuch ſimilitudes commonly to things that are different, and are to be ſignified after a different manner. For Paul, elſewhere, calls himſelf the Builder; which office Chriſt claims to himſelf: Neither is the word *rock*, or *foundation*, any otherwiſe given to the Apoſtles, than as it refers to *ſalvation*: In Chriſt's ſaying, *I will build*, is pointed out the time, wherein Peter, the firſt of the Apoſtles, profeſs'd his moſt firm faith to the Jews, Acts xi 14, and to the Gentiles, Acts xv. 7, (G.) Like as builders, firſt ſeek for ſtones, and, when they have found them, hew, poliſh, and uſe other methods with them to make them fit for the building; then join them together, that, from a due proportion of parts, the edifice may riſe, even ſo our Lord elects ſome perſons from the innumerable multitude of mankind, infuſes faith into their ſouls, and ſo purifies them throughout with the baptiſm of regeneration, that the Apoſtles call them new creatures. Of theſe conſiſt the church of God, Chriſt being the foundation ſtone. (V.)

Keys of the kingdom.] What is here meant by the *key*, is beſt diſcernable from Iſaiah, where God foretells Eliakim, the ſon of Hilkiah, "That he will call and cloath him with the robe of Shebna, "which was over the houſhold, and ſtrengthen him with his "girdle, and commit his government into his hand, and lay the "key of the houſe of David upon his ſhoulder, and he ſhall "open, and none ſhall ſhut, and ſhut and none ſhall open." By which is noted the beſtowing on him the power of adminiſtring and ruling the whole family, or houſe of the king, ſo as to entertain and admit into it, and in like manner, to exclude out of it, whom he would. Accordingly, Chriſt, accommodating it to the church, points out the power of governing in it. This primarily and independently belongs to Chriſt, the holy, and true, which hath the key of David, where a difference muſt be obſerved between the key of David, and the keys of the houſe of David. Keys are an enſign of authority, but this authority is not all of one kind; it is greater or leſs, it is principal, or independant, inferior or derivative, and the keys are the emblems of theſe ſeveral kinds. David we know, was a king, and independant from any on earth, and conſequently, the key of David notes an independant, ſupreme authority, and that applied to the church, belongs only to Chriſt, in that prophetic expreſſion. Whereas the keys of the houſe of David mean an inferior power, that of a ſteward in David's family, which, being perfectly ſubordinate to him, hath yet the adminiſtration of the affairs of his family entruſted to him. Now Chriſt is the original and prime fountain of all power over the whole church, which is the ſpiritual kingdom of David, to whom was given by the Father all power in heaven and earth, particularly that of loſing or remitting ſin on earth; and this power Chriſt communicates here to his Apoſtles, and their ſucceſſors the biſhops in the church, as to many ſtewards. Hence, ſays Chryſoſtom, “ the biſhops are thoſe faith- “ ful ſervants in the parable, whom the Lord ſets over his houſe- “ hold;” that is, literally, *ſtewards.* This agrees perfectly with the promiſe of Chriſt, of the Apoſtles ſitting on twelve thrones, where the power of governing and judging in the church, anſwerable to that of the *Phylarchæ*, or chief of the tribes, which was next to the regal authority among the Jews, is directly that of the Oeconumans, or ruler of the king's houſhold, which is here, as in Iſaiah, noted by the keys. This power, being promiſed here by Chriſt to be conferred on Peter, a ſingle perſon; ſo that whatever he bound or looſed, was bound or looſed by the affirmation of Chriſt, is, by force of the words (before the keys were given) *whatſoever ye ſhall bind, and ye ſhall looſe*, actually, and equally conferr'd on every one of the Apoſtles, and, accordingly, *the fiery tongues deſcended and ſat upon every one of them.* Thus, when Cephas, in reſpect of his authority, is called *Petros*, a *ſtone*, 'tis apparent that all, and every one of the Apoſtles, have the ſame title beſtowed upon them, as it is ſaid Rev. xxi. 14. where the wall of the City had twelve foundations, and upon them twelve names of the twelve Apoſtles; every one of whom, in reſpect of this power and dignity in the church, is particularly compared to a precious ſtone. And when the wall of that city, the church, is exactly meaſured, and found to be 144 cubits, that is, twelve times twelve, 'tis clear, that an equal portion, or province, is aſſigned to each of them. To this purpoſe is that of Theophilact: “ Tho' “ it was ſaid to Peter alone, *I will give unto thee the keys*; yet they “ were given to all the Apoſtles.” And Cyprian, in his 7th epiſtle, ſays: “ Our Lord, providing for the honour of the bi- “ ſhop, and the diſpoſition of his church, ſpeaks in the Goſpel, and “ ſays to Peter; *I ſay unto thee, that thou art Peter, and I will give* “ *thee the keys*; *and what thou ſhalt bind*, &c. From thence, by “ viciſſitudes of times, and ſucceſſions, the ordination of biſhops, “ and the diſpoſition of the church doth flow; ſo that the church “ is built on biſhops, and every act of the church is govern'd by “ them.” So Irenæus, l. 5. 20. “ The Apoſtles delivered the “ churches to the biſhops.” So Tertullian, de præſeri, c. 32. “ As the church of Smyrna had Polycarp placed biſhop there by “ John, ſo the other churches are able to ſhew thoſe whom they “ have conſtituted biſhops by the Apoſtles, the children, *as it were*, “ of the Apoſtles, who are propagated by them.” So St. Athanaſius, in his epiſtle to Dracontius, ſays, in ſpeaking of the office of a biſhop, that it is one of the things, “ which Chriſt hath formed “ by his Apoſtles.” So Baſil the Great expreſſes himſelf; “ Epiſ- “ copacy is the apoſtolical precedence or authority over others.” So St. Ambroſe: “ All biſhops (for that is the meaning of the “ word *ſacerdotes*, ſuch as *Peter* was at this time) received in St. “ Peter the keys of the kingdom of heaven.” So Theophilact: “ They who, according to St. Peter, are vouchſafed the honour or “ grace of epiſcopacy, have power to bind, and looſe.” And conſonantly to this, all the ancient writers generally ſpeak; even St. Jerome himſelf, in Pſal. xlv. “ Becauſe the Apoſtles have departed “ from the world, you have, in their room, their ſons the bi- “ ſhops.” (H.) The promiſe of giving theſe keys of the kingdom of heaven, was not made directly in this place; but he promiſed to give them to him after his reſurrection, when he addreſs'd himſelf to his diſciples, John xx. 21. ſaying. *Receive ye the Holy Ghoſt*; *whoſeſoever ſins ye remit, they are remitted unto them*; *and whoſeſoever ſins ye retain, they are retained.* By the *keys*, is meant the power of preaching the Goſpel, adminiſtring the ſacraments, and exerciſing eccleſiaſtical diſcipline, in ſpecial caſes. Chriſt makes uſe of this metaphorical way of ſpeaking, to let the governors of the church underſtand, that they are the diſpenſers of the myſteries of God, being his faithful ſervants, whom he hath conſtituted and ſet over his family. Bernard, in his firſt book *De conſideratione* to Eugenius, ſpeaks to this effect: “ Your authority “ conſiſts in crimes, not in poſſeſſions, becauſe 'tis to thoſe, and “ not theſe, that you have received the keys of the kingdom of “ heaven, in order to exclude prevaricators, and not poſſeſſors: “ That you may know, according to Matthew ix. that the ſon “ of man hath power in earth to forgive ſins. Pray, which has “ the greater dignity and authority in it, to forgive ſins, or to di- “ vide an inheritance? But there is no compariſon. Thoſe low “ and groveling things have their judges, the kings and princes “ of the earth: Why do you invade another's territories? Why “ do you thruſt your ſickle into another perſon's harveſt? Not “ becauſe you are unworthy your ſelves, but becauſe it ill becomes “ you to inſiſt for ſuch things, when you are already in poſſeſſion “ of better. Hence Chriſt, Luke xii. 14. where he obſerved “ ſome perſons diſputing about an inheritance, and wanting him “ to determine it, ſays, Who made me a judge, or divider over “ you?” Thus Prudentius addreſſes himſelf to Herod:

Hoſtis Herodes impie
Chriſtum venire quid times?
Non eripit mortalia,
Qui regna dat cæleſtia.

Why, Herod, all this doubt and fear
Of Chriſt's appearance here below?
Who comes not earthly things to ſhare,
Hut heavenly gifts, and crowns beſtow. (V. B.)

Ver. 21, 22, 23, 24, 25, 26, 27, 28. From that time forth began Jeſus to ſhew unto his diſciples, how that he muſt go unto Jeruſalem, and ſuffer many things of the elders, and chief prieſts, and ſcribes, and be killed, and be raiſed again the third day. Then Peter took him, and began to rebuke him, ſaying, Be it far from thee, Lord: this ſhall not be unto thee. But he turned, and ſaid unto Peter, Get thee behind me, Satan, thou art an offence unto me: for thou favoureſt not the things that be of God, but thoſe that be of men. Then ſaid Jeſus unto his diſciples, If any man will come after me, let him deny himſelf, and take up his croſs, and follow me. For whoſoever will ſave his life, ſhall loſe it: and whoſoever will loſe his life for my ſake, ſhall find it. For what is a man profited, if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul? For the Son of man ſhall come in the glory of his Father, with his angels; and then he ſhall reward every man according to his works. Verily I ſay unto you, There be ſome ſtanding here, which ſhall not taſte of death, till they ſee the Son of man coming in his kingdom.

Get thee behind me, Satan.] It appears, that even in Chriſt's time this word was called *Snriſti.* According to the Hebrew notion of it, it ſignifies an enemy. And Chriſt here acquaints Peter, that, through a pretext of love, he was yet in fact his enemy; aſſigning this reaſon, becauſe he ſavoured not the things that were of God, but thoſe that were of men; for the carnal mind was enmity againſt God, Rom. viii. 7. (G.) Satan here ſignifies, according to the uſe of the Hebrew phraſe 2 Sam. xix. 22. an adverſary, where David, rejecting the counſel of Abiſhai, ſays, *Why art thou to me this day in Satanam, for an adverſary?* That is, why doſt thou give me this evil pernicious counſel, and ſo ſupply the true enemy's, or even the devil's place to me? (H.) 'Tis a proverbial ſaying among the Hebrews, meaning to give bad and pernicious counſel; for *Satan*, in Hebrew, ſignifies an *adverſary.* (V.)

Deny himſelf.] Denying himſelf, is renouncing all intereſts, relations, and engagements of his own, when they come in ballance, or competition with Chriſt. Thus ſays Porphyry of the Gymnoſophiſts among the Indians, that there were two ſorts of men, the *Divines*, by families, and the *Samamei*, who were choſen, and who, having once taken the ſtole upon them, never thought of any return to their wives, children, or themſelves again. (H.)

Coming in his kingdom.] See Mark ix. 1. Which words clearly point, if I am not miſtaken, to the reſurrection, aſcenſion into heaven, the coming of the Holy Ghoſt, and the propagation of the Goſpel by ſigns and miracles; which were to be certain teſtimonies of Chriſt's then reigning. Now the kingdom of the Meſſiah is frequently call'd the kingdom of God, both by the Hebrew doctors and chriſtian writers. (G.) The nearneſs of this to the ſtory of Chriſt's transfiguration, makes it probable to many, that this coming of Chriſt is that transfiguration of his: But that cannot be, becauſe the 27th verſe, of the ſon of man's coming in his glory with his angels to reward, &c. (to which this verſe clearly connects) cannot be apply'd to that; and there is another place, John xxi. 23. which may be of ſervice to the right underſtanding of this, which ſpeaks of a real coming, and one principal perſon, agreeable to what is here ſaid of ſome ſtanding here, who ſhould not die, till that coming of his. Which certainly was fulfill'd in John's ſeeing the *Panolethria*, or famous deſtruction of the Jews, which was to happen in that generation, that is, in the life-time of ſome there preſent, and is call'd the kingdom of God, and the coming of Chriſt, and conſequently, the ſon of man's coming in his kingdom, that is, his coming in the exerciſe of his real office, to execute vengeance on his enemies, and ſeparate from them the true believers. Now, becauſe the way, for God to be preſent in one place, more than another, is, by the preſence or ſatellitium of his angels, and becauſe their appearing is called *ſhechina*, or glory, and becauſe again, theſe angels are his officers, and employ'd in his ſervice to puniſh; therefore, this coming of his is ſaid to be in the glory of his father, with his holy angels, as it is ſaid Jude 14. The Lord cometh with his holy myriads, that is, with his hoſts of angels, to execute, &c. which, it ſeems, was an ancient form of ſpeech there cited from the book of Enoch, by God's coming with his angels to ſignify his taking vengeance on ſinners. (H.)

CHAP. XVII.

The transfiguration of Chriſt. Elias. John the Baptiſt. The infidelity of the Apoſtles. The force of faith. Chriſt foretells his own Paſſion. Pays tribute.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9. AND after ſix days, Jeſus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them, and his face did ſhine as the ſun, and his raiment was white as the light. And behold, there appeared unto them Moſes and Elias talking with him. Then anſwered Peter, and ſaid unto Jeſus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moſes, and one for Elias. While he yet ſpake, behold a bright cloud overſhadowed them: and behold, a voice out of the cloud, which ſaid, This is my beloved Son, in whom I am well pleaſed: hear ye him. And when the diſciples heard it, they fell on their face, and were ſore afraid. And Jeſus came and touched them, and ſaid, Ariſe, and be not afraid. And when they had lift up their eyes, they ſaw no man ſave Jeſus only. And as they came down from the mountain, Jeſus charged them, ſaying, Tell the viſion to no man, until the Son of man be riſen again from the dead.

Peter, James, and John.] Chriſt took theſe along with him, to the end ſo great an event might have the teſtimony, not only of two, but of three. And as the future glory of Chriſt had three heavenly, and three earthly witneſſes; ſo this famous event had three heavenly witneſſes, God the Father, Moſes, and Elias; and three earthly, Peter, James, and John; Peter, the principal of the apoſtolic company; James, who was to be the firſt of the Apoſtles to bear witneſs with his blood; and John, who was to ſurvive all the Apoſtles, and tranſmit a living teſtimony to the next age. (G.)

An high mountain.] There runs a very ancient tradition in the church, that, by this high mountain is meant *Tabor*, which is call'd ſo in the Chaldee paraphraſe of Jonathan. This mountain is call'd *Itabyrius* by Joſephus, and the Greek commentators. Jerome, in his epiſtle to Marcella, names it *Tabrius*: "Mount *Tabor, ſays the ſame Jerome*, "ſtands in the plains of Galilee, being round, and "high, and every way of an exact equality." Now becauſe this mountain faces the weſt, 'tis put for the weſt itſelf, Pſalm lxxxviii. as *Hermon* is for the eaſt. In 2 Pet. i. 18. it is called the *Holy mount*, and *Atabyrius* by Polybius. Maſius tells us, that it is two hours journey from Nazareth: And others, that it is called the *mountain of Snow*. Joſephus ſays, it is thirty furlongs high, and that on the ſummit is a plain of ſix and twenty furlongs; tho' Polybius will allow it no more in height than fifteen. Poſſibly theſe two hiſtorians had different parts of the mountain in view; for mountains of magnitude have more ways commonly than one to aſcend them. We learn from Geminus, in his elements of Aſtronomy, that the perpendicular height of this mountain, is fourteen furlongs: So that we need not wonder at Joſephus's aſſigning it thirty furlongs, if the windings and turnings, that lead up to the top, be conſider'd Beſides, John of Damaſcus, in his homily concerning the transfiguration, ſhews us ſufficiently that *Tabor* is a mountain of uncommon altitude. (V.)

Moſes and Elias talking with him.] One was the promulgator of the law, the other the moſt famous amongſt the prophets, whom Chriſt expreſs'd during the forty days which he faſted: That they appear'd in their real bodies, for a teſtimony of the reſurrection both of Chriſt and of us, is the more ſo to be believed, as it is poſſible to think that God preſerved theſe bodies purely for this purpoſe. For the body of Elias was taken up into heaven, and that of Moſes was not found, but guarded, that the devil might not get poſſeſſion of it. (G.)

Tell the viſion to no man.] To form a juſt notion of the reaſon, why Chriſt ſo often enjoin'd his diſciples and others to conceal his miracles, and his being the Meſſiah, we muſt conſider the ſeveral paſſages, where this command of our Saviour occurs. The firſt place, wherein we find it mentioned, is to the leper, whom he cur'd; *See thou tell no body*, Matt. viii. 4. Then, chap. ix. 30. to the blind, whom he reſtored to ſight; *He charged them, ſaying, See ye tell no man.* As yet, the contexts ſeem to aſſign no reaſon for this concealing, unleſs it be allow'd in this latter, when they not paying obedience to his command, but his fame diffuſing itſelf far and near, he cur'd the dæmoniacks who came to him; which, when the Phariſees heard, they ſay, *he caſts out devils by the prince of devils.* For 'tis poſſible that our Saviour, foreſeeing the perverſeneſs and blaſphemy of the Phariſees, and that they would proceed to the crucifying of him, inſtead of being convinced by his miracles, did, in mercy to them, and to leave them the excuſe of ignorance, forbid the divulging them, leſt they ſhould come to the ears of thoſe, who would make ſo bad an uſe of them. In chap. xii. 16. 'tis ſaid, *That he charged them, that they ſhould not make him known.* Whom did he charge? The words, in Mark iii. 12. are ſet immediately upon the mention of the devil's *falling down to him, and ſaying, Thou art the Son of God.* But as this is but a paſſage, which comes in incidentally, upon the mention of his caſting out the devils, among the other cures, which he wrought on many, 'tis not neceſſary that the word *many* muſt belong to the devils, immediately precedent, but may belong to the word *many*, or *multitude*, who were cur'd by him: Now if it appertains to the devils, the men, who were poſſeſs'd with them, muſt be included in the notion, or elſe how could they fall down before him? And ſo 'tis poſitively ſaid, that he charged *them*, that is, either the *many multitudes*, or *all they*, who were cured by him. In the ſame chapter, we find two circumſtances, which ſeem to give ſome light to the matter in hand, concerning the reaſon of his charge to be concealed. The firſt is this: Upon his curing the wither'd hand on the ſabbath-day, the Phariſees went, and conſulted againſt him, how they might kill him, or, what's the ſame, how they might bring a capital charge againſt him. Now, it ſeems, when Jeſus knew it, he withdrew, not through any fear of death, as Origen alledges againſt Celſus; but becauſe he would not die, till the convenient ſeaſon was come of dying, more for man's advantage, than he had hitherto liv'd. It follows, therefore, that as great multitudes followed him, ſo he healed them all; and, conſequently, did not withdraw himſelf ſo as to omit or neglect doing any good, but purely to avoid, for the preſent, any further oppoſition and diſputation, nay, death itſelf, which viſibly ſeem'd to threaten him; unleſs, at the inſtant of ſuch danger, he had withdrawn himſelf from it by miracle, or made uſe of his omnipotence to preſerve himſelf; which he would not do, being come not to reſiſt, but to lay down his life, which, as the appointed ſeaſon was not yet arriv'd, he deferr'd to put in execution. And upon this it follows diſtinctly; *And he charged them that they ſhould not make him known*; which words point out the reaſon of his prohibition, viz. his deſire to decline, and fairly avoid (probably the diſpute with the perverſe and treacherous Phariſees) the death which they were providing for him. The ſecond circumſtance is drawn from the prophecy of Iſaiah, which is cited on the back of theſe words, *That it might be fulfilled, which was ſpoken by Iſaiah the prophet.* Now the ſum of this prophecy is this: That when the Meſſiah came, he ſhould, in the diſcharge of his office, behave with extraordinary quietneſs and moderation; that he ſhould never ſet himſelf out magnificently, which is the caſe of other princes, againſt all oppoſers; That he ſhould never make uſe of ſecular force to defend himſelf, but demean himſelf in obedience to the precepts of that Goſpel, which he came to proclaim; treating ſinners, and the infirm, with meekneſs, and mercy; and never giving over, till he had cauſed his Goſpel to take ſuch deep root on earth, as never to be tear'd up again; extending it to the Gentiles, and making them to believe on, and confide in his name. Now part of this prophecy, which regards his preaching, and making known the will of God to as many as were likely to receive advantage from it, his not reſiſting, or contending with others; his meekneſs, and not conteſting with the Phariſees, may paſs for one part of the prohibition, which, being added to the former circumſtance, makes up the entire reaſon of his doing ſo, namely, that he would not have his miracles divulged, becauſe, when they were ſo, the Phariſees ſtill came, diſturbed and oppoſed him, and would, probably, have proceeded to cut him off, before he had done what he was ſent for, that is, preached the Goſpel to all the Jews, and alſo made it known to the Gentiles. But, beſides theſe, there is another paſſage, of great ſervice to this purpoſe, and that is, Chriſt's asking his diſciples, Luke ix. 20. what opinion the world entertained of him, and, then, what were their own ſentiments concerning him; upon which Peter anſwers, that he was the Chriſt of God; whereupon it immediately follows, that he ſtrictly charged them, and commanded them, to tell no man that thing. Now why he gave, at this time, ſo ſtrict a command not to promulgate this, when his miracles, and all that he did and taught, had hitherto tended to this very end; the reaſon was certainly this, leſt the world ſhould think, on his diſciples proclaiming his actions abroad, that it was an artifice contrived between them, and leſt thoſe ſhould object againſt this as a fraud, whom no miracles could convince. And beſides, Chriſt was ſenſible that he was to be rejected, and to ſuffer death, and, conſequently, not to be believed on by the chief of the Jews. And to the proclaiming of his divinity, till they had that great event of his reſurrection to add to his own teſtimony, was not yet ſo ſeaſonable. This was the cauſe of the like ſpeech, Mark ix. 30. where, paſſing through Galilee, where he had preach'd and done miracles formerly with great freedom, he was not pleaſed that any man ſhould know it; for, as it follows, ver. 31. he ſaid to his diſciples, The ſon of man is delivered into the hands of men. Which very circumſtance he acquaints the Phariſees themſelves with; for, when they importune him for a ſign to prove him the Meſſiah, he tells them they ſhall have no other ſign but that of the prophet Jonah, which, referring clearly to that of his riſing from the grave the third day, ſignifies that he would make uſe of no farther methods to convince them, till his divine power, by his reſurrection from the dead, and the completion of the types, and prophecies in him, ſhould be convincingly made known to them. This I take to be the reaſon why he then prohibited them to tell abroad that he was the Meſſiah, becauſe, having been thus long rejected by the rulers, and the prophecies of his dying, containing a prediction, that they ſhould ſtill reject, and put him to death, it was abſolutely neceſſary, that the moſt clear teſtimonies of his being the Meſſiah, of which the Apoſtles had many, particularly, Peter, James, and John, received that of the voice from heaven, at the transfiguration, ſhould be reſerved, and not publiſhed, till after his death, and reſurrection, that ſo his riſing from the dead, being added to his former miracles, and to his infinite meekneſs and charity, demonſtrated by his death, might be able to convince the moſt pertinacious, obdurate heart, which would not now, having ſo often reſiſted, be perſuaded by his miracles, or preaching, much leſs by the teſtimony of his own diſciples, but might, probably, be wrought upon afterwards by the evidence of his reſurrrection. And thus, in the parable, Luke, chap. xix. the king takes poſſeſſion of his kingdom, that is, Chriſt mounts up to heaven, before he proceeds to execution againſt his enemies, that would not have him reign over them. Now, according to this, it is, that, at the transfiguration, when the three Apoſtles, Peter, James, and John, had received a clear teſtimony, by a voice from heaven, *This is my beloved*, &c. he commands them to tell it no man, till the ſon of man be riſen from the dead; acquainting them, at the ſame time, that it was propheſied of him, that he muſt ſuffer. In which paſſage, the three diſciples being taken up alone into the mountain with him, and commanded to tell it no man, the phraſe *no man* will moſt probably be interpreted in the greateſt latitude, *no, not to the reſt of the diſciples:* And the reaſon of this ſtrict prohibition will be this, that the deſign'd uſe of this viſion, being the working of faith in the obdurate, and the ſeaſon of making that uſe of it, being not yet come, till after the reſurrection, it was needleſs to be reveal'd to the whole number of the twelve, who believed already, and, conſequently, had no neceſſity to know it, being not permitted to preach it to others, had they been acquainted therewith. Thus we have given the reader the ſeveral paſſages, where this prohibition of Chriſt occurs, to reveal his actions. (G. H.)

Ver. 10, 11, 12, 13. And his diſciples asked him, ſaying, Why then ſay the Scribes, that Elias muſt firſt come? And Jeſus anſwered and ſaid unto them, Elias truly ſhall firſt come, and reſtore all things: But I ſay unto you, that Elias is come already, and they knew him not, but have done unto him whatſoever they liſted: likewiſe ſhall alſo the Son of man ſuffer of them. Then the diſciples underſtood that he ſpake unto them of John the Baptiſt.

Elias muſt firſt come.] The reaſon of this ſpeech of the Apoſtles is to be traced only from their having ſeen Elias, and his departing again out of their ſight. They ſay, according to the opinion of the more learned Jews, that he muſt come, and remain among them, reſtore all things, inſtruct the people, and diſcover the Meſſiah. We may collect, by this queſtion of theirs, what was the principal matter of the diſcourſe between Chriſt, Moſes, and Elias; for 'tis no way poſſible, that this queſtion, incidentally mention'd, ver. 9. ſhould refer to Chriſt's reſurrection from the dead, ſince the Scribes were not of opinion, nor did believe, that the Meſſiah ſhould either die, or riſe again, nor, conſequently, that Elias's appearance ſhould happen before that. Neither this Goſpel, nor that of St. Mark, indeed, take notice what was the prime ſubject of their diſcourſe; only 'tis ſaid, that the diſciples asked him, ſaying, *Why then ſay the Scribes, that Elias muſt firſt come?* What theſe Scribes were, has been ſufficiently mentioned already. They were verſed in all the doctrines of the Old Teſtaments, and in the prophets, among whom, Mal. iv. 5. they found, that Elias was to come before a ſet time, that is, before the great and dreadful day of the Lord. This being, then, what the Scribes aſſerted, and the queſtion of the diſciples, *Why then do they ſay, that Elias muſt firſt come?* being an objection againſt what they had heard diſcourſed of in the mount, it neceſſarily follows, that the diſcourſe was concerning the approach of that great and dreadful day of the Lord. Now what is meant, by this great and dreadful day of the Lord, is evident from the three firſt verſes of that chapter: *Behold, the day cometh, that ſhall burn, as an oven, and all the proud, yea, and all that do wickedly, ſhall be as ſtubble, and the day that cometh ſhall burn them up, that it ſhall leave them neither root, nor branch: But unto you that fear my name, ſhall the ſun of righteouſneſs ariſe, with healing in his wings, and ye ſhall go forth, and grow as calves of the ſtall. And ye ſhall tread down the wicked; for they ſhall be as aſhes under the ſoles of your feet, in the day that I ſhall do this, ſaith the Lord of hoſts.* What was the ultimate completion of this prophecy, is ſufficiently evident, namely, the rooting out of the wicked, obſtinate Jews, ver. 1. and the delivery, and preſervation of all the humble, and faithful penitents, out of that deſtruction, ver. 2. together with the advantages, that ſhould come to the faithful by that means, as from a victory over enemies, and perſecutors, ver. 3. Thus in Joel: *The fire devoureth before, and the flame conſumeth behind; the land, from a garden of Eden, becomes a deſolate wilderneſs, yea, and nothing ſhall eſcape them.* And then, *Fear not, O land, be glad, and rejoice, for the Lord will do great things; be not afraid, be glad, ye children of Sion, ye ſhall eat in plenty, and be ſatisfied, and praiſe the name of the Lord, that hath dealt wondrouſly with you, and my people ſhall never be aſhamed. And it ſhall come to paſs, that whoſoever calls upon the name of the Lord, ſhall be delivered: for in mount Sion, and in Jeruſalem, ſhall be deliverance, as the Lord hath ſaid, and in the remnant whom the Lord ſhall call.* Theſe two, then, being the parts of that great and dreadful day, which pointed out the deſtruction of the unbelieving Jews, who ſtood out, perſecuted, and crucified Chriſt; and the preſervation of the remnant, meaning the perſevering believers; and John Baptiſt, being the prophet, ſent into the wilderneſs, like Elias, to foretell this deſtruction, and to preach repentance for the averting it; there is little reaſon to doubt, but that the prophecy of Malachi was exactly thus fulfilled, and that, conſequently, this was the matter of the diſcourſe of Elias, and Moſes with Chriſt, tho' couch'd in a viſion, in terms ſomewhat dark, and obſcure: Upon which the diſciples, knowing this to be the day ſpoken of by Malachi, but not knowing that Elias was yet come, put this queſtion to Chriſt, *Why then do the Scribes ſay, that Elias muſt firſt come?* meaning by *firſt*, before this great and dreadful day of the Lord, which they now heard was approaching, and had nothing to ſay againſt it, but the known ſcripture-prediction, that Elias was firſt to come. This agrees with what St. Luke relates of it, the only one of the four Evangeliſts that mentions any thing of this diſcourſe of Elias and Moſes with Chriſt; his words being theſe, *They ſpake of his deceaſe, which he ſhould accompliſh at Jeruſalem.* Now, as to this diſcourſe, Elias and Moſes were very fit perſons to be introduced in a viſion, to deliver it, becauſe Elias called down fire from heaven upon the enemies of God, and ſo might very juſtly repreſent the deſtruction of enemies; and Moſes, ſetting aſide the mention of the deſtruction, wrought on Pharaoh and the Egyptians, ſet the Iſraelites at liberty from the perſecution and ſlavery, which they ſuſtain'd in that country, and ſo might alſo very juſtly repreſent the deliverance, and preſervation of patient, and perſevering believers. (G. H.)

Reſtore all things.] This refers to John the Baptiſt, and is no more than that he is to come and reſtore all things. What is ſaid, by the prophet Malachi, of *the great and terrible day*, before which Elias was to come, and what follows afterwards, *leſt I come, and ſmite the earth with a curſe*, ſhould not remove us from putting this interpretation on the prediction of this prophet. For it can no way refer to the common judgment concerning the world, but chiefly and certainly regards thoſe puniſhments, and calamities, which waited for the obſtinate and unrelenting Jews, which God required of them by the hand of Titus (G.) The word, in this place, render'd to *reſtore*, is, by Phavorinus and Heſychus, tranſlated to *finiſh*, or *perfect*. If this be admitted, then, according to this conſtruction of the word, the meaning of this place will be, he ſhall finiſh, or perform, eſtabliſh, or ſettle, all things; he ſhall not only perform all that was propheſied of Elias, at his coming, but alſo cloſe up the firſt ſtate of the world, viz. that of the Moſaic œconomy, and like an harbinger, enter upon the ſecond, viz. that of the Meſſiah. 'Tis in this ſignification, that it is ſaid, *the law and the prophets were until John*; ſhewing, by this, that he was the concluſion and cloſing up of that ſtate, which was to have been the office of Elias, under whoſe name John was prefigured. The prophecy of Malachi ſignifying a ſpiritual reſtoring, a bringing to repentance, or preaching the doctrine of repentance to the Jews, they underſtood it in a more carnal ſenſe, of reſtoring them to their ſplendid ſtate again, which they enjoy'd before their captivity, and late conqueſt of the Romans over them. Yet our Saviour, acknowledging this prophecy, puts the right interpretation on it, and diſcovers how faithfully it was accompliſhed in John the Baptiſt. (H.)

Ver. 14, 15, 16, 17, 18, 19, 20, 21. And when they were come to the multitude, there came to him a certain man, kneeling down to him, and ſaying, Lord, have mercy on my ſon, for he is lunatick, and ſore vexed: for oft-times he falleth into the fire, and oft into the water. And I brought him to thy diſciples, and they could not cure him. Then Jeſus anſwered, and ſaid, O faithleſs and perverſe generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him hither to me. And Jeſus rebuked the devil, and he departed out of him: and the child was cured from that very hour. Then came the diſciples to Jeſus apart, and ſaid, Why could not we caſt him out? And Jeſus ſaid unto them, Becauſe of your unbelief: for verily I ſay unto you, If ye have faith as a grain of muſtard-ſeed, ye ſhall ſay unto this mountain, Remove hence to yonder place, and it ſhall remove; and nothing ſhall be impoſſible unto you. Howbeit this kind goeth not out, but by prayer and faſting.

Lunatick.] It appears from the 18th verſe below, that a devil was the cauſe of this diſeaſe: Now devils commonly make uſe of the knowledge they poſſeſs, in joining natural cauſes to their own influence. So that the devil, here mentioned, uſually laid hold of thoſe opportunities, when he found the brain of the perſon, more than ordinary, infirm and weak, which generally happens in intervals. (G.) The Greek word, in this paſſage, exactly ſquares with the Engliſh word *lunatick*; yet there has ariſen a miſtake from giving it that tranſlation: for *lunacy*, and *lunatick*, are commonly taken in Engliſh to ſignify a *mad-man*, and nothing elſe, I mean, that ſpecies of madneſs which comes upon men, who have any intervals, at a certain time, about the full of the moon. But, by what is ſaid here *of falling into the fire, and water*, which diſcover the effects of this diſeaſe, 'tis evident, that it was no madneſs which affected the man's ſon here, but a plain epilepſis, or falling ſickneſs; And this is farther evinced by the relation which St. Luke, chap. ix. 39. gives us of the ſame ſtory, where it is ſaid, that "the ſpi-"rit taketh him, and he ſuddenly crieth out, and it teareth him, "that he foameth again, and bruiſing him, hardly departeth from "him." All which are clear ſymptoms of an epilepſy. Now the reaſon of this malady's being expreſs'd by the word *lunatick*, is, becauſe this diſtemper being in the head, as well as madneſs, the moon has the ſame influence upon one as well as the other. And the moon, indeed, generally affects thoſe by its changes, who are ſubject to this diſeaſe, and throws them into fits of it. Now becauſe 'tis ſaid, in the 18th verſe below, that *Chriſt rebuked him, and the devil went out of him*, which ſhews this perſon to be poſſeſſed with a devil; and in Luke ix. 39. that *the ſpirit taketh him*; and 42. that *the devil threw him down, and tare him*; *and Jeſus rebuked the unclean ſpirit*; the clear meaning of all this, is: That as it was uſual, in thoſe times, for the devil to have authority over the bodies of men, and, conſequently, to exerciſe it, in bringing diſeaſes upon them, ſo 'twas common for the devil here, that poſſeſs'd this man's ſon, to throw him into frequent fits of the Epilepſy, of which there was no other method of curing him, but by caſting out the devil. This will hold good with regard to all dæmoniacks, who appear to be brought into ſome diſeaſe or other by the devil, that inhabits within them. And thus, when men are *deliver'd up*, by the cenſures of the Apoſtles, *unto Satan*, 'tis ſaid to be *to the deſtruction of the fleſh*, that is, to the bringing ſome violent and ſad diſeaſe upon them. (H.)

This kind goeth not out but by prayer, and faſting.] Meaning, as Chryſoſtom and St. Thomas excellently expound this place, all kinds of devils, who, by reaſon of their different ways of tempting, and vexing thoſe whom they poſſeſs, have different names aſſign'd them; one being call'd the unclean ſpirit, or the ſpirit of fornication; another, the ſpirit of pride; another, the ſpirit of dizzineſs; another, the father of lies? another, a man-ſlayer from the beginning; another, a dumb devil, and the like. But, probably, you will ſay, that David delivered Saul of a bad ſpirit, by the force and charms of muſick: For the king's phyſicians, who ſtood near his perſon, without troubling themſelves much about the kind, or matter of the ſong, demanded only, that a perſon might be fetch'd, who knew how to play on the harp, to ſooth and refreſh by his art the tormented king. How comes it, then, that an empty ſound ſhall be able to expel a devil, which, as Chriſt himſelf aſſures us, cannot be removed, but by prayer and faſting? I anſwer, that muſick, which is a corporeal thing, has no influence, of itſelf, upon a devil, which is a ſpirit; yet, that it has ſome power, by means of the accident, becauſe, when thoſe affections are removed, by which the devil inſinuates himſelf into our minds, or, when that melancholly, or madneſs is baniſhed, by which the enemy of our peace works our deſtruction; in theſe caſes, the evil ſpirit is expelled at the ſame time .Conſonant hereto, are thoſe famous words of Paul, Epheſ. iv. 26, 27. *Let not the ſun go down upon your wrath: Neither give place to the devil.* Q. d. Give no room to the devil. From which 'tis evident, that inordinate affections open an entrance to the devil, eſpecially if theſe affections are vehement, ſuch as anger is, which is call'd a tranſient madneſs. So that the devil is expelled by thoſe means, which have influence to cool or moderate theſe affections. Let us explain this by an example drawn from the rays of the ſun; theſe can neither be divided by a ſword, nor can any blaſt extinguiſh them; neither can all, we are able to do, ſeparate them; ſo that it may be truly ſaid, that we are unable to do any thing againſt them; yet, by putting the ſhutters of our chamber window cloſe together, we ſhall exclude theſe rays. Thus, with reſpect to muſick, tho' it hath no power directly over a devil, yet, by ſhutting up the entrance, whereby he gains admittance to the ſoul, it expels him. In ſhort, muſick baniſhes an evil ſpirit by the ſame method, which it takes to charm a good one. Now it draws a good ſpirit to it, in endeavouring to pacify a ſoul in diſtraction, and fill it with rapture and holy pleaſure, baniſhing from it every thing that may reſiſt the influence of the Holy Spirit, or deny its inſpirations. Thus Eliſha, 2 Kings, chap. iii. ordered a minſtrel to be call'd, that, as he play'd, the hand of the Lord might come upon him. Thus Matthew calls him a lunatick, who was poſſeſs'd with a devil, becauſe the diſeaſe he labour'd with augmented as the moon encreaſed, when the devil was ſure to torment him. So that had a phyſician remov'd that diſeaſe, the ſame pains would have done to have remov'd the devil out of the ſick perſon; conſequently, by the ſame way of reaſoning, the muſician, by ſoothing the mind of Saul with his art, was able to deliver him from the devil, to whom, by his madneſs, he had given ſo much room. But the ſcriptures ſufficiently inform us, that God gave to David an extraordinary knowledge in muſick; for we not only have therein thoſe ſacred Pſalms, which he compoſed, which are ſung at this day over the whole Chriſtian world, but he is alſo commended more than any other muſicians; and Amos vi. 5. in the Hebrew text, acquaints us, that he invented and made ſeveral inſtruments of muſick. (V.)

Ver. 22, 23, 24, 25, 26, 27. And while they abode in Galilee, Jeſus ſaid unto them, The Son of man ſhall be betrayed into the hands of men: And they ſhall kill him, and the third day he ſhall be raiſed again: and they were exceeding ſorry. And when they were come to Capernaum, they that received tribute-money, came to Peter, and ſaid, Doth not your maſter pay tribute? He ſaith, Yes. And when he was come into the houſe, Jeſus prevented him, ſaying, What thinkeſt thou, Simon? of whom do the kings of the earth take cuſtom or tribute? of their own children, or of ſtrangers? Peter ſaith unto him, Of ſtrangers. Jeſus ſaith unto him, Then are the children free. Notwithſtanding, leſt we ſhould offend them, go thou to the ſea, and caſt an hook, and take up the fiſh that firſt cometh up: and when thou haſt opened his mouth, thou ſhalt find a piece of money: that take, and give unto them for me and thee.

Tribute-money.] The perſons who collected this money, were not the publicans of the Romans, but men, veſted with a power from the prieſts to demand this tribute or didrachm, for the ſervice of the temple, which was ſo order'd by the law of Moſes. This law, tho' it was temporary, was, as the exigence of the times requir'd, put in force; tho', as often as the tenths, and other obventions, were ſufficient, there was no need of exacting this tribute. But the revenues of the Levites conſiderably decreaſing after the revolt of the ten tribes, this didrachm began again to be demanded. (G.) The didrachm ſignifies two drachms. The word *drachme* is a Greek word, being, according to Julius Pollux, firſt called *dragme*, which means, an handful, becauſe it contain'd ſo many pieces of braſs money, as would make an handful, namely, ſix. This word came not only from the Greeks to the Romans, but alſo to the Jews, after the time of the Selencidæ. Accordingly, we find in Ezra ii. by *drachminim*, the Greek word, with a little variation, which the Septuagint render *drachme*, and we, *drachms*. Now, according to Heſychins, and Phavorinus, four Attic drachms make one ſhekel, or *ſtater*; and ſo, ver. 27. it appears, that one ſtater was two of theſe half ſhekels, which ſerved there for two mens tributes. True it is, that the ſhekel of the Jews, and Alexandrians, which was *the ſhekel of the ſanctuary*, was double as much as the ordinary ſhekel or didrachm. And, therefore, in Exod. xxx. 13. where there is mention of an half ſhekel, which was to be paid for the uſe of the temple, the Septuagint reads, the half of the didrachm, or half ſhekel, which is all one with a whole Attic didrachm. This ſum all perſons, above twenty years old, paid annually to the uſe of the temple, and ſo continued till Veſpaſian transferr'd it to the capitol. So ſays Joſephus: "He commanded that every Jew ſhould pay the yearly tribute of two "drachms to the capitol, as they had done before to the temple at "Jeruſalem." (H)

Of their own children.] Our Saviour draws the ſimilitude here, from the kings of this world, to the king of heaven, in this manner. We ſee that kings exempt their own ſons from paying tribute. Now this tax of the didrachm is exacted in the name of God. Who, then, doubts that God is not pleaſed to free his only Son from this tribute? Beſides, the ſon is greater than the temple; and 'tis not uſual for the ſuperior to pay tribute to the inferior. (G.) It will appear from two circumſtances, that the *own ſons*, mentioned here, are not the natural ſubjects of the kingdom, nor the *ſtrangers* thoſe whom it had conquered and brought under its dominion. 1. Becauſe the natural ſubjects commonly paid tribute, and the law was clear, that every Jew ſhould pay his half ſhekel to the temple. 2. Becauſe there were no ſuch men in the Jewiſh ſtate, which now exacted this tribute, as were thus brought under its dominion, who could poſſibly be call'd *ſtrangers* in that notion. If it be underſtood, that no king impoſes tribute on his *own children*, or family, but on the *children of other men*, the words and ſenſe will then be clear. And, conſequently, this tribute, which was collected in the name of the king of heaven, ought not to be exacted from the ſon of that king, but from others. There ſeem to be ſome reaſon to think, that this tribute here might be a tax paid to the Romans, and impoſed under the form of the didrachm ever ſince Pompey conquered the Jews; or elſe, that Auguſtus impoſed it. Now what makes this more probable, is a paſſage from Joſephus, *De Bell. Jud. l. 7. c.* 10. where he ſaith, that Agrippa remitted them the tax, which they had annually paid. So that it is not unlikely, but that the Romans impoſed this tax under the form of a didrachm, which was the known tax among the Jews. In Cicero's orations againſt Verres, we read, that the Prætor of Syria demanded the tenths of Judea, which, we know, was firſt inſtituted by God to be paid to the Prieſts. It may be demanded here, why this payment ſhould fall particularly on Chriſt, and Peter, and not on the reſt of the diſciples. I anſwer to this, 1. That it no way appears by Chriſt's paying for himſelf, and Peter, that the others did not alſo pay. 2. That it may be very probable, that the receivers did at that time require it only of thoſe who dwelt at Capernaum, and, conſequently, of Chriſt and Peter; and that the reſt paid it in their ſeveral cities. (H.)

Thou ſhalt find a piece of money.] Peter Nannius, and others, in their annotations upon St. Ambroſe, acquaint us, that the *ſtater*, (here tranſlated *a piece of money*) is a Doric coin, of the ſame weight with the didrachm; ſo that the ſtater is the ſame as the ſicle, in Hebrew *ſchekel*, from the radical word *ſchakal*, to *hang*, and *weigh*; becauſe, formerly, both braſs, and ſilver coins, were quite different to what they are now, both in their valuation and figure, being of a rude make, and hung to weights. Beſides, 'tis out of diſpute, that the ſhekel is the moſt ancient of all coins: for we read in Geneſis, cap. xxiii. that Ephron valued his field, in which were two caves, at four hundred ſhekels of ſilver, which Abraham weighed to him, being current among the merchants. And we find in Exod. xxx. 15. and Ezek. xlv. 12. that the ſhekel contained twenty gerahs, or pence. Maimonides, *in tract. De ſiclis, c.* 1. *art.* 2. ſays, that a ſhekel weighed three hundred common corns of barley; but Joſephus, that it was in value to four Athenian drachms. Whence it follows, that it was equal to two Hebrew drachms: for the Hebrew, and Alexandrian weights, were as much more as the Athenian, as any one may inform himſelf out of Varro. For this reaſon, the Septuagint hath all along render'd it *dridrachmon*, and not *tetradrachmon*, becauſe they tranſlated the Jewiſh law at Alexandria, the weights of which place exactly correſponded with thoſe of the Hebrew. This being a circumſtance which but few have carefully conſider'd, the reſt have invented two kinds of ſhekels, one, which they called the ſacred ſhekel, containing four Athenian drachms, and the other, common, which no were is, nor never was, to be met with, containing only two drachms This is not fact: The truth is, that the ſhekels, which we meet with up and down in the Old Teſtament, are commanded to be examined by the weight of the ſhekel of the ſanctuary, or, according to the literal conſtruction of the Hebrew text, according to the ſhekel of the ſanctuary: So that this was the ground of the miſtake; for all the Jewiſh coins were preſerved in the ſanctuary, and made ſtandards to all the reſt. Beſides, 'tis no leſs true, that the Gentiles had this cuſtom of keeping their weights and meaſures in their temples, and, conſequently, looked upon them as ſacred, making all others according to their ſize and ſtandard. (Lewis de Compeigne de Veil.)

CHAP. XVIII.

Chriſt teacheth to be humble. Concerning offences, and forgiving one another. The parable of a king accounting with his ſervants.

Ver. 1, 2, 3, 4, 5, 6. AT the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdom of heaven? And Jeſus called a little child unto him, and ſet him in the midſt of them, And ſaid, Verily I ſay unto you, Except ye be converted, and become as little children, ye ſhall not enter into the kingdom of heaven. Whoſoever therefore ſhall humble himſelf as this little child, the ſame is greateſt in the kingdom of heaven. And whoſo ſhall receive one ſuch little child in my name, receiveth me. But whoſo ſhall offend one of theſe little ones which believe in me, it were better for him that a millſtone were hanged about his neck, and that he were drowned in the depth of the ſea.

At the ſame time came the diſciples to Jeſus.] The diſciples having now been informed of Chriſt's reſurrection, were of opinion, that his kingdom, which they look'd upon not as merely ſpiritual, but *regnum adſpectabile*, which all the Jews hoped for, was now going to commence. Theſe diſciples did not doubt, but, as they were the ſervants of the ſon of God, the principal rewards of his kingdom were, of courſe, to devolve upon them; and it appears, from the paſſage before us, that they began to diſpute about their precedency, who ſhould be the ſuperior, and who the inferior among them. (G.) The diſciples began now, as appears from Luke ix. 46. to conſider who ſhould be the greateſt. Mark acquaints us, ix. 43. they had a diſputation concerning it on the road; but when they came home, Chriſt ask'd them, what they had been diſcourſing about; at firſt, it ſeems, they were ſilent; but afterwards they put the queſtion to him which is now before us. Thus Luke takes notice of what they thought; Mark, of what they diſputed about; and Matthew, of the queſtion they put to Chriſt. (V.)

And Jeſus called a little child unto him, and ſet him.] Supply, from Luke ix. 47. *by him.* Anaſtaſius the librarian, in his commentaries on the 8th ſynod, explaining the reaſon, why Thomas, Metropolitan of Tyre, and biſhop of the ſee of Antioch, and Elias, legate of Theodoſius, patriarch of Jeruſalem, ſhould, in the ſecond ſeſſion of the ſame ſynod, which was the fourth at Conſtantinople, call St. Ignatius the Martyr, and third biſhop of the ſee of Antioch from the Apoſtle Peter, Deifer, ſays: "The "Greeks tell us, that he, whom our Lord called and ſet in the "middle, ſaying, Except ye be converted, and become as this "little child, was Ignatius, and upon that call him Deifer: That "the Apoſtles, upon his advancement to the government of the "Church, durſt no longer lay hands upon him, becauſe they knew "that God had praiſed him with his mouth, and ſanctified him "with his touch." (V.)

Whoſo ſhall receive.] In this paſſage is definitely put one office of beneficence, for any kind, or office of beneficence; q. d. the humility of theſe little ones ſo pleaſes me, that he, who extends his kindneſs upon them, ſhall meet with the ſame reward from me, as tho' I my ſelf had received that kindneſs: Likewiſe, he who ſhall ſcandalize, or throw any manner of offence in the way of theſe little ones, ſhall be terribly puniſhed, as having diſhonoured thoſe, whom I chiefly ſet my affection upon. Hear what St. Leo, in ſer. 7. in Epiph. ſays: Chriſt loves infants, in receiving them ſo wiſhfully both with ſoul and body; Chriſt loves infants, and makes them of ſervice to direct the morals of older perſons by; Chriſt loves infants, who are the patterns of humility, the rule of innocence, and the form of gentleneſs. But that we may have a complete underſtanding of what is meant by this ſurpriſing converſion into little childten, which is propoſed for our imitation, St. Paul acquaints us, ſaying, Do not prove children to the ſenſes, but be as little ones in malice. So that from hence we are informed, that onr converſion is not to the little foibles, and innocent paſtimes of children, but our buſineſs, by it, is to draw ſomething thence, that may ſuit the character of graver years; we are to abandon, and fly from the impetuous ſallies of anger; we are to cultivate peace, baniſh from our remembrance all injurious thoughts, put away from the ſoul the thirſt after honour and grandeur; we are to promote ſocial love, and natural equality; for 'tis a great virtue not to do an injury, and more ſo, to be ignorant how to act miſchievouſly; becauſe the doing and repaying of an injury, is a maxim of this world; but to render good for evil, the infancy of chriſtian equanimity. (V.)

That a millſtone, &c.] Expreſs'd in the vulgar Latin by *mola aſinaria*. The millſtone, mentioned here, was ſuch an one, as was turn'd, not by the hand, but by an aſs. This being not mentioned among the four remarkable Jewiſh puniſhments, namely, burning, ſtoning, beheading, and ſtrangling, 'tis probable this modus of ſpeech came from the neighbouring Syrians. (G.) Meaning, a millſtone of a large ſize. Now there were two kinds of millſtones, one turned by aſſes, the other by the hand; theſe were conſiderably leſs than thoſe turned by aſſes, which, according to Lucian, and Apuleius, had their eyes covered with a linnen cloth, and ſo walked in a perpetual round. Thus Hilary, Can. 8. in Math. ſays, "The work of the millſtone, is a labour of blindneſs; for they "that are turned by aſſes have their eyes blinded." St. Gregory, in his firſt part, *Curæ paſtoralis*, chap. 2. ſays, "that by the *mola* "*aſinaria*, is ſignified the labour and winding about of this life, "and by the deepneſs of the ſea, extreme damnation." (V.)

Ver. 7, 8, 9, 10, 11. Wo unto the World becauſe of offences: for it muſt needs be that offences come: but wo unto the man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and caſt them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, and to be caſt into everlaſting fire. And if thine eye offend thee, pluck it out, and caſt it from thee: it is better to enter into life with one eye, rather than having two eyes to be caſt into hell-fire. Take heed that ye deſpiſe not one of theſe little ones; for I ſay unto you, their angels do always behold the face of my father which is in heaven. For the ſon of man is come to ſave that which was loſt.

Their Angels.] As Chriſt made uſe commonly, of ſuch expreſſions, as he knew the Jews underſtood when he pronounced them; ſo both antient and modern Jews, eſpecially the more pious and devout ſort, were of opinion that God aſſigned guardian angels to watch over particular perſons, which opinion was no other than what the Chriſtians themſelves embraced, as appears from the paſſage of Acts xii. 15. where it is read, "Thou art mad, But ſhe "conſtantly affirmed that it was even ſo; then ſaid they it is his "angel:" and from ſeveral Authors of antiquity. So that 'tis probable that Chriſt approved of this opinion. As to what is ſaid of their beholding the face of God, it regards not any kind of angels, but thoſe of a ſuperior claſs, who are, as appointed by the Almighty, to watch over religious and devout perſons. The ſimilitude here is taken from the cuſtom of kings. Refer to 1 Kings x. 8. Luke i. 19. Iſaiah lxiii. 9. 1 Sam. xxii. 6. and xxv. 27. It was believed that ſeven were veſted with an extraordinary power among theſe ſuperior angels. See Jer. lii. 13. Dan. x. 13. Theſe angels were a kind of ambaſſadors between God and man. Whence we may learn the great evil we commit in inſulting over their innocency. (G.) 'Tis a doctrine of ſcripture, that angels are Gods miniſtring ſpirits, and pay obedience to his commands in protecting his ſervants here below: in Revelations we read ſeveral times of ſeven ſpirits, or according to Andreas of Cæſarea, ſeven angels, who are in heaven to behold the face of God, in the ſame manner as this place affirms of them. But it is not poſitively ſaid in this paſſage, whether *their* angels, taken notice of here, are of that claſs, who are ſaid to be peculiarly deſigned to particular perſons; ſo far, indeed, we can trace, that, as God ſees convenient, they are employed in ſervices for the benefit of theſe little ones, namely, of Chriſtians. This is not to be doubted. Dyoniſius Alexandrinus ſays, that the reaſon of theſe angels continually beholding the face of God is, becauſe they continue and ſtedfaſtly behold the beauty of God, and never fall off from that dignity, and preferment, as Lucifer did, which they enjoy by their nearneſs to the true, real, and eternal good. But beſides this conſtruction, there is another to be put on this phraſe *behold the face*, which is, *to attend as a ſervant*. Pſalm cxxiii. 2. to be ready to perform whatſoever is commanded. Elias Levita, ſpeaking of the word Mitateron, ſays, he is the prince of faces, that is, an angel who always beholds the face of the High King, meaning God. Both which conſtructions being put together make up the full ſenſe of the words, which yet ſignify further, an eminent ſort of angels. (H.)

Ver. 12, 13, 14, 15, 16, 17, 18. How think ye? if a man have an hundred ſheep, and one of them be gone aſtray, doth he not leave the ninety and nine, and goeth into the mountains, and ſeeketh that which is gone aſtray? And if ſo be that he find it, verily I ſay unto you, he rejoyceth more of that ſheep, than of the ninety and nine which went not aſtray. Even ſo it is not the will of your father which is in heaven, that one of theſe little ones ſhould periſh. Moreover, if thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone: if he ſhall hear thee, thou haſt gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witneſſes every word may be eſtabliſhed. And if he ſhall neglect to hear them, tell it unto the church, let him be unto thee as an heathen man and a publican. Verily I ſay unto you, whatſoever ye ſhall bind on earth, ſhall be bound in heaven: and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven.

How think ye?] Q. d. I ſubmit it to yourſelves to be judges in the caſe I am going to lay before you; if an ordinary man on earth is maſter of a poſſeſſion, whereon he ſets any conſiderable value, ſuppoſe he is poſſeſs'd of an hundred ſheep. Now if one of theſe ſheep happen to ſtray from the reſt, which he preſently obſerves, does not he value that one ſo much, as to leave the other ninety and nine, (knowing them to be ſafe in the paſture or fold) and go and ſearch diligently for it? and when he has found it, is he not affected with more joy at the firſt ſight of it, than he is at caſting his eyes upon his whole flock, which had never run this hazard? for, according to Auſtin the greater trouble precedes the greater joy. So that Chriſt would inform us from hence, that he came into the world with ſo ardent a deſire to gather together the loſt ſheep, that, provided but one was ſtrayed, his compaſſion extended to preſerve it. (H. par. and V.)

If thy brother ſhall treſpaſs againſt thee.] See Lev. xix. 17. But we are principally to ſee that, by giving our brother this reproof, we endeavour not more to make our own Intereſt than to perform ſervice to him. Beſides, we are to take care, that when we give this reproof, we have an eye to his fame and character. Now the word brother, in this place, ſignifies one who profeſſes the ſame rule of faith with us. But what is properly pointed out by theſe words is, tranſgreſſions which are owing to man's weakneſs and and imbecility, ſuch as anger, envy, and the like, taking in at the ſame time, thoſe injuries which are committed againſt another. (G.)

Tell the Church.] See 2 Cor. xi. 6. 1 Tim. v. 20. Thoſe places ſpeak of ſins of a higher nature: tho' ſuch, as ſeem trifling in the beginning, may, by a pertinacious contempt of thoſe who adviſe for the better, become equal to thoſe higher tranſgreſſions. Even Chriſt, while the law remained, and the Jews continued undivided, had begun to collect together an aſſembly of perſons, which he called by a name, peculiar to the practice of the Hebrews, and his diſciples, who wrote in Greek, *Eccleſia*. Now 'twas cuſtomary for the Jews to make the laſt appeal to the people, tho' the elders, as judges, pronounced ſentence, which Tertullian, and other writers, acquaint us the Chriſtians followed. (G.) To the church, means to the preſidents or governors in it, as Chryſoſtom expounds this paſſage. By the word *Eccleſia* or church is ſignified no other than the paſtors of it, whoſe duty and office is to feed and govern the flock committed to their Charge. And that church is meant here, to which obedience and ſubjection is due; and the ſcripture tells us, that eccleſiaſtical obedience and ſubjection is not due to the people, but only to the paſtors, the governors of the church. Obſerve what Cyprian ſays, "the body of the prieſts is pretty copious, yet cemented together by one common alliance, ſo that "if one of our community endeavours to ſow heretical opinions, "or to commit deſtruction among the flock of Chriſt, preſently "all the reſt come up to its aſſiſtance, and like good and merciful ſhepherds, gather the lords ſheep into the flock: for tho' "we are many ſhepherds, yet 'tis but one flock which we feed, "tho' the ſheep are all the world, which Chriſt came to redeem "with his blood and ſufferings; ſo that 'tis our duty to gather them "together, and take care of them, and not to ſuffer our ſuppliant and weeping brethren to be uſed with cruelty, or trodden under foot by the proud and extravagant behaviour of "ſome." (V.)

Let him be unto thee as an heathen and a publican.] The meaning of theſe words is this. Then you ſhall be left at liberty to break the alliance of friendſhip, and avoid for the future, the familiar acquaintance that has paſt between you, in order that you may be no more expoſed to his incorrigibleneſs and obſtinacy; you have performed your duty; reckon him among the number of the heathen, ſuch as were the publicans and tax-gatherers: the Jews, taking the major part of them, had a very bad opinion in this caſe, and that was, in denying to theſe the common offices of humanity; they would admit no farther than what regarded the ties of ſtrict friendſhip. All the pains, uſed to make theſe reform, ſignified little, unleſs there were viſible marks of freſh hopes of repentance. Upon the whole, I take it, that theſe words of Chriſt point out rather one permitting than commanding: and that this paſſage has nothing to do with excommunication, of the antiquity and neceſſity whereof, I ſhall take another opportunity to enlarge, tho' I do not deny, but that a good argument, in behalf of excommunication, may be juſtly grounded on the words in this paſſage. (G.) The ſum and ſubſtance of theſe nine verſes is this, if any fellow Chriſtian of yours commit an injury againſt you, and, by ſo doing offend God, you muſt have recourſe to charity, and be ſure to baniſh from your breaſt all thoughts of revenge againſt him; you muſt forgive him freely; nay, you are under an obligation to uſe all prudent methods, in order to reduce him to a ſenſe, and reformation of his error; beſides which, you are to extend this piece of good nature to all other wilful faults, which he ſhall happen to commit. And how to behave towards him in this point, let this be the method; firſt go and admoniſh him of his error privately, that he may not ſuffer in his character by an open diſcovery at firſt; if he recant upon the advice and admonition which you give him, you have done what you ought to do; you have reaſon then to make merry, as at the finding the ſtray ſheep, in having prov'd ſo happy an inſtrument of his repentance. But if this firſt trial of your charity ſucceed not, another eſſay muſt be made, take along with you one, or two other men, that the crime, which you lay to his charge, may be confirmed to him by ſufficient evidence, and that he may no longer prevaricate or deny it; or, that the authority of theſe teſtimonies being added to the private admonitions which you have already given him, may have the more influence over him, and induce him to condemn himſelf. Now, provided he proves ſtill refractory, without either giving ſigns of conviction, or contrition for his crime, then make it a matter of publick cognizance, acquaint the rulers of the aſſemblies with it, or tell it in the preſence of all the people, that the governor may ſet his crime before them. But if this laſt method meet with no ſucceſs, if he ſtill remain obſtinate, you are then to conſider him as a deſperate ſinner, fit for the cenſures of the church to overtake him. To which the rulers of the church are, in this caſe, to proceed and uſe the keys, given them, as ſtewards of the houſe, for the ejecting of ſuch, and Chriſt aſſures them, that whatſoever they ſhall caſt out of the church on earth, ſhall be excluded by him from heaven, without repentance, and ſubmiſſion to their cenſures, without their reformation, and ſincere deſire to reconcile themſelves to them: that Chriſt will back theſe cenſures, which they ſhall thus inflict by his commiſſion, and ſo, whomſoever they ſhall receive into the peace of the church upon repentance, ſhall be pardoned by him likewiſe. (H. and B.)

Ver. 19, 20, 21, 22. Again I ſay unto you, that if two of you ſhall agree on earth as touching any thing that they ſhall aſk, it ſhall be done for them of my father which is in heaven. For where two or three are gathered together in my name, there am I in the midſt of them. Then came Peter to him, and ſaid, Lord, how oft ſhall my brother ſin againſt me, and I forgive him? till ſeven times? Jeſus ſaith unto him, I ſay unto thee, Until ſeven times: but, until ſeventy times ſeven.

Where two or three are gathered together in my name.] The corruptors and bad interpreters of the goſpel are ſure at all times to give us the moſt trifling things, and run over thoſe of moſt conſequence, touching a little at ſomething in this paſſage, and in the next craftily concealing themſelves. As they are cut off from the church, ſo they cut off the meaning of an entire chapter. Our Lord, inculcating to his diſciples the love of unanimity and peace, expreſſes himſelf thus; "I ſay unto you, If two of you ſhall meet "together on earth, whatſoever you ſhall aſk, ſhall be given you "by my Father who is in heaven; for wheresſoever two or three are "gathered together in my name, there am I in the midſt of them." Shewing by this, that 'tis not the number, but the unanimity, of the worſhippers, that contributes to this. If two of you, ſays he, ſhall meet together on earth; there he fixes unanimity and concord, as the ſureſt end of meeting together. But how can that perſon pretend to meet with any one, who is not fit to be admitted into the body of the church, or mix with its fraternity? How can two or three gather together in the name of Chriſt, who appear to be ſeparated from Chriſt, and his Goſpel? We have not ſeparated from them, but they from us. When hereſies, and ſchiſms, began afterwards to be broach'd, and different houſes of worſhip were erected, 'twas then that the head and fountain of truth was abandoned, and forſaken. Our Lord, in ſpeaking of the church, addreſſes himſelf to thoſe who are in the church, that provided they are unanimous and conſenting, if they follow thoſe rules and ordinances, which he has commanded and left them, be they but two or three gathered together in his name, and unanimouſly devoted to prayer, they ſhall obtain of the Majeſty of God, what they aſk for. *Whereſoever two or three ſhall be gathered together in my name,* ſays he here, *there am I in the midſt of them:* meaning, two or three that meet together with ſimplicity of heart, in peace, with a deſire to fear and reverence God, and preſerve the commands he has enjoined, With theſe two or three, he ſays he is in the midſt. When the three children were caſt into the fiery furnace, their reliance upon God, and prayers to preſerve them, ſecured them from the rage and heat of the flames. So when two of the Apoſtles were thrown into priſon, their ſimplicity, and unanimity, made him be preſent with them; he opened the doors of the priſon, to the end they might faithfully preach the word to the people. When he lays down in his precepts, and ſays, *Where two or three ſhall be gathered together in my name, there am I in the midſt of them*; he does not pretend to ſeparate mankind from his church, who was the firſt inſtitutor, and founder of the church; but he reproaches the perfidious with their diſagreements, and recommends peace to the faithful, ſhewing, that it is more ſecure for two or three praying unanimouſly together, than for many to meet together in diſcord; and that the prayers of a few, gathered together in his name, will avail a thouſand times more, than the jarring ſupplications of a multitude. (Cyprian.)

Ver. 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his ſervants. And when he had begun to reckon, one was brought unto him which owed him ten thouſand talents. But forasmuch as he had not to pay, his Lord commanded him to be ſold, and his wife and children, and all that he had, and payment to be made. The ſervant therefore fell down, and worſhipped him, ſaying, Lord, have patience with me, and I will pay thee all. Then the lord of that ſervant was moved with compaſſion, and looſed him, and forgave him the debt. But the ſervant went out, and found one of his fellow-ſervants which owed him an hundred pence: and he laid hands on him, and took him by the throat, ſaying, Pay me that thou oweſt. And his fellow-ſervant fell down at his feet, and beſought him, ſaying, Have patience with me, and I will pay thee all. And he would not: but went and caſt him into priſon, till he ſhould pay the debt. So when his fellow-ſervants ſaw what was done, they were very ſorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me: Shouldſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormenters, till he ſhould pay all that was due unto him. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

Who took account of his ſervants.] The ſervants here, whom the king, or lord, is ſuppoſed to call to account, ſeem to be thoſe, who are entruſted by him to negotiate or tranſact buſineſs for him. And, proportionably, his reckoning with them here, is by St. Luke expreſs'd by commanding his ſervants to be called, that he might know how much every one had gain'd by trading, that is, what every man had acquired, and had truly to bring in, above the money which he had received. Which is ſet down to be a very ſtrange increaſe. One pound had been improv'd into ten, another into five pounds. In St. Matthew, five are increaſed into five more, two into two more; ſome ſuch encreaſe being brought in by both Evangeliſts, only he who had laid up his money in a napkin,

kin, had been perfectly idle, and done nothing with it. Agreeably to this, it follows here, that one of theſe ſervants, when he comes to be reckoned with, is found, upon account, to be indebted to his lord, ten thouſand talents, which, at the rate of ſeven hundred and fifty ounces of ſilver to a talent, and of five ſhillings to an ounce, amounts to one million eight hundred ſeventy five thouſand pounds; a vaſt ſum of money! and that being demanded, he was no way able to make payment, and, therefore, according to the caſe of ſuch debtors, his lord ſentenced him to be ſold. But, upon this, he begs his lord to bear with him a while, and he will repay him all that was due upon account, all the ten thouſand talents. The lord being moved with compaſſion, not only releaſed him from the ſentence of being ſold, but forgave him, at the ſame time, the whole debt. The word, here render'd *debt*, hath another ſignification, and means *uſury*, or intereſt, and, conſequently, might be thought here not to mean the whole debt, but only the intereſt that would be due for the time of forbearance, which he now deſired. And, indeed, the words of the ſervant ſeem to incline to this, which are, that he would have patience, and grant him ſome time, promiſing, if he would, to pay him the whole ſum, not deſiring the forgiveneſs or remiſſion of that. But tho' the Greek word *daneion* ſignifies intereſt, or uſury, yet it means a debt or loan, and ſo is expreſs'd to do here: and the Arabic reads *Colla mah alaibi*, all that was upon him, all that he was liable to, or reſponſible for; which was plainly, not only all the intereſt that this forbearance would amount to, but even the principal itſelf. For tho' the ſervant does not aſk for the remiſſion of that, but uſes the ordinary form of inſolvent debtors, who deſire patience, or releaſement from priſon, and ſtrive, by fair promiſes, to make his creditor believe that he ſhall loſe nothing; yet the mercy of God, expreſs'd here by that of the lord's, and the example, ſet before us in the former paſſage, ver 22. of plenary and abſolute forgiveneſs of what is already ſuffer'd, and what may follow, will certainly extend itſelf to the whole ſum, and not ſuffer it to be reſtrained to no more than the requeſt of the creditor, and the forbearance of the intereſt. This is alſo demonſtrated by the other part of the parable, where we have his manner of dealing with his fellow-ſervant; for what he would not forgive him, is anſwerable to that which the lord had remitted him, only the difference lay in the quantity; a few *denarii*, or eight parts of an ounce to ſo many talents. Now the concluſion from all this, is this plain truth; That God's pardons here in this life are not abſolute to us, while we become uncharitable to our brethren, but, according to the petition in our Lord's prayer, are anſwerable to our dealings with others, and, conſequently, conditional, and are no longer likely to be continued to us, than we perform their conditions. (H.) The ſcope of Chriſt, in this parable, is, to exhort us to forgive others ſuch injuries as they commit againſt us. The argument is drawn from the example of God, who pardons us our ſins, and ſeverely puniſhes thoſe who refuſe to forgive others: And this he ſets before us under the parable of a king, who is a creditor, generouſly remitting a large debt, and ſeverely puniſhing the inhumanity of his ſervant, who refuſed to forgive a ſmall debt owing to him. (V;)

An hundred pence.] *Denarii.* 'Tis not agreed by all what the Denarius is: ſome will have it to be the ſame as an Athenian drachma; others, as the Jewiſh drachma, which contain'd two Attic or Roman drachms. They who have weighed this affair with more accuracy, will not permit the denarius to be the ſame as the drachma; but, if we may credit Fungerus, it comes near to the latter. (V.)

CHAP. XIX.

Chriſt healeth the ſick. Anſwereth the Phariſees touching divorcement. How to attain everlaſting life.

Ver. 1, 2, 3, 4, 5, 6. AND it came to paſs, that when Jeſus had finiſhed theſe ſayings, he departed from Galilee, and came into the coaſts of Judea, beyond Jordan: And great multitudes followed him, and he healed them there. The Phariſees alſo came unto him, tempting him, and ſaying unto him, Is it lawful for a man to put away his wife for every cauſe? And he anſwered and ſaid unto them, Have ye not read, that he which made them at the beginning, made them male and female? And ſaid, For this cauſe ſhall a man leave father and mother, and ſhall cleave to his wife: and they twain ſhall be one fleſh. Wherefore they are no more twain, but one fleſh. What therefore God hath joined together, let no man put aſunder,

He departed from Galilee.] That he might go up to Jeruſalem to the feaſt of tabernacles, as appears from the ſeventh chapter of John. But as he went to Jeruſalem, he paſs'd through the middle of Samaria, the preſence of his Apoſtles, where, in a certain caſtle, he commanded ten lepers to ſhew themſelves to the prieſts, who, according as Luke relates the ſtory in his 17th chapter, were made clean as they went on their way. After this, as John acquaints us, chap. vii. from the 11th verſe to the end, he went up into the temple, and there taught. And from thence, as the ſame Evangeliſt takes notice, in his 8th chap. to ver. 12. he went up into the mount of Olives, and abſolved the woman, taken in adultery, who was brought before him. Next, he made a long ſermon, and, having finiſhed it, caſt his eyes, as he paſs'd by, upon a man who had been blind from his birth, whom he reſtored to his ſight. Afterwards he taught, as we learn from the 10th chapter of the ſame Evangeliſt, who was the good ſhepherd, and declares himſelf ready to make a ſacrifice of his life for his ſheep. Probably, about the ſame time the election and miſſion of the ſeventy-two diſciples happened, as alſo the anſwer which Chriſt made to the lawyer's queſtion, what he ſhould do, in order to obtain everlaſting life, as it is all ſet down by Luke, in his 10th chapter. Beſides which, it appears probable, that Martha's ſollicitude, and Mary's ſitting at the feet of our Lord, which Luke mentions in the ſame chapter, fell out much about the ſame time. (V.)

Ver. 7, 8, 9, 10, 11, 12. They ſay unto him, Why did Moſes then command to give a writing of divorcement, and to put her away? He ſaith unto them, Moſes, becauſe of the hardneſs of your hearts, ſuffered you to put away you wives: but from the beginning it was not ſo. And I ſay unto you, Whoſoever ſhall put away his wife, except it be for fornication, and ſhall marry another, committeth adultery: and whoſo marrieth her which is put away, doth commit adultery. His diſciples ſay unto him, If the caſe of a man be ſo with his wife, it is not good to marry. But he ſaid unto them, All men cannot receive this ſaying, ſave they to whom it is given. For there are ſome eunuchs, which were ſo born from their mothers womb: and there are ſome eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themſelves eunuchs for the kingdom of heaven's ſake. He that is able to receive it, let him receive it.

To put away your wives.] From comparing theſe two or three verſes with Matthew's 5th chapter, ver. 32. it doth not appear, that what is here recited was a law given either by Moſes, or by any other perſon after him, to the antient Hebrews; but only a permiſſion, by indulging them in this point, in the caſe of nakedneſs, or turpitude: for the Phariſees evidently refer to that here, and to what Mark ſays in his 10th chapter, ver. 7. *Why then did Moſes command*, &c. where this command of Moſes only amounts to this, that he, who preſumes to put away his wife, ſhall perform it legally, by giving her a bill of divorce; purely that the woman, ſo divorced, may marry again, and bring forth children by ſome other huſband. This is what Moſes only permitted for the hardneſs of the Jews hearts, but did not allow, much leſs enjoin, it. Indeed, in after-times, 'tis true that there were ſome licentious doctrines brought into the ſchools, by ſome of their doctors, or latter interpreters of Moſes. Some of theſe, notwithſtanding they allowed it in no other caſe but that of nakedneſs or turpitude, did yet extend the word *turpitude* to every little diſcontent or diſlike; whilſt others, without conſidering the word *turpitude*, extended the allowance to every cauſe. However, the context ſeems not to refer to theſe doctors, but properly to the permiſſion which Moſes afforded. Which indulgence, Chriſt retrenches, and ſtricty commands, that no cauſe, ſave that of fornication, ſhall be ſufficient to ground a divorce upon; and that no Chriſtian ſociety ſhall allow this indulgence, which was only afforded the Jews for the hardneſs of their hearts. (H.) We ought, if we think juſtly, to think marriage ſuch a cohabitation of the man with the woman, as places the woman under the eye and care of the man: for we may obſerve this cohabitation in certain ſpecies of the brute creation. But in man, who is a rational creature, there is, beſides this, an union and fidelity, which binds him to the woman, and the woman to him.

This is all that nature ſeems to require in the caſe of marriage, in order for its ſubſiſtence and continuance; neither does the divine law ſeem to have required any thing more before the propagation of the Goſpel: for before the promulgation of the law, we read of holy perſons who had ſeveral wives at the ſame time; and even while the law remained, we find certain precepts given to thoſe who had ſeveral wives To the king it is preſcribed, not to acquire too large a number either of wives or horſes; where the Hebrew interpreters remark, that eighteen wives or concubines were allow'd the king, and God imputes to David that he had given him ſeveral illuſtrious wives. In the ſame manner we find a way laid down, how a man (who was willing) ſhould put away his wife; yet no man is hindred from marrying her thus divorced, except the prieſt and he who put her away; notwithſtanding this liberty, thus allow'd to the divorc'd woman, of taking another husband, was ſo reſtrained by the right of nature itſelf, that no confuſion might ariſe thence among the iſſue that was to ſucceed. Hence that queſtion of the pontifical right in Pautus, *an concepto, necdum, edito partu rite nuberet.* In both theſe caſes of matrimony, the Hebrews were enjoined to ſtay three months before they contracted. But the law, which Chriſt brought into the world, hath reduc'd this rule of marriage among Chriſtians to a more perfect ſtandard; for it not only pronounces thoſe to be guilty of adultery who ſhall put away their wives, for any other cauſe but fornication, but imputes the ſame thing to thoſe who ſhall marry her who is thus put away. Beſides, the Apoſtle Paul not only gives the husband authority over the body of his wife, but the wife, in her turn, the ſame power over the body of her husband. Hear what Lactantius ſays, "Non enim, ſi ait juris publi ci ratio eſt, ſola "mulier adultera eſt, quæ habet alium, maritus autem, etiamſi "plures habeat, a crimine adulterij ſolutus eſt. Sed divina lex ita "duos in matrimonium, quod eſt in corpus unum-pari jure conjungit, ut adulter habeatur, quiſquam compagem corporis in diverſa diſtraxerit" 'Tis not the woman alone, as the common law eſteems, that is not guilty of adultery, who has another husband, but the man alſo, tho' he has ſeveral wives, is free from that imputation. However the divine law ſo joins two together in marriage, which is one body by an equal right, that he is accounted an adulterer, who ſeperates that union, and takes to him ſeveral wives. I am very ſenſible that it is the opinion of ſeveral that Chriſt, in both theſe reſpects, hath not given us a new law, but only renew'd that which the father of the univerſe executed at the beginning; and that the words of Chriſt, where he recalls us to that beginning, have drawn them into this way of thinking. But to this it may be anſwer'd, that the firſt ſtate of man, thus objected, wherein God gave to one man but one woman, ſufficiently diſcovers the very thing that was moſt pleaſing to his divine majeſty, and that from hence it follows that this was always eſteem'd very laudable and praiſe-worthy, with this reſtriction however that he who acted againſt it committed no crime, becauſe where there was no law, there was no tranſgreſſion of law; and 'tis abſur'd to ſay, that any law was executed in thoſe original times concerning this matter. Thus alſo when God, whether by Adam, or by Moſes, ſaid that the alliance of marriage ſhould be ſo firm, that the husband ſhould leave the houſe of his father, and erect a new family with his wife, he advanced almoſt the ſame words, which were ſpoken to Pharaoh's daughter, Plſam, xlv. 10. *forget alſo thine own people, and thy father's houſe.* Now from this cloſe alliance it appears what was moſt grateful to God, namely, that the conjunction of ſuch a marriage ſhould be perpetual. Hear what Euripides, in his Andromache, makes Hermione ſpeak:

---- ---- 'Tis far from being juſt
For one, call'd man, to lord it o'er two wives;
Let him, who wou'd with prudence rule his houſe
Take one kind dame to grace his nuptial bed.

And in the Chorus

Far from commending ſtill my tongue ſhall be
Two wives, two beds; for hence dire diſcord ſprings
Hatred, and noiſe, and ſtrife, the bane of peace,
Let one kind wife the nuptial bed adorn.
Share all her husband's love, and all his cares.
Where towns, and countries ſtoop beneath the ſway
Of different lords; confuſion there is ſeen,
Cabals are heighten'd, citizens rebel:
But where the ſceptre's graſp'd by only one
Obedience follows; love and peace there reign.
Where two, contending for the laurel; ſtrive
Who beſt in numbers, or in wit, excells
There oft the muſe foments a direful war.
When the proud veſſel gently with the wind
Divides the billows with one bellyed ſail,
Or when one ſteady hand directs the helm,
More is effected, than by all the aid
Of jarring numbers in opinion ſtrange.
'Tis one ſupreme that juſtly rules the land.
One only wife that governs well the houſe,
Provided we for peace and comfort wiſh.

And Plautus in his Mercator,

A good wife will be ſatisfied with one husband, and a good husband with one wife.

Thus it appears both from ſacred and prophane hiſtory, that this conjunction was eſteem'd; yet it is no way from thence evinc'd that God commanded at that time that this union might not be diſſolv'd in ſome caſes. On the other hand, Chriſt prohibited man to ſeparate from that which God by his own inſtitution had enjoin'd, becauſe it appear'd to God the moſt grateful and acceptable, and to himſelf the beſt materials to inſert in his new covenant. Certain it is, that ſeveral nations, as they allow'd of the liberty of divorce, ſo they were not debarred from taking to them ſeveral wives at the ſame time. Tacitus acquaints us, that the Germans, in his time, were the only nation that made uſe but of one wife; and the ſame account we find both in the Indian, and Perſian Hiſtories. Among the Ægyptians the prieſts were the only perſons who were allow'd to marry only one wife. But we learn from Athenæus, that Cecrops was the firſt among the Grecians, who gave one woman to one man; which was not long obſerv'd by the Athenians, as we are acquainted from the example of Socrates, and others. But if there were nations that confined themſelves more in this reſpect, as the Romans, who, tho' each had two wives, abſtain'd a long time from uſing divorces, they are certainly to be commended, as being people who had made choice of a very laudable thing. And from hence we find that the Flamminie among the Romans were ſure to ſuffer death on their marrying; tho' it does not follow from hence they who acted otherwiſe, that before the promulgation of the goſpel, committed any crime. (*See more of this in* Grotius de jure Belli ac pacis. *p.* 147. 148. 149.)

Except it be for fornication] Some ſynods have by their decrees permitted a woman, legally convicted of adultery, to be put away, and marry another, believing that this paſſage of the goſpel countenanc'd them in it. But Auſtin aſſerts, in his three books to *Pollentius*, that the marriage, which is contracted after a lawful divorce, comes under the imputation of adultery; and is pleaſed to ſay that theſe words, *Whoſoever ſhall put away his wife, except it be for fornication, and ſhall marry another, committeth adultery*, bear analogy to theſe: *he who knows good things, and neglects to put them in execution, committeth ſin.* Now as the Apoſtle James doth not clear thoſe who err by ignorance, but condemns ſuch as knowingly tranſgreſs; ſo our Lord condemns thoſe for adultery, who, for a leſs crime than fornication, put away their wives, and marry others. Jerome, in his thirteenth epiſtle to Oceanus, in his one hundred and forty-ſeventh to Amandus, and in his annotations on the fifth and nineteenth chapter of this goſpel, reſtrains the exception, *unleſs for fornication*, to the liberty alone of putting away, which immediately goes before. If this interpretation of Jerome be genuine and litteral, as the ſynod of *Foro-Julia*, celebrated under Charles the great, by Paulinus Patriarch of Aquileia, ſuppoſes, then they who ſhall put away their wives for the ſake of fornication, and marry others, are to be eſteem'd in the opinion of our Lord, adulterers, according to the expreſs declaration of the ſixth ſynod held at Paris, under Lewis the pious. Yet Auſtin, who aſſerted with ſo much warmth, that the marriage which was contracted after a legal divorce, came under the imputation of adultery, and was repugnant to the goſpel, and who got the oppoſite opinion to be exploded by the whole African church, by a general council, whereat were two hundred and four biſhops, afterwards advanc'd in his treatiſe of *Faith and Works.* That whoſoever ſhould put away his wife, for the cauſe of being taken in adultery, and ſhould marry another, he did not think ſuch a man was to be equalled to thoſe, who divorced their wives, and marryed again, *excepta cauſa adulterij.* That the divine writings were ſo obſcure in this point, that he could not tell, whether the man, who was at liberty to put away his wife in caſe of adultery, was yet to be reckoned an adulterer if he marryed another; for, as he thought, any man might err in this, and yet not be pardoned: Hence we need not wonder, why chriſtian emperors, and kings, in all nations and ages, have been ſo various in their determinations in this point; why councels and ſynods have concluded ſo differently about it, and why ſo many divines and fathers of the church have thought ſo ſtrangely concerning it. As for Auſtin's part, in his Retractat. book 20, chap. 57. he owns 'tis a queſtion that has abundance of difficulty in it, and that with all the penetration he is maſter of, he cannot explain it with perſpicuity enough. However, I can find one circumſtance which appears plain enough in this queſtion, when the laws of one's country, and thoſe canons that are admitted, do not prohibit; this is, that if a man ſhall marry another wife, or a woman another husband, the authority of the ſacred writings frees him from the imputation of having ſinn'd in any point, neither is he thereby cut off from the church, or depriv'd of the life eternal, but the ſame authority thinks fit to bear with them becauſe of their weakneſs. (V.)

Eunuchs.] It appears, from the context, that eunuchiſm is taken here for the chaſtity of a ſingle life, be it acquir'd by what way ſoever, whether by natural temper, or by ſome outward accidental weakning of nature, as was very common among the Gentiles, in order to obtain ſome offices or poſts of honour, which men, who had thus put a reſtrain upon their deſires, were deſign'd for, (H.)

Ver. 13, 14, 15, 16, 17. Then were there brought unto him little children, that he ſhould put his hands on them, and pray: and the diſciples rebuked them. But Jeſus ſaid, Suffer little children, and forbid them not to come unto me: for of ſuch is the kingdom of heaven. And he laid his hands on them, and departed thence. And behold, one came and ſaid unto him, Good maſter, what good thing ſhall I do that I may have eternal liſe? And he ſaid unto him, Why calleſt thou me good? there is none good but one, that is God: but if thou wilt enter into liſe, keep the commandments.

Why calleſt thou me good? there is none good but one, that is God.] When we return an anſwer to a thing, we are to mind the queſtion which is put to us. The anſwer is always given to that which is aſk'd. Firſt then, I demand of him who finds fault with theſe words, whether our Lord was not pleaſed at being called *good*, or whether he rather choſe to be called *bad?* for that ſeems to be implied in the ſaying, *Why calleſt thou me good?* I cannot ſuppoſe any man to be ſo ſtupid, as to attribute a malicious deſign in him who ſaid; "Come to me all you that labour, and are heavy laden, and I will "give you reſt: Take my yoke upon you, and learn of me; for "I am meek and low in ſpirit, and you ſhall find reſt for your "ſouls; for my yoke is eaſy, and my burden is light." Here he propoſes himſelf to be meek and humble; and is he to be thought angry, at being called *good?* It cannot be ſuppoſed that he reſented his being called *good*; conſequently we muſt enquire by what other name he declares himſelf, ſince we are not to believe that he approv'd of being call'd *good.* It ſeems, that the lawyer, beſides calling him *good*, ſaid, "Good maſter, what good thing ſhall I do? So that he mentioned two things, *good*, and *maſter.* Now becauſe he is againſt being call'd *good*, it follows, that he approves of being called a *good maſter.* The lawyer, who was elated with his obſervance of the law, but entirely ignorant of the end thereof, which was Chriſt; and thinking that his works would juſtify him, and not underſtanding that our Saviour was come to ſave the loſt ſheep of the houſe of Iſrael, put this queſtion to him, who was the Lord of the law, and the only begotten Son of God, as tho' he had been but a common expounder of the ordinary precepts and commands, which were written in the law. But Chriſt, as it appears, not approving of the profeſſion which he made of his faith, in conſidering him as an ordinary interpreter of the law, anſwered him thus; *Why calleſt thou me good?* And to the end he might let him ſee in what reſtriction the word *good* was to be taken, he ſubjoin'd, *there is none good but one, that is God.* So that he did not reject the appellation of *good*, provided it had been attributed to him as being God, with the Father. But we alſo find, after the young man had diſcover'd his pride, in having fulfilled the law, as he thought, Chriſt giving him this anſwer; "One thing is wanting, go, and "ſell that thou haſt, and give to the poor, and thou ſhalt have "treaſure in heaven, and come and follow me." Thus you ſee he does not abſolutely refuſe the name of *good*, who promiſes a treaſure in heaven; neither does he quite relinquiſh the title of *maſter*, who offers to be a conductor to this happineſs. Indeed, he diſcovers the worldly opinion of himſelf, in alledging that goodneſs is only conſiſtent with God. And to the end he may ſhew both himſelf and God to be good, he executes the offices of goodneſs, in laying open the treaſures of heaven, and affording himſelf a director to them. Since, therefore, he refuſes neither the name of *good*, nor the honour of being called *maſter*, but only reproves the faith of him, who could think no farther of him, than what his own low ſentiments ſuggeſted; we learn hence, what he meant by his anſwer to his Apoſtles in another place, who call'd him *maſter:* for he ſays, *You call me maſter and lord, and bleſs me; I am ſo indeed.* And in another place he ſays, *Do not be called maſters, for Chriſt is your maſter.* Where *maſter* being pronounced with faith, he commends it, and owns the name. (Hillary, book 9. *De trinitate.*) The old and more correct copies of this Goſpel prefer this reading, *Why ſpeakeſt thou to me concerning good, there is but one good:* But the ſenſe is the ſame. Altho' this young man acknowledged no more to be in Chriſt, than what was in common with other men; yet he was in hopes, by his directions, to arrive at the poſſeſſion of that good, which is obtained in the life eternal; as if he only wanted one to ſhew him the way to that, and for the reſt he was able to manage himſelf. Thus believing he called Jeſus good maſter, that is, the diſcoverer of good. But Chriſt, oppoſing this miſtake of his, and willing to ſet before us an example of his modeſty, ſays, that there are not many fountains of good, but only one, which is God; ſhewing hereby, that 'tis not enough to have good laid open to us, unleſs God illuſtrate the mind, and give additional ſtrength thereto. Which makes me wonder the more, that there ſhould be perſons to traduce the memory of the Chriſtian writers of thoſe ancient days, as if they extolled the abilities they poſſeſs'd, as flowing from themſelves, and not from God. But far otherwiſe was the inſpiration of thoſe moſt holy men, by whoſe learning and doctrine, on the one hand, and by their blood, on the other, the Chriſtian religion was eſtabliſh'd. The Jews and Aſſyrians commonly called God *One*, without any other addition. Chriſt ſays, that God is the fountain of the true good; thereby to let the young man underſtand, who had ſtill a deſire to purſue virtuous ways, but confided too much in his own ſtrength, that this real good was not ſo much to be learnt by mere aſking for it, but that it ought rather to be acquired by ſupplication and prayer. (G.)

Ver. 18, 19, 20, 21, 22. He ſaith unto him, Which? Jeſus ſaid, Thou ſhalt do no murder, Thou ſhalt not commit adultery, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs. Honour thy father and thy mother: and, Thou ſhalt love they neighbour as thy ſelf. The young man ſaith unto him, All theſe things have I kept from my youth up: what lack I yet? Jeſus ſaid unto him, If thou wilt be perfect, go and ſell that thou haſt, and give to the poor, and thou ſhalt have treaſure in heaven: and come and follow me. But when the young man heard that ſaying, he went away ſorrowful: for he had great poſſeſſions.

If thou wilt be perfect.] To trace the notion of the word *perfect*, or *perfection* here, we muſt conſider what is meant, by *entering into the kingdom of heaven*, as mentioned ver 23. For it is evident, that refuſing to comply with the condition, which Chriſt required of the young man, in order to his being perfect, doth alſo exclude him from entering into this kingdom, or, which is all one, make him incapable of enjoying it. Now, as this kingdom of heaven ſignifies that crown of eternal life and bliſs, which was this young man's aim, ver. 16. ſo, the entering into this kingdom, is the complying with the condition, which Chriſt requires; and, conſequently, his *going away* from, ver 22, or forſaking, Chriſt, which was occaſioned by the greatneſs of his riches, is the very ſame with the rich man's not being able to enter into this kingdom. ver. 23. This is alſo clear from the queſtion and anſwer which follows ver. 25. where, when the diſciples aſk, *who then can be ſaved?* Chriſt's anſwer is, *by looking upon them, &c.* acquainting them thereby, that they were examples of this poſſibility; perſons capable of this ſalvation, this entring into the kingdom of heaven, as having performed the condition, which was required of them to qualify them for it. So that it ſeems neceſſary to conclude from theſe premiſſes, that the word *perfection*, here ſpoken of, means chriſtianity itſelf, and that in a very eminent degree; and that the condition, which is here required, ſignifies the matter of command, and not the councel barely, to which he who will not aſcend, as the young man here, cannot be called, or deemed a Chriſtian, nor can attain to that bliſs, as it is now propoſed to us under the Goſpel. From hence it follows not, that no man is to be ſaved, or to be accounted a Chriſtian, but only he who *ſells all that he hath, and gives it to the poor, and ſo follows Chriſt*; for Chriſt hath given no ſuch command, in any other place, for all men to do ſo: Beſides, this command, which is here given to the young man, and the like, in ſome degree, to the diſciples, to *leave their nets*, that is, their whole eſtates, and follow him, obliges none, but thoſe, to whom it was given. The truth is this, that he, who ſets his affection upon any thing more than Chriſt, is no Chriſtian; and that whatſoever Chriſt ſhall, at any time, require of me, either, by an explicit command, as here, or, by his providence, by making it impoſſible for me to preſerve my fidelity to him, or my obedience to any known command of his, without parting with my wealth, I muſt impartially perform it, though it be with the loſs of my eſtate, or even of my life; and if I do not reſolve, and undertake to do ſo, I cannot be ſaved; I am no Chriſtian; or, if, after I have vowed it (as every Chriſtian doth in his baptiſm, vowing there, that whenever the world comes in competition with Chriſt, to forſake the world, and follow Chriſt) I do not perform it in the time of trial, I forfeit the privileges of Chriſtianity; and all title to happineſs. This is the very thing that makes it ſo difficult, nay, almoſt impoſſible, for a rich man to enter the kingdom of heaven, becauſe, the rich man repoſes his confidence in his wealth, and depends upon them as his felicity, placing his heart in the midſt of his treaſure. (G. and H.) The Romaniſts, on this text, ground the vows of a monaſtic life, and other fooleries, which are not only raſh, but ſuperſtitious, and contrary to ſcripture. (V.)

Ver. 23, 24, 25, 26. Then ſaid Jeſus unto his diſciples, Verily I ſay unto you, that a rich man ſhall hardly enter into the kingdom of heaven. And again I ſay unto you, It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his diſciples heard *it*, they were exceedingly amazed, ſaying, Who then can be ſaved? But Jeſus beheld them, and ſaid unto them, With men this is impoſſible, but with God all things are poſſible.

It is eaſier for a camel.] The Jews had a common proverb among them, that *an elephant cannot paſs through the eye of a needle*, to ſignify the moſt impoſſible thing; thus it is ſaid in the Babylonian talmud, perek Haroc Barachoth, “ perhaps you are one of “ *Pombeditha* (which was an academy of Jews in Babylon) where “ they can make an elephant paſs through the eye of a needle;” intimating hereby, that they were a pack of bravoes and boaſters, that would pretend to act impoſſibilities; and 'tis ſaid alſo in *Ge*“ *mara*, “ there is no elephant that enters by the hole of a nee“ dle.” Now Chriſt was pleaſed to change this proverb, from an elephant, which was a beaſt that few had ſeen, to a camel, which was very common in Syria, and whoſe bunch, on his back, hindered him from paſſing through a narrow entrance. But there is ſomething further to be obſerved in this point, and that is, that Phavorinus, on the word *Camelos*, ſays, that 'tis not only the name of that beaſt, but it ſignifies alſo “ a *cable*, where“ with mariners bind their anchors,” and cites this paſſage of the goſpel, as peculiar to that ſignification. So ſays Theophylact, “ that it is a cable which ſailors uſe to throw their an“ chors with.” Could we find other authors of the ſame opinion as to this word, the conjecture of this gentleman would be vaſtly ingenious. But this word, from which, very likely, the Engliſh *cable* came, by a ſmall variation of (m) into (b), is by Suidas, and the ſcholiaſt of Ariſtophanes, written with an (Iota) Camilos: So, indeed, Heſychius writes it, and, from him, it is that Phavorinus commonly borrows it. Therefore this being the only place which Phavorinus cites, 'tis more poſſible, that it was but a conjecture of that Grammarian, and, conſequently, of no more authority than ſuch. For he, not being acquainted with that proverbial ſpeech among the Jews, which we have acquired a better notion of from their writings, preſumed upon this bold interpretation. However, the application of this proverb to the rich man's turning Chriſtian, or entering the kingdom of heaven, is to be extended no further, than to mean the greatneſs of the diſtance, from one of theſe conditions to the other, by reaſon of the rich man's hopes and confidence, being ſo contrary to thoſe of the Chriſtian, and ſo perfectly irreconcileable with them. This is ſo far affirmed by Plato, who ſays, that *'tis impoſſible to be exceeding good, and exceeding rich*, which made Celſus, a great enemy of Chriſt and his doctrine, ſay, that this ſpeech of Chriſt was but a corruption of what Plato had ſaid before. (H. and W.) Many are of opinion, that theſe words do not refer to the beaſt, called a camel, but to the word *camelus* or *camilus*, which ſignifies a mariner's rope; for we find in Theophylact, Euthymius, and Phavorinus, this word tranſlated a *thick cable*, which ſailors uſe to caſt their anchors with. However, the reader is left at his own liberty to conſtrue the word here a camel; becauſe the more received acceptation of it inclines to that, Chriſt mentioning the camel's paſſing through the eye of a needle, as the Talmudiſts do the elephant's paſſing by the hole of a needle, ſeems to point out the type of ſome impoſſibility. Chriſt, indeed, here makes uſe of camel inſtead of an elephant. But I muſt own that the greater analogy being between a cable and a thread, which uſually is drawn through the eye of a needle, I am induced to think the cable is rather intimated here; nor indeed, is that Jewiſh proverb any way different to this, which the learned Buxtorf acquaints us with out of *Moed katon*, where 'tis ſaid; “ As difficult is the paſſage of the ſoul out of the body, as “ that of a cable, through a narrow hole:” So that the Syrians and Arabians very juſtly underſtand the word here, not for a camel but for a cable. (V).

With God all things are poſſible.] God, when invoked with humility, can, by his providence, or by the influence of his grace, ſet rich men at liberty from the contagion, which riches bring along with them. This very often happens to be the caſe, not only of thoſe who give univerſally what they have to the poor and needy, but alſo of thoſe who do ſo particularly. (G.) Becauſe God is able, by his Grace, to make thoſe, who are rich, not to be over ſollicitous, either about preſerving what they have, or acquiring more riches; neither to ſet their affections too eagerly upon them, nor to boaſt of them, nor to put too much confidence in them; for rich men labour under extreme difficulties as to their ſalvation, becauſe they confide ſo much in their temporary wealth and poſſeſſions. (V.)

Ver. 27, 28, 29, 30. Then anſwered Peter, and ſaid unto him, Behold, we have forſaken all, and followed thee; what ſhall we have therefore? And Jeſus ſaid unto them, Verily, I ſay unto you, that ye which have followed me in the regeneration, when the Son of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael. And every one that hath forſaken houſes or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my names ſake, ſhall receive an hundred-fold, and ſhall inherit everlaſting life. But many *that are* firſt, ſhall be laſt; and the laſt *ſhall be* firſt.

In the regeneration.] The Greek word rendered here *Regeneration* properly means a new or ſecond ſtate. The followers of Pythagoras uſe it for the return of the ſoul, *eis geneſin*, when that ſoul, which was once in him who is dead, comes back to life again in another body: But ſacred writers make uſe of it to mean the reſurrection; whether that of the future, being of body and ſoul, or that which Chriſt is pleaſed to make preparatory thereto, the ſpiritual proſelytiſm, expreſſed by that verſe in Titus iii. 5. *Not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and renewing of the holy Ghoſt*; and from hence 'tis uſed for *Baptiſm*; being ſet, by Phavorinus, to ſignify *holy baptiſm.* But, by the ſame analogy, it may point out that ſecond or new ſtate, mentioned by Iſaiah, *that age to come*, or that ſtate of the church under Chriſt, or his ſpiritual kingdom, beginning at the reſurrection of Chriſt; and this, either in regard of Chriſt's reſurrection, which is the beginning of it, and is properly enough called, the new birth of Chriſt, or elſe in reſpect of all other things becoming new; meaning, that the Gentiles are received into the church, and the Jewiſh prieſthood and ceremonies aboliſhed. *The ſitting on ſeats, and judging the twelve tribes*, mentioned here, is an expreſſion, taken from the chief of the tribes among the Jews, who had a dignity inferior, but next to the regal power, in which Chriſt was inthroned by his aſcenſion. We may trace, from the gift of the keys, but more chiefly from what is added ver. 20, upon this occaſion, what this dignity was to be. There, we find, that the ſons of Zebedee, or their mother in their behalf, having built an expectation, of ſome earthly grandeur, upon the promiſe, which Chriſt, at this time, made them, particularly of that grandeur, of the chief of the tribes, petition him, that, in diſpenſing theſe dignities among the twelve, they might have the preeminence above the reſt of the twelve. Upon which Chriſt lets them ſee into their folly, and wrong ſentiments; and ſhews them, that they were no ſort of ſecular advantages or ſuch dignities as would be very deſirable to them, which were likely to devolve upon them by this means. Now 'tis ſomewhat evident, from this anſwer of Chriſt to his diſciples, that the judicature, here ſpoken of, refers to the church of Chriſt, which Auſtin affirmeth. But becauſe St. Paul affirms this likewiſe of the *Saints*, that they ſhall judge the world; and becauſe St. Luke joins herewith the *eating and drinking at his table in his kingdom*; and becauſe Mark, beſides mentioning the reward *in this time*, meaning the world, takes notice alſo of the *world to come*, and *everlaſting life*; 'tis, therefore, the moſt ſafe to interpret this judging here, of the power and authority of the Apoſtles in the church of Chriſt, yet, at the ſame time, ſo as not to exclude the future dignity which is hinted tacitly they ſhould enjoy. (G. and H.)

Shall receive an hundred-fold.] We have, in the Alcoran, a paſſage, very agreeable to what is here ſaid; “ They who lay out “ their riches in the way of God, are like a grain of corn, which “ ſhall ſhoot out ſeven ſtalks.” Now ſuppoſing that ten corns are within each of theſe ſeven ſtalks, the amount will be ſeventy fold, as Matthew acquaints us in his 13th chapter. But ſuppoſing there are fourteen or fifteen in each, as is no way unlikely in the moſt fruitful ground, then the increaſe will be an hundred fold, which, being the proportion of the moſt fruitful harveſt, is there ſet down as the harveſt of the Chriſtians, and that even in this life. (H.) Mark explains this paſſage thus —— *He ſhall receive an hundred fold now in this time, houſes, and brethren, and ſiſters, and mothers children and lands, with perſecution, and in the world to come eternal life* —— Hear what Gregory in his 18th homily upon Ezekiel, ſays. “ By the hundred-fold is ſignified great perfecti“ on, neither does any holy perſon ſo relinquiſh earthly things, “ that he may poſſeſs them in this world in a larger increaſe: be“ cauſe every one who leaves the earth with an earthly appetite “ ſtill hovering in his mind, cannot be ſaid to leave, but covet, “ it: neither will he, who leaves one wife, receive an hundred in

" her ſtead: But by the number (hundred) is ſignified perfection,
" becauſe, every one, who abandons his temporary and worldly
" goods for the name of God, not only receives this perfection
" of mind in this world, as never to covet again thoſe things,
" which he deſpiſes, but alſo the glory of eternal life in the
" world to come; ſo that he hath received the hundred-fold
" back, which he gave, who, having received the ſpirit of per-
" fection, covets not the things of this world, though he enjoys
" them not. For that man may juſtly be ſaid to be poor, who
" wants that, which he hath not; yet he who has not, and ſtill
" remains ſatisfied, is a rich man in himſelf. Poverty, indeed,
" conſiſts in the poorneſs and want of the mind, not in the
" quantity of what is poſſeſt. For he who can make himſelf ſa-
" tisfied in his poor condition, is, in fact, a rich perſon. (V.)

Many that are firſt, &c.] Q. d. Many, who are firſt in this world, by reaſon of their various titles and dignities, ſhall be laſt in the age to come, and, on the contrary, many, who are laſt in this world, ſhall be firſt in the age to come, and the firſt in glory: Theſe words ſeem to be ſpoken by our Saviour, to remove that wonder and amazement, which the Apoſtles and others, who had relinquiſhed all to follow him, might conceive when he told them of their judging the twelve tribes of Iſrael, that is, all the people that were to be judged. (V.)

CHAP. XX.

The labourers in the vineyard. The evil eye. Chriſt foretells his own paſſion. The ſons of Zebedee. Chriſt teacheth his diſciples to be lowly. The cup. Chriſt our miniſter. Two perſons blind.

Ver. 1, 2, 3, 4, 5, 6, 7. FOR the kingdom of heaven is like unto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a peny a day, he ſent them into his vineyard. And he went out about the third hour, and ſaw others ſtanding idle in the market-place. And ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right, I will give you. And they went their way. Again he went out about the ſixth and ninth hour, and did likewiſe. And about the eleventh hour he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle? They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right, that ſhall ye receive.

About the third hour.] That is, about the hour, which we commonly call nine o' clock in the morning. The Jews divided their days into twelve hours, the firſt of which began at ſun-riſing, the twelfth at ſun-ſetting: Now theſe twelve hours were diſtributed into four parts, at equal diſtances from one another; and theſe parts, again, were called firſt, third, ſixth, and ninth, each of which conſiſted of three hours, and had its name from the hour to which it immediately followed. (V.)

Whatſoever is right.] When we hire perſons to perform a piece of work, we generally uſe two ways in doing it, either by paying down the price before-hand, or by giving an indefinite promiſe to pay what ſhall be right. Now the mentioning theſe two ways of hiring, does not ſeem at all unneceſſary in this place, becauſe the reward of obedience, which was propoſed under the Diſpenſation of the Covenant, made on Sinai, was certain and fix'd, was definite and obvious to the ſenſes, being the happy promiſe of the land of Canaan, long life, and other particulars, which the law propoſed: whereas, under the diſpenſation of the new covenant of Sion, the hope of thoſe who obey, is not fix'd in things that are diſcernible, but purely in the goodneſs of God, from which we truſt to obtain thoſe things, which neither eye hath ſeen, nor ear heard. (G.)

Ver. 8, 9, 10, 11, 12, 13, 14, 15, 16. So when even was come, the lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them their hire, beginning from the laſt unto the firſt. And when they came that were hired about the eleventh hour, they received every man a peny. But when the firſt came, they ſuppoſed that they ſhould have received more, and they likewiſe received every man a peny. And when they had received it, they murmured againſt the good man of the houſe, Saying, Theſe laſt have wrought but one hour, and thou haſt made them equal unto us, which have borne the burden and heat of the day. But he anſwered one of them, and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a peny? Take that thine is, and go thy way: I will give unto this laſt, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil becauſe I am good? So the laſt ſhall be firſt, and the firſt laſt: for many be called, but few choſen.

Is it not lawful for me to do what I will with mine own?] Thus ſuch as are importunate are rejected. Tho' other reaſons may be aſſign'd, in behalf of the divine diſpenſation, beſides that of, *Sic volo, ſic jubeo,* " My pleaſure is ſuch, my command is ſuch." But this is cuſtomary with God; he frequently ſatisfies the counſels and deſires of thoſe, who addreſs him with humility and veneration, when the contumacious, by right of his empire and authority, are commanded ſilence. (G.) Chriſt teaches us, by theſe words, That God, in thoſe things which he is pleaſed to execute, acts as the moſt abſolute and unlimited Lord; that his will is his juſtice, and the rule of all equity; that he does not always perform a thing, becauſe we ſhould think it juſt, but purely becauſe we ought to think that it is ſo; and becauſe he, who does nothing but what is the reſult of the moſt conſummate wiſdom, is pleaſed ſo to will or command it. Whence, as the revealed will of God in the law is therefore juſt, becauſe it is his will, and the reſult of his infinite wiſdom; ſo his ſecret will is therefore perpetually juſt, becauſe it is his will, and always annexed to his immenſe wiſdom. Thus Auſtin very appoſitely ſpeaks, in his ſecond book, chap. 18. of the merits of ſinners: " Wherefore God is pleaſed to work a refor-
" mation in ſome, and on others, according to the meaſure of his
" averſion, to inflict puniſhment; yet no body can, with any ſhew
" of reaſon, object againſt his mercy in conferring a benefit, nor
" juſtly ſpeak againſt his veracity in exerciſing his authority, or re-
" venge, as we have an example in theſe workmen of the Goſpel,
" to ſome of whom he gave the hire that pleaſed them, to others
" the ſame, but what did not pleaſe them; yet no body can juſtly
blame his conduct in this particular, becauſe the purpoſe of his more ſecret juſtice is confin'd entirely to himſelf. (V. and A.)

So the laſt ſhall be firſt.] Q. d. They, who are firſt in mens opinion, ſhall be the laſt before God; and, on the contrary, they who are laſt in mens opinion, ſhall be the firſt in God's ſight, both in dignity, holineſs, and merit. The laſt are here called the reprobate Jews by God, who have received the temporal hire, which was promiſed by Moſes: the firſt are called the Gentiles elect, who receive the everlaſting hire, which is promiſed by grace. 'Tis very evident from Luke xiii. 18. that the laſt mean here the reprobate Jews, who are expelled. Thus in the 5th Chapter, in the foregoing, the leaſt in the kingdom of heaven is ſaid to be he, who ſhall not be in the kingdom of God; tho' others ſay, he who is contemptible in the preſent church, meaning, according to both conſtructions, who deſerves not the enjoyment of the kingdom of heaven. By a like phraſe, below, chap. xxi. 31. the publicans, and harlots, are ſaid by Chriſt to go into the kingdom of God before the Phariſees, becauſe they believed on John, when the Phariſees neither believed, nor repented; where, we muſt take it for granted, is ſignified, that the publicans and harlots ſhall enjoy the kingdom of God, when the Phariſees ſhall be refuſed admittance. Thoſe words in the parable, *give them their hire, beginning from the laſt unto the firſt*, may induce us to underſtand, that, in the day of judgment, thoſe are firſt to be rewarded, who ſtand the laſt in mens opinions, and are by them derided and ſcorned, and that the reprobate are to meet with their deſerved puniſhment, as Chriſt ſufficiently ſhews below, chap. xxv. ver. 34, and 47. Our Saviour, at the ſame time, informs us, that all who labour in the church are not equally approved by the father of the family, as to the pains they have taken, but only ſuch, who, having been choſen in Chriſt, before the beginning of the world, have continued holy and pure in his ſight in charity. Thus Dionyſius Petavius, with a great deal of truth and learning, aſſerts, that the end and ſcope of this parable is purely deſigned to ſhew us, that the means of obtaining the kingdom of heaven, and our ſalvation, are not to be determined by mens opinions, but by the ſole and gratuitous will of God, and according to his own free pleaſure: And that the way of its adminiſtration bears no analogy to the uſe and cuſtom of man's government on earth. And that this is the ſenſe of this parable, the ſame gentleman proves from this clauſe in it; *For many be called, but few choſen.* Hence it is clear, that the choſen only are ſet againſt the reprobate; and that this place does not refer to the greater, or leſs degree of glory of the choſen. But Chryſoſtom, in interpreting this parable, adviſes us not to be too nice in ſearching every word of it, but only to direct our ſcrutiny to the deſign; and when we have found that, to proceed no farther in our inquiry. Whence the ſame Petavius acquaints us, that what is mentioned in this parable, of one peny being given to all alike, of the inequality of the work of the labourers, of the complaint of thoſe who were hired firſt, and other circumſtances of the ſame kind, is only done to adorn and ſet it off, to let all underſtand, what the Apoſtle ſays, and what Auſtin ſo frequently throws at the Pelagians; *By grace you are ſaved through faith, and yet this not of your ſelves, for it is the gift of God, that none ſhould boaſt of works.* Now a good life, which is rewarded with eternity, is the grace of God, and eternal life is freely given, becauſe it is freely given to whom it is given. But altho' Chriſt's intention, by this parable, is to teach us, that their ſalvation is freely given, who obtain a bleſs'd immortality; yet he chiefly alludes to the abdication of the Jews, who, according to the order of their call, and to the adoption of the Gentiles in their room, were the firſt; ſo that neither thoſe who are rejected, nor thoſe who are called, can complain of God, with whom dwells no iniquity. (V. and B.)

Is thine eye evil, becauſe I am good?] The word render'd *good* here, hath a peculiar meaning in this and ſome other places, and ſignifies *bounty* or *liberality*. Thus, in this paſſage, the Maſter is ſaid to be *good*, becauſe he beſtow'd upon him, who had been but one hour in the vineyard, as much hire, as was the wage for the whole day. Though this action could be conſtrued no injury to ſuch as had ſuſtain'd the labour of the whole day, becauſe they received the full hire they had contracted for, yet, it appears, they murmured about it. Now, to ſpeak the truth, there ſeems ſome difficulty, how to reconcile this with God's rewarding every man according to his works, which is every where ſaid of him, and his giving a more liberal harveſt to him that ſoweth plentifully, than to him who ſoweth leſs plentifully. The method to remove this difficulty, muſt be by taking notice, that this parable, which Chriſt makes uſe of here, was a parable which the Jews had in common among them; ſo that if Chriſt made uſe of, or referr'd briefly to any part of it here, the moſt certain way will be, to ſupply it by the authors among them who have fully ſet it down. Now we find this in the Jeruſalem Gemara, or Talmud, Cod. Berachoth, where mention is made of a king, and labourers, whom he had hired, one of whom receiv'd, for a ſmall time, the wages of the whole day, which made the reſt uneaſy, and in a murmuring manner tell him, “we have labour'd, ſir, all day, and this “man hath not wrought above two hours of the day, and yet, “hath received his hire in peace,” which means, he hath receiv'd the full hire of a day for that ſmall time. To this complaint the king makes this anſwer. “That the man, in that two hours, “hath done as much work as you have done all the day.” Thus we find it plain, that the ſtreſs of the buſineſs is put upon the extraordinary diligence of thoſe, who came in late, which God is pleaſed to reward as fully as the whole day's labour of the others. Beſides, God was not bound by contract with theſe as with the others, but only by a promiſe of giving them what ſhould be right, which means, of dealing juſtly with them. But although the ſtreſs of Chriſt's anſwer or reaſon ſeems, in this paſſage, to be entirely grounded on the free will and liberality of the Lord, and not upon the extraordinary diligence of thoſe, who came in late, yet this other reaſon is to be ſuppoſed here alſo, as being not excluded by the former, any more than God's rewarding according to works, is excluded by his being merciful. But 'tis alſo poſſible that Chriſt might have mentioned it here, though it be not ſet down here for the ſake of brevity. (H.)

Many be called, but few choſen.] The word *choſen* denotes that which is extraordinary, or remarkable, in any thing, whether with regard to it's own quality, or to the eſteem of others. With reſpect to eſteem conſult Iſaiah xlii. 1. Now as the word *call* has its degrees, ſo has *choſen*, being ſometimes taken in a more lax ſenſe, as in Pſalm cv. 6. cvi. 5. Sometimes more ſtrictly, as in Pſalm cvi. 23. 2. Sam. xxi. 6. Sometimes *choſen* implies devout and holy men, as in Iſaiah lxv. 9, 23. And this ſignification, which alſo agrees with this place, is the moſt receiv'd in the Books of the New Teſtament. Thoſe are diſtinguiſh'd by the word *called* whom God favours with the evangelical vocation; and thoſe, by the word *choſen*, who, being call'd, come, and carry themſelves agreeably to their vocation. (G.) 'Tis worth our time to be at the pains of examining the different conſtructions of the words *called* and *choſen*, as they occur in the Old and New Teſtament, which, for once and all, we ſhall ſet about here. Now *call* and *called* are much the ſame in the New Teſtament, and will help us to find out the ſignification of both. If we refer to the Apocrypha, and to the 3d book of the Maccabees, where we meet with them both together, it will prove an uſeful riſe; *called* there ſignifies *gueſts* invited to a feaſt. But, in the Greek tranſlation of the canonical books of the Old Teſtament, *called* hath another meaning; for example, thoſe men, who were choſen by Adonijah to be of his party, are nam'd, 1. King i. 49. *The called of Adonijah*, not for any reaſon of being invited to a banquet, but for their adhering to him. For, in the ſame manner, thoſe whom he choſe out to be his confidents, are term'd *the two hundred called men.* 2 Samuel xv. 4. Thus the word *called*, as yet, means no more than ſuch as are pitched upon, either to receive ſome extraordinary favour or kindneſs, or elſe to be employed in ſome extraordinary places or poſts of truſt. But beſides this conſtruction, there is another, which is, that the word ſignifies to *celebrate*, or *holy*. Thus we frequently meet, in the book of Exodus, and in Leviticus, with the phraſe *called holy*, that ſuch a day, the ſeventh, or the like, ſhall be *the called*, or the *ſolemn, holy*; holy, meaning a day dedicated to a ſeperate uſe, to the ſervice, and worſhip of God, and the *ſolemn*, or *called*, an extraordinary feſtival, a known day, diſtinguiſhed by God with that privilege above others; and both put together implying a *ſolemn holy*, or an *holy ſolemnity*, not an *holy convocation*, I apprehend, as our Engliſh reads. Thus far will the Old Teſtament lead us into the ſenſe of this word. In Romans ix. 11. God's *calling* is ſet to ſignify his peculiar favour, contrary to doing any thing on intuition of merit; and Romans xi. 19. it means his favour in granting the terms of ſalvation, and place of repentance unto the Jews, and is join'd with his *gifts*, or *graces*, particularly, with his promiſe to them, that they ſhould not utterly be deſtroyed, and the way to heaven, which is the knowledge of Chriſt, ſhou'd not be hindred them. In 1 Cor. i. 26. it ſignifies that *invitation* to Chriſt, which chiefly brought in thoſe who were of the pooreſt ſpirits. So, in Epheſ. i. 18. and iv. 4. the phraſe, *the hope of his calling*, is the hope that reſults from the mercy of God in revealing his ſon to them, or, poſſibly in a paſſive ſenſe, the hope that was conſequent to their belonging to Chriſt, as being chriſtians. So, 2. Tim. i. 19 the *holy calling* is the honourable condition of being chriſtians, through the free mercy of God, in revealing his ſon to us, not upon the intuition of any merit of ours, but by his own free undeſerved grace. So, 1. Cor. i 24. *the called*, being oppoſed to infidel Jews and Greeks, are ſervants, and followers of Chriſt. In this place 'tis evident that *called* belongs to the notion of entering into Chriſt's ſervice in his vineyard, and *choſen* to ſome extraordinary diligence, or excellence, which is conſequently entitled to a reward. Nay *called* may refer to the favour of being called before others, or preferred before others in that reſpect, while others lie idle a great while, becauſe they are not called, but, on the other hand, *choſen* may refer to ſuch, as are entitled to the reward promiſed by God, which we find was as fully granted to them who came late to the vineyard, as to thoſe who appeared there the firſt; and this diſcovers, that they who came in late, ſuſtain'd as much fatigue, for the time, nay, more than the others did; that beſides many of thoſe, who were *firſt called*, namely, the Jews, appeared not at all, and conſequently, were not entitled to a reward. By what hath been already ſaid, may be found out the meaning of the word *called* in the ſeveral places of the New Teſtament. We will now touch a little upon the word *choſen* or *elect*. To begin with the Old Teſtament firſt. The Hebrew word, which muſt principally be conſidered, means to approve, examine, and chuſe. And therefore Prov. vii. 3. where our Engliſh renders, *the Lord trieth the hearts*, the Septuagint read *hearts choſen or elect before the Lord*. And from hence they make the word to ſignify any *choice* perſon, fit for an employment, eſpecially for war, and from thence, is uſed 1 Mac. iv. 1. for *a choice party, a thouſand of the choice*, or beſt, horſemen. So, in Exodus it is ſaid, choſen chariots, and ſo, the left handed men, who were ſuch excellent archers, are, Jud. xx. 16. called *choſen* men. Beſides, the word ſignifies a *young man*; who is the moſt capable of military, and ſuch like employments. Thus, 1 Samuel viii. 16. we render *your goodlieſt choſen or young men*; and the word, in Deut. xxxii. 25. is clearly taken for *young men*, in oppoſition to *maidens*. But the conſtruction, that is moſt primitive and literal, is that of *choice*, or *choſen*, as it ſignifies the beſt, and thoſe, who are found upon experiment to be fit to be preferr'd before others, as *every choſen man in Iſrael*, 2 Sam. vi. 1. *And David gathered together all the choſen men in Iſrael*, or all who were capable for the militia. 'Tis true indeed, that the word, by a metalepſis, came, at firſt, to ſignifie a *young man*, becauſe the age was determined; after which, and not before, a man was thought fit for that employment, and ſo the choice men, and thoſe of the militia, were, conſequently, thoſe of ſuch an age: and therefore when Joſhua Numb. xi. 28. is called *a ſervant of Moſes*, the Septuagint render *a choice perſon about him*. Thus again the word came from men to be applied to things, as Gen. xxiii. 6. *In the choice of our ſepulchres*; but, ſays the Targum, *in the fairneſs*, meaning, in the beſt of them. So, Deut. xii. 11. *your choiceſt vows.* So Iſaiah xxii. 7. *the choiceſt valleys.* And ſo Eccleſ. *the choiceſt myrrh.* There are abundance of other paſſages, that might be produced, but we purpoſely omit them for the ſake of brevity. As the word, frequently ſignifies in the Old Teſtament a Soldier, ſo it is taken in the New, in an evangelical ſenſe, for one of Chriſt's militia, that is, a believer, a chriſtian, a faithful ſervant of his, as ſuch are, who differ from unbelievers. In ſhort, the word means generally ſomething that is excellent, ſomewhat of eminence above other men, and of difference from them, as the believer or chriſtian excells and differs from all thoſe who are not ſo. (H. W. V. and S.)

Ver. 17, 18, 19. And Jeſus going up to Jeruſalem, took the twelve diſciples apart in the way, and ſaid unto them, Behold, we go up to Jeruſalem, and the Son of man ſhall be betrayed unto the chief prieſts, and unto the ſcribes, and they ſhall condemn him to death, And ſhall deliver him to the Gentiles to mock, and to ſcourge, and to crucifie him: and the third day he ſhall riſe again.

And Jeſus going up to Jeruſalem.] Namely, from the city of Ephraim, for, Chriſt, as John acquaints us in his 11th chapter, two days after he had heard of Lazarus being ſick, returned again into Judæa, and came into the city of Bethany, about fifteen furlongs from Jeruſalem, where he rais'd Lazarus, who had been dead four days, to life again. This was no ſooner made known to the prieſts, and phariſees, but they aſſembled together, and took councel againſt Chriſt. Our Saviour, having notice of their deſign, and the ſteps they were taking, withdrew into a part of the country, not far from the deſart, into a city called Ephraim, where he ſtay'd with his diſciples, till he went up from thence to Jeruſalem, there to celebrate the laſt paſſover of his life; of which going up Matthew takes notice in this place. We may believe that, during this journey of his up to Jeruſalem, thoſe circumſtances happened, which are recorded by Luke chap ix. from the 51ſt verſe, to the 57th, of Chriſt's being repulſed out of the city of the Samaritans, which occaſioned thoſe words of Luke, *until the days of his aſſumption were compleated*, which ſufficiently make it evident, that this journey of his was not a great way diſtant from ourLord's death,which was the beginning of his aſſumption: for to be aſſumed means no more than to be taken up to God. But,beſides this Luke,ſays,that he ſtedfaſtly ſet his face to go up to Jeruſalem, which diſcovers the firmneſs and reſolution of his mind, who was going to an unavoidable death. However, it muſt be confeſt, that it was no direct way to paſs through Samaria, from Ephraim, which ſtood between Jericho and Samaria, tho' Chriſt might have a great many reaſons inducing him to travel as he did. Why Luke took no notice of this particular,a reaſon is aſſign'd for it by a perſon of learning; who ſays "That Luke, having acquainted us with two very ſingular and remarkable pieces of advice; one of which was to exhort his Apoſtles to put from their hearts the thoughts of ambition, the other to avoid envy, believ'd it very ſeaſonable to add a third, which was againſt revenge. (V.)

They ſhall condemn him to death.] That is, they ſhall pronounce him guilty of death, tho' they ſhall not give the determinate ſentence over him. In this particular, the Jews themſelves were under a reſtraint. From whence John takes notice, that, when Pilate permitted them to judge, and puniſh Chriſt, according to their own law, the very perſons, who had ſtrove to ſtone the woman, taken in adultery, and Chriſt himſelf, and who afterwards ſtoned Stephen, made anſwer, *It is not lawful for us to put any man to death. That the ſaying of Jeſus might be fulfilled, which he ſpake ſignifying what death he ſhould dye.* (V.)

And ſhall deliver him to the Gentiles.] Pilate, with all the judges, and guards about him, is to be underſtood here. Chriſt diſcovers, in this place, the indignity of the deed they were going to commit, in making uſe of the aſſiſtance of thoſe perſons to deſtroy him, whoſe very touch they themſelves avoided. (G.) Chriſt here acquaints his diſciples with the ſentence, that was to be paſt upon him by the Gentiles, and the puniſhment he was to ſuffer, which was the being faſtned to the croſs, a puniſhment not cuſtomary among the Jews, as Caſaubon, in his 16th exerciſe againſt Baronius, chap. lxxvii. endeavours to prove by three arguments. The firſt is the teſtimony of the Rabbins, who affirm, in expreſs words, that crucifixion was a Roman puniſhment, and unknown to their nation. The ſecond is drawn from the antient conſtitutions themſelves of the Jews, which the Rabbins alſo alledge, to add the greater veracity to their own opinion. For no more than four ways of puniſhment, in capital caſes, as uſed by the Jews, which were ſtoning, burning, beheading and ſtrangling, are to be met with in any of the antient fragments of their doctors, which are contained in their Talmudic Pandects. Be this as it will, it appears that thoſe, who had ſuffered the puniſhment of ſtoning, were, for the ſake of exhibiting more ignominy, hung up for a few hours, purely to be expoſed to the ſun, and the eyes of mankind, which the Jews accounted the worſt evil imaginable, becauſe of the dreadful words, pronounced by God in Deut. xxi. 23. *Curſed is he that hangeth on a tree.* We are told by Philo, that the ſame kind of puniſhment was commonly exacted of Homicides, though, according to the Rabbins, Homicides were not ſtoned, but beheaded Laſtly, the third argument is grounded on a particular, that there is no word in the antient Hebrew language, which ſignifies the croſs properly called ſo, nor any word, that peculiarly means the action of crucifixion, nor any text or argument, throughout the whole Old Teſtament, that can prove this kind of puniſhment to be us'd among the Hebrews, againſt the teſtimonies that are producible out of the Rabbinical writings. For all thoſe are ſaid to be hung on the threſhold, or the croſs, who were hung on high, and had either a ſtake drove through them, or were ſtrangled with a cord, or, being once dead, were expoſed to the ſun, and the eyes of mankind, for the ſake of more ignominy: whence all theſe words, *threſhold*, *croſs*, and the like, uſed in the Vulgate, and other verſions of the Bible, mean no more in the Hebrew text than a *tree*. (V.)

Ver. 20, 21, 22, 23, 24, 25, 26, 27, 28. Then came to him the mother of Zebedee's children, with her ſons, worſhipping *him*, and deſiring a certain thing of him. And he ſaid unto her, What wilt thou? She ſaith unto him, Grant that theſe my two ſons may ſit, the one on thy right hand, and the other on the left in thy kingdom. But Jeſus anſwered and ſaid, Ye know not what ye ask. Are ye able to drink of the cup that I ſhall drink of, and to be baptized with the baptiſm that I am baptized with? They ſay unto him, We are able. And he ſaith unto them, Ye ſhall drink indeed of my cup, and be baptized with the baptiſm that I am baptized with: but to ſit on my right hand, and on my left, is not mine to give, but *it ſhall be given to them* for whom it is prepared of my Father. And when the ten heard *it*, they were moved with indignation againſt the two brethren. But Jeſus called them unto him, and ſaid, Ye know that the princes of the Gentiles exerciſe dominion over them, and they that are great, exerciſe authority upon them. But it ſhall not be ſo among you: but whoſoever will be great among you, let him be your miniſter. And whoſoever will be chief among you, let him be your ſervant. Even as the ſon of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many.

Ye ſhall drink indeed of my cup.] When we meet the cup mentioned in the New Teſtament, we underſtand it for Chriſt's paſſion, according to that phraſe. *Father, if it is poſſible, let this cup paſs from me.* James, the ſon of Zebedee, drunk of the cup of martyrdom,in being beheaded by Herod: John, on the contrary, drunk of the cup of confeſſion, which the three children in the fiery furnace likewiſe did, though he made no ſacrifice of his blood; for eccleſiaſtical hiſtory informs us, that this ſame John was thrown into a cauldron full of boiling oil, there to obtain the crown of Chriſt; but, coming out unhurt, was immediately baniſhed to the iſland of Palmos. (Jerome.) I am more of opinion that the word *cup* here ſignifies, in a lax ſenſe, the heavier ſufferings of our Saviour, than his death in a ſtrict conſtruction; and I am the rather induced to this, becauſe it anſwers better to what followed. For that James was beheaded is indiſputable; but ſeveral openly declare againſt John's ſuffering the ſame cataſtrophe: Neither, indeed, does what Chriſt ſays, *Are ye able to drink of the cup that I ſhall drink of?* lay any impediment in the way of this conſtruction; for, I take it, that thoſe words ſufficiently refer to ſome heavier ſufferings that were to be ſuſtained. (G.)

It is not mine to give.] Theſe words have been expounded by many, but the beſt interpretation of all, in my opinion, is that of Epiphanius Her. 69. of Ambroſe, in his 5th treatiſe of faith, chap. ii. and of Cyril of Alexandria, book x. of his Theſaurus, chap. v. Theſe fathers ſay, that the ſtreſs of this paſſage does not lay in theſe words, *It is not mine*, but in the pronoun *you*; that Chriſt does not make any compariſon between himſelf and his Father, as if he had thought fit to ſay, that he was not able to give that which his Father was, becauſe, had he been minded to expreſs himſelf thus, he would have ſaid, *It is not mine to give you, but my Father's.* On the contrary, Chriſt makes a compariſon between the ſons of Zebedee, and thoſe who were predeſtinated to that glory, which Zebedee's ſons aim'd at: q. d. It is mine to give you what you ask, but not to you, but them for whom it is prepared of my Father; for "what is prepared of the Father, ſays Auſtin, in his firſt book of the Trinity, chap. 12. is alſo prepared of the Son, becauſe the Father and the Son are one." (V.)

The princes of the Gentiles, &c.] Q. d. Do not ſhew any reſentment, becauſe they aim at the principal places in my kingdom; for let me acquaint you, theſe are attended with no external ſplendor, no riches, nor pleaſures, which are the dazling things to which the princes among mankind commonly direct their aim. On the contrary, he who deſires the loftieſt place in my kingdom, ſets his deſires on dangers, diſadvantages, and ſlavery; ſo that, if you will but juſtly weigh things, what they endeavour to obtain, will appear not worthy of your envy. Thus the following words were pronounced, in a ſolemn manner, to the prince of the captives at Babylon: "That he took care not to elate himſelf; that he was veſted with a duty, rather than power; and that, from that day, "he was to begin to be a ſervant to all" (G.)

Let him be your ſervant.] The Apoſtles are commanded not to aſpire to dominion and authority; on the other hand, they are enjoin'd ſubmiſſion: "There is a chief prieſt, or faithful ſervant of "Chriſt, ſays Bernard, whom he himſelf hath appointed, not to "exerciſe dominion over his flock, but to afford them meat; not "to command, but to diſpenſe." Thus alſo Chryſoſtom, in his 25th homily upon 1 Cor. beautifully expreſſes himſelf: "This is "the rule of Chriſtianity, this the exact definition of it, to con"ſult the publick benefit." And again, in his third homily upon the Acts of the Apoſtles, he ſays: "By laws and commands all "things are performed;" meaning, among princes; "but here," that is, in the government of the church, "no ſuch things are re"quired; neither is it lawful to urge authority, or inſiſt upon peremptory commands." Which Gregory Nazianzen, in his apology, witneſſes in much the ſame words: "That is our principal law, and "which our Saviour himſelf hath eſtabliſhed, not to feed his flock "with compulſion, but to ſuffer them to eat peaceably, and with "a willing and free mind" Now the principal difference between the regal, and ſacerdotal authority, conſiſts in this; the regal is not only entruſted with the preſervation of every individual beneath its government, but alſo with the ſafety of the whole community; whence it follows, that, to preſerve the entire body of the community, it has an indiſpenſible authority over all its ſubjects. Which is quite otherwiſe in the eccleſiaſtic, or epiſcopal government, to which the preſervation of the church is entruſted in ſuch a manner, that neceſſity obliges it to have a principal care over the ſafety of every individual; yet that the whole body of theſe individuals cannot be preſerved by the ruin of any of its members; but, in imitation of our holy maſter, the ninety and nine ſheep are to be left, to the end the hundredth may be brought back into the fold. Beſides, when laws are to be made, which regard the controverſies that commonly happen among ſubjects, princes ſhould have an eye to their advantages, and not ſuffer themſelves to be bound by them, unleſs it ſhall appear, by common practice, that ſuch laws are beneficial and advantageous to the whole community. And if princes have no mind to purſue the laws in common, but to act with the higheſt authority, they may urge the execution of ſuch conſtitutions, as *de jure dubio feruntur*, and oblige obedience from their unwilling ſubjects, without incurring the imputation of governing tyrannically. For tho' it may happen ſometimes, that the commands of kings may diſcover hard terms in them, yet the very nature and order of governing and obeying requires, that ſubjects comply with the injunctions of their maſters, as the Apoſtles elegantly teach us; Paul, in the 13th of Romans, and Peter, in his firſt epiſtle, chap. ii. But this high authority has no place in the eccleſiaſtic laws, which concur not with natural, or divine law. In which ſenſe we are to take theſe teſtimonies, which I have cited out of Nazianzen, Chryſoſtom, and Bernard, to explain this text now before us. Beſides, there is a very material difference between the puniſhments, which publick laws exact of offenders; and the excommunications, and cenſures, which the church uſes againſt the wicked and impious. For princes behead the adulterer, or the murtherer, that is, the offender is ſure to meet with a puniſhment ſuitable to his crime, and bring down upon his head the authority of his prince. Now the church wants not to exact puniſhment, but only requires to put a remedy to the diſeaſe. So that it inflicts excommunication, not to kill, but to reduce the ſinner to repentance, and, in ſome meaſure, to procure his ſalvation; as Chryſoſtom acquaints us, in his 15th homily upon the ſecond of Corinthians. Whence Theodoret remarks, that the regal and eccleſiaſtic authority purſue two methods; the former exacting ſevere puniſhments of the guilty; the latter endeavouring to bring back thoſe that err to a better courſe of life, and apply remedies to ſuch as are indiſpoſed, eſpecially, at all ſuch times, as the evangelical laws, or the received canons, are tranſgreſſed. (V.)

In this place, after verſe 28. there is a large addition in the ancient Greek and Latin MS. thus tranſlated: "But do ye ſeek to "increaſe from a little, and from the more to leſſen. But when "ye enter, and are invited to ſupper, lie not down in the moſt "eminent place, leſt a more honourable perſon than thou come "in, and he that made the invitation come and ſay to thee, Get "thee lower, and thou be put to ſhame. But if thou lie along in "the inferior place, and one inferior than thou come, then he "that made the invitation ſhall ſay to thee, Come up higher, and "this ſhall be for thy advantage." It appears, from Luke xiv. 8 that ſomething, reſembling this, was ſpoken by Chriſt upon this occaſion. (H.)

Ver. 29, 30, 31, 32, 33, 34. And as they departed from Jericho, a great multitude followed him. And behold two blind men ſitting by the way-ſide, when they heard that Jeſus paſſed by, cried out, ſaying, Have mercy on us, O Lord, thou ſon of David. And the multitude rebuked them, becauſe they ſhould hold their peace: but they cried the more, ſaying, Have mercy on us, O Lord, thou ſon of David. And Jeſus ſtood ſtill, and called them, and ſaid, What will ye that I ſhall do unto you? They ſay unto him, Lord, that our eyes may be opened. So Jeſus had compaſſion on them, and touched their eyes: and immediately their eyes received ſight, and they followed him.

Two blind.] One being nobler born than the other, Mark and Luke have taken notice but of one. This occurrence fell out as Chriſt was leaving the town: And what Luke ſays, in his 18th chapter, ver. 35. makes nothing againſt it; for the phraſe *to draw near*, does not always ſignify a motion to a place, but very often only means the diſtance to it. Such is that expreſſion of Luke, in his 19th chapter, ver. 29. For he was already paſt Bethany. (G.) Becauſe one of theſe blind perſons was nobler than the other, Mark and Luke have only mentioned that one. Mark calls him Bartimæus. All circumſtances put together, ſufficiently declare that three of the Evangeliſts have told this miracle. Neither does what Luke ſay, that this miracle happen'd as Chriſt came near to Jericho, throw any objection againſt it, becauſe the other Evangeliſts affirm that it happen'd as he came from thence: for 'tis poſſible that Luke remark'd the place, where the blind man firſt began to cry out, namely, when he came near Jericho, and that being not cur'd at that time, he appear'd with the other blind perſon again in the way, as Jeſus came out of Jericho, at which time both were called and cur'd. Probably others may give a better anſwer, and ſay, that the word *to approach*, does not always imply a motion to a place, but very often means only the diſtance, as we find in the ſame Luke, chap. xix. 29. *When he approach'd Bethphage and Bethany*, that is, when he was near thoſe places; for he was already paſs'd Bethany. (V.)

CHAP. XXI.

Chriſt riding to Jeruſalem on an aſs. He caſteth out the buyers and ſellers. The houſe of prayer. The barren fig-tree. The baptiſm of John. They who do the will of God. Publicans and harlots. God's vineyard. Jews. The maſter's ſon killed by the labourers. The corner-ſtone.

Ver. 1, 2, 3, 4. 5. AND when they drew nigh unto Jeruſalem, and were come to Bethphage, unto the mount of Olives, then ſent Jeſus two diſciples, Saying unto them, Go into the village over againſt you, and ſtraightway ye ſhall find an aſs tied, and a colt with her: looſe them, and bring them unto me. And if any man ſay ought unto you, ye ſhall ſay, The Lord hath need of them; and ſtraightway he will ſend them. All this was done, that it might be fulfilled which was ſpoken by the prophet, ſaying, Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and ſitting upon an aſs, and a colt the fole of an aſs.

And when they drew nigh unto Jeruſalem.] The preſent hiſtory, as is evident from John xii. 12. happened the day before Chriſt's ſupper in Bethany, in the houſe of Simon the Leper. 'Twas at this ſupper that Mary, the ſiſter of Lazarus, anointed the feet of our Lord, which is recapitulated by Matthew in his 26th chapter, and by Mark in his 14th, with a deſign to acquaint us with the reaſon of Judas's betraying Chriſt, who reſented his having loſt the gain, which he was in hopes of making of the ointment, when ſold, John takes notice, in his 12th chapter, of this ſupper of Chriſt in Bethany, and of the anointing performed at the ſame time, and, after his uſual manner, points out ſome circumſtances, which the other Evangeliſts have omitted. Now from what John ſays, that Chriſt came to Bethany ſix days before the Paſſover, and that the day after (which all Chriſtians, from time immemorial, believed to be the Lord's day, as ſome of Auſtin's ſermons, *De tempore*, and an homily of St. Maximus Turinenſis, who flouriſhed about the year 420, witneſs) a large multitude, which was come to the ſolemnity, when they heard that Jeſus was coming to Jeruſalem, took palm branches and went before him, it appears that Jeſus came on the ſabbath-day into Bethany, which had it been ſix days before the Paſſover, that ſolemnity was celebrated on the Friday, and not on the Sabbath-day; as Rupert and Paul Burgenſis, without any juſt foundation, ſuppoſe: for the ſixth day from the ſabbath, is not the ſabbath-day, but Friday. Neither does that, which the followers of Rupert's opinion object concerning the feaſt of Pentecoſt, prove any obſtruction in this point; that all Chriſtians, as they pretend to ſay, from remoteſt antiquity, believed that it happened on a Lord's day, in the year of the paſſion of Chriſt, as may be evinced from Clement's Conſtitutions, and from Auſtin's 154th ſermon *De tempore*; conſequently, they tell us, that the firſt day of the feaſt of Azymuth was a Sabbath-day, and not a Friday. For, from the ſecond day of Azymuth, were reckoned ſeven weeks, that is, nine and forty days; but, to make up theſe an entire number, they added a fiftieth; whence came the word *Pentecoſt*. So that if the firſt day of the Azymuth was a Sabbath-day, as Rupert and Paul Burgenſis contend for, then the firſt day of the ſeven weeks, and, conſequently, the other ſix, began on a Lord's-day, and terminated upon a Sabbath: and after the Sabbath of the ſeventh week, the Pentecoſt immediately followed. But, if the firſt day of the Azymuth fell upon a Friday, all the other weeks terminated upon a Friday; and the Pentecoſt, which was the fiftieth day, proved a Sabbath. This objection, which our adverſaries bring, makes nothing at all againſt the veracity of our own opinion in this reſpect; for it may be ſolved two ways. In the firſt place, we have a doubt, ariſing out of the law itſelf, concerning the certain day of Pentecoſt: for thus we read in Deut. xvi. 9, *Seven weeks ſhalt thou number unto thee: begin to number the ſeven weeks from ſuch time as thou beginneſt to put the ſickle to the corn.* Now the ſickle was put to the corn the day following the firſt day of the Azymuth, which is called the Sabbath, Levit. xxiii. 15. that a ſheaf of the corn might be offered to God. But, becauſe the Sabbath was next to the firſt day of the Azymuth, it ſeems not likely that the ſheaf of corn was offered then, it being unlawful to put the ſickle to the corn on a Sabbath. If this be granted, our adverſaries objection will vaniſh in courſe, ſince that year, which our Saviour ſuffer'd in, it happen'd on the firſt day of the Azymuth after a Sabbath. Whence it follows, that the offering of the fruits, and the reckoning of the ſeven weeks, were to be thrown upon a Lord's day that year, and, conſequently, that the Pentecoſt happened upon the ſame day. In the next place, it may be alledged, that theſe words of Luke, Acts ii. ver. 1. *When the days of Pentecoſt was fully come*, contain an Hebraiſm; q. d. when they were come, or, after the days of Pentecoſt were come. Which, indeed, is not without an example: for the Jews are fond of expreſſing themſelves thus, as may be ſeen in the Hebrew in Leviticus xii. 6. Numb. vi. 13. Eſter i. 5. This being allowed, but not granted, that the Jewiſh Pentecoſt happened on a Sabbath, in that very year in which our Saviour ſuffer'd, it may be underſtood that the Holy Ghoſt came down upon the Apoſtles on a Lord's day, becauſe the words, *when they were come*, conſider'd after the Hebrew manner of ſpeaking, not only ſignify that the days of Pentecoſt were come, but that they were fully and actually paſs'd; ſo that the deſcent of the Holy Ghoſt happened on the day after the Jewiſh Pentecoſt. (V.)

Were come to Bethphage] 'Tis not unlikely that Bethphage was the village whither the diſciples were ſent; ſo that Chriſt ſpoke theſe things in a valley, which had Bethany on the one ſide, and Bethphage on the other, tho' Bethphage was the nearer of the two to the city. (G.) This place is taken notice of by the Talmudiſts; probably it took its name from the fountain that was there: for as the Greeks call a fountain *pege*, ſo the Syrians, Chaldeans, and Talmudiſts term it *phege*, or *phage*, whence this name *Bethphage* came to be compounded, which ſignifies the place of a fountain. (Tremell.) Mark, in his 11th chapter, ver. 1. ſays, *When they came nigh to Jeruſalem, and Bethany.* And Luke, chap. xix. ver. 29. *When he was come nigh to Bethphage, and Bethany.* But the modern Greek copies of Mark has it thus, *When they were come nigh to Jeruſalem, unto Bethphage, and Bethany.* Tho' the Vulgate, and Origen, in Tractat. 14. upon Matthew, do not read *Bethphage* in Mark, but only *Bethany*. This Bethany was about fifteen furlongs from Jeruſalem, as John ſays, xi. 18. that is, about two miles. But Bethphage was almoſt under the very walls of Jeruſalem, if we will believe the Jews, who aſſert, that they dreſs'd their evening ſacrifices there; which is alſo proved by the learned Buxtorff out of Bartenora, and by Bartenora out of Moſes Maimonides, who ſpeaks thus: *Bethphage nomen erat loci extra Jeruſalem, prope montem templi, in quo coquebant oblationes:* "Bethphage was the " name of a place without Jeruſalem, near the mount of the tem- " ple, where they dreſs'd the oblations." *In Tract Talmud. Menachoth.* But the gloſs of the talmud, in treatiſe *Sota*, fol. 45. A. and *Bava Metſia* fol. 90. A. ſays, that all the exterior circumference of Jeruſalem was called Bethphage, and that this name ſignified a girdle. But others will not have *phage* to mean any ſuch thing; but only the bridle a of horſe. Bochart, who underſtood the languages exceedingly well, is pleaſed that the name of Bethphage ſhould come a *Groſſis*, or green figs; as Olynthius a city of Thrace was nam'd much after the ſame way: for Groſſis were called by the Chaldeans and Syrians Pagge, or Phage originally. Origen and Jerome, upon Matthew ſay, that Bethphage means *the place of jaw-bones*. Bernard in his ſermon *ad milites templi*. chap. xii. *the place of cheeks*. Tremellius *the place of a fountain*; and Lewis de Dieu, *the place of a flatterer*. But of all theſe etymologies Bocharts ſeems the moſt pleaſant. What one Evangeliſt ſays, that this occurrence happened in Bethphage, and another, in Bethany, and a third, in both places, may be eaſily reconciled. For it ſeems that the fields of theſe villages joined to one another, ſo that conſequently, that which was tranſacted in the confines may be ſaid to be done in either place, or in both. (V.).

Go into the village over againſt you.] Thus, below chap. xxvii. 61. the women are ſaid, to ſit over againſt the ſepulchre, when they ſat near it. Thus, Carthage is ſaid to ſtand over againſt Italy. Thoſe interpreters ſeem to trifle, who render it thus, *Go into the village which is your enemy*, meaning, into Jeruſalem which will withſtand the Apoſtles. Now Jeruſalem is neither a village, nor a caſtle, as the Syriac, Arabic, and Greek text reads it, but is called a city, as well it ought, being one of the largeſt in Aſia. Probably this was the reaſon that the Greek books in Mark read *into the city*, inſtead of *into the village*, to the end the city of Jeruſalem might be ſuppoſed to be meant thereby. For my part, I take that to be the village which lay before them, and to which Chriſt pointed with his finger. But the antients are ſilent in this matter. In Nubienſis we have only this account, "Ad duo milliaria a " monte olivarum pagus erat, ex quo adducta eſt Aſina, qua vectus " eſt dominus Chriſtus, cum ingreſſus eſt Jeroſolymam: ſed pagus " ille nunc deſertus eſt, nec ullos habet incolas. Two miles from the " mount of olives was the village, out of which the aſs was " brought, whereon Chriſt rode, when he made his entrance into " Jeruſalem: but the village now is abandon'd and uninhabited." Perdiccas the Epheſian, after having treated of Bethphage and Bethany, ſays, "over againſt this mountain ſouthward is a ſmall " village, which afforded the aſs and its colt. (V. A.)

Ye ſhall find an aſs tied, and a colt with her.] Matthew is the only Evangeliſt who takes notice of the aſs with her foal; the others paſs this by as a circumſtance the leſs neceſſary, becauſe Chriſt only rode upon the colt: What John ſays chap. xii. 14. of Chriſt's declaring he had found a young aſs, by means of his diſciples, ought to be remark'd. Mark and Luke obſerve, that this young aſs had never been back'd by any one, to the end it might redound to Chriſt's honour; and John takes notice, that Chriſt was laid in a ſepulchre, wherein no perſon before had ever been laid. We have an example not unlike this, in 1 Sam. chap. 6, where we read of the Philiſtines ſending back the ark in a new cart, drawn by milch kine, which had never borne the yoke before. So did the Gentiles, in certain ſacrifices, offer up victims, which had never borne the yoke, as may be ſeen in Macrobius's Saturnalia, book 2 chap. 5. As to the riding on an aſs, we are able to quote ſeveral places out of ſcripture, to prove, that the eaſtern people look'd upon it as no diſhonourable action. Let us beſide add what Chryſoſtom, in his firſt homily upon Titus, ſays was objected againſt the biſhop of Conſtantinople, meaning himſelf, as an argument or proof of his exceſſive pride, that he kept ſervants to wait upon him, and rode upon an aſs. I paſs by what the Arabians ſay of their great men being uſed to ride in this manner, and what Leo Africanus mentions, how that the ladies in Ægypt uſe this way of riding at this time of day, as it was formerly practiced at Rome, as may be collected from Lampridius in the life of Heliogabalus. (G. V.)

Sitting upon an aſs, and the colt the foal of an aſs.] The words *Subjugale*, and *Aſinus*, in the Greek commentators of the ſcriptures, are ſynonymous terms, and uſed indifferently one for the other. Chryſoſtom cries out here with a great deal of reaſon. "Put the " queſtion to a Jew, and aſk him, what king came riding on an aſs " to Jeruſalem? Be aſſured that he can name none but this only." That this prophecy of Zachariah litterally ſpeaks of Chriſt, appears from the ſequel of his 9th chap. wherein he mentions the peace that is to be reſtored by him, and conſequently, of no farther uſe to be made of chariots, horſes, and inſtruments of war; wherein he ſays, that his empire ſhall reach from ſea to ſea, and to the fartheſt ends of the earth, and that the captives ſhall be redeem'd by him by the blood of the covenant. Now the antient Jews unanimouſly referr this place to the Meſſiah, neither do ſeveral of the moderns run into a contrary opinion. A brief account whereof will not ſeem amiſs in this place. Rabbi Eliezer, in his 31 chapter, ſays, in ſpeaking of Abraham's aſs. "This " ſhall likewiſe be the aſs, whereon the ſon of David ſhall ſit.

Hence it is ſaid by Zachariah chap. ix. 9. “ rejoice greatly, “ O daughter of Sion, &c.” The Talmudiſts, upon the Sanhedrin chap. xi. fol. 98. A. ſay, “ Rabbi Joſue, ſon of Levi, throws “ this objection. It is written of the Meſſiah, Dan. vii. 13. And “ behold, one like the ſon of man, came with the clouds of “ heaven. But it is written, Zach. ix. 9. of the ſame Meſſiah; “ lowly, and riding on an aſs. To this he anſwers, if the Iſraelites “ are worthy, he will come with the clouds of heaven; but if “ they are not worthy, he will come lowly, and riding on an aſs.” Hence aroſe that jeer of Sapores, king of Perſia. “ King Sapores “ ſaid to Rabbi Samuel; you ſaid that the Meſſiah will come “ upon an aſs: I will ſend him a party-coloured horſe, which I “ have.” The Rabbi anſwered him in half Perſian, “ Have you, “ Sir, an horſe of a thouſand colours.” The opinion of this Rabbi was, that the aſs, whereon the Meſſiah was to ride, was not a common one; but a beaſt, beautified with a mixture of ſo many fine colours, that no horſe, either for ſhape or price could come up to it. The jeer of Sapores could not be eluded any other way, but by this artifice. Bnt there was an indiſpenſible neceſſity to lay open the matter juſt as it really was, viz. that the kingdom of Chriſt was not of this world, but lowly, and humble. And in the next page, Rabbi Joſeph ſays, “ O that the Meſſiah would come, and “ that I might have the honour to ſit under the ſhadow of the “ dung of his aſs.” And fol. 99. A. Rabbi Hillel ſays, “ The “ Iſraelites ſhall not have the Meſſiah, becauſe they have already “ conſum'd him in the days of Hezechiah, Rabbi Joſeph ſhall “ reign, do thou pardon Rabbi Hillel, who art his lord. When “ was Hezechiah? In the time of the firſt temple. But Zachariah “ prophecied in the time of the ſecond, and he ſpoke of the “ Meſſiah, as if he was yet to come; Rejoice greatly, O daughter “ of Sion.” Galatinus, in his 4th book, chap 2, cites the following words out of Rabbi Eſaia's book, Bereſchith Rabba, upon Geneſis, cxix. 14. “ That which is written in Iſaiah xxxii. 20. “ That ſend forth the feet of the ox, and the aſs. *That ſend forth*, “ ſignifies that Elias, of whom it is written Malachy iii. 1. Behold I ſend my angel. *The foot of the ox* means the Meſſiah the “ ſon of Joſeph, as it is ſaid of Joſeph, Deut. xxxiii. 17. His “ glory is like the firſtling of his bullock. And the foot of the “ aſs ſignifies the Meſſiah the ſon of David, of whom it is written “ Zacch. ix. 9. lowly, and ſitting on an aſs. Midras Koheleth “ cites Eccleſ. i. 9.” The thing that hath been, it is that which ſhall be. “ Rabbi Barcuhias ſaid in the name of Rabbi Iſaac. As was “ our firſt redeemer (Moſes) ſo ſhall be our laſt redeemer (the Meſſiah.) “ How was our firſt redeemer? Such as he is ſaid to be, Exod. iv. 20. “ Moſes took his wife, and his ſons, and ſet them upon an aſs. So “ ſhall be our laſt redeemer, of whom it is ſaid, Zach. ix. 9. “ lowly, and riding upon an aſs.” Theſe are the teſtimonies of the more antient Jews, with whoſe opinions ſeveral of the moderns agree. Rabbi Saadias Gaon, upon Daniel vii. 13. ſays, “ Is it “ not written of the Meſſiah, Zach ix. 9. lowly, and riding on “ an aſs? ſhall he not rather come with humility, than with Equipage, and grandeur?” Rabbi Solomon alledges thus upon Zach. ix. 9. “ That place cannot be interpreted of any other, “ but the Meſſiah; becauſe it is ſaid of him; and his dominion “ ſhall be from ſea even to ſea. Neither do we find during the “ continuance of the ſecond temple, any one who ſhould reign “ like him in righteouſneſs. David Kimchi, in giving an expoſition of theſe very words with relation to the Meſſiah, thus expreſſes himſelf. “ He ſhall be juſt, and by his righteouſneſs, the “ people ſhall be ſaved from the ſword of Gog, and Magog; he “ ſhall be lowly, meek, and good natured, which interpretation is “ given by Jonathan. As Iſaiah ſays, chap. xlii. 2. he ſhall not “ cry, nor lift up, nor cauſe his voice to be heard in the ſtreet; “ a bruiſed reed ſhall he not break. He ſhall ride upon an aſs, “ not through any want, becauſe the whole world ſhall be under “ his dominion, but through his humility, and to acquaint the “ Jews that there was no farther need of horſes or chariots: And “ then adds, I will cut off the chariot from Ephraim, and the “ horſe from Jeruſalem.” Rabbi Abarbanel, who followed Solomon and Kimchi, ſays, “ Becauſe the people generally imitate “ the example of the king, when all Iſrael ſhall ſee the Meſſiah “ their king lowly, and ſit riding on an aſs, there will not be one, “ neither in Ephraim (under which name is ſignified the kingdom “ of the ten tribes of Iſrael) nor in Jeruſalem, in the kingdom of “ Judah, who will ride either in a chariot, or on horſeback. “ Whence it comes that he ſays: I will cnt off the chariot from “ Ephraim, &c.”

Notwithſtanding this general conſent, both of antient and modern Jews, with relation to the point now before us; yet there are two Rabbins very much celebrated, who have preſum'd to oppoſe this ſtream of their own writers; but with no good intention, or purpoſe, or for any other reaſon but to wreſt this argument out of our hands, for the manifeſtation of Chriſt. The perſons I point at are Rabbi Moſes, and Eben-Ezra; the firſt endeavouring to prove that the prophecy of Zachariah is accompliſhed in Nehemiah, and the latter, in Judas Maccabeus; I mean what Zachariah foretold of the king, who was to be lowly, and enter Jeruſalem in an humble condition. But the famous Bochart hath convinced both theſe writers of a downright miſtake; as he hath alſo done a more modern author, among the Chriſtians, whoſe name he ſpares, who, in oppoſition to the receiv'd tradition both in the church, and ſynagogue, is pleaſed to advance, that this paſſage of Zachariah, ſhould be underſtood of Zorobabel. As to the Rabbins, juſt mentioned, this learned Gentleman takes the following method to refute them. Whatſoever theſe Rabbins aſſert of Nehemiah, or Judas Maccabeus, that they were either kings in Judæa, or that they were poor, or rode upon an aſs, they ſhall never be able to prove, neither that they liv'd in a profound peace, or that their dominion extended from one ſea to the other, and even to the fartheſt corners of the earth, which are the exact criterious of that king, of whom Zachariah makes mention. Nehemiah, indeed, is ſaid to be a king in Judah, in Nehem. vi. 7. Which Rabbi Moſes lays hold of, to prove his being a king; but herein he diſcovers the height of his ignorance; for he is not really called a king. Sanaballet indeed writes, that Goſſem the Arabian accuſed him of affecting the kingdom, which charge he endeavoured to wipe of by ſaying, “ 'Tis not as you ſay, for theſe are things of your making “ and inventing.” In chap v. 14, Nehemiah clearly acquaints us that he was commanded by king Artaxerxes to be governor of Judah. Let us determine the ſame thing of Judas Maccabeus, and his brothers, Jonathan, Simon, and Hyrcanus, Simon's ſon, who were his ſucceſſors, and who, notwithſtanding their being called kings in the records of the ſecond temple, were yet no ſuch thing, but only prieſts and ethuarchs of the Jews, whence affairs were managed under them by the common conſent of all the people. Thus it is ſaid in 1 Macc. iv. 59. *And Judas commanded, with his brethren and the whole church of Iſrael*, &c. and in chap. xii. 6 *Jonathan the high prieſt, and the elders of the nation, and the prieſts, and the reſt of the people of the Jews, to their brethren at Sparta, Greeting.* However, we learn from Joſephus, in his firſt book de bel. jud. chap iii. and 13th of the Antiquities, chap. xix. and from Pſeudo Hegeſippus, out of Joſephus, book 1. chap ii. that Ariſtobulus, the ſon of Hyrcanus, having changed the government into a kingdom, was the firſt who put a diademupon his head.

Now as to the aſs before mentioned, whether it belong'd to Nehemiah, or to Judas, can no where be found. Of Nehemiah, indeed 'tis ſaid, Nehem. ii. 12, and 14. that he rode upon a beaſt, but of what ſpecies this beaſt was, whether it was an horſe, or a mule, or a camel, or an aſs, the ſcripture is entirely ſilent. It appears from the 9th verſe of this ſame chapter, that Nehemiah was the king's butler, who, on his departing to Suſa, receiv'd from him ſome of the officers of the army, and ſome of the cavalry to eſcort him. And 'tis likewiſe told us, chap. v. 17 and 18. That, while the walls of Jeruſalem were building, Nehemiah had every day at his table, an hundred and fifty of the Jewiſh rulers, for the maintainance of whom were daily allow'd one ox, and ſix choice ſheep, and fowls, and, once in ten days, ſtore of all ſorts of wine, and a great many other particulars. And we learn from the 7th chap. v. 70. That he preſented the ſacred treaſure with a thouſand drams of gold, fifty baſons, and five hundred and thirty prieſts garments. Yet this is he, who is ſaid by Rabbi Moſes not to be worth ſo much as would keep an horſe; when we read in this very chapter, verſe 68, 69. that there were above ſeven hundred horſemen among the common people of Iſrael, and near the ſame number of men who rode on mules, or camels. So that Aben-Ezza, juſtly refuting Moſes in this particular, ſays, “ Nehemiah was a Governor, neither wanted he proviſions ſuitable “ to his government, for a great many were daily admitted to his “ table, as we find chap. v. of Nehem. verſe 17, and 18. how “ comes it then that he wanted a horſe?” But what a groſs piece of blindneſs was this in Aben-Ezza, in not ſeeing, that the ſame objection was equally good againſt Judas Maccabeus. Judas Maccabeus was a prieſt of the family of Jehojarib, as we are acquainted from 1 Macc. ii. 1. Whence it was the firſt order of the prieſts, 1 Deut. xxiv. 7. And upon this the perſons, who were ſent by the king, thus addreſt Matathias the father of Judas. Thou art a famous and mighty prince in this city, 1 Macc. ii. 17. Judas Maccabeus, who was his ſon, and ſucceſſor, ſubdued great numbers of enemies, before he came to Jeruſalem, among whom was Appollonius, governor of Syria, and Seron perfect of Celo-Syria; alſo Ptolomeus, Gorgias, and Nicanor, all chief officers ſent by Lycias to give him battle; and at laſt Lycias himſelf, under whoſe government Antiocus had put all the provinces of the empire, from Ægypt to the Euphrates. During theſe ſucceſſes he plunder'd the camp of Appollonius, and the Samaritans, as we read 1 Macc. iii. 12 and took, as it is ſaid, 1 Macc. iv. 23. a large quantity of gold, ſilver, hyacinth, purple, and other riches, out of the camps of Ptolomeus, Nicanor, and Gorgias. We learn alſo from 1 Macc. iii. 41. and 2 Macc. viii. 10. That, after the victory gained over Lycias, ſeveral merchants came with ſums of money to purchaſe the captives of the Jews. Judas Maccabeus, having enrich'd himſelf with theſe ſpoils, recover'd Jeruſalem, re-ordain'd the worſhip of God, purified the temple from the prophanation of Antiochus, and carried new veſſels into it, namely, a candleſtic, table, and altar, all made of gold, according to the account of Joſephus l. 12. c. 12 of his Antiquities. Beſides, he beautified the front with golden crowns, and after the fabric was finiſhed, celebrated a ſolemnity with the people, which continued eight days, during which time, according to the place of Joſephus juſt cited, he omitted nothing that might contribute to heigthen the pleaſure of the ſolemnity; but receiv'd them with magnificent and coſtly ſacrifices, as if it had been an entertainment. Now what perſon, but he, who was blind in his underſtanding, would believe, that ſuch things were performed by him, who was reduced by his neceſſity to change his horſes for aſſes? As Aben-Ezza refuted Moſes, ſo Abarbanel hath refuted Aben-Ezza in theſe words. “ I am “ ſurprized at the ſtupidity, that hath blinded his underſtanding: “ when Judas Maccabeus was never, in the whole courſe of his Life “ once favoured with the name of king, much leſs of a king denominated from Sion, which David aſſumed. Beſides, if the “ prophecy of Zachariah concerned the Maccabees, or the Aſmoneans; what buſineſs had it with the Ephraimites, ſince the “ kingdom of Ephraim was not exiſting while the ſecond temple “ ſtood? Moreover, Judas Aſmoneus, or Maccabeus, did not “ pronounce peace to all nations, neither did his dominion extend “ from ſea to ſea, nor, while he liv'd, was the bow of the king- “ dom of Ephraim eſtabliſhed. For the kingdom of the ten “ tribes, which was called the kingdom of Ephraim, was not yet “ reſtored. So that every word of this paragraph prove him “ groſly out in his opinion.” Thus far Abarbanel, who, as he proves Zachariah's prophecy not yet accompliſh'd, ſuppoſes, nevertheleſs, falſly that the Prophet took notice of the reſtoration of the kingdom of Ephraim, when he ſpeaks not a ſyllable about it, unleſs it be of the bow of Ephraim; Q. d. that it ſhould come to paſs that Ephraim, and Judah, in conjunction together, ſhould engage the Greeks in battle, which was really fulfilled under the Maccabees, under whoſe conduct the Jews ſhook off the Grecian yoke, among whom was Ephraim; neither did Salmanaſar make the whole ten tribes captives, which were named Ephraim. Now it was near a hundred years from the Iſraelites being carried away into captivity, that Joſiah oblig'd thoſe who remain'd to reform; and a great many out of that number chearfully made preſents of money towards rebuilding the temple, and celebrated the paſſover at Jeruſalem with the tribes of Judah, and Benjamin. And under Eſdras and Nehemiah, thoſe Jews who came from Babylon offer'd for a ſin-offering, for all Iſrael, twelve he-goats, and as many heifers for the twelve tribes of Iſrael.

But it is not leſs abſurd to ſay, that the prophecy of Zachariah was accompliſhed in Zorobabel, than in Nehemiah, or Judas Maccabeus. For Zorobabel was a king neither in reality or appellation. The ſcripture, indeed, in Malachy. i. 8. calls him a governor. At Babylon he was the kings body-guard, and, according to Joſephus, the governor of the captive Jews. From hence he was firſt ſent by Cyrus, and afterwards by Darius, the ſon of Hyſtaſpes, into Judæa, to take upon him the government of that province, and rebuild the temple in the king's name, and at his expence. Eſdras, in his 3d chap. v. 2. calls him the prieſt after Joſue, tho' other paſſages give him the precedence; becauſe, among the Jews, the viceroy, and high prieſt, were veſted with a dignity alike, or were upon an equal level of authority. 'Tis in vain to object the paſſages of Jeremiah. xxiii. 5. and Ezechiah xxxvii. 22. and 24. to prove Zorobabel's being called a king. Theſe places do not any way refer to Zorobabel, but to Chriſt, or the Meſſiah, as the Rabbins unanimouſly confeſs, which, for our ſatisfaction, may be ſeen in the treatiſe of the Talmud, entitled *Bava Bathra*, chap. v fol. 75. So that 'tis ſomewhat ſurprizing to find Theodoret aſſert, that this cited place of Jeremiah was by the thunder-ſtruck Jews (that is ſo confounded and aſtoniſhed, as if they had been thunder-ſtruck,) referr'd to Zorobabel. But Theodoret excellently refutes this opinion, by oppoſing, againſt it, what Jeremiah ſays of a king, which no way ſquar'd with Zorobabel, who never was a king, but only the governor of the people. Beſides, Jeremiah adds, that the name of that king was to be *the Lord our righteouſneſs*, which both the ſynagogue, and church, by a general conſent, acknowledge was no way applicable to any but the Meſſiah, promiſed in the law and the prophets. The objection, that is brought out of Ezekiel, is ſufficiently clear, from the bare reading of the paſſage, that is referable to none but the Meſſiah. For 'tis promiſed there, that there ſhall be one king and one ſhepherd, in the name of David, who ſhould ſway over all the Iſraelites for ever; when Zorobabel had only the government over the Jews, who returned from Babylon, who were no more than between four or five thouſand perſons, and that for a few years. Moreover, the Hebrew commentators do not pretend to deny that the Meſſiah is pointed out in this place; nay, they ſeem under a vaſt concern for fear Zorobabel ſhould be thought a king; leſt thoſe promiſes ſhould be deem'd by poſterity to be accompliſh'd in him, which the prophets made of the reſtoration of David's kingdom, and thereby make the world believe that no other king was to be expected. Refer to the beginning of the chronicle of the ſecond temple, which treats of this matter.

But ſuppoſing, though not granting, that Zorobabel was eſteem'd a king, Zachariah cannot be ſaid to pronounce thus of him; “ Rejoice greatly, O daughter of Sion, ſhout, O daughter of “ Jeruſalem, behold thy king cometh unto thee,” unleſs we will have the prophet to feretell a thing to come which was already paſt. For Zorobabel was actually come, at the very time when Zachariah wrote, who owns that he wrote his prophecies in the fourth year of king Darius. But Zorobabel, as we learn from Eſdras i, and 2. came to Jeruſalem in the firſt year of Cyrus the Great, which was the year he took Babylon in, and transferred the empire to himſelf, which was twenty five years before, as appears from Joſephus 11 Antiq. chap. 4. and Eſdras iv. 24. It ſeems that when he returned to Babylon, in the firſt year of Darius, to compliment the new king, he was immediately remanded back into Judæa, to rebuild the temple, which had been begun under Cyrus, and interrupted under Cambyſes, who was the Artaxerxes of the Perſians: 'Tis of no ſervice to ſay that Zachariah uſed the future for the preterperfect tenſe, eſpecially, when with all the additions, every thing refers more ſtrongly to Chriſt than Zorobabel; for the words of the prophet are, “ Behold thy king “ cometh unto thee,” meaning, to thy profit and advantage, not his. Our Saviour Chriſt does not come unto himſelf, but unto us. Hence Eſdras ix. 5. “ A child is born unto us, a ſon is gi- “ ven to us.” Hence the Angel ſays to the ſhepherds, Luke ii. 11. “ Unto you is born this day a Saviour, which is Chriſt the “ Lord.” Now the caſe is different with Zorobabel, who came to himſelf; for the rebuilding the temple, was not only for his intereſt, but that of all the Jews. And what is ſaid of this king being *juſt*, and a *Saviour*, is peculiarly applicable to Chriſt; whereas of Zorobabel's juſtice we read nothing memorable in ſcripture. Beſides, Jeremiah calls Chriſt *the Lord our righteouſneſs*. And the Angel ſays in Matthew i. 21. That Chriſt was called Jeſus, becauſe he was to ſave his people from their ſins. And again, Chriſt is more juſtly called *poor* than Zorobabel, who received large ſums of money, firſt from Cyrus, and then from Darius, to rebuild the temple with. But Chriſt was ſo poor, that he lived a pitiful life on the alms given him by women; neither had he a place to lay his head in. Nay, the qualifications ſo peculiar to him, were meekneſs and humility; that he principally deſires us to learn them from his example, alluding, probably, to this very place of Zachariah. Now any thing like this in Zorobabel, for my part, I muſt confeſs I cannot ſee.

In ſhort, how can what Zachariah mentions of this king, that he was to come riding on an aſs to Jeruſalem, be underſtood of Zorobabel? When was ever ſuch a thing performed by Zorobabel? You will not preſume to ſay that theſe words of Zachariah point out Zorobabel's modeſty, and love of peace. For ſo may Solomon, in the midſt of all his cavalry, be ſaid to ride on an aſs, becauſe never prince or king loved peace more than he. How is it any way likely that, what Zachariah ſays by a phraſe, common to the prophets, thereby to ſignify the ſpiritual peace, which was to be in the church under the kingdom of Chriſt; *And I will cut off the chariot from Ephraim*, can be meant of Zorobabel? Or how, pray, can Zorobabel be underſtood in what Zachariah ſays of the ſame king, in the ſame verſe; *And he ſhall ſpeak peace unto the heathen.* Neither can theſe words of Zachariah any way refer to Jeruſalem, as if that city may be ſaid to ſpeak peace unto the heathen in the ſame ſenſe, as Mordecai is ſaid in Eſther to ſpeak peace to all his ſeed, becauſe Jeruſalem under the Maccabees was in alliance with the Lacedemonians and Romans. For, *he ſhall ſpeak*, is of the maſculine gender in Hebrew, and conſequently referable to the king, and not to *Jeruſalem*, which is of the feminine; and ſo is the pronoun *his* in the following phraſe; *And* his *dominion ſhall be from ſea even to ſea, and from the river even to the ends of the earth*, is the affix maſculine in the Hebrew (V.)

Ver. 6, 7, 8, 9. And the diſciples went, and did as Jeſus commanded them, And brought the aſs, and the colt, and put on them their cloaths, and they ſet *him* thereon. And a very great multitude ſpread their garments in the way; others cut down branches from the trees, and ſtrawed *them* in the way. And the multitude that went before, and that followed, cried, ſaying, Hoſanna to the ſon of David: Bleſſed is he that cometh in the name of the Lord, Hoſanna in the higheſt.

Put on them their cloaths, and they ſet him thereon.] There are thoſe who acknowledge in this place an enallage of number, very common in ſcripture, whereby that is attributed indefinitely to many, which is only applicable to one. For example; we read in

Geneſis viii. 4. “ That Noah's ark reſted upon the mountains of “ Armenia,” meaning, upon one of the mountains of Armenia, which was Ararat. So Geneſis xxiii. 6. 'tis ſaid, *In the choice of our ſepulcres bury thy dead*, meaning, in one of our ſepulchres, which ſoever you have a mind to chuſe, bury thy dead. So Matthew xxvi. 8. *when his diſciples ſaw it, they had indignation*, meaning one of his diſciples, who was Judas Iſcariot. And ſo xxvii. 44. *The thieves caſt the ſame in his teeth*, meaning, one of the thieves, as is clear from the other evangeliſts. But Theophylact will allow no enallage in theſe words, “ Sedit autem ſuper illis, inquit, non ſuper “ duobus jumentis, ſed ſuper palliis, aut primum quidem aſino, “ deinde etiam pullo inſedit; he ſat upon them, ſays he, not upon “ the two Aſſes, but upon the garments, or he firſt ſat upon the “ aſs, and afterwards upon the colt”. The Syriac ſays, that the diſciples brought to Jeſus the aſs and the colt, and put their garments upon the colt, and that he rode upon it. Some will have it that he rode upon both. (T. J. V.)

Cut down Branches from the Trees.] So we read in the Apophthegnus p p. That as Macarius travelled from Panaremus to the lower deſart. “ The brothers took palm-branches in their hands, “ and went to meet him”. So, to do honour to Fulgentius, the author, who wrote his life, witneſſes of him in theſe words, “ Per “ omnes prolixi itineris vias gaudia majora reperiens, in occurſum “ ſuum populis tendentibus, cum luce ruis & lampadibus, & arbo- “ rum frondibus, He found abundance of more ſatisfaction in all “ the places of his tedious journey which be paſt through, for the “ people throng'd to meet him with flambeaux, and branches of “ trees”. Sirmond, who had it from the mouths of the clergy of Rheims, take notice, in his third volume of the councels of France, that Ebon biſhop of Rheims was honoured in the ſame manner. “ He was receiv'd by Rothald, Simeon, and Lupus, his ſuffragans, “ and by the repreſentatives of all the other biſhops of the dioceſe “ of Rheims, who being unable to meet him through indiſpoſi- “ tion, ſent their letters of excuſe by them. Beſides, all the ca- “ nons and monks of the dioceſe, and an infinite number of per- “ ſons of both ſexes, went in proceſſion to meet him, having bran- “ ches of trees, and flambeaux in their hands, ſinging and chant- “ ing all the way they went. They met him at a conſiderable “ diſtance from the church, whither they conducted him with “ ſongs of praiſe”. (V.)

Hoſanna, to the ſon of David.] The word Hoſanna, which comes from the Hebrew verb and particle, is us'd for the hymn it ſelf; as *Io pean* among the Greeks. The meaning is this, we ſing this hymn, which forbodes good, to the Meſſiah our King It may be demanded, why the cuſtom of carrying branches, and of ſhouting Hoſanna, which belong'd to the branch-bearers, and happened in September, ſhould now be perform'd in a diſtant part of the year. We muſt conclude from hence, that it was the conſtant belief of the Jews, that their ſolemn days not only contained a remembrance of their departure out of Ægypt, but alſo a preſage of the days of the Meſſiah. So that ſuch part of the people, as adher'd to the miracles of Jeſus, were firmly perſuaded that this perſon was the Meſſiah, as the cuſtoms and words of the branch-bearing truly declares. (G.) *Hoſanna* is a contraction of *Hoſchiah Na* which were of common uſe, and chiefly in the feaſts of tabernacles, to put the Jews in mind of ſome paſt benefit, to confirm them in their hopes for the future, and make them acquieſce in the belief they had of the Meſſiah. Hence it came, that theſe holy days, and the branches, which were carry'd in them, were call'd *Hoſchana*, from the glad and ſolemn acclamation then us'd: as is more copiouſly treated of in the Talmud in book *de Feſto tabernaculorum*. So that 'tis probable, that the branches, which, for the ſake of honour, they ſtrewed in the way of the Meſſiah, who was our Chriſt, were as ſymbols, that brought into their minds a more ſolemn and ſacred deſire to witneſs the preſervation that was diſcernibie in the Meſſiah. (T.) Elias Levita, in a Treatiſe of his, entitled *Thishi*, acquaints us, that the word Hoſanna is a contraction of *Hoſchiah Na, I beſeech thee, ſave*, which was cuſtomarily uſed in acclamations. So that to find out the whole meaning, we are to underſtand, that in all acclamations and inſcriptions in whatever language they were, thoſe, who were the hearers or readers, were left to ſupply what was deficient to make up the entire meaning; thus this acclamation *Hoſannah to the Son of David*, is to be taken in this manner, “ I beſeech thee, O God, ſave “ the ſon of David;” for the Hebrew word, whence Hoſanna is deriv'd, is frequently conſtrued with a third caſe, as may be ſeen Pſalm 85. But Hoſanna may be taken in another conſtruction, becauſe, as the learned Caninius excellently obſerves, 'tis us'd as a technical noun from the ſame word, in the Rabbinical writings, the plural of which we find in their rituals, where they ſay *Hoſchannoth Leſucoth*, that is, “ The forms of the hymns that are uſed in “ celebrating the feaſt of tabernacles”, whoſe ſeven days have each their peculiar names, which are call'd *Hoſchana*, or *Hoſanna* of the firſt day, *Hoſanna* of the ſecond day, *Hoſanna* of the third day, and ſo on. By this appellation the branches of trees were likewiſe called, as thoſe of the palm, olive, and willow, which the Jews were uſed to carry upon their ſolemn feſtivals; repeating all the time the form of *Hoſchiah Na*, and the like intercalar verſes in which that word was found. So that we are under no reſtraint to conſtrue the word Hoſanna in the acclamation before us, viz. *Hoſanna to the Son of David*; the ſame as *branches*, which word is us'd by John in this very hiſtory. And then by ſupplying what is wanting, we may venture to interpret this acclamation thus: theſe palm, olive, or willow branches we bear for the honour of the ſon of David. Now it was a cuſtom among the ancients, when they celebrated ſome of their feſtivals, to carry olive-branches, who, were thence called *Thallophori*, which means no more than the perſons who carry'd theſe branches. Sometimes of the twigs, leaves, and fruits of ſeveral trees they made a kind of *faſciculus*, or noſegay, which they carry'd in this manner, much reſembling that, which the Athenians call'd *Eireſione*; the way of making which we are told from Joſephus in his 3*d*. book of Antiq. chap. 10. was with myrtle, willow, palm, and the fruit of a tree called *Perſea*. This the modern Jews carry and ſhake about in the feaſt of tabernacles; and call it *Hoſchana*, or *Hoſanna*. Epiphanius, in his ſermon *in die palmarum*, ſeems to allude to the making and ſhaking of this *faſciculus*; for the ancients, when they ſolemniz'd any pompous ceremony, brandiſhed about this *faſciculus*, in honour of him, for whom the ceremony was prepared; as the Jews commonly did in the honour of God. (V.) Dr. Hammond's remarks are much the ſame, which we will briefly ſet down here. The word *Hoſanna* is contracted of *Hoſchiah Na*, *ſave I beſeech thee*, a form of acclamation, uſed by the Jews in their feaſt of tabernacles, wherein they likewiſe carried boughs in their hands, and ſung pſalms, or as it is in Maccabees, cry'd Hoſanna. Both theſe were cuſtomary among the Grecians, in any time of ſolemn feſtivity. Elias Levita tell us, that from both theſe put together, it came for theſe boughs to be call'd Hoſanna; and to bind up Hoſanna's, is properly to bind up branches of willow, which were moſtly us'd, where they could be procured; though the branches preſcribed in Nehemiah, are thoſe of olive, pine, and myrtle. This ceremony, thus us'd to Chriſt in a very extenſive manner, with all the ſolemnities of ſtrewing garments, and boughs in the way, as at the inauguration of a King, as in David's coronation, is a token of the peoples acknowledging him to be the Meſſiah, the Shilo, whom they expected. (H)

Ver. 10, 11, 12, 13, 14. And when he was come into Jeruſalem, all the city was moved, ſaying, Who is this? And the multitude ſaid, This is Jeſus the prophet of Nazareth of Galilee. And Jeſus went into the temple of God, and caſt out all them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves, And ſaid unto them, It is written, My houſe ſhall be called the houſe of prayer, but ye have made it a den of thieves. And the blind and the lame came to him in the temple, and he healed them.

The tables of the money-changers.] 'Twas cuſtomary, even while the temple ſtood, from a very old tradition, which we read in the Talmud, *in tract de ſiclis*, on the five and twentieth day of the twelfth month, to place tables in the temple, and appoint money-changers to theſe tables, to the end, that thoſe, who had not an half ſhekel, as was commanded by the law, might be at no loſs of time in finding them with theſe money-changers, or bankers, with whom they either made exchanges, or left pledges. Thus the paying of this tax was not obſtructed; though all Iſrael was enjoined to pay it: With the money ariſing thereby were purchaſed the beaſts for the ordinary and public ſacrifices, and their libations, alſo the ſhew-bread, and wood for the ſacrifices, and for maintaining the perpetual fire. (T. and J.) The Greek word *Trapeza*, or table, is that from which thoſe, who dealt in returning money, or in bills of exchange, had the appellation of *Trapezites*, as mentioned Matt. xxv. 27. Thus in Gemara Sanhedrim, chap. 7. ſect. 11. we read; “ I have a great deal of money, but there is no *Trapezite*, or money-merchant, with whom “ I may place it.” By this the *Trapezite* ſeems to be that ſort of men, who, as merchants among us, returns money for others to ſome other place, or aſſiſts them in doing ſo, whereby they make ſome advantage to themſelves, and alſo are of ſervice to thoſe for whom they act in this manner. Hence, becauſe the Iſraelites were commanded by the law to come up to Jeruſalem, (let their habitations be at never ſo great a diſtance) and there ſacrifice, and pay the half ſhekel, for the uſe of the temple, theſe *Trapezites* ſet up their tables in the very temple, purely to merchandize with ſuch as had occaſion for them; after the example of others, who brought oxen, ſheep and doves, to ſell to thoſe who had not brought their ſacrifices with them. Theſe traders are called here *Collybiſtes*, that is, perſons who dealt in money. Now 'tis a miſtake in thoſe, who, from the nature of this word, are induced to tranſlate it money-changers here, and in John ii. 14. meaning, by money-changers, thoſe who changed one piece of money into another, or greater or ſmaller coins into that of the ſhekel, when the word imports only to deal in money by way of return or exchange; a way of merchandize, giving ſo much money here, for ſo much more in another place, where the thing paid for is not ſo much the uſe of money, as the conveying it from one place to the other, or the ſaving others the trouble of conveyance. (H.) That there ſhould be no want of ſacrifices, in the fore part of the temple, which, 1 Chron. xxvi. 18. is called *Parbar*, oxen, and ſheep, and doves were put to ſale. Hence Maimonides informs us, in *tract de vaſis ſanctuaris*, chap. 7. num. 9. That, among the officers of the temple, there was one diſtinguiſhed by the name of *Captain* over the neſts, or the birds, "Cum quo inquit, paciſcuntur, ut oblationes "aves comparet, has vel iſtas pro ſiclo. Et quiſquis tenebatur vel "turtures offerre, vel pullas columbarum, pretium ad ſanctuarium "affecebat. Et iſte præfectus dabat aves iis, quorum erat offerre, "& cum queſtoribus eas eſtimabat, & poſtquam de pretio con-"venerat, eas inbra triduum dabant. Et ſiqua avis prophana "erat, aut prophana fiebat, antequam offeretur, aliam pro ea "dabat." With whom they bargained for a ſhekel to be ſound "with ſuch and ſuch birds for their offerings. Now whoſo-"ever was obliged either to offer turtles, or young pidgeons, "carried the money into the ſanctuary. And thereupon the "officer gave the birds to thoſe who were to offer them, but "firſt ſet the price with the treaſurers; and, when they had "agreed upon the money to be paid, they gave them within "three days after. But if any of the birds was, or happened to "be impure, before it was offered; another was given in ex-"change." Thus far Mamonides. Jerome has given us a very beautiful deſcription on this place of Matthew, of the ſeveral artifices, invented by the avaritious prieſts, to fill their pockets. Theſe are his words. "In the temple of Jeruſalem, the fineſt "and moſt ſpacious of any in the whole world, whither Jews "aſſembled almoſt from all countries, were innumerable ſacrifi-"ces ſlain, by the preſcription of their law: Theſe were oxen, "rams. he-goats and the like, which were offered up princi-"pally on their ſolemn days. The poorer ſort among them "were not without their offerings of turtles and young pidgeons: "Yet it ſometimes happened, that they who came a great di-"ſtance off, had no victims. The prieſts, therefore, bethought "how to make their advantage of the people. They procured "all thoſe beaſts that were preſcribed for the ſacrifices, and "ſold them to ſuch as had none, and afterwards received them "back when bought. This artifice was never taken notice of, "becauſe of the indigence of the vaſt multitudes who came, "who had not ſufficient to bear their expences, neither had "any ſacrifices, nor ſo much as to purchaſe the birds, or the "leſſer offerings. To remedy this inconvenience, the prieſts "ſet up bankers, to lend them money upon ſecurity. But be-"cauſe the law forbade uſury; and money lent out upon inte-"reſt was thought hurtful, they had recourſe to another de-"vice, which was, appointing *Collybiſbe* in the room of the ban-"kers. Now *Collybiſbe* was uſed by them as with us, to ſignify "banqueting diſhes, ſet off with different ſorts of fruits. Thus "becauſe theſe *Collybiſbe* could not take uſury, inſtead of that "they took different ſpecies of things; as if Ezekiah did not "alſo foretel this, when he ſaid, *Uſury and ſuperabundance ye "ſhall not take.* Now our Lord taking notice of this way of "merchandizing, or robbing, in the houſe of his father, was "moved in ſpirit, and made a ſcourge, and therewith drove the "multitude out of the temple, ſaying: "It is written, My "houſe ſhall be called the houſe of prayer, but ye have made "it a den of thieves. For he is a robber, who makes lucre "of religion, and whoſe worſhip, is not ſo much the veneration "he has for God, as the opportunity of making his own in-"tereſt and advantage. (V.)

Ver. 15, 16, 17. And when the chief prieſts and ſcribes ſaw the wonderful things that he did, and the children crying in the temple, and ſaying, Hoſanna to the ſon of David; they were ſo diſpleaſed, And ſaid unto him, Heareſt thou what they ſay? And Jeſus ſaith unto them, Yea; have ye never read, Out of the mouth of babes and ſucklings thou haſt prefected praiſe? And he left them, and went out of the city into Bethany, and he lodged there.

Saw the wonderful things, &c.] Many ſuppoſe, that the greateſt miracles that were performed, were raiſing Lazarus from the dead, reſtoring ſight to the perſon who was blind from his birth, the voice of the father being heard at Jordan, and Chriſt's transfiguration on the mount. But for my own part, I take the occurrence here before us to be the moſt wonderful and ſurprizing; that one man, who at this time was contemptible, and eſteem'd by hardly none, inſomuch that he was crucified afterwards, I ſay that one man in this caſe, and while the Scribes and Phariſees were enraged againſt him, ſhould be able, even when they were looking on, with a ſcourge in his hand, to drive ſo vaſt a number of perſons out of the temple, overturn their tables, and ſeats, and perform other things, which a numerous army could ſcarce have done. There was ſomething certainly that appear'd fiery and ſparkling in his eyes; and his aſpect diſcover'd the majeſty of his divinity. Though the prieſts were afraid to lay hands upon him; yet they reproach'd his actions, and made the acclamation of the people, and children, who cryed, Hoſanna to the ſon of David, a matter of charge againſt him, becauſe it was attributed to him as the ſon of God. (Jerome.)

Ver. 18, 19, 20, 21, 22. Now in the morning, as he returned into the city, he hungred. And when he ſaw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and ſaid unto it, Let no fruit grow on thee henceforward for ever. And preſently the fig-tree withered away. And when the diſciples ſaw it, they marvelled, ſaying, How ſoon is the fig-tree withered away! Jeſus anſwered and ſaid unto them, Verily I ſay unto you, if ye have faith, and doubt not, ye ſhall not only do this which is done to the fig-tree, but alſo if ye ſhall ſay unto this mountain, Be thou removed, and be thou caſt into the ſea; it ſhall be done. And all things whatſoever ye ſhall ask in prayer, believing, ye ſhall receive.

Let no fruit grow on thee henceforward.] Whenever the Lord performs any ſuch thing, either in trees or beaſts; is it our buſineſs to enquire, how the fig-tree came to be wither'd, if it was not the ſeaſon for its bearing fruit? To make ſuch an enquiry as this, argues the greateſt folly: becauſe in things as theſe there can be found no fault, nor any cauſe for puniſhment. 'Tis the miracle perform'd upon them that ought to draw our attention; and the performer of the miracle our admiration. Neither can the creator be thought to deal injuriouſly with the owner, if he makes uſe of his creature as he pleaſes, for the preſervation of others. (S. Thomas) We have a proof in this very thing of the goodneſs of our Lord; for when he is pleas'd to give us an example of the ſalvation, which he procures for us, he diſcovers his power in human bodies; but when he has a mind to give us a repreſentation of the ſeverity, which he will exerciſe on the contumacious and diſobedient, he diſcovers it in the withering of the tree. (Hillary) Chriſt, our moſt merciful Lord, having figur'd out, by innumerable miracles, the benefits that waited for us in the life to come, ſhadows out here, by one ſingle miracle, not in man, but in a tree, the ſeverity of that judgment, which waited for unfruitful men: This was done to acquaint us for certain that the barreneſs of good work will be puniſhed by a withdrawing of God's favour from us. (G.)

Ver. 23, 24, 25, 26, 27. And when he was come into the temple, the chief prieſts and the elders of the people came unto him as he was teaching, and ſaid, By what authority doſt thou theſe things? and who gave thee this authority? And Jeſus anſwered and ſaid unto them, I alſo will ask you one thing, which if ye tell me, I in likewiſe will tell you by what authority I do theſe things. The baptiſm of John, whence was it? from heaven, or of men? And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven? he will ſay unto us, Why did ye not then believe him? But if ye will ſay, Of men; we fear the people; for all hold John as a prophet. And they anſwered Jeſus, and ſaid, We cannot tell. And he ſaid unto them, Neither tell I you by what authority I do theſe things.

I alſo will ask you one thing.] Chriſt had very juſt reaſons to make no anſwer to their demand. For it was no way poſſible to ſuppoſe they would believe him on ſaying that his commiſſion was from heaven; when they did not believe John, whom yet they were afraid to ſay openly that he was no prophet? (G.)

The baptiſm of John.] 'Tis not call'd the baptiſm of John, as if John was the firſt inſtitutor of it, but becauſe he was the firſt, who was commanded by God to promulgate and adminiſter baptiſm for the remiſſion of ſins; whereas the Apoſtles adminiſtred the baptiſm which Chriſt promulgated, to which the baptiſm of John gave place, by reaſon of the abundance of ſpiritual gifts, which thoſe obtained who were baptiz'd by the Apoſtles. (V.)

Ver. 28, 29, 30, 31, 32. But what think you? A certain man had two ſons, and he came to the firſt, and ſaid, Son, go work to day in my vineyard. He anſwered and ſaid, I will not: but afterward he repented, and went. And he came to the ſecond, and ſaid likewiſe. And he anſwered and ſaid, I go, ſir; and went not. Whether of them twain did the will of his father? They ſay unto him, The firſt. Jeſus ſaith unto them, Verily I ſay unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteouſneſs, and ye believed him not: but the publicans and the harlots believed him. And ye, when ye had ſeen it, repented not afterward, that ye might believe him.

In the way of righteouſneſs.] Underſtand, by the *way of righteouſneſs*, that doctrine of John, which, by an additional ſign, was called the baptiſm of repentance. For that is the way to true righteouſneſs, which Chriſt teaches us. (G.)

Ver. 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46. Hear another parable: There was a certain houſholder, which planted a vineyard, and hedged it round about, and digged a wine-preſs in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he ſent his ſervants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his ſervants, and beat one, and killed another, and ſtoned another. Again, he ſent other ſervants, more than the firſt: and they did unto them likewiſe. But laſt of all, he ſent unto them his ſon, ſaying, They will reverence my ſon. But when the husbandmen ſaw the ſon, they ſaid among themſelves, This is the heir, come, let us kill him, and let us ſeize on his inheritance. And they caught him, and caſt him out of the vineyard, and ſlew him. When the Lord therefore of the vineyard cometh, what will he do unto thoſe husbandmen? They ſay unto him, He will miſerably deſtroy thoſe wicked men, and will let out his vineyard unto other husbandmen, which ſhall render him the fruits in their ſeaſons. Jeſus ſaith unto them, Did ye never read in the ſcriptures, The ſtone which the builders rejected, the ſame is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore ſay I unto you, The kingdom of God ſhall be taken from you, and given to a nation bringing forth the fruits thereof. And whoſoever ſhall fall on this ſtone, ſhall be broken: but on whomſoever it ſhall fall, it will grind him to powder. And when the chief prieſts and Phariſees had heard his parables, they perceived that he ſpake of them. But when they ſought to lay hands on him, they feared the multitude, becauſe they took him for a prophet.

The ſtone.] The metaphor is taken from builders, who ſeek for ſtones fit to put in the building, and throw ſuch away as do not ſuit with the places deſigned for them. Yet ſometimes it happens, that the ſtone, which was at firſt rejected, is found afterwards fit to be placed in the corner of the foundation. Thus the ſtone, which the builders at firſt rejected, and which afterwards became the head of the corner, is Chriſt, who was rejected by the builders, meaning, the Scribes and Phariſees among the Jews, who rejected him, as it is ſaid, Wiſd. ii. *becauſe he is of no ſervice to us*; or, according to Luke xix. *we will not have this man to reign over us*; or, as John ſays, *we have no king, but Cæſar.* But theſe Scribes and Phariſees procur'd him to be crucified; yet the ſame Chriſt, by a wonderful and ſudden converſion, is not only received into part of the ſpiritual building, which is the church, but by the ſurpriſing diſpoſition of God, is become the corner ſtone, that is, the ſole foundation of the whole church, which ſtands upon itſelf, thereby firmly joining together the two walls of the church, the Jews, and Gentiles. Now as Chriſt is the corner ſtone, he is conſequently a king, becauſe the princes, and elders among the people, are call'd the corners of the people, by an Hebrew phraſe, as if they were their chief ſupports and foundations. (V.)

The kingdom of God ſhall be taken from you.] Q. d. Becauſe you are going to perform every particular of this parable, by killing the heir of the vineyard, God ſhall reign no longer in you; but the kingdom which you have enjoyed to this time, by his free grace, ſhall be given to the Gentiles bringing forth the fruits of the ſpirit. (V.)

CHAP. XXII.

The parable of the wedding. The call of the Gentiles. The wedding garment. Chriſt is ask'd concerning the tribute of Cæſar, and the reſurrection. The love of God. The love of our neighbour. Chriſt asks the Jews concerning the Meſſiah.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. AND Jeſus anſwered and ſpake unto them again by parables, and ſaid, The kingdom of heaven is like unto a certain king, which made a marriage for his ſon, And ſent forth his ſervants to call them that were bidden to the wedding: and they would not come. Again, he ſent forth other ſervants, ſaying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandiſe: And the remnant took his ſervants, and entreated them ſpitefully, and ſlew them. But when the king heard thereof, he was wroth: and he ſent forth his armies, and deſtroyed thoſe murderers, and burnt up their city. Then ſaith he to his ſervants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye ſhall find, bid to the marriage. So thoſe ſervants went out into the high-ways, and gathered together all, as many as they found, both bad and good: and the wedding was furniſhed with gueſts. And when the king came in to ſee the gueſts, he ſaw there a man which had not on a wedding-garment: And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding-garment? And he was ſpeechleſs. Then ſaid the king to the ſervants, Bind him hand and foot, and take him away, and caſt him into outer darkneſs: there ſhall be weeping and gnaſhing of teeth. For many are called, but few are choſen.

Is like.] We are to enquire, whether this be the ſame reading in Matthew, which Luke deſcribes by the name of *ſupper?* There ſeems, indeed, at firſt view, ſome things that diſagree with one another; for in this goſpel Matthew mentions a dinner, in that of Luke 'tis a ſupper; here 'tis ſaid, that he who came without a wedding-garment, was rejected; there no mention is made of any being repulſed who entered. From whence we juſtly collect, that the preſent church is underſtood here by the wedding; and there by the ſupper, the eternal and laſt banquet: becauſe ſome come into this to go out again; but whoſoever once enters to partake of the other, cannot return back. Now if there be any one who inſiſts that this is the ſame reading, I had rather ſubſide, than any way enter into a diſpute about it. But what one Evangeliſt ſays of a dinner, and the other of a ſupper, carries no inconſiſtency along with it; becauſe it was a cuſtomary thing among the ancients to dine at the ninth hour, ſo that their dinner may juſtly be called their ſupper time. (Gregory, Hom. 38. upon the Goſpel.)

A marriage for his ſon.] Then God the Father made a marriage for God his Son, when he joined him to man's nature in the womb of the virgin; when he was pleaſed, that he, who was God before all ages, ſhould become man in the end of the world. But becauſe this marriage-conjunction was made of two perſons, be it far from our thoughts, to believe, or ſuppoſe, that the perſon of God and man, our redeemer Jeſus Chriſt, was united only of two perſons. We ſay, indeed, that he exiſts of two, and in two natures; but we avoid believing, as a very impious thing, that he is compoſed only of two perſons. So that it may be ſafer to ſay, becauſe the Father made here a marriage for his Son, whereby he joined the holy church to him by the miſtery of his incarnation, that the womb of the virgin was the bed of this bridegroom. (Greg. ibidem.)

Deſtroyed theſe murderers.] With ſword, famine, and peſtilence, as Joſephus acquaints us, in the ſeventh book of his Antiquities; who aſſerts farther, that in the ſiege of Jeruſalem, above eleven hundred thouſand ſouls periſhed, beſides the innumerable havocks and deſtructions which the Jews, both before and afterwards, ſuſtained, who refuſed or neglected to come to the heavenly entertainment prepared for them. Tho' the text ſays, that all this happen'd for the murder'd ſervants of the king, yet it does not deny that the putting him to death was a principal cauſe of their ſufferings, who, under the form of a ſervant, did not ceaſe by that to be equal to the Father. (V.)

The good and the bad.] There was ſome difference among the Gentiles before they were invited to embrace the Goſpel; for ſome entirely abandon'd themſelves to the purſuit of what their own inclinations ſuggeſted; others ſeemed to have nobler ſentiments in view, and to ſquare their lives and actions more conformable to the rule and direction of reaſon. However, all were devoted to the veneration of falſe Gods, and the acquiſition of empty praiſe, yet God forbore to make any diſtinction; but included all, though guilty, in his general pardon, to the end it ſhould appear that he acted by the influence of his free grace, and not according to their works (G.)

He ſaw there a man which had not on a wedding-garment.] What do we think does this wedding-garment ſignify? If we ſay that it means either baptiſm or faith, who came to this marriage without baptiſm or faith? For he who did not believe, was thruſt out of door. What, then, ought we to ſuppoſe this marriage-garment means, unleſs charity? He, who went to the marriage without a wedding garment ſignifies him, who ſits in the church, whoſe faith is dead, and has no charity. Charity is juſtly compared to a wedding-garment, becauſe our maker had this upon him, when he came to the marriage of aſſociating the church with him. 'Twas the love of God brought this to paſs, to the end his only begotten Son might unite to him the minds of the elect. Whence alſo John ſays, "for ſo God loved the world that he gave his "only begotten ſon for us." So that he who came through charity to mankind, diſcover'd that the ſame charity pointed out the wedding-garment. (Greg.)

Bind him hand and foot.] Then ſhall their hands and feet be bound by the ſolemn and dreadful ſentence of the Lord, who would not be bound from the purſuit of wickedneſs by a better courſe of life. Then ſhall miſery and puniſhment bind them, who ſuffered themſelves to be bound by their crimes from the practiſing good and laudable actions. For thoſe feet, which refuſed to go and viſit the ſick, and thoſe hands, which gave nothing to the poor and indigent, are voluntarily bound from executing that which is praiſe-worthy. And they who are willingly bound in their vices now, ſhall be unwillingly bound then in miſery and puniſhment. The ſaying, "that he is caſt into outer "darkneſs," is well applied. For inner darkneſs ſignifies blindneſs of heart, but outer darkneſs eternal damnation. Then ſhall every one be caſt into outer, not into inner darkneſs; and he who voluntarily abandons himſelf now to blindneſs of heart, ſhall be then caſt unwillingly into the darkneſs of damnation; where weeping of eyes and gnaſhing of teeth are ſaid to be; gnaſhing of teeth of thoſe who rejoiced here in gluttoneſs and a riotous way of life; weeping of eyes of thoſe, who gave themſelves up in this world to the purſuit of illegal deſires; for to ſuch puniſhments ſhall thoſe members be doomed, as the vices were which they followed in this life. (Greg.)

Ver. 15, 16, 17, 18, 19, 20, 21, 22. Then went the Phariſees, and took counſel how they might intangle him in his talk. And they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know tha: thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us therefore, What thinkeſt thou? Is it lawful to give tribute unto Cæſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a peny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Cæſars. Then ſaith he unto them, Render therefore unto Cæſar, the things which are Cæſars: and unto God, the things that are Gods. When they had heard theſe words, they marvelled, and left him, and went their way.

Their diſciples, with the Herodians.] Some of the Phariſees, who were followers of Judas the Gaulonite, thought it an unlawful thing to acknowledge any other authority but that of God, as in Deut. xvii. 15. This opinion was not a novel one. It was of long ſtanding, and the ſpring of innumerable calamities. 'Tis one thing to draw a foreign yoke upon a man's neck, and another, for the ſake of preſerving life, to ſtoop under ſlavery, or ſuſtain the hard terms already impoſed upon us. Slavery is not removed by expoſing our ſelves to a certain death: For the continuance of life, which affords time for repentance, ſhould be reckoned in the number of the principal advantages of the body. Seneca blames Brutus, for ſuppoſing, that liberty could not exiſt under the government of one man. 'Tis noble to fight for liberty, but when once we have ſurrendred, what's to be done then? Do not thoſe promiſes bind us, which we make through neceſſity in war time? If not, away with the ſanction of all treaties. But here was a long poſſeſſion in the caſe, to diſturb which is always thought unjuſt in public affairs. This very law we find the antient Chriſtians impoſing upon themſelves, namely, to perform loyalty and obedience to him who was head in the government. (G.) We have given Doctor Hammond's remarks upon the Herodians in the foregoing. We ſhall juſt touch upon what Grotius and Du Veil ſay of them. The Sadducees, who were, for the major part, Herodians, were mightily for the liberty of their republic. For, among the ſeveral arguments they made uſe of, they inſiſted upon this, to prove, that their anceſtors believed no rewards and puniſhments after this life; for if ſo, they would never have run to arms ſo often to vindicate their liberty. Nor is it improbable that Herod's ſons, who too openly flattered Cæſar, uſed all their cunning and artifice to gain their private ends, and made uſe ſecretly of this doctrine, thereby hoping, that, one time or other, they ſhould be reſtored to the kingdom by the intervention of the people. (G.) "Cum militibus "Herodis, *ut ait Hieronymus*, ſeu quos illudentes phariſæi, quia "Romanis tributa ſolvebant, Herodianos vocabant, & non divino "cultui deditos. Quidam Latinorum ridicule Herodianos putant, "qui Herodem Chriſtum eſſe credebant: quod nuſquam omnino "legimus." "With rhe ſoldiers of Herod, *according to Jerome*, "or with thoſe who were ridiculed by the Phariſees for paying "the tribute, being called Herodians. Some of the Latins ridiculouſly ſuppoſe that theſe Herodians were they who believed "that Herod was Chriſt, which we never found yet." Yet Jerome in his dialogue againſt the Luciferians, attributes this error to the Herodians. Others ſay that the Herodians were ſpies, who took care to fiſh what they could out of the people, and then go and acquaint Herod therewith. That theſe Herodians took Herod for Chriſt is witneſſed by Epiphanius Hæreſ. 7. by Tertullian Lib. de *præſcriptione adverſus Hæreticos*, chap. 45. and by Philiſtrius in his laſt hereſy which preceded Chriſt. (V.)

What thinkeſt thou?] The Syriac renders it *capitation*, a tax which was impoſed upon every head by Cæſar's order. Dio acquaints us, that Cæſar commanded this *capitation* to be collected two ways, on every houſe, and on every head. Now what is ſaid here of the Herodians, I take the pure and genuine ſenſe thereof to be this: That when the Phariſees found they could not, by all the artifice and arguments they could uſe, prove Chriſt a violator of the law, though they were his bittereſt enemies, yet they went and acquainted the ſervants of Herod the Tetrarch with what they had done, purely to bring Chriſt under a notion of having acted againſt Cæſar's authority. That upon this the Phariſees ſent their diſciples to Chriſt, under a pretext of asking his advice in a caſe of conſcience, and that the Herodians ſhould take particular notice of what he ſaid, and therewith acquaint Cæſar. (Junius.) The right word ſhould be rendred *Cenſe* here: But Mark and Luke call it *tribute*. Though a *Cenſe* properly ſpeaking, was a deſcription of how much value every man's eſtate was, or how many acres, or other effects he poſſeſt, from which the modus of fixing the tribute, according to every perſon's ability, had its original; yet in the provinces, the tribute it ſelf was called the *Cenſe*, which word, though of Latin derivation, we find mentioned three times in the Greek goſpel of Matthew, and but once in that of Mark. Heſychius the Grammarian gives a ſpecial conſtruction to the word *Cenſe*, calling it the money that was to be paid by the head, which cuſtom began in Judæa, after the deceaſe of Auguſtus, according to Jerome. (V.)

Cæſar.] We have a tradition, that the firſt Scipio Africanus was called *Cæſar* at firſt, from being cut out of his mother's womb. But this account wants foundation: For we read of a Claudius Cæſar before the Samnite war. Beſides, the etymology of the name is no leſs untrue. The name *Cæſar* was not given Scipio on any ſuch account, as being cut or *exciſed* out of his mother's ther's womb. It much rather ſeems to be derived from *Cæſo*, which word means almoſt the ſame thing. But as Feſtus informs us: " Cæſar, quod eſt cognomen Juliorum, a Cæſarie dictus, " quia ſcilicet cum Cæſarie natus eſt. Cæſar, which is the fir " name of the Julii, takes it name from *hair*, becauſe he was " hairy when born." The derivation of *Cæſar*, from a ſlain elephant, which is named ſo in the mooriſh tongue, as the breaker through of an army, (the Arabian Caſſara ſignifying to break through) is too far fetched. (V.)

To God the things that are Gods.] Q. d. O man, as you render to Cæſar his image in the money, even ſo give to God his image in your ſelf. Render, O man, to your creator his own image, reſtore it juſt, not iniquitous, give it humble, not lofty, not abandoned to covetouſneſs, nor defiled with rapine, not born away with the paſſion of anger, not attached to worldly deſires, not given to ſordidneſs, not ſtained with fornication; but ſound with prudence, full of truth, and ſhining with good works, and an exemplary converſation. (Fulgentius, in his ſermon upon the words of Micah, *I will tell thee, O man, the thing that is good.* &c.)

Ver. 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33. The ſame day came to him the Sadducees, which ſay that there is no reſurrection, and asked him, Saying, Maſter, Moſes ſaid, If a man die, having no children, his brother ſhall marry his wife, and raiſe up ſeed unto his brother. Now there were with us ſeven brethren, and the firſt, when he had married a wife, deceaſed, and having no iſſue, left his wife unto his brother. Likewiſe the ſecond alſo, and the third unto the ſeventh. And laſt of all the woman died alſo. Therefore in the reſurrection, whoſe wife ſhall ſhe be of the ſeven? for they all had her. Jeſus anſwered and ſaid unto them, Ye do err, not knowing the ſcriptures, nor the power of God. For in the reſurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the reſurrection of the dead, have ye not read that which was ſpoken nnto you by God, ſaying, I am the God of Abraham, and the God of Iſaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard this, they were aſtoniſhed at his doctrine.

Sadducees.] We have deſcrib'd above the opinions of this ſect, as Joſephus gave them us; but for the farther information of the reader, we beg leave to add a few more remarks: Rabbi Nathan, in his commentaries of a ſmall treatiſe, entitled *The Opinions of the Fathers*, writes of the ſect of the Sadducees, that they took their name from one *Tzadock*, the diſciple of Antigonus, one of the moſt celebrated perſons among the antient Hebrew doctors, who liv'd immediately after Ezra. It was very frequent with this Antigonus to inculcate to his ſcholars that ſaying, which we meet with, in the firſt chapter of this treatiſe, " Ne ſitis ſicut ſervi qui miniſtrant " domino ob conditionem quod accepturi ſint premium. Be not " as ſervants who obey their maſter for hire ". Which words Tzadock miſconſtrued, either through ignorance, or a baſe deſign, drawing a wrong concluſion thence, that as the good had no rewards, nor the bad no puniſhments to expect, man had nothing either to hope for or fear hereafter, but that the ſoul vaniſh'd into air, and the body had no expectation of being reviv'd. Thus Tzadock transferr'd his name, and heretical opinions, to poſterity. Now, nothing in the world could be more conſonant to the law, and to the worſhip of God, than what Antigonus taught his ſcholars, namely, " That God was to be loved purely for himſelf, and embrac'd for that juſtice which he preſcrib'd ". (Trem. & Jun.) See chap. xvi. 8. above, and acts xxiii. 8. where we are to underſtand, by the word *Pneuma* or ſpirit, that divine inſpiration, wherewith the phariſees juſtly believ'd the prophets were influenc'd by God. The Sadducees admitted of no *Apocalypſis*, or revelation, but only of that, whereby the law was given, to which the Sadducees paid obedience. But 'tis more ſurpriſing that they denied the exiſtence of angels, ſince they admitted the writings of Moſes, wherein Angels are ſo often mentioned. The anſwer to this, in my opinion, is this, that their ſentiments were the ſame with ſeveral of the Jews, who, as Juſtin affirmeth, believed in his time that angels were the individual and inſeperable virtues of God, which God, whenever he pleaſed, could ſend out of him, or draw back again into himſelf; which opinion the ſame martyr oppoſes with this truth " eſſe angelos qui ſemper maneant & non diſſolvantur. That angels are eternal, and not ſubject to diſſolution ". The Sadducees placed good and evil equally alike in the mere power of man. But Joſephus aſcribes to the opinion of the Phariſees a mixture of fate, and freewill, to which the ſect of the Stoicks came pretty near. (G.)

Whoſe wife ſhall ſhe be of the ſeven.] The Phariſees grounded their hopes of a reſurrection more upon tradition, than good arguments. Hence came ſuch a multitude of different opinions. And as the Talmudiſts imagined banquets to themſelves, whereat they were to eat Behemoth and Leviathan, ſo even at this time of day, they fancy the enjoyment of ſome happy and pleaſant life, not unlike that which they have here on earth So that 'tis not ſurprizing they ſhould perſwade themſelves to a belief of the uſe of marriage continuing hereafter, which romantic whim Mahomet borrow'd from the Jewiſh traditions, as he did ſeveral other things, and inſerted them in his Alchoran. As for the Sadducees, they ſuppoſed that Chriſt thought the doctrine of the reſurrection on the ſame ſuppoſitions, made uſe of by the Phariſees. But hoping to ſail with a ſmooth ſtream, they miſt of their aim, and daſhed againſt a rock. (G.)

They neither marry, nor are given in marriage.] Before Chriſt produces the proofs of that doctrine, which was the ſureſt foundation of true religion, he removes all the falſe ſuppoſitions, on which the Sadducees laid the ſtreſs of their objection. 'Tis cuſtomary in this place to diſcuſs the queſtion concerning the right of parents in placing out or marrying their children. And I cannot ſee what can be alledged to oppoſe or hinder thoſe vows or oaths mentioned Numb. xxx. 14. from being applyed to nuptials and marriage contracts. (G.) *Given in marriage*, expreſt in the vulgar Latin by the word *Nubentur*, which the Romans very ſeldom made uſe of in the caſe of the man, properly ſpeaking the phraſe *uxori nubere. to be married to a wife*, meant that husband who was dependant upon, and, as it were, govern'd by his wife: Hence that of Martial to Priſcus in the 10th Epigram of his 8th Book.

Uxorem quare locnpletem ducere nolim
Quaeritis? Uxori nubere nolo meæ.
Inferior matrona ſuo ſit, Priſce, marito:
Non aliter fiunt fœmina, virque pares.

Is that your queſtion why I will not *wed*
A wealthy *wife* to grace my nuptial bed?
Depend; I'll ne'er be *wedded to a wife*,
For her to govern and direct my life;
But let the woman to the man give way,
When both are equal; both do then obey. (V.)

Reſurrection.] The argument againſt the living of ſouls after death, which ſome take from the paſſage now before us, lies thus: Chriſt, to prove the reſurrection of the dead, makes uſe of the following argument--*God ſaith, he is the God of Abraham*--long after the death of this patriarch ---- *And God is not the God of the dead, but of the living*---- Which proof lies thus, if we put it into form:

Abraham's body ſhall riſe.

And likewiſe thoſe of Iſaac and Jacob;

Ergo,
The bodies of the dead ſhall riſe.

To prove the antecedent lies thus;

Abraham ſhall live again now he is dead,
Ergo,
His body ſhall riſe;

To prove the antecedent of this lies thus;

God is the God of Abraham now he is dead.
Ergo,
Abraham ſhall live again now he is dead.

If this antecedent was deny'd, the plain words of ſcripture wou'd then be deny'd, and therefore the argument, or conſequence, or nothing, muſt be deny'd. And this will be made out by the following,

God is not the God of the dead, who are ſo dead, that they ſhall never live again.
Ergo,
It being granted that God is the God of Abraham, ſince the time of his death, it muſt follow, that, though he be now dead, he ſhall live again.

This argument of Chriſt being ſuppoſed to lie in this manner; they who deny'd the reſurrection of the body, might have oppoſ'd againſt it a very ready anſwer; provided the ſoul was deny'd to live *ad perpetuum*: For their reply might have been thus:

> "The ſoul of Abraham lives all this while ſince his death, "and therefore God's being the God of Abraham, granting him to be the God of none but the living, doth not "conclude that Abraham's body ſhall riſe; for he, who "lives in ſoul may be ſaid to be living, though his body "never riſe.

Now, becauſe 'tis certain, that the argument uſed here by Chriſt was a very good one, concluding unanſwerably what he meant to prove, it does not follow, that the immortality of the ſoul, on the allowance whereof this argument of Chriſt is or may be refuted, ought to be thought a truth. The anſwer to this objection againſt the immortality of ſouls, from this method of Chriſt's arguing againſt the Sadducees, is produced with eaſe, by remembering that the Sadducees, with whom Chriſt diſputed, are not ſuppoſed to grant the immortality of the ſoul, any more than the reſurrection of the body: And, therefore, this argument of Chriſt, tho' it would not be ſufficient proof againſt him, who allow'd the immortality, and continued life of the ſoul, without ever having the body united to it, would, yet, be a good argument, *ad homines*, againſt the Sadducees, and that would be ſufficient to ſalve the buſineſs. Or, ſecondly, that the reſurrection of the body is a neceſſary conſequence of the immortality of the ſoul; and that the proving the ſoul to live after death is, therefore, uſed by Chriſt, as a ſufficient argument to infer, that the body ſhall alſo certainly riſe again. But this is not all: They, who make uſe of this arguing of Chriſt, to favour their belief of the *Pſychopannychia*, do miſtake the thing which Chriſt went about to prove againſt the Sadducees: for it being certain that the Sadducees diſallow'd of any other life, but that of man in his mortal ſtate, affirming that there was no ſpirit, no ſoul of man exiſting after death, and, conſequently, that the body rotted, without any hope of riſing again; 'tis as certain, that Chriſt produced his argument out of the law, which was the only ſcripture acknowledged by the Sadducees, againſt this doctrine of theirs in its full extent, not only againſt one part of it, which was the reſurrection of the body. But, beſides this, he proved to them, by a teſtimony of the law, which they could not deny, that there was another life after this. Now 'tis evident, that the queſtion and objection, made by the Sadducees, of the woman's having ſeven huſbands, and alſo of that concerning the body, proceeded from all this, concluding, as far as it could, tho' the argument was very weak and ridiculous, againſt all the notion of a future ſtate: for if the death of the huſband annulled the relation, that was between him and his wife, as it certainly did; and he and ſhe liv'd any way together after this life, the Sadducee thinks that the relation muſt alſo revive; and upon that he grounds his argument, as he likewiſe doth on the ſuppoſition of another life of ſpirits, and ſpiritualiz'd bodies. For if there were theſe relations between huſband and wife in heaven, they would, certainly, be there as well before, as after, the reſurrection of bodies: unleſs the Sadducees believed Chriſt's doctrine to be, that procreation, and the like, which could not be done without bodies, continued the ſame in heaven, as on earth; which no where is evinced to have been, or to be; or that that was the particular thing, which they oppoſed here. (H.)

God is not the God of the dead ---- but of the living.] This argument, which appears ſomewhat obſcure to ſeveral perſons, will be made evident by what the writer to the Hebrews ſays: "But now "they deſire a better country, that is, an heavenly; wherefore "God is not aſhamed to be called their God, for he hath prepared "for them a city." In the firſt place, 'tis to be admitted that the word *God*, when it has a poſſeſſive caſe after it, ſignifies *beneficent*. See Levit. xxvi. 12. In the next, we are to add, that as Abraham, Iſaac, and Jacob, are particularly named, the meaning is, that God is their God in a particular manner, for their faithful obedience. And, in the third place, we are to remark, that they received ſeveral advantages in their lives, tho' attended with a great many difficulties. Hence it follows, that theſe perſons had nothing more excellent conferred upon them in this life, than what was given to other men, for which God might be called their God. So that it remains, that God was their God, not only during their continuance in this life, but alſo when Moſes pronounced theſe words. Beſides, God ſays, that for Abraham, Iſaac, and Jacob, he will bleſs their poſterity; how much more then may he be ſaid to bleſs them! Now thoſe are not capable of this bliſs, who continue always in a ſtate of death. Wherefore it follows, that they are to be reſtor'd to life, to the end God may be their peculiar God. See 1 Cor. xv. 19. Numb. xxiii. 10. From whence the Hebrew doctors think, that there are certain rewards laid up for the righteous after this life. But 'tis worth our while to inſert here what the Hebrews obſerve, that God, throughout the Old Teſtament, is not call'd the God of any one while living in his mortal ſtate. (G.) Luke adds, chap. xx. 38. *for all live unto him*, meaning, God, who will ſhortly receive them from death. Chriſt proves not the reſurrection of the dead, which is the hope of Chriſtians, by expreſs words of ſcripture, but makes uſe of argument and conſequence: which method is very frequently uſed againſt the founders of heretical opinions: for when they ſtrive to turn the phraſes of ſcripture into a wrong ſenſe, the true meaning muſt be found out by argument and conſequence. Chriſt, with great wiſdom, infers the reſurrection againſt the Sadducees, from the words of Moſes; tho' the Sadducees endeavoured to make Moſes an adverſary againſt the reſurrection. The force of our Lord's argument conſiſts in this, that Abraham, Iſaac, and Jacob, are not the names of ſpirits, but of perſons made of body and ſoul, as is obſerved by Irenæus, Chryſoſtom, Theophylact, and Euthymius. So that when God is called the God of Abraham, Iſaac, and Jacob, and at the ſame time the God of the living, it follows, that Abraham, Iſaac, and Jacob, live unto God. (V.)

Ver. 34, 35, 36, 37, 38, 39, 40. But when the Phariſees had heard that he had put the Sadducees to ſilence, they were gathered together. Then one of them which was a lawyer, asked him a queſtion, tempting him, and ſaying, Maſter, which is the great commandment in the law? Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind. This is the firſt and great commandment. And the ſecond is like unto it, Thou ſhalt love thy neighbour as thy ſelf. On theſe two commandments hang all the law and the prophets.

Thou ſhalt love the Lord thy God. Love is an action of the will, which is here ſignified by the heart; for as the corporal heart is the principle of all the corporal motions, ſo the will is the principle of all the ſpiritual motions. There are three principles of action which move from the will; the intellect, which is ſignified by the mind; the *vis appetativa inferior*, which is ſignified by the underſtanding; and the *vis executiva exterior*, which is ſignified by fortitude. We are commanded to fix our whole intention upon God, which proceeds from the heart; to ſubdue our intellect to God, which proceeds from the mind; to regulate our appetite, in obedience to God, which proceeds from the underſtanding; and to make our exterior actions obey God, which proceeds from fortitude. The heart refers to the thoughts, the ſoul to life, and the mind to the underſtanding. Some will have the heart to mean the intellect, the ſoul the will, and the mind the memory, or, according to Greg. Nyſſ. the heart ſignifies the vegetable life, the ſoul the ſenſitive, and the mind the intellectual. (S. Thomas.)

Ver. 41, 42, 43, 44, 45, 46. While the Phariſees were gathered together, Jeſus asked them, Saying, What think ye of Chriſt? whoſe ſon is he? They ſay unto him, The ſon of David. He ſaith unto them, How then doth David in ſpirit call him Lord, ſaying, The Lord ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool? If David then call him Lord, how is he his ſon? And no man was able to anſwer him a word, neither durſt any man (from that day forth) ask him any more queſtions.

What think ye of Chriſt?] Matthew tells this hiſtory, as if Chriſt directed his words to the Scribes and Phariſees; when Mark and Luke, as if he did it to the people. However the matter is all the ſame. We cannot find which of the Evangeliſts preſerves a propriety of ſpeech; but this we can find, that the Jews only ſuppoſed that Chriſt was the ſon of David, without having any knowledge of his excellence, by which he was the lord of David. This is what Auſtin aſſerts, who ſays alſo that it was not the deſire of the Jews, that Jeſus ſhould ſave his people from their ſins, but they wanted him to regain for them the kingdom of Iſrael, which was transferred to foreigners, and to defend them from their viſible enemies. The very Apoſtles themſelves were not entirely free from this opinion and deſire, which was the relick of an idle tradition which the Jews had imbibed from their infancy. This is evident with regard to the Apoſtles; for when they had but a little time before received from Chriſt the power of the Holy Ghoſt which came upon them, whereby he evidenced to them his divinity and immortality; they yet asked him, *Lord, wilt thou at this time reſtore again the kingdom to Iſrael*, Acts i. 6. (V.)

No man was able to anſwer him a word.] It appears from this paſſage that the Jews firmly believed that David wrote that Pſalm of the Meſſiah, as may be evinced from the antient Rabbins, againſt the objections of their modern Doctors, who falſely aſſert that Melchiſedech, or Eliezer his ſervant, wrote it of Abraham. (V.)

CHAP. XXIII.

The Scribes teaching the people the law of Moſes, who. Phylacteries. Greetings. Shutting the kingdom of heaven. Swearing by the temple. Whited ſepulchres.

Ver, 1, 2, 3, 4, 5, 6, 7, 8. THEN ſpake Jeſus to the multitude, and to his diſciples, Saying, The Scribes and the Phariſees ſit in Moſes ſeat. All therefore whatſoever they bid you obſerve, that obſerve and do; but do not ye after their works; for they ſay, and do not. For they bind heavy burdens, and grievous to be born, and lay them on mens ſhoulders, but they themſelves will not move them with one of their fingers, But all their works they do, for to be ſeen of men: they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermoſt rooms at feaſts, and the chief ſeats in the ſynagogues, And greetings in the markets, and to be called of men, Rabbi, Rabbi, But be not ye called Rabbi: for one is your maſter, even Chriſt, and all ye are brethren.

Sit in Moſes's ſeat.] 'Tis plain the pontifices and other prieſts are not pointed at here, for theſe ſhould have been principally named; neither is the whole Synedrim meant here; for the Sadducees had as much authority as the Phariſees in that aſſembly. So that it appears from the 8th verſe below, that their Maſters or Doctors are to be underſtood in this place. Now almoſt all theſe Doctors were brought up in the principles and opinions of the Phariſees, and many of them ſat as judges in the grand council of the Jews. Moſes's ſeat, was the ſeat, wherein theſe Doctors ſat teaching and expounding the law, either to the people in public, or to their ſcholars in private. I cannot but think thoſe to be in a miſtake, who poſitively ſay, that the Jews expounded their law in a ſtanding poſture. 'Tis very poſſible, that where any of the people were authorized to interpret, they did it commonly ſtanding, that they might be the better heard by their audience. But the chief of the ſynagogue, or they, who exerciſed the faculty of Doctor publickly, ſat in a chair, like our chriſtian biſhops, and gave expoſitions on the law: However, we will not pretend to deny that they read the words of the law ſtanding, and then ſpoke the reſt ſitting; the wrong uuderſtanding of which difference hath led ſome into a miſtake. (G.)

Heavy burdens.] Thoſe doctors or lawyers, who are men of humanity, will ſtrive to make that thing light which is heavy, by putting a mild conſtruction upon it. The caſe, in this reſpect, was quite different with the Jews: For their doctors, eſpecially the Phariſees, ſtretched every thing as far as it would go, without admitting any exceptions, though never ſo probable. (G.) What theſe heavy burdens were, which the Phariſees impoſed upon men, may be found out of their own writers. Rabbi Joſue, before Chriſt's time, numbers, among ſeveral things, that are pernicious to the world, the *plagas phariſæorum*, *the ſtrokes or ſeverities of the Phariſees*; which are mentioned in the Talmud: "By *the ſtrokes of the Phariſees*, he means ſuperfluous "worſhips and troubleſome rites ſecretly introduced into the "Jewiſh religion." So Maimonides; "They called the additions, "whereby they made the law heavy, *ſtrokes* or *ſeverities*. (H.)

Phylacteries.] Chriſt acquaints us, that the extraordinary deſire the Phariſees had to make known their piety to the people, was manifeſt in nothing more than this, that, in the obſervation of ſuch rites, as were of no great moment towards the promoting of religion, but appeared gay to outward view, they arrogated to themſelves reſpect and duty: This is confirmed by our Lord by the example of two rites, one whereof had been received through cuſtom, and the other commanded by the expreſs words of the law. For the fringes or borders were appointed by a ſpecial declaration of God, to be worn, to diſcriminate the Jews from all other nations; but the *Tephillin*, which the Greeks call *Phylacteries*, had nothing but cuſtom for their original. The *Philactery* conſiſted *ex literis ſcriptis in membranis tenuiſſimis*, of letters written upon the thinneſt parchment: Such as is commonly uſed by the Jews at this time of day: But the perſons pointed at by Chriſt in this place, enlarged the breadth of theſe borders and *Phylacteries*, a great deal more than what was generally worn. (G.) The Jews made theſe *Phylacteries* a great part of their religion, though it was a groſs miſtake and impoſition. Upon God's commanding them, Deut. vi. 8. Exod. xiii. 16. "To "bind theſe words for a ſign upon their hands, and as frontlets "between their eyes, and to write them upon the poſts of their "doors and gates," which certainly were no more than figurative expreſſions of what went before; and Deut. vi. 7. "To teach "them diligently unto their children, and to talk of them when "they ſat in their houſes, and when they walked in the way;" the Jews, who were apt to turn all inward piety to exterior ſhew and formality, would needs underſtand this precept in a literal ſenſe, and made ſcrolls of parchment, in which they wrote four ſections of the Pentateuch, 1. the nine firſt verſes of Deut. vi. 11. the nine firſt verſes of Exod. xiii. 3. the eight laſt verſes of the ſame chapter; and 4. the nine verſes, from the 13th to the 22d of Deut. ii. They prepared theſe ſcrolls of parchment with a multitude of ceremonies, and ſeveral decrees, which they made about the creatures, of whoſe skins this parchment was to be made, and about the knives, wherewith it was to be cut, and a great deal more of the like particulars. When they were made, they applied them to their foreheads and wriſts, and called them in Hebrew *Tephillin*, becauſe the ſpecial uſe of them was in their prayers; and here are termed *Phylacteries*, either becauſe they were to aſſiſt them in keeping the law in their remembrance, or becauſe they were a kind of amulet or charm, againſt faſcinations and diſeaſes; againſt the *malus genius*, ſays *Paul Fagius*. Thus were the *Phylacteries* made, by the Jews, with a carnal view, and accompanied with ſeveral ridiculous ceremonies; yet impoſed upon God, as if he had poſitively commanded them. Now the Phariſees, who were the moſt exact people among the Jews, endeavouring at all times to outvye others in the way of performance, and, at the ſame time, the moſt oſtentatious of any, and always aiming to be diſtinguiſhed from the reſt by ſuch marks of ceremonial piety, wore thoſe of a greater breadth than any others, and are here ſaid properly to do this, *that they may be looked on by men.* (H.) The *Phylacteries* were two ſcrolls, or ſchedules of parchment, having written within them certain chapters of the divine law, which were put into caſes covered over with black leather, and having long ſtrings faſtened to them, wherewith the Jews, on their ſolemn days, at ſuch times as they made their morning prayers, tied one to the forehead, and the other on that part of the left arm over againſt the heart. They ſuppoſed, that the law commanded them, to bind the head and arm with theſe amulets, to put them in mind, that as children were to direct all their actions in obedience to the will of their parents, ſo the body and ſoul were to be uſed in ſubjection to the pleaſure of God, and all their actions and thoughts to the preſcription of the law. Indeed, we read in Exod. xiii. 16. theſe words. "And it ſhall be for a token upon thine hand, "and as frontlets between thine eyes." But 'tis more obvious in Deut. vi. 8. "And thou ſhalt bind them for a ſign upon thine "hand, and they ſhall be as frontlets between thine eyes" (Lewis de Compeigne de Veil.)

Borders.] Theſe were the fringes which God commanded the people to uſe, Numb. xv. 38, "and wear on the borders of their "garments, with a blew ribbon on the fringe. The uſe of this in "that place is aſſign'd thus. 1. that they may look upon it, and "remember all the commandments of God, and do them; 2. that "they ſeek not after their own hearts, and their own eyes, after "which they uſe to go a whoring;" meaning, that they take not up the cuſtoms and faſhions of other nations, to which they had been very prone, from their departure out of Ægypt, and are therefore, forewarned by this precept to keep themſelves a peculiar people to God in exterior forms, and, conſequently, in inward purity of heart: in order whereto the other was deſign'd, thereby to diſtinguiſh them from all other nations of the earth. By this it appears how the cuſtom of the *fringes* differ'd from that of the *Phylacteries*. This latter was entirely a tradition, and invention of the Jews, on a miſtake of the command of God, which they enlarged to vanity and ſuperſtition, but the firſt hath a truth in God's precept; was really commanded by him towards a pious end, which being forgotten, they ſatisfied themſelves with an exterior obſervation of them; which the Phariſees made as pompous as they were able, labouring to exceed all other men in the bigneſs of their fringes, wherein they plaid an extraordinary piety, thinking by this method, to diſtinguiſh themſelves from all other people, and from ſeveral of their countrymen, who wore them not ſo large. And upon this Our Saviour looks upon them in this place, as a number of vain-glorious ſeperatiſts. (H.)

The uppermoſt ſeats in the ſynagogues.] It was a cuſtom, of very old ſtanding, among the Jews, for thoſe who had no place in the ſynagogue, to ſit diſtinguiſh'd according to their years; which was preſerv'd by the Eſſenes, who were the leaſt tainted with counter opinions of any of the Jewiſh ſects. And, indeed, the ſame practice prevail'd in the firſt ages of chriſtianity. But in many places a cuſtom got ground, which was to honour thoſe with the more diſtinguiſh'd ſeats, who had acquir'd any character for their learning,and to this the paſſage here before us refers. This was tolerable in ſome meaſure; for Chriſt did not object againſt the order of ſitting, but the deſire of gaining the higheſt places; but the matter of complaint was, that neither virtue or learning could at length keep what they had enjoy'd, but riches obtain'd the honour, and this even in the chriſtian churches, which James reprehends with that ſeverity it juſtly merits. (G.)

Rabbi Rabbi.] The meaning of *Rabbi* was more extenſive than *Rab*; neither was any one diſtinguiſh'd by this appellation, but only they who had receiv'd a teſtimony of their learning by the impoſition of hands. The Jews in their greetings us'd the word Rabbi twice. (G.) This name began in Palæſtine, a little before Chriſt's coming, to be attributed to perſons of learning, who were made doctors or maſters by impoſition of hands. Though the Babylonian Jews did no call their doctors by this appellation. (V.)

But be ye.] Thoſe men of learning among the Jews, who had acquir'd the name of doctors, arrogated to themſelves an authority to teach what they thought proper, and to force a belief of their opinions. But the followers of Chriſt ought not to inſtruct the people in points as neceſſary,which are the reſult of their own opinions,but in ſuch only as Chriſt himſelf hath declared neceſſary. The Jews had ſeveral of theſe doctors among them, who were the heads of particular ſects, and drew followers after them, each ſtanding upon his own authority, to which their followers always adhered: but among Chriſtians 'tis not fit to ſay, " I am of Cephas, I am of Paul, I am Apollo. There are, indeed, in the Chriſtian churches *didaſcali* or doctors ſo call'd, as well in a common, ſee Tim. xi. 7, 2. Tim. i. 11. as in a peculiar acceptation, ſee Acts xiii. 1. 1 Cor. xii. 28, 29. Epheſ. iv. 11. but far different to that by which the Jewiſh maſters were diſtinguiſh'd, not as the founders of any particular doctrine, but as the meſſengers of one common doctrine, which office of meſſenger is not to be undertaken with raſhneſs or precipitation.

Ver. 9, 10, 11, 12. And call no man your father upon the earth: for one is your Father which is in heaven. Neither be ye called maſters: for one is your Maſter, even Chriſt. But he that is greateſt among you, ſhall be your ſervant. And whoſoever ſhall exalt himſelf, ſhall be abaſed; and he that ſhall humble himſelf, ſhall be exalted.

One is your maſter.] We are to call no one maſter or father, but God the father, and our lord Jeſus Chriſt, father, becauſe from him all things proceed. Maſter, becauſe all things are through him, or becauſe by the diſpenſation of his fleſh all of us are reconcil'd to God. 'Tis made a queſtion, how, in oppoſition to this command, the Apoſtle of the Gentiles came to call himſelf doctor, or maſter: or how, in the common language of the country, eſpecially in Palæſtine, and the monaſteries of Ægypt, they mutually name one another fathers. To get to the right underſtanding of this, is as follows: namely, by remembring that 'tis one thing to be a father, or maſter, by nature; another by indulgence. If we call a man father, we do honour to his years, we do not thereby ſhew that he begat us. Thus likewiſe, we term a perſon maſter from our acquaintance with him as a real maſter. But not to dwell on ſo many particulars. (Jerome.)

Ver. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22. But wo unto you ſcribes and phariſees, hypocrites; for ye ſhut up the kingdom of heaven againſt men: for ye neither go in yout ſelves, neither ſuffer ye them that are entring to go in. Wo unto you ſcribes and phariſees, hypocrites; for ye devour widows houſes, and for a pretence make long prayer; therefore ye ſhall receive the greater damnation. Wo unto you ſcribes and phariſees, hypcrites; for ye compaſs ſea and land to make one proſelite, and when he is made, ye make him twofold more the child of hell than your ſelves. Wo unto you, ye blind guides, which ſay, Whoſoever ſhall ſwear by the temple, it is nothing: but whoſoever ſhall ſwear by the gold of the temple, he is a debtor. Ye fools, and blind: for whether is greater, the gold, or the temple that ſanctifieth the gold? And whoſoever ſhall ſwear by the altar, it is nothing: but whoſoever ſweareth by the gift that is upon it, he is guilty. Ye fools, and blind: for whether is greater, the gift, or the altar that ſanctifieth the gift? Whoſo therefore ſhall ſwear by the altar, ſweareth by it, and by all things thereon. And whoſo ſhall ſwear by the temple, ſweareth by it, and by him that dwelleth therein. And he that ſhall ſwear by heaven, ſweareth by the throne of God, and by him that ſitteth thereon.

A Proſelite.] A *Proſelite* is one,who,being a Gentile by birth and religion, comes over to the Jewiſh religion, either in whole, or in part. For we find three ſorts of ſtrangers,and two of *Proſelites* among the Jewiſh writings. The firſt kind of ſtrangers conſiſts of thoſe, who remain in open idolatry, and theſe were not permitted to live, or have any place of being, in the land of Iſrael. The ſecond ſort of ſtrangers are the firſt of *Proſelites*, who, though they did not embrace the whole Jewiſh religion of circumciſion, waſhing and keeping the ſabbath, &c. yet renounced the idolatry,and polytheiſm of the Gentiles, and aſſented to ſome foundations of the Jewiſh religion, which they called the ſeven precepts of the ſons of Adam and of Noah. Theſe were call'd *Proſelites of the gates*, who were allowed to live among them, and to come into the outer court of the temple, call'd *Atrium Gentilium*, or *the court of the Gentiles*, which was divided by a low wall from the other, call'd by St. Paul *a half wall of Partition*, Epheſ. ii. 14. on which, according to Joſephus, was written, *that no ſtranger might go into the inner court*, and, in ſhort, were permitted by the Jews *to have a portion in the life to come*, whether it be heaven, or the kingdom of the Meſſiah, as Maimonides ſays, *Dep*. chap. 3. ſect 5. Yet of theſe *Proſelites* 'tis obſervable, that, after the Jews came under the Roman yoke, and ſo were unable to keep their *Proſelites* of the gates within the rules preſcrib'd them, having now no juriſdiction over them, their wiſemen determined that they ſhould have no commerce with them, which was, accordingly, obſerv'd, till St. Peter's viſion aſſured the Chriſtian Jews, that this was not required of them. The third kind of ſtrangers, and ſecond of *Proſelites*, are thoſe, who embrac'd the whole Jewiſh religion, ſubmitted to be circumciſed, and to perform the whole number of the precepts of the law. Now theſe were admitted to priviliges proportionably, and differ nothing from a Jew, but only that they were not born in the land, as the *Mamalucks* among the *Mahometans*, of whom Juſtin Martyr affirms, that the circumciſed *Proſelite* is as one born in the land. To which purpoſe they apply that of the prophet, " That the ſtranger," meaning, " the *Proſelite*, ſhall be join'd " unto them, and ſhall be joined to the houſe of Jacob, for one, " and the ſame law is given to all who are circumciſed." Of this ſort were the *Sichemites*, *Achior*, *Nebuzaradan*, *Urias* the *Hittite*, and *Herod* the *Idumaan*: whoſe kingdom in his ſucceſſors is, therefore, called the kingdom of the ſtrangers. And theſe are called " *Proſelites of righteouſneſs, and proſelites of the covenant.*" The Jews ſay of theſe, that they muſt, above all things, be circumciſed; and Tacitus, having mention'd the cuſtom of circumciſion among the Jews, add, " tranſgreſſi in morem eorum eam uſurpant, nec quicquam prius imbuuntur quam contemnere divos." " The firſt thing they are taught, when they become *Proſelites*, " is to deſpiſe the Gods." And becauſe ſome other nations had got a traditionary cuſtom of circumciſion, without forſaking heatheniſm, or undertaking any degree of Polytheiſm, as the Ægyptians, and from them, according to Diodorus Siculus, the men of Colchos, and of old the Iſmaelites, and now the Turks: it is, therefore, reſolved among the Jews, that if any ſuch ſhall become a *Proſelite*, though he cannot be circumciſed again, yet on the eighth day from his becoming ſuch *Proſelite* , ſome blood muſt be drawn from that part, which they call the breaking of the ſkin, which they confeſs Moſes knew nothing of, but is an inſtitution of their own.

Theſe *Proſelites* of the covenant may be meant by the children of the covenant, Acts iii. 25. the multitude there being mixed of Jews and proſelites, and both theſe taken notice of in the third chapter, the Jews under the title of *children of the prophets*, meaning, of *Abraham*; the reſt under that of *children of the covenant*, which, being made with Abraham, belonged not only to Iſraelites, but to all the kindreds of the earth, as it follows there. Now this place ſeems to be underſtood of this laſt ſort of *Proſelites*, wherein Chriſt reproacheth the diligence of the Phariſees, who took ſuch pains to make a proſelite, that is, to bring a Gentile, who was no way bound to it, to be circumciſed, and to undergo all the Jewiſh law, which God had never propoſed to the Gentiles; ſhewing them by this, that it was not true purity, and reformation of heatheniſh vices, which they thought to work in their proſelites, but they did it only to obtain more companions, to their faction of holding up the external ceremonies of circumciſion, againſt the reformation now preached by Chriſt. From whence it appears not only why the Phariſees were called hypocrites for ſo doing, this being no way an act of piety, which they pretended to perform with ſo much zeal; but alſo why the proſelite, thus made by them, is ſaid to be worſe than they, or their own children, *made doubly more than the child of hell*, meaning, of puniſhment. 1. Becauſe, before the coming of Chriſt, the Phariſees were bound to obſerve the whole law; and though Chriſt, who was the ſubſtance of it, did take away the typical parts of it, yet the Phariſees were more excuſable, if they continued to obſerve it; whereas the Gentiles were never bound under any obligation to ſuch performance, and, conſequently, had not that plea or excuſe, if they ſhould reſiſt Chriſt upon the ground of his deſtroying the Moſaic law, which was the great ſcandal againſt Chriſt's doctrine. 2. Becauſe the Phariſees, being now engaged in this faction againſt Chriſt, theſe new proſelites of their, to approve themſelves to their maſters, expreſſed more bitterneſs againſt Chriſt, than the Phariſees themſelves had done, and, by their inſtigation, were made inſtruments of more miſchief to the Chriſtians afterwards. Thus ſaith Juſtin Martyr; "The proſelites do not only not believe, but "do, doubly to what the Jews act, blaſpheme the name of Chriſt, "and kill and reproach us who do believe, and make all imagi- "nable haſte to ſhew themſelves like you." The truth of this was very obſervable in the Gnoſticks, who being Gentiles firſt, then Chriſtians; at laſt turned Jews in appearance, and then became moſt inveterate enemies and perſecutors of the orthodox Chriſtians. (H. B. P.)

Swear by the temple.] The Jewiſh doctors conſidered ſome oaths of a higher, ſome of a leſs nature. Thoſe, which they accounted high, were ſuch; as were taken by God, to which their Corban, as being a gift dedicated to God, came pretty near. This was two-fold, either a gift that was laid upon the altar; or a ſum of money ſent into the treaſury. But thoſe oaths which were taken by the temple, and the altar, were conſidered in a leſs view. So that the Jewiſh doctors could eaſily diſpenſe with them, but with Corban it was otherwiſe. 'Tis not out of the way to think that they, who ſwore by the life or genius of the Roman emperors, were, on perjuring themſelves, puniſhed in a moſt ſevere manner; and that he, who ſwore by God, was left by them to take his puniſhment of God. (G.) By this, which Chriſt affirms of the Phariſees, it ſeems they had a tradition, that ſuch oaths only were obligatory, as were conceived by God, or ſomething immediately conſecrated to him, meaning thereby, not the temple and altar, which had only an univerſal conſecration; but other particular oblations and gifts, which were, by the voluntary piety of man, devoted to him Of this ſort is the *gold of the temple*, and *the gift on the altar*: wherein, it ſeems, they placed a greater ſanctity than in the other. Chriſt looked on this as a nice and pitiful piece of deceit, either to fruſtrate the obligation of ſome oaths, it being ordinary with them to ſwear *per templa tonantis*, according to the poet, *by the temple*, when they did not think themſelves obliged thereby, or to make a nice diſtinction, where, indeed, there was none, the whole ſanctity of the *gold* or *gift* flowing from the temple or altar, to which, and the God in it, they were conſecrated. It would be hard to gueſs, what ſhould be the pretence of this doctrine of theirs, unleſs they conceived that the diſſolution of the temple had removed its ſanctity, without ever being recovered by Herod's rebuilding and enlarging it; when the *gold*, or *gift*, which the piety of the Jewiſh doctors had conſecrated, might be allowed by them to have that ſanctity. But this is too weak a reaſon, and leaves it to the cenſure of hypocriſy, which Chriſt lays upon it in this place; the true cauſe certainly being, that, by perſwading men, that the *gold* and *gifts* brought to the temple, were the holieſt things in the world, holier than the temple, or altar it ſelf, they might induce men to great liberality that way, and ſo make gain of their doctrine. (H.)

Ver, 23, 24, 25, 26. Wo unto you Scribes and Phariſees, hypocrites; for ye pay tithe of mint and aniſe, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: theſe ought ye to have done, and not to leave the other undone. Ye blind guides, which ſtrain at a gnat, and ſwallow a camel. Wo unto you Scribes and Phariſees, hypocrites; for ye make clean the outſide of the cup and of the platter, but within they are full of extortion and exceſs. Thou blind Phariſee, cleanſe firſt that which is within the cup and platter, that the outſide of them may be clean alſo.

Judgment, mercy, and faith,] The beſt way, for the acquainting our ſelves with the meaning and difference of theſe three, will be from the obſervation of Maimonides, who, in *Moreh Nevoc*, part 3. chap. 53, ſays, are moſt accurately diſtinguiſhed among the Hebrews. The firſt ſignifies *juſtice*, or *equity in judging*. The ſecond is the higheſt degree of *mercy*, or *bounty*. The third denotes that virtue of honeſty in all kinds, which, by the law of God, is due from us to our brethren, whether by way of ſtrict juſtice, or of charity. Thus, when John the baptiſt acquaints all the different kinds of men, who came to him, what was their righteouſneſs, the preſcription he gives to the multitude is, *to communicate to him that hath not*: Now the whole difference, of this from the ſecond, is, that; in that, a man performs all acts of charity, which the law requires, as often as occaſion preſents it ſelf: but, in the other, the merciful man ſeeks out for opportunities, and performs more than the law requires; which Chriſt, therefore, calls *perfection*.

Now to the two firſt of theſe in Maimonides, the two former are exactly agreeable; *judgment* being clearly anſwerable to the firſt, and *mercy* to the ſecond. All the difficulty lies in the third, or *faith*, which at firſt ſight, may appear probable to be equivalent to *righteouſneſs*. For the Hebrew word, which is directly tranſlated *faith*, means very often *righteouſneſs*, and *truth*. So that 'tis not improbable that *faith*, here underſtood for righteouſneſs, ſhould not be render'd *faith*, but *fidelity*. In this ſence hath Calvin interpreted it in this place. But if we extend our obſervations ſomewhat farther, it will appear, that there is no room for theſe probabilities: the expreſs words of Luke, in ſetting down this paſſage, enforcing another interpretation. For Luke's words are theſe, "Ye tythe mint, and rue, and all manner of herbs, and "paſs over judgment, and the love of God." where, as by judgment, muſt be underſtood all the duties of juſtice, and charity to our neighbours, ſo the *love of God*, which comprehends all the duties of the firſt table, is ſet down as directly anſwerable to faith, which muſt, therefore, of neceſſity be the believing in God, as faith is the foundation of our love of him, according to the apoſtle, 1 Tim. i. 5. *The end of the commandment is charity out of a pure heart, and of faith unfeigned.* This is the faith very appoſitely mention'd by Chriſt to the Jews, whom he ſo often reprehends for their want of it, or their not believing in God, and ſhows that their guilt was apparent from the disbelief of him, who had demonſtrated to them by ſo many ſigns and miracles, that he was ſent by God. If the queſtion ſhould be ask'd, with what propriety *faith* can be call'd, in this ſence *one of the weightier things of the law*, when it is ſo frequently ſet in oppoſition thereto, and not even made a ſingle part of it, and when the law of Moſes was but the previous inſtructor to that faith, which ſhould after be revealed; the anſwer will be ready, that the law, to which faith is ſet in oppoſition, is principally that of the Jewiſh ceremonies, which, being but the *ſhadow* of thoſe things, which are the objects of the Chriſtian faith, were to be remov'd, when the *body* itſelf appear'd; and thus is *faith* ſet oppoſite to them, as perfect is oppoſite to imperfect, or clear day to twylight. As for the law of God, as it was given to Moſes, and comprized all the firſt table of the commandments, 'tis evident that faith in God is a part, and a weightier part of that law, and conſequently, reducible to the *firſt and great commandment*, *the love of God*, being certainly comprehended in it, and not only ſo, but particularly contained in the firſt commandment of the table, *I am the Lord thy God, thou ſhalt have no other gods but me*: The former part of which words are fœderal, and, therefore, to be anſwered, by our believing what God promiſeth in his covenant, namely, that he is our God, a merciful and gracious father, and, conſequently, to be filially depended upon, truſted in, obey'd and lov'd by us. And the latter part, which commands us to have God for our God, muſt be conſtrued alſo to require from us a believing of him, with reſpect to his attributes, and every thing he hath reveal'd both in the Old and New Teſtament. As for the premiſes of another life, which are a principal part of the object of a Chriſtian's faith, if they be not thought to have been revealed under the law of Moſes, which is ſuppoſed to point out at an earthly Canaan, and, conſequently, at the felicities of this life only, it muſt certainly be a miſtake, occaſioned by many, probably, by not diſtinguiſhing between leſs evident revelations, and none at all, or, perhaps, through not obſerving, that thoſe diviner promiſes were revealed before the law; but being inſufficient to convince a ſenſual world, God was farther pleaſed to add, under Moſes, thoſe earthly promiſes, to attract even ſenſual men, and give them a preſent taſte of thoſe good things, which he had laid up for them, who adher'd to him: ſo that theſe being revealed to Adam and Noah a long time before, and by tradition from them ſtedfaſtly liev'd by all the people of God, were ſuppoſed, as known already, in the Moſaic law, and, therefore, wanted no farther deſcription therein; beſides Moſes in giving the law to the Jews, ſet down, over and above the law itſelf, an hiſtory from the creation to his time, in which are found ſeveral paſſages, which give clear demonſtrations of a future life, and the felicities there promiſed, as the reward of a life ſpent in good works. This ſeems to be clear, from what is ſaid of Enoch, Gen. v. 24. *That he walked with God, and was not, for God took him*, when he was but 365 years old; which muſt neceſſarily infer, that Enoch was diſtinguiſhed by ſome extraordinary favour from God. The Apoſtle to the Hebrews, xi. 5. ſays, he was tranſlated; and this walking of his with God ſhews as neceſſarily, that the life, to which God took him, was much more deſirable than what he had abandon'd here; or elſe his untimely death, which we find in the Old Teſtament much ſooner recited, than the death of any other perſon, either before or after him, could not be propoſed as a reward of his walking with God. Now this tranſlation being no ſecret to thoſe, in whoſe time it happened, and Moſes putting it to writing, for the information of all the Iſraelites, it muſt neceſſarily convince them of this truth, that there was a life of happineſs, laid up in ſtore hereafter, for all ſuch, as ſtrove to recommend themſelves to God, by the ſincerity and uprightneſs of their life here. The ſame we read in Kings, of Elias being viſibly carried up to heaven; which extraordinary and ſurprizing circumſtance, not only the ſons of the prophets foretold ſome time before it happened, but Eliſha, who was his ſucceſſor in the prophetic office, witneſſed it, being himſelf an eye-witneſs of this ſtupendious occurrence. Nay, the ſame is evinced out of the law, where God calls himſelf the God of Abraham, a long time after his death: from which our Saviour concludes againſt the Sadducees, that Abraham liv'd with God, and that there remain'd another life hereafter for the righteous. The ſpeech of Balaam bears analogy to this, where he ſays, Numb. xxiii. 10. *Let me die the death of the righteous, and let my laſt end be like his.* But more, the words of Daniel, long before the time of Chriſt, and, conſequently, under the law: *Many of them that ſleep in the duſt of the earth, ſhall awake, ſome to everlaſting life, and ſome to ſhame, and everlaſting contempt.* In ſhort, tho' the Moſaic law does not mention any one paſſage, that can be conſtrued literally of any other life, but that in the land of Canaan; yet, no doubt, all the ceremonies of the law were principally deſign'd to this end, namely, to ſhadow out, and, conſequently, make known this truth to them, by ſenſible repreſentations, yet in ſuch a manner, as would beſt conduce to the pleaſing the minds of ſo childiſh, unthoughtful, and groſs a people. This the Apoſtle to the Hebrews was well acquainted with, who knew their meaning, and interprets it, quite throughout that epiſtle, in this ſenſe, aſſuring us there, that *Abraham, Iſaac, and Jacob, expected a city that had foundations, whoſe builder and maker was God*, Heb. xi. 10. meaning heaven, no doubt, by that phraſe. So 'tis ſaid of Moſes, ver. 26. that *he had reſpect to the recompence of reward*, that, certainly, which was after this life, for he came not to Canaan. Theſe additional remarks have been made on this occaſion, purely to refute the doctrine of thoſe men, who cannot diſcern, under the law, any other promiſes, but ſuch as refer to man's earthly condition. (H.)

Ver. 27, 28, 29, 30, 31, 32. Wo unto you Scribes and Phariſees, hypocrites; for ye are like unto whited ſepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanneſs. Even ſo ye alſo outwardly appear righteous unto men, but within ye are full of hypocriſy and iniquity. Wo unto you Scribes and Phariſees, hypocrites! becauſe ye build the tombs of the prophets, and garniſh the ſepulchres of the righteous, And ſay, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witneſſes unto your ſelves, that ye are the children of them which killed the prophets. Fill ye up then the meaſure of your fathers.

Whited ſepulchres.] We need not be at much pains to find out what is meant by theſe whited ſepulchres. It ſeems that they were waſhed over with white lime, purpoſely for paſſengers to diſcern them, and avoid contracting legal pollution by them: for this cuſtom of marking the ſepulchres was common among the Jews; "Calcem aqua maceratam effundit in locum immunditiei;" "He "poured ſlack'd lime upon the place of uncleanneſs." Yad. Tum. Met. chap. 8. The reaſon whereof we find aſſign'd in Raſhi ad Gemar. Moed. Kat. chap. 1. fol. 5. "Quod ipſa alba ſit inſtar oſ-"ſium, quam ergo videntes, eo non accederent;" "Becauſe lime "is white and reſembles bones, and, therefore, they ſee, and go "not near it..' So among the Chriſtians: "Corpora occiſorum "per dealbatas aras, aut menſas poterunt numerari;" "The bo-"dies of the ſlain may be yet number'd, by the whited altars, or "tables;" meaning, by the tombs, which were built over them in the form of an altar, or table, and thus whited. All the miſtery in this place is, how it follows hence, that they appear *outwardly fair*, when Luke, xi. 44 informs us, *that they are as graves that appear not*. This ſeeming difficulty will be removed, by conſidering, that this fairneſs doth not refer only to their being whited over before, but points out the reaſon of the neceſſity they were under of being whited: for, it ſeems, that thoſe graves were grown over with graſs, and, ſo, were not to be diſtinguiſh'd, from other common ground; they were, to outward view, as fair green graſs, and as if no graves were underneath, and, conſequently, *outwardly fair*, as they are properly ſaid to appear, and, as Luke ſays, *as graves that appear not*. This was the caſe with theſe ſepulchres; ſo that thoſe perſons, who walked over them, were not aware of their being graves; by which means, they contracted pollution. And this was the reaſon for the neceſſity of their being waſhed over, purely to be a mark for their avoiding them. Agreeable to this was Chriſt's reproving the hypocriſy of the Phariſees, that, as fair as they appeared outwardly, they might not impoſe upon the too credulous, who were not acquainted with their baſeneſs and wicked deſigns. (Pacock and Ham.)

Ver. 33, 34, 35, 36, 37, 38, 39. Ye ſerpents, ye generation of vipers, how can ye eſcape the damnation of hell? Wherefore behold, I ſend unto you prophets, and wiſe men, and ſcribes; and ſome of them ye ſhall kill and crucify, and ſome of them ſhall ye ſcourge in your ſynagogues, and perſecute them from city to city: That upon you may come all the righteous blood ſhed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, ſon of Barachias, whom ye ſlew between the temple and the altar. Verily I ſay unto you, all theſe things ſhall come upon this generation. O Jeruſalem, Jeruſalem, thou that killeſt the prophets, and ſtoneſt them which are ſent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your houſe is left unto you deſolate. For I ſay unto you, Ye ſhall not ſee me henceforth, till ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord.

Zacharias, ſon of Barachias.] There are ſcruples among learned men, who this Zacharias was; becauſe there are ſeveral, who lay claim to this appellation, to each of whom ſome part of this character is referrable. The firſt is Zachariah the prophet, who was alſo the ſon of Barachias. Zach. i. 1. But we have no account from any author that he was ſlain, and ſuppoſing he was, yet he could not be, between the temple and altar, becauſe the temple was deſtroyed in his time, and, conſequently, there was neither temple nor altar then. Moreover, though he was the principal of thoſe, who cauſed the rebuilding of the temple, yet this certainly could not offend the Jews; nor is it imaginable that a people, ſo lately delivered from their captivity, ſhould put their prophet ſo ſoon to death, or contaminate their temple. The ſecond Zacharias was the father of John the Baptiſt, and though the ſcripture neither mentions him to be ſon of Barachias, nor to be killed, yet we have two traditions concerning the latter. The firſt, which pretends to great antiquity, ſays, that he was ſlain by Herod, when he maſſacred the children, for not acquainting him where his ſon was. This is aſſerted by Origen, Baſil, Gregory Nyſſ. Cyril of Alexandria and Baronius. But Jerome refutes this opinion, There is another cauſe aſſigned, namely, that Mary, after the birth of Chriſt, continuing to come to the place in the temple, where virgins commonly prayed by themſelves, was prohibited by thoſe, who knew ſhe had a child, but was juſtified by Zacharias the prieſt in ſo doing, who affirmed ſhe was ſtill a virgin; upon which the men of that age fell upon him, as a manifeſt infringer of the law, and ſlew him between the temple and the altar. But let the reader chuſe which of theſe two cauſes he likes beſt, yet it is clear that neither is juſtly applicable to this place, where Chriſt ſpeaks of *their killing of prophets*, who were particularly ſent to denounce judgements againſt the Jews, and bring them over to repentance, which cannot be applied to this perſon, who was only a prieſt. There was a third Zacharias, and he a prophet, who was ſlain by the people at the command of Joaſh, for bearing witneſs, or denouncing judgments, againſt them, being particularly ſent by God for this purpoſe. Now this death of his was between the temple and altar, or as the ſcripture ſays, *in the court of the temple*; and it is ſaid of him *when he died, he ſaid, the lord look upon it, and require it*, which makes the mention of his death very fit to be joined with Abel, *whoſe blood cried for judgment from the ground*. But there are ſeveral objections produced againſt this account. That the perſon in queſtion was the ſon of Jehoiada; That being ſlain by Joaſh ſo long ago, he could not properly be ſet down as the laſt of that catalogue, whoſe blood brought down vengeance on the Jews, it being very reaſonable that as the catalogue commenc'd with Abel, it ſhould go down lower than this Zacharias; that it is ſaid that *they*, meaning, thoſe of that preſent generation, *killed* him. To the firſt it is anſwer'd, that 'tis a cuſtomary thing for men to have more names than one; that, therefore, his father might be call'd Barachias, as having two names, or that appellation might be given him for his ſanctity and purity of life, or, Jehoiada's father being call'd Achiah, he might, conſequently, be nam'd Barachiah, which means the ſame, as the ſon of Achiah. Jerome favours the former part of this account. To the ſecond objection 'tis difficult to give a probable anſwer. To the third the following anſwer is oppoſed, that the word *they* is referable to that people, meaning, the Jews, of whom the generation, then in being was a part, coninuing in their ſins; for 'tis very common in ſcripture to charge the actions of the fathers upon the children, who remain in their iniquity, and ſo on the contrary. For an example of the former caſe. The Amelechites were deſtroy'd for the deeds of their parents, which had been done a matter of four hundred years before. 1 Kings, xv. 2, 3. Now to prove the contrary caſe. The land of Canaan is ſaid to be both promiſed and given to Abraham, yet it is clear that Abraham never had poſſeſſion, but his poſterity. Thus alſo the Jews, in the time of Judith, are mention'd to dwell in Meſopotomia, to go down into Ægypt, to paſs through the red ſea, and the wilderneſs, when all theſe particulars were accompliſhed in their progenitors. This unity, whereby a nation becomes one, and wherein the ſucceeding is made part of the proceeding, generation, and the preceeding, part of the ſucceeding, commonly happens, when the ſons imitate the actions of their parents, and ſo fill the meaſure, which they had begun, to the end the deeds of the fathers may be imputed to the ſons, for which they receive either a good, or an evil recompence from either God, or man. But beſides the three perſons already mentioned, Joſephus acquaints us with another Zacharias the ſon of Baruch, which might well be the ſame as Barachias, as Ananus is Ananias. This hiſtorian tell us, that this perſon was a very honeſt man, and yet, tho' tryed and acquitted before ſeventy judges, yet that the Zelots, a little before the laſt ſiege of Jeruſalem, ſlew him in the court of the temple, or, in the midſt of the temple. Now, according to this account, Chriſt, who nam'd Abel the firſt who was ſlain, might very probably mention this Zachariah, alſo as the laſt inſtance of their bloody minds upon holy and eminent men. Cyprian de Vallera in his Spaniſh bible, hath the following remark upon theſe words *whom ye killed*, meaning, *whom ye ſhall kill*; " he foretelleth the hiſtory of " Zachariah, the ſon of Baruch, which Joſephus, de bell Jud, de- " ſcribeth, whereby the meaſure was filled up, for which Jeruſalem " was deſtroyed." Now the only objection, that can be brought againſt this is, that the death of this Zachariah was ſome years after the time that Chriſt now ſpoke, but this is readily anſwered, firſt, that the *Aoriſt* may juſtly be render'd *whom ye ſhall have ſlain*, and that it muſt be ſo, becauſe the blood of Chriſt, Stephen and James, and all that ſhould be ſpilt within the forty years, was contained *in all the righteous blood* here mentioned, as ingredients in that Judgement upon the Jews; ſecondly, that 'tis cuſtomary in prophecies to uſe the time paſt for the preſent. Thus Rev. ii. 13. 'tis mentioned that *Antipas was killed*; yet though he was not ſlain till after the time of that viſion, which makes it evident, that it muſt be taken ſo. This is the moſt full interpretation of this place, and clear from difficulty. (G. H. V.)

Altar.] There was the altar of incenſe within the temple, and the altar of holocanſt, or burnt offering, that ſtood without in the court. Philo mentions both diſtinctly, " The law, ſays he, ap- " pointed two altars to be made, differing in matter, and place " and uſe; for one was built of choice unhew'd ſtones, and erected " in the open court, by the ſtairs of the temple, and was for the " bloody ſacrifices; the other was made of gold, ſet in the inner " court, within the firſt veil, which was prohibited to be ſeen by " any but the prieſts, who were clean. This was for the offering " of the incenſe." So that what was ſaid of Zachariah being ſlain at the command of Joaſh in the court of the temple, is very agreeable to this place, that he was ſlain between the temple and the altar. So likewiſe is the hiſtory of Zachariah, the ſon of Baruch, mentioned by Joſephus, that he was ſlain in the court, or in the midſt of the temple. (H.)

Generation.] This word doth not mean a hundred years compleat, but rather the third part of that number, as Homer ſays of Neſtor.

Two generations now adorn'd his age,

Which ſignifie about threeſcore years. Thus Herodotus; " three " hundred generations are equal to ten thouſand years: " Thus " Clemens of Alexandria, three generations amount to a hun- " dred years;" " thus Phavorinus, the antients uſed the word to " ſignifie thirty years;" and, citing the abovementioned place of Homer, ſays that " Neſtor was above ſixty years old." Thus Heſychius, that it means either the life of a man, or thirty years, or twenty five, or twenty. Some phyſicians take it for ſeven years, and Jerome for ten: Though the life of a man, according to Heſychius, doth not mean the uſual ſpace of a man's life from his birth to his death, for that may be 60 or 80 years, but ſo as that the ſpace of the life of fourteen men, children to one another, and ſucceeding one another, make up fourteen *Generations*, according to Matthew. By all this it is clear what is meant by the phraſe *this Generation*: Such a ſpace that they who were then alive might live to ſee it. Thus Chriſt foretels the great and terrible judgments that were to befall the Jews within a few years, about forty, or within the ſpace of the life of ſome who were then alive. (H. W.)

Jeruſalem, Jeruſalem.] What Matthew mentions here, as ſpoken after Chriſt's triumphant entry into Jeruſalem, Luke, in his 13th chapter mentions it, as ſpoken by Chriſt againſt Jeruſalem, while he remained in the territories of Herod, namely, in *Peræa* beyond Jordan; whence, as it is no way likely that Chriſt pronounced theſe words twice, ſo either Luke anticipated the relation, or Matthew inſerted what Chriſt ſaid concerning Jeruſalem, among the things he objected to the Phariſees, for the ſake of the ſimilitude of the argument. (V.)

How often would I.] The will of God is rightly diſtinguiſhed, out of the ſacred ſcriptures, into the will of the ſign, and the will *de bene placito*. The will of the ſign, according to Holy Thomas, 1. p. q. 19 art. 11. is metaphorically ſaid of God, when he does thoſe things, " *which are commonly ſigns in us of* " *willing*, though they are not ſigns in God that he wills; as " puniſhment is not a ſign, that there is anger in God, but " ſo that it is a ſign of anger in us, and is, therefore, called " anger in God." Thus Mark, in his 6th chapter, ſays of Chriſt, that when he ſaw his diſciples toiling in rowing, " he " *would* have paſſed by them," though he did not do ſo; but he is ſaid to have *willed* this by the will of the ſign, becauſe he did that which was a ſign in us of the will of paſſing by. Thus the ſame Evangeliſt in his ſeventh chapter ſays of Chriſt, that when he went into the borders of Tyre and Sidon, he " entered into an houſe, and *would* have no man know it," becauſe he entered the houſe in a private manner, and poſſibly gave orders for the doors to be ſhut: which, when men do, is generally a ſign that they *would* be concealed. Thus 'tis ſaid in the 4th of Exodus, that the Lord *would* have ſlain Moſes, and elſewhere, that he *would* have deſtroyed his people, becauſe they had done what are commonly the preparatives to theſe actions. This modus of ſpeech is confirmed, not only by the frequent uſe of it throughout the ſacred writings, but alſo in our common way of converſing together, wherein we very often uſe theſe forms; " this man will periſh, this houſe will fall, " the heaven will rain", becauſe what are ordinarily called the ſigns of the will, are ſometimes called ſimply the will, and frequently the ſign is called by the name of the thing ſignified.

The will *de bene placito*, or the will, properly called ſo, which is properly and formally in God, according to Holy Thomas in the above cited place, is divided by the antecedent and conſequent; the antecedent is nothing elſe but *quædam velleitas*, which regards things in general, from which no effect follows. The conſequent is really and ſimply the will, which regards things juſt as they are, and agreeably to their particular circumſtances; and 'tis from this will that every effect of divine, juſtice and mercy proceeds. Having premiſed thus far, the next thing will be to lay open the various expoſitions of the paſſage now before us.

There are ſome who will have Chriſt to ſpeak of the antecedent will *de bene placito*. But this expoſition cannot ſtand, ſince Chriſt ſays, *how often would I*; for the antecedent will is perpetually the ſame. Beſides, Chriſt acquaints us with the effect of this will, wherewith he would have gathered the children of Jeruſalem; that it was the miſſion of the prophets, whereas no effect flows from the antecedent will; but every effect proceeds from the conſequent, becauſe it regards things juſt as they are, and agreeably to their particular circumſtances.

Auſtin underſtands this place of the conſequent will, ſo that Chriſt's meaning will be, as if he had ſaid, that, notwithſtanding the inveterate oppoſition of this impious city, he had gathered its children together by his abſolute will, by which he does every thing as he pleaſes; yet that the baſe citizens thereof were to be chaſtis'd, for ſtriving all they could to hinder him from gathering thoſe, whom he would, together. But Ezekiel ſeems to oppoſe this expoſition, where he mentions the Lord's addreſſing himſelf to the ſame city in the like ſtyle: " I would have cleanſed thee, and " thou art not cleanſed from thy filthineſs." From whence it is clear, that our Lord ſignifies in this place, that what he ſays he would have done was not performed.

Others interpret this place thus; I would on my part, but you would not on yours. But the words of Chriſt, *How often would I*, and what he ſaid before, *that killeſt the prophets, and ſtoneſt them* *which are ſent unto thee*, are againſt this interpretation. Jerome ſays, that by this laſt clauſe, our Saviour pointed at all the prophets, whom he had ſent in former times, and ſo *would* have often gather'd the children of Jeruſalem together, not only while he continued in man's mortal ſtate, but, while the prophets flouriſhde. But he was debarred from executing what he *would* by his human will, becauſe he had not yet taken man's nature upon him.

Hillary underſtands this paſſage of the will of the ſign, ſo as if Chriſt would ſpeak of the precepts, exhortations, and admonitions, which regarded the preſervation of the Jews, ſo often told that people by Moſes and the prophets; to all which, notwithſtanding, they prov'd ungrateful, ſtill continuing obdurate and harden'd in their errors. But holy Thomas's interpretation is the beſt, and comes neareſt to the latter, namely, that Chriſt would have gathered the ſons of Jeruſalem together, becauſe he had inſpired the holy prophets, whom he ſent, with a pious deſire to this purpoſe; but that the impious city had always diſappointed them of their good endeavours. This ſenſe agrees with the place cited above, out of Ezekiel, where, juſt before, we read, "Much pains is taken, yet the abundance of its ruſt departs not from it, neither "by fire." Which words ſufficiently ſhew, that the labours of the prophets are underſtood, who foretold the will of God,and the fire of tribulation. (V.)

CHAP. XXIV.

The deſtruction of the temple. The ſigns of the coming of Chriſt. Iniquity. Falſe Chriſts. The ſigns of the end of the world. Angels. The fig-tree. The days of Noah.

Ver. 1, 2, 3. AND Jeſus went out, and departed from the temple; and his diſciples came to him, for to ſhew him the buildings of the temple. And Jeſus ſaid unto them, See ye not all theſe things? Verily I ſay unto you, There ſhall not be left here one ſtone upon another, that ſhall not be thrown down. And as he ſat upon the mount of Olives, the diſciples came unto him privately, ſaying, Tell us when ſhall theſe things be? and what ſhall be the ſign of thy coming, and of the end of the world?

To ſhew him the buildings of the temple.] As it is cuſtomary with thoſe, who admire the bigneſs, and ſtrength of any building: Tho' Herod the Great, to enlarge the temple, laid new foundations; yet, as he made uſe of old materials, and did not pull the old temple down together, but at different times, it may, on that ſcore, be juſtly nam'd the ſame temple as that built by Zorobabel. (G.)

One ſtone ſhall not be left upon another.] Meaning, not one ſtone, that cleaves to another, ſhall remain undiſturbed. Joſephus gives us a large deſcription of the ſtupendous building of the temple, and of the ſurprizing ſtones, for their bigneſs, of which it conſiſted; acquainting us that the form of building and workmanſhip in his time, was not perform'd ſo by the Jews on their return from their captivity; but that the reedifying of this temple was wholly owing to the effect of Herod the Great's liberality. What Matthew ſays here, that the diſciples ſhew'd Chriſt the temple, and that he anſwer'd the ſame diſciples, is by Mark, in his 13th chap. ſet down that one of the diſciples ſhew'd him the temple, and that he anſwer'd that one. By this either Matthew makes an enallage of number, or poſſibly one of the diſciples ſhow'd Chriſt the ſtructure of the temple, in the preſence of all the reſt; or the diſciples ſhew'd him the building, and one of them ſaid, *Maſter, ſee what manner of ſtones, and what buildings are here.* We learn further that one Turnus Rufus, drew a plough ſhare through the foundations of the temple, and, ſo, left not one ſtone upon another, whereby this prophecy was compleated. (Scaliger, H. V.)

What ſhall be the ſign of thy coming?] The coming of Chriſt is a phraſe, pointing out the deſtruction of the Jews. Chriſt may be ſaid to come three ways. In the fleſh to be born among us; at the day of doom, to judge the world; and, thirdly, he may be ſaid to come, partly to take vengeance, and partly to work deliverance upon his ſervants; the firſt being evident in his enemies, and crucifiers; the latter, in the relief afforded the perſecuted Chriſtians. Of this coming of Chriſt it is that Cunœus, and ſome other learned men, interpret the prophecy of Jacob, of the coming of Shilo. For 'tis plain that *Judah* ſignifies the nation of the Jews, and the *ſceptre*, their government, which, however, did not depart from them at Chriſt's birth, no, nor at his death, till near forty years after, when the government was entirely taken out of their hands, and never regain'd from that time. 'Tis clear that the coming of Chriſt here muſt refer to the deſtruction of the Jews, by what Chriſt anſwer'd Peter about John, "If I will that "he tarry till I come, what is that to thee?" Now 'tis certain that John out-liv'd this deſtruction. There are paſſages, which might be cited, to prove this coming, to regard the Jewiſh calamities, which we purpoſely omit for the ſake of brevity. The principal objection, and the only one, that has any appearance of reaſon, is this, That the Roman army being the inſtruments, made uſe of to work this deſtruction, and theſe as much enemies to chriſtianity as any other people, being the very nation, who, in conjunction with the Jews, put Chriſt to death, it appears, upon this, very ſtrange, that either thoſe armies, which are call'd *abominable*, ſhould be called God's armies, or that Chriſt ſhould be ſaid to come, when, in truth, it was Veſpaſian and Titus, that came thus againſt this people. I anſwer to this, that 'tis a common thing in the Old Teſtament, to call the Babylonian, and Aſſyrian armies, who were heathens, his which perform'd his puniſhments upon the Jews, when they rebelled againſt him. It may be ſaid, with good ſhew of reaſon, that Chriſt comes when his miniſters come, that is, when the heathen are made executioners of God's will, and are by him permitted to take vengeance upon his enemies. Nor would it be unworthy of our obſervation, how eaſy, in many particulars, it might be ſhewn, that Chriſt was repreſented by this emperor. As, 1. That it was propheſied of him beforehand, that he ſhould be emperor, according to Joſephus. 2. That an ox broke in upon him, and fell down at his feet, according to Suetonius 3. That he healed the blind with ſpittle, and by the virtue of his touch, according to the ſame author. 4. That he was moſt humble and meek; which is the very characters of Chriſt. 5. That he ſhut the gates of the temple of Janus; and erected a temple in honour of peace, as Joſephus affirms. 6. Becauſe he came out of Judæa, and was governor over the Gentiles, which made Joſephus believe him the Meſſiah. 7. That neither he, nor Titus, would be called *Judaicus*, for their victory over the Jews, but aſcribed the whole management and ſucceſs to the omnipotence of God. 8. That the Jews themſelves took him for Shilo, or Chriſt, becauſe, at that time, all the progeny of the Aſmonæans were dead. From the conſideration of all theſe particulars, it will not ſeem ſtrange, that Chriſt ſhould be deſcribed there, in the perſon of Veſpaſian, and ſo return, and come again to avenge his crucifixion, and puniſh the Jews who perform'd it. This is not all: We might produce ſeveral other places out of Joſephus that are parrellel between this deſtruction of the Jews, and the paſſages concerning Our Saviour. Some of them we ſhall produce. 1. That the beginning of the Jewiſh miſeries began in Galilee, where Chriſt at firſt diſplayed his miracles. 2. That from mount Olivet the ſiege began, where Chriſt ſeems to have been, when he began to deliver this prophecy againſt them, near which place he alſo was apprehended. 3. That the time of the paſſover was the beginning of the ſlaughter. 4. That the high and low places were made ſmooth for the coming of the Roman army, and the engines. 5. That at the coming of the Baliſtæ, they cried out Filius venit, *the ſon cometh*, which is the very phraſe now before us. 6. That one was crucified alive before their faces. 7. That Longinus pierced the ſide of a perſon. 8. That Titus deſir'd to ſave the people, in ſpite of the Jews; and many prodigies of the like nature, which might make it more reaſonable, that this prodigious deſtruction ſhould be termed thus, The coming of Chriſt. (H.)

Obdurate Jews! unthoughtful to the laſt,
Weep rivers full, for now ſalvation's paſt;
When ſigns, and wonders, can't o'er faith prevail,
The wound's paſt cure, no med'cine can avail.
Behold the Romans pouring on amain,
Sudden ſee heaps of ſouls untimely ſlain:
But ah! can Jews on Jews with fury prey,
And by their crimes bring on the final day;
That day, proud city, when the flame ſurveys
Thy domes, thy chambers, and thy ſacred ways;
When piteous tears, in vain, ſhall rend the ſkies
Widows and orphans pour a thouſand ſighs;
When direful famine, with a diſmal train,
Of woes, ſhall more remove, than all the ſlain.
This *is the coming* of the Shilo, told
So oft by prophets in the days of old,
To puniſh *monſters* for their harden'd crimes,
And ſave a ſinking, tott'ring world betimes,
Convince mankind of his celeſtial pow'r,
E'er bolts of heavenly wrath the globe devour. (Proſp.)

Ver. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. And Jeſus anſwered, and ſaid unto them, Take heed that no man deceive you. For many ſhall come in my name, ſaying, I am Chriſt: and ſhall deceive many. And ye ſhall hear of wars, and rumours of wars: ſee that ye be not troubled: for all theſe things muſt come to paſs, but the end is not yet. For nation ſhall riſe againſt nation, and kingdom againſt kingdom: and there ſhall be famines, and peſtilences, and earthquakes in divers places. All theſe are the beginning of ſorrows. Then ſhall they deliver you up to be afflicted, and ſhall kill you: and ye ſhall be hated of all nations for my name's ſake. And then ſhall many be offended, and ſhall betray one another, and ſhall hate one another. And many falſe prophets ſhall riſe, and ſhall deceive many. And becauſe iniquity ſhall abound, the love of many ſhall wax cold. But he that ſhall endure unto the end, the ſame ſhall be ſaved.

The end is not yet.] Chryſoſtom acquaints us what this end is, namely, the end of Jeruſalem, which is the ſame with the coming of Chriſt before, and the end of the age. So ver. 14. *Then ſhall the end come*, that is, when the Goſpel ſhall have been preached through all the cities of Judæa with inſucceſs, then ſhall the Gentiles receive the Goſpel, and the Apoſtles turn their doctrine to them. The parallel place to this is Mark xiii. 7. So we find in Luke, and Peter, mention made of the *end of all things*, meaning of the Jewiſh ſtate, in which thoſe of the diſperſion were ſo nearly concerned. And 'tis obſervable, that when that ſad deſtruction happened, there were civil broils among them, entirely owing to the disbelief of the obdurate Jews, and heretical Gnoſticks, againſt the true Chriſtians. Now, from what is ſaid here, *That all muſt come to paſs, but the end is not yet*, it evidently follows, that the falſe Chriſts, mentioned ver. 5. muſt be ſome perſons, who appeared before that period, which is termed the *end* here; meaning, before the approach of the Roman army to deſtroy Jeruſalem, ſoon after the aſcenſion of Chriſt. By this deſcription, Theudas, whom Euſebius mentions, in the time of Claudius, was one of theſe falſe Chriſts: But I remind the reader, that this perſon was not he referr'd to by Gamaliel. Such another was the Egyptian, taken notice of in Acts, and mentioned by Joſephus and Euſebius. And ſuch was Deſitheus, according to Origen, who called himſelf Chriſt. But there were ſeveral others of this claſs, beſides the above-mentioned, who pretended to redeem Iſrael from the authority of the Romans; and tho' they did not call themſelves diſtinctly Chriſt, yet in effect did ſo; for the definition of Chriſt, means *the perſon who ſhould redeem Iſrael.* As for the falſe prophets, they belong to another period of time, which immediately preceded the fatal day. Now from what is mentioned with theſe, we may juſtly interpret thoſe falſe prophets to be the followers of Simon Magus, that is, thoſe Gnoſticks, who, at firſt, with great ſecrecy, complied with the Jews, thereby to avoid their perſecutions. At the time of writing the ſecond epiſtle to the Theſſalonians, theſe hereticks had not proceeded to that height of iniquity, which they diſcovered afterwards, when the Apoſtles left the Jews, and went over to the Gentiles, which was a ſhort time before the Jews received their fatal deſtruction, who came and deſtroyed theſe likewiſe. Moreover, 'tis ſaid, immediately after the mention of theſe falſe prophets, and the perſecutions, which they had wrought, that *the Goſpel ſhall be preached to all the world, for a witneſs to all nations*; meaning, that the apoſtles ſhall abandon, and leave the Jews to themſelves, and go and preach the doctrines of the goſpel to the Gentiles, *and then ſhall the end come*, which, what it is, is made evident from the words following, *the abomination of deſolation*, which ſignifies, *Jeruſalem beſieged.* As for the falſe prophets, and falſe chriſts, mentioned ver. 24. they are to be ranged under a third period, which immediately followed the great tribulation, ver. 21. when Titus built the wall about the city, which made the famine rage with ſuch terror, and when the ſoldiers ſet the temple on fire, which followed not long afterwards. We are acquainted from Joſephus, that, at this very period of time, there roſe up a falſe prophet, who promiſed, as though he had been ſent from God, deliverance to all ſuch as would aſcend up into the temple; upon which ſix thouſand went up, and were miſerably conſumed to aſhes. But he informs us farther, that there were other falſe prophets, ſet up by the *ſeditious*, who promiſed aſſiſtance from God, and conjured their countrymen neither to fly, or entertain any thoughts of ſurrendring their city: And though Joſephus takes no manner of notice of the unaccountable actions, which theſe performed by their evil arts; yet 'tis evident from ver. 24. that they actually performed ſome, in order to obtain belief. A company of thoſe perſons ſet up Simon in the wilderneſs, as the moſt proper man to execute the buſineſs; though others adviſed them to go over to John and his faction of Zelots, who kept themſelves within the walls of Jeruſalem. For by theſe very methods their hopes were prolonged, they were kept under a reſtraint from abandoning the city, and, conſequently, ſecured to a fuller meaſure of tribulation and diſtreſs. (H.)

Ver. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25. And this goſpel of the kingdom ſhall be preached in all the world, for a witneſs unto all nations, and then ſhall the end come. When ye therefore ſhall ſee the abomination of deſolation, ſpoken of by Daniel the prophet, ſtand in the holy place (whoſo readeth, let him underſtand) Then let them which be in Judea, flee into the mountains. Let him which is on the houſe-top, not come down to take any thing out of his houſe: Neither let him which is in the field, return back to take his clothes. And wo unto them that are with child, and to them that give ſuck in thoſe days, But pray ye that your flight be not in the winter, neither on the ſabbath-day: For then ſhall be great tribulation, ſuch as was not ſince the beginning of the world to this time, no, nor ever ſhall be. And except thoſe days ſhould be ſhortned, there ſhould no fleſh be ſaved: but for the elects ſake thoſe days ſhall be ſhortned. Then if any man ſhall ſay unto you, Lo, here is Chriſt, or there: believe it not. For there ſhall ariſe falſe Chriſts, and falſe prophets, and ſhall ſhew great ſigns and wonders, inſomuch that (if it were poſſible) they ſhall deceive the very elect. Behold, I have told you before.

When ye therefore ſhall ſee the abomination of deſolation.] After Chriſt hath acquainted the Jews with the remoter ſigns that ſhould foretel their ruin, he then proceeds to the ſign of the deſtruction it ſelf, which was immediately to follow. Compare Daniel xix. 27. For we grant the Jews that xi. 31. and xii. 11. referr to Antiochus. But the Jews labour in vain to prove that the 19th chapter any way is to be applied to this prince, becauſe the weeks of the days which we find there mentioned, cannot be comprehended; for otherwiſe we ſhould ſtretch the account a great deal farther than when Antiochus reigned, and the weeks of the years would be extended beyond the time of his reign. How then ſhall we fix the account? From what order of the city or temple ſhall we make the commencement. The Jews will acknowledge no other weeks. And, indeed, their countrymen of antiquity referred this place to the days of the Roman government. On granting this, let us ſee the words of the prophet, which may be rendred thus: " And by the expanſion of abominations lay-" ing waſte, and until the end and deſtruction is at hand he ſhall " pour himſelf (either " Chriſt, or the remaining part of theſe weeks" for it may be taken in either ſenſe) " upon him, who is made de-" ſolate." Theſe *abominations* are ſignified by the engines and other military arms, and enſigns, which the Romans brought along with them. In theſe enſigns they placed the images of the Cæſars, principally, of thoſe who had divine honours given them after their deaths. On account of theſe images theſe enſigns had adoration attributed to them. Titus ſet up theſe ſtandards in a place juſt over againſt the temple, within his camp. And after he became conqueror he fixed them among the ruins of the temple, where the ſoldiers paid ſolemn adoration to them. From hence we have the phraſe *abomination of deſolation*, becauſe they threatned *deſolation* not only to the religion of the Jews, but to the temple and city. (G)

Fly to the mountains.] The ſeveral paſſages, which Joſephus gives us, bear exact correſpondence with theſe predictions. We ſhall ſoon diſcern this by making a compariſon, particularly, of this flying to the mountains. When Gallus laid ſiege to Jeruſalem, which he ſoon raiſed, without any viſible cauſe, what an act was it of God's extraordinary providence, to order it ſo, that the Chriſtian Jews, being forewarned by this ſiege, and ſet at liberty, might fly into the mountains, or might withdraw out of Judæa to ſome other place for their ſecurity? This is evident from the following, That, upon Titus's coming, ſome time after, to renew the ſiege, there was not one Chriſtian remaining in it. Euſebius takes notice of this occurrence, and adds, that the Chriſtians, being warned by an oracle, which was revealed to ſome honeſt men among them, and commanded them to go over Jordan, to a city called Pella, removed all thither, and left Jeruſalem, without ſo much as a Chriſtian in it, to feel the weight of the deſtruction. Euſebius refers to this in Joſephus, where the account of it is ſet down. And Epiphanius recites the ſame thing. (H.)

Houſe top.] Chriſt, foretelling the future flight of the Jews, commands them to fly to the mountains. For Titus utterly deſtroyed Jeruſalem afterwards, putting all the Jews to the ſword, daſhing the children againſt the ground, cutting up them who were with child, and blotting out thoſe fighters againſt God, with all manner of cruelty and death. It happened that the city was taken on the ſabbath day, all the people remaining at home to obſerve the ſabbattic reſt, and this too in the winter: whereby not a ſoul could eſcape deſtruction. He, who was on the houſe top ſtrove to conceal himſelf; and preferring the preſervation of his life, before that of his poſſeſſions, would not remove any thing out of his houſe. He, who was in the field, or in the country, did not only not return to his houſe, but fled as far as he could, ſeeing all the time the burning and taking of the city. (Cæſ.)

Ver. 26, 27, 28, 29, 30, 31. Wherefore, if they ſhall ſay unto you, Behold, he is in the deſert, go not forth: behold, he is in the ſecret chambers, believe it not. For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt; ſo ſhall alſo the coming of the ſon of man be. For whereſoever the carcaſe is, there will the eagles be gathered together. Immediately after the tribulation of thoſe days, ſhall the ſun be darkned, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven, and the powers of the heavens ſhall be ſhaken. And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven, with power and great glory. And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.

There will the eagles.] To give an explanation of this verſe, two things muſt be conſidered. 1. That the eagle was an enſign in the Roman armies, and though the Perſians had the eagle in their army, yet it was but one, and that in the king's colours, whereas the Romans had two in every legion. Thus 'tis ſaid by the antient writer of the Sybilline oracles, which prophecied of the downfal of the Roman dominion.

Rome, with her conquering eagles, e'er 'tis late,
Shall proudly fall, and feel the ſtrokes of fate.

To which we will add that of Pliny: " Aquilam Romanis legionibus Caius Marius in ſecundo conſulatu ſuo proprie dicavit. " Erat & antea prima, cum quatuor aliis, lupi, minotauri, equi " aprique ſingulas ordines anteibant. Paucis ante annis ſola aquila " portari cæpta eſt, reliqua in caſtris relinquebantur. Marius in " totum ea abdicavit." " Caius Marius, in his ſecond conſulſhip, " appointed the eagle for the Roman legions. Before that time it " had been the firſt, and, in company, with four others, viz. the " wolf, the minotaur, the horſe, and bear, went before the ranks " of the army: But the eagle was only admitted, and theſe four " laid aſide in the camp. Marius wholly left making uſe of them." From whence it is evident, that all the five Roman enſigns were reduced to one, namely, the eagle, and, conſequently, remained ſo till Chriſt pronounced theſe words, and, indeed, were not altered, till Conſtantine introduced the croſs into their armies. 2. That the eagle, as well as the other four, was an emblem of rapacity, which, with their ſagacity to find out, and skill to foretell, ſlaughter, is the other thing I mentioned above, whereon to ground the explanation of this verſe. Job, ſpeaking of the eagle, ſays; " She ſeeketh her prey, and her eyes behold afar of; her young " ones alſo ſuck up blood, and where the ſlain are, there is ſhe." But beſides this, we ſhall add ſome other paſſages out of authors. Phoruntus ſays: " The eagle is a bird conſecrated to Mars, be" cauſe ſuch birds abound, where there are many carcaſſes; and " they are the proclaimers of fights." Thus Philetas in his Iambicks:

The eagle mounts aloft and flies,
With wings expanded through the skies;
With mind divining, aweful goes
'Before armies, and foretels their woes.
But where the carcaſs of the ſlain,
Lies ſtretch'd expos'd upon the plain:
He makes the dreadful ſcene his prey,
Gorges his fill, then wings away.

Artimedorus, likewiſe, acquaints us that the eagles *rejoice in dead bodies*, and mentioning the ſignification of the ſeveral creatures, among them, reckons theſe eagles, which he calls thieves and plunderers. Now what we have ſaid being put together, it will appear, how reaſonable this interpretation of this verſe is, and how perfectly agreeable to the context in this place; where the laſt thing ſaid is, that the deſtruction of the Jews ſhould happen almoſt in the diſtant places of that nation, which is proved here by this reſemblance, that as the eagles find out the carcaſe whereſoever it is, ſo ſhall the Roman armies find out the Jews, prey, and make ſlaughter of them. (H.) Eagles have naturally a very keen ſmell after carcaſſes: Job ſays; " Her " young ones ſuck up blood, and where the ſlain are, there is ſhe." But this, according to Ariſtotle, ought more fitly to be applied to the Perenopterus, a baſtard kind of eagle, much reſembling a vulture. Tho' Suidas has very ill attributed it to the *Perenus*, a kind of buzzard, which does not feed upon carcaſſes, but hunts about as other eagles do. The meaning of this verſe agrees with what goes before, Q. d. If any ſhould whiſper in your ear and ſay, That Chriſt lays concealed in this or that place; believe not a word of it. For Chriſt will openly reveal himſelf to all, as the lightning which cometh from the eaſt, and ſhineth unto the weſt. And as the eagles fly immediately to the carcaſs, ſo thoſe of devout minds will haſte thither, when they perceive the enlivening ſmell of Chriſt. 'Tis not out of the way to call thoſe eagles who flock together about Chriſt, ſince none can be united with him, who eats not of his fleſh and blood; Chryſoſtom calls the body of Chriſt a carcaſs, becauſe of his death; and ſpeaking of the Euchariſt, terms the faithful, eagles, " thereby to ſhew " that he who draws near to this body, ſhould mount up aloft, " and deſpiſe all earthly things, wholly renouncing the ſeveral " avocations here below; that he ſhould direct his aims to ſuperior views, and fix his eyes on the ſun of righteouſneſs, and " have his intuition clear and ſhining. (V.)

Ver. 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42. Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that ſummer is nigh: So likewiſe ye, when ye ſhall ſee all theſe things, know that it is near, even at the doors. Verily I ſay unto you, This generation ſhall not paſs, till all theſe things be fulfilled. Heaven and earth ſhall paſs away, but my words ſhall not paſs away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, ſo ſhall alſo the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entred into the ark. And knew not until the flood came, and took them all away, ſo ſhall alſo the coming of the Son of man be. Then ſhall two be in the field, the one ſhall be taken, and the other left. Two women ſhall be grinding at the mill, the one ſhall be taken, and the other left. Watch therefore, for ye know not what hour your Lord doth come.

Even at the doors.] A proverbial ſaying, to ſignify, that the kingdom of God is near at hand, as Luke ſupplies it. meaning, the kingdom of heaven in its full plenitude and peace, which ſhall be revealed after the judgment in the ſaints. A like ſaying is uſed by James in his epiſtle, chap. v. 9, concerning the tremendous judgment of God, *behold the judge ſtanding before the doors*. Beſides, we meet with a pertinent ſaying to this in the fortieth ſtory of the martyrs, where Melitho the martyr's mother ſays to him, " Fili " pauliſper ſuſtine, ecce Chriſtus ante Januam ſtat adjuvans te." Bear up a little longer my ſon, for lo! Chriſt ſtands before the gate giving you his aſſiſtance. And Chriſt ſays in the Revelations; " Behold, I ſtand at the door and knock;" meaning, I am come home with my ſervants from my employment, in order to account with them. This interpretation Chriſt expreſſes in the ſame chapter. " I will come on thee as a thief, and thou ſhall not know " what hour I will come upon thee." And v. 11. " Behold I come quickly," and it follows. " If any man hear my voice, and " open the door," meaning, if any man ſhall watch till my coming, and immediately open the door to me when I come to judgement, or ſhall receive me with alacrity and love, his hopes ſhall certainly ſecure him. And again Chriſt proceeds, " I will come unto him, " and will ſup with him, and he with me," that is, according to the learned Eſtius, " he ſhall be partaker of my joys." So that nothing elſe is meant in theſe cited places of the Revelations, but what is expreſſed in the end of this, and the following chapter, namely, an exhortation to the faithful to continue always in good works, that when the Lord comes like a thief to judgment, he may find them embolden'd, through their faith and hope, and deſerving to ſit down and ſup with him, that is, be made partakers of his eternal reſt and joy. (V.)

Ver. 43, 44, 45, 46, 47, 48, 49, 50, 51. But know this, that if the goodman of the houſe had known in what watch the thief would come, he would have watched, and would not have ſuffered his houſe to be broken up. Therefore be ye alſo ready: for in ſuch an hour as you think not, the Son of man cometh. Who then is a faithful and wiſe ſervant, whom his Lord hath made ruler over his houſhold, to give them meat in due ſeaſon? Bleſſed is that ſervant, whom his Lord when he cometh, ſhall find ſo doing. Verily I ſay unto you, that he ſhall make him ruler over all his goods. But and if that evil ſervant ſhall ſay in his heart, My Lord delayeth his coming, And ſhall begin to ſmite his fellow-ſervants, and to eat and drink with the drunken: The Lord of that ſervant ſhall come in a day when he looketh not for him, and in an hour that he is not ware of; And ſhall cut him aſunder, and appoint him his portion with the hypocrites: there ſhall be weeping and gnaſhing of teeth.

Shall cut him aſunder.] Tertullian acquaints us, that it was a law for debtors, who were accuſed, and condemned for falſhood, or non-performance of promiſe, or obligation, to their creditors, *to be cut aſunder.* And this was the caſe, likewiſe, with ſtewards, who performed not the truſt repoſed in them by their maſters. Theſe are placed among the number of hypocrites, or of falſe aud deceitful perſons. Now the meaning of this place ſeems to be this, that they, who, inſtead of ſerving Chriſt in his church, in bringing in believers to him, ſhall, upon the Chriſtians being perſecuted by the Jews, and this vengeance of Chriſt being deferr'd upon that people, begin to join with the Gnoſticks, in their complying with the Jews, or in conforming to the licentious practices, which are obſerv'd among them; I ſay, theſe apoſtate falſe ſervants of Chriſt ſhall pay dearly for it; they ſhall be deſtroy'd by Chriſt, like falſe ſtewards, and be join'd with the Gnoſticks, as well in their abominable practices, as in their deſtruction. (H.)

CHAP. XXV.

The parable of the ten virgins, and of the talents. The deſcription of the laſt judgment.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. THEN ſhall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wiſe, and five were fooliſh. They that were fooliſh took their lamps, and took no oyl with them: But the wiſe took oyl in their veſſels with their lamps. While the bridegroom tarried, they all ſlumbred and ſlept. And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him. Then all thoſe virgins aroſe, and trimmed their lamps. And the fooliſh ſaid unto the wiſe, Give us of your oyl, for our lamps are gone out. But the wiſe anſwered, ſaying, Not ſo; leſt there be not enough for us and you: but go ye rather to them that ſell, and buy for your ſelves. And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the door was ſhut. Afterward came alſo the other virgins, ſaying, Lord, Lord, open to us. But he anſwered and ſaid, Verily I ſay unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Then ſhall the kingdom of heaven be likened.] That is, my church, which is compoſed of this world, ſhall be compared to ten virgins. This parable took its riſe from an ancient cuſtom, which was this: A certain number of young men were always appropriated to wait on the bridegroom; and the bride no leſs had her quota of virgins, who, the night the marriage was to be ſolemnized, waited the coming of the bridegroom, nay, went to meet him with lighted tapers, to the end he might conduct them into that apartment, where the nuptials were to be performed. Hence came the Latin phraſe, *Ducere uxorem.* By theſe ten virgins, are meant all they who profeſs the catholick faith with ſincerity. (V.)

Ver. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30. For the kingdom of heaven is as a man travelling into a far country, who called his own ſervants, and delivered unto them his goods: And unto one he gave five talents, to another two, and to another one, to every man according to his ſeveral ability, and ſtraightway took his journey. Then he that had received the five talents, went and traded with the ſame, and made them other five talents. And likewiſe he that had received two, he alſo gained other two. But he that had received one, went and digged in the earth, and hid his lords money. After a long time, the lord of thoſe ſervants cometh, and reckoneth with them. And ſo he that had received five talents, came and brought other five talents, ſaying, Lord, thou deliveredſt unto me five talents: behold. I have gained beſides them five talents more. His lord ſaid unto him, Well done, thou good and faithful ſervant; thou haſt been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He alſo that had received two talents, came and ſaid, Lord, thou deliveredſt unto me two talents: behold, I have gained two other talents beſides them. His lord ſaid unto him, Well done good and faithful ſervant; thou haſt been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent, came and ſaid, Lord, I knew thee, that thou art an hard man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrawed. And I was afraid, and went and hid thy talent in the earth: lo, there thou haſt that is thine. His lord anſwered and ſaid unto him, Thou wicked and ſlothful ſervant, thou kneweſt that I reap where I ſowed not, and gather where I have not ſtrawed. Thou oughteſt therefore to have put my money to the exchangers, and then at my coming I ſhould have received mine own with uſury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath ſhall be given, and he ſhall have a abundance: but from him that hath not ſhall be taken away, even that which he hath. And caſt ye the unprofitable ſervant into outer darkneſs: there ſhall be weeping and gnaſhing of teeth.

The parable, here mentioned, very much reſembles that of the pounds taken notice of by Luke in his nineteenth chapter, and hath the ſame tendency, tho' ſpoken at another time, place, and occaſion, and ſome circumſtances ſeem to diſagree. (V.)

Ver. 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46. When the Son of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit upon the throne of his glory. And before him ſhall be gather'd all nations; and he ſhall ſeparate them one from another, as a ſhepherd divideth his ſheep from the goats: And he ſhall ſet the ſheep on his right hand, but the goats on the left. Then ſhall the King ſay unto them on his right hand, Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat: I was thirſty, and ye gave me drink: I was a ſtranger, and ye took me in: Naked, and ye clothed me: I was ſick, and ye viſited me: I was in priſon, and ye came unto me. Then ſhall the righteous anſwer him, ſaying, Lord, when ſaw we thee an hungred, and fed thee? or thirſty, and gave thee dri[illegible] When ſaw we thee a ſtranger, and took thee i[illegible]ked and clothed thee? Or when ſaw we thee ſic[illegible] priſon, and came unto thee? And the king ſhall [illegible], and ſay unto them, Verily, I ſay unto you, [illegible] much as ye have done it unto one of the leaſt o[illegible]ſe my brethren, ye have done it unto me. Then ſhall he ſay alſo unto them on the left hand, Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels. For I was an hungred, and ye gave me no meat: I was thirſty, and ye gave me no drink: I was a ſtranger, and ye took me not in: naked, and ye clothed me not: ſick, and in priſon, and ye viſited me not. Then ſhall they alſo anſwer him, ſaying, Lord, when ſaw we thee an hungred, or a thirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not miniſter unto thee? Then ſhall he anſwer them, ſaying, Verily I ſay unto you, In as much as ye did it not to one of the leaſt of theſe, ye did it not to me. And theſe ſhall go away into everlaſting puniſhment: but the righteous into life eternal.

As a ſhepherd divideth his ſheep from the goats.] Chriſt alludes to that of Ezekiel xxxiv. 17. *Behold I judge between cattle and cattle, between the rams, and the he-goats.* By this Chriſt compares the elect with the ſheep, and the baſe and reprobate with the he-goats. And though there are many qualities that are common between ſheep and ſhe-goats, and not a few names that are equally given to both, yet Theodoret in his celebrated expoſition on Exod. xxiv. ſays, that becauſe the law commands, that the paſchal ſacrifice ſhould be taken out of the ſheep, or ſhe-goats, the intent of that was, that he who had a lamb, ſhould ſacrifice it; and he who had no lamb, ſhould ſacrifice a kid. That Chriſt, in abundance of places, is propoſed to us under the type of a lamb, and nominally, under the type of the paſchal lamb; but not one inſtance is to be produced, in which he is figurately call'd a kid, which, according to Chryſoſtom, is the moſt libidinous creature living, and by which the baſe and reprobate Chriſtians are ſignified in this paſſage. (V).

Then ſhall the king ſay unto them.] Namely, mentally, not vocally; for the whole courſe of that laſt judgment, the accuſation of the wicked, and the commendation of the good, will be mentally performed, for if the actions of every individual were to be laid open by word of mouth, an inconceiveable length of time would be ſpent in this momentous affair. But if any man ſhould imagine a book, written with the tranſactions of all mankind, and according to which the laſt judgment was to be regulated, who could conceive either its bigneſs or length, or the vaſt ſpace of time it would take up in being read over? For the ſame length of time would be required to recite by word of mouth, all the actions of mankind, as would be to peruſe them, ſuppoſing they were entred in a real and material volume. (S. Thomas.)

Come ye bleſſed of my father, inherit the kingdom prepared for you.] All thoſe corporal promiſes, which are made, as rewards, to the Saints in the ſacred ſcripture, are to be taken in a metaphorical ſenſe: as our ſpiritual benefits are frequently mark'd out in the ſcriptures, by corporal enjoyments: that from ſuch ideas as we are acquainted with, we may raiſe ourſelves up, to the deſire of things unknown. Thus by meat and drink is to be underſtood the delight of happineſs, by riches, ſufficiency, and by the kingdom, the exaltation of man, even to a conjunction with God. (Idem.)

CHAP. XXVI.

The counſel of the prieſts againſt Chriſt. His feet are anointed. Judas ſells him. The inſtitution of the ſupper. The denial of Peter. Chriſt is ſorrowful. He is betray'd by a kiſs. He is led to Caiphas. He confeſſes that he is Chriſt. He is condemned and ſpit upon.

Ver. 1, 2, 3, 4, 5. AND it came to paſs, when Jeſus had finiſhed all theſe ſayings, he ſaid unto his diſciples, Ye know that after two days is the feaſt of the paſſover, and the Son of man is betrayed to be crucified. Then aſſembled together the chief prieſts, and the ſcribes, and the elders of the people, unto the palace of the high prieſt, who was called Caiphas, And conſulted that they might take Jeſus by ſubtilty, and kill him. But they ſaid, Not on the feaſt-day, leſt there be an uproar among the people.

Paſſover.] Performed by the Jews. Mark, in his xiv. chap. v. 1. ſays, *after two days was the feaſt of the paſſover, and of unleaven'd bread.* The word *Paſcha*, which the Engliſh renders *Paſſover*, is a Chaldee term, as Philo juſtly obſerves in his life of Moſes, book 3. But the Hebrew *Peſach*, from the radical word *Paſach* has the ſame import, meaning to *paſs over*, or *paſs by*. Hence Joſephus renders *Peſach*, *a paſſing by*, and *Philo*, *a paſſing over*. Origen, in his 8th book againſt Celſus, uſes it in the ſame ſenſe. And Gregory Nazianzen, in his 43d Oration, calls the feaſt, *a paſſing over*, and, in his 58th Epiſtle to Helladius, *eorten diabaterion.* The Lacedæmonians nam'd thoſe ſacrifices, *diabateria*, which were made *pro tranſitu*, that is, for the ſucceſsful progreſs of an expedition, without which, the affair was put off to another opportunity. Xenophon and Thucydides make mention more than once, of theſe diabateria. The Hebrew word *Peſach*, is render'd *Paſcha*, or *Paſſover*, in all places of the Greek verſion of the Old Teſtament, except in the ſecond of Chronicles, where it occurs in ten places, and is in every one tranſlated *Phaſec*, which word being appropriated to Theodotian, ſome perſons juſtly ſuſpect him to be the author of that ſecond book. The vulgar tranſlation, omitting one or two places, conſtantly renders it *Phaſe.* But this *Paſcha* is again call'd the paſſing of the Angel over the doors of the Iſraelites, when he ſmote the firſt born of the Ægyptians, and ſaw the poſts dy'd with the blood of lambs. Again, this *Paſcha* is call'd the feaſt of unleavened bread, in which the paſchal lamb was ſlain, for a remembrance of the abovementioned Angel. Hence Luke xxii. 1. *Now the feaſt of unleavened bread drew nigh, which is the paſſover*, or *Paſcha.* Hence ſome call thoſe *Paſchalij*, who are much devoted to the obſervation of this feſtival. Thirdly, *Paſcha* is named the paſchal lamb; thus Luke xxii. 7. *Then came the day of unleavened bread, when the paſſover muſt be killed.* Fourthly, By *Paſcha* are meant all thoſe ſacrifices which are commonly offer'd, during the ſeven days of the feaſt of unleavened bread. Thus Deut. xvi. 2. *Thou ſhalt therefore ſacrifice the (phaſe, or) paſſover unto the Lord thy God, of the flock and the herd.* Which place cannot certainly mean, as if the law commanded, that the paſchal lamb ſhould be ſacrificed to God, and other victims of ſheep and oxen ſhould be offer'd at the ſame time; for then Moſes would have expreſs'd himſelf in the Hebrew in this manner, " Thou ſhalt therefore ſacrifice the paſſover, " ſheep and oxen," or " Thou ſhalt ſacrifice the paſſover, ſheep, " and oxen to the Lord thy God," not certainly as 'tis in the the Hebrew, thou ſhalt ſacrifice the paſſover to the Lord thy God, ſheep and oxen, as if the *Paſcha* was referable to the ſheep and oxen; of which we have ſomething reſembling this in Exod. xx. 24, where the burnt offerings and peace offerings are referr'd to the ſheep and oxen; ſo that in the above cited place of Deuteronomy, the ſheep and oxen, which were generally ſacrificed for peace offerings on the feaſt of the paſſover, had the appellation of *Paſcha*: And this interpretation ſeems to be ſtrengthned by what follows the place cited above, which ſays, *ſeven days ſhalt thou eat unleavened bread therewith*, meaning, with the paſſover; now the Jews did not eat unleavened bread with the lamb during ſeven days, but only at that juncture, when it was eaten. Maimonides, in his treatiſe *de oblatione paſchatis*, chap x. informs us, that *paſcha*, in the above cited place of Deuteronomy, means that victim, or part of that victim which was cuſtomarily laid on the table with the lamb, the eating of which might be put off to the next day; as we learn of the peace offerings, mentioned Levit. vii. 16. and xix. 6. Now, as the above cited place of Deuteronomy, from the account of the Rabbins themſelves, and the bare looking upon it, ſhews, that every victim, whether of the flock or herd, and accuſtomed to be offered, while the ſeven days of the paſſover continued, was called *phaſe*, or *paſcha*, without any further addition; ſo we find in John xviii. 28, that the Jews *went not into the judgment hall, leſt they ſhould be defiled, but that they might eat the paſſover.* There are they who will have *paſcha*, in this place, to mean unleavened bread, but neither ſcripture, nor the cuſtom of the Hebrews confirms this opinion. But, that all ſacrifices, uſually offered, during the ſeven days of the feaſt of unleavened bread, were named *paſcha*, or *paſſover*, without any further addition, omitting only what we have mentioned above, is corroborated by the authority of the Rabbins; and any one, who is not too ſcrupulous, may ſatisfy himſelf in this, from 2 Cron. iii. 22. xxxv. 7, 8, 9. and from the third book of Eſdras, i. 8, 9. And thus much for the different acceptations of the words *paſcha*, *phaſe*, *peſach*, and *phaſec*, according to the accounts of the Hebrews. Now to trace the uſe of it among the Chriſtians. The word *paſcha*, is ſometimes made uſe of to ſignifie any feſtival, inſtituted in honour of Our Saviour. Thus Luke, patriarch of Conſtantinople, under Emanuel Comnenus, in his book *De Sentent. Synod. Sentent.* 9, upon a certain Grecian nobleman's binding himſelf by oath, every Tueſday, to refrain from eating fleſh, in honour of John Baptiſt, the forerunner of Chriſt; and Chriſtmas day happening to fall on a Tueſday, the emperor of Conſtantinople ask'd the patriarch, whether or no the nobleman was obliged to keep his oath, or celebrate the nativity of Chriſt, which was a paſchal feſtival, with mirth and feſtivity, as it ought to be. The patriarch and ſynod, then preſent, anſwered him, that a paſchal feaſt of Chriſt, was not a day of faſting. The reaſon of returning ſuch an anſwer, ſhould ſeem to refer to the celebration of the Lord's ſupper, ſince Chryſoſtom, in exhorting his flock to come more frequently to the participation of the euchariſt, informs us, in ſeveral places, that the Chriſtian Paſcha occurs pretty often. And ſays, that 'tis a ſacrifice of mirth and praiſe, and not of abſtinence and faſting. But, beſides this account, the *paſcha* is call'd *Quadrageſima*, or *Lent*, by Timotheus, patriarch of Alexandria, and Pelagius, pope of Rome, either becauſe the keeping of Lent diſpoſed Chriſtians to a ſacred celebration of the feaſt of *paſcha*, or becauſe *paſcha* was deduced by ſome from the Greek word *paſchein*, to ſuffer, as if the *paſcha* ſignified ſuffering, the commemoration whereof, is celebrated during Lent ſeaſon. Thus much for the conſtruction of *paſcha*, or *paſſover*, in a Chriſtian ſenſe. But, to return to the text of this goſpel. In order to give the reader an accurate account of the hiſtory of Chriſt's paſſion, he muſt know, that, according to the law, the fourteenth day of the firſt month, was aſſign'd, in ſuch a manner, for the offering of the paſchal lamb, that they, who happened to be unclean that day, or in places ſo far diſtant from Jeruſalem, that they could not get thither time enough; that is, according to the explanation of the Rabbins, they who happened, on the fourteenth day of the month, to be fifteen miles, or more, from Jeruſalem, after the ſun was riſen, or, as Philo explains, in his third book of the life of Moſes, they who were travelling in a country, at a conſiderable diſtance from Jeruſalem, were enjoyn'd not to offer the paſſover, on the fourteenth day of the ſecond month, between the two evenings, which comprehended all the time, from half an hour after twelve at noon, till ſun ſet, in which the ſacrifice was offered, the candles lighted, and the incenſe made: by which it appears, that it was ſafer, to refrain from celebrating the paſſover at the time, than to obſerve it at an improper ſeaſon. Thus, amongſt Jeroboam's crimes, we find this recounted as one, that he celebrated a ſolemn feſtival, at a time which he had deviſed in his own heart. Thus, in the time of king Hezekiah, the celebration of the paſſover, was deferr'd to the fourteenth day of the next month, for this reaſon: There happened not to be ſufficient time, from the firſt year of his reign, which commenced in the firſt month, to purify the temple, which his father Ahaz had prophaned, and cleanſe the Levites and people, before the fourteenth day of the ſame month: for, according to 2. Cron. xix. the conſecration of the temple could not be performed till the ſixteenth day, neither was there a ſufficient number of prieſts ſanctified, nor could the people be got together to Jeruſalem, as appears from 2 Cron. xxx. Whence, they, who are for having Chriſt to have celebrated the paſſover upon a day, different to the reſt of the Jews, give into their hands an opportunity of objecting to Chriſt, that he tranſgreſſed the law, and celebrated the paſſover on a day, *which he deviſed in his own heart*, which the Jews themſelves, together with all their falſe witneſſes cannot evince. (V.) The connexion of the parts of this verſe depends on a tradition of the Jews, that when any were condemned to death, they were kept from execution till the ſolemn feaſts, whereof they had three, the feaſt of unleavened bread, or the paſſover, the feaſt of weeks, and the feaſt of tabernacles, when all the Jews came up to ſacrifice at Jeruſalem. At theſe times, it was cuſtomary to put their malefactors, eſpecially, rebels and impoſtors, to death, in the preſence, and ſight of all the people, that all Iſrael might ſee and fear. Hence this feaſt of the paſſover was expected by the Jews, and deſigned for the death of Chriſt, as a rebel and impoſtor, accounting him an enemy to Cæſar, a falſe prophet, and a ſeducer of the people. (H.)

Not on the feaſt day, leſt there be an uproar among the people.] The feaſt day here comprehends all the time from the ſlaying of the lamb, to the end of the feaſt of unleavened bread, a ſeaſon vaſtly proper, becauſe of the great concourſe of people, for exciting and ſtirring up ſeditions. I adhere to the opinions of thoſe, who ſeem to ſay, that the ſynedrim, for fear of the multitude, did not keep up entirely to the cuſtom, received among them. For it was cuſtomary, during the time of the ſolemnity, to puniſh malefactors of note, to be an example to the reſt. This is ſufficient to ſhew the ſingular providence of God in this action, who, by an opportunity offered by Judas, made them throw aſide this council, whence it came to paſs, that his ſon's death was attended with more witneſſes, and happened on the paſſover itſelf. (G.) According to the Greek text, theſe are the words of the Jews, but according to the Latin, of the Evangeliſt, aſſigning a reaſon why the Jews would not at firſt put him to death, on the ſolemn feaſt of the paſſover. But this will be no way amazing to thoſe, who only conſider, that the Jews were not half ſo much de[illegible] from putting Chriſt to death, by the ſacredneſs of the f[illegible] by the apprehenſions of the people, from which they w[illegible]red by an opportunity, which Judas threw into their h[illegible]ll this ſeems to have been the reſult of God's provide[illegible] by this means, Chriſt's death was attended with more w[illegible], and the paſſover itſelf happened to be the time of his ſuffe[illegible] thereby to let us underſtand, that Chriſt was ſhadowed out by the paſchal lamb. In conſequence of this, when the evening of the paſſover came, the Jews had no ſooner eaten the paſchal lamb, but with an inſupportable violence they ruſh'd upon Chriſt, being influenced juſt as Judas was, who, the moment he had celebrated the paſſover, in company with Chriſt, put himſelf at the head of that diabolical band, who took him afterwards. Thus Cain's ſacrifice, which he had ſo lately offered, according to ſolemn cuſtom, did not tye up his hands from ſlaying his brother. Thus the adultreſs had ſcarcely conſecrated her victim, and paid her vows to God, but ſhe went again to her adulterous courſe. Zacharias, the ſon of Jehoiada, or Barachias, was ſtoned to death by the Jews, in the very court of the temple, near the altar; and that, if we believe the Jews, on the day of propitiation. The rage of the populace has no bounds, eſpecially when religion's in the caſe, which pretext the Jews laid hold of, to vent their madneſs on Chriſt and his ſervants. Whence that of Chriſt, John xvi. 2. *The time cometh, that whoſoevr killeth you will think that he doeth God ſervice*, or, according to the Syriac and Arabic, *The time cometh, in which whoſoever ſhall kill you, will ſuppoſe that he offers an oblation to God.* (V.)

Ver. 6, 7, 8, 9, 10, 11, 12, 13. Now when Jeſus was in Bethany, in the houſe of Simon the leper, There came unto him a woman having an alabaſter-box of very precious ointment, and poured it on his head, as he ſat at meat. But when his diſciples ſaw it, they had indignation, ſaying, To what purpoſe is this waſte? For this ointment might have been ſold for much, and given to the poor. When Jeſus underſtood it, he ſaid unto them, Why trouble ye the woman? for ſhe hath wrought a good work upon me. For ye have the poor always with you, but me ye have not always. For in that ſhe hath poured this ointment on my body, ſhe did it for my burial. Verily I ſay unto you, Whereſoever this goſpel ſhall be preached in the whole world, there ſhall alſo this, that this woman hath done, be told for a memorial of her.

At meat.] The ointment, poured on our Saviour by this woman, was commonly made uſe of in times of feſtivity. And that the Jews were accuſtom'd to have it at their entertainments, is evident from ſeveral places of ſcripture. Thus in Pſalm xxiii. 5. we find, that after the table was prepared, the ointment followed. Thus Pſalm civ. 15. wine is ſaid to make glad the heart of man, oil to give him a chearful countenance, and bread to ſtrengthen him; which are the three parts of an entertainment at a feaſt. Hence, Luke xvi. the ſteward ſums up, amongſt his expences, an hundred meaſures of oil, which had been prepared for the ſervice of theſe entertainments. Thus, in 1 Chron. xii. 40. oil is mentioned amongſt the proviſion of a feaſt. Thus Philo, in his embaſſy to Caius; "Anointings are a deſcription of a more delicate "life." And in Proverbs; Wine and oil are ſigns of one who had liv'd in luxury and delicacy. I have the ſame opinion of the oil of gladneſs, Pſalm xlv. 7. that it refers to that made uſe of at feaſts; and ſo it muſt be underſtood conſequently in Heb. i. 9. that Chriſt found a better reception from God, was treated in a more ſplendid manner, and had abundance of more grace poured on him than any other. By this we may find out what is meant by the *unction of the Holy One*, 1 John ii. 20. namely, a moſt liberal effuſion, or communication, of grace from the Spirit, which had deſcended upon the Apoſtles. Thus Julius Pollux ſays; *Oil is uſed at entertainments.* Thus Plutarch; "The young men, who were "free, brought veſſels of oil and myrrh." Thus the ſcholiaſt, on Ariſtophanes: "They who invite to an entertainment bring forth "crowns and ointments." Thus Heſychius, upon the word *Exaligyron*; "A ſilver veſſel, much reſembling a vial, out of which "the gueſts of an entertainment were anointed with ointment and "myrrh." Whence that luſory epigram of Martial, lib 3.

Unguentum fateor bonum dediſti
Convivis, Hære, ſed nihil ſcidiſti,
Res ſalſa eſt bene olere & eſurire.
Qui non cœnat & ungitur Fabulle,
Hic vero mihi mortuus videtur.

Maſter, I own the ointment very good
You gave your gueſts; but then you carv'd no food.
'Tis pretty, faith! to caſt a pleaſing ſcent,
And yet with hunger have one's belly rent.
For once, Fabullus, take my kind receipt,
The next time you pretend to make a treat,
Beſtow upon your gueſts both oil and meat.

That this ointment was poured upon the head, and that for a perfume, is not only evident from Luke vii. 46. but alſo from the Heathens. But 'tis uſeleſs to multiply teſtimonies of this kind. (H.)

Ver. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25. Then one of the twelve, called Judas Iſcariot, went unto the chief prieſts, And ſaid unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of ſilver. And from that time he ſought opportunity to betray him. Now the firſt day of the feaſt of unleavened bread, the diſciples came to Jeſus, ſaying unto him, Where wilt thou that we prepare for thee to eat the paſſover? And he ſaid, Go into the city to ſuch a man, and ſay unto him, The maſter ſaith, My time is at hand, I will keep the paſſover at thy houſe with my diſciples. And the diſciples did as Jeſus had appointed them, and they made ready the paſſover. Now when the even was come, he ſat down with the twelve. And as they did eat, he ſaid, Verily I ſay unto you, that one of you ſhall betray me. And they were exceeding ſorrowful, and began every one of them to ſay unto him, Lord, is it I? And he anſwered and ſaid, He that dippeth his hand with me in the diſh, the ſame ſhall betray me. The Son of man goeth as it is written of him: but wo unto that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born. Then Judas, which betrayed him, anſwered, and ſaid, Maſter, is it I? He ſaid unto him, Thou haſt ſaid.

The firſt day of the feaſt of unleavened bread.] Mark elegantly ſays, *The firſt day of unleavened bread, when they killed the paſſover:* meaning, the Jews. This happened on the fourteenth day of the month Abib, or Niſan, which anſwers to part of our March and April, between the two evenings, which we have taken notice of above. The paſchal lambs, according to the teſtimony of Joſephus, in his ſeventh book and ſeventeenth chapter of the Jewiſh war, were killed from three o' clock in the afternoon, according to our reckoning, to five in the evening, which third hour diſtinguiſhed the former from the latter evening. Hence this paſchal ſupper is referr'd to both days, namely, the fourteenth and fifteenth, becauſe they eat in the cloſe of both days; for part of the ſupper preceded ſun-ſet, and part followed it, being lengthened out into the night. That this was the caſe with our Lord at his ſupper, may be evinced not only from the Apoſtle, who gives us the account, the night of his being betrayed, of his inſtituting the moſt holy ſacrament of the ſupper, but alſo from John xvii. 30. where Judas, having received the ſop, went immediately out, when it was night; which day the ſame Evangeliſt calls *ante diem paſcha*, before the day of the paſſover, becauſe it preceded the feaſt in ſuch manner, as that it was part of the feaſt itſelf, as a prologue may be ſaid to be part of the play; ſo that the phraſe, *before the feaſt of the paſſover*, means no other than the beginning of the feaſt. For the paſchal lamb was to be ſlain and roaſted before ſun-ſet, on the 14th day of Niſan, as is clear in *Miſna Peſachim*, chap. 5. and in Maimonides, *De Paſchate*, chap 1. and to be eaten at ſun-ſet on the 15th, which was the firſt of unleavened bread. Whence Matthew, Mark, and Luke, refer the ſame paſchal ſupper, which John refers to the eve of the paſſover, to the firſt day of unleavened bread, that is, to the fifteenth day of the month.

They who pretend to ſay, that Chriſt anticipated the day of the paſſover, ſo as that he perform'd it on the 13th day, in oppoſition to the expreſs command of the law, Deut. xvi. 6. throw an handle into the hands of the Jews, to ſtand by their crucifying him as a prevaricator of the law. Some, indeed, ſay that the Jews deferr'd that year, according to a tradition of theirs, the killing of the paſchal lamb, to the fifteenth day of the moon, leſt the firſt day of unleavened bread, and the ſabbath, ſhould immediately follow one another: becauſe the Jews were ſo very ſcrupulous in abſtaining from all manner of labour on their ſolemn days, that they could not obſerve two whole feaſts together, without great diſadvantage. And the Jews, at this day, never obſerve a feaſt of unleavened bread, which either goes before, or immediately follows a ſabbath. For they take care to diſpoſe their new moons in their calendars in ſuch a manner, that a feaſt and a ſabbath may not come together. And, in order to avoid this inconvenience, they have certain canons concerning their feaſts, which they diligently obſerve; as of the paſſover, for example, that it never fall upon a Monday, Wedneſday, or Saturday.

But they, who advance thus much, are in the firſt place refuted, becauſe theſe canons were not in uſe in Chriſt's time. And, beſides, the talmudick books, which were finiſhed in the fifth century, mention, in ſeveral places, feaſts that have join'd to a ſabbath. Whence Aben Ezra ſays, "That both the Miſna and Talmud "prove, that the paſſover has happened on a Monday, Wedneſ"day, and Saturday." But Euſebius informs us, that the paſſover hath fell upon every day in the week. So that the Jews in Chriſt's time had not regulated their new moons, ſo as that the paſſover ſhould not join with a ſabbath. But, to clear this affair a little more, we are to know, that ſo long as the republick of the Jews remained, they regulated their new moons and feaſts, by no other method than the appearance of the moon, as Maimonides very juſtly obſerves, in his treatiſe *De conſecratione Neomeniæ*, chap. 5. ſect. 2. and 3.

In the ſecond place, theſe gentlemen are refuted, even on ſuppoſing that the Jews, in our Saviour's time, while their ſynedrim and commonwealth were in being, reckoned their paſchal feaſts juſt as the Jews perform them at this time; yet, in this caſe, the paſſover was never allowed to be celebrated, but when the whole nation was preſent. That Jewiſh canon may claim a place here, which ſays, *Cum domus judicii, ſeu ſynedrium Neomeniam conſecravit, ſive erret aut in errorem inducat, illa tamen eſt conſecrata: nec quiſquam eſt, qui non teneatur obſervare ſecundum illum diem, licet errorem noverit.* "When a new moon is conſecrated by the great coun"cil, or ſynedrim, whether it errs or leads into a miſtake, ſtill it "is a conſecration; and every one is obliged to obſerve that day, "tho' he is ſenſible of the miſtake." For in the caſe of obſerving feaſts at a certain time, the command is not that we follow preciſely the calculations of Aſtronomers, which the common people, for the moſt part, are little acquainted with, but truſt to thoſe definitions, which we find inſerted in the Calendars.

Theſe gentlemen are again refuted, becauſe, if the Jews threw the paſſover, in the year that Chriſt ſuffered, upon a ſabbath, to hinder two feaſts from running on together, they would have found the ſame inconvenience the week following, becauſe the ſeventh day of the feaſt of unleavened bread, which is equally as ſacred as the firſt, would have fallen on the Friday of the following week.

Upon this, ſome pretend to ſay, that Chriſt and the other Jews, the year that our Saviour ſuffered, did not celebrate the paſſover on one and the ſame day, becauſe it was free to celebrate any feaſt two days, when the certain time, that ſuch a feaſt ought to be perform'd in, could not be aſſign'd. And, indeed, the modern Jews, becauſe of the dubious conjunction of the moon with the ſun, perform the paſſover on the fifteenth and ſixteenth days of the month Niſan. Thoſe of antiquity, who liv'd at any diſtance from the metropolis, obſerved two days, becauſe they did not know on which day thoſe of Jeruſalem had decreed to celebrate the new moon of each month, which was the main thing whereon the reſt of the feaſts did depend. This may be ſeen in Maimonides, in his treatiſe *De die feſto*, chap. 6. ſect. 14.

They are refuted in the fourth place, becauſe Chriſt performed the laſt paſſover at Jeruſalem, where there was no poſſibility of diſagreement; for whatſoever the grand council or ſynedrim determin'd concerning the celebration of the paſſover, or the conſecration of a new moon, it was acceded to by all in general; neither is there any proof to be produced, that, either in Jeruſalem or Judea, the paſſover was performed by ſome at one time, and by others at another. This obſervation makes againſt thoſe, who think that ſome of the Jews determin'd the new moon according to the appearance of the moon; while others of them did ſo according to the conjunction of the moon with the ſun. Both which they contend to prove might legally be done, ſince the law does not determine when a new moon is to commence, whether from the conjunction of the moon with the ſun, or from the appearance only of the moon itſelf. Upon which they tell us, that Chriſt followed thoſe, who began the new moon from the conjunction of the moon with the ſun, and that conſequently thoſe, who fix'd the beginning from the appearance of the moon, went one day before in the performance of the paſſover. But all this is ſaid to no purpoſe, and without any proof of antiquity to countenance it. For the Talmudiſts, ſome of whom liv'd immediately after the Apoſtles, ſay nothing of determining the new moon, from the conjunction of the moon with the ſun, which certainly would not have eſcaped them, had it been in public uſe. Beſides, if the beginning of the new moon was to be fix'd according to the law, from the conjunction of the moon with the ſun, the Iſraelites, conſequently, muſt have been acquainted with the ſcience of aſtronomy, to keep up ſtrictly to the preſcription of the law, whereas we meet with no traces of ſuch a thing among the antient Iſraelites. (V.)

The maſter ſaith, my time is at hand, I will keep the paſſover at thy houſe with my diſciples.] From theſe words we are commanded to learn, that Chriſt anticipated the paſſover, and the reaſon why he did ſo, a circumſtance which, having not been rightly obſerved, hath led many into a miſtake. For the word *Poio*, I do, means, I will do it, even this very night, Chriſt's reaſon for anticipating the paſſover, was not becauſe the Jews had determin'd to kill and eat it at a time they ought not, but becauſe the time of his death drew near, having no thoughts of living to ſee the legal paſſover performed. Upon this, the Grecians raiſe an objection, that if Chriſt anticipated the paſſover, the law was infring'd by him. To this I anſwer, that there is a diſtinction to be made with regard to the paſſover. For it was of two kinds, the paſſover of the ſacrifice, and the paſſover of the remembrance. The firſt was limitted to a certain place, and could not be celebrated in any other. Beſides, the time of performing it was aſſigned, namely, between the two evenings, *viz.* the cloſe of the fourteenth day, and the beginning of the fifteenth. This paſſover was not performed by Chriſt this year. But becauſe the people could not meet together in time of war, and more eſpecially after the Babylonian Captivity, inſtead of the paſſover of ſacrifice, they ſubſtituted that of remembrance, which was more the effect of the will, than of any precept of the law. Now as in the paſſover of the ſacrifice, there was a ritual ſupper, which preceded the cuſtomary ſupper; ſo in the paſſover of remembrance, there was a ſort of ſupper which preceded, but without any ſacrifice. So that at this ſupper nothing was eaten but ſome unleavened bread with bitter herbs. And therefore Chriſt did not ſacrifice the paſſover, neither was he able, he himſelf being to be ſacrificed as the true paſſover, on the very day of the paſſover: but he eat the paſſover of remembrance, which, after the manner of the Jews, is juſtly called the paſſover in this place. (G.) Meaning, I have determin'd to eat the paſſover with thee this day, according to the law of Moſes. For the perſons who eat the paſchal lamb, were commanded to meet together at their houſes, and the number of gueſts was neither to be under ten, nor exceed twenty, as appears from Jonathan's paraphraſe of Exodus, xii. and from Joſephus, that every man as he ſtood might have a piece of the victim. 'Tis a hebraiſm, very common in ſcripture, for the intention of the mind to ſignifie the action itſelf which was propoſed, as here, *I do the paſſover*, is put *for I have decreed to do it.* Exod. v. 10. *I give you no ſtraw*, that is, I have determined to give you no more, with ſeveral other inſtances. (V.)

They made ready the paſſover.] That is, the paſchal lamb. For Chryſoſtom and the church inform us, "that Chriſt," the ſame year, wherein he ſuffered crucifixion for us, "perform'd the legal "ſacrifice of the paſſover, before he inſtituted the myſtical "ſupper." Thus ſays Photius in the 116th chapter of his Bibliotheque. Hence, an invincible argument is drawn againſt thoſe, who are pleaſed to aſſert, that Chriſt anticipated the paſſover of the Jews. For the paſchal lamb could not be killed in any other place, but in the court of the temple, where it was cuſtomary to kill all the other victims. And properly ſpeaking, it was no ſacrifice, unleſs the prieſts ſprinkled the blood of the victim about the altar. Then, pray, which of the prieſts would have performed this office for Chriſt, had he celebrated the paſſover, on a day, different to that wherein all the people did? And though the law did not prohibit the common people from ſlaying the paſchal lambs, provided they were clean, yet it does not from thence follow, that they perform'd the parts of the prieſts. Abarbanel, upon Leviticus, ſays, that there are ten things performed in a ſacrifice, five of which belong to the ſacrificators, and five to the prieſts. The ſacrificator muſt lay his hands upon the head of the victim, he muſt kill it, ſkin it, cut it up, and waſh the inwards. The prieſt muſt receive the blood in a baſon, ſprinkle it, light the fire upon the altar, place the wood in order, and direct the parts of the fleſh that are to be burnt. From which it abundantly appears, that the laicks had no more privilege in the offering of the paſchal lamb, than what they had an equal right to in any other ſacrifice. For, as in other ſacrifices, ſo in this of the paſchal lamb, the prieſts took the blood, either from the Levites, or laicks, and ſprinkled it round the altar, which not only the ſcripture witneſſes, but all Jews, even the Caraites, who admit of no other tradition, or conſtitution, but the ſcripture. Beſides, the prieſt burnt the fat of the paſchal lamb's inwards upon the altar, which all the Jews admit. Hence, the prieſts came to know the number of victims that were offerred. And we learn from Joſephus, that Ceſtius, the Roman governor, wanting to know the number, was anſwered, by the Jews, that above five and twenty thouſand had been ſlain, which had been impoſſible, had every one kill'd his lamb, and eaten it, at home.

And what they object, concerning the ſhortneſs of the time, and the narrowneſs of the place, is of no ſervice; namely, that it was impoſſible to kill ſo many thouſand lambs, and offer them at one altar, from half an hour after twelve, at noon, till ſun ſet. For, the two and twenty thouſand oxen, and the hundred and twenty thouſand ſheep, which were ſacrificed by king Solomon, when he conſecrated the temple, are a ſufficient proof of the large dimenſions of the court of the temple. And what Joſephus mentions of the altar of the ſecond temple, witneſſes, that it was extraordinary big; for he ſays, that it was ſquare, the breadth being fifty cubits, and the length the ſame number, which make ſeventy five feet. And yet not all the parts of the paſchal lambs, but only the fat of their inwards, were laid upon this altar, and their blood ſprinkled about its ſides; ſo that, as all the Jews inform us, ſome of the prieſts had four hours reſt upon their hands, if they had a mind to take them: beſides which, Maimonides aſſerts, that all the fat might be burnt in the ſpace of one night.

That which ſome aſſert, from the paſſover, which was celebrated in Egypt, that the people might kill the paſchal lamb at home, is a groſs miſtake. Every one, indeed, there, ſlew his lamb in his own houſe, becauſe they could not do ſo any where elſe, there being no altar, nor any place, to which the people could reſort, in that country. But the caſe was different after their departure thence, for the paſchal lamb could not be ſacrificed in any other place, but in that ſolemn one, which God had choſen, to which he ſo often commanded the Iſraelites to aſſemble, once every year, to perform the ſolemnity of the paſſoveer. And it was upon this, that he built his promiſe of keeping their cities from invaſion; for it frequently happened that they were quite abandoned, by reaſon of the vaſt multitudes that went up to Jeruſalem, to perform the accuſtomed feaſts. Thus, when God had not inſtituted the prieſts out of the people, when they were in Egypt: it was neceſſary that the laicks ſhould ſupply the place of the prieſts, tho' the function was veſted in the father, or eldeſt ſon, of the family, which chiefly prevail'd after their leaving that region. (V.)

He ſat down with the twelve.] The Evangeliſts take notice that Chriſt ſat down at the ſupper, at which he eat the paſſover; which ſeems, at firſt view, to contradict its divine inſtitution, for thoſe, who eat the paſſover, are commanded Exodus xii. 11. to have their loins girded, ſhoes on, their ſtaff in their hand, and to eat it in haſte, which was impoſſible to be done by perſons in a ſitting poſture. But we are to know, that the ſcripture only takes notice of the way of eating the paſſover by the Iſraelites, a little before they left Ægypt, which was by following the particulars above, all which the ſuddeneſs of their journey neceſſarily required. Now theſe circumſtances are not added in the law afterwards, where the ceremony of performing the paſſover is annually commanded. Upon which, both antient and modern Jews unanimouſly inform us, that the precept of ſprinkling the blood on the poſts, of putting on the ſhoes, of girding the loins, of taking the ſtaff, and eating the lamb in haſte, did not extend to the generations, which ſucceeded, but were confin'd to that ſingle night only, in which they left Egypt. Nay, the Talmud, in the treatiſe *De paſchate*, acquaints us with a very antient tradition, which the Jews had; that they, who were to eat the paſchal lamb, were to do it ſitting; and for a memorial of the liberty, which they had regained. So that Chriſt acted nothing in his laſt ſupper, which was contrary to its divine inſtitution; becauſe he followed exactly the inſtitution of the paſſover, which God himſelf was pleaſed ſhould, at that time, be obſerved (Jun. and Trem.)

Ver. 26, 27, 28, 29, 30. And as they were eating, Jeſus took bread, and bleſſed it, and brake it, and gave it to the diſciples, and ſaid, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it: For this is my blood of the new teſtament, which is ſhed for many for the remiſſion of ſins. But I ſay unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. And when they had ſung an hymn, they went out into the mount of Olives.

Jeſus took bread.] Namely, unleavened; for, during the ſeven days of unleavened bread, which began on the Evening of the fourteenth, and ended on the twenty-firſt, day of Niſan, at evening, the Jews were abſolutely forbidden to eat, or have, any leaven within their houſes, under no leſs puniſhment, than being excluded from the ſociety of the people of God. Suydas, upon the word *Zyme*, acquaints us, that it was cuſtomary, immediately after the clock had ſtruck twelve, on the fourteenth of Niſan, for a trumpet to be ſounded, to give notice to all Jews who had any leaven, either to burn, or make away with it. What the Greeks object againſt the Latins, in order to prove that Chriſt took leavened bread, is of no force. The ſtreſs of this objection, is laid on the word *Artos* in the Greek; for Luke xxiv. 30. calls unleavened bread *Artos*, when he there ſpeaks of the bread, which the Jews uſe on their paſchal ſolemnity. So Lev. xxi. the ſhew bread, which was unleavened, is called by this name in the Greek verſion. Whence it is clear, that the word *Artos* is taken indifferently, either for leavened, or unleavened bread. "Licet vero dominus," *inquit Chriſtianus Lupus*, "Euchariſtiam in azymo pane omnino " confecerit, nequaquam tamen hoc ſuum factum fixit nobis in " legem. Reliquit hoc arbitrio ſuorum apoſtolorum & ipſis ſuccedentium epiſcoporum." "Altho' our Lord, *ſays Chriſtian* " *Lupus*, made the Euchariſt entirely of unleavened bread, yet he " did not ſtrengthen this action of his, into a law, but left it to " the will of his Apoſtles, and the biſhops, who ſucceeded them." And indeed, moſt of the ſchool divines, after holy Thomas, ſay, that the whole primitive church made uſe of unleavened bread in this myſtery: but, no ſooner was the hereſy of the Ebionites ſtarted, who laid, upon the necks of Chriſtians, a load of ceremonious rites, but leaven was uſed in the whole church; this hereſy being extinguiſh'd, the primitive cuſtom was reſum'd by the eaſtern Chriſtians, which the weſtern had always retained in oppoſition to the Ebionites. But we have no proof of antiquity, which acquaints us with this imitation. The ſchool men, indeed, after Thomas, cite Leo the firſt, and Innocent the third, both pontiffs of Rome; But what they cite, is not to be found, either in Leo, or Innocentius. And what Thomas produces out of Gregory, to prove the uſe of unleavened bread in the Roman church, and leavened in the eaſtetn, is not to be met with in the writings of Gregrory, but ſome ſuch thing is read in the regiſter of Gregory the ſeventh.

Be this as it will, certain it is, that before the year, eight hundred and forty-ſeven, or, before the middle of the ninth century, the uſe of unleavened bread was receiv'd by the eaſtern church, in the Euchariſt. This appears from a letter of Alcuin, to the Faculty of Lions, againſt Syrmond's diſquiſition, concerning unleavened bread, in which he endeavours to confute ſome perſons, who ſtrove for having the bread of the Euchariſt leavened, by this reaſon, " quod panis qui in corpus Chriſti conſecratur, abſque fermento " ullius alterius infectionis debet eſſe mundiſſimus, & aqua abſque " omni ſorde puriſſima," becauſe, "the bread, which is conſe- " crated into the body of Chriſt, ought to be the pureſt, free " from all manner of leaven, and the water, the cleareſt, devoid " of all manner of ſoil." The ſame appears alſo from the writings of Rabanus Maurus, who flouriſhed in the year 819, who ſays, " Panem infermentatum, & vinum aqua mixtum, in ſacramentum " corporis & ſanguinis ſanctificari opportet." Unleavened bread, and wine mixt with water ſhould be conſecrated for the ſacrament of his body, and blood.

Secondly, Syrmond has manifeſtly impoſed upon himſelf in his enquiry, in aſſerting, that Leo the ninth, and Humbert Cardinalis, in their diſcourſing on unleavened bread, have not defended themſelves with the preſcription of a continued cuſtom For Leo, in his letter to Michael Cerularius, patriarch of Conſtantinople, expreſſes himſelf thus, "Who is there that is not " aſtoniſh'd at this thing, that, after ſo many holy and ortho- " dox fathers, for a thouſand and twenty years from Chriſt's " paſſion, you ſhould openly declare your ſelf a new enemy " to the Latin church, excommunicating and perſecuting all who " receive the Euchariſt made of unleavened bread." And again, in an epiſtle to the ſame patriarch, and Leo Acridanus, he ſays, "Lo, now the Roman church begins, after near a thou- " ſand and twenty years from Our Saviour's paſſion, to learn " by your means, in what manner the remembrance of his ſuffer- " ing ought to be kept, as if his preſence, converſation, and daily " inſtitution, or that precious death of the venerable old man, to " whom Chriſt, the ſon of the living God, ſaid, Bleſſed art thou " Simon Bar-jona, becauſe fleſh and blood hath not revealed this " to thee, but my father which is in heaven, I ſay, as if all theſe " were of no importance. Do not you conſider, what an infamy " you throw on God, who is in heaven, in ſaying, that he kept " ſecret, from Peter, the prince of the Apoſtles, the ordinance " and rite of a viſible ſacrifice, by the diſpenſation of his only be- " gotten ſon, to whom the ſame God vouchſafed to make known " the ineffable ſecret of the inviſible divinity of his ſon." Tho' Humbert does not ſay openly, that the uſe of unleavened bread flouriſh'd always in the Latin church, yet he gives us broad hints, that he thinks it a thing not to be doubted.

Thirdly, 'tis certain that Epiphanius did not brand the Ebionites with hereſy in this reſpect, I mean, for uſing unleavened bread in the Euchariſt. This father never once laſhes the uſe of unleavened bread, as he is known generally to do hereſies. But this cenſure falls upon the other part of the ſacrament, namely, the water, which ſome, like the Ebionites, ſimply uſed therein. And beſides, this father, in relating how theſe Ebionites had rejected the eating of fleſh, confutes them by the example of Chriſt, who, when he celebrated his laſt paſſover, eat the fleſh of the lamb and unleavened bread. How could it, then, come into the mind of Epiphanius, to cenſure the Ebionites with hereſy, in an affair, which he himſelf proves to have learned from the example of Chriſt? 'Tis not certain whether Epiphanius cenſured the Ebionites for uſing unleavened bread, in contradiction to the Eaſtern church, wherein they lived; it could not be for their imitation of Chriſt, but for copying the Jews. Indeed, in the time of Philoponus, who flouriſhed about the ſeventh century, the Eaſtern church uſed no other, but leavened bread in the Euchariſt; whence he but ill aſſerts, that Chriſt did not uſe unleavened bread in the firſt inſtitution of the ſacrament. But enough of this. (V.)

This is my body.] By premiſing a few particulars, we may come, perhaps, to the meaning of theſe words, *This is my body*, which ſeem to carry ſome difficulty. Firſt the paſchal lamb, which the Jews dreſs'd for a feſtival ſupper, was commonly called *The body of the paſſover*, or, *The body of the paſchal ſupper*. And ſo in the Talmud and Maimonides. Very probably Chriſt may ſeem to allude to this phraſe of the Jews, when he ſays, *This is my body*; making himſelf, as he was then on the point of being ſlain by them, the ſame as the paſchal lamb. Thus much for the words, *This is my body*. Next for the words, *This is*, or the whole phraſe, *This is my body*; which Chriſt ſeems to have ſubſtituted in the room of the paſchal form. This is the bread of affliction, which our fathers eat in Egypt, or, This is the unleavened bread, or, This is the paſſover. From which 'tis apparent, that the bread, mentioned here, is not the identical bread, eaten by their fathers in Egypt, but only the tranſcript thereof, being the commemoration of the bondage which they had been deliver'd from in Egypt, and the celebration of the annual feaſt, which was firſt inſtituted in that country. Thirdly, we are to obſerve that the word *this* is of the neuter, whereas *bread* is of the maſculine gender, and conſequently *this* is no relative to *bread*, or that *this bread is my body*; but, *Take, eat, this is my body*, this taking and eating is my body, which Luke more fully expreſſes; "This is my body, which is " given for you, do this in remembrance, or commemoration, of " me." Which words are a little farther improv'd by St. Paul, 1 Cor. x. 16. *The cup of bleſſing which we bleſs*, meaning, the bleſſing the cup in the ſacrament, and, *the bread which we break*, meaning, the breaking of the bread which is delivered to us to eat, *is it not the communication of the body of Chriſt?* where, what Chriſt's words before ſaid was his body, is more evidently ſaid to be the communication of his body; which means, the beſtowing it upon us, which, I apprehend, concludes this ſacrament, according to the nature of ſacraments, to be a ſacred rite, inſtituted by God to communicate to, or confer upon us, the body of Chriſt, that is, the efficacy and benefits of Chriſt's death. Hence Damaſcenus calls this whole action *participation*, which is the ſame with *communication*, only the former refers to the receiver, and the latter to the giver; "for thereby, *ſays he*, we partake of the divinity of Jeſus," of the divine graces, which flow from him. So St. Chryſoſtom, *The body of Chriſt is received*, that is, as certainly as God entertains us there at his table, ſo as certainly does he communicate to the worthy receiver of the body of the crucified Jeſus. Now if it happen to be ſaid, that this is no ſtrange thing, for God performs the ſame on every act of ſincere repentance, and on every act of ſincere faith, or prayer, or other parts of his divine worſhip worthily executed, without this ſacrament; I anſwer, that the leſs ſtrange it is, the more ought the affirmation of the Apoſtle to obtain belief; and the more certain it is, that he, who being a true penitent, received, upon his firſt repentance, the benefits of the death of Chriſt, hath them likewiſe now declared to him by God, and ſolemnly and ſacramentally conferred upon him, on his worthy coming to this ſacred table, and duly performing this act of worſhip, which Chriſt, upon his leaving this world, was pleaſed to inſtitute in ſo ſolemn a manner, as to be obſerved in his church for ever. But 'tis a miſtake in any one to imagine, that theſe benefits are conferr'd firſt in this ſacrament, and not at any other time before; for in our baptiſm we are acknowledged to receive them. Beſides, he who hath been a conſtant receiver of this ſacrament, without falling off by any wilful ſin, cannot be ſaid every time he ſo received this miſterious ſupper, to have theſe benefits firſt or newly conferred upon him; nay, he who hath repented and performed ſeveral parts of God's worſhip, who hath ſubdued his luſts, and made a conqueſt over his paſſions, hath, no queſtion, the benefit of juſtification conferr'd upon him by God; for it cannot be, that all God's favour ſhould be ſuſpended till the firſt receiving of this ſacrament. Indeed, in the caſe of relapſe, which hath deprived us for ſome time of the favour of God, when we ſincerely repent and reform, and ſo regain God's favour, 'tis then that this ſacrament doth ſolemnly exhibit anew thoſe benefits to us. And though no ſuch relapſe may happen, which may not, therefore, require theſe benefits to be conferr'd again; yet God, nevertheleſs, doth confirm what we have ſufficiently done before.

By this explanation of the words, *This is my body*, may be likewiſe concluded what are the parts of the ſacrament, namely, two literally, and two ſpiritually; in each, one on God's part, the other on ours. On God's part, literally, is his entertaining and feeding us at his table; and on our part, literally, is our partaking of that table. On God's part, ſpiritually, is his reaching out to us, as by a deed or inſtrument, the broken body of Chriſt, which was promiſed to every believing ſinner; being the benefits of his death, which is the ſum of that fervent form of prayer uſed by the prieſt, and every receiver ſingly, at the minute of receiving the elements in that ſacrament. On our part, ſpiritually, is the annuntiating, or telling the ſacrifice of Chriſt's death, which is now long ſince performed upon the croſs. Thus the bitter herbs are a commemoration of the ſervitude ſuſtain'd by the Jews in Egypt; and the red wine, a memorial that Pharaoh waſhed himſelf in the blood of the children of Iſrael. Thus the precept, given by Moſes, Exod. xiii. 8. is, that they ſhould annuntiate or tell of their deliverance in the paſſover; from whence they call the paſchal lamb *Annuntiation*, according to Elias Levita in his Thisbi. Now this annuntiation doth not only regard our ſelves, as to our belief, but alſo God, with reſpect to our pleading before him that ſacrifice of his own ſon, and requiring from him the benefits thereof, namely, grace and pardon to be conferred upon us. The two parts of this ſacrament are intimated in the preceding obſervations we have made. The preſentation of the lamb on the table, and ſo of the Chriſtian ſacrifice, the crucified Jeſus, to be eaten by us, points out to us God's annuntiating and atteſting to us the benefits of his ſon's death, and ſo the commemorative paſchal form notes our annnuntiating that death of his to our ſelves and others. Both which are contained in thoſe different phraſes of St. Paul, that “ the broken bread is the communication of his body,” and “ that as oft as you eat this bread, and “ drink this cup, ye annuntiate the death of the Lord,” that is, what God beſtows there upon you, ye annuntiate to him, your ſelves, and others. From both which ariſes the aggravation of guilt of the unworthy receiver, who is here guilty of the body and blood of Chriſt, that is, that Chriſt, who died for him, and is there communicated to him ſacramentally, is utterly loſt, by reaſon of his being unqualified, and unprepared for the receiving the benefits of his death. But it is ſaid further, *to eat and drink damnation to himſelf*, that is, that as the worthy receiver receives the benefits of Chriſt's death in this feaſt, and, conſequently, eats and drinks ſalvation to himſelf; ſo the unworthy receiver, on the contrary, heaps puniſhments upon himſelf by this means, and if he repent not by ſuch puniſhments, the melancholy burden of damnation. As for the bread and wine, which are the elements in this ſacrament, tho' by offering them to God, and by the prieſt's conſecrating, bleſſing, and calling upon God over them, they become God's, and are, therefore, called the *Lord's Supper*, in oppoſition to every man's own ſupper, and ſo are changed from common bread and wine; yet ſtill they retain their own nature, nor are really converted into the body and blood of Chriſt, ſave in a ſpiritual and ſacramental ſenſe, according to that of Theodoret: “ The ſymbols of our Lord's body and blood, after the prayer of “ conſecration, are changed, and become different, but depart not “ from their own nature, for they remain in their former eſſence, “ figure, and ſhape, and are viſible, and ſenſible, ſuch as they “ were before.” (H.)

And when they had ſung an hymn.] Maimonides informs us, that every man and woman, the night the paſchal ſupper was celebrated, was obliged to drink four glaſſes of wine at leaſt; that the time of taking theſe glaſſes was to be ſo ordered, that the drinking them might be attended with mirth, ſo that both the wine and the drinker of it was conſidered. Every one of theſe glaſſes of wine had a certain prayer attending the drinking of it: The firſt was uſher'd in with a conſecration of the ſolemn feaſt.: Over the ſecond was ſaid an hymn, or a ſeries of phraſes, which explained the reaſon of their eating the paſchal lamb that night with bitter herbs, and unleavened bread: Over the third glaſs thanks were return'd for the meat they had taken at ſupper: Over the fourth the hymn was ended, and that verſe ſung, “ All thy works confeſs thee, O Lord, and thy ſaints bleſs thee.” After this glaſs, they were prohibited to drink any thing except water, unleſs ſome one amongſt them had a mind to drink a fifth, and ſing the 106th Pſalm with it; “ Praiſe ye the Lord, O give thanks unto the “ Lord, for he is good.” However, this fifth glaſs was no way ſo neceſſary as the other four, and the hymn, *Praiſe ye the Lord*, might be concluded without the room where they performed the paſſover. Thus much we read in Maimonides; from whence we build a conjecture, that the wine, which our Saviour uſed in his laſt Supper, was mixed with water; otherwiſe Judas would have charged him as a violater of traditions. In the next place we gather, that, as ſoon as the hymn was ended, Chriſt roſe up from the table, which Matthew ſignifies by the words, *They went forth*, meaning, they roſe up to go out. Nor is it improbable from the particulars which Luke mentions, xxii. and John xiv. that Chriſt and his diſciples continued ſome time at ſupper, and, poſſibly, partook of it in a ſitting poſture. And Chriſt ſeems to have mentioned thoſe particulars taken notice of by John, xv, xvi, xvii. as they went out. Beſides, Chriſt's going out was not any way repugnant to the law, becauſe the Jews were not prohibited to ſtir out of their houſes the night the paſſover was celebrated, unleſs when they were in Egypt, for fear they ſhould meet with the Angel God had ſent to ſmite the firſt-born of the Egyptians. The whole of it was only to acquaint them, that their preſervation conſiſted in keeping themſelves under the tutelage of the blood of the lamb, which was ſhed that their blood might not be ſpilt. Now had they rejected this ſacrament of their ſalvation, they had render'd themſelves, by this very means, unworthy of the grace which was ſignified by that ſign. Thus when the deluge appeared, Noah and his family had no other way left to preſerve and ſecure themſelves, than by going into the Ark; nor Rahab's family, at the deſtruction of Jericho, but in the houſe where the ſcarlet line was ſeen hanging, to which the blood of the paſchal lamb was anſwerable, which the Iſraelites were commanded in Egypt to ſprinkle againſt the threſholds and poſts of their doors: for fear that he, who ſmote the firſt-born, ſhould ſmite them likewiſe, which, according to Maimonides, was not done after their departure from Egypt. Whence we learn, 2 Chron. xxx. and xxxv. that the paſchal lambs were ſlain in the court of the temple, and their blood ſprinkled there; but it no where appears, that any of this blood was conveyed to their houſes, to ſprinkle their threſholds and door-poſts therewith. Beſides, the Jews, according to the ſame Maimonides, had this peculiar to them in Egypt, that, on the tenth day of the firſt month, which was four days before they began to kill, they were, by expreſs command of God, to diſtinguiſh the paſchal lambs by ſome mark, for fear they ſhould be at any loſs to know them amongſt an hoſtile people, ſuch as the Egyptians were. Now there was no room for this apprehenſion of fear in Judea, becauſe the whole nation united its endeavours, that nothing ſhould be wanting to this ſacrifice. Neither was it ſo eaſy a matter for thoſe who came up to Jeruſalem, from places at any diſtance, to take ſo much precaution concerning their lambs before the feaſt. For it was cuſtomary for thoſe who came up to Jeruſalem, not to be there above two or three days before the ſolemnity. And then they commonly purchaſed their lambs of thoſe, who had oxen, ſheep, and doves, to expoſe to ſale, as is clear from John ii. 13, 14. But we are told from Joſephus, though with a ſurprizing miſtake, that the Jews in Egypt continued preparing their paſchal lambs from the thirteenth to the fourteenth day of the firſt month. In ſhort, the Jews in Egypt ſeem to have had it as a thing peculiar to them, to gird their loins, have their ſhoes on, and their ſtaffs in their hands, and eat their paſſover in haſte, as if they had been going to undertake a long and tedious journey two or three hours after in an hoſtile country. But 'tis probable to ſuppoſe, that, after this fatigue was over, they were no longer girded, but ungirded; they no longer ſtood, but ſat down; nor eat in haſte, but ſlowly and quietly. So that the laſt ſupper which Chriſt celebrated, was performed in a ſitting poſture, (V.) We ſhall beg leave to ſubjoin here to what we have already ſaid of the paſſover, a further account of it, which may not be diſpleaſing to the reader, as it will enable him to diſtinguiſh between the ancient and modern way of celebrating this grand ſolemnity. The Jews obſerve the feaſt of the paſſover with all the punctuality imaginable. They prepare the grain which is neceſſary for the unleavened bread at that time, at leaſt thirty days before; and the care they take in the choice and preſervation of it, is very extraordinary. It is never carried, for inſtance, to be ground, on a horſe's back without a ſaddle, for fear it ſhould be heated; and they muſt unrip the ſack, waſh and ſew it up again, in which this grain has lain from one paſſover to another; the examinations of the leaven are almoſt infinite; and the ſcruples they create to Jews, of the leaſt delicacy in religion, are not a few. The ſun is not ſufficient to give light into thoſe creaks and corners of the houſe, where any crumbs of bread may have unfortunately ſlipp'd in. They take a candle, therefore, and if the maſter of the family is the leaſt conſcious that his ſight is weak, and may deceive him; he takes out his ſpectacles, without any more ado, the better to pry into and examine the cracks and creviſes of the walls. This ſearch, tho' thus ſtrict, does not give him entire ſatisfaction; for, after all his endeavours, by night, by day, by the light of the ſun, by candle-light, and the aſſiſtance of his ſpectacles, he beſeeches God to make up the defects of his ſearch; that all the leavened bread, that is in the houſe, as well what he has found, as what he has not, may become as the duſt of the earth, and be reduced to nothing.

The ſabbath, which precedes the paſſover, is called the great ſabbath: On that day they have a ſermon upon the paſchal lamb. Two days, at leaſt, before the paſſover, all their implements of houſhold are cleaned, and very often all, or moſt of them, are new. The Jews are as ſcrupulous, with reſpect to the compoſition of their unleavened bread, as in their ſearch for that which is leavened; and in the preparation of the grain. The water for the paſte of the former is examined and preſerved with all the care imaginable. He who draws it, would do well to lift up his heart to God at the ſame time, and if he ſaid a prayer moderately loud, the water would be the better for it. It would not be amiſs if the maſter of the houſe, or father of the family, ſhould have a hand one way or other in the making the unleavened bread: If he cannot, or muſt not, touch the paſte, at leaſt he ſhould be an eye-witneſs of the pious operation, and encourage thoſe who knead it by his godly exhortations.

She who makes the paſte, takes a lump of it, and therewith makes a cake and burns it; which cake, under the old law, belonged, of right, to the ſacrificator. Care muſt likewiſe be taken, to make the paſte in a place that is no way expoſed to the ſun, and knead it without intermiſſion, for fear it ſhould ferment. This unleavened bread is made flat, and for the moſt part round, is very inſipid, and full of eyes; but the rich, and ſuch as are uſed to indulge their appetites, mingle eggs and ſugar with this *bread of affliction*.

They burn, in a very ſolemn manner, all the leaven, which, by their ſtrict examination, they could poſſibly find, and the veſſel, in which they put it. This practice is grounded on a paſſage in Exodus.

The table, at which they ſit to eat their paſſover, is covered, and ſet out to the beſt advantage by their women. The maſter of the family ſits down to it with his children and domeſticks. Some unleavened loaves are ſet upon this table, and a plate covered, in which there are three miſterious cakes, one for the high prieſt, one for the Levites, and a third for the people, and a blade bone of a ſhoulder of mutton, or at leaſt ſome part of it. When the ſhoulder is ſerved up whole at this ceremony, they have an hard egg with it. To this they add a diſh of meat, repreſenting the bricks, which their fore fathers were forced to make in Egypt. This meat is a thick paſte, compoſed of apples, almonds, nuts, figs, &c. which they dreſs in wine, and ſeaſon with cinnamon, broke only into pieces, to repreſent the ſtraw they made uſe of, in the making their bricks. In another diſh they have lettice, chervil, creſſes, wild ſuccory and parſley. Theſe are the bitter herbs. And a cruet full of vinegar is ſet on the table near the ſallet.

They are obliged to ſit down to table, like people, whoſe time is very precious, and who are in an hurry. After the conſecration of the paſſover, every one in company, even infants, in their cradle, have a glaſs of wine. They waſh their hands either before, or after conſecration. The maſter of the houſe muſt ſit in an arm'd chair, with his left elbow on the table, the gueſts being in the ſame poſture; this is an air of liberty which they give themſelves, in commemoration of that which their forefathers recover'd, when they departed out of Egypt. The glaſs being empty, each man dips a few of the bitter herbs in vinegar, whilſt the maſter, at the ſame time, repeats a prayer, ſuitable to the ſolemn occaſion. He then breaks the cake of the Levites in two, and conceals one of the pieces under the plate, to intimate the manner in which the Iſraelites eſcaped, when they hid their unleavened bread in a hurry: then he takes the other, and, holding it up with the ſhoulder of the lamb, beſpeaks the family, who are likewiſe to hold their hands upon the ſame diſh, in the words following, "Behold the bread of ſorrow and oppreſſion, which our "forefathers did once eat in Egypt, let him that is hungry draw "near and eat. This is the ſacrifice of the paſchal lamb, &c." The ſhoulder of lamb is, after this, again ſet on the table, and a ſecond glaſs of wine is ſerved all round; but the plate, or basket, where the cakes were, is ſet aſide: this ſhoulder repreſents, they ſay, the powerful arm of the lord, who deliver'd them from the oppreſſion of the Egyptians.

This ceremony ended, the father of the family orders an hymn to be ſung, which conſiſts of a pious recital of the miraculous deliverance of their anceſtors. This hymn is begun by a young child, whoſe buſineſs is likewiſe to ask the queſtions relating to the ceremonies of the paſſover; the particulars whereof the father explains, and gives a reaſon for each reſpective miſtery. When they come to that part of the hymn, which makes mention of the ten plagues of Egypt, they daſh a little wine out of the glaſs with their finger. This is an intimation that they wiſh thoſe plagues may be far removed from them. Immediately they raiſe their voices, which they had before lowered, drink of their wine, and go on with the hymn. The maſter of the houſe now waſhes his hands a ſecond time, takes one of the cakes, and after conſecration, breaks it, and preſents a piece to every one in company; but leaves the other cakes untouched, becauſe, in this night of tears and ſadneſs, they muſt ſit down contented with a morſel of bread. This bread and their bitter herbs muſt be eaten with the paſte above mentioned, after which they fall directly on the lamb; the entertainment being almoſt over, the maſter of the houſe takes one half of the cake, which he had concealed under his plate, eats one bit himſelf, and then breaks off ſmall pieces for the reſt of the family. They muſt eat nothing after this, but they drink a third and a fourth glaſs of wine. At laſt, the maſter taking the glaſs, beſeeches God to pour out his wrath over thoſe nations, who do not acknowledge him. Theſe four times which they drink about, are four miſteries. The Rabbins have, with abundance of precaution, extended theſe obligations, which are ſo proper to keep the vulgar in awe, and ſecure their reſpect. 'Tis obſervable that the Jews make a great difference between the antient and modern way of celebrating the paſſover. Formerly they uſed to eat the lamb roaſted whole. Ever ſince their ſacrifices have been aboliſhed, which could be offer'd no where but at Jeruſalem, they roaſt one part of it, and boil another, nay, ſometimes cut it in pieces. The want of their ſacrifices obliges them at preſent, to ſuppreſs ſeveral hymns, which relate to the paſchal lamb. The diſperſion of the Jews obliges them likewiſe, to beg of God to re-eſtabliſh Jeruſalem, the temple, and its ſacrifices, and to deliver them at this time of day, as he formerly did their forefathers, from the tyranny of the Egyptians. The modern Jews conclude their meal with unleavened bread, but, in former times they ended it with the lamb. They now omit girding their loins, taking a ſtaff in their hands, and pulling off their ſhoes when they eat the lamb, all which was practiced under the antient law; but they take care to preſerve, however, that humility and attention which are due to this religious ceremony. They decline their heads all the time they are eating, and ſuch Jews, as are eminent for their piety, put nothing into their mouths, without meditating on the miſtery, with the utmoſt reſpect, and veneration. (Rel. Cer.)

Ver. 31, 32, 33, 34, 35. Then ſaith Jeſus unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the ſhepherd, and the ſheep of the flock ſhall be ſcatter'd abroad. But after I am riſen again, I will go before you into Galilee. Peter anſwer'd and ſaid unto him, Though all men ſhall be offended becauſe of thee, yet will I never be offended. Jeſus ſaid unto him, Verily I ſay unto thee, that this night before thee cock crow, thou ſhalt deny me thrice. Peter ſaid unto him, Though I ſhould die with thee, yet will I not deny thee. Likewiſe alſo ſaid all the diſciples.

Before the cock crow.] Meaning, before the time, which is called the cock crowing, or, the cock ſhall not ſing his ſolemn note, from whence the cock crowing commences, before thou ſhalt deny me thrice. Meanwhile I am under no ſcruple, but that Mark, who was the diſciple of Peter, gives us the very words of Chriſt as he ſpoke them, and as that Evangeliſt learnt them from Peter, namely, "this day, even in this night, before "the cock crow twice, thou ſhalt deny me thrice." It was enough for the other Evangeliſts to relate, what was the principal circumſtance in this hiſtory, namely, that Chriſt not only both foreſaw and foretold this triple denyal of Peter, but alſo mark'd out the very time, which was, that this Apoſtle ſhould deny Our Saviour thrice, before the crowing of the cock, meaning the ſecond time, which is ſimply call only the gallicinium, or cock-crowing; tho' Mark relates it ſomewhat more clearly, and beſides, informs us, that Peter's firſt denyal was before the firſt cock crowing. But poſſibly you will ſay, that, between the firſt and ſecond cock crowing; the fourth diviſion of the night was commonly included, which contain'd the ſpace of three hours: for the nights in Judea, at the time when Our Saviour ſuffer'd, were above eleven hours long; now 'tis hardly poſſible, that the middle diviſion of this ſpace could elapſe between Peter's firſt denyal, as is clear, from Luke xxii. 56, 57, 58. For we find there, that, after Peter had deny'd to the ſervant maid that he knew Chriſt, another, happening to look upon him, ſaid, *Thou art alſo of them*, meaning, thou art one of Chriſt's diſciples. Hereupon Peter ſays, *Man I am not*, which was the ſecond denyal. But after the ſpace of about an hour, another confidently affirm'd ſaying, *Of a truth, this fellow alſo was with him, for he is a Galilean*. This was Peter's third time of denyal, *and immediately while he yet ſpake, the cock crew*. Now I anſwer, in the firſt place, that the Evangeliſts are commonly very conciſe in their deſcriptions, and it may be alledged of Peter, that, being charged with being one of Chriſt's diſciples, and ſtriving to clear himſelf; it was very poſſible to prolong the time, and that, in talking and diſcourſing about the affair, the hours might ſlide away without any one perceiving it. Beſides, from Luke's words, *after a little*, it does not follow, that there was no ſpace, or but very little time, between Peter's firſt and ſecond denyal. For John, in his 18th chapter, from the ſeventeenth, to the twenty fifth verſe, informs us of ſeveral things, as tranſacted within that ſpace. And the third denyal, which Luke removes from the ſecond, the ſpace of near an hour, is ſaid by Matthew and Mark to have happened *after a little*. So that the phraſe *after a little*, may be extended farther, than is imagined. Thirdly, we may lawfully make ſome addition to Luke's hour, ſince he does not ſay preciſely, that one hour paſt between, but *about the ſpace of one hour after*, which is the ſame, as if he had ſaid, that near about the ſpace of an hour paſt between. Fourthly, that tho' the fourth diviſion of the night commonly paſt between the firſt and ſecond cock crowing, yet this prov'd not always the ſame, for it very often happened, that cocks crow out of time, and not always at certain ſtated hours. Which Scaliger affirms in his 239th exerciſe upon Cardan. Wherefore 'tis poſſible, that ſome cock or other crow'd a full hour before the uſual time, before this third denyal of Peter. But ſome perſon will perhaps ſay, that when Peter deny'd Chriſt, the ſcribes, prieſts and elders were aſſembled together in the houſe of Caiphas, to inquire into the life of Chriſt, and that Peter waited all the while in the court, expecting how matters would go, and what they would determine concerning his Maſter. And therefore, it no way appears reaſonable that ſuch an aſſembly would continue together to ſuch a late hour of the night. For what man can believe, that ſo many Jews of diſtinction would ſpend a whole night, without retiring to reſt, in deciding an affair, which might as well have been deferr'd to another opportunity.

But this objection ſignifies not a ſtraw, for 'tis beyond queſtion that things were managed ſo. Which will appear evident to thoſe, who do but conſider how many particulars were tranſacted that night, before Peter's third denyal. For, according to the Evangeliſts, as ſoon as it was evening, that is, as the ſun was going down, Chriſt celebrated the paſſover with his diſciples, waſhed their feet, made a pretty long ſermon, inſtituted the holy ſacrament of the euchariſt, compoſed a diſpute which aroſe among his diſciples about precedency, ſung an hymn, which conſiſted of ſeveral pſalms and verſes, if we will credit the Talmudiſts, went into the mount of Olives, came into the village called Gethſemene, withdrew to pray, and after an hours abſence, return'd to his diſciples, whom he found aſleep, and thereupon blam'd them, for not being able to watch one hour. This was repeated a ſecond and a third time. Mean while, Judas and the officers came upon Chriſt; at firſt they lead him to Annas, and from him to Caiphas, in whoſe houſe the ſcribes, prieſts and elders were aſſembled. And Peter had much ado to get into the court, where being known, he deny'd his Maſter. After this Caiphas examin'd Chriſt. And after this was over, Peter deny'd him a ſecond time, and, about the ſpace of an hour after, deny'd him the third time. Now no man, from conſidering all theſe particulars, can have a right notion of things, if he does not immediately acknowledge the impoſſibility of tranſacting all of them, before a very late ſeaſon of the night; and beſides the caſe was very extraordinary, to take meaſures about the life of a man at ſuch late hours. But, without mentioning the feſtival that was ſo near, theſe dignified Jews were exaſperated againſt Chriſt, from their brutality to put him to death. The next thing, that makes towards an agreement of the Evangeliſts, is what Theophylact ſays upon Mark, "What Matthew ſays with " ſome obſcurity, before the cock crows, is interpreted by Mark, " before he ſhall crow twice. Now 'tis cuſtomary with cocks to " crow often, and then ſeem as tho' aſleep; and after ſometime to " begin crowing again. So that what Matthew ſays, before the " cock crows, means, before the cock hath finiſhed his firſt crow- " ing, thou ſhalt deny me thrice."

That what hath been hitherto advanced, concerning the gallicinium, or cock crowing, may be rightly underſtood; it remains now for us to remark, that the time, immediately following the middle diviſion of the night (when the Romans began and ended the day) is called, *the inclination of midnight*, or the firſt cock crowing: for the cock begins to crow commonly about midnight. After which follows the *Conticimum*, that is, according to the antient gloſs, the time, which is between the firſt and ſecond cock crowing, when cocks are ſilent. The *Conticinium* is follow'd by the ſecond cock crowing, or the fourth watch of the night; becauſe the cock is known to rouze up his voice with more ſhrillneſs, and prove more beneficial to men at that time, as he awakens them up to their labour, by this ſecond crowing, and becauſe the time of the ſecond crowing, is diſtinguiſhed by another name, being called, the middle night, or midnight. (V.)

Ver. 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46. Then cometh Jeſus with them unto a place called Gethſemane, and ſaith unto the diſciples, Sit ye here, while I go and pray yonder. And he took with him Peter, and the two ſons of Zebedee; and began to be ſorrowful, and very heavy. Then ſaith he unto them, my ſoul is exceeding ſorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, ſaying, O my Father, if it be poſſible, let this cup paſs from me: nevertheleſs, not as I will, but as thou wilt. And he cometh unto the diſciples, and findeth them aſleep, and ſaith unto Peter, What could ye uot watch with me one hour? Watch and pray, that ye enter not into temptation: the ſpirit indeed is willing, but the fleſh is weak. He went away again the ſecond time, and prayed, ſaying, O my Father, if this cup may not paſs away from me, except I drink it, thy will be done. And he came and found them aſleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, ſaying the ſame words. Then cometh he to his diſciples, and ſaith unto them, Sleep on now, and take your reſt; behold, the hour is at hand, and the Son of man is betrayed into the hands of ſinners. Riſe, let us be going: behold, he is at hand that doth betray me.

O my father if it be poſſible.] I believe that it was the ſenſe of horror for death which Chriſt conceiv'd, that made him pronounce theſe words about it: we are not to ſuppoſe that any particular eſcap'd him, which he had not weighed in his mind before, or that what he ſpoke before, ought to be regulated by that which he delivered afterwards; ſince 'tis more juſt to ſay, that Chriſt would have expreſs'd at one and the ſame time, *tum quid vellet*, *tum quid velit*. See Phil. ii. viii. But how ſquares the phraſe, *If it be poſſible* with that which follows in Mark, *all things are poſſible to thee?* To put this in a juſt light, we muſt refer here to that trite diſtinction in the ſchools, of that which is impoſſible of itſelf, and of that which is poſſible by means of this or that being added thereto. But the meaning is this, if thy decrees determine that thy glory, and man's ſalvation be conſulted another way. (G.)

Ver, 47, 48, 49, 50, 51, 52, 53, 54. And while he yet ſpake, lo, Judas one of the twelve came, and with him a great multitude with ſwords and ſtaves from the chief prieſts and elders of the people. Now he that betrayed him, gave them a ſign, ſaying, Whomſoever I ſhall kiſs, that ſame is he, hold him faſt. And forthwith he came to Jeſus, and ſaid, Hail maſter; and kiſſed him. And Jeſus ſaid unto him, Friend, wherefore art thou come? Then came they and laid hands on Jeſus, and took him. And behold, one of them which were with Jeſus, ſtretched out his hand, and drew his ſword, and ſtruck a ſervant of the high prieſts, and ſmote of his ear. Then ſaid Jeſus unto him, put up again thy ſword into his place: for all they that take the ſword, ſhall periſh with the ſword. Thinkeſt thou that I cannot now pray to my Father, and he ſhall preſently give me more than twelve legions of angels? But how then ſhall the ſcriptures be fulfilled, that thus it muſt me?

Kiſſed him.] The Hebrews, not only upon long abſence, or departure, but in ſeveral other caſes, us'd kiſſes. This appears from Luke vii. 45. And 'twas from the Jews that the Chriſtians had this cuſtom. This is the kiſs of love and the holy kiſs, taken notice of ſo many times by St. Paul. (G.)

Ver. 55, 56, 57, 58, 59, 60, 61, 62, 63, 64. In that ſame hour ſaid Jeſus to the multitudes, Are ye come out as againſt a thief, with ſwords and ſtaves for to take me? I ſat daily with you teaching in the temple, and ye laid no hold on me. But all this was done, that the ſcriptures of the prophets might be fulfilled. Then all the diſciples forſook him, and fled. And they that had laid hold on Jeſus, led him away to Caiaphas the high prieſt, where the ſcribes and the elders were aſſembled. Bnt Peter followed him afar off, unto the high prieſt's palace, and went in and ſat with the ſervants to ſee the end. Now the chief prieſts and elders, and all the council, ſought falſe witneſs againſt Jeſus to put him to death, But found none: yea, though many falſe witneſſes came, yet found they none. At the laſt came two falſe witneſſes, And ſaid, This fellow ſaid, I am able to deſtroy the temple of God, and to build it in three days. And the high prieſt aroſe, and ſaid unto him, Anſwereſt thou nothing? what is it which theſe witneſs againſt thee? But Jeſus held his peace. And the high prieſt anſwered and ſaid unto him, I adjure thee by the living God, that thou tell us, whether thou be the Chriſt the Son of God. Jeſus ſaith unto him, Thou haſt ſaid: nevertheleſs I ſay unto you, Hereafter ſhall ye ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven.

Falſe witneſs.] It will not ſeem ſtrange here to find falſe witneſſes againſt Chriſt entertain'd, if we but remember, that, among the Jews, it was lawful, in actions againſt the ſeducers of the people, or againſt falſe prophets, to ſay any thing, whether true or falſe; for no perſon was permitted to urge any thing in their behalf. On the other hand, others, who were to be condemned, had a night and day allowed them, to ſee if they could produce any thing to their advantage; but this favour was denied to falſe prophets and ſeducers of the people. (H.)

Ver. 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75. Then the high prieſt rent his cloaths, ſaying, He hath ſpoken blaſphemy; what further need have we of witneſſes? behold, now ye have heard his blaſphemy. What think ye? They anſwered and ſaid, He is guilty of death. Then did they ſpit in his face, and buffetted him, and others ſmote him with the palms of their hands, Saying, Prophecy unto us, thou Chriſt, who is he that ſmote thee? Now Peter ſat without in the palace: and a damſel came unto him, ſaying, Thou alſo waſt with Jeſus of Galilee. But he denied before them all, ſaying, I know not what thou ſayeſt. And when he was gone out into the porch, another maid ſaw him, and ſaid unto them that were there, This fellow was alſo with Jeſus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that ſtood by, and ſaid to Peter, Surely thou alſo art one of them, for thy ſpeech bewrayeth thee. Then began he to curſe and to ſwear, ſaying, I know not the man. And immediately the cock crew. And Peter remembered the words of Jeſus, which ſaid unto him, Before the cock crow, thou ſhalt deny me thrice. And he went out, and wept bitterly.

Rent his cloaths.] 'Tis needleſs to acquaint any, that rending of cloaths was a repreſentation of indignation, zeal and piety, among the Jews, on ſeveral occaſions. Only the main difficulty is this, namely, how rending of cloaths comes to be applied to the high-prieſt in this place, when the prieſts are prohibited to do ſo, Levit. x. 6. xxi. 10. 'Tis upon this that Baronius hath founded his objection. But the anſwer is very eaſy, that the prohibition, in the above-cited places of Leviticus, extends only to the not rending of the ſacerdotal garments, which were only made uſe of in the office of the Prieſt: Agreeable whereto the Jews have a rule, That he who ſhall tear any of the prieſts garments ſhall be beaten. But beſides, it was unlawful indeed to enter with rent cloaths into the court of the Iſraelites in the temple; but this illegality took in any other as well as the prieſt, who, in this matter, was the ſame with others; except in this ſingle particular, that the high-prieſt tore his garment from the bottom to the top, when the prieſts and all others rent it from the top to the bottom. (H.)

C H A P. XXVII.

Chriſt is bound, and ſent to Pilate. Judas hangs himſelf. The wife of Pilate. Barabbas is demanded. Pilate waſhes his hands. Chriſt is crowned with thorns, crucified, and reproached; he delivers up the ghoſt, is laid in a ſepulchre, and guarded by ſoldiers.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. WHEN the morning was come, all the chief prieſts and elders of the people took counſel againſt Jeſus, to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas which had betrayed him, when he ſaw that he was condemned, repented himſelf, and brought again the thirty pieces of ſilver to the chief prieſts and elders, Saying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, What is that to us? ſee thou to that. And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf. And the chief prieſts took the ſilver pieces, and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of blood. And they took counſel, and bought with them the potters field, to bury ſtrangers in. Wherefore that field was called the field of blood, unto this day. Then was fulfilled that which was ſpoken by Jeremy the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value: And gave them for the potters field, as the Lord appointed me.

Then was fulfilled that which was ſpoken by Jeremy the prophet.] 'Tis a circumſtance, beyond doubt, that the Jews preſerv'd ſeveral of the predictions of their ancient prophets by tradition, and not in writing, tho' in ſucceeding ages 'tis probable that they committed them to writing. Such is that of Enoch, mentioned by Jude xiv. 15. Beſides we muſt know, that it was common for the ſucceeding prophets to make uſe of the ſame words pronounced by their brethren of antiquity. For example, Zacharias loves to imitate the phraſes of Jeremiah, upon which the Jews ordinarily ſay, *Spiritum Jeremiæ fuiſſe in Zacharia*, "That the ſoul of Jeremiah was in Zacharias," and conſequently that Jeremiah was the ſame as Zacharias. Wherefore I do not ſee any thing that may hinder, why the phraſe of the thirty pieces of ſilver, which Jeremiah originally made uſe of, and which the Jews preſerved by their tradition, may not be applied as ſpoken by Zacharias, tho' Chriſt cites it here as pronounced by the former, in whoſe writings we no where find it laid down. (G.) Difficulties have been raiſed in the explaining this place, and the reaſon ſeems principally owing to the prophecy, which we find in Zachariah, being ſaid to be pronounced by Jeremiah. Without loading our account with a recital of the different interpretations of various annotators, as being not ſo probable, we will only confine ourſelves to this one conſideration, namely, that we very commonly find the Evangeliſts connecting the opinions of two prophets together, and yet citing them as ſpoken under the name of one of them. Thus, in the foregoing chap. xxi. 4, 5. it is ſaid, "Which "was ſpoken by the prophet, ſaying, Tell the daughter of Sion, "Behold thy king cometh unto thee, meek, and ſitting upon an "aſs;" where the firſt words, as far as "ſitting upon an aſs" excluſively, are to be found in Iſa. lxii. 11. and the reſt in Zachariah, chap. ix. 1. So, in the ſame xxi. chap. that which was ſpoken of by Iſaiah, "My houſe ſhall be called the houſe of "prayer," is connected with theſe words, "but you have made "it a den of thieves:" Whereby it is alluded to the words of Jeremiah, chap. vii. 11. as tho' they had been ſpoken by the ſame Iſaiah. Thus the Evangeliſt Mark, putting two teſtimonies together of Malachy and Iſaiah, under the name of one of them makes his beginning thus, "The beginning of the Goſpel of Jeſus "Chriſt the ſon of God, as it is written in the prophets; (mean"ing the prophet Iſaiah) Behold I ſend my meſſenger before thy "face, which ſhall prepare thy way before thee. The voice of "one crying in the wilderneſs, Prepare ye the way of the Lord, "make his paths ſtraight." Having obſerved thus much, we put the following conſtruction thereupon, that as the potter's field was then purchaſed with the price of blood, and from thence called the field of blood, the completion enſued not only of that which was ſpoken by Jeremiah, chap. xix. but alſo of that ſpoken by the prophet Zacharias, chap. xi. where he ſays, "And they "took the thirty pieces of ſilver." But we put this diſtinction between *Jeremiah* and the *prophet*, namely, that the voice of the prophet may not be underſtood of Jeremiah, but of him who ſaid, "And they took the thitty pieces of ſilver." But the paſſage of Jeremiah, to which Matthew alludes, is not in the xxxii. chapter, as ſome erroneouſly ſuppoſe, where the prophet is ſaid, by the expreſs command of God to have ſold a field; becauſe the field, taken notice of there, is the field of bleſſing, and the words mentioned there are pronounced to that end, as is evident from the 15th verſe: Nor is it aſſerted with any ſolidity of reaſon, that the field, ſaid to be ſold there by Jeremiah, is called the potter's field, becauſe Jeremiah is commanded to put the deeds of purchaſe in an earthen veſſel: Neither has this any relation to the field of blood, mentioned by Matthew. But, however, as 'tis certain there was no field, among thoſe which were formerly curs'd, that could compare with the field or valley of Hinnon, as being ſet apart for the execrable and abominable ſervice of Moloch, and which ſtood near the potter's gate, at the foot of mount Moriah Southward, we are of opinion that this *potter's field* either ſignifies the valley of Hinnon, or the field next adjoining thereto; and that it was called from thence the potter's field formerly, but now the field of blood, or the price of blood, for which it was purchaſed; and that ſo was fulfilled that which was ſpoken by Jeremiah the prophet, in his xixth chapter, "Thus ſaith the "Lord, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the prieſts, and go "forth unto the valley of the ſon of Hinnon, which is by the "entry of the *potter's* gate, and proclaim there the words that I "ſhall tell thee; and ſay, Hear ye the word of the Lord, O "kings of Judah, and inhabitants of Jeruſalem, *&c.* Behold the "days come, ſaith the Lord, that this place ſhall no more be "called Tophet, nor the valley of the ſon of Hinnon, but the "valley of ſlaughter." So that Matthew ſays, That by that which is immediately after mentioned concerning the potter's field, which is called the field of blood, is fulfilled that which was ſpoken by Jeremiah the prophet, namely, that the place which was formerly called the potter's field, on Jeremiah's breaking by command of God the potter's bottle, ſhould in after times be called the field of ſlaughter. Beſides, Matthew adds, That the prophecy of Zachariah was accompliſhed by that which he had mentioned before, concerning the price of Chriſt, when ſold. However, the Evangeliſt cites this prophecy of Zachariah in ſuch a manner, that it may be expounded, either by ſaying that he has made ſome variation in the words, or inſerted ſome particulars of his own. (V.)

Ver. 11, 12, 13, 14. And Jeſus ſtood before the governor; and the governor asked him, ſaying, Art thou the king of the Jews? And Jeſus ſaid unto him, Thou ſayeſt. And when he was accuſed of the chief prieſts and elders, he anſwered nothing. Then ſaith Pilate unto him, Heareſt thou not how many things they witneſs againſt thee? And he anſwered him to never a word, inſomuch that the governor marvelled greatly.

Jeſus ſtood before the governor.] That is, after the firſt time of Pilate's going out to the Jews, and wiſhing he was delivered to them, to be try'd according to their own law, which they refuſed. And after they had accuſed him of ſubverting their laws, and refuſing to pay Cæſar his tribute, he entered again into the judgment-hall, and called Chriſt, whom he interrogated ſtanding, as it follows, and as Luke and John more copiouſly explain. (V.)

Ve. 15, 16, 17, 18, 19, 20, 21, 22, 23. Now at that feaſt the governor was wont to releaſe unto the people a priſoner, whom they would. And they had then a notable priſoner, called Barabbas. Therefore when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you? Barabbas, or Jeſus, which is called Chriſt? For he knew that for envy they had delivered him. When he was ſet down on the judgment-ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man; for I have ſuffered many things this day in a dream, becauſe of him. But the chief prieſts and elders perſuaded the multitude that they ſhould ask Barabbas, and deſtroy Jeſus. The governor anſwered and ſaid unto them, Whether of the twain will ye that I releaſe unto you? They ſaid, Barabbas. Pilate ſaith unto them, What ſhall I do then with Jeſus, which is called Chriſt? They all ſay unto him, Let him be crucified. And the governor ſaid, Why, what evil hath he done? But they cried out the more, ſaying, Let him be crucified.

Now at that feaſt.] Supply, *of the Paſſover.* Hence we have a new argument to prove the general opinion, which aſſerts that Chriſt ſuffered Crucifixion on the very Paſſover of the Jews, which is here called the feaſt, or the ſolemn day, when it was cuſtomary for ſome criminal to be delivered from his confinement; and, indeed, the Day immediately preceding is mark'd out by theſe words of John, *Before the feaſt of the Paſſover.* But Matthew omits taking notice of Chriſt's being ſent to Herod, for the particulars here mentioned were performed after Herod had remanded Chriſt back; (V.) that is, at the feaſt of the Paſſover, which, by way of eminency, is called the feaſt, the governor was accuſtomed to releaſe a priſoner, poſſibly for a memorial of their deliverance out of Egypt. Accordingly Pilate makes a motion to them, that Chriſt may be ſet at liberty, in honour of their feaſt, for he was ſenſible, that what they did proceeded from a motive of envy and maliciouſneſs. (B.)

I have ſuffered many things this day in a dream, becauſe of him.] There are thoſe perſons, who will have the devil to be the author of this dream which Pilate's wife dreamt, in order to hinder Chriſt's paſſion, while many, on the other hand, impute it wholly to God, that Pilate's wife might admoniſh her husband of his duty, and that Chriſt might now be witneſſed of by the Gentiles. (V.) There are ſeveral kinds of dreams, natural, moral, diabolical, and divine. The queſtion is, what kind of dream this was? All agree, that it was not natural; ſome think it was diabolical, and that Satan was in hopes by it to prevent the work of man's redemption by the death of Chriſt. But if ſo, why had not Pilate the dream rather than his wife? Probably this dream was from God, for God is ſaid to order dreams We are to learn from hence, how wonderful the wiſdom and power of God is ſeen in the teſtimony of this woman, concerning the innocency of our Saviour. And 'tis obſervable at his trial, that not one of his countrymen the Jews ſpoke a word in his defence, whereas Pilate and his wife, who were both Gentiles, pronounced him righteous. (B.)

They all ſay unto him, Let him be crucified.] This was accompliſh'd in the paſchal lamb, concerning which we find theſe words in Exodus, *And the whole aſſembly of the congregation of Iſrael ſhall kill it.* Thus the prieſts, ſcribes, phariſees, and all the people conſpired againſt Chriſt, and with one mouth and mind ſaid, *Let him be crucified.* For the Jews accuſed our Saviour not only of being a blaſphemer, and an infringer of the eſtabliſhed religion amongſt them, but alſo of being a ſeducer, a diſturber of the common peace, and one who refuſed to pay tribute to Cæſar. Now according to the Roman laws, thoſe who fomented ſeditions or rebellions were puniſhed with crucifixion. (V.) 'Tis obſervable here, how unwilling Pilate was to be the inſtrument of the death of Chriſt; one while he orders the Jews to take him themſelves, and try him according to their own law; another while he offers to ſave Chriſt, in honour of their feaſt, for he was obliged by cuſtom to releaſe ſome priſoner or other at their Paſſover, and this priſoner he deſired might be Jeſus; which not ſatisfying them, he expoſtulates with them about our Saviour's innocency, *What evil has he done?* Nay, St. Luke ſays, "That Pilate came forth "three times, and profeſſed that he found no fault in him;" tho' he was ſatisfied all the time, that the Jews would not be denied. (B.)

Ver. 24, 25, 26. When Pilate ſaw that he could prevail nothing, but that rather a tumult was made, he took water, and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this juſt perſon; ſee ye to it. Then anſwered all the People, and ſaid, His blood be on us, and on our children. Then releaſed he Barabbas unto them: and when he had ſcourged Jeſus, he delivered him to be crucified.

He took water, and waſhed his hands.] Waſhing of hands, to ſignify innocency, was not peculiar only to the Jews, but accuſtom'd amongſt other nations, becauſe 'tis natural to ſignify purity and cleanneſs by the element of water. (G.) He waſhed his hands, thereby to ſhew the Jews his innocency, with reſpect to the death of Chriſt. However, it appears from Deut. xxi. and Pſalm lxxii. that this was a principal cuſtom of the Jews; for 'tis ſaid in the laſt cited place, "I will waſh my hands amongſt the innocent." Edmund Merill, in his Notes upon Chriſt's paſſion, takes notice, that Pilate, as he was a Roman, did not ſo much conform to the cuſtoms of the Jews as of the Gentiles. The ſcholiaſt of Sophocles informs us, That 'twas common with the ancients, when they committed murder, or drew blood, to waſh their hands in water, to expiate the crime. Thus the Romans, who received this cuſtom from the Grecians, according to Dionyſius Halicarnaſſus, Origen, Servius, and Pliny, upon their ſacrificing, waſhed their hands, and wiped them with a linnen cloth. Thus Clemens Romanus, in his 2d book, chap. 52, writes, That when judges were going to pronounce ſentence of death, they lift up their hands towards heaven, and thereby witneſſed their innocency; and 'tis not improbable, that they waſhed their hands before, to lift them the purer into the air. (V.) 'Tis obſervable, in Pilate's waſhing of his hands, that he pronounced our Saviour's innocency, and was willing thereby to teſtify his own, that he did not conſent to his death, waſhing the hands being an uſual ceremony in proteſtation of a perſon's innocency. (B.)

His blood be upon us.] That is, we will be bound by that Puniſhment, be it what it will, for the ſpilling the blood of this man: But Pilate's waſhing his hands, and the anſwer returned by the Jews, happened after Jeſus was ſcourged, after his being crown'd with thorns, mock'd by the ſoldiers, and interrogated the ſecond time by Pilate. (V.) that is, let the guilt and puniſhment of his blood reſt upon us and our poſterity. A moſt horrid and impious imprecation! the dreadful effects whereof began to come upon them forty years after, in the deſtruction of Jeruſalem, and have remained upon their poſterity to this day, being near ſeventeen hundred years, the Jews being vagabonds over the earth, abhor'd by all nations whereſoever they come. (B.)

Ver. 27, 28, 29, 30, 31. Then the ſoldiers of the governor took Jeſus into the common hall, and gather'd unto him the whole band of ſoldiers. And they ſtrip'd him, and put on him a ſcarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, ſaying, Hail king of the Jews. And they ſpit upon him, and took the reed, and ſmote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

Put on him a ſcarlet robe.] Namely, the worn-out garment of ſome ſoldier. John calls it a purple robe, and Mark only purple, which was a peculiar colour for kings and princes to wear. Whence Ambroſe and Hillary ſuppoſe that the purple was different from the ſcarlet robe, both in colour, and in the kind of the garment; tho' Auſtin will have it to have been the ſame, becauſe ſome purple very much reſembles ſcarlet, as ſufficiently appears from the Tyrian purple, which the poets, and ſome of the hiſtorians, highly commend for its beautiful redneſs, and near ſimilitude to blood. (V.) Chriſt having ſaid that he was the king of the Jews (not a temporal king, to preſide over them with pomp and grandeur, but a ſpiritual one, to reign in the affections of his people) made the Jews expect him to appear with greatneſs and majeſty; but miſſing of their hopes of a temporal king in Chriſt, they looked upon him as an impoſtor, and accordingly treated him as a mock king, putting a crown upon his head, but a very painful and ignominious one; a ſcepter in his hand, but it was a reed; and a robe of purple or ſcarlet, both which were uſed by princes; and bowed the knee before him, as they were wont to do to princes. (B.)

Ver. 32, 33, 34. 35, 36, 37. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his croſs. And when they were come unto a place called Golgotha, that is to ſay, a place of a ſcull, They gave him vinegar to drink, mingled with gall: and when he had taſted thereof, he would not drink. And they crucified him, and parted his garments, caſting lots: that it might be fulfilled which was ſpoken by the prophet, They parted my garments among them, and upon my veſture did they caſt lots. And ſitting down, they watched him there. And ſet up over his head, his accuſation written, THIS IS JESUS THE KING OF THE JEWS.

Of Cyrene.] Cyrene was a city of Lybia in Africa, beyond Egypt, and at a conſiderable diſtance from Judea; but not of that Lybia, which was properly Africa, but which was a part of the Eaſt contiguous to Africa, according to Auſtin. Tho' there are ſome, who will not have Simon to be of that Cyrene, which, according to Auſtin's cited account, was Lybia, or Pentapolis. Thus Pliny calls the country of Cyrene, from the number of five famous cities that ſtood in it, namely Berenice, Arſinoe, Ptolomais, Apollonia, and Cyrene itſelf; whence comes the Appellation of the country itſelf, which is ſaid to derive its name of Cyrene from the daughter of Hypſeus, ſo named. Tho' others pretend to derive this name from Cyrus, who built it in Cyprus, and from whence the perſon here mentioned had his original. Mark and Luke add theſe words, *as he was coming out of a village*, thereby to give the world a fuller demonſtration of the cruelty of the Jews, in forcing a perſon, thus fatigued with his journey, to take up and bear the croſs of Chriſt. As to what Mark ſays, That this Simon the Cyrenean was father of Alexander and Rufus, he added it either for the ſake of diſtinguiſhing him, or becauſe theſe two were at that time in great repute. (V.)

Into a place called Golgotha.] The hiſtory of the women, who followed and bewail'd Chriſt, is omitted by Matthew, tho' Luke takes notice of it in chap. xxiii. 27. Golgotha, for the ſmoother pronounciation, is put for Golgoltha, which means a ſkull in Syriac, for ſo was the place nam'd, for the great number of dead men's ſkulls found there, ſpread up and down without any order according to Jerome. But the antient fathers tell us, that the place was nam'd from Adam, our firſt father's head being found there. Which etymology St. Jerome calls, "a tickling the peoples ear with an idle tale. (V.)

Mingled with gaul.] If Mark means by the wine mingled with myrrh, wine mingled with frankincenſe, the gaul may be taken by Matthew for bitterneſs, for the Hebrew word *Raſch*, which is taken very frequently for a very bitter herb, is tranſlated gaul, by the vulgate, in Pſalm lxviii. 22. and bitterneſs in Hoſea x. 4. But if, on the contrary, the wine mingled with myrrh, is taken for warm wine put into cups, perfum'd with myrrh, in order to receive therefrom a pleaſing odor and ſmell; then it muſt be ſaid, that the wine mingled with myrrh, which was reach'd up to Chriſt, was to give him additional ſtrength; and at the ſame time, that mingled with gaul, or with ſome other bitter *Aromatic*, was to give him pain in drinking it. But the former interpretation to me ſeems the clearer, and eſpecially for that which we find in the Talmud; and, indeed, 'tis more probable, that Matthew endeavour'd to acquaint us with the bitterneſs of that drink, which was offer'd Chriſt in his laſt agonies, and that Luke ſtrove to inform us with the cauſe of the bitterneſs of the wine, which was from its being mingled with myrrh, or frankincenſe. Now ſuppoſing the thieves, who were crucifyed in company with Chriſt, drunk of this wine thus mingled with myrrh, to protect and harden their bodies againſt the torments they were going to ſuffer, certainly it was not much which they drunk. For, according to Galen, if a pretty large quantity of wine, mingled with myrrh be drunk, it either ſtupifies the ſenſes, or haſtens on the death of him who drinks it. Accordingly, as Dioſcorides, Serapio, and Damir the Arabian acquaint us, he who takes and drinks of a large doſe of wine and frankincenſe mixed together, infallibly runs mad; whereas it appears from the words of theſe robbers thus crucified with Chriſt, that at the time of their crucifixion they were of ſound mind and memory. (V.)

Ver. 38, 39, 40, 41, 42, 43, 44. Then were there two thieves crucified with him: one on the right hand, and another on the left. And they that paſſed by, reviled him wagging their heads, And ſaying, Thou that deſtroyeſt the temple, and buildeſt it in three days, ſave thy ſelf: if thou be the Son of God, come down from the croſs. Likewiſe alſo the chief prieſts mocking him, with the ſcribes and elders, ſaid, He ſaved others, himſelf he cannot ſave: if he be the king of Iſrael, let him now come down from the croſs, and we will believe him. He truſted in God; let him deliver him now, if he will have him: for he ſaid, I am the Son of God. The thieves alſo which were crucified with him, caſt the ſame in his teeth.

He ſaved others, himſelf he cannot ſave.] Chriſt was the lamb, who, like that of the paſſover mentioned Exodus xii. 3, was taken out of the flock, but, as it is ſaid Deut. xxviii. 15. was taken from amongſt his brethren. The Apoſtle in his epiſtle to the Hebrews, makes this lamb equally ſharer of fleſh and blood with his brethren, and alike to them in all other circumſtances, ſave in ſin. Which the law ſeems principally to point at, in commanding the lamb, deſign'd for the paſſover, to be choſen out of the flock pure and unſpotted. For the Greeks tranſlates it perfect, or immaculate, Exod. xii. 5, to which Peter, in his firſt epiſtle, i. 19, ſeems to allude, where he attributes our redemption to the blood *of the lamb without blemiſh, and without ſpot*, that is, free from ſin, for ſin is the ſpot of the ſoul. That Chriſt was void of tranſgreſſion is not to be queſtioned; for who will dare to charge him with error or ſin? for he did not ſin, neither was guile found in his mouth. Beſides, Pilate himſelf, who condemned him to the croſs, as guilty, on the petition of the Jews, did yet pronounce him innocent by his own words, and profeſſed before the Jews that he found no fault in him. 'Twas, indeed, abſolutely neceſſary, towards his being our high prieſt, that he ſhould be innocent, unpolluted, and ſeparated from ſinners, who was to offer himſelf by the Holy Ghoſt pure and unſpotted to God; neither, otherwiſe, had he made ſatisfaction for us, who concluded it neceſſary, for the remiſſion of ſins, to offer ſacrifice, as the reſt of the prieſts were wont; neither would the Jews have had an undeſerv'd reaſon to have made that objection, "he ſaved others himſelf he "cannot ſave." But the Jews are under a miſtake, for he had no thought of ſaving himſelf, purely to ſave others, who came into the world to take away our tranſgreſſions, and had no ſin in himſelf, as we read in John chap. iii. v. 5. (G. V.) One of the aggravations of our Lord's ſufferings on the croſs, aroſe from the company with which he ſuffered, namely, the thieves. It had been diſparagement enough for Our Saviour to have been ſorted with the beſt of men, but, to be numbered with the ſcum of mankind, is ſuch an indignity as confounds our thoughts. This was intended by the Jews to diſhonour him the more, and to perſuade the world that he was the greateſt of offenders; but God overuled this, that the ſcripture might be fulfilled, "he was numbred among the tranſgreſſors."

The thieves alſo caſt the ſame in his teeth.] That which is here affirm'd of the thieves, in the plural number, ſeems to be underſtood only of one of them in the ſingular; for Luke xxiii. 39, ſays, that the other pray'd to, and believ'd on him. We may produce out of this book, ſeveral examples of the like form of ſpeech, Chap. xxvi. 8. it is read, "when his diſciples ſaw it, they had in-"dignation," tho' according to John, it was only Judas who was diſpleaſed. So chap. xxi. 2. we read, "looſe them," meaning, the aſs and the foal, when Mark ſays, "a colt tied, looſe him." This form of ſpeech is uſed in all languages by a common figure call'd Syllepſis. Thus John xiii 28. where it is ſaid, that none of thoſe who lay at meat with Chriſt, knew to what purpoſe he ſpoke to Judas, *what thou doeſt do quickly*; it is not to be imagined that John, who asked, and was told who it was who ſhould betray him, was included in the number of thoſe who knew not. Thus Heb. xi. 37. 'tis ſaid, "they were ſawn aſunder" in the plural, which yet cannot be found to refer to any other but Iſaiah. 'Tis poſſible, indeed, that, at firſt, both thieves might blaſpheme and reproach Chriſt, and that one of them, afterwards, might confeſs to and believe on him. Proſper underſtands the paſſage thus, "when he had railed for ſome time on Jeſus, he was ſud-"denly changed." And ſo Titus Boſtrenſis. "The two thieves "ſpoke, at firſt, as the Jews did, probably thinking by that arti-"fice to obtain ſome help towards procuring their pardon," but being diſappointed of their hopes, and hearing Jeſus pray for his crucifiers, one of them was thereby prevailed upon and converted. And if ſo, then the words here will refer to the former time, and in St. Luke to the latter. (H.) Another aggravation of Our Lord's ſufferings was, that the thieves, who ſuffered with him, reviled him with the reſt, that is, one of them, as Luke has it, or perhaps both of them might do it at firſt, which if ſo, encreaſes the wonder of the penitent thief's converſion. (B.)

Ver. 45, 46, 47, 48, 49, 50. Now from the ſixth hour there was darkneſs over all the land unto the ninth hour. And about the ninth hour Jeſus cried with a loud voice, ſaying, Eli, Eli, lama ſabachthani? that is to ſay, My God, my God, why haſt thou forſaken me? Some of them that ſtood there, when they heard that, ſaid, This man calleth for Elias. And ſtraightway one of them ran, and took a ſpunge and filled it with vinegar, and put it on a reed, and gave him to drink. The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him. Jeſus when he had cried again with a loud voice, yielded up the ghoſt.

From the ſixth hour.] That is, from noon, when the ſun gives the greateſt light. Hence 'tis gathered that Chriſt was crucified at the ſixth hour, as John ſeems to inſinuate, when he ſays, that Pilate brought Chriſt forth about the ſixth hour, and ſat down in the judgment ſeat, in a place, that is called the pavement, where he delivered him up to the Jews, to be crucified. But Mark's words chap. xv 25. "And it was the third hour, and they crucified him." ſeem to oppoſe John's account. But there are two ways to ſolve this ſeeming difficulty, without having recourſe to methods that are improbable. The firſt way is the more common, and that is this. The day may be juſtly ſaid to be divided into four parts, each whereof comprehends three hours, as is evident from the twentieth of Matthew, where 'tis ſaid, that the houſholder went out to hire labourers early in the morning, about the third, ſixth and ninth hour, ſo that conſequently every ſpace of theſe ſeveral three hours, had its appellation from its firſt hour; and thus Mark ſays, that Chriſt ſuffer'd crucifixion at the third hour, becauſe the ſixth was not yet come; for all the ſpace from the third to the ſixth hour was called the third hour. Now, becauſe the ſixth hour was juſt at hand, we therefore collected from John that Chriſt was crucified near about the ſixth hour, or juſt at the end of the three hours, which were called the third hour; and the ſixth hour coming immediately after, the darkneſs followed, of which St. Matthew ſpeaks. The other way of anſwering this difficulty is by ſaying, that it was the third hour, or that the third hour was paſt, ſince Chriſt was nail'd to the croſs, when the ſoldiers divided his cloaths between them, of which Mark ſpeaks; and the other Evangeliſts plainly intimate, that this was after his crucifixion, though they do not determine, what hour preciſely it happened after his crucifixion, ſo that the particle *and* may be taken for *after*, which is an hebraiſm very frequent in the ſcriptures, as may be ſeen in Joſhua vii. 25. And ſo Mark does not aſſign the hour of Chriſt's crucifixion, whether it was at the third, or the ſixth hour. (V.)

There was darkneſs.] The ſun was darkened, not by any interpoſition of the moon, as being then at the full, nor by the ſhading of any cloud, but by ſome cauſe, wholly unknown to man. *Over all the land* muſt be taken in the ſame ſenſe as *over all the world*, mention'd Luke ii. 1. refers to the Roman empire, or, at leaſt, to the moſt conſiderable part thereof. What God deſigned by this darkneſs, hath been matter of diſpute amongſt many. That interpretation is to be followed, which admits of the greateſt latitude. But, 'tis a receiv'd maxim among all nations, that when ſuch omens happen, 'tis neceſſary to believe that ſome vaſt wickedneſs is pointed out thereby. (G.) Pſendo-Dyoniſius, the Areopagite, in his ſeventh epiſtle to Polycarp, takes notice of this eclipſe, wherein he remarks, that it was quite contrary to an eclipſe of the ſun. Tertullian, Origen, Africanus, Philoponus, and others, inform us, that Phlegon made mention of this darkneſs in his Olympiads. And beſides, theſe fathers cite the authority of this heathen writer to convince the obſtinate Gentiles, and perſwade them to a belief of the ſurpriſing death of Chriſt. Tertullian in his Apology, c. 21. has theſe words: "Eodem momento "quo Chriſtus crucifixus eſt, dies, medium orbem ſignante ſole, ſub-"ducta eſt: deliquium ubique putaverunt, qui id quoque ſuper "Chriſto prædicatum non ſcierunt." "The very moment wherein "Chriſt was crucified, the day was darkned at noon: they who "did not know that ſuch a thing was foretold of Chriſt, took it for "an eclipſe." Oroſius, l. 7. chap. 4. tells us, that this eclipſe was to be met with in the Grecian writings. And Auguſtine, in his 80th epiſtle to Heſychius, that the Romans inſerted it in their Annals: but that envy prevailing at laſt, it was razed out, for fear the world ſhould think that the heavens had mourned the death of ſo divine a perſon as Chriſt. Hence you may find Ruffinus, in his Acts of St. Lucian the martyr, pronouncing this ſolemn ſpeech: "Per-"quirite in annalibus veſtris, & invenietis temporibus Pilati fugato "ſole interruptum tenebris diem." "Look into your annals, and "there you will find in Pilate's days that the ſun was overſhadowed, "and the day involved in darkneſs." (V) The rays of Chriſt's Divinity, and the glory of his Godhead, ſhine forth in the midſt of that infirmity, which his human nature laboured under. He ſhews himſelf to be the God of nature, by altering the courſe thereof. The ſun is eclipſed, and darkneſs overſpreads the earth for three hours, namely, from twelve to three o' clock. Thus the ſun in the firmament becomes cloſe mourner at our Lord's death, and the whole frame of nature puts itſelf into a funeral habit. (B.)

Put it on a reed.] To the end he might reach it up to the mouth of Chriſt. Some imagine this reed to be a ſtalk of hyſſop, becauſe John's words are, *They filled a ſpunge with vinegar, and put it upon hyſſop, and put it to his mouth.* But they are miſtaken: For in the Greek both of Mark and Matthew, 'tis read *calamo.* Now *calamus* does not imply only a *reed*, but it properly ſignifies a ſtalk of corn, as Heſychius defines it; whence it is appropriated to other uſes. However, 'tis no where to be found in the notion of the ſtem of an herb, which has neither any joints or knots, nor is hollow, as the ſtalk of hyſſop is known to be. Beſides the ſtalk of hyſſop was not ſufficient to perform this, I mean, when the ſpunge was faſtened to it, to reach the mouth of Chriſt, then faſtened to the croſs; for, according to Iſaac Ben Omram, the ſtalk of hyſſop is but a cubit in length at the longeſt. Neither is the reaſoning of thoſe of any ſignification, who alledge that hyſſop, like a muſtard corn, grows into a tree in Judea; becauſe Solomon ſays, that he diſcourſed of every tree, from the cedar to the hyſſop; as if from hence hyſſop was a tree; for the Hebrew word which ſignifies *wood* is taken for a tree, and the very ſame word is extended to the ſtem of flax. So that we are of opinion, that the hyſſop, mentioned by John, is not to be taken in the dative caſe, as if the ſpunge was faſtened about the hyſſop; but in the ablative, as if the ſpunge full of vinegar was ty'd to the hyſſop, thereby to make the liquor the more ungrateful to taſte, as the acid of the vinegar and the bitterneſs of the hyſſop were mix'd together. (V.)

He gave up the ghoſt.] Supply, from John xix. 30. *He bowed his head.* Then might truly be ſaid that of the Pſalm, *Thou ſhalt give up the ghoſt, and renew the face of the earth.* Chriſt gave up the ghoſt, and brought in a new age, by aboliſhing the old. He gave up the ghoſt, and lo! all things put on a new face; the veil of the temple was rent, to diſcover the ending or abolition of the miſteries of the law: the monuments of the dead were opened, to ſhew, that by his death a new life was granted to the dead; the earth was ſhaken, and the rocks ſplit, to let us underſtand, that the ancient hard-heartedneſs of mankind, was to be converted by his paſſion into a new compunction of conſcience, thereby to ſoften their minds: he inſtituted a new covenant, and promiſed a new name to the conqueror; he hath ſanctified a new way for us by his fleſh; he gives us an invitation to a new Jeruſalem; out of two people he has built for himſelf a new man; he is pleaſed to ſerve God in newneſs of ſpirit, and not in the oldneſs of the letter; and that we crucify the old man, and put on the new: *Therefore*, according to the Apoſtle, *if any man be in Chriſt, he is a new creature; old things are paſs'd away, and, behold, all things are become new.* Moreover, we are to conſider, that Chriſt died at the ninth hour, which anſwers to our three o'clock in the afternoon, when formerly the paſchal lamb was ſlain between the two evenings, that is, according to Joſephus, from the ninth till the eleventh hour. And as from the days of David the lambs of the paſſover were to be ſlain at Jeruſalem, ſo the true lamb ſuffered there, as he himſelf had foretold, that a prophet could not periſh out of Jeruſalem. (V.) From the words, *My God, my God, why haſt thou forſaken me?* it appears, that Chriſt's ſufferings conſiſted in thoſe of the ſoul, the diſtreſs of his ſpirit being more intolerable than the torments of his body. Likewiſe, from the phraſe, *Why haſt thou forſaken me?* that he was deſerted for ſome time, and left deſolate of all ſenſible conſolation. And that, from his crying with a loud voice, he gave a miraculous evidence of his Divinity inſtantly before he gave up the ghoſt. This ſhewed, that he did not die according to the ordinary courſe of nature, gradually departing, and drawing on, as we expreſs it. No, his life was whole in him, and nature as ſtrong at laſt as at firſt; ſo that he, who could cry with ſuch a loud voice, *In articulo mortis*, as he did, could, if he had pleaſed, have preſerved himſelf from death: from whence we learn, that he rather conquer'd, than was ſubdued by death. (B.)

Ver. 51, 52, 53, 54, 55, 56. And behold, the veil of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent, And the graves were opened, and many bodies of ſaints which ſlept, aroſe, And came out of the graves after his reſurrection, and went into the holy city, and appeared unto many. Now when the centurion and they that were with him, watching Jeſus, ſaw the earthquake, and thoſe things that were done, they feared greatly, ſaying, Truly this was the Son of God. And many women were there (beholding afar off) which followed Jeſus from Galilee, miniſtring unto him. Among which was Mary Magdalen, and Mary the mother of James and Joſes, and the mother of Zebedee's children.

And behold the veil of the temple.] Whether it was the exterior veil, which hung over the firſt door, as Origen and Jerome ſuppoſe, or the interior veil, which, like a wall, ſeparated the Holy from the Holy of Holies, as Cyril, Leo, and other ancients imagine, it cannot be defined. That there were two veils in the temple, which Herod put up, we learn from Joſephus, book 5. chap. 5. of his Jewiſh war. Whence we are not to inſiſt on the article in the Greek of Matthew and Mark, when they ſay, *the veil*, as if they inſinuated that there was but one veil in the temple. (V.)

Earth did quake.] Some imagine this to be the earthquake mentioned by Macrobius, as the greateſt which was ever known in the memory of man, in the reign of Tiberius Cæſar, twelve cities of Aſia being deſtroyed by it. The ſame is mentioned by Pliny. But it doth not appear by the text here, that this earthquake did belong to any other thing, but the temple at Jeruſalem, the parts whereof are mentioned, the veil, and the ground, and the ſtones of the building, and the tombs. And 'tis not improbable that this prodigy was particularly ſhew'd upon this place, to foretell the deſtruction of the temple upon their crucifying of Chriſt. So chap. xxviii. 2. where is mentioned a *great ſhaking*, it is not to be imagined, that this was a ſhaking of the whole earth, but, at the moſt, of that part where the grave was. Nay, there being no mention of the earth in that place, it is not improbable that *ſeiſmos* ſhould there ſignify that *concuſſion* of the air, join'd with thunder, wherewith Angels are wont to deſcend when they appear; for ſo it follows immediately there, *For the angel of the Lord deſcended.* (H.) Here we have an account of ſeveral extraordinary, and wonderful things, which occur'd about the time that our Saviour died. The veil of the temple was rent aſunder, that is, the hanging which parted the holy from the moſt holy place, to hide the myſteries therein, namely, the ark of the covenant and mercy-ſeat, from the view of the ordinary prieſts. This veil was now rent from the top to the bottom, and did impart theſe myſteries. 2. The earth quaked; as there was an univerſal eclipſe, ſo likewiſe there was an univerſal earthquake at the crucifixion of our Lord, which rouz'd many of the ſaints, who died before his incarnation, out of their dead ſleep. Theſe aroſe both as witneſſes and ſharers of Chriſt's reſurrection. Some conjecture, that thoſe who roſe out of their graves, were ſuch as believed in Chriſt, and died before him, as old Simeon. Accordingly, they underſtand St. John, v. 25. *The hour is coming, and now is, that the dead ſhall hear the voice of the Son of man*, of this reſurrection here mentioned. And whereas it is ſaid, *They went into the holy city, and appeared to many*; it is probable they were known to them to whom they ſo appeared; and if ſo, they muſt have liv'd in the time of their knowledge. (B.)

Ver. 57, 58, 59, 60, 61. When the even was come, there came a rich man of Arimathea, named Joſeph, who alſo himſelf was Jeſus diſciple: He went to Pilate and begged the body of Jeſus: then Pilate commanded the body to be delivered. And when Joſeph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great ſtone to the door of the ſepulchre, and departed. And there was Mary Magdalen, and the other Mary, ſitting over againſt the ſepulchre.

When the even was come.] Supply, from John xix. thus, "The Jews, that the bodies might not remain upon the croſs on the ſabbath, deſired Pilate that their legs might be broken; and, accordingly, one of the ſoldiers pierced the ſide of Chriſt with a ſpear, and immediately there guſh'd out blood and water; but not one of his bones were broken, becauſe he was already dead." (V.)

There came a rich man.] This mention of a rich man is not any way owing to a pretended boaſting of the ſcriptures, to ſhew us that any noble and wealthy perſon was a diſciple of Jeſus, but to acquaint us with the reaſon, that could induce Pilate to ſurrender the body of our Saviour. In another Evangeliſt, Joſeph is called a counſellor; and ſome are ſo fond as to imagine, that the firſt Pſalm, *Bleſſed is the man that walks not in the councel of the ungodly*, was compoſed of him. Jerome gives into this opinion. (Idem.)

Arimathea.] This is taken to be a city of Judea, near Lydda, between Jeruſalem and Joppa: In this place, Joſeph is ſaid to be of Arimathea, becauſe he was born there, tho' an inhabitant of Jeruſalem. I would have the prudent reader obſerve the difference between that phraſe of Mark, *Joſeph came from Arimathea*, and that of Matthew, *Wiſemen came from the Eaſt*, Whether or no the Eaſtern wiſe-men may not be ſaid to come after the very ſame manner, as it is here ſaid of Joſeph of Arimathea. (Idem.)

And laid it in his own new tomb.] For fear, after the reſurrection, ſome other might be impoſed upon the people as having riſen again: None will be ſurpriz'd to think, that Chriſt was buried by Joſeph on the very day of the paſſover. Certainly this was a circumſtance not to be denied, ſince there was no deferring it any longer, becauſe of the near approach of the ſabbath, when it was abſolutely unlawful to perform any manner of buſineſs, nay, not ſo much as to prepare meat; which yet was allowed on the feaſt of unleavened bread. Beſides, tho' the Jewiſh feſtivals took in both day and night, yet greater liberties were allow'd in the night than in the day-time, when only the people were to be aſſembled, and divine worſhip regarded. Whence the Evangeliſt obſerves, that Joſeph, having taken the body down from the croſs, embalmed and buried it, when the even was come. (Idem.) Here we have an account of our Lotd's interment in the grave; concerning which we have theſe things obſervable: 1. The preparatives thereto, namely, the begging and perfuming of his body. 2. The perſons concerned in ſolemnizing his funeral, Joſeph of Arimathea and Nicodemus. 3. The mourners that followed after, namely, the women who followed him out of Galilee, particularly, the two Maries. 4. The grave wherein they interred him, which was in a Garden. 5. The manner of the interment, which was with haſte, by reaſon of the ſtraits of time, the preparation of the paſſover cauſing them to be very expeditious, and the ſabbath approaching, when all manner of buſineſs was poſtponed. (B.)

Ver. 62, 63, 64, 65, 66. Now the next day that followed the day of the preparation, the chief prieſts and Phariſees came together unto Pilate, Saying, Sir, we remember that that deceiver ſaid, while he was yet alive, After three days I will riſe again. Command therefore that the ſepulchre be made ſure until the third day, leſt his diſciples come by night, and ſteal him away, and ſay unto the people, He is riſen from the dead: ſo the laſt error ſhall be worſe than the firſt. Pilate ſaid unto them, Ye have a watch, go your way, make it as ſure as you can. So they went and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.

The next day that followed the day of the preparation.] John calls it the preparation of the paſſover, not becauſe it was the eve of the paſchal feaſt, but becauſe it was Friday, which was the preparation of the ſabbath, and fell on the very feaſt of the paſſover: Juſt as we call the ſabbath Whitſunday, which happens on the very day of our *paſcha*; or juſt as we ſay the Equinox of the Spring or Autumn, becauſe it falls in the Spring or Autumn. This preparation is originally named *Paraſceve*. And Friday in Hebrew is called *Erev*, or *Arouvta*, which ſignifies thus much. Now becauſe 'twas unlawful either to kindle a fire, or prepare victuals upon a ſabbath, it was neceſſary that this *Paraſceve*, or thoſe few hours which preceded the ſabbath, ſhould be devoted to ſuch employments, which were abſolutely of ſervice to the feaſt, as we find it commanded in Exodus xvi. 5, 23. Hence Mark plainly ſays, "It "was the preparation, that is, the day before the ſabbath." And Luke xxiii. 54. "And that day was the preparation, and the ſab-"bath drew on," or was near. And in *Bereſchith Rabba*, c. 11. we find the days of the week thus named, the firſt of the week, the ſecond, third, fourth, fifth, preparation, ſabbath. (V.)

Command therefore that the ſepulchre be made ſure.] It was not enough for the chief prieſts, ſcribes, and phariſees, to expoſe the Saviour of the world to the miſerable pains of crucifixion; they muſt ſet a watch over his ſepulchre, have a detachment of ſoldiers; they muſt put a ſeal upon the ſtone, and, as much as in them was, endeavour to hinder his riſing again; whereas the diligence they took proved of ſingular ſervice to our faith. For by how much the more they ſtrove to give oppoſition, by ſo much the more was the power of the reſurrection diſcovered: whence alſo he was laid in a new monument, which was hewn out of a rock, for fear, had it been built of ſeveral ſtones, the foundation of the tomb might have been wrought through, and his body privately remov'd. "Quod autem in ſepulchro ponendus eſſet, prophetæ "teſtimonium eſt, (inquit Hieron.) nempe, Eſaiæ, dicentis c. xxxiii. "ſecundum LXX. *Hic habitabit in excelſa ſpelunca petræ fortiſſimæ*; "ſtatimque poſt duos verſiculos ſequitur, *Regem cum gloria videbit*." "We have the proof of Iſaiah (ſays Jerome) that he "was to be laid in a ſepulchre, who, according to the verſion of "the Septuagint, ſays, chap. xxxiii. *He ſhall dwell in a high cave of "a moſt ſtrong rock*; and two verſes below it follows, *Ye ſhall ſee the "King with glory*.

Sealing the ſtone, and ſetting a watch.] q. d. Two ways they guarded the ſepulchre, firſt by putting a publick ſeal upon it, to prevent any deceit or fraud, either of the ſoldiers or the diſciples; and ſecondly, by planting a band of armed men to guard it. (V.) This laſt paragraph of the chapter acquaints us with the endeavours, which the murderers of Chriſt uſed to prevent his reſurrection. They obtain of Pilate, that his ſepulchre (may be ſtrongly guarded, till after the third day; when, probably, they intended to expoſe his body to the view of the people: And accordingly, a threefold guard is ſet about the grave, the ſtone, the ſeal, and the watch, concluding that Chriſt was ſafe, either for riſing, or being ſtoln away; for the ſtone having the public ſeal upon it, it was under pain of death for any perſon to meddle therewith. This reſurrection had wanted a great deal of evidence, had not the high prieſts and elders been thus induſtriouſly bent on preventing his riſing; for theſe endeavours to obſtruct it have rendered it more certain and indubitable, and the grounds of our faith had not been ſo clear and conſpicuous without them. (B.)

CHAP. XXVIII.

We have an account in this laſt chapter of the reſurrection of Chriſt, and the actions he performed between that and his aſcenſion.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. IN the end of the ſabbath, as it began to dawn towards the firſt day of the week, came Mary Magdalen, and the other Mary, to ſee the ſepulchre. And behold, there was a great earthquake; for the angel of the Lord deſcended from heaven, and came and rolled back the ſtone from the door, and ſat upon it. His countenance was like lightning, and his raiment white as ſnow. And for fear of him the keepers did ſhake, and became as dead men. And the angel anſwered and ſaid unto the women, Fear not ye; for I know that ye ſeek Jeſus, which was crucified. He is not here; for he is riſen, as he ſaid: come, ſee the place where the Lord lay. And go quickly, and tell his diſciples that he is riſen from the dead; and behold, he goeth before you into Galilee, there ſhall ye ſee him; lo, I have told you. And they departed quickly from the ſepulchre, with fear and great joy, and did run to bring his diſciples word. And as they went to tell his diſciples, behold, Jeſus met them, ſaying, All hail. And they came, and held him by the feet, and worſhipped him. Then ſaid Jeſus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there ſhall they ſee me.

In the end of the ſabbath, as it began to dawn towards the firſt day of the week.] This expreſs'd in French would run thus, *la nuit du Samedy au dimanche*, that is, *the night of Saturday to Sunday*: Becauſe the night or the evening of the ſabbath may be taken two ways, either when it follows the ſixth day, and (according to the cuſtom of the Jews, who date the beginning of the day from ſunſet) makes, with the artificial day of the ſabbath, one entire natural day, or when it ſucceeds the ſabbath. Now, to remove the confuſion and ambiguity which ſeems here, with regard to the night when Chriſt left his earthly manſion, the Evangeliſt has theſe additional words, *as it began to dawn towards the firſt day of the week*, where he ſpeaks of the dawning of *the evening*, the night *advenientem in prima Sabbati*, as if he had ſaid the night which appertained to the firſt part of the ſabbath. So Luke, c. xxiii. 54. after he has given us an entire recital of the ſeveral circumſtances which attended the interment of Chriſt, ſays, *And it was the day of preparation, that is, the day before the Sabbath.* Theſe particulars the reader is deſired to remark, as they are neceſſary toward the illuſtration of this phraſe of the Evangeliſt. We will now examine the word tranſlated *in the end*. This, in the original, if we interpret it cloſely, ſignifies evening. Now the diſtinction of morning and evening, as they are known among us, was quite otherwiſe with them, and made the entire parts of a natural day, as may be collected from Geneſis i. Hence the whole *Nucthemeron* Dan. viii 14. is called in Hebrew *the evening-morning*. Thus Matthew ſays that the evening or end of the ſabbath was beginning to dawn, meaning, the night was juſt on departing, in order to give place to the dawning of the morn; unleſs you had rather have it that the dawning means the near approach of the morning. Now as to the women going early in the morning to the ſepulchre, it may indifferently be ſaid of them, that they went either in the night, in the morning, or in the day; for as Gellius informs us, l. 7. c. 21. "Tempora duo cum inter ſe oppoſita "ſunt, atque ita cohærentia, ut alterius finis cum alterius initio "miſceatur, non refert utrum per extremitatem prioris, an per "initium ſequentis, locus ipſe confinis demonſtretur When two "ſpaces of time are different in themſelves, yet ſo linked to one "another, that the end of the one may be joined to the beginning of the other, the matter is not much whether the contiguous place be diſcovered by the end of the former, or the beginning of the latter." (V.)

Of the ſabbath.] In the Greek verſion, *ſabbaths*: by an enallage of number, very frequent with the Greeks, who render the word *ſabati*, *ſabbaths*, as is evinced from Exodus xvi. 10. and xx. 10. and in ſeveral other places. Whence the Vulgar tranſlates juſtly *of the ſabbaths*, twice in this preſent verſe, by the genitive caſe ſingular: Neither is it ſeldom that we read in the Teſtament of events happening on ſabbaths, which were properly performed on one. The ſabbath, which immediately followed our Saviour's crucifixion, is by John xix. 31. called *the great day of the ſabbath*, becauſe the Jews had no ſolemn day, whereto this epithet might not very well be annexed. In John vii. 37. *the great day of the ſabbath* is applied to the laſt day of the feaſt of Tabernacles, which yet had nothing peculiar above the firſt day of that ſolemnity. In Iſaiah i. 13. where the Hebrew reads *your new moon and ſabbath, and ſolemn aſſembly I cannot bear with*, the Greek tranſlates *your new moons, and ſabbaths, and great days I cannot away with.* Moreover, on this very place of Iſaiah Procopius aſſerts that a great day was called *Klētis*, from the calling or aſſembling the people together; and places in the number of theſe great days, the firſt and ſeventh of unleavened bread, the feaſt of Pentecoſt, and the tenth day of the month Tiſri; nay, any feaſt was included in the account: So that by this there was no ſolemn day ſet apart for aſſembling the people together, which might not be diſtinguiſhed by the title of a *great day*; and conſequently every ſabbath might be called *great*, principally if it happened on any day of the feaſt of unleavened bread, to celebrate which the whole body of the Jews reſorted to Jeruſalem. However, the modern Jews do not call that a great ſabbath, which happens to fall upon the days of the paſſover, but that which immediately precedes them. (*Idem.*)

To ſee.] Whether they could enter the ſepulchre of Chriſt; for 'tis clear from Mark xvi. 3. where we read of their converſing together, that they wanted very much to enter the ſepulchre. Juvencus has render'd this verſe of the Evangeliſt thus,

> *Sydera jam noctis vicino cedere ſoli*
> *Incipiunt: tumuli matres tum viſere ſeptum.*
>
> The radiant ſtars of night now yielded way
> To the revolving ſun's approaching ray:
> The anxious matrons haſten now to ſee
> The tomb of him who dy'd upon the tree. (*Idem.*)

The Lord of life was buried upon the Friday, in the evening of that day on which he was crucified; and his holy body reſted in the ſilent grave the next day, and a part of the morning the day following. Thus he aroſe again the third day, neither ſooner nor later; not ſooner, leſt the truth of his death ſhould have been queſtioned, that he did not die at-all; and not later, leſt the faith of his diſciples ſhould have failed. And accordingly, when the ſabbath was paſt, *and it dawned towards the firſt day of the week, in the morning very early*, before day, Mary Magdalen, and other devout women, go to ſee the ſepulchre, intending with their ſpices and odours further to embalm our Lord's body. (B.)

And ſat upon it.] Matthew and Mark mention but one angel, when Luke and John ſpeak of two. I am no way uneaſy at the different accounts of the Evangeliſts, which ſome pretend they are, becauſe I am ſenſible that, as other writers of annals, ſo the Evangeliſts do not always tie themſelves up to relate firſt what was firſt tranſacted. John ſays that the angels *ſat*, ſo do Matthew and Mark, whereas Luke ſeems to hint that they *ſtood*; but this is only a ſeeming: for the Greek word may as well be render'd *to come upon*. But this is not all. There are ſcruples ſtarted about the place where they ſat. For my part, all the difficulty as to this point ſeems to vaniſh, provided Mark's words be juſtly interpreted, which are, *And entring into the ſepulchre they ſaw a young man*. But they had not yet entred into the cave; for the angel afterwards ſays to them, *Come, behold the place where they laid him*. So that by this it appears, that Mark calls the ſepulchre only a part of the garden, which was ſeparated from the reſt by ſome fence or hedge. Now the part in which the monument was, was exempted from human ſervice. But John ſays that the garden was cultivated. And 'tis my opinion, that when the women came into the part which was hedged in, it was there they ſaw the angel ſitting on the ſtone on the right ſide of the monument, where the head of the dead body was laid; and the other angel, ſuppreſſed by Matthew and Mark, ſat on the left ſide of the cave, where the feet of the corpſe was laid. (G.)

And they departed] 'Tis evident from hence that the women went into the monument, as we are informed from Mark xvi. 5. Yet Matthew ſeems to hint the contrary, by ſaying, as if the angel ſat upon the ſtone without the monument, and invited the women to enter in; when Luke remarks, that the women went into the ſepulchre, and there ſaw the angel. The right way of reconciling all this depends upon the model or form of the monument. It appears from the deſcription of Brocard, and from that which the embaſſador of the king of France lately made, that this ſepulchre was in the form of a bed-chamber, almoſt ſquare, and hewn out of a rock, and full ſeven foot in length and height; that the mouth or entrance Eaſtward was very low; that to the right, that is, on the North ſide, there was a bier, reſembling a table, upon which the body of our Lord was laid; that before the cave, or the bed-chamber, there was another dark manſion, of the ſame form and bigneſs, ſeparated from the other by a ſingle wall, in which was the low door, taken notice of above. From theſe premiſes may eaſily be underſtood, that the angel rolled away the ſtone from the mouth of the ſepulchre, yet ſo as to be ſaid, that it was without the monument in which our Lord's body was repoſited; and yet that it was within it, as the ſepulchre contained the outward dark manſion, obſerv'd above. On this ſtone the angel ſat, on the right hand, as a guard over the inner ſepulchre (V.)

Ver. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20. Now when they were going, behold, ſome of the watch came into the city, and ſhewed unto the chief prieſts all the things that were done. And when they were aſſembled with the elders, and had taken counſel, they gave large money unto the ſoldiers; Saying, Say ye, His diſciples came by night, and ſtole him away while we ſlept. And if this come to the governor's ears, we will perſuade him, and ſecure you. So they took the money, and did as they were taught: and this ſaying is commonly reported among the Jews, until this day. Then the eleven diſciples went away into Galilee, into a mountain where Jeſus had appointed them. And when they ſaw him, they worſhipped him: but ſome doubted. And Jeſus came, and ſpake unto them, ſaying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghoſt: Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

While we ſlept.] Here is a rare demonſtration of an infatuated people. For, pray, how was it likely that any credit ſhould be given to men aſſerting ſuch and ſuch things happened while they were aſleep? And again, with what aſſurance could men, who were defenceleſs, and fiſhermen, pretend to this? If they thought within themſelves that Chriſt was an impoſtor, why did they expoſe themſelves to hazards for him? And if they were convinced that he was ſent from God, what piece of conſcience put them upon deceit and falſhood? As for any one to ſuffer death for a conceiv'd opinion, in a caſe that happens very ſeldom, but that any one would do this for the teſtimony of an affair, which they knew in themſelves was really falſe, and from which neither they nor any other could poſſibly reap any advantage, muſt ſeem, in the opinions of all unprejudiced perſons, a thing hardly to be believed. (G.)

All nations.] We have remark'd above, in chap. xxiv. what is meant ſometimes by the word *nations*; namely, that it compriſed the tribes and families of the Jews, and the regions and cities of Paleſtine; and tho' it is not ſo here, excluſive of the other nations of the world, yet neither doth it ſignify the nations of the heathen world in oppoſition to the Jews, but chiefly and primarily the ſeveral parts of Judea, and the Jews themſelves, whereſoever they are diſpers'd; and in the ſecond place, the Gentiles mingled with the Jews; and thirdly, the whole Gentile world, when, on the Jews rejecting the Goſpel, the Apoſtles depart from them, and go to the Gentiles. That this is the meaning of the place, I ſhall uſe two arguments that will make very probable. The firſt is, that when the Apoſtles are commiſſioned, in other places, to preach the Goſpel, and gather diſciples, they are commanded to go firſt to the Jews, and not at-all to the Gentiles. Thus, in their firſt commiſſion, out of which the very Samaritans are excluded, Matthew ſays, *Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the loſt ſheep of the houſe of Iſrael*. And in their ſecond commiſſion, Acts i. 8. altho' the Samaritans are taken in, and the utmoſt parts of the earth, yet 'tis ſtill to the Jews that they muſt firſt direct their preaching. And accordingly we find that the Apoſtles, till the Jews reject and are ready to ſtone them, do not leave them off to go to the Gentiles. But then they foretell them, Acts xiii. 46. what they are to do, for *Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the word of God ſhould firſt have been ſpoken to you*, (*which refers, I ſuppoſe, to the precept of Chriſt, that made it neceſſary*) *but ſeeing ye have put it from you, lo, we turn to the Gentiles*. And when they urge the Lord's command for ſo doing, it is not the parting precept of Chriſt, but one out of the prophet Iſaiah, c. xlix. 6. *I have ſet thee to be a light to the Gentiles*. And the ſame I conceive upon theſe words, *Beware leſt that come upon you* (Jews) *which is ſpoken of by the prophet, Behold, ye deſpiſers, and wonder, and periſh, for I work a work which you ſhall in no wiſe believe*, that is, upon the Jews deſpiſing, and holding out obſtinately againſt the preaching of the Goſpel; where, v. 45. 'twas propheſied, that they ſhould be deſtroyed, and about the ſame time the Goſpel ſhould be remov'd, and preach'd to the heathen world: An incredible thing, which ſhould amaze the Jews, and be matter of great wonder to them. What was thus foretold at Antioch, by St. Paul, is again repeated to the Jews at Corinth; where, upon their *reſiſting and blaſpheming he ſhakes his garment*, and tells them, *from henceforth I will go to the Gentiles*; and preſently enters into the houſe of one Juſtus, a proſelyte. This is afterwards moſt fully ſet down to the Jews at Rome, at the concluſion of the Acts, c. xxviii. 28. *Be it known therefore unto you, that the Salvation of God is ſent unto the Gentiles*, but this likewiſe upon the obdurate temper of the Jews. From all this it ſufficiently appears, that the Apoſtles, after the death of Chriſt, were to preach the Goſpel firſt of all to the Jews, to convince them of their ſin of crucifying Chriſt; yet this not excluſive to the preaching *to all nations*, and people of the world, as the phraſe is taken in the greateſt latitude, for ſo the words, as they are repeated in St. Mark, muſt neceſſarily ſignify, *Go into all the world, and preach the Goſpel to every creature*, to thoſe of the ſynagogue firſt, and then to others afterwards. Thus St. Luke hath ſet it down very diſtinctly, *That repentance and remiſſion of ſins ſhould be preached to all nations, beginning at Jeruſalem*, where Judea, in which Jeruſalem is, *is one of the all nations*, from whence they are firſt to preach throughout all the other Parts of Judea, to the native and proſelyte Jews, in their ſynagogues and proſeuchæ, before they went to the Gentiles, which, for the moſt part they continued to do, till the time of the deſtruction of that people. The ſecond argument for this rendring of the word *nations*, ſo as primarily to point to the Jews, is that of St. Paul, Gal. ii. 7. where St Peter is ſaid to be entruſted *with the Goſpel of the circumciſion*, that is, to preach the Goſpel particularly to the Jews. So in the ſame place it appeareth, that James and John betook themſelves to the circumciſion, that is, to the Jews; and 'tis obſervable how far St. Peter was from underſtanding this precept, in this place, to oblige him at that time to preach to the Gentiles; for, in the affair of Cornelius, 'tis clear, that he did not yet think it lawful to preach to him alone, and for the commiſſion of Chriſt he repeats it thus, "He commanded us to preach to "the people," that is, to the people of the Jews, as the rulers of the people, and rulers of Iſrael are the ſame, and as that nation is called *the people*, and as *all the people* means *all the Jews*. And 'tis manifeſt that, before he would venture to preach Chriſt to this ſingle heathen, God thought it neceſſary to ſend him a viſion, and by that inſtructed him, that the Gentiles were no longer to be look'd upon as prophane, or not to be converſed with, but might equally as well be preached to as the Jews. And this was confirmed by God, by his ſending the Holy Ghoſt down upon theſe firſt fruits of the Gentiles, namely, Cornelius and his company, as he had done upon the Apoſtles, the firſt fruits of the Jews, to witneſs this pleaſure of his from heaven without delay. And, accordingly, the unbelieving Jews were aſtoniſhed when they heard of this; and 'tis ſaid, that the Apoſtles in Judea heard of it, and called Peter in queſtion concerning what he had done, when he is neceſſarily obliged to acquaint them with the viſion, and the deſcent of the Holy Ghoſt upon them, as a teſtimony that it was ſo to be, whereby they are convinced, but not before [illegible]at time. (H.)

In the name.] Becauſe this phraſe, on account of the Hebraiſm, is liable to ſeveral conſtructions, I think that preferable to the reſt, which comes neareſt to the notion of baptiſm. For to be baptized in any one, or in the name of any one, is to ſubmit to ſuch perſon's authority, to be devoted to him, and to be diſtinguiſhed by his name: Chriſtians are commanded to acknowledge three authors of their doctrine, the Father, Son, and Holy Ghoſt, and to admit nothing as neceſſary but what proceeds from them. Before baptiſm the Chriſtian doctrine was conciſe. Before baptiſm two things were required of the candidates, faith, and a purpoſe of amending one's life; both which were commonly attained by queſtion and anſwer. They who are to be admitted to the rite of baptiſm ſhould oblige themſelves by promiſe to ſquare their lives agreeable to the plan or ſyſtem of doctrine left by Chriſt, to which belongs that which Peter calls baptiſm, namely, the asking of a good conſcience. This is term'd a renouncing of the world, with which poſſibly that of St. Paul agrees, *to renounce the devil and his worſhip, the pomp, and his angels*, or *the devil, the pomps of the world, and his works*. What ſome perſons object, in order to invalidate this precept of Chriſt, that the Apoſtles were not baptized with this baptiſm, wants foundation, for Chriſt did not command the Apoſtles, who received his heavenly doctrine from his mouth, to be baptized, but to baptize; which they performed. But 'tis certain they were baptized with John's baptiſm, tho' not with this, and why the negative ſhould be put upon the reſt I cannot apprehend. (G.)

Lo, I am with you alway.] With all the Apoſtles, and with their ſucceſſors in the paſtoral office, is this promiſe of Chriſt's perpetual preſence made, according to his providence, and according to his ineffable and inviſible grace. Neither does the difference of places, the death of perſons, or others ſucceeding in their room, make any difference in this power of the miniſtry delegated to the Apoſtles, and by them tranſmitted to their ſucceſſors with the ſame authority; for as Jerome ſays, "Ubicunque fuerit epiſco-
"pus, ſive Romæ, ſive Eugubii, ſive Conſtantinopoli, ſive Rhegii,
"ſive Alexandriæ, ſive Tanis, ejuſdem meriti, ejuſdem eſt ſacer-
"dotii. Potentia divitiarum, & paupertatis humilitas, vel ſub-
"limiorem vel inferiorem epiſcopum non facit. Cæterum omnes
"apoſtolorum ſucceſſores ſunt." "In what place ſoever there
"ſhall be the biſhop, whether at Rome, or at Eugubium, or at
"Conſtantinople, or at Rhegium, or at Alexandria, or at Tanis,
"the merit's the ſame, the prieſthood's the ſame. 'Tis not an
"affluent or a poor condition that makes a biſhop either the
"greater or the leſs; for all are the ſucceſſors of the Apoſtles."
(V.) As to the words, *his diſciples came and ſtole him away, while we ſlept*, they apparently diſcover a moſt frivolous excuſe, and a moſt ſelf-evident contradiction; if the ſoldiers were aſleep, how could they diſcover the diſciples ſtealing away the body? if awake, why did they not prevent it? Beſides, how improbable was it, that Chriſt's few and fearful diſciples ſhould attempt to open the ſepulchre guarded by ſoldiers? And as unlikely was it, that the ſoldiers ſhould be all aſleep together, and ſo faſt, that the great ſtone at the mouth of the ſepulchre ſhould be rolled away, and not one of the ſoldiers awaken'd with the noiſe. How ſtrange is it that ſuch a falſhood as this ſhould find belief among the Jews to this day? Then, as to the meeting of our Saviour and his Apoſtles, upon a mountain in Galilee, it was an appointed and general meeting. The mountain is ſuppoſed to be that near Capernaum, where he made the famous ſermon, call'd *the ſermon on the mount*. And the meeting is ſuppoſed to be appointed at a general rendezvous, for confirming the faith of all his diſciples in the truth and certainty of the reſurrection. Poſſibly our Lord appointed this place in Galilee, ſo far from Jeruſalem, that his diſciples might come thither without danger, to ſee their Saviour alive after his crucifixion. This is judged to be that famous appearance, of which St. Paul ſpeaks, 1 Cor. xv. 16. *When he was ſeen of above five hundred brethren at once.* Laſtly, from the command, *Go ye therefore and teach all nations*, we find a three-fold power delegated by Chriſt to his Apoſtles, 1. To congregate or gather a church out of all the heathen nations throughout the world. Before he had confined them only to Iſrael, now they muſt travel from country to country, and proſelyte the heathen nations, which before had been led away by the oracles and deluſions of the devil. *Go and teach all nations* is a phraſe informing us, that the Apoſtles and firſt planters of the Goſpel had a commiſſion from Chriſt, to go among the pagan Gentiles without limitation, and were not to take up their fixed reſidence in any one nation, but to travel through different regions, inſtructing them in the miſteries of the Goſpel. The ſecond branch of their power was to baptize in the name of the whole Trinity. Where we are to obſerve that all adult perſons are to be firſt taught and inſtructed, before they be baptized. But it follows not from hence, that the children of ſuch parents may not be baptized before they are taught, for the Apoſtles were to baptize all nations, of which children are a chief, if not the moſt principal part. Beſides, they who became proſelytes to the Jewiſh religion, tho' they were circumciſed before, yet were inſtructed in the law of God; and when themſelves were circumciſed, their children were not denied circumciſion at eight days old. In like manner, we have no reaſon to deny the children of baptis'd parents, who are in covenant themſelves, the ſign and ſeal of the covenant, which is baptiſm. God having aſſured his people, that he will be the God of them and their ſeed. If this privilege were denied, the children of Chriſtian parents are in a worſe condition than the children of the Jews, and, conſequently, infants are in a worſe condition, ſince Chriſt's coming, than they were before; and the privileges of thoſe who live under the Goſpel, are more limitted than thoſe who liv'd under the law. The third branch of the power which Chriſt delegated to his Apoſtles, was, by their miniſtry, to preſs upon all their converts, an univerſal obſervance of, and obedience to all his commands. (B.)

Teaching them to obſerve all things whatſoever I command you.] Where we are to remark, 1. That preaching is the ordinary and inſtituted means to convert nations to God. 2. That preaching muſt not only precede, but ſucceed baptiſm: obedience muſt not only be warmly inculcated to thoſe who enter into covenant with God, but they muſt likewiſe diſcover it in their practice, otherwiſe they lie under great condemnation. 3. That preaching the Goſpel, is the chief and moſt conſiderable part of the buſineſs of the miniſter, and no Apoſtle thought himſelf ſuperior to that duty. 4. As the Apoſtles did not, ſo the miniſters of Chriſt ought not to teach any thing but what Chriſt has enjoin'd by his expreſs command. 5. As they are to inſtruct mankind in ſuch things only which our Saviour has commanded, ſo they are under an indiſpenſible neceſſity to teach whatſoever he ſo commands, *teaching them to obſerve all things whatſoever I command them.* Laſtly, we are to obſerve the promiſe ſubjoin'd, *Lo, I am with you always to the end of the world*; that is, I am, and will be with you, and your ſucceſſors lawfully called by my power and authority, by the bleſſing and aſſiſtance of my Holy Spirit; I will be with you to uphold my ordinance, to protect, encourage, and reward you, and all your ſucceſſors, in the faithful diſcharge of your truſt; and this not for a day, a year, or an age, but to the end and conſummation of all ages. From whence we may learn, that the miniſtry of the word, and adminiſtration of the ſacraments, are a ſtanding and perpetual ordinance, to continue in the Chriſtian church throughout all ages. 2. That all the faithful miniſters of Chriſt, in what part of the world ſoever God ſhall caſt their lot, and in what time ſoever they ſhall happen to live, may comfortably expect Chriſt's gracious Preſence with their perſons, and his bleſſing upon their endeavours: "Lo, I am with you, *I am* always *with you*, and to the end of the "world I will be with you." Thanks be to Chriſt for the gracious promiſe of his ſpiritual and perpetual preſence with his miniſters to the end of the world. May this promiſe cauſe us to gird up the loins of our minds, encreaſe our diligence, zeal, and fervour, accounting no labour too great, no ſervice too much, no ſufferings too ſevere; "ſo that we may but finiſh our courſe with joy, and "fulfil the miniſtry we are engaged in." So that we may but run through the various ſcenes of this life with calmneſs and eaſe, never forgetting the glorious end to which we direct our purſuits, accounting all things as vain and unprofitable, in compariſon of that tranſcendent treaſure of happineſs, which the creator of the univerſe hath from eternity laid up in ſtore for us mortal ſinners. Let us, therefore, relying on this promiſe of Chriſt's being eternally with us, ſo conduct our ſelves, as to be worthy of his company and preſence, of the converſation and communication of him, who is the eternal God, begotten from all ages, coequal with the Father, of the ſame eſſence, ſubſtance, and power, who ſuffer'd the death of the croſs for us, in order to make reconciliation with God for us and our offences, that we might become living veſſels of purity and cleanneſs, and be an acceptable offering to the Father of all mercies, whoſe bounty is everlaſting, and mercy infinite, and whoſe divine perfections fill both heaven and earth; ſo that all the world lives under the ſhadow of his wings, and the ineffable ſplendor of his countenance, which exceeds all brightneſs. (B. Mel.)

The END *of St.* MATTHEW.

CRITICAL and EXPLANATORY
ANNOTATIONS
UPON THE
HOLY GOSPEL
ACCORDING TO
St. *MARK*.

ST. Mark is often mentioned in the Acts of the Apoſtles, and St. Paul's Epiſtles; yet it does not hence follow, that he wrote the Goſpel, altho' St. Jerome believes he did; but rather that St. Mark, of whom St. Peter ſpeaks, at the end of his firſt epiſtle, and whom he calls his ſon.

'Twas this Mark, who founded the church of Alexandria, the ſecond epiſcopal ſee.

The common opinion of the holy fathers is, that he wrote his Goſpel at Rome, at the entreaty of the Chriſtians of that church, according to what he learnt of St. Peter, as we are informed by Euſebius; for having told us in his hiſtory, that St. Peter, when at Rome, preach'd the Goſpel to the Romans with great ſucceſs, he adds, That thoſe who heard him were ſo taken with the love of the truth, that they were not contented to hear him preach the Goſpel, but they would have it written; and therefore they beſought St. Mark, who was St. Peter's diſciple, to leave them in writing the Evangelical Hiſtory, to the end they might have it as a firm and laſting monument of the holy doctrine that had been declared to them; and they ceas'd not renewing their entreaties, till they had obliged St. Mark to write the Goſpel, which to this day bears his name.

St. Chryſoſtom demands, why our Saviour having twelve apoſtles, there were but two of them that undertook to write the Goſpel, and that St. Mark ſhould write it as well as St. Luke, altho' they were only the apoſtles diſciples? To which he anſwers himſelf, That ſuch holy men did nothing through a Deſire of Glory, but guided themſelves in all undertakings, by the motion's of God's Spirit, and by a proſpect of the good of the church. St. Jerome and St. Auſtin, as alſo moſt of the ancient fathers, were of opinion, that St. Mark wrote in Greek, as well as St. Luke and St. John.

This holy Evangeliſt has followed St. Matthew in ſeveral Places, and often epitomiz'd him; yet there are hiſtories which he relates more at length, and of which he deſcribes the particular circumſtances.

St. Mark wrote his Goſpel as he heard it from the mouth of St. Peter, even as St. Luke wrote his chiefly from the information of St. Paul, who was inſtructed from above. For 'tis obſervable, That whatſoever care our Saviour took to teach his apoſtles, during his life, by making them ſpectators not only of his public actions, but moreover of his ſecret and private life, and by diſcovering to them the miſteries and parables which he ſpake in public; yet they have ſaid nothing of our Saviour, and his holy verities, of which they were ſo perfectly inform'd, till they were renew'd by the Holy Spirit, and were become in ſome ſort divine men, as St. Chryſoſtom calls them.

This affords us an excellent leſſon, to wit, That not any thing ſhould be either ſaid or written of the Evangelical truths, but by men in whom dwells the Spirit of God. For ſuch as are in the fleſh cannot ſavour the things in the Goſpel.

St. Mark wrote his Goſpel in the 3d year of Claudius's reign, that is to ſay, the 43d year after the birth of our Saviour, and ten years after his paſſion.

CHAP. I.

John baptizeth. His cloathing, and manner of eating. Jeſus is baptiz'd, is tempted, preacheth the Goſpel, teaches in the ſynagogues, heals a demoniac, &c.

Ver. 1, 2, 3, 4. THE beginning of the goſpel of Jeſus Chriſt the Son of God, As it is written in the prophets, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee. The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight. John did baptize in the wilderneſs, and preach the baptiſm of repentance, for the remiſſion of ſins.

The beginning, &c.] The meaning hereof is this: I am going to give a narrative of that moſt rejoicing meſſage concerning man's redemption, which Jeſus Chriſt brought into the world. And this I date from John the Baptiſt's preaching, who, as he was call'd by the Evangeliſts the *forerunner* of our Saviour's coming, was alſo mark'd out by the prophets of old, as the beginning of the Chriſtian æra. (V.) The firſt thing conſiderable in the hiſtory of Chriſt, the Meſſiah, and eternal Son of God, and in the preaching of the goſpel, which he brought with him into the world, was the preaching of John the Baptiſt, as of an herald ſent before him, and conſequently foretold ſo by the prophets of old, under the ſtyle, *of the voice of one crying in the wilderneſs*, that is, the proclamation of an eminent perſon who ſhould go into the wilderneſs and cry, and give warning to the Jews, that, by repentance and amendment of life, they ſhould prepare themſelves for the coming of God, a terrible coming to viſit and puniſh the impenitent. (H.'s paraph.) The word *goſpel* ſignifies a meſſage of glad tidings, and intimates to us, that the doctrine of the goſpel contains the moſt gladſome tidings, the moſt joyful meſſage, that ever was ſent from God to mankind: happy tidings concerning our reconciliation with God, and ſalvation by Jeſus Chriſt. This Goſpel is called *the Goſpel of Jeſus Chriſt*, becauſe Chriſt, as God, is the author of it. John the Baptiſt, indeed, was the firſt preacher of its doctrine, but Chriſt was the firſt and principal author, and likewiſe the chief ſubject matter of it; for whatever this goſpel teaches, relates either to the perſon or offices of Chriſt, or to the benefits received by him, or the means of thoſe benefits from him. Mark ſtiles Chriſt *the Son of God*, Matthew, *the ſon of David*; the former ſets forth the truth of his divine, the latter the reality of his human nature; ſignifying to us, that the true and promiſed Meſſiah was both God and man, in two diſtinct natures, and one perſon for ever. Our Evangeliſt begins his Goſpel with an account of John the Baptiſt's preaching, and declare, that the prophets of old, particularly Iſaiah and Malachi, a conſiderable time before foretold the meſſage and miniſtry of the Baptiſt, that he ſhould go before Chriſt as his harbinger, to prepare the way for him: Where we are to remark, that this miniſterial miſſion is two-fold, extraordinary and ordinary; the former, when God immediately by himſelf calls men to the holy function; the latter, when he uſes the miniſtry of men in order thereto. From the words, *Behold, I ſend my meſſenger, to prepare thy way before thee*, we learn, that the great deſign and end of the miniſtry of the *word* is to prepare mankind for entertaining the holy religion of Chriſt in their hearts, and oblige them to walk according to the rules and directions of it in their lives. (B.)

John did baptize in the wilderneſs, and preach the baptiſm of repentance.] This is ſpoken by an *Hyſterologia*; for baptiſm was not the beginning of John's miniſtry, but, as the Apoſtles afterwards performed, ſo alſo did he preach repentance firſt, Matt. iii. 2. and faith in Chriſt, who was ſacrificed upon the croſs for the ſins of the whole world, John 1. 19. and the deſire of good works, Luke iii. 8. and at laſt, for a mark or teſtimony of his doctrine concerning the remiſſion and forgiveneſs of ſins, that he will come to thoſe who believe in Chriſt, and take away the tranſgreſſions of the world, and will baptize thoſe who ſincerely repent of their crimes, or bring forth fruits worthy of repentance in the name, that is, by confeſſion, and invocation, of God, who is but one in nature, yet three in perſon, by whom he is commanded to give baptiſm, as we read in Luke iii. 2, 3. and John i. 33. Hence, where a right diſtinction and order is preſerved, the preaching of repentance is ſet before the baptiſm of John, as may be ſeen Matt. iii. 1, 2, 3. and Luke iii. 3, 7. (V.) A two-fold account is here given of St. John's execution of his miniſtry and office, his baptizing, and his preaching. *John did baptize*, that is, admit perſons into the church, by waſhing them with water. John baptized into the name of Chriſt, who was to come; the Apoſtles baptized into the name of Chriſt, who was already come. The ſecond part of his office was preaching; where we are to remark, That preaching of the word and adminiſtration of the ſacraments are to go together, and belong only to the miniſters lawfully appointed. And we are to learn further, that the preaching the doctrine of repentance is abſolutely neceſſary, and the indiſpenſible duty of every miniſter of the Goſpel. John, our Saviour, and the Apoſtles preach'd it. *They went out, preaching every where, that men ſhould repent.* "The baptiſm of repentance (ſays the learned Lightfoot) "belongs to children, tho' they know not what repentance "means, becauſe it engages them to repentance, when they come "to years to underſtand that engagement; for thus it was with "children circumciſed, they became debtors to obſerve the whole "law, tho' they knew not what the law meant, yet circumciſion "bound them to it, when they came to years of diſcretion. (B.)

Ver. 5, 6, 7, 8, 9. And there went out unto him all the land of Judea, and they of Jeruſalem, and were all baptized of him in the river of Jordan, confeſſing their ſins. And John was clothed with camels hair, and with a girdle of a skin about his loins: and he did eat locuſts and wild honey: And preached, ſaying, There cometh one mightier than I after me, the latchet of whoſe ſhoes I am not worthy to ſtoop down and unlooſe. I indeed have baptized you with water: but he ſhall baptize you with the Holy Ghoſt.

But he ſhall baptize you.] Among Greek authors the word *baptizein* commonly means to *dip*; but becauſe any thing may be *dipt*, ſo as to *waſh* and *purify* it, the word is taken to *waſh*, by a metalepſis; ſee Judith xii. 7. Eccleſiaſticus xxxiv. 30. Luke xi. 33. But beſides this, as the uſual ſignification of this word was extended, and, by a metaphor, made to ſignify *affliction*, or to *afflict*, becauſe they, who labour'd under affliction, were to uſe the expreſſion, "dipt in the water of their calamities, as may be ſeen, Pſ. xvii. Heb. xviii. 17. and 31. Heb. xxxii. 6, 68. Heb. lxix. 1. 15. and 16. So it was carried from its other meaning, to *waſh*, to ſignify the gift of the Holy Ghoſt, which, to the end it may wet and waſh the ſoul, is poured upon it like water, according to the expreſſion of Joel, ii. 28. of Peter, Acts xi. 17, and of Paul to Titus, iii. 6. As to John's ſaying, that Chriſt would baptize with the Holy Ghoſt, is purely metaphorically, and only means a foretelling that he would viſibly pour his benefits upon mankind, which accordingly is ſet down by Luke, Acts ii. 3. Moreover, according to the account of Philaſtrius, becauſe John had ſaid, Matt. iii. That Chriſt would baptize with fire, Hermius and Seleucus would not uſe the baptiſm of water. Again, the Paulician Manichees, if we may credit Euthymius, in the ſecond part of his Panoplias, Tit. xxi. becauſe John had advanced, that Chriſt would baptize with the Holy Ghoſt, they would not admit any material thing in the ſacraments, and, rejecting the uſe of water in baptiſm, contented themſelves with the bare pronouncing of theſe words, *I am the living water*, as the only ſacrament of baptiſm. (V.) John ſhewed the dignity of Chriſt's perſon above his own, in the former verſe; in this he declares the excellency of Chriſt's office, and "the meanneſs of his own: I waſh the body with water, but "Chriſt cleanſes the ſoul by the operation of the Holy Spirit. (B.)

Ver. 10, 11, 12, 13. And it came to paſs in thoſe days, that Jeſus came from Nazareth of Galilee, and was baptized of John in Jordan. And ſtraightway coming up out of the water, he ſaw the heavens open'd, and the Spirit like a dove deſcending upon him. And there came a voice from heaven, ſaying, Thou art my beloved ſon, in whom I am well pleaſed. And immediately the Spirit driveth him into the wilderneſs. And he was there in the wilderneſs, forty days tempted of Satan, and was with the wild beaſts, and the angels miniſtred unto him.

Was baptized of John in Jordan.] Let no one under a pretext of any ſanctity, which he may have before baptiſm, deſpiſe the baptiſm of true and natural water, ſuch as the ſcripture acquaints us John and the Apoſtles baptized with. Faith alone and amendment of manners are not ſufficient to obtain man's ſalvation, "Niſi ubi articulus neceſſitatis aquam excluſit non contemptus religionis," unleſs where we cannot get water, and no contempt "of religion is in the caſe;" according to Peter Bleſenſis, after Auſtin, in his 24th ſermon upon the feaſt day of St. James. Although, as Tertullian ſays in his treatiſe of baptiſm chap. 4. "Nulla diſtinctio eſt, mari quis an ſtagno flumine an fonte, lacu

“ an alveo diluatur; neque quicquam refert inter eos, quos Jo- “ hannes in Jordano, & Petrus in Tiberi tinxit:” It avails no- “ thing where a perſon is baptized, whether in the ſea or in a “ lake, in a river or fountain, in ſtanding water or in the ſtream; “ neither is there any diſtinction between thoſe baptized by John “ in Jordan, and thoſe by Peter in the Tiber.” (V.)

Driveth him.] The word *ecballein* doth not always ſignify in the New Teſtament to *caſt out*, according to the literal conſtruction; but it hath a ſofter ſenſe, *to ſend out*, as in Matthew, and ſeveral other places of the Goſpel. It may ſignify *to lead away* in this place, which is the phraſe uſed in the parallel part of St. Matthew's hiſtory. But beſides theſe expoſitions, the word, in good authors, peculiarly ſignifies to *expoſe*, as when Ariſtotle ſays of the raven, that “ ſhe (*ecballei*) expoſes her young ones.” And though our Saviour was now in the deſart at his baptiſm, for John preached, and baptized there, and conſequently there was no peculiar need of any new act of *driving* or *bringing* him into the wilderneſs, for the buſineſs of his ſucceeding temptation; yet becauſe Matthew joins the phraſe, he was *lead away*, to this part of the hiſtory, in order to his temptation; therefore, the ſafeſt way to render this word, is to reconcile it with the phraſe of Matthew, by ſaying, that he was *lead up* farther into the deſart, and *expoſed* there. (H.)

The ſpirit like a dove deſcending upon him.] That the ſpirit came upon Chriſt, in the body or ſhape of a dove, cannot, I think, be concluded from this place, nor from the parallel, Mat. chap. iii. 16. but only that the *ſpirit deſcended*, and *came* or *lighted* upon him as a dove uſes to do on any thing, firſt *hovering*, and *overſhadowing* it. So in Acts 'tis ſaid the divided tongues, as it were of fire, which doth not denote, that they were of fire, at leaſt, that they had the effects of fire, as burning, *&c.* but either in the colour or form like that of fire, without defining any ſhape in which the Holy Ghoſt appeared. We need not make any doubt, that the Holy Ghoſt viſibly appeared in this and other places: That in the caſe of Mary, when ſhe conceived Chriſt, we have St. Luke's teſtimony, that he came upon, and overſhadowed her, which is perfectly agreeable here to this of deſcending, as a dove uſes to do, when it comes down and viſibly lights upon any thing; nay, other glorious appearances of God are expreſſed in other places in the ſame manner: As when the bright cloud (*i. e.* an appearance of ſhining light as broad as a cloud) thus *hovered over or overſhadowed them*, Matt. xvii. 5. So Mark ix. 7. Luke ix. 34. And accordingly, in the tabernacle were the *Cherubims of glory*, thoſe officers or miniſters of this appearance of God, *overſhadowing* or *hovering over* the *propitiatory* or covering of the ark, Heb. ix. 5. And ſo 2 Pet. i. 17. this voice at this time delivered, *This is my beloved ſon*, is ſaid to have come from the magnificent glory (the glory of the majeſtic preſence ſo frequent in the Targum) that is, from this cloud, where the angels were, and wherein Elias and Moſes appeared. And ſo in the third verſe of that chapter *glory* ſeems to denote the appearing of the Holy Ghoſt; in like manner we find *ſpirit* and *power* in other places of the ſame import: So likewiſe do learned men, in interpreting the writings of the Jews, conſtrue God's *inhabiting* or appearing among us (commonly rendered *glory*) by the Holy Ghoſt. But by all this there is no more expreſſed, but only the manner of this appearance, or he viſibly was ſeen or appeared to deſcend; but for the ſhape in which the Holy Ghoſt appeared, here is nothing expreſſed. That which ſeems moſt probable is this; That the Holy Ghoſt did not take upon him here any bodily ſhape, but notwithſtanding appeared to be preſent (as God is ſaid to be preſent in any place in the Old Teſtament) by the appearance of angels, which being the courtiers of heaven, where they appear, there God is ſaid peculiarly to be preſent. Hence it is ſaid, that the well Lahairoi, where the Angel appeared to Hagar, Gen. xvi. 7. is by the Jeruſalem Targum, Gen. xxiv. 62. ſtiled *Beer* the well, where the majeſtic preſence of the Lord, or the preſence of God in majeſty, was manifeſt to her. And ſo the ſanctuary, where, by the Cherubims, God exhibited himſelf, is called by the ſame phraſe, The glory of the majeſtic preſence of God the Lord, Exod. xl. 34. So in the delivering of the law, which the author to the Hebrews, chap. ii 2. ſaith was *ſpoken by Angels*, God ſaith, Exod. xix. 11. *The Lord will come down in the ſight of all the people*, and, *I have talked with you*, chap. xx. 22. Now how thoſe Angels, the good Angels, the courtiers of God, appeared, may be collected in general from their title, *Angels of light*, in reference to a lucid, ſhining, flaming appearance (as the philoſopher ſaith, that if God would take upon him a body, it would certainly be light) but more diſtinctly from the ſtory of it; his appearance was as lightning, and his garment as white as ſnow, Matt. xxviii. 3. So, Luke ix. 29. 'tis ſaid of Chriſt on Mount Tabor, *his cloathing was white, and flaſhing as lightning*. So, for the general part, the Hebrew word *Shechuiah*, which is rendered *glory*, is by the Jews uſed to ſignify the preſence or appearance of God. So God's promiſe of coming to the people on Mount Sinai the third day, Exod. xix. 11. is thus performed, ver. 16. there were thunders and lightnings, and a thick cloud upon the mount. And agreeable to this it is, That in that other viſible deſcent of the Holy Ghoſt upon the Apoſtles, “ There were ſeen by them “ tongues parted or divided as of fire, and it ſat, or reſted “ upon every of them.” That which appeared were cloven or divided tongues as of fire, ſeveral flaſhes or beams as of fire, in the ſhape of tongues divided, as it is eaſy to conceive by a flame cleft aſunder in many places, according to the natural notion of flames, of which every part, as it extends itſelf in longitude, grows more pyramidical, and ſo divides from the part next to it, and one of thoſe parts did as it were *lick*, and ſo reſt upon the head of every of the Apoſtles, according to the Hebrew phraſe or idiom, who, for flame of fire, uſe the tongue of fire, becauſe, ſay they, a flame is of that form. The appearing of Angels in ſcripture hath been ſomewhat reſembling this, ſee Exod. xix. 18. where “ God deſcends on the mount in fire,” ſaith the Jeruſalem Targum “ the glory of the divine preſence in a flame of fire,” which is but the explication, and rendered as the reaſon of what was ſaid before, ver. 16. “ of the lightning and thick cloud “ or darkneſs where God was,” Exod. xx. 21. and therefore, Pſalm civ. 4. his miniſters (that is, Angels miniſtring to him) are ſaid to be *a flaming fire*. Thus in the firſt mention of it, Gen. iii. 34. the Jeruſalem Targum reads, “ he placed the glory of “ the divine preſence upon two Cherubims,” where, in the Hebrew, we find the two Cherubims, a *flame of ſword*, that is, of ſeparation, or diviſion; for the Hebrew word, rendered *ſword*, ſignifies *diviſion*, as is exemplified by Matt. x. 34. compared with Luke xii. 51. where inſtead of *ſword* in one, is *diviſion* in the other; ſo that then the *flame of diviſion or partition* will be ſomewhat anſwerable to the word *divided*, mentioned in Acts, in reſpect of the diviſion of the fire in ſeveral branches, but certainly in reſpect of the fire. By all that hath been ſaid, the meaning of the words in this place may be conceived to be thus; the ſpirit of God (himſelf inviſible, and taking no bodily ſhape or form upon him) was ſeen by John to deſcend upon him, as a dove deſcendeth and lighteth on any thing, or as it were a dove, that which appeared ſome way reſembling a dove, with the wings ſpread abroad, and hovering over one, *viz.* Angels, the token of God's or the Holy Ghoſt's preſence, appeared in a bright ſhining cloud, or a flaſh of lightning in a cloud, and this ſtooped down upon him, and with that lightning thunder, and with that thunder a *voice*, ver. 17. And this as the ſolemnity of his conſecration, impoſition of hands, as it were, from heaven, by which he received his commiſſion to his prophetic office, which he afterwards communicated to his Apoſtles in a manner much after the ſame nature. (H.)

From Verſe 14 *to the end.* Now after that John was put in priſon, Jeſus came into Galilee, preaching the Goſpel of the kingdom of God. And ſaying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Goſpel. Now as he walked by the ſea of Galilee, he ſaw Simon and Andrew his brother, caſting a net into the ſea: (for they were fiſhers. And Jeſus ſaid unto them, Come ye after me, and I will make you to become fiſhers of men. And ſtraightway they forſook their nets, and followed him. And when he had gone a little further thence, he ſaw James the ſon of Zebedee, and John his brother, who alſo were in the ſhip mending their nets. And ſtraightway he called them: and they left their father Zebedee in the ſhip with the hired ſervants, and went after him. And they went into Capernaum, and ſtraightway on the ſabbath-day he entred into the ſynagogue, and taught. And they were aſtoniſhed at his doctrine: for he taught them as one that had authority, and not as the ſcribes. And there was in their ſynagogue a man with an unclean ſpirit, and he cried out, Saying, let us alone, what have we to do with thee, thou Jeſus of Nazareth? art thou come to deſtroy us? I know thee who thou art, the holy one of God. And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him. And when the unclean ſpirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, inſomuch that they queſtioned among themſelves, ſaying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean ſpirits, and they do obey him.

And immediately his fame ſpread abroad throughout all the region round about Galilee. And forthwith, when they were come out of the ſynagogue, they entred into the houſe of Simon and Andrew, with James and John. But Simons wifes mother lay ſick of a fever, and anon they tell him of her. And he came and took her by the hand, and lift her up; and immediately the fever left her, and ſhe miniſtred unto them. And at even when the ſun did ſet, they brought unto him all that were diſeaſed, and them that were poſſeſſed with devils. And all the city was gathered together at the door. And he healed many that were ſick of divers diſeaſes, and caſt out many devils, and ſuffered not the devils to ſpeak, becauſe they knew him. And in the morning riſing up a great while before day, he went out, and departed into a ſolitary place, and there prayed. And Simon, and they that were with him, followed after him. And when they had found him, they ſaid unto him, All men ſeek for thee. And he ſaid unto them, Let us go into the next towns, that I may preach there alſo: for therefore came I forth. And he preached in their ſynagogues throughout all Galilee, and caſt out devils. And there came a leper to him, beſeeching him, and kneeling down to him, and ſaying unto him, If thou wilt, thou canſt make me clean. And Jeſus moved with compaſſion, put forth his hand, and touched him, and ſaith unto him, I will; be thou clean. And as ſoon as he had ſpoken, immediately the leproſy departed from him, and he was cleanſed. And he ſtraitly charged him, and forthwith ſent him away; And ſaith unto him, See thou ſay nothing to any man: but go thy way, ſhew thy ſelf to the prieſt, and offer for thy cleanſing thoſe things which Moſes commanded for a teſtimony unto them. But he went out and began to publiſh it much, and to blaze abroad the matter, inſomuch that Jeſus could no more openly enter into the city, but was without in deſert places: and they came to him from every quarter.

The kingdom of God.] The *kingdom of heaven*, and, *of God*, ſignifies in the New Teſtament, the *kingdom* of the *Meſſiah*, or that ſtate or condition, which is a moſt lively image of that which we believe to be in heaven, and therefore diſtinguiſhed by that appellation. For as the regal power, which God exerciſes in heaven, conſiſts in aſſiſting, defending, and rewarding, all his faithful ſubjects, and in warning, puniſhing, and deſtroying his obdurate enemies, ſo this kingdom of the Meſſiah is an exact image or reſemblance thereof: And being, as 'tis elſewhere affirm'd, *not of this world*, a ſecular kingdom, but conſiſting chiefly in ſubduing the world to his dominion, which is performed firſt by the deſcent of the ſpirit, and preaching the goſpel, working powerfully in ſome by his word, and bringing them into the faith, and then by his *iron rod* executing vengeance on others, *viz*, the contumacious and obdurate, and particularly thoſe of the nation of the Jews, after the crucifixion of Chriſt. And accordingly this *kingdom of God* will ſignify theſe two together, not only the firſt alone, but, in conjunction with it, the other tragical part thereof. That 'tis uſed ſo here, may be diſcerned, firſt, by that which is ſaid in Malachy, by way of prophecy of John's preaching, c. 4. 5 Matt. that "he ſhould come before the great and terrible day of the lord," before the fatal deſtruction of this perſon, and alſo in Iſaiah, that when he cry'd in the wilderneſs, this was part of his crying, *prepare ye the way of the Lord*, noting him a forerunner of Chriſt's coming, the ſignification of which has been explain'd in Matt. chap. xxiv. and again, "every valley ſhall be exalted, and every hill brought low," which notwithſtanding it's being ſpoken by the prophets, of bringing back the people from their captivity to their own country, expreſſing it by the former deliverance, and paſſage out of Egypt, through uneven craggy ways in the deſart, which yet by the conduct of God were made paſſable to them, and they at length brought to Canaan: and alſo myſtically of the removing all obſtacles in our way to happineſs and bliſs, yet it may farther be applied to this of the Roman armies coming againſt Jeruſalem, and perhaps be explain'd by that paſſage in Joſephus, De bell. Jud. l. 6. c. 12, that "the high and low places were made plain for "the coming of the Roman army and engines againſt Jeruſa-"lem"; in like manner as when Strabo ſays of the Romans, "They plain'd the ways through the region, cutting down the "hills, and filling up the hollow places," and ſo the verſes of Sybilla Erythrea, ſet down by Auſtin and Proſper, beginning with *Judicij ſignum*, the ſign of judgment, and *E cœlo rex adveniet*, the coming of the king from heaven, and that, *in carmen*, into the fleſh, *preſens ut judicet orbem*, that being preſent he might judge the world, there follows

Dejicet colles, valles extollet ab imo;
Non erit in rebus hominum ſublime vel altum,
—— *Jam equantur campis montes.*

The hills by his command ſhall tumble low,
By the ſame word the vales to mountains grow,
In human things all equal ſhall be made,
No high or lofty in the world diſplay'd,
– For now the hills are equall'd with the plains.

And then follows ſoon after,

—— —— *Telus confracta per ibit.*

The broken earth in ruin ſhall be laid.

Meaning the deſtruction of the earth or land of Judea. (H.)

See thou ſay nothing to any man, but go thy way.] The laſt miracle recorded in this chapter, is his healing of a leper, he came beſeeching Chriſt to heal him, ſaying, "If thou wilt thou canſt make "me clean," where obſerve 1ſt, He doth not queſtion Chriſt's power, but diſtruſts Chriſt's willingneſs to heal him; "Lord, if "thou wilt, thou canſt;" Chriſt's power muſt be fully aſſented to, and firmly believed by all thoſe who expect benefit by, and healing from him. Obſerve 2d, The great readineſs of Chriſt to heal this diſtreſſed perſon, "Jeſus touched him ſaying, I will, be thou "clean." By the ceremonial law the leper was forbidden to be touched, therefore Chriſt's touching this leper ſhew'd him to be above the law, that he was the lord of it, and might diſpenſe therewith; and his healing the leper by the word of his mouth, and touch of his hand, ſhew'd him to be truly and really God. Leproſy, among the Jews, was an incurable diſtemper, called the finger of God, a diſeaſe of his ſending, and of his removing. Our Saviour, therefore, as a proof of his being the true Meſſiah, tells John's diſciples, Matt. xi, 5, "That the lepers were cleanſed, "and the dead raiſed by him," which two being joined together, do imply that the cleanſing of lepers is as much an act of divine power, as the raiſing of the dead. And accordingly, 2 Kings v. 8. 'tis ſaid, "Am I a God, that this man ſends to me to cure a "man of his leproſy." Obſerve 3d, The certainty and ſuddenneſs of the cure, was a proof of Chriſt's divine power, immediately his leproſy was cleanſed, Chriſt not only cured him without means, but without the ordinary time required for ſuch a cure. Thus Chriſt ſhew'd both power and will to cure him miraculouſly, who believ'd his power, but queſtion'd his willingneſs. Obſerve 4th, The cauſe moving our Saviour to cure this leper, "His "bowels were moved with tender pity and compaſſion towards "him," Chriſt's exerciſing acts of mercy and compaſſion with ſuch condolency, and ſympathizing pity, ſhould, by way of example, teach us, to be inwardly moved with tender compaſſion and mercy towards ſuch as are in miſery. We are not only to draw out our bread, but to draw out our ſoul to the hungry. Obſerve 5, A two-fold charge and command, given by Chriſt, to the leper after his cure. 1. To conceal, and "tell it no man," where the great modeſty, humility, and piety of Chriſt is diſcovered, together with the care of his own ſafety: His modeſty in not deſiring his good deeds ſhould be publiſhed and proclaimed: His humility in ſhunning vain glorious applauſe and commendation: His piety in deſiring all honour and glory ſhould redound entirely to God. And the care of his own ſafety appeared, leſt the publiſhing of his miracles ſhould create him untimely danger from the Phariſees. The ſecond part of the charge given to the recovered leper, was "to ſhew himſelf to the prieſt, and offer the gift which Moſes "commanded for a teſtimony unto them," that is, to teſtify to the Jews, that he did not oppoſe the ceremonial law, which required a thank-offering at his hand, and that he was the true and promiſed Meſſiah. Learn thence, that our Saviour would have the ceremonial law punctually obſerved, ſo long as the time for it's continuance did endure, tho' he came to deſtroy that law, yet, whilſt it ſtood, he would have it punctually obſerved. Obſerve 6, Notwithſtanding our Saviour's ſtrict prohibition, the leper publiſhed the fame of this miracle. 'Tis like his intention might be good, in extolling his great benefactor, but his acting contrary to Chriſt's command was a fault, and ſhews the corruption of human nature, in being moſt forward to that which is moſt forbidden. 'Tis a ſin to do any thing againſt the command of Chriſt, tho' with never ſo good a meaning, purpoſe, or intention, to exalt and honour Chriſt. Obſerve laſtly, The inconveniences which attended our Saviour, upon this indiſcreet publication of the miracle, and theſe were two, 1. Our Saviour *could no more enter into Capernaum*, and other cities, to preach in an open manner, as he had done, by reaſon of the great concourſe of people after him. 2. The fame of this miracle brought the people about him *from all quarters*, not ſo much to hear as to ſee, not ſo much to hear his holy and heavenly doctrine, which he taught, as to gratify their curioſity with a ſight of the miracles which he wrought. But Chriſt deſired not their flocking after him upon this account, therefore he retires from the breath of a popular applauſe; he would not openly enter into the city, "but was without in de-"ſart places" Great humility! How little did our bleſſed Redeemer regard the applauſe and commendation of men? Conſtantly we find him, as ſoon as his public preaching and working miracles was over, withdrawing himſelf from the multitude, into ſome private place apart. He doth not ſtay in the croud, with his ears open, to liſten how men admire the preacher, and applaud the ſermon, plainly ſhewing that he ſought his father's glory, not his own praiſe, or the people's commendation, leaving his example as an inſtructive pattern to all his miniſters and embaſſadors, to beware of vain-glory, not to affect popularity, or to ſeek the applauſe and commendation of men in what they do, reſolving that man's opinion ſhall be nothing with them, but that the pleaſing of God, and doing their duty to the ſouls of their people, ſhall always be their whole ſcope. (B.)

CHAP. II.

A paralytic, after his ſins are remitted, is healed. The call of Matthew. Faſtings and afflictions are preach'd. The diſciples pull the ears of corn. The ſhew bread.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. AND again he entered into Capernaum after ſome days, and it was noiſed that he was in the houſe. And ſtraightway many were gathered together, inſomuch that there was no room to receive them, no not ſo much as about the door: and he preached the word unto them. And they came unto him, bringing one ſick of the palſy, which was born of four. And when they could not come nigh unto him for the preſs, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the ſick of the palſy lay. When Jeſus ſaw their faith, he ſaid unto the ſick of the palſy, Son, thy ſins be forgiven thee. But there were certain of the ſcribes ſitting there, and reaſoning in their hearts, Why doth this man thus ſpeak blaſphemies? who can forgive ſins but God only? And immediately, when Jeſus perceived in his ſpirit, that they ſo reaſoned within themſelves, he ſaid unto them, Why reaſon ye theſe things in your hearts? Whether is it eaſier to ſay to the ſick of the palſy, Thy ſins be forgiven thee: or to ſay, Ariſe, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive ſins [he ſaith to the ſick of the palſy] I ſay unto thee, Ariſe, and take up thy bed, and go thy way into thine houſe. And immediately he aroſe, took up the bed, and went forth before them all, inſomuch that they were all amazed, and glorified God, ſaying, We never ſaw it on this faſhion.

Who can forgive ſins but God only?] Chriſt did not ſay that he would remit the ſins of the man ſick of the palſy. But they were induced to think as much; for the nature of hatred is ſuch, as to draw every thing to it, where there is room to fix its calumny. Before Chriſt performed the miracle of healing the paralytic, he diſcovered a circumſtance of much more wonder and ſurpriſe, when he ſhewed the perſons, who ſtood round him, that he was intimately acquainted with their thoughts; which the holy ſcriptures determine to be as aſtoniſhing a miracle, as to remit a man's tranſgreſſions. (G.)

In the laſt verſe of the foregoing chapter we find how induſtriouſly our Saviour withdrew himſelf from the concourſe of people that flock'd after him from every quarter; and to ſhew how little he affected the commendation of the multitude, he left the cities, and "was without in deſert places;" hereby giving an inſtructive example to ſhun popular applauſe. But now the words before us ſhew, that our Saviour being entered into Capernaum, it is preſently reported that he was in the houſe, and a mighty throng of people are after him, inſomuch that neither the houſe, nor hardly the ſtreets could contain them. Thence learn, that ſuch as leaſt ſeek after applauſe are oftentimes moſt renown'd. Our Saviour was ſo far from ſeeking commendation, that he came into Capernaum without obſervation; but the more he ſtrove to conceal himſelf, the more he was taken notice of. Honour flies from them who purſue it, and purſues them who fly from it. The way to be honourable is to be humble. God ſeldom honours a proud man, by making him either eminently ſerviceable, or ſucceſsful. Obſerve further, the people being come together, our Saviour takes the opportunity to preach; teaching his miniſters, by his example, to embrace all opportunities, in or out of ſeaſon, on the Lord's, and on the week day, to edify their people by their miniſtry, public exhortations, private inſtructions, prudent admonitions, and holy conduct. Here we have the relation of our Saviour's miraculous healing of a paralytic at Capernaum, whoſe diſeaſe, being a weakneſs of the nerves, enfeebles the joints, and confines the perſon to his bed or couch. As a demonſtration of Chriſt's divine power, he was pleaſed to ſingle out the palſy and leproſy, incurable diſeaſes, to work a cure upon ſuch as were afflicted with them; Now this perſon was ſo great a cripple, that he was borne of four. Obſ. 2. The man and his friends had a firm perſuaſion, that Chriſt was cloathed with a divine power, and able to help him, and they hoped in his goodneſs that he was alſo willing to help him. Accordingly, the roofs of the Jewiſh houſes being flat, they uncover ſome part of it, and let the bed down, with the ſick man in it, into the room where Chriſt was. Obſ. 3. No ſooner did they exerciſe their faith in believing, but Chriſt exerted his divine power in healing. And ſee the marvellous efficacy of faith, it obtained not only what was deſired, but more than was expected. They deſired only the healing of the body, but Chriſt heals body and ſoul too. *Son, be of good cheer, thy ſins be forgiven thee.* Thereby our Saviour ſhews them, that ſin is the original cauſe of all bodily diſeaſes, and conſequently, that in ſickneſs the beſt way to find eaſe and deliverance from pain, is firſt to ſeek for pardon. The ſenſe of pardon in ſome meaſure will take away the ſenſe of pain Obſ. 4. The exception, which the ſcribes took againſt our Saviour, for pronouncing that this man's ſins were forgiven him; they accuſe him of the ſin of blaſphemy, urging, that it is God's peculiar prerogative to pardon ſin. Their doctrine was true, but their application falſe. Nothing more true, than that it is the higheſt degree of blaſphemy, for any mere man to arrogate to himſelf the incommunicable prerogative of God, which conſiſts in an abſolute and authoritative power to forgive ſin. But then their denying this power to Chriſt of forgiving, which he had, as God, from all eternity, and as Mediator, God and Man in one perſon, when here upon earth; this was blaſphemy in them, the challenging it, none in him. Obſ. 5. Our Saviour gives theſe ſcribes a two-fold demonſtration of his Godhead, 1. by letting them underſtand that he knew their thoughts, *Jeſus perceiv'd in the ſpirit that they reaſoned among themſelves.* To ſearch the hearts, and to know the thoughts and reaſonings of men, is not in the power of angels or men, but the prerogative of God only. 2. By aſſuming to himſelf a power to forgive ſin in his own name, and by his own authority, doth give the world an undeniable proof and convincing evidence of his Godhead, *for who can forgive ſin, but God only.* Obſ. 3. The effect of this miracle upon the minds of the people; they marvelled and were amazed, but did not believe; they admired our Saviour for an extraordinary man, but did not believe him to be God: Learn thence, That the ſight of Chriſt's miracles is not ſufficient to work faith in the ſoul, without the concurring operation of the Holy Spirit The one way makes us marvel, the other muſt make us believe. (B.)

Ver. 13, 14, 15, 16, 17. And he went forth again by the ſea-ſide, and all the multitude reſorted unto him, and he taught them. And as he paſſed by, he ſaw Levi the ſon of Alpheus ſitting at the receipt of cuſtom, and ſaid unto him, Follow me. And he aroſe and followed him, And it came to paſs, that as Jeſus ſat at meat in his houſe, many publicans and ſinners ſat alſo together with Jeſus and his diſciples: for there were many, and they followed him. And when the ſcribes and phariſees ſaw him eat with publicans and ſinners, they ſaid unto his diſciples, How is it that he eateth and drinketh with publicans and ſinners? When Jeſus heard it, he ſaith unto them, They that are whole have no need of the phyſician, but they that are ſick: I came not to call the righteous, but ſinners to repentance.

He ſaw Levi the ſon of Alpheus ſitting at the receipt of cuſtom, and ſaid unto him, follow me.] The number of our Lord's diſciples not being fill'd up, obſerve what a free and gracious, unexpected and undeſerved choice he makes, Levi, or Matthew, for he hath both names, a grinding publican, who gathered the taxes for the Romans, and was probably guilty, as others were, of the ſins of covetouſneſs, extortion, and oppreſſion; yet is he called to follow Chriſt, as a ſpecial diſciple: Learn thence, that ſuch is the freeneſs of God's grace, that it calls and converts ſinners unto Chriſt, when they neither think of or ſeek him. Matthew a publican, Zaccheus an extortioner, Saul a perſecutor, all theſe are brought home to God, as inſtances of the mighty power of converting grace. Matthew, to ſhew his thankfulneſs to Chriſt, makes him a great feaſt. Chriſt invited Matthew to a diſcipleſhip. Matthew invites Chriſt to a dinner. We do not find that, when Chriſt was invited to any table, he ever refuſed to go: If a publican or a phariſee gave the invitation, he conſtantly went, not ſo much for the pleaſure of the entertainment, as for the opportunity of converſing and doing good. Obſerve next the exceptions which the ſcribes and phariſees made at our Lord's free converſation. They cenſure him for converſing with ſinners; he juſtifies himſelf, telling them that he converſed with them as their phyſician, not as their companion. "They that are whole need no phyſician (ſays "Chriſt) but they that are ſick." As if our Lord had ſaid, "With whom ſhould a phyſician converſe, but with his ſick patients? Now I am come into the world to do the kind office of "a phyſician unto men, ſurely then I am to take all opportunities of converſing with them, that I may help and heal them, "*for they that are ſick need the phyſician.* But as for you ſcribes "and phariſees, who are well and whole in your own opinions "and conceits, I have no hopes of doing good upon you, for "ſuch as think themſelves whole deſire no phyſician's aſſiſtance." From this aſſertion of Chriſt, theſe truths are ſuggeſted to us; 1. That ſin is the malady of the ſoul, its ſpiritual diſeaſe and ſickneſs. 2. That Chriſt is the phyſician appointed by God for the curing and healing this diſeaſe. 3. That there are multitudes of ſinners ſpiritually ſick, who yet think themſelves ſound and whole. 4. That ſuch, and only ſuch, as find themſelves ſpiritually ſick, are the ſubjects capable of the healing of Chriſt. "They "that are whole need not the phyſician, but they that are ſick; I "come not to call the (opiniatively) righteous, but the (ſenſible) "ſinner to repentance. (B.)

Ver. 18, 19, 20, 21, 22. And the diſciples of John, and of the Phariſees uſed to faſt; and they come and ſay unto him, Why do the diſciples of John, and of the Phariſees faſt, but thy diſciples faſt not? And Jeſus ſaid unto them, Can the children of the bride-chamber faſt, while the bridegroom is with them? as long as they have the bridegroom with them they cannot faſt. But the days will come, when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe days. No man alſo ſeweth a piece of new cloth on an old garment: elſe the new piece that filled it up, taketh away from the old, and the rent is made worſe. And no man putteth new wine into old bottles, elſe the new wine doth burſt the bottles, and the wine is ſpilled, and the bottles will be marred: but new wine muſt be put into new bottles.

Why do the diſciples of John, and of the Phariſees, faſt, but thy diſciples faſt not?] Here we have a great difference betwixt John's diſciples, and Chriſt's, in the matter of faſting. John's diſciples imitated him, who was a man of an auſtere life, and much given to faſting; therefore is ſaid *to come neither eating nor drinking*, Matt. xi. 18. On the other ſide, Chriſt's diſciples followed him, who *came eating and drinking*, as other men did; and yet though there was a great difference between John's diſciples, and Chriſt's in matter of practice, yet were all of one faith and religion. Thence learn, that there may be unity of faith and religion among thoſe, who do not maintain an uniformity in practice. Men may differ in ſome outward religious obſervations and cuſtoms, and yet agree in the fundamentals of faith and religion. The next obſervation is, that the diſciples of the Phariſees uſed to faſt as well as John's diſciples: From whence we may learn that hypocrites and wicked men may be, and ſometimes are, as ſtrict and forward in the outward duties of religion, as the holieſt and beſt of Chriſtians: They pray, faſt, hear the word, receive the ſacraments; they do, nay, go beyond the ſincere Chriſtians in external duties, and outward performances. The third obſervation ariſes from the defenſative plea, which our Saviour makes for the not faſting of his diſciples; he declares, that it was neither ſuitable to, nor tolerable for them, then to faſt; *not ſuitable*, in regard of Chriſt's bodily preſence with them; which made it a time of joy and rejoicing, not of mourning, ſorrow, and faſting: *nor tolerable*, in regard of his diſciples being raw, green, and tender, not fit for auſterities, or to bear the ſeverities of religion, no more than an old garment is able to bear a piece of new ſtiff cloth to be ſet into it, which will make the rent worſe, if the garment comes to a ſtretch; or no more than old bottles can keep new wine. As if our Saviour had ſaid, "My diſciples at preſent are "tender and weak, newly called and converted; they cannot "therefore bear the ſeverities of religion preſently, but e're "long I ſhall leave them, and go to heaven, from whence I "will ſend down my Holy Spirit upon them, which ſhall enable "them to do all the duties which the Goſpel enjoins." Now the intended leſſon of inſtruction from hence is this, That it is hurtful and dangerous for young converts, or weak Chriſtians, to be put upon the ſeverer exerciſes of religion, or to be urged to the performance of ſuch duties as are above their ſtrength: But they ought to be handled with that tenderneſs, which becomes the mild and gentle diſpenſation of the Goſpel. Our Saviour here commands prudence to his miniſters, in treating their people according to their ſtrength, and putting them upon duties according to their time and ſtanding. (Id.)

Ver. 23, 24, 25, 26, 27, 28. And it came to paſs, that he went through the corn-fields on the ſabbath-day, and his diſciples began, as they went, to pluck the ears of corn. And the Phariſees ſaid unto him, Behold, why do they on the ſabbath-day that which is not lawful? And he ſaid unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the houſe of God, in the days of Abiathar the high-prieſt, and did eat the ſhew-bread, which is not lawful to eat, but for the prieſts; and gave alſo to them which were with him? And he ſaid unto them, The ſabbath was made for man, and not man for the ſabbath: Therefore the Son of man is Lord alſo of the ſabbath.

He went through the corn-fields on the ſabbath-day.] The opinion of the more orthodox Jews agrees with Chriſt's doctrine in this particular. For tho' they required a ſuperſtitious obſervance of the external part of the ſabbath, yet where the apprehenſion of death was in the caſe, tho' circumſtances were not ſo thoroughly evident, yet they tell us that the ſabbath might be violated and diſpenſed with; nay, made it a more honourable action in him, who proved the quickeſt in infringing the rites of this ſolemn day. Much of this we read in the Talmud, in the treatiſe *de ſabbato*; and other particulars we find repeated about this affair, in that of circumciſion; for the following phraſe very frequently occurs, *The danger of ſouls aboliſhes the ſabbath*; that is, the ſabbath may be diſpenſed with when life is in danger. Which Maimonides, after the Talmudiſt, a writer of great credit among the Jews, copiouſly confirms, in his treatiſe of the ſabbath, chiefly in chap. 1. and 2. and in his treatiſe of circumciſion, chap. 1. and ſubjoins ſeveral different examples to illuſtrate this doctrine. (Jun. & Trem.)

Of Abiathar the high prieſt.] What makes Matthew inform us with a circumſtance of an affair, as tranſacted under Abiathar the high-prieſt, which was performed under Abimelech the high prieſt? The moſt probable reaſon that I can find is, that Abiathar's name was more known for the ephod, which he gave David, mentioned 1 Sam. xxiii. 6. and for the long continuance of his high prieſthood under that prince. In like manner Luke, in marking out the time, adds Annas to Caiphas the high prieſt, as a perſon of great reputation. (G.) The notation of the propoſition *epi* for the time not then preſent, but ſoon after ſucceeding, is remarkable, Matt. i. 11. *epi tes metoikeſicis* cannot be underſtood or rendred, *under the Babyloniſh deportation*; for that will not be found true in the hiſtory, Jechoniah being not born under the captivity, but before, and being king, Jer. xxiv. 1. and ſo carried captive into Babylon; *epi* muſt therefore ſignify *next before*, as the Latin *ſub* doth often note; *ſub finem libri*, *a little before the end of the book*, and many the like; and ſo 'tis moſt true, *Joſias begat Jechoniah next before*, or *near about*, the Babyloniſh deportation. So in like manner here *epi ton Abiathar* may not be rendred *under Abiathar the high-*

high prieſt, for it was in Abimelech's time, 1 Sam. xxi. 1. who was Abiathar's father, chap. xxii. 20. And the ſtory is known that Abimilech and the reſt of the prieſts, almoſt the whole family, were, by Saul's appointment, ſlain for ſuccouring David at that time, Abiathar here named, peculiarly eſcaping out of this ſlaughter, and ſucceeding in the high prieſthood upon this occaſion, and ſo continuing long under David's reign, being favours for bringing him the ephod, chap. xxx. 7. and he and Zadoc being principal aſſiſtants in his affairs. It is therefore, that what is tranſlated, "In "the days of Abiathar the high prieſt", here, muſt be ſo render'd as to denote the time immediately preceding Abiathar's being high-prieſt. (H.)

CHAP. III.

The withered hand is healed. The Phariſees take counſe with the Herodians. Many are healed with the touch of Chriſt. The devils at the ſight of Chriſt fall proſtrate before him. The twelve Apoſtles. A kingdom divided againſt it's ſelf. Blaſphemy againſt the Holy Ghoſt. The parents of Chriſt.

1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. AND he entred again into the ſynagogue, and there was a man there that had a withered hand. And they watched him, whether he would heal him on the ſabbath-day, that they might accuſe him. And he ſaith unto the man which had the withered hand, Stand forth. And he ſaith unto them, Is it lawful to do good on the ſabbath-day, or to do evil? to ſave life, or to kill? but they held their peace. And when he had looked round about on them with anger, being grieved for the hardneſs of their hearts, he ſaith unto the man, Stretch forth thine hand. And he ſtretched it out: and his hand was reſtored whole as the other. And the Phariſees went forth, and ſtraightway took counſel with the Herodians againſt him, how they might deſtroy him. But Jeſus withdrew himſelf with his diſciples to the ſea: and a great multitude from Galilee followed him, and from Judea, And from Jeruſalem, and from Idumea, and from beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. And he ſpake to his diſciples, that a ſmall ſhip ſhould wait on him, becauſe of the multitude, leſt they ſhould throng him. For he healed many, inſomuch that they preſſed upon him for to touch him, as many as had plagues. And unclean ſpirits when they ſaw him fell down before him, and cried, ſaying, Thou art the Son of God. And he ſtraitly charged them, that they ſhould not make him known.

Looked round about on them with anger.] Namely, with an anger that was raiſed within him according to the empire of reaſon, and govern'd by it, nor any way repugnant to his uſual meekneſs, *which*, as the philoſopher ſays, holds the *medium in anger*. Anger in us is two-fold, *ira per vitium*, which puſhes us on to ſeek revenge without having any recourſe to our reaſon, or conſulting what it dictates; this ſort of anger could not dwell in Chriſt. The other is, *ira per zelum*, which conforms itſelf to the remonſtrances of reaſon, and follows it's dictates; yet tho' it be commendable (for it always ſtrives) to correct and amend what it ſees erroneous in the houſe of God, but provided it's endeavours are vain, it laments and mourns it's diſappointment: This very anger is ſometimes very troubleſome to us, and prompts us to act in contradiction to the wholeſome precepts of our reaſon. (V.)

Ver. 13, 14, 15, 16, 17, 18, 19. And he goeth into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they ſhould be with him, and that he might ſend them forth to preach: And to have power to heal ſickneſſes, and to caſt out devils. And Simon he ſirnamed Peter. And James the ſon of Zebedee, and John the brother of James (and he ſirnamed them Boanerges, which is, the ſons of thunder) And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the ſon of Alpheus, and Thaddeus, and Simon the Canaanite, And Judas Iſcariot which alſo betrayed him: and they went into an houſe.

He ordained twelve.] As the Jewiſh church aroſe from twelve Patriarchs, ſo the chriſtian church became planted by twelve Apoſtles: The perſon commiſſioning them was Chriſt: None may undertake the work of calling of the miniſtry, but thoſe whom Chriſt appoints and calls. The perſons commiſſion'd were diſciples, before they were Apoſtles, to teach us, that Chriſt will have ſuch as preach the Goſpel to be diſciples, before they are miniſters, train'd up in the faith and doctrine of the Goſpel, before they undertake a public charge. The holy preparative which our Saviour uſes, in order to this election of the Apoſtles, is going up into a mountain to pray on that great occaſion. So ſays St. Luke vi. 12. "He went up into a mountain to pray, and ſpent the "night in prayer to God." And "When it was day he called "his diſciples and of them choſe twelve." In this prayer, no doubt, he pleaded with his father, to furniſh all thoſe, who were to be ſent forth by him, with all miniſterial gifts and graces; whence learn, that as prayer is a neceſſary preparative to all duties, ſo more eſpecially before the public election, and ordination of the miniſters of the church, ſolemn prayer is to be uſed by ſuch as are to ordain and chuſe them; our Lord's practice here is to be a ſtanding rule to all church officers. Obſerve further, Tho' Chriſt called his Apoſtles now, yet he did not ſend them forth now; "He or-"dained twelve, that they ſhould be with him," that is, that they might converſe with him, and be eye-witneſſes and ear-witneſſes of his life, doctrine, and miracles. Having been thus with Chriſt, and fitted and prepared by him for their work, they were ſent forth afterwards. Whence learn, That ſuch as are to take upon them the office of the miniſtry, ought firſt to be fitted and prepared for it, then ſolemnly called to it, before they undertake the execution of it. If the Apoſtles here, who were called and qualified extraordinarily, were to ſpend ſome time with Chriſt, to receive direction and inſtruction from him before they went forth to preach, how much more needful is it for ſuch as are ordinarily called, to be well fitted for the miniſterial function before they undertake it. Obſerve next, How the ſeveral names of the Apoſtles are here regiſtred and recorded; God will honour thoſe who honour him, and are the ſpecial inſtruments of his glory. Of theſe Apoſtles Peter is named firſt, and Judas laſt. Peter is named firſt, becauſe probably elder than the reſt, or becauſe for order ſake he might ſpeak before the reſt, from whence may be inferr'd a primacy, but no ſupremacy; a priority of order, not a ſuperiority of degree. As the foreman of a Jury has a precedency, but no pre-eminency, he is firſt in order before the reſt, but has no authority or power above the reſt. Judas is named laſt, with a brand of infamy upon him, becauſe he was the perſon who betray'd his Lord and Maſter. Whence learn, That tho' the truth of grace be abſolutely neceſſary to a miniſter's ſalvation, yet the want of it doth not diſannul his office, nor hinder the lawfulneſs of his miniſtry; Judas, tho' a traitor, was yet a lawful miniſter: The miſſion of a perſon may be valid, tho' he be not ſanctified. Obſerve laſtly, That our Saviour ſirnamed James, and John, Boanerges, ſons of thunder. St. Jerome ſuppoſes this name was given them, becauſe being with Chriſt in the mount at his transfiguration, they heard the father's voice out of the cloud like thunder: Others think them ſo called, becauſe they were more vehement and earneſt than the reſt in preaching, and did with greater zeal and power ſound forth the doctrine of the Goſpel like thunder. It is very probable that Chriſt gave them this name from a foreſight of the heat, and zeal of their temper, of which they ſoon gave an inſtance, in deſiring fire to come down from heaven to conſume the Samaritans. (B.)

Ver. 20, 21, 22, 23, 24, 25, 26, 27, 28, 29. And the multitude cometh together again, ſo that they could not ſo much as eat bread. And when his friends heard of it, they went out to lay hold on him: for they ſaid, he is beſide himſelf. And the ſcribes which came down from Jeruſalem, ſaid, He hath Beelzebub, and by the prince of the devils caſteth he out devils. And he called them unto him, and ſaid unto them in parables, How can Satan caſt out Satan? And if a kingdom be divided againſt it ſelf, that kingdom cannot ſtand. And if a houſe be divided againſt it ſelf, that houſe cannot ſtand. And if Satan riſe up againſt himſelf and be divided, he cannot ſtand, but hath an end. No man can enter into a ſtrong mans houſe, and ſpoil his goods, except he will firſt bind the ſtrong man, and then he will ſpoil his houſe. Verily I ſay unto you, All ſins ſhall be forgiven unto the ſons of men, and blaſphemies wherewith ſoever they ſhall blaſpheme: But he that ſhall blaſpheme againſt the Holy Ghoſt, hath never forgiveneſs, but is in danger of eternal damnation: Becauſe they ſaid, he hath an unclean ſpirit.

He is beſide himſelf] It was thought peculiar to the prophets of old, that when they were actuated by the Spirit, they were beſide themſelves; whence they are ſaid *inſanire*, or by a milder term *alienari*. So Seneca, in his book de conſtantia ſapientis, "cum, *inquit*, ſapientiam negatis inſanire, non negatis & alienari, & parium ſana verba emittere." When, ſays he, you deny that a " wiſe man is mad, you own that he is beſide himſelf, and that he " utters words that betray his weak ſide." Hence 2 Kings chap. " ix. v. 11. The ſon of the prophet whom Eliſha ſent, is term'd mad " by the reſt. So 1 Kings chap. i. v. 18. where the hebrew and " vulgar ſay."The evil ſpirit of God invaded Saul, and he propheſied " The Chaldee paraphraſt tranſlates, *and he was beſide himſelf*; and again in the 19 chap. it is ſaid of Saul, that " he tore off his " garments and propheſied with the reſt before Samuel, and he " lay naked all day, and all night, which is a plain demonſtration " that Saul was beſide himſelf, and within the power of the Spirit. And we are informed from Epathanes, that the Montainiſts, in order to mimic the prophets, ſpoke in a very dubious and inarticulate ſtrain; and in this paſſage before us the kinſmen and relations of Chriſt ſuppoſed him to be beſide himſelf, and therefore ſtrove to get him out of the multitude to preſerve him. (V.) The word uſed here to ſignify *beſide himſelf*, doth, in all places of the New Teſtament, but this, and 2 Cor. v. 13. mean being *amazed*, or aſtoniſhed, ſome ſudden perturbation of mind, which deprives the man of the exerciſe of his faculties. In that place to the Corinthians 'tis ſet oppoſite to *ſobriety* or *being in temper*; the ſpeaking magnificently of himſelf, commending his own office or performances, exceeding a little in ſuch ſort of commendations of himſelf, for which he ſaith in another place, that he may be counted a fool by ſome. And thus in the Old Teſtament 'tis variouſly uſed, for *exceſſes*, or *vehemencies* or *commotions* of the mind. Pſalm. xxxi. 23. *I ſaid in my haſte*, but the vulgar latin hath it, *in the exceſs or vehemence of my mind.* Agreeably here, I ſuppoſe, it will be moſt fully taken, for a *commotion*, *exceſs*, *vehemence*, *tranſportation of mind*, acting or ſpeaking in zeal, above that which is commonly called *temper* and ſobriety, or in ſuch a manner, as they, who are mov'd by ſome extraordinary ſpirit, are uſed to do, as prophets, &c. according to that of St. Chryſoſtom " 'tis peculiar to prophets to be " thus tranſported." In this Chapter Chriſt began to ſhew himſelf in the full luſtre of his office: He cures on the ſabbath day, which the Phariſees conceived unlawful. v. 2. *Looks about him with ſome incitation of mind.* v. 5. *is followed by great multitudes.* v. 7. *heals the deſceaſed*, and *is flockt to* for that purpoſe. v. 10. is called openly *the ſon of God* by the demoniacs. v. 11. makes twelve diſciples, and *ſends them out to preach and cure.* v. 14. And upon this *the Phariſees and Herodians take council againſt him.* v. 16. Thoſe of their faction ſay, *he acts by Beelzebub.* v. 22. and is *poſſeſt by him*, that is, that he was actuated by ſome principal evil ſpirit, and did all his miracles thus, and ſo was not to be followed, but abhorred by men, and they who uttered not theſe blaſphemies againſt him, *ſaid that* this making of diſciples, was a kind of *exceſs*, an *height*, a *tranſportation*, and this was the conceit of his own kindred; they had a ſpecial prejudice againſt him, chap. vi. 4. and *did not believe on him* John vii. 5. and, accordingly, *hearing this* report of his doing theſe high things, *came out to get him into their hands*, and have him home with them. *For they ſaid*, that he was guilty of ſome *exceſſes*. As for that interpretation which renders it of *fainting thro' hunger*, though it be admitted by learned men, yet it ſeems not to have any ground in the nature of the greek word, nor in any circumſtances of the context, except only the accidental mention *of their having no time to eat bread.* v. 20. which particular place hath induced ſome to think it of ſo much force. Acts x. 10. as to cauſe them to render the ecſtaſis that fell on St. Peter, no more but *aſleep*, into which ſuch as faint, and are diſpirited through hunger happen to fall, when the viſion, that is added to it, ſhews that it was a trance into which he was caſt by God. (H.) How truly our Lord's words were verified John iv. 34. *My meat is to do the will of him that ſent me*, for he and his Apoſtles, going into an houſe to refreſh themſelves in their hunger, the people preſſed upon him ſo faſt to hear the word, that he regards not the ſatisfying of his hunger, but applies himſelf to inſtruct the people. How exemplary was Chriſt's zeal and diligence in preaching the everlaſting Goſpel to a loſt world. The next obſervation, is the raſh cenſure of our Saviour's friends, and kinſmen concerning this action, in neglecting to eat bread, and ſuffering the multitude thus unſeaſonably to preſs upon him. They conclude he is beſides himſelf, out of his right mind, and accordingly went out to lay hold of him; from whence this inferences ariſes, that the forward zeal and diligence of Chriſt and his miniſters, in preaching the Goſpel, is accounted madneſs and frenzy by a blind and infatuated world. But they may ſay with the Apoſtle 2 Cor. v. 13. *If we be beſide ourſelves, it is unto God.* But who were the perſons, who thus look'd upon our Saviour, as beſides himſelf? truly his own kindred and kinſmen according to the fleſh; from whence we learn, that frequently the ſervants of God meet with the ſtrongeſt temptations from, and are moſt diſcouraged and moleſted by, ſuch as their neareſt relations by blood or alliance. This is a great tryal to find our relations ſetting us back, inſtead of aſſiſting us forward in the ways of religion. The third obſervation flows from the malicious and wicked ſlander, which the ſcribes endeavoured to fix upon our Saviour, namely, that he was poſſeſt of the devil, and, by familiarly converſing with him, caſt forth devils out of others. The fourth obſervation contains our Saviour's anſwer and juſt apology for himſelf, in which is included, 1. A confutation of their calumny. 2. A reprehenſion of the ſcribes for the ſame. 1. To confute this ſlander, our Saviour, by ſeveral arguments, ſhews how abſurd and unlikely it is that the devil ſhould caſt out himſelf, and any ways endeavour to ſeek and deſtroy his own kingdom: As if Chriſt had ſaid: Is it likely that ſatan would lend me his power to uſe it againſt himſelf? Surely ſatan will do nothing to weaken his intereſt, or ſhake the pillars of his kingdom. Now if I have receiv'd my power from ſatan for deſtroying him and his kingdom, then is ſatan like a family, divided againſt itſelf, and like a kingdom divided againſt itſelf, which can never ſtand, but be brought to deſolation. Our Saviour having ſufficiently ſhown, that he did not work his miracles by the power of the devil, but informs them, in the next place, from whence he had that power, even from God himſelf, and, accordingly, compares ſatan to a ſtrong man, well armed with weapons to defend his houſe; and he compares himſelf (cloathed with his divine power) to one who is ſtronger than the ſtrong man. So that the argument runs, that the devil is very ſtrong and powerful, and there is no power but that of God only which is ſuperior. If then, ſays Chriſt, I was not aſſiſted with divine power, I could never caſt out this ſtrong man, who reigns in the bodies and ſouls of men, as in his houſe. For it muſt be a ſtronger than the ſtrong man who ſhall bind Satan; and who is he but the God of ſtrength? learn hence, that Chriſt's divine power is only ſuperior to the ſtrength of Satan. He only can vanquiſh and overrule him at his pleaſure, and drive him out of that poſſeſſion which he holds either in the bodies or ſouls of men. Obſerve again the charge which our Saviour brings againſt the ſcribes and Phariſees, for blaſpheming his divine power in working miracles. He charges them with ſinning the unpardonable ſin againſt the Holy Ghoſt. *All ſin and blaſphemy ſhall be forgiven, but he that blaſpheme againſt the Holy Ghoſt hath never forgiveneſs.* As if Chriſt had ſaid, all the reproaches, which you caſt upon me as man, are pardonable, as when you reproach me with *the poverty and meanneſs of my birth*, when you cenſure me for a *wine-bibber*, a *glutton*, a *friend*, and *companion of ſinners*, and the like unjuſt crimes. But when you blaſpheme that divine power, by which all my miracles are wrought, and, contrary to the conviction of your own enlightened minds, maliciouſly aſcribe all my miracles to the power of the devil, which were wrought, indeed, by the power of the Holy Ghoſt, this makes your condition not only dangerous but deſperate; becauſe you reſiſt the laſt remedy, and oppoſe the beſt means for your conviction. For what can be done more to convince you that I am the true, and promiſed Meſſiah, than to work ſo many miracles before your eyes to that purpoſe? Now if, when you ſee theſe, you will ſay 'tis not the ſpirit of God that works them, but the power of the devil, as if Satan would conſpire againſt himſelf, and ſeek the ruin of his own kingdom, there is no way, or means left to convince you, but you will continue in your obſtinacy, and malicious oppoſition to truth, to your unutterable, and inevitable condemnation. (P and B)

Ver. 31, 32, 33, 34, 35. There came then his brethren and his mother, and ſtanding without, ſent unto him, calling him. And the multitude ſat about him, and they ſaid unto him, Behold, thy mother and thy brethren without ſeek for thee. And he anſwered them, ſaying, Who is my mother, or my brethren? And he looked round about on them which ſat about him, and ſaid, Behold my mother and my brethren. For whoſoever ſhall do the will of God, the ſame is my brother, and my ſiſter, and mother.

His brethren, and his mother] Here we are to obſerve the truth and verity of Chriſt's human nature; he had affinity and conſanguinity with men; perſons near in blood to him by the mother's ſide, called here his brethren, that is, his kinſmen; his mother, tho' a woman of exemplary purity and holineſs, yet had her failings and infirmities. It was a fault in her to intercept our Saviour unſeaſonably at this time, when he was preaching to the people; the like we ſee in her at other times, Luke ii. 48. and John ii. 3. No Saint here on earth ever was in a ſtate of pure perfection. We are to obſerve, in the next place, that Chriſt did not neglect his holy mother, or diſregard his poor kindred and relations, but only ſhewed that he preferred his father's work and buſineſs before their company and acquaintance at this time. (V. and B.)

CHAP. IV.

The parable of the ſower. Its explanation. The thorns. The candle. The caſting the ſeed upon the ground. The grain of muſtard-ſeed. Chriſt ſleeps in the ſhip.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9. AND he began again to teach by the ſea-ſide: and there was gathered unto him a great multitude, ſo that he enter'd into a ſhip, and ſat in the ſea, and the whole multitude was by the ſea, on the land. And he taught them many things by parables, and ſaid unto them in his doctrine, Hearken, behold, there went out a ſower to ſow: And it came to paſs as he ſowed, ſome fell by the way-ſide, and the fowls of the air came and devour'd it up. And ſome fell on ſtony ground, where it had not much earth, and immediately it ſprang up, becauſe it had no depth of earth. But when the ſun was up, it was ſcorched, and becauſe it had no root, it withered away. And ſome fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that ſprang up and increaſed, and brought forth ſome thirty, and ſome ſixty, and ſome an hundred. And he ſaid unto them, He that hath ears to hear let him hear.

He taught them many things by parables.] The manner of our Lord's preaching was by parables, and ſimilitudes, an ancient way of inſtruction among the Jews, and a very convincing way to work upon mens minds, memories, and affections, all at once; making the mind attentive, the memory retentive, and the auditors inquiſitive after the interpretation of the parable. Some are of opinion that our Saviour's parables were ſuited to the employments of the hearers, and accordingly, many of them being husbandmen, that he reſembled his doctrine to ſeed ſown in the field. For thus he ſpeaks, "Hearken, behold, there went out a "ſower to ſow, *&c.* From whence we learn, that the beſt ground doth not bring forth increaſe alike. Some good ground brings forth more, others leſs; ſome thirty, ſome ſixty, ſome an hundred fold. In like manner a perſon may be a profitable hearer of the word, tho' he doth not bring forth ſo great a proportion of fruit as others, provided he brings forth as much as he can. (B.)

Ver. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20. And when he was alone, they that were about him with the twelve, asked of him the parable. And he ſaid unto them, Unto you it is given to know the myſtery of the kingdom of God: but unto them that are without all theſe things are done in parables: That ſeeing they may ſee, and not perceive, and hearing they may hear, and not underſtand; leſt at any time they ſhould be converted, and their ſins ſhould be forgiven them. And he ſaid unto them, Know ye not this parable? and how then will you know all parables? The ſower ſoweth the word. And theſe are they by the way-ſide, where the word is ſown, but when they have heard, Satan cometh immediately, and taketh away the word that was ſown in their hearts. And theſe are they likewiſe which are ſown on ſtony ground, who when they have heard the word, immediately receive it with gladneſs: And have no root in themſelves, and ſo endure but for a time: afterward when affliction or perſecution ariſeth for the word's ſake, immediately they are offended. And theſe are they which are ſown among thorns: ſuch as hear the word, And the cares of this world, and the deceitfulneſs of riches, and the luſts of other things entring in, choke the word, and it becometh unfruitful. And theſe are they which are ſown on good ground, ſuch as hear the word, and receive it, and bring forth fruit, ſome thirty, ſome ſixty, and ſome an hundred.

And when he was alone, &c.] And being retired from the promiſcuous company of the multitude, they who conſtantly follow'd him, together with the twelve elect or choſen diſciples, deſired him to interpret to them the meaning of the parable. He told them, that the ſecret manner of God's diſpenſing of his grace was given to them to know, which to others was more abſtruſely deliver'd in parables, and in ſuch a manner, that altho' they hear God's word, yet they are not wrought on thereby ſo far as to be converted, or to have their ſins pardoned; and this was a puniſhment brought upon them by their own fault, in holding out againſt God's word, and not embracing it. But as parables are a way of obſcuring doctrine to the careleſs, heedleſs hearers, ſo have they principal energy in them, which actuates with the greateſt ſimplicity, and with ſurpriſing quickneſs, on the hearers who attend thereto with diligence, ſuch as the diſciples are ſuppoſed to be; and therefore 'tis ſtrange you ſhould not underſtand my meaning in this parable, which is an eſſay of what may be expected of you by others hereafter, this being the method I ſhall commonly uſe for the future. (H.)

That ſeeing.] Theſe words, *that ſeeing*, point out the obſtinacy and obdurate diſpoſition of the Jews or Iſraelites, which God inflicted upon them, upon his deſerting them, as a puniſhment for not making a right uſe of the talents, which he had beſtowed upon them: And conſequently, this verſe is anſwerable and parallel to Matt. xiii. 15. or to the end of that place in Iſaiah, chap. vi. 9, 10. recited and ſet down at large in St. Matthew, but in this place, in Luke viii. 10. and John xii. 40. epitomiz'd and ſum'd up, *leſt they ſhould ſee.* And therefore, from the importance of the whole place in Iſaiah, and Matthew, the ſenſe of it (here, where 'tis ſhortly recited) muſt be taken thus, namely, that upon their *ſhutting their eyes*, that is, upon their voluntary obduration of heart againſt God, God withdraws his grace, which he would otherwiſe have beſtowed upon them, and does beſtow upon others. To which it is conſequent, that they ſee not at all. Agreeably to that of Procopius on Iſaiah; "The power of ſeeing "was preſent to them from the grace of him that was ſeen; their "not ſeeing was an accident or conſequent of their ſhutting their "eyes." And ſo in the paſſage here before us, their not being able to ſee, for want of light, the obſcurity of thoſe parables wherein God ſpake to them, was a puniſhment of their winking, and not being able to ſee. (H.)

Ver. 21, 22, 23, 24, 25. And he ſaid unto them, Is a candle brought to be put under a buſhel, or under a bed? and not to be ſet on a candleſtick? For there is nothing hid which ſhall not be manifeſted: neither was any thing kept ſecret, but that it ſhould come abroad. If any man have ears to hear, let him hear. And he ſaid unto them, Take heed what you hear: with what meaſure ye mete, it ſhall be meaſured to you: and unto you that hear ſhall more be given. For he that hath, to him ſhall be given: and he that hath not, from him ſhall be taken even that which he hath.

For there is nothing hid which ſhall not be manifeſted.] For the doctrine which is taught you by me, in, or out of parables, muſt be both practiced and publiſhed by you, and therefore, for no other reaſon it is revealed to you, and that by way of parables, which are obſcuring it, that having acquired the underſtanding of them, you may ſet the more value on them for your own practice, and be more induſtrious to communicate them to others. And, therefore, let there be a weight laid on theſe my words, and all others that I ſhall pronounce, and be careful and ſure to repoſit them, ſo as to form your conduct by them accordingly. Moreover, mark diligently, and practice accordingly what you hear: As you deal with God, ſo will he deal with you, and to thoſe amongſt you who ſhall lend an attentive ear to the precepts and other duties pronounced to you for your obſervation, more wiſdom ſhall be revealed. For he who makes uſe of that grace and knowledge which he hath, ſhall extreamly improve, the very uſing his talent well, the exerciſe of chriſtian virtues, and the teaching them to others, is a ſure way of improving it, and, beſides, the bleſſing and grace of God is to him, a great, tho' inſenſible addition likewiſe: And on the contrary, that which is not uſed decreaſes and moulders away, and 'tis juſt with God to withdraw it. (H.) Here our Saviour applies himſelf to interpret the foregoing parable *The ſeed* is the word, the *ſower* is the preacher, the ſoil is the ſoul and heart of man. Some hearers are compared by Chriſt to the ground in the highway, in which the ſeed lies uncovered for want of due meditation. Others to *ſtony ground*, wherein the word has no root or foundation; neither in their underſtandings, neither in their memories, nor in their wills or affections, but they are inſtantly offended, either at the depth or profoundneſs of the word, or at the ſanctity and ſtrictneſs thereof, or elſe at its plainneſs and ſimplicity. Others, again, are compared to *thorny ground*; whereby is ſignified that worldly and covetous deſires choak up the good ſeed, ſhadow the blade when ſprung up, keep off the influences of the ſun, and draw away the fatneſs of the ſoil from the ſeed. And the like ill effects have worldly affections and covetous deſires in the ſoul of man, rendring the ſeed of the word unfruitful and unprofitable. But the good chriſtian hears the word attentively, keeps it retentively, believes it ſtedfaſtly, applies it particularly, practices it univerſally, and brings forth fruit perſeveringly. We are to obſerve in the next place, the ſcope and deſign of Chriſt, in revealing his word and will to his diſciples, and in communicating to them the light of ſpiritual knowledge: namely, that they might communicate it to others, even as the candle in the houſe diffuſes light to all who come within the reach of it; in like manner ought all chriſtians, and particularly, Chriſt's miniſters, by the light of life and doctrine, to direct perſons in their way to heaven, ſuch as are enlightened, in any meaſure, by God with the knowledge and underſtanding of the word, ought not to conceal this knowledge within themſelves, but to communicate to others, and imploy it for the good and benefit of others. (B.)

Ver. 26, 27, 28, 29. And he ſaid, ſo is the kingdom of God, as if a man ſhould caſt ſeed into the ground, and ſhould ſleep, and riſe night and day, and the ſeed ſhould ſpring and grow up, he knoweth not how. For the Earth bringeth forth fruit of her ſelf, firſt her blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the ſickle, becauſe the harveſt is come.

So is the kingdom of God] That is, as the holy church is one time or other to reign in heaven with, being reſembled to the gradations of virtue, and the ſeed, which the husbandman ſows in the ground, &c. St. Gregory in his 2d book upon Ezekiel, Hom. 15. gives us a beautiful interpretation and application of this parable
“ Man, ſays he, ſows ſeed in the ground, when a good intention
“ warms his heart, and after he has ſown the ſeed, he lays down
“ to ſleep, becauſe he reſts quiet with the hope of a good action.
“ However, he riſes both night and day, becauſe his intereſt and
“ advantage is increaſing as well in averſe as proſperous times.
“ And the ſeed puts forth, and augments, while he himſelf is a
“ ſtranger to the whole proceeding, becauſe, while he is not able
“ as yet to meaſure his increaſe and gainings, virtue when once
“ conceived in the heart, conducts him to the height of perfection.
“ And moreover the gronnd produces its fruits voluntarily, be-
“ cauſe the mind of the man being puſhed on by the grace of God
“ arrives at laſt to perfection, and the voluntary enjoyment of the
“ laudable work he had ſo ſucceſsfully begun. But this ſame
“ ground at firſt brings forth a graſs, then it augments to a ſpike,
“ tho' to a full corn in the ſpike or ear. To produce the graſs,
“ is to diſcover the ſimplicity of a good beginning. The ear in
“ the ſpike is produced, when the virtue, conceived in the mind,
“ leads the perſon to the ſummit or perfection of the laudable
“ enterprize he had undertaken; and the advancement to that full
“ ear in the ſpike, is when the man's virtue is grounded on a good
“ baſis or foundation. Aſſoon as the fruits appear ripe, the huſ-
“ bandman puts the ſickle into the harveſt, becauſe it is the ſeaſon
“ to reap. For when God Almighty hath produced the fruits, he
“ ſends the ſickle into the corn, and cuts down his harveſt; be-
“ cauſe, when he has brought any one to a ſtate of perfection, he
“ reaps or cuts off his temporal life by a determinative ſenſe, and
“ repoſit his grain of corn in heavenly granaries. Thus when we
“ imbibe good and laudable ſentiments, 'tis then we may be ſaid to
“ ſow our ſeed; and ſo when we begin to purſue juſtice and equi-
“ table meaſures, 'tis then we may be ſaid, to have ſprouted out
“ to graſs: And ſo when we have made our virtues progreſs to the
“ ſummit or perfection of our undertaken enterprize, 'tis then we
“ may be ſaid, that we are augmented to the full and perfect ear
“ in the ſpike. (V)

Ver. 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41. And he ſaid, whereunto ſhall we liken the kingdom of God? or with what compariſon ſhall we compare it? It *is* like a grain of muſtard-ſeed, which when it is ſown in the earth, is leſs than all the ſeeds that be in the earth. But when it is ſown, it groweth up, and becometh greater than all herbs, and ſhooteth out great branches, ſo that the ſowls of the air may lodge under the ſhadow of it. And with many ſuch parables ſpake he the word unto them, as they were able to hear *it*. But without a parable ſpake he not unto them: and when they were alone, he expounded all things to his diſciples, and the ſame day when the even was come, he ſaith unto them, let us paſs over unto the other ſide. And when they had ſent away the multitude, they took him even as he was in the ſhip, and there were alſo with him other little ſhips. And there aroſe a great ſtorm of wind, and the waves beat into the ſhip, ſo that it was now full. And he was in the hinder part of the ſhip, aſleep on a pillow: and they awake him, and ſay unto him, maſter, careſt thou not that we periſh? and he aroſe and rebuked the wind, and ſaid unto the ſea, peace, be ſtill: and the wind ceaſed, and there was a great calm. And he ſaid unto them, why are you ſo fearful? how is it that you have no faith? And they feared exceedingly, and ſaid one to another, what manner of man is this, that even the wind and the ſea obey him?

And there aroſe a great ſtorm of wind, and the waves beat into the Ship.] Our Saviour and his diſciples no ſooner put forth to ſea, but dangers attend, and difficulties accompany them, a tempeſt aroſe, and the ſhip was covered with waves which Chriſt himſelf was in, with his diſciples, from whence we learn, that the preſence of Chriſt himſelf doth not exempt his diſciples and followers from troubles and dangers. The poſture in which our Saviour was, when this tempeſt aroſe, was his being laid aſleep, thereby ſhewing himſelf to be truly and really man, and that he took upon him our human nature, ſo he aſſumed the infirmities of our nature likewiſe, as wearineſs and pain, hunger and thirſt. Obſerve further, the application of the diſciples made to Chriſt, they awaken him with a ſad outcry. *Maſter, careſt thou not that we periſh?* Here was faith mixed with human frailty; they believ'd that cou'd ſave you, but, being aſleep, conclude he muſt be awakened before they can be ſaved by him; whereas, tho' his human nature was aſleep, yet his divine nature neither ſlumbred nor ſlept. From whence learn, that the prevalency of fear in a time of great and imminent danger, tho' it may argue weakneſs of faith, yet is no evidence of total want of faith: For the diſciples in the midſt of their fears believed Chriſt's power. The next thing obſervable is the double rebuke given by our Saviour, firſt to the minds, next to the fears of his diſciples. *He rebukes the winds*, and inſtantly *they are calm*. When the ſea was furious, Chriſt with a ſimple word calms it; From whence learn, that the moſt outragious ſeas, and raging winds, cannot ſtand before the rebukes of Chriſt. *Why are ye fearful*, ſays Chriſt to his diſciples, firſt he calms their hearts, then he quiets the ſeas. From this inſtance of the diſciples we may gather, that great faith in the habit may appear in act and exerciſe, the faith of the diſciples, in the forſaking all and following Chriſt, was great and extraordinary, but in this preſent act it was weak and impotent, through the prevalency of their fears. Faith and fear will take their turns, and cut their part, whilſt we are upon the ſtage of this world, but e'er long our fear will be vanquiſhed, and our faith will be ſwallowed up in viſion. (B)

CHAP. V.

A demoniac is healed. A devil acknowledges Chriſt. A legion of devils. Enters into the ſwine. The daughter of Jace. *The woman is cur'd of her flux of blood.*

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20. AND they came over unto the other ſide of the ſea, into the country of the Gadarenes. And when he was come out of the ſhip, immediately there met him out of the tombs, a man with an unclean ſpirit. Who had *his* dwelling among the tombs, and no man could bind him, no not with chains. Becauſe that he had been often bound with fetters and chains, and the chains had been plucked aſunder by him, and the fetters broken in pieces: neither could any man tame him. And always night and day, he was in the mountains, and in the tombs, crying, and cutting himſelf with ſtones. But when he ſaw Jeſus afar off, he ran and worſhipped him, And cried with a loud voice, and ſaid, what have I to do with thee, Jeſus thou ſon of the moſt high God? I adjure thee by God, that thou torment me not. (For he ſaid unto him, Come out of the man, thou unclean ſpirit.) And he aſked him, What is thy name? And he anſwered, ſaying, My name *is* Legion: for we are many. And he beſought him much, that he would not ſend them away out of the country. Now there was there nigh unto the mountains a great herd of ſwine feeding. And all the devils beſought him, ſaying, ſend us into the herd of ſwine, that we may enter into them. And forthwith Jeſus gave them leave. And the unclean ſpirits went out, and entered into the ſwine, and the herd ran violently down a ſteep place into the ſea (they were about two thouſand) and were choaked in the ſea. And they that fed the ſwine fled, and told *it* in the city, and in the country; and they went out to ſee what it was that was done. And they come to Jeſus, and ſee him that was poſſeſſed with the devil, and had the legion, ſitting and cloathed, and in his right mind, and they were afraid. And they that ſaw *it*, told them how it befel to him that was poſſeſſed with the devil, and alſo concerning the ſwine. And they began to pray him to depart out of their coaſts. And when he was come into the ſhip, he that had been poſſeſſed with the devil, prayed him that he might be with him. Howbeit, Jeſus ſuffered him not, but ſaith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compaſſion on thee. And he departed, and began to publiſh in Decapolis, how great things Jeſus had done for him: and all men did marvel.

A man with an unclean ſpirit.] What is here affirm'd of a man in the ſingular number, is Matt. viii. 28. ſaid to be two demoniacks. In like manner, in chap. x. 46. where there is mention but of one blind man, Bartimeus, in Matt. chap. xx. 30. there are *two blind men*, which difference has nothing of weight in it, becauſe Matthew, who names *two*, ſaying the truth, the other, who names but *one*, yet not denying that there were more, muſt neceſſarily ſay true alſo. And it being not pretended, that each of the Evangeliſts doth relate what was done by Chriſt, but poſitively affirmed by John xxi. 25. that all that was done was not related by any of them, there is, conſequently, nothing ſtrange in this of Mark who in either place omits the mention of one of them. So when St. Matthew mentions *the bringing the aſs and colt*, chap. xxi. 7. St. Mark only mentions the *foal*, chap. xi. 7. Of the ſame pitch it is (*viz.* matter of very light importance, far from a real exception againſt the authority of this goſpel) that the order of things related is not always the ſame in him and St. Matthew. As when the cure of the *Paralytic* is mention'd by Mark in the ſecond chapter, and the *drowning of the ſwine* not till the fifth, Matthew mentions this before the former. And whereas the cure of the *withered hand* is in Mark chap. iii. and not mention'd in Matthew till chap. xii. in Matthew it falls out to be ſubſequent to many relations; to which Mark makes it antecedent. So the cure of Peter's *mother in law* is by Mark ſet before that of the *leper*, and by Matthew after. So the *caſting the brokers out of the temple* is ſet down by Matthew, chap. xxi. 12. before the *curſing of the fig-tree*, v. 29. whereas St. Mark, chap. xi. 13. ſets down the ſtory of the *fig-tree*, and the *caſting out the brokers* after, v. 15. And perhaps other examples of the like may be found by thoſe who ſhall more diligently compare them; but all theſe and (if there were) many more derogate nothing from the fidelity of the writers, who, undertaking to make ſome relations of what was done by Chriſt, do no where undertake or oblige themſelves to obſerve the order wherein every thing ſucceeded, that being generally extrinſecal, and of no importance to the relations. (H.)

Ver. 21, 22, 23, 24. And when Jeſus was paſſed over again by ſhip unto the other ſide, much people gathered unto him, and he was nigh unto the ſea. And behold, there cometh one of the rulers of the ſynagogue, Jairus by name, and when he ſaw him he fell at his feet. And beſought him greatly, ſaying, My little daughter lieth at the point of death, I pray thee come and lay thy hands on her, that ſhe may be healed, and ſhe ſhall live. And Jeſus went with him, and much people followed him, and thronged him.

One of the Rulers of the ſynagogue.] What is meant by the *chief or ruler of the Synagogue*, will the better appear, if we firſt conſider that which here we find, that there were more than one of them; and, therefore, *Jairus* is called here *one of the chiefs* or *rulers*, and that not only in divers, but in the ſame ſynagogue, Acts xiii. 15. For *ſynagogue* ſignifies here the leſſer Conſiſtory, or that of any particular city (as that is oppoſite to the great *Sanhedrim* at *Jeruſalem*) the judgment of twenty three who were now able to puniſh offences, but not capital; to ſcourge and the like, which is, therefore, called *ſcourging in their ſynagogues*. And tho' among the rulers of this aſſembly there was generally one diſtinguiſh'd and eminent for his learning, and proportionably dignified with authority, who, both here in the goſpel, and in the life of Alexander Severus, and in the conſtitutions of the emperour, is called *the head* or *chief*, who impoſed hands upon all thoſe, who were elected or admitted into the conſiſtory; yet becauſe the reſt had power of judicature with, and under him, therefore, not only he, but the reſt alſo are all contained under this common name of *rulers of the ſynagogue*, both here, and Acts xiii. 15. A difference there is between the *rulers of the ſynagogues*, and thoſe who are called *rulers of the people*, but no more than this. The former are thoſe in particular cities; but the latter thoſe of the Sanhedrim in Jeruſalem. Both of them are in other places called ſimply *Rulers*, as Matt. ix. 18, 23. Luke xviii. 18. ſpeaking of thoſe in particular cities; and in other places, when the context belongs to Jeruſalem, as Luke xviii. 13, 38. John vii. 26, 48. 'tis clear that the rulers called ſo ſimply muſt be thoſe of the great Sanhedrim. For the former of theſe, it muſt be obſerved what Maimonides tells us, that there were two kinds of meetings, in particular cities, among the Jews, *Domus congregationum, the houſes of aſſemblies*, where they met to pray and hear the law every ſabbath, as they did at the temple in Jeruſalem; and *the houſes of information*, or expoſition of the law. Theſe were either more private, where any doctor entertained ſcholars, ſuch was *the ſchool of Tyrannus*, Acts xix. 9. of which ſort 'tis ſaid there were above four hundred in Jeruſalem, and many in Iſrael in all places, or elſe more public, where their conſiſtories ſat to reſolve differences of the law in particular cities. As for the great Sanhedrim, which was in Jeruſalem, that is known to conſiſt of *ſeventy two*, and was made up of chief prieſts, elders of the people, and ſcribes. 1. *The chief prieſts*, perhaps the heads of the twenty four courſes. 1 Chron. xxiv. 2. The elders or *heads* of the families, chief men among their tribes, who were farther choſen, and, by impoſition of hands, received into the Sanhedrim, and ſo made judges there; and theſe are called the *elders of the people*, Matt. xxi. 23, 26. and xxvi. 47. and *of Iſrael*, Acts iv. 8. Then, 3. for the *ſcribes*, thoſe were they who had been taught, John vii. 15. the *Grammata*, the *books*, or *writings* of the law, 2 Tim. iii. 15. *the holy writings*, or *ſcriptures*, and inſtructed in the meaning of them; thoſe who had been *ſons of the prophets*, that is, brought up in their ſchools, but having not obtained the ſpirit or miſſion of prophets at God's hands, were ſometimes thought fit to be choſen into the Sanhedrim. Theſe are called *ſcribes* and *wiſemen*, and accordingly the Jews have an ancient ſaying, that *after the age of the prophets*, that is, when the ſpirit of prophecy was no longer given, *ſucceeds the age of the ſcribes*. Though ſome of theſe did only keep ſchools, and teach the law, and then were ſimply called *ſcribes*; whereas the others, who were taken into the great Sanhedrim, are called *ſcribes of the people*, Matt. ii. 4. And ſo, Jud. v. 9. where the Hebrew hath *the governours*, the Chaldee paraphraſt hath *the ſcribes of Iſrael*. By this appears the difference of theſe words ſo frequent in the goſpels, *rulers*, and *rulers of the people*, and *of the ſynagogue*, *elders* and *ſcribes*, and *ſcribes of Iſrael*, and *of the people*; which being here put together in this place, may be uſeful for the illuſtrating many places of ſcripture. (H.)

Ver. 25, 26, 27, 28, 29, 30, 31, 32, 33, 34. And a certain woman which had an iſſue of blood twelve years, And had ſuffered many things of many phyſicians, and had ſpent all that ſhe had, and was nothing bettered, but rather grew worſe, When ſhe had heard of Jeſus, came in the preſs behind, and touched his garment. For ſhe ſaid, if I may touch but his cloaths, I ſhall be whole. And ſtraightway the fountain of her blood was dried up: and ſhe felt in her body that ſhe was healed of that plague. And Jeſus immediately knowing in himſelf that virtue had gone out of him, turned him about in the preſs, and ſaid, Who touched my cloaths? And his diſciples ſaid unto him, Thou ſeeſt the multitude thronging thee, and ſayeſt thou, Who touched me? And he looked round about to ſee her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. And he ſaid unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

A certain woman which had an iſſue of blood.] As our Saviour was on his way to the houſe of *Jairus*, a diſeaſed came behind him, touch'd his cloaths, and was preſently healed; the virtue lay not in her finger, but in her faith, or rather in Chriſt, which her faith inſtrumentally drew forth. Her diſeaſe had continued *twelve years*; ſhe had applied to phyſicians for aſſiſtance, for which ſhe received no blame, tho' *ſhe ſpent all ſhe had upon them.* Her diſeaſe was unclean by the ceremonial law, and therefore to be ſeparate from ſociety; accordingly, ſhe was aſhamed to appear before Chriſt, but came behind him to touch his cloaths, being firmly perſuaded that he had a power communicated by God, miraculouſly to cure incurable diſeaſes. In reference of Chriſt himſelf, he manifeſted his divine power, in curing, by the touch to his cloaths, ſuch an incurable diſeaſe. Now from thoſe words, *virtue went out of Chriſt*, it is evident that the virtue which did theſe miraculous cures reſided in Chriſt, and was not communicated to him, and conſequently proves him to be God; for the divine virtue, by which the Prophets and Apoſtles performed their cures, is aſcribed to God; as Acts xix. 11. *God wrought ſpecial miracles by the hand of Paul.* But the miracles done by Chriſt are aſcribed to the divine virtue reſiding within him; accordingly he ſays here, *I perceive virtue is gone out of me.* (B.)

Ver. 35, 36, 37, 38, 39, 40, 41, 42, 43. While he yet ſpake, there came from the ruler of the ſynagogue's *houſe, certain* which ſaid, Thy daughter is dead, why troubleſt thou the Maſter any further? As ſoon as Jeſus heard the word that was ſpoken, he ſaith unto the ruler of the ſynagogue, Be not afraid, only believe. And he ſuffered no man to follow him, ſave Peter, and James, and John the brother of James. And he cometh to the houſe of the ruler of the ſynagogue, and ſeeth the tumult, and them that wept and wailed greatly. And when he was come in, he ſaith unto them, Why make ye this ado, and weep? the damſel is not dead, but ſleepeth. And they laughed him to ſcorn: but when he had put them all out, he taketh the father and mother of the damſel, and them that were with him, and entreth in where the damſel was lying. And he took the damſel by the hand, and ſaid unto her, Talitha cumi, which is, being interpreted, Damſel (I ſay unto thee) ariſe. And ſtraightway the damſel aroſe, and walked; for ſhe was *of the age* of twelve years: and they were aſtoniſhed with a great aſtoniſhment. And he charged them ſtraitly that no man ſhould know it: and commanded that ſomething ſhould be given her to eat.

The damſel is not dead but ſleepeth.] *Vobis mortua, mihi dormit; ſhe is dead to you, but aſleep to me*; not ſo dead, as to be beyond my power to raiſe her to life. Souls departed are under the conduct of angels to their ſeveral regions of bliſs or miſery. 'Tis probable that the ſoul of this damſel was under the guard of angels near her dead body, waiting the pleaſure of God in order to its diſpoſal, either to reſtore it again to the body, or to tranſlate it to its eternal manſion. The words our Saviour uſed at the raiſing of the young woman, were, *Talitha cumi*, Syriac words, to ſhew the truth of the miracle, not, like a ſorcerer, muttering a charm, in unknown words, to himſelf, and alſo to demonſtrate the greatneſs of it, that he was able to raiſe her by a word ſpeaking. (F. and B.)

CHAP. VI.

Chriſt preacheth, but is contemned by his countrymen and kinſmen. The credulity of the people of Nazareth. The Apoſtles are ſent forth. They caſt out devils, and anoint the ſick. Herod's opinion of Chriſt. The reaſon of John's impriſonment. John is beheaded. Buried. The Apoſtles return from preaching. Chriſt teaches in the wilderneſs. He feeds the people with five loaves. The Apoſtles are diſtreſſed at ſea. The infirm are cured by the touch of Chriſt's garment.

Ver. 1, 2, 3, 4, 5, 6. AND he went out from thence, and came into his own country, and his diſciples follow him. And when the ſabbath-day was come, he began to teach in the ſynagogue: and many hearing *him* were aſtoniſhed, ſaying, From whence hath this man theſe things? and what wiſdom is this which is given unto him, that even ſuch mighty works are wrought by his hands? Is not this the carpenter, the ſon of Mary, the brother of James and Joſes, and of Juda, and Simon? and are not his ſiſters here with us? And they were offended at him. But Jeſus ſaid unto them, a prophet is not without honour, but in his own country, and among his own kin, and in his own houſe. And he could there do no mighty work, ſave that he laid his hands upon a few ſick folk, and healed them. And he marvelled becauſe of their unbelief. And he went round about the villages, teaching.

Of Simon.] The Apoſtle is ſaid, in this place, to be the ſucceſſor of James, the brother of our Lord, in the ſee of Jeruſalem, and not to be the Simon the Apoſtle, ſurnamed Canameus; who ſuffered martyrdom at Perſia, for the faith of Chriſt, in company with Judas the Apoſtle. But Hegeſippus, and Euſebius, will have Simon the Apoſtle to govern the ſee of Jeruſalem after James, and that, when he was an hundred and twenty years old, he ſuffered martyrdom. Some pretend to inſiſt that the Simon, and Judas, mentioned laſt, were not the brothers in law of James and Joſeph. (V.)

And he could there do no mighty work.] That is, he ſhew'd as if he could do no mighty work. Now impotence, ignorance, and the like, are attributed to God or Chriſt according to the ſimilitude of the effect, becauſe when they perform thoſe things, which men are generally us'd to do, they are diſtinguiſh'd by being called ſigns of impotence, ignorance, and the like. See Matthew xiii. 53. where we have an explanation of what is contained in the five firſt verſes of this chapter. We will ſubjoin here Nazianzen's celebrated obſervation of the various acceptations of the words *poſſe* and *non poſſe, to be, and not to be, able*, "To be, and not to be able, *ſays he in* " *his* 36. *Oration*, is not to be taken in one conſtruction. The " words are liable to ſeveral interpretations. Sometimes they are " uſed with reſpect to want of ſtrength, to a certain period of " time, and the circumſtances of a perſon; as when a boy is unable " to wreſtle, or a puppy to ſee, or fight with any one of its ſpecies. " Yet 'tis probable that ſome time or other the boy will wreſtle; " and the puppy ſee, and fight with this, tho' it cannot with the " other of its ſpecies. Sometimes theſe words are made to refer to " that which very often happens; for example, 'Tis impoſſible for " a city that is ſet on a mountain to be abſconded. Yet 'tis poſ- " ſible that ſome city may be hidden, by reaſon of ſome mountain " of magnitude obſtructing the view of it. Again, that is call'd " impoſſible, which is no way conſentaneous to juſtice, or agree- " able to reaſon: of this claſs is the following——The children of " the bridegroom cannot faſt, ſo long as the bridegroom is with " them: whether you take this bridegroom for him who was cor- " porally ſeen (for the time that Chriſt converſed amongſt man- " kind was not a ſeaſon for anxiety and vexation) or regard " him as the word? What neceſſity is there for thoſe to faſt, who " are cleanſed by his doctrine? Fourthly, that may be called im- " poſſible which we abhor; of this claſs is this, he could do no " miracles there, for their incredulity or diſbelief. Now be- " cauſe there are two things neceſſary to remove a diſeaſe, name- " ly, that the patient ſhould have faith, and the phyſician ſome " degree of ſkill in curing his diſtemper; it conſequently follows, " that where one is deficient, the other will be found of no ſervice " at all. Tho' I do not know, whether this ſort is to be annexed to " the third claſs, which makes that which is impoſſible to mean " nothing more but that which is no way conſentaneous to juſtice, " or agreeable to equity. Nor, indeed, is it prudent to propoſe " or offer medicines to thoſe, whoſe diſbelief is likely to prove " their greateſt diſſervice. In which claſs we are to place that " phraſe, 'Tis impoſſible for the world not to have hated you; and, " how is it poſſible for you to pronounce good things, whilſt you " yourſelves continue bad? How comes any of theſe things to be

“ impoſſible, unleſs becauſe occaſioned by your refractory and “ obdurate tempers? Again, that is ſaid to be impoſſible, which “ is impoſſible to nature, but poſſible to God if he pleaſes. For ex- “ ample, for a man to be born twice is not poſſible, nor for a “ camel to go through the eye of a needle But what can pre- “ tend to hinder theſe ſeeming impoſſibilities to be made poſſible, “ if the will of God is pleaſed to command it? But beſides all the “ ways here recited, that likewiſe is ſaid to be impoſſible, which “ is impracticable, and no way to be performed.” (V.)

Ver. 7, 8, 9, 10, 11, 12, 13. And he called unto him the twelve, and began to ſend them forth by two and two, and gave them power over unclean ſpirits. And commanded them that they ſhould take nothing for their journey, ſave a ſtaff only: no ſcrip, no bread, no money in their purſe: But be ſhod with ſandals: and not put on two coats. And he ſaid unto them, In what place ſoever ye enter into an houſe, there abide till ye depart from that place. And whoſoever ſhall not receive you, nor hear you, when ye depart thence, ſhake off the duſt under your feet, for a teſtimony againſt them. Verily I ſay unto you, it ſhall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city. And they went out and preached that men ſhould repent. And they caſt out many devils, and anointed with oil many that were ſick, and healed them.

And anointed.] According to the cuſtom of the ancient Hebrews, who as they were uſed to join impoſition of hands to the prayers which they made for any one, ſo they us'd unction by oil about the ſick for whom they pray'd, in hope to obtain of God eaſe and joy for the patients, which was ſignified by the oil. Which cuſtom the primitive Church voluntarily embrac'd, yet not ſo, as that cures were never performed without this oil. (G.) *Hæc unctio non erat ſacramentalis; dabatur enim etiam non baptizatis. This unction was not ſacramental, for it was given to the unbaptized.* (Balthaſar Paes.) Power is given by Chriſt to work miracles, for confirming the doctrine of the Goſpel, which his Apoſtles preached; he gave them power over unclean ſpirits, and they caſt out devils, and anointed with oil them who were ſick, and healed them. This power to work miracles was neceſſary to the Apoſtles, partly to procure reverence to their perſons, being poor, and unlearned men, but principally to gain credit, and authority to their doctrine; for the doctrine of faith in the Meſſiah, as now come and exhibited in the fleſh, being a ſtrange new doctrine to the Jews, the truth and certainty thereof was to be extraordinarily ratified by Chriſt, and the miracles of his Apoſtles; ſome of whom were caſting out devils; and by anointing with oil to heal and recover ſick perſons. This gift of healing remain'd ſome time in the church, as appears from St. James v. 14. *Is any ſick? anoint him with oil in the name of the Lord.* Where obſerve, that the Apoſtles did not uſe oil as the inſtrument or means of healing, for then the cure had not been miraculous, but only as a ſymbol of the cure, or as an outward ſign or teſtimony of miraculous healing: Which outward ſign was for the ſtrengthning of the faith of ſuch as were healed, aſſuring them that as certainly as their bodies were anointed, ſo certainly ſhou'd their health, and ſtrength be reſtored. The papiſts, upon this, ground their *extreme unction*, but very vainly; for the Apoſtles anointed thoſe who were ſick, as a ſign of their recovery; but the Romaniſts anoint thoſe who have the pangs of death upon them, that their ſins may be blotted out, and the ſnares of the devil avoided. (B.)

Ver. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29. And king Herod heard of him, for his name was ſpread abroad, and he ſaid, That John the Baptiſt was riſen from the dead, and therefore mighty works do ſhew forth themſelves in him. Others ſaid, That it is Elias. And others ſaid, That it is a prophet, or as one of the prophets. But when Herod heard thereof, he ſaid, It is John, whom I beheaded, he is riſen from the dead. For Herod himſelf had ſent forth and laid hold upon John, and bound him in priſon for Herodias ſake, his brother Philip's wife; for he had married her. For John had ſaid unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel againſt him, and would have killed him, but ſhe could not. For Herod fear'd John, knowing that he was a juſt man and an holy, and obſerved him, and when he heard him, he did many things, and heard him gladly. And when a convenient day was come, that Herod on his birth-day made a ſupper to his lords, high captains, and chief eſtates of Galilee: And when the daughter of the ſaid Herodias came in, and danced, and pleaſed Herod, and them that ſat with him, the king ſaid unto the damſel, Aſk of me whatſoever thou wilt, and I will give it thee. And he ſware unto her, Whatſoever thou ſhalt aſk of me, I will give it thee, unto the half of my kingdom. And ſhe went forth, and ſaid unto her mother, What ſhall I aſk? and ſhe ſaid, The head of John the Baptiſt. And ſhe came in ſtraightway with haſte unto the king, and aſked, ſaying, I will that thou give me by and by, in a charger, the head of John the Baptiſt. And the king was exceeding ſorry, yet for his oath's ſake, and for their ſakes which ſat with him, he would not reject her. And immediately the king ſent an executioner, and commanded his head to be brought: and he went and beheaded him in the priſon, And brought his head in a charger, and gave it to the damſel: and the damſel gave it to her mother. And when his diſciples heard of it, they came and took up his corps, and laid it in a tomb.

It is a prophet, or as one of the prophets.] That is, *or as if one of the prophets*; the diſtinction *or* is to be ſupplied *per virgulam*, that the ſenſe may run, that he is a prophet, who is antonomaſtically called ſo, and who is promiſed by Moyſes, Deut. xviii. Or if this be not that prophet, at leaſt he is no way inferior to the perſons of that appellation. Hence Euthymius, “ In quodam, in- “ quit, exemplo dictio propheta habet articulum *ut ſit*, propheta “ ille eſt, aut tanquam unus prophetarum.” “ In a certain copy, “ ſays he, the word prophet hath the article *ut ſit*, he is a pro- “ phet, or as one of the prophets.” They took him for that prophet, promiſed by Moſes, who is Chriſt. (V.)

Sent an executioner.] Expreſſed by the word *ſpiculator*, which, in the hiſtory of the Roman emperors, ſignifies a *ſoldier of the guard*; and agreeably, when we read in the hiſtories of Pharaoh, and Nebuchadnezzar, *the captain of the guard*, the interpreter of the Chaldee paraphraſe generally reads *princeps ſpiculatorum*. So, the *captains of fifties*, 2 Kings i. 19. xi. 13. were captains of the king's guards, who being, by the cuſtom of Jews, Egyptians, Chaldeans, and Romans, executioners of thoſe whom the king condemned to death, it is here therefore appointed to one of theſe to go, and behead the Baptiſt, which is accordingly performed. (H.) The hiſtory of John the Baptiſt's death is here recorded by this Evangeliſt, as St. Matthew had done before, chap. xiv. 1, 2. Here we have the character and deſcription of a zealous and faithful miniſter. He is one who deals plainly, and is not afraid to acquaint the greateſt perſons with their faults. Herod, tho' a king, is reproved by the Baptiſt for his inceſt, in taking his brother's wife. The crown and ſcepter of Herod could not daunt the faithful miniſter of God. There ought to meet in the miniſters of God both courage and impartiality, courage in fearing no faces, impartiality in ſparing no ſins. How melancholly a caſe is it, when kings, who ſhould be nurſing fathers to the church, prove the butchers of the prophets of God. The ſevereſt perſecutions, which the prophets of God have fallen under, are uſually occaſioned by their telling great men of their crimes: Men in power are impatient of reproof, and imagine their authority gives them a licence to tranſgreſs. Thus in the caſe of Herod, who, to gratify the requeſt of a young woman for her fine dancing, by a raſh vow proved the occaſion of the Baptiſt's being beheaded. See here not only the folly, but great impiety of raſh vows; eſpecially in ignorant perſons, who think themſelves obliged, whereas it is their duty, firſt to repent of them, and then to break them as faſt as they can. St. Chryſoſtom ſays, Herod might have ſpared the Baptiſt, and yet have kept his oath to Herodias, for he ſware to give her only half of his kingdom, and his head was worth more than his whole kingdom. (B.)

Ver. 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44. And the Apoſtles gathered themſelves together unto Jeſus, and told him all things, both what they had done, and what they had taught. And he ſaid unto them, Come ye yourſelves apart into a deſart place, and reſt a while: for there were many coming and going, and they had no leiſure ſo much as to eat. And they departed into a deſart place by ſhip privately. And the people ſaw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Jeſus, when he came out, ſaw much people, and was moved with compaſſion toward them, becauſe they were as ſheep not having a ſhepherd: and he began to teach them many things. And when the day was now far ſpent, his diſciples came unto him, and ſaid, This is a deſart place, and now the time is far paſſed: Send them away, that they may go into the country round about, and into the villages, and buy themſelves bread: for they have nothing to eat. He anſwered and ſaid unto them, Give ye them to eat. And they ſay unto him, Shall we go and buy two hundred penny worth of bread, and give them to eat. He ſaith unto them, How many loaves have ye? go and ſee. And when they knew, they ſay, Five, and two fiſhes. And he commanded them to make all ſit down by companies upon the green graſs. And they ſat down in ranks, by hundreds and by fifties. And when he had taken the five loaves, and the two fiſhes, he looked up to heaven, and bleſſed, and brake the loaves, and gave them to his diſciples to ſet before them; and the two fiſhes divided he among them all. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fiſhes. And they that did eat of the loaves were about five thouſand men.

By companies.] Of the manner of lying at meat we have formerly ſpoken, and ſo of the cuſtom of eating in gardens, and lying on beds. (See note on Matt. viii.) All that will be needful here to add, is the obſerving of the phraſes of *praſiai praſiai*, *ſymproſia ſymproſia*, *ana ana*; the two former being evidently taken from the Hebrews, who want phraſes of diſtribution, and uſe doubling of words in their ſtead. So *duo duo*, ver. 7. *two two* (like *Adam*, *Adam*, *man man*) that is, *man by man*, *one by one*, in imitation of which is the *one by one*, John viii. 9. And for the *ana ana*, 'tis the very form uſed by phyſicians in their recipe's, to note the like proportions of each ingredient, as here the number of the gueſts, who were ranked or marſhalled together by Chriſt, the maſter of the banquet, or *the governor of the feaſt*, John ii. 8. who, as the maſter of the feaſt, hath the care of preparing and ordering the feaſt and the gueſts, and ſo ranks them here, an hundred in one rank, and fifty in another. Another phraſe, like this, we have in Luke ix. 14. where it is ſaid, *make them lie down fifty in a bed.* (H.) This miracle of our Saviour's feeding five thouſand, beſides women and children, with five loaves and two fiſhes, is recorded by all four Evangeliſts. The greatneſs of this miracle is ſurpriſing, *they did all eat, and were filled.* All who were hungry did eat, and all who did eat were ſatisfied, and yet *twelve baskets of fragments remain.* More is left than was at firſt ſet on. It is hard to ſay which was the greateſt miracle, the miraculous eating, or the miraculous leaving; if we conſider what they eat, we may wonder they left any thing. (B.)

Ver. 45, 46, 47, 48, 49, 50, 51, 52. And ſtraightway he conſtrained his diſciples to get into the ſhip, and to go to the other ſide before unto Bethſaida, while he ſent away the people. And when he had ſent them away, he departed into a mountain to pray. And when even was come, the ſhip was in the midſt of the ſea, and he alone on the land. And he ſaw them toiling in rowing: (for the wind was contrary unto them) and about the fourth watch of the night he cometh unto them, walking upon the ſea, and would have paſſed by them. But when they ſaw him walking upon the ſea, they ſuppoſed it had been a ſpirit, and cried out. (For they all ſaw him, and were troubled.) And immediately he talked with them, and ſaith unto them, Be of good cheer, it is I, be not afraid. And he went up unto them into the ſhip, and the wind ceaſed: and they were ſore amazed in themſelves beyond meaſure, and wondred. For they conſidered not the miracle of the loaves, for their hearts were hardned.

They ſuppoſed it had been a ſpirit.] Venerable Bede acquaints us with the opinion of a certain learned perſon, about Chriſt's walking on the ſea; his words are to the following effect, "He aſſerted that our Lord had no bodily weight with reſpect to the "fleſh, but that he walk'd upon the ſea both without weight and "body. But, on the other ſide, the catholic faith aſſerts, that he "had not only weight with reſpect to the fleſh, and bodily weight "with weight, but alſo that he walk'd upon the ſea with bodily "weight, and yet without covering his feet in water. For Dioniſius, a celebrated perſon among eccleſiaſtical writers, in his "treatiſe of divine names, delivers himſelf thus: We are entire "ſtrangers how he was form'd of the blood after a manner not "according to the courſe of nature, or how he walk'd upon a humid and inſtable element without covering his feet in water, "which were endu'd with bodily weight, and materiality. (*Bede* upon this place.)

Ver. 53, 54, 55, 56. And when they had paſſed over, they came into the land of Genneſaret, and drew to the ſhore. And when they were come out of the ſhip, ſtraightway they knew him. And ran through that whole region round about, and began to carry about in beds thoſe that were ſick, where they heard he was. And whitherſoever he entred, into villages, or cities, or country, they laid the ſick in the ſtreets, and beſought him that they might touch, if it were but the border of his garment: and as many as touched him were made whole.

As many as touch'd him were made whole.] We have taken notice of the inherent virtue in Chriſt to heal all manner of diſeaſes by only his garment being touch'd, which evidently diſcovered his divinity. This virtue was not communicated, but inherent, to ſhew him really God. Yet after all theſe ſelf-convincing miracles, which one would think might have opened the eyes of the moſt blind, we find the Jews ſo obdurate and incredulous, that not all the force of the ſenſes, of reaſon, or any thing elſe, cou'd induce them to acknowledge his heavenly power. His unwearied diligence and induſtry, in curing and healing whereſoever he went, might have extorted ſome thanks from them, had they been all perſuaded (as no doubt the body of the Phariſees were) that he was an impoſtor, and work'd by ſorcery or faſcination. But not all the calumnies that were raiſed in his time, both againſt his doctrine and miracles, nor all ſince, have been able to ſubvert their authority, and veracity; for his word is foretold to out-laſt all generations, and even ſurvive eternity it ſelf, for heaven and earth are propheſied to paſs away, but his word never. And conſidering all the perſecutions and calamities, to which the profeſſors of this religion have in all ages been expoſed, have not been ſufficient to exterminate it, but, like the Hydra, in the room of one head or member cut off, two have ſprouted up. Nothing in the world can be a better or ſafer argument than this, to prove its author to be from heaven, and the ſtamp it wears to carry the ſignature of a celeſtial hand. (C.)

CHAP. VII.

The Apoſtles are reprehended for eating with unwaſhed hands. The doctrine of the Phariſees concerning waſhings. Who prefers the precepts of man before the commands of God. Parents are to be honoured. What it is that truly defiles a man. A perſon deaf and dumb is healed.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. THEN came together unto him the Phariſees, and certain of the ſcribes, which came from Jeruſalem. And when they ſaw ſome of his diſciples eat bread with defiled (that is to ſay, with unwaſhen) hands, they found fault. For the Phariſees, and all the Jews, except they waſh their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they waſh, they eat not. And many other things there be, which they have received to hold, as the waſhing of cups and pots, braſen veſſels, and of tables. Then the Phariſees and ſcribes aſked him, Why walk not thy diſciples according to the tradition of the elders, but eat bread with unwaſhen hands? He anſwered and ſaid unto them, Well hath Eſaias propheſied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit, in vain do they worſhip me, teaching for doctrines the commandments of men. For laying aſide the commandment of God, ye hold the tradition of men, as the waſhing of pots and cups: and many other ſuch like things ye do. And he ſaid unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moſes ſaid, Honour thy father and thy mother: and, Whoſo curſeth father or mother, let him die the death. But ye ſay, If a man ſhall ſay to his father or mother, It is Corban, that is to ſay, a gift, by whatſoever thou mighteſt be profited by me: he ſhall be free. And ye ſuffer him no more to do ought for his father or his mother: Making the word of God of none effect through your tradition, which ye have delivered: and many ſuch like things do ye.

Defiled.] The Greek word *koinos* has two ſignifications, *polluted*, and *common*; when it means *unclean*, it muſt not any more be tranſlated *common*, than when it ſignifies *common* to be render'd *unclean*. From the firſt conſtruction, for *polluted*, is derived the Latin word *cænum*, a *ſink*, or *mire*; and the verb *koino*, is turned into the old Latin word *quino*; from whence *inquino*, to *pollute*, is now in uſe; which ſhews, that the notion of it, for *polluted*, is an ancient and primitive, not any metaphorical, or ſecondary, interpretation of it. And 'tis uſed in this ſenſe, for any thing forbidden, by the ceremonial laws of the Jewiſh worſhip, as being oppoſite to *clean* or *lawful*. Thus meat which is forbidden by the law, is called *polluted*. 1 Mac. i. 47. *Swine's fleſh, and forbidden, polluted, or unclean cattle.* Thus 'tis uſed Acts x. 14. and xi. 8. and Rom. xiv. 14. Heb. x. 19. And from thence, *to defile*, Matt. xv. 11. and in ſeveral other places, ſo ſay the grammarians, that the word ſignifies *abominable*, or *unclean*, that is, ſuch as are made ſo in the repute, and by the prohibition, of the law. Thus, when not ſtrictly by the law of Moſes, but (which was all one among the Phariſees) by the tradition of their elders, or by the injunctions of the Rabbins among them, they were to *waſh* whenever *they eat* any meat; *hands unwaſh'd*, at ſuch a time, are called *polluted hands*, that is, guilty of the breach of thoſe laws, which, in their opinion, required this conſtant waſhing before meat. So Maimonides on Miſnaioth: "Dicimus non licere homini panem edere, antequam ma-
"nus laverit." "We ſay, a man muſt not eat bread before he
"waſh his hands." And lib. yad. tract. Berachoth. "Quicunque
"comederit panem ſuper quem dicitur benedictio *Hammot ſi*,
"Benedictus qui producit panem, opus eſt ut lavet manus ante
"& poſt." "Whoſoever eats the bread, over which they recite
"the benediction *Hammot ſi*, Bleſſed be he who produces bread,
"he muſt waſh his hands before and after." By this may be obſerved, that not all kind of eating is included; for, ſay the Rabbins, "ſuper illud quod non vocatur proprie panis," "over that
"which is not properly called bread," as cakes made of honey, and ſugar, and almonds, "they recite not the benediction *Hammot*
"*ſi*." And, therefore, 'tis not ſimply *eating* here, but *eating bread*, ver. 2. and 3. To this cuſtom refers that of John ii. 6. where the *veſſels of water*, which were there at the feaſt, are ſaid to be (according to the Jewiſh cuſtom of waſhing) always before meat; that is, ſtood there for that uſe or purpoſe, Now for the manner of waſhing, what it was, is deſcribed here, ver. 3. *They waſh their hands to the wriſt.* The word *pygme* is the *hand up to the wriſt*, and is, indeed, but a part of the *cheir* or *hand*, in the critical notion of it. For *cheir*, in Homer, Hippocrates, and other authors, is taken for the *whole arm*; and ſo it ſeems to be taken, 1 Mac. xv. 30. *Carry the arm* (not *hand*) *with the ſhoulder to the city*; juſt as in Homer he, who ſtruck one on the ſhoulder with his ſword, is ſaid to have cut off his *cheir*, which doubtleſs was his arm. Which makes it clear that by *pygme* is meant the *hand* with the *wriſt*, which Theophylact, with leſs exactneſs, renders *up to the elbow*, for ſo 'tis the manner of the Jews to waſh, with their hands held up, that the water may come down ſo far, to ſuch a part of the wriſt, which they call the *elevation of their hands*; and ſo the phraſe here ſignifies to waſh with this elevation, being a rite or ceremony uſual in their waſhings, and to waſh thus far. So Maimonides Yad. Tract. Berachoth, aſks the queſtion, "Quouſque pertingat
"manuum lotio?" "How far the waſhing of the hands reacheth? Anſwers, "Uſque ad Perek." "To Perek." Underſtanding, by this word, that joint which ſets on the arm to the hand. So Joſeph Ben Levi and R. Alphes ſay, that, to waſh the hands according to the rite of the ſanctuary, it muſt be "ad eam compaginem
"quæ ad finem manus eſt," "to that joint which is at the end of
"the hand," that is, *to the wriſt*. So R. Solomo Bar Nathan, before eating bread properly ſo called, requires *waſhing of the hands up to the wriſt*. Of this uſe of the word *pygme* we have a clear example in Palladius Lauſiac, where Salvia ſeeing Jubnius *take a laver and waſh his hands and his feet*, tells him that ſhe was then ſixty years of age, and that except her hands, which was for receiving the holy communion, neither her face, nor feet, nor any other part had ever touched water. (H.)

When they come from the market.] Expreſſed by the word *agora* in the Greek, which ſignifies any promiſcuous or popular aſſembly. Theſe aſſemblies, ſetting aſide the ſacred aſſemblies, which are otherwiſe expreſſed, are principally of two ſorts, either, firſt, to buy and ſell, or, ſecondly, to have recourſe to for juſtice; and the word here uſed commonly ſignifies both or either of theſe, firſt, a *fair* or *market*, ſecondly, a place of *judicature*, an *hall* or *court of judgment*: The queſtion now being, in which of theſe ſenſes this word ſhould be taken in this place, it cannot be decided from the nature of the word, which bears both indifferently; but from the buſineſs in hand, which is the tradition of waſhing among the Jews; which, we know, was upon any legal uncleanneſs, or ſuſpicion of having contracted any ſuch: and to that all promiſcuous aſſemblies were liable, where heathens were uſually intermixed, or poſſibly Jews under ſome legal uncleanneſs. But at this time, when the Jews were under the Roman Procurators, their courts of judicature were moſt eminently ſo, the Procurator, and his band or guard of ſoldiers being always there. On this ground it is diſtinctly ſaid, John xviii. 28. that *the Jews would not go in* thither, *that they might not be defiled*, which teſtimony makes it clear, that *going in* to the *agora*, in this ſenſe, *into the judgment-hall*, was by the Jews reſolved to be matter of defilement. And there being not any clearer teſtimony for the other in the ſcripture, as it ſignifies a *market*, or *place of buying and ſelling*, it may be thought reaſonable to prefer, in this place, this interpretation of the word for a *court-hall*, from whence all Jews who came were obliged to waſh themſelves, as from a legal pollution. But what Mr. Pocock conceives is preferable in my opinion, I mean, in reference to *agora*, as it ſignifies a *market*, interpreting the place from a rule of the Rabbins, ſet down by Maimonides thus, in *Tractat. Berachoth.*
"A man ſhall waſh his hands in the morning, ſo that it ſhall ſuffice
"him for the whole day, and he ſhall have no occaſion to waſh
"as often as he eats, which holds, in caſe he do not avert his
"mind any other way;" that is, go abroad, or meddle with buſineſs, or go to the market, *&c.* "but if he do ſo, he is bound to
"waſh his hands as often as there is need of waſhing;" that is, before he eat or pray. And ſo that may well be the meaning of the place, "That the Phariſees eat no meat before they have
"waſh'd their hands." And in caſe after the morning waſhing they go to the market, or fall to any worldly buſineſs, in which there may very eaſily be ſome legal pollution, they muſt waſh their hands again before they dine. (H.)

This people honoureth me with their lips, but their hearts are far from me.] Saſboldin, a pious and learned writer, thus delivers himſelf upon this place of Iſaiah, "Sane qui & hodie legunt
"certas preces, & audiunt ſacrum, & iis abſolutis conferunt ſe ad
"pocula, aut his ſimilia, illi quoque ſunt, qui hic dicuntur labiis
"ſuis honorare Deum, cor autem eorum longe eſſe ab eo, quod
"valde eſt horribile in homine Chriſtiano, & maxime in ſacerdote
"exiſtimante omnia tunc recte ſe habere, quando lectæ ſunt ho-
"ræ, non cogitante interim, ut mens elivetur in Deum, & cor
"ei per amorem jungatur, ut ſit humiliatum & contritum, & res
"fluxas atque mundanas contemnat." "As for thoſe who at this
"time of day devote themſelves to the peruſing of certain pray-
"ers, and hearing the holy word, and as ſoon as they are over
"creep into taverns, or the like, they are of the ſame claſs with
"thoſe, who are ſaid here to honour God with their lips, but
"whoſe hearts are far from him; which is exceeding horrible in
"any one who calls himſelf a Chriſtian, and eſpecially in the
"prieſt, who imagines that all things go well, when the hours
"of worſhip are over, not reflecting in the mean time, that to
"have his mind raiſed up to God, and his heart joined to him by
"love, he muſt humble and mortify himſelf, and endeavour to
"contemn the tranſitory enjoyments of this world." Thus this writer. But what has been advanced is not purely to be confined to perſons of this fluctuating and deceitful caſt of mind, for the Jews and Phariſees entertained true ſentiments of God, when they nominally praiſed him, as is evident from the Phariſee who thus expreſſes himſelf: "God, I return thee thanks, that I am
"not as other men are:" But this is commonly to be aſcribed to thoſe who honour God with their words, but contemn him in their actions. (V. & W.)

Ver. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23. And when he had called all the people unto him, he ſaid unto them, Hearken unto me every one of you, and underſtand. There is nothing from without a man that entring into him can defile him: but the things which come out of him, thoſe are they that defile the man. If any man have ears to hear let him hear. And when he was entred into the houſe from the people, his diſciples asked him concerning the parable. And he ſaith unto them, Are ye ſo without underſtanding alſo? Do ye not perceive, that whatſoever thing from without entreth into the man, it cannot defile him, Becauſe it entreth not into his heart, but into his belly, and goeth out into the draught, purging all meats? And he ſaid, That which cometh out of the man, that defileth the man. For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetouſneſs, wickedneſs, deceit, laſciviouſneſs, an evil eye, blaſphemy, pride, fooliſhneſs: All theſe evil things come from within, and defile the man.

The things which come out of him, thoſe are they that defile the man.] Chriſt leaving the Phariſees with ſome diſlike, applies himſelf to the multitude, and inſtructs them in a very neceſſary and uſeful doctrine, touching the true original cauſe of all ſpiritual pollution and uncleanneſs, namely, the impurity of man's heart and nature; and that it is not the meat eaten with the mouth, but the wickedneſs of the heart vented by the mouth, which pollutes a perſon in God's account. The heart and ſoul of man alone is capable of ſinful defilement. Nothing can defile a perſon in God's account, but that which defileth the inward man. (B.)

Ver. 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37. And from thence he aroſe, and went into the borders of Tyre and Sidon, and entred into an houſe, and would have no man know it; but he could not be hid. For a certain woman, whoſe young daughter had an unclean ſpirit, heard of him, and came and fell at his feet: (The woman was a Greek, a Syrophenician by nation) and ſhe beſought him that he would caſt forth the devil out of her daughter. But Jeſus ſaid unto her, Let the children firſt be filled: for it is not meet to take the childrens bread, and to caſt it unto the dogs. And ſhe anſwered and ſaid unto him, Yes, Lord: yet the dogs under the table eat of the childrens crumbs. And he ſaid unto her, For this ſaying, go thy way, the devil is gone out of thy daughter. And when ſhe was come to her houſe, ſhe found the devil gone out, and her daughter laid upon the bed. And again departing from the coaſts of Tyre and Sidon, he came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his ſpeech: and they beſeech him to put his hand upon him. And he took him aſide from the multitude, and put his finger into his ears, and he ſpit, and touched his tongue. And looking up to heaven, he ſighed, and ſaith unto him, Ephphatha, that is, Be opened. And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain. And he charged them that they ſhould tell no man: but the more he charged them, ſo much the more a great deal they publiſhed it. And were beyond meaſure aſtoniſhed, ſaying, He hath done all things well: he maketh both the deaf to hear, and the dumb to ſpeak.

Put his hand upon him.] “Quid (inquit Auguſtinus) eſt aliud “manuum impoſitio, niſi oratio ſuper hominem.” “Impoſition of “hands (ſays Auſtine) is nothing but pronouncing a prayer over “the man.” By which words Auſtin will have impoſition of hands to be ſome external ceremony, which whoſoever uſes is ſuppoſed to pray, bleſs, and interceed with God for him, upon whom he puts or impoſes hands. (V.)

And looking up to heaven, he ſighed.] Namely, out of compaſſion: In asking aſſiſtance from his father, he ſhew'd himſelf to be really man, and inferior to the Father with reſpect to his humanity; or according to Gregory, “Suſpiciens in cœlum ingemuit, “non quod ipſe neceſſarium gemitum haberet, qui dabat quod “poſtulabat, ſed nos ad eum gemere, qui cœlo poſſidet, docuit, “ut & aures noſtræ per donum Spiritus Sancti, qui digitus Dei “vocatur in ſcripturis, & lingua per ſalivam, quæ ex capite in “os defluit, id eſt, per ſapientiam acceptam in divino eloquio ſolvi valeat ad verba prædicationis.” “Looking up to heaven he “groaned, not that he had any neceſſity to groan, who gave “what was asked; but he taught us, by his example, to groan to “him, who poſſeſſes heaven, that he would open our ears by the “gift of the Holy Spirit, which is called the finger of God in “the ſcriptures, and looſe our tongues by the ſpittle, which flows “from the head into the mouth, that is, by the wiſdom which “is received in divine diſcourſe, to the words of his preaching.

C H A P. VIII.

The miracle of the ſeven loaves. The Jews demand ſigns. The doctrine of the Phariſees is to be avoided. A blind man is healed. The different opinions of the people concerning Chriſt. The confeſſion of the Apoſtles concerning Chriſt. Our Saviour foretells his death. To ſave and looſe the ſoul.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9. IN thoſe days the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them, I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat: And if I ſend them away faſting to their own houſes, they will faint by the way: for divers of them came from far. And his diſciples anſwered him, From whence can a man ſatisfy theſe men with bread here in the wilderneſs? And he asked them, How many loaves have ye? and they ſaid, Seven. And he commanded the people to ſit down on the ground: and he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before them: and they did ſet them before the people. And they had a few ſmall fiſhes: and he bleſſed, and commanded to ſet them alſo before them. So they did eat and were filled: and they took up of the broken meat that was left, ſeven baskets, And they that had eaten were about four thouſand, and he ſent them away.

They did eat and were filled, and they took up of the broken meat that was left ſeven baskets] What the uſe of theſe was appears from Nehemiah viii. 10. where 'tis ſaid, “Then ſaid he unto “them, go your way, eat the fat, and drink the ſweet, and ſend “portions” (namely, of the *fragments* or *broken meat* that remained) unto him who hath nothing; where the Greek reads, *ſend portions to them for whom nothing is prepared.* And then, “All “the people went their way to eat, and to drink, and to ſend “portions;” which is ſpoken of the celebration of a feaſt. So that the *remaining parts* or *portions* were what were diſtributed commonly amongſt the poor. So Ruth ii 14. *She did eat, and was ſufficed, and left*; where the Septuagint politely render *and was ſatisfied and left.* Thus the poor had at all times rich gueſts, namely God, with them: “Grande enim bonum, quod cum fit “in pauperes, redundat in Deum;” ſays a pious and learned doctor of the church, that is, “'Tis an extraordinary bleſſing, “that what is beſtowed upon the poor redounds to God;” becauſe charity is his principal attribute. *God is charity*, according to the true notion of the ſame gentleman. “Igitur ex Deo quod pro“cedit, in Deum (inquit idem) redundat: Quod in Deum au“tem non redundat, ex charitate non procedit. Ex Deo igitur “proceſſio, & in Deum redundatio, Dei dona ſunt.” “There“fore whatſoever proceeds from God redounds back to God; but “whatſoever does not redound to God does not proceed from “charity. So that both what proceeds from God, and redounds “to God, are the gifts of God.” The fragments here taken notice of were richer and better than the *analecta*, or *ſweepings*, gathered at the Roman ſuppers; whence that of the Spaniſh poet, “Colligere longa turpe nec putat cæna analecta quicquid & canes “reliquerunt.” “It was thought no diſhonour to gather up the

" crumbs and the leavings of the dogs." Whereas our fragments were preſerved for good people who came in order. So Ruth, of whom we have made mention above, carried ſome of the barley which remained to her mother-in-law. " She brought forth, and " gave to her (ſays the ſacred text) that ſhe had reſerved after ſhe " was ſufficed." This is what the prophet ſeems to refer to in the xviith pſalm, " The ſons are ſatisfied, and leave the reſt of their " ſubſtance to their babes." Where the Greek renders *leavings*. (Dan. Heinſius exercit. ſacr.)

They that had eaten were about four thouſand.] This chapter begins with the relation of a famous miracle wrought by our Saviour, namely, his feeding four thouſand perſons with ſeven loaves and a few fiſhes. And here we have obſervable, firſt, the tender care which Chriſt took of the bodies of men, to provide all neceſſaries for their ſupport and comfort. *He giveth us richly all things to enjoy*. The great houſekeeper of the world *openeth his hand, and filleth all things living with plenteouſneſs*. How careful was our Saviour here, that the bodies of poor creatures might not faint, nor be over-weak and weary by the way: therefore he would not diſmiſs them without refreſhment. In the next place obſerve the original ſource and ſpring, from whence this care that Chriſt had of the multitude did proceed and flow, namely, from that ſympathizing pity and tender compaſſion, which the merciful heart of Chriſt bore towards perſons in diſtreſs and miſery. From whence learn, that the tender pity and compaſſion of Chriſt is not the fountain of ſpiritual mercies only, but alſo of temporal bleſſings, *I have compaſſion on the multitude, who have nothing to eat*. Obſerve next how the diſciples, not ſeeing any viſible means for the ſupport of the people, conclude it impoſſible for ſo many to be ſatisfied with the little ſupply they had, namely, ſeven loaves, and a few ſmall fiſhes. From whence draw this leſſon, that a weak faith ſoon grows thoughtful, and ſometimes diſtruſtful at the ſight of difficulties. " Whence (ſay the diſciples) can theſe men be ſatisfied with bread ?" Not conſidering that the power of God in bleſſing our food is far above the means of food. It is as eaſy for him to ſuſtain and nouriſh us with a little as with much. *Man liveth not by bread*, but by the bleſſing of God upon the bread he eats Obſerve again, that tho' Chriſt could have fed theſe four thouſand without the loaves, yet he takes and makes uſe of them, ſeeing they may be had. From whence learn, that Chriſt did not neglect his own appointed ordinary means, nor do any thing in an extraordinary way, farther than was abſolutely neceſſary. Chriſt was above means, and could work without them, and when they failed did ſo; but when the means were at hand, he made uſe of them himſelf, to teach us never to expect that in a way of miracle, which may be come at in a way of means. Obſerve further, from our Lord's example, that religious cuſtom of begging a bleſſing upon our food, before we ſit down to it, and of receiving *the good creatures of God with thankſgiving*. (B.)

Ver. 10, 11, 12, 13. And ſtraightway he entred into a ſhip with his diſciples, and came into the parts of Dalmanutha. And the Phariſees came forth, and began to queſtion with him, ſeeking of him a ſign from heaven, tempting him. And he ſighed deeply in his ſpirit, and ſaith, Why doth this generation ſeek after a ſign? verily I ſay unto you, There ſhall no ſign be given to this generation. And he left them, and entring into the ſhip again, departed to the other ſide.

There ſhall no ſign be given to this generation] Here we have a view of the unreaſonable practice of the Phariſees in asking a ſign of Chriſt, that is, ſome new and extraordinary miracle to be performed by him, to demonſtrate him to be the true and promiſed Meſſiah. But had not our Saviour ſhewed them ſigns enough already? What were all the miracles daily wrought before their eyes, but convincing ſigns of his divine power; but infidelity, mixt with obſtinacy, is never ſatisfied. (B.)

Ver. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26. Now the diſciples had forgotten to take bread, neither had they in the ſhip with them more than one loaf. And he charged them, ſaying, Take heed, beware of the leaven of the Phariſees, and of the leaven of Herod. And they reaſoned among themſelves, ſaying, It is becauſe we have no bread. And when Jeſus knew it, he ſaith unto them, Why reaſon ye, becauſe ye have no bread? perceive ye not yet, neither underſtand? have ye your hearts yet hardened? Having eyes, ſee ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among the five thouſand, how many baskets full of fragments took ye up? They ſay unto him, Twelve. And when the ſeven among four thouſand, how many baskets full of fragments took ye up? and they ſaid, Seven. And he ſaid unto them, How is it that ye do not underſtand? And he cometh to Bethſaida, and they bring a blind man unto him, and beſought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had ſpit on his eyes, and put his hands upon him, he asked him if he ſaw ought. And he looked up, and ſaid, I ſee men as trees, walking. After that, he put his hands again upon his eyes, and made him look up: and he was reſtored, and ſaw every man clearly. And he ſent him away to his houſe, ſaying, Neither go into the town, nor tell it to any in the town.

I ſee men as trees, walking.] Meaning, I cannot with my ſight diſtinguiſh men from trees, unleſs by their walking; for I do not yet perceive the lineaments of mens members, which diſtinguiſh them from trees. Venerable Bede takes notice that the caſe is the ſame with men at a diſtance, or who look in moon-ſhine. (V.)

He put his hands again upon his eyes, and made him look up.] The ſame venerable father expreſſes himſelf thus, " Quem uno verbo " totum ſimul curare poterat, paulatim curat, ut magnitudinem " humanæ cœcitatis oſtendat, quæ vix & quaſi per gradus ad lu- " cem redeat, utque gratiam ſuam indicet, per quam ſingula per- " fectionis incrementa adjuvat." " He who could have cured every " part of him at once with a ſingle word, heals him gradually, " thereby to ſhew the greatneſs of the man's blindneſs, who reco- " vered ſight with difficulty, and, as it were, by advances; and " to demonſtrate his favour to us, by which every increaſe of per- " fection is aſſiſted. (Bede.)

Ver. 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38. And Jeſus went out, and his diſciples, into the town of Ceſarea Philippi: and by the way he asked his diſciples, ſaying unto them, Whom do men ſay that I am? And they anſwered, John the Baptiſt: but ſome ſay, Elias; and others, one of the prophets. And he ſaith unto them, But whom ſay ye that I am? and Peter anſwereth and ſaith unto him, Thou art the Chriſt. And he charged them that they ſhould tell no man of him. And he began to teach them that the Son of man muſt ſuffer many things, and be rejected of the elders, and of the chief prieſts and ſcribes, and be killed, and after three days riſe again. And he ſpake that ſaying openly: and Peter took him, and began to rebuke him. But when he had turned about, and looked on his diſciples, he rebuked Peter, ſaying, Get thee behind me, Satan; for thou ſavoureſt not the things that be of God, but the things that be of men. And when he had called the people unto him, with his diſciples alſo, he ſaid unto them, Whoſoever will come after me, let him deny himſelf, and take up his croſs, and follow me. For whoſoever will ſave his life ſhall loſe it: but whoſoever ſhall loſe his life for my ſake and the goſpel's, the ſame ſhall ſave it. For what ſhall it profit a man, if he ſhall gain the whole world, and loſe his own ſoul? Or what ſhall a man give in exchange for his ſoul? Whoſoever therefore ſhall be aſhamed of me, and of my words, in this adulterous and ſinful generation, of him alſo ſhall the Son of Man be aſhamed, when he cometh in the glory of his Father, with the holy angels.

Get thee behind me, Satan] We have the following remark given by a commentator, as addreſſing St. Mark; " Why do you reſtrain " your pen from acquainting us with ſeveral material circumſtances " of your Maſter's preaching? and only tranſmit to poſterity ſuch " occurrences as are trifling in reſpect of the other? We muſt " neceſſarily ſuppoſe and believe, that ſince one and the ſame " Spirit ſhed its influence upon both, that both would preſerve

" the pureſt harmony and agreement; Peter in inſtructing and " dictating, and you in tranſmitting his words to writing. For as " Peter was ſo generous as to abſtain from giving elogiums and " commendations of himſelf, ſo his true interpreter wav'd the deſcribing ſuch facts, as his Maſter did not inform him of. His " example contributes conſiderably to our edification, that as he " has advanced nothing in exaltation of himſelf, ſo he has delivered nothing that may come under our cenſure and reprehenſion: And, by purſuing this rule of truth and veracity, he " has demonſtrated the ſincerity of his mind ſo much, that he " cannot be ſaid to curry favour with his Maſter in the leaſt particular." (Pet. Damian.) Theſe verſes give us an account of a conference, which Chriſt had with his diſciples, concerning the opinions of them and others of his perſon: Not that our Saviour was ignorant of that which men ſaid of him, or enquired vaingloriouſly after the opinion of the multitude concerning him, but with an intention more firmly to ſettle his diſciples in the belief of his being the true and promiſed Meſſiah. From our Saviour's ſharp reproof of St. Peter we find, that no reſpect of mens perſons, or regard to their piety, muſt cauſe us to flatter them in their ſins, or move us to ſpeak favourably of them. (B.)

CHAP. IX.

The transfiguration of Chriſt. Of Elias and John the Baptiſt. A demoniac is healed. Faith is able to perform all things. Chriſt foretells his death. He who is greateſt among the Apoſtles. Chriſt taketh an infant in his arms. To ſcandalize.

Ver. 1, 2, 3, 4, 5, 6, 7, 8. AND he ſaid unto them, Verily I ſay unto you, that there be ſome of them that ſtand here, which ſhall not taſte of death, till they have ſeen the kingdom of God come with power. And after ſix days, Jeſus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themſelves: and he was transfigured before them. And his raiment became ſhining, exceeding white as ſnow; ſo as no fuller on earth can white them. And there appeared unto them Elias, with Moſes: and they were talking with Jeſus. And Peter anſwered and ſaid to Jeſus, Maſter, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moſes, and one for Elias. For he wiſt not what to ſay, for they were ſore afraid. And there was a cloud that overſhadowed them: and a voice came out of the cloud, ſaying, This is my boloved Son: hear him. And ſuddenly when they had looked round about, they ſaw no man any more, ſave Jeſus only with themſelves.

He was transfigured.] The ſubject here is concerning the transfiguration, which was performed by a vaſt external ſplendor and brightneſs. For, according to Matthew's account, his face appeared as ſhining as the ſun, and his garment as white as ſnow: Whereas Luke ſays, that the appearance of his countenance was changed, and his raiment was white and refulgent. But we have no authority to infer from hence, that Chriſt will ſuffer hereafter, in the kingdom of heaven, any mutation or change of his natural form or appearance. Now as the perſon of Chriſt is immutable with reſpect to himſelf, but only to be diſtinguiſhed by ſome ſuperior luſtre, ſo are the juſt alſo, whoſe bodies will be reſemblant to his in clarity and brightneſs, not to be liable to any alteration of form or effigies: Their bodies are only to receive a certain ſplendor or acceſſion of light, which ſplendor or acceſſion of light is, by the Apoſtle Paul, called a *change*, but *transfiguration* by the Evangeliſts. (Victor Antiochenus.)

So as no Fuller on earth can white them.] In the phraſe *on earth* may very poſſibly be ſome meaning, which is not commonly known or taken notice of. The Fuller, whoſe employment is to dreſs and cleanſe cloaths, uſes for that purpoſe a kind of earth, known by the name of *fuller's earth*, which hath an extraordinary faculty to cleanſe and whiten cloaths before any other thing: This, 'tis poſſible, may be looked on here, in the deſcription of the white appearance of Chriſt's cloaths, to be ſo pure a degree of white, that no *fuller*, *by* or *with earth*, could be able to whiten any thing in ſuch a manner. And tho' the prepoſition *on* favours not this interpretation, yet when we conſider the promiſcuous and incertain uſe of prepoſitions among ſacred writers, this objection will loſe conſiderably of its weight and importance. In Acts xiii. 6. it is uſed for *by*, *by faith*, as by a means. And ſo in 1 Cor. viii. 13. *by thy knowledge*. In Phil. i. 3. 'tis made to ſignify *with*, as *with every remembrance of you*, according to Robert Stephens. Now this rendring likewiſe will agree to this ſenſe; but the truth is, that none of theſe three examples come perfectly home to it, they being in the dative, and this in the genitive caſe: and therefore I leave it as a conjecture, and add only what Theophraſtus advances concerning a niggardly perſon; " He earneſtly intreats the fullers, " that his garment may have a great deal of earth, that it may not " be ſullied immediately." (H.)

Ver. 9, 10, 11, 12, 13, 14. And as they came down from the mountain, he charged them that they ſhould tell no man what things they had ſeen, till the Son of man were riſen from the dead. And they kept that ſaying with themſelves, queſtioning one with another what the riſing from the dead ſhould mean. And they asked him, ſaying, Why ſay the ſcribes that Elias muſt firſt come? And he anſwered and told them, Elias verily cometh firſt, and reſtoreth all things, and how it is written of the Son of man, that he muſt ſuffer many things, and be ſet at nought. But I ſay unto you, that Elias is indeed come, and they have done unto him whatſoever they liſted, as it is written of him. And when he came to his diſciples, he ſaw a great multitude about them, and the ſcribes queſtioning with them.

Elias verily cometh firſt.) It is beyond queſtion that Malachy, iv. 5. propheſy'd of Elias, that he ſhould come before the great and terrible day of the Lord, that is, the deſtruction of the Jews, on purpoſe to convert and deliver them from it. But let me tell you, John the Baptiſt is this Elias, and he (you know) is come already as well as I, and they have uſed him as Ahab did Elias, who, when he was here on earth, ſtood out obdurately againſt all his threats. And as they have done with him, ſo will they deal with me, perſecute, deſpiſe, and put me to death, according to the predictions of the old prophets concerning the *Meſſiah*, and as it was intimated by John the Baptiſt, in thoſe words of his, " Behold the " Lamb of God, that taketh away the ſins of the world," meaning, that I ſhould bear your puniſhments as a lamb, be ſacrificed and ſlain by and for you. (H.) A modern commentator frankly confeſſes the difficulty which appears to him in a certain phraſe here, neither knows he how to extricate himſelf out of it. The words are, " And he anſwered and told them, Elias verily cometh " firſt, and reſtoreth all things, and how it is written of the Son " of man, that he muſt ſuffer many things, and be ſet at nought." This modern commentator ought indeed to be pardoned in this particular, ſince the difficulty, appearing on the face of theſe words, hath very much exerciſed both the genius and temper of the ancients; inſomuch that St. Chryſoſtom, according to the teſtimony of Thomas, in his Catena, is of opinion that the phraſe " and they asked him" ought to be underſtood, that " the diſciples asked Jeſus, how it is written, that the Son of man ſhall " ſuffer?" As for Theophylact and Euthymius, they have not found, but only invented the artful queſtion of the reſtoration by Elias, and of the coming of Chriſt. Neither do the learned give us any ſatisfaction in this point, who underſtand the word *how* in this place, as in that phraſe of our Evangeliſt and of Matthew, " Have ye not read what David did, &c. how he entred into the " houſe of God?" that is, " that he entred." As if he had ſaid, " Have ye not read how it is written?" So that I am ſurpriſed that the word *how* was not rather thought to ſignify the ſame with that of the Apoſtle, " If by any means I might attain," mentioned Phil. iii. 11. " If by any means I might attain to the reſurrection of the dead." For ſo would mean, " And how it " is written of the Son of man;" that is, " And it is certainly written;" abſolutely and definitely. But there will be no occaſion for laying ſuch an extraordinary ſtreſs upon this place, if we but diſtinguiſh, " And how it is written of the Son of man, " that he muſt ſuffer many things, and be ſet at nought." Nothing more plain and ſimple: " How it is written of the Son of man;" as it is ſaid afterwards, " as it is written of him." And then it follows, " But I ſay unto you, that Elias is indeed come; and they " have done unto him whatſoever they liſted, as it is written of him. Which paſſage hath likewiſe proved almoſt an inſurmountable difficulty to perſons of the moſt diſtinguiſhed parts. For ſince the words which follow " as it is written of him" ſeem to relate to John, it was neceſſary to prove, that the ſacred ſcriptures, that is, the prophets, and the other witneſſes of the Old Teſtament, advanced ſomething concerning the fore-runner, either of his conſummation, death, or peſecutions. Which difficulty that Euthymius might avoid, he ſuppoſes in a few words *ſe defunctum*, when he writes, "That Iſaiah propheſied of the paſſion or ſuffering of "John." Some indeed have been of opinion, that the hiſtory of Elias and Jezabel, which is to be referr'd to John and Herodias, hath been curtailed. Others, amongſt whom is Robert Stephens, a perſon of ſurpriſing diligence, thus expreſs theſe words, "But I "ſay unto you that Elias is already come (and they have done unto "him whatſoever they liſted) as it is written of him:" In order to ſhew us a notable example of confuſion. Several of which caſes we have remarked in the Goſpel of Matthew, and other places, thereby to diſcover the order of the words; "But I ſay unto you, "that Elias is already come, as it is written of him, and they have "done unto him whatſoever they liſted." And that Elias was to come, is evidently ſet forth by Malachy iv. "Behold I will ſend "you Elias the prophet, *&c.*) and he ſhall turn the heart of the "fathers to the children, and the heart of the children to their "fathers." Which paſſage the angel, Luke i. 17. refers to the other Elias, namely, John, That the whole place may be diſtinguiſhed thus; "And how it is written of the Son of man, that "he muſt ſuffer many things, and be ſet at nought, But I ſay unto "you that Elias is already come, (and they have done unto him "whatſoever they liſted) as it is written of him." Whereby all the difficulty is removed: For if any one imagine that theſe parentheſes are too far ſtrain'd, he muſt neceſſarily ground his ſentiments *de Spiritu Sancto*, ſince 'tis neither a new nor an uncommon thing to do, which both ancient and modern writers have prov'd by almoſt an infinite number of examples. (Heinſ.) "And as it is, "(or) how it is written of the Son of man, that he muſt ſuffer many "things, and be contemned," may have this meaning annex'd to it: Do you ſuppoſe what the Phariſees imagine to be exactly conformable to the truth of the thing? as for Elias, they confeſs him indeed in their words, but reject him now he is preſent among them, and contemn his preaching and actions. But ſuppoſing they had not the leaſt knowledge of him, it does not follow from thence that you ſhould frame opinions of the kingdom of Chriſt from what they ſay and imagine. For the end of the fore-runner's coming was to reſtore all things before the appearance of the ſpiritual king; but not to reſtore in a worldly notion, which was the real opinion of the Phariſees: For, if this reſtoring is to be taken in this ſenſe, how comes it to be written of the kingdom of Chriſt, that he muſt ſuffer many things? Now if this be the truth, as it is, how can this reſtoring be underſtood in a temporal notion? (Jun. & Trem.)

Ver. 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29. And ſtraightway all the people, when they beheld him, were greatly amazed, and running to him, ſaluted him, And he asked the ſcribes, What queſtion ye with them? And one of the multitude anſwered and ſaid, Maſter, I have brought unto thee my ſon, which hath a dumb ſpirit: And whereſoever he taketh him, he teareth him; and he foameth, and gnaſheth with his teeth, and pineth away: and I ſpake to thy diſciples, that they ſhould caſt him out, and they could not. He anſwered him, and ſaith, O faithleſs generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him unto me. And they brought him unto him: and when he ſaw him, ſtraightway the ſpirit tare him, and he fell on the ground, and wallowed foaming. And he asked his father, How long is it ago ſince this came unto him? and he ſaid, Of a child. And oft-times it hath caſt him into the fire, and into the waters, to deſtroy him: but if thou can'ſt do any thing, have compaſſion on us, and help us. Jeſus ſaid unto him, If thou can'ſt believe, all things are poſſible to him that believeth. And ſtraightway the father of the child cried out, and ſaid with tears, Lord, I believe; help thou mine unbelief. When Jeſus ſaw that the people came running together, he rebuked the foul ſpirit, ſaying unto him, Thou dumb and deaf ſpirit, I charge thee come out of him, and enter no more into him. And the ſpirit cried, and rent him ſore, and came out of him? and he was as one dead, inſomuch that many ſaid, He is dead. But Jeſus took him by the hand, and lifted him up, and he aroſe. And when he was come into the houſe, his diſciples asked him privately, Why could not we caſt him out? And he ſaid unto them, This kind can come forth by nothing, but by prayer and faſting.

How long ſhall I be with you?] Chriſt, who was the perfect pattern of gentleneſs, ſpoke not thus as if tired; for he never open'd his mouth, as a lamb doth before its ſhearer; but he ſpoke after the manner of a phyſician, who, if he finds his patients acting contrary to his commands, ſays, How long ſhall I loſe the induſtry of my art, while I command one thing, and you act diametrically againſt it. (Jerome.)

I believe, Lord.] He was advancing by degrees to that faith, which he had conceiv'd in his mind. This was he who cry'd out at the ſame time, That he believ'd, and yet labour'd under a ſuſpence of unbelief. Hence the diſciples ſaid to Chriſt, Increaſe to us our faith, that what we receiv'd at the beginning may by advances, as it were, arrive in the end at perfection. (Greg. lib. 22. Moral.)

Ver. 30, 31, 32, 33, 34, 35, 36, 37. And they departed thence, and paſſed through Galilee; and he would not that any man ſhould know it. For he taught his diſciples, and ſaid unto them, The Son of man is delivered into the hands of men, and they ſhall kill him; and after that he is killed, he ſhall riſe the third day. But they underſtood not that ſaying, and were afraid to ask him. And he came to Capernaum, and being in the houſe, he asked them, What was it that ye diſputed among yourſelves, by the way? But they held their peace: for by the way they had diſputed among themſelves, who ſhould be the greateſt. And he ſat down, and called the Twelve, and ſaith unto them, If any man deſire to be firſt, the ſame ſhall be laſt of all, and ſervant of all. And he took a child, and ſet him in the midſt of them: and when he had taken him in his arms, he ſaid unto them, Whoſoever ſhall receive one of ſuch children in my name, receiveth me: and whoſoever ſhall receive me, receiveth not me, but him that ſent me.

The Son of man is delivered into the hands of men.] The diſciples had taken up the common opinion, that the Meſſiah was to be a temporal prince, and (as ſuch) to reign here upon earth, and they knew not how to reconcile this, with his being *delivered up into the hands of men that ſhould kill him*, and yet *they were afraid to ask him concerning this matter.* It may juſtly ſeem a wonder, that when Chriſt ſo frequently diſcourſed with his diſciples about his ſufferings, they ſhould, at the ſame time, be diſputing among themſelves concerning ſupremacy and preheminency, who of them ſhould be greateſt, the firſt in place, and the higheſt in dignity and honour. But from this inſtance we may learn, That the holieſt and beſt of men are ſubject to pride and ambition, prone to covet worldly dignity and honour, ready to catch at the bait of grandeur, and to affect a precedency before and a ſuperiority over others. (B.)

Ver. 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50. And John anſwered him, ſaying, Maſter, we ſaw one caſting out devils in thy name, and he followeth not us; and we forbad him, becauſe he followeth not us. But Jeſus ſaid, Forbid him not: for there is no man which ſhall do a miracle in my name, that can lightly ſpeak evil of me. For he that is not againſt us is on our part. For whoſoever ſhall give you a cup of water to drink, in my name, becauſe ye belong to Chriſt, verily I ſay unto you, he ſhall not loſe his reward. And whoſoever ſhall offend one of theſe little ones that believe in me, it is better for him that a millſtone were hanged about his neck, and he were caſt into the ſea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never ſhall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet, to be caſt into hell, into the fire that never ſhall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be caſt into hell fire: Where their worm

dieth not, and the fire is not quenched. For every one ſhall be ſalted with fire, and every ſacrifice ſhall be ſalted with ſalt. Salt is good: but if the ſalt have loſt his ſaltneſs, wherewith will you ſeaſon it? Have ſalt in your ſelves, and have peace one with another.

Where their worm dieth not, and the fire is not quenched.] So Iſaiah lxvi. 24. *Their worm ſhall not die, neither ſhall their fire be quenched.* Eccl. vii. 19. *Fire and the worm are the puniſhment of impious fleſh.* Hence Auſtin, in his 21ſt book of the city of God, c ix. ſays, "Potuiſt brevius dici, vindicta impii, cur ergo dictum eſt, carnis impii niſi quia utrumque, id eſt, & ignis & vermis pœna erit carnis." It might have been worded ſhorter: "The puniſhment of the impious, why is it ſaid, the fleſh of the impious, unleſs becauſe both, that is, both the fire and the worm ſhall be the puniſhment of the fleſh." But becauſe we meet with no mention of fleſh, either in the Greek text, or in the Syriac or Arabic verſion, but only in the Latin in the above cited place; Auſtin might have much better prov'd, that both the worm and the fire appertain'd to the body, out of Judith xvi. 21. where we read: "He will ſend the worm and fire upon their fleſh, that they may be burnt, and be ſenſible of pain for ever." Tho' Jerome, in the above-cited place of Iſaiah, acquaints us, that a great many perſons take the worm to be the conſcience of ſuch as are doom'd to puniſhment and miſery. (V.)

Where their worm dieth not.] The worm abandons the carcaſe when it hath eat to the bone; ſo that nothing but a ſkeleton remains: But in hell the worm is different, never relinquiſhing the ſoul upon which it is doom'd to prey: "Vermis ille, *inquit Theophylactus*, uniuſcujuſque eſt conſcientia, & memoria eorum, quæ in hac vita fœde ſunt acta, quæ quaſi vermis abſumit." "This worm, *according to Theophylact*, is every man's conſcience, and his remembrance of thoſe things, which have been ill performed in this life, which, like a worm, conſumes them." 'Tis probable the ſame ſignification may be annex'd to the ancient tale of the vultures, who everlaſtingly prey'd in hell upon the liver of Tityus. The ſame may be ſeen in Procopius upon Iſaiah, and in St. Bernard, in his treatiſe *De conſideratione*, lib. 5. cap. 12. (Idem.)

If thy eye offend thee.] Hence Julius, in his epiſtle to the Eaſtern biſhops, as related by Athanaſius, ſays: "There is no demand to give ſpecimens of eloquence, in matters of religion; for eccleſiaſtical canons are the particulars required; and 'tis a common thing to endeavour to protect the leaſt in the church from offences: for, according to the word of the Goſpel, *it is better that an aſs's millſtone be hung to the neck, and the perſon drowned, than for one of theſe little ones to be offended.* (Idem.)

Where their worm dieth not.] That immortal worm, which greedily devours for ever, and, without any intermiſſion, exceeds all the pains and torments that can be imagined. This worm is by ſome deſcribed to be an impure and wicked conſcience, for this is that alone which perpetually preys and gnaws upon a ſoul that has been abandoned to ſin, and bury'd in its iniquities; that was always a ſtranger to grace and goodneſs, and put off from time to time the important buſineſs of repentance. So that every wicked man will be his own accuſer; for when he comes ſeriouſly to weigh his ſeveral actions within his mind, which he has performed in his ſtate of mortality, he will then be obliged, in ſpite of himſelf, to own himſelf guilty, being moved to ſuch a confeſſion by the native compunction of his conſcience, and, by an open teſtimony, diſcover how well or ill he has acted his mortal part on the ſtage of this world. 'Tis in this conſtruction, therefore, that this worm is called immortal. Neither is any the leaſt particular mentioned here concerning it, to refer to a ſenſible and tangible worm, which, in hell, preys upon the ſouls of the wicked and impious. (Victor. Antioch.)

And the fire is not quenched.] As this fire (according to the laſt author quoted above) which burns the bodies of ſinners, is called eternal in ſome places; ſo, in this, it is termed inextinguiſhable. There are thoſe perſons who ſuppoſe, by this unquenchable fire, a wicked and polluted conſcience, with the racking reflection which it brings along with it; becauſe this reflection, actuated by this immortal worm, which, like a raging fire, burns in the hearts of ſinners, perpetually preys and feeds upon their internal parts. St. Jerome informs us, in his 18th book upon Iſaiah lxvi. "That the worm which dieth not, and the fire which is not quenched, is taken, by abundance of people, for the conſcience of ſinners, which torments ſuch as are doom'd to puniſhment, who had abandoned the wholeſome precepts of truth and goodneſs in this life, according to what is ſaid, Pſal. xxxi. *I was converſant in miſery, whilſt the thorn was fix'd within me.* And in Prov. ch. xxv. *The moth creepeth to the bone, and as the moth preys upon the cloth, and the worm upon wood, ſo does ſorrow bring low the heart of man*" This is no more then a literal copy of the very ſame words found amongſt the homilies of Origen upon different places of St. Matthew. St. Ambroſe, in his ſeventh book upon Luke, chap. xiv. defends the ſame opinion: "He who, ſays he, does not approach the altar of Chriſt in peace and charity, ſhall be taken by the feet and hands, and *caſt into outer darkneſs, where there ſhall be weeping and gnaſhing of teeth.* Pray, what is this *outer darkneſs*? Does it imply any priſon they are to be confin'd in, or any ſtone quarry, in which they are to be doom'd to perpetual labour? No; but what perſon ſoever acts without the commands, which heaven has given him, is truly ſaid to be in *outer darkneſs*; becauſe God's commands are a light, and he who is without Chriſt, reſides in darkneſs, becauſe the light, which is Chriſt, is in darkneſs. So that the claſhing of teeth, doth not ſignify any claſhing of real teeth; nor the fire that cannot be quenched, any perpetual real fire; nor the worm, any real worm: As diſeaſes and worms are the conſequences of the ill condition and bad ſtate of the human body, ſo is a man's being conſumed with his own fire, and eaten with his own worm, the effect of not regulating his paſſions, and correcting his ſins by ſobriety and abſtinence; whereas adding one error to another, and ſin upon ſin, is the direct road to contract a certain crudity of vices within the ſoul, which throws him into this miſerable condition. Whence Iſaiah ſays, *Walk in the light of that flame and fire which you have kindled up*; that is, the fire which the heinouſneſs of ſin begets, and that is the worm, when ſin brings ſevere reflections to the mind, and racks the conſcience. Iſaiah ſays, *And they ſhall ſee the members of men prevaricating againſt me, and their worm ſhall not die, and their fire ſhall not be extinguiſhed.*" St. Auſtin favours this, and ſays, that we term hell to be under the earth two ways; firſt, that as the dead body has a place in the earth aſſigned it, ſo have ſouls that are dead with the ſins of the fleſh; or as in corporal things, the more ſad are the more inferior. But this father, in another place, ſeems to retract the foregoing: "I think (ſays he) that I ought much rather to aſſert of hell, that it is under the earth, than to give a reaſon why it may be, or believed to be, under the earth; as if it really was not ſo." Philo the Jew, in his book *De congreſſu quærendæ eruditionis*, acquaints us, "That God drives a wicked and flagitious ſoul an immenſe ſpace from him, into a place of concupiſcence and iniquity, which more aptly is called the place of the wicked, than the fabulous hell of ſome; for hell, in reality, is no other than the life of an impious man." To this opinion of Philo, adheres Gregory Nyſſ. in his dialogue about the ſoul and the reſurrection, which Baronius calls the *Golden treatiſe*. In this book, he anſwers the objections that are commonly brought out of ſcripture to prove there being ſubterraneous places for ſouls, which are called the infernal regions. John of Damaſcus ſays: "That the devil, bad ſpirits, wicked men, and ſinners, are doom'd to an eternal, but not a material fire, ſuch as we uſe, but ſuch as is known to God only." Gregory the Great's words are to this effect: "A corporeal fire (ſays he) certainly ſtands in want of corporal nouriſhment, in order to make it ſo. To preſerve it, it muſt have wood and other combuſtibles to feed upon, and is of no ſervice, unleſs it be thus kept up; whereas the fire of hell being incorporeal, yet corporeally burning thoſe who are expoſed thereto, is neither kindled up by man's aſſiſtance, nor fed with wood or other combuſtible materials; but created once, continues for ever, neither wants it to be kindled up, or ſtands in need of any flame." Origen's words are theſe: "The fire and torments of hell, which the ſacred ſcriptures denounce againſt ſinners, are not material puniſhments, but ſuch as rack the conſciences of offenders; for God brings and ſets, as it were, before their eyes, the remembrance of all their paſt errors; ſo that every baſe action of their lives being repreſented thus plainly before them, conſcience ſtrikes them in the face, and the pains of ſorrow for what they have done, extremely torment them." The ſame father, upon the third chapter of the Epheſians, proceeds in this manner: "Let no man deceive you with flouriſhes of words, becauſe there are ſeveral who ſay, there are no puniſhments for ſinners, nor any external torments made uſe of to chaſtiſe offenders; but that conſcience is the only puniſhment for ſin, while the worm never dies in the heart; and a fire is kindled in the mind like a fever, which burns the patient within. Theſe deceitful and flattering words are what Paul calls empty and vain, which ſeem to ſooth ſinners only the more into their wickedneſs; for while they put their confidence in them, they but expoſe themſelves the more to eternal puniſhment." Several of the ſchoolmen were of opinion, that the fire of hell was corporeal, whoſe names are too many here to recite; nor would they be of any advantage to the reader. But there can nothing be drawn out of the ſcriptures, with any ſtrength of reaſon or certainty, to prove that the *fire* and *worm*, here ſpoken of, are material. The puniſhments of the wicked, after this life, are ſhadowed out in metaphorical expreſſions, and thoſe, particularly, of hell, are urg'd with extraordinary greatneſs. Let us conclude then with John of Damaſcus, that the fire of hell is only ſuch as is known to God, becauſe, as Auſtin ſays, in what part ſoever of the world, or of nature, this fire of hell is lodged, never did any man yet come to know, unleſs he, perhaps, to whom the Divine Spirit has made the revelation. The above-cited Gregory the Great dare not ſo much as deviſe where hell is, though every thing conſider'd, leaves him at liberty to ſay, he believes it is under the earth. A very ingenious Engliſhman ſays, that the fire of hell cannot be corporeal, for this very reaſon, becauſe whereſoever the devils take their journey, there they carry their own hell along with them; but a great many ſeem to make no doubt at all of this fire being corporeal. Perhaps there may not he much trouble in reconciling their jarring and different paſſages of the fathers, with relation to this point, if that place of Auſtin upon the 57th Pſalm be rightly conſider'd, namely, that the puniſhments to be inflicted after death are of two ſorts. The firſt relates to hell, where the rich man burned, who begg'd a drop of water to cool his tongue from the finger of the poor man whom he had deſpiſed before at his gate. The other, to that diſmal doom which ſinners are to hear, who are to be plac'd at the left hand; *Go ye into everlaſting fire, prepared for the devil and his angels!* From which words, ſome think that the hell fire, to which ſouls that are ſeparated are doom'd, is incorporeal; and that the fire which is term'd everlaſting, and which torments the bodies of the damn'd, is of a corporeal nature; though they aſſert that immaterial ſpirits may be puniſhed with the torments of material fire; for which they aſſign this reaſon; that notwithſtanding an incorporeal ſoul dwells in the body of a living man, yet it ſympathizes and ſuffers with the different ailments and affections of that body. (Vide remarks on the third of Matthew,)

For every one ſhall be ſalted.] God lays a command, Levit. ii. 13. "And every oblation of thy meat-offering ſhalt thou ſeaſon with ſalt; neither ſhalt thou ſuffer the ſalt of the covenant of thy God to be lacking from thy meat-offering; with all thine offerings thou ſhalt offer ſalt." God laid a threefold command upon the Jews, namely, affirmative, negative, and univerſal, not to offer any thing but what was ſalted. So that Chriſt purſues the ſame ſimilitude of the victims or offerings; q. d. Every one that is ſent into the Gehenna ſhall be ſalted with fire, that is, to the end he may be perpetually tormented, and yet remain incorrupt, he ſhall be ſalted with fire, as with ſalt, as the law enjoined every ſacrifice ſhould be ſalted. We learn from Pliny, l. 31. c. 7. that it was a ſolemn cuſtom to uſe ſalt in the ſacrifices of the falſe gods. He ſpeaks thus in praiſe of ſalt: "Maxime autem in ſacris ejus commendatur autoritas, quando nulla conficiantur ſine mola ſalſa:" "That which recommends him the moſt, is the command given about the ſacrifices; for no ſacrifices are made without a ſalted cake." (V.)

CHAP. X.

A wife to be divorc'd for fornication only. Young children are brought to Chriſt. A rich man asks Jeſus how he muſt obtain eternal life. The Apoſtles leave all to follow Chriſt. Chriſt foretells his death. The petition of the ſons of Zebedee. Bartimæus the blind man is healed.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. AND he aroſe from thence, and cometh into the coaſts of Judea, by the farther ſide of Jordan: and the people reſort unto him again; and, as he was wont, he taught them again. And the Phariſees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. And he anſwered and ſaid unto them, What did Moſes command you? And they ſaid, Moſes ſuffered to write a bill of divorcement, and to put her away. And Jeſus anſwered and ſaid unto them, For the hardneſs of your heart, he wrote you this precept. But from the beginning of the creation, God made them male and female. For this cauſe ſhall a man leave his father and mother, and cleave to his wife; And they twain ſhall be one fleſh: ſo then they are no more twain, but one fleſh. What therefore God hath joined together, let no man put aſunder. And in the houſe his diſciples asked him again of the ſame matter. And he ſaith unto them, Whoſoever ſhall put away his wife, and marry another, committeth adultery againſt her.

What God hath joined together.] Our Saviour, to confute the Phariſees, and convince them of the unlawfulneſs of divorces, uſed by the Jews, lays down the firſt inſtitution of marriage, and ſhews them firſt the author, next the time, and the end of the inſtitution. The Author God; *What God hath joined together*, &c. Marriage is an ordination of God's own appointment, as the foundation of all ſacred and civil ſociety; the time of the inſtitution was in the beginning; marriage is almoſt as old as the world, as old as nature itſelf; there was no ſooner one perſon, but God divided him into two, and no ſooner were there two, but he united them into one. And the end of the inſtitution of marriage, Chriſt declares was this; That there might be not only an intimacy and nearneſs, but alſo an inſeparable union; whereby the conjugal knot is tied ſo cloſe, that the bonds of marriage, and of matrimonial love, are ſtronger than thoſe of nature; ſtricter is the tye between husband and wife, than that between parent and child, according to God's own appointment; "For this cauſe ſhall a man leave father and "mother, and cleave to his wife, and they twain ſhall be one "fleſh." And whereas our Saviour adds, "What God has join'd "together let no man put aſunder." Wherein two things are intimated to us, 1. That God is the author of the cloſe and intimate union which is betwixt man and wife in a married condition. 2. That it is not in the power of man to untie or diſſolve that union which God has made betwixt man and wife in the married ſtate; yet it is a greater ſin to adviſe any to ſuch a ſeparation. (B.)

Ver. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27. And if a woman ſhall put away her husband, and be married to another, ſhe committeth adultery. And they brought young children to him; that he ſhould touch them; and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not: for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Maſter, what ſhall I do that I may inherit eternal life? And Jeſus ſaid unto him, Why calleſt thou me good? there is none good but one, that is God. Thou knoweſt the commandments, Do not commit adultery, Do not kill, Do not ſteal, Do not bear falſe witneſs, Defraud not, Honour thy father and mother. And he anſwered and ſaid unto him, Maſter, all theſe have I obſerved from my youth. Then Jeſus beholding him, loved him, and ſaid unto him, One thing thou lackeſt: go thy way, ſell whatſoever thou haſt, and give to the poor; and thou ſhalt have treaſure in heaven: and come, take up thy croſs, and follow me. And he was ſad at that ſaying, and went away griev'd: for he had great poſſeſſions. And Jeſus looked round about, and ſaith unto his diſciples, How hardly ſhall they that have riches enter into the kingdom of God! And the diſciples were aſtoniſhed at his words. But Jeſus anſwereth again, and ſaith unto them, Children, how hard is it for them that truſt in riches to enter into the kingdom of God! It is eaſier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were aſtoniſhed out of meaſure, ſaying among themſelves, Who then can be ſaved? And Jeſus looking upon them, ſaith, With men it is impoſſible, but not with God: for with God all things are poſſible.

Put away her husband.] That which is here ſaid convertibly of divorces, the wife putting away the husband, as the husband the wife, muſt not be underſtood, that the wife hath, or ever had, in any caſe power to put away the husband, tho' not to marry again, as, in caſe of fornication, the husband may put away the wife. For there is that difference between the husband and wife, that renders one lawful, and not the other, *viz.* the dominion of the husband over the wife, which the wife, whoſe part is obedience, hath not back again over the husband; and, accordingly, in the law, tho' there be a liberty given to the man of putting away the wife, in more caſes than Chriſt allows of, yet there is none given the wife to put away the husband in any caſe; and Chriſt, who reſtrained that liberty of man to the only caſe of fornication, cannot be thought (and no where appears) to have enlarged or extended that liberty to the wife. As for the ſeeming appearance of it here in this text, it will ceaſe to be ſo, by obſerving either of theſe two things, firſt, that the only thing here in hand in theſe two verſes is, to ſet down the unlawful and adulterous divorces, *viz.* thoſe that are attended with marrying ſome other, for ſuch are all thoſe equally, whether committed by the man or the woman;

man, and conſequently, there is no occaſion to ſtate here the other queſtion of lawful divorces, which had been made by the Phariſees, ver. 2. and anſwer'd negatively, ver. 3. And, conſequently, all here ſaid is, that the wife, tho' ſeparated from her huſband, may not marry again, not that ſhe may not in any caſe lawfully ſeparate. There are many things of this nature in the ſcripture, which are only ſpoken to prepare for ſomething elſe, and have no farther importance in themſelves, all the ſtreſs lying on the other part to which they are preparative. Secondly, the word that is uſed here, and in other places of the New Teſtament, to ſignify *divorcing*, falls out to be a word which means not *putting away*, as it notes any act of authority, but *to abſolve*, *looſe*, *releaſe* from a debt or a bond; and ſo it may be truly ſaid, that 'tis only *releaſing*, *abſolving*, not *putting away* the huſband, only acting what is in her power, but not pretending to more. The Grecians were wont to ſpeak more accurately, calling it, on the man's part, to *ſend*, or *caſt out* the wife, but on the wife's part, to *leave* or forſake the huſband; which tho' practiſed by the heathen ſometimes, yet being but an act of deſertion, it pretends not to any authority over him that is forſaken. (H.)

Defraud not.] That our Saviour reckons up here the ſix laſt precepts of the Decalogue, containing our duty towards our brethren, that is, towards other men under the law, is evident to him who conſiders the words either here, or in Matthew xix. 17. From thence it is clear again, that *defraud not* is St. Mark's rendring of that commandment. And 'tis obſervable how many ways this commandment is rendred in the Old Teſtament: In Exodus xx. and Deut. v. the Septuagint expreſs it by *Thou ſhalt not covet.* St. Paul, Romans vii. 7. hath the ſame: But St. Mark here, *Thou ſhalt not defraud.* And St. Matthew, chap. xix. *Thou ſhalt love thy neighbour as thyſelf.* From which 'tis farther obſervable what is the meaning of that commandment; that, undoubtedly, which will be the joint and united importance of theſe three phraſes, and not that which might be thought ſufficient to expreſs the meaning of ſome of them, that is, every man to remain ſo ſatisfied with the condition or lot which God hath aſſign'd him, and conſequently to deſire the good of others as well as of himſelf, thereby not to deſire or endeavour to gain any thing to himſelf by the loſs or diminution of any other, but to think his neighbour as fit to enjoy any thing that belongs to him, as himſelf is to enjoy his own; and conſequently, join together theſe two precepts of the heathens, the

Quod ſis eſſe velis, nihilque malis,

in Martial, the perfect complacency with our preſent condition; and the

" *Not coveting* ſo much as a *needle* or a *pin of another's.* (H.)

Hardly.] The *thorny ground* appears by the parable of the ſower to be very contrary to the good, which is the emblem of the honeſt heart, wherein Chriſtianity was to be planted. By that was meant the mind *choak'd with riches*, and the *cares of the world*, which betray and eat out many good ſeeds of grace, which would otherwiſe lift up the ſoul to the purſuit of the *one thing neceſſary.* And this is the interpretation of the *great difficulty* of the rich man's being a diſciple of Chriſt, and attaining to his kingdom. Julian, in his epiſtle to Ecebolius, ſpeaks of this in a ſcoffing manner, and ſays that he took away from the Chriſtians all they had, that they might not be deprived of that heavenly kingdom which they hoped for (H.)

Ver. 28, 29, 30, 31. Then Peter began to ſay unto him, Lo, we have left all, and have followed thee. And Jeſus anſwered and ſaid, Verily I ſay unto you, There is no man that hath left houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my ſake and the Goſpel's, But he ſhall receive an hundred-fold now in this time, houſes, and brethren, and ſiſters, and mothers, and children, and lands, with perſecutions; and in the world to come eternal life. But many that are firſt ſhall be laſt, and the laſt firſt.

Many that are firſt ſhall be laſt.) They who were called and choſen firſt to be diſciples, who, conſequently, ought to have expreſs'd more zeal, more fidelity, and taken more pains in the Apoſtolical office, are here called the firſt, in reſpect of their being called firſt into the vineyard; and ſuch were Peter and John, and the reſt of his preſent diſciples. The laſt were thoſe who were call'd later, as St. Paul, who ſays truly of himſelf, that as *he was born out of due time*, (not regularly, as the diſciples in Chriſt's time had been, diſciples a long time before they had their commiſſion of Apoſtleſhip) ſo he was in *labours more abundant.* And they who have written the Itineraries of the Apoſtles have obſerv'd the truth of it, St. Paul having travelled much farther than either St. Peter or St. John, as they have deſcribed the circuit. (H.)

Ver. 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45. And they were in the way going up to Jeruſalem, and Jeſus went before them; and they were amazed, and as they followed, they were afraid. And he took again the twelve, and began to tell them what things ſhould happen unto him, Saying, Behold we go up to Jeruſalem, and the Son of man ſhall be delivered unto the chief prieſts, and unto the ſcribes; and they ſhall condemn him to death, and ſhall deliver him to the Gentiles; And they ſhall mock him, and ſhall ſcourge him, and ſhall ſpit upon him, and ſhall kill him: and the third day he ſhall riſe again. And James and John the ſons of Zebedee come unto him, ſaying, Maſter, we would that thou ſhould'ſt do for us whatſoever we ſhall deſire. And he ſaid unto them, What would ye that I ſhould do for you? They ſaid unto him, Grant unto us that we may ſit, one on thy right-hand, and the other on thy left-hand, in thy glory. But Jeſus ſaid unto them, Ye know not what ye aſk: can ye drink of the cup that I drink of? and be baptiſed with the baptiſm that I am baptiſed with? And they ſaid unto him, We can. And Jeſus ſaid unto them, Ye ſhall indeed drink of the cup that I drink of; and with the baptiſm that I am baptized withal, ſhall ye be baptized: But to ſit on my right-hand, and on my left-hand, is not mine to give, but it ſhall be given to them for whom it is prepared. And when the ten heard it, they began to be much diſpleaſed with James and John. But Jeſus called them to him, and ſaith unto them, Ye know that they which are accounted to rule over the Gentiles exerciſe lordſhip over them; and their great ones exerciſe authority upon them. But ſo ſhall it not be among you: but whoſoever will be great among you, ſhall be your miniſter: And whoſoever of you will be the chiefeſt ſhall be ſervant of all. For even the Son of man came not to be miniſtred unto, but to miniſter, and to give his life a ranſom for many.

The Son of man came not to be miniſtred unto, but to miniſter.] To the end that our bleſſed Saviour might effectually quench thoſe unhappy ſparks of ambition, which were kindled in his Apoſtles minds, he tells them, That ſupremacy and dominion belong to ſecular princes, not to the miniſters of the Goſpel, who ought to carry themſelves with humility and condeſcenſion one towards another. Not that Chriſt directs to a parity and equality amongſt his miniſters, but only condemns the affection of ſuperiority, and the love of preheminency: From whence learn, That the miniſters of Chriſt ought to be ſo far from affecting a domination and ſuperiority over their brethren, that (in imitation of their Lord and maſter) they ought to account themſelves fellow-ſervants; " The " Son of man came not to be miniſtred unto, but to miniſter. (B)

Ver. 46, 47, 48, 49, 50, 51, 52. And they came to Jericho: and as he went out of Jericho with his diſciples, and a great number of people, blind Bartimeus, the ſon of Timeus, ſat by the highway-ſide, begging. And when he heard that it was Jeſus of Nazareth, he began to cry out, and ſay, Jeſus thou ſon of David, have mercy on me. And many charged him that he ſhould hold his peace: but he cried the more a great deal, Thou ſon of David, have mercy on me. And Jeſus ſtood ſtill, and commanded him to be called: and they call the blind man, ſaying unto him, Be of good comfort, riſe; he calleth thee. And he caſting away his garment, roſe, and came to Jeſus. And Jeſus anſwered and ſaid unto him, What wilt thou that I ſhould do unto thee? The blind man ſaid unto him, Lord, that I might receive my ſight. And Jeſus ſaid unto him, Go thy way;

thy faith hath made thee whole. And immediately he received his ſight, and followed Jeſus in the way.

Go thy way, thy faith hath made thee whole.] This chapter concludes with the recital of a famous miracle performed by Chriſt on blind Bartimæus, in the ſight of a great multitude who follow'd him, where note, 1. The blind man's faith in acknowledging Jeſus to be the Meſſiah; for ſo much the title of the *ſon of David* ſignified. 2. His fervency in crying ſo earneſtly to Chriſt for mercy and healing, *Have mercy upon me thou ſon of David.* 3. The great compaſſion and condeſcenſion of Chriſt to Bartimæus, *He ſtood ſtill, he called him, and enlightened his eyes*, a mighty inſtance of Chriſt's divine power: He who can cure the blind with a touch of his finger, and that by his own power, is really God; his touch is an omnipotent touch. (B.)

C H A P. XI.

Chriſt enters Jeruſalem ſitting on an aſs. The fig-tree is curſed. The buyers and ſellers are caſt out of the temple. Our brother's faults are to be pardoned. The prieſts demand by what authority Chriſt performs his miracles. The baptiſm of John, whence.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. AND when they came nigh to Jeruſalem, unto Bethphage, and Bethany, at the mount of Olives, he ſendeth forth two of his diſciples, And ſaith unto them, Go your way into the village over-againſt you; and aſſoon as ye be entred into it, ye ſhall find a colt tied, whereon never man ſat; looſe him, and bring him. And if any man ſay unto you, Why do ye this? ſay ye that the Lord hath need of him; and ſtraightway he will ſend him hither. And they went their way, and found the colt tied by the door without, in a place where two ways met; and they looſe him. And certain of them that ſtood there ſaid unto them, What do ye looſing the colt? And they ſaid unto them even as Jeſus had commanded: and they let them go. And they brought the colt to Jeſus, and caſt their garments on him; and he ſat upon him. And many ſpread their garments in the way: and others cut down branches off the trees, and ſtrawed them in the way. And they that went before, and they that followed cried, ſaying, Hoſanna, bleſſed is he that cometh in the name of the Lord. Bleſſed be the kingdom of our father David, that cometh in the name of the Lord; Hoſanna in the higheſt. And Jeſus entred into Jeruſalem, and into the temple; and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve. And on the morrow when they were come from Bethany, he was hungry. And ſeeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jeſus anſwered and ſaid unto it, No man eat fruit of thee hereafter for ever. And his diſciples heard it.

Not yet.] That the words are thus literally to be rendred, *for it was not a time*, or *ſeaſon of figs*, there is no doubt. What the meaning of the word *time* or *ſeaſon* here is, will be the only difficulty. If the time or ſeaſon of the year wherein figs are ripe, ſo that it be here ſaid it was not the time of ripe figs, then many inconveniences will follow; as firſt, that will not be (as this paſſage is deſigned) a reaſonable account why there was nothing but leaves on the tree, for there might be green figs, and conſequently ſomething beſides leaves, tho' the time of ripe figs was not come. Secondly, It is not to be imagined that Chriſt being hungry, and thereupon going out of his way to a fig-tree, in all probability to find ſome food there, ſhould do ſo at a time when he knew fruit was not ripe, green figs, before they are ripe, being as unfit for food as can be imagined. Thirdly, If we conſider the time which is there ſpecified, we ſhall have reaſon to doubt whether, thus interpreting the Greek word *kairos*, *time*; there was in reality any truth in the ſpeech, there being great probability that, at this time of the year, figs in Judea were uſed to be ripe. For it was immediately before the paſſover, preſently after the Hoſanna's, both here and in Matthew, and that is about the time of *putting the ſickle into the corn*, Deut. xvi. 9. and their *offering their firſt fruits* ſeven weeks before Pentecoſt, Lev. xxiii. 16. by which it is evident that fruits were then ripe in that country. This may be farther confirmed by a paſſage in *Ariſtophanes's Birds*;

> " Soon as the cuckow ſounds his awful note,
> [Which we know is at the beginning of the ſpring.]
> " All the Phænicians to their fields repair,
> " And joyous reap amain the golden grain.

By the Phænicians are meant the inhabitants of Canaan. But this is not all; for other teſtimonies may be produced to prove that the fruits of trees were gather'd in at the ſame time with their grain, which comprehended their wheat and barley. Philo, in expreſs words, informs us of this in his embaſſy to Caius. In the treatiſe of this writer we read of Petronius, in a letter ſent to this Roman emperor, about erecting the ſtatue of Jupiter in the temple, informing him of the apprehenſions of fear, which he entertain'd, that the incenſed Jews would ſet fire to all the fruits of the ground, *for* all *was now ripe, and therefore care muſt be taken for the collecting in the fruits, not only the corn of the field, but the fruit of the trees.* From which circumſtance it comes that Baronius juſtly concludes, that the particular about the dedication of Jupiter's image in the temple fell out at the paſſover, and conſequently was a puniſhment that might recall to the memories of the Jews their ſin in crucifying the Saviour of the world at that conjuncture. As to the Objection, which is ſo apt to deceive many, and which impoſed ſo very much upon St. Chryſoſtom (becauſe this time of Eaſter anſwers not to the time of harveſt in other places; upon which that Father ſpeaking of Pentecoſt, ſays, " That it was the time, when the ſickle " was to be put into the harveſt, and the fruits to be gatheted in") the anſwer is very eaſy, namely, that the difference of the climate between Judea and Greece, and much more, between Judea and England, being ſo great, and the forwardneſs of fruit depending ſo immediately upon this circumſtance, there can be no wonder at all in it. So that for theſe and other reaſons it ſeems improbable, that this ſhould be the meaning of the words. I apprehend there is another notion of the *kairos*, or *time*, which will be ſubject to none of theſe, nor any other inconveniences. For the word literally ſignifying a *ſeaſonable time*, and *time* being of an extenſive latitude, belonging to any part of time, taking in an age, a year, and part of a year; and tho' an age cannot, yet a year may be applied to this place: The meaning then will be, that " That ſeaſon " was not a time for figs;" that is, that it was not a good fig year, or a year which produced any conſiderable ſtore of figs in that country. And, in this interpretation of the phraſe, the whole paſſage will be very conſpicuous, for *Chriſt was hungry, and ſeeing a fig-tree afar off, having leaves*, that is, looking very promiſingly, he went out of his way to it, *if ſo be he might find any thing*, that is, any one or more figs upon it; *and when he came to it, he found nothing but leaves*, not ſo much as one fig, either ripe or otherwiſe; of which this reaſon is given, *becauſe it was not a kindly or ſeaſonable year of figs.* Upon which Chriſt immediately curſes the tree, for having upon it ſuch a fair and promiſing verdure of leaves, but no kind of fruit, and, conſequently, ſymbolically foretells the fate of the Jews, who were at this time very barren of good works; 'twas a very ill ſeaſon of fruit with them, tho' they made very fair profeſſions to external appearance. Having ſaid thus much, it will not be neceſſary to take notice of the emendation which the learned Daniel Heinſius hath propoſed here, converting it from, *for it was not a ſeaſon of figs*, into *for where he was* (that is, in that place) *the ſeaſon of figs*, that is, it was the ſeaſon of ripe figs. But the objections, which offer themſelves againſt this conjecture, are many, 1. The great change made hereby by this means, even from a negative to an affirmative, from one member of a contradiction to the other, which, ſhould it be allowed upon no better authority than a conjecture, the conſequences would be very dangerous. 2. If conjecture ſhould be admitted in this caſe, the words, in the reading of this gentleman, would diſcover a ſtile very evidently different from all the reſt of the book; for of either of the two forms of ſpeaking, *where he was*, for *in that region* or *place*, ſet as oppoſite to other remote countries, or *ſeaſon of figs* for *it was the ſeaſon of figs*, 'twould be difficult to find any example in the New Teſtament. And tho', to reduce an intricate and unuſual form of ſpeech to a perſpicuous and common phraſe, it might be reaſonable to propoſe a conjecture, yet to ſtrain it by this means from an uſual to a ſtrange form, for which there is no example, will not be very reaſonable. Laſtly, there is no occaſion for any change, as already appears; but, on the contrary, if the change was admitted, the verſe would be leſs intelligible than it is at preſent: For the words themſelves are a reaſon, as the particle *for* aſſures us. Now that which is next before, and to which this is affixed as a reaſon, being thus, That *coming to the fig-tree, he ſound nothing but leaves,* the words in Heinſius's new reading, for where *he was, it was the ſeaſon of figs,* cannot be thought a reaſon of that, [the ſeaſon for fruit cannot be the reaſon that there was no fruit] but would be of the contrary; whereas the words in the old reading are a clear reaſon of it; there were no figs, but only leaves to be found, *for it was not a ſeaſon of figs.* The only thing poſſible to be replied is, that the words, ſo altered, ſhall be a reaſon of Chriſt's going to the tree, to ſee *if there were any fruit on it,* and not of his *finding no fruit.* Which if it be ſaid, then I anſwer, that this is prodigiouſly unreaſonable, when the words, in the order they lie, are a regular reaſon of that which went next before; to alter them, upon conjecture or whim, into the direct contrary, and then affix them as a reaſon of what is at a greater diſtance, and with which they have no connection, but might, with equally the ſame reaſon, be plac'd at a remoter diſtance, and join'd to any other place, to which a new conceit or conjecture ſhould aſſign them. (H.) In the chapter before us, we have a famous paſſage preſenting itſelf; but to come to a juſt underſtanding of it, as it ought, we muſt wait for the coming of Elias, an ordinary way of expreſſion uſed by ſome of the ancients, when they had a mind to ſignify ſome extraordinary difficulty. The paſſage runs thus, "And ſeeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon, and when he came to it he found nothing but leaves, for the time of figs was not yet." From which words, according to Theophylact, there ariſe ſome difficulties, or *hatopa, inconſiſtencies,* as thoſe who peruſe them may juſtly obſerve: The principal of which ſeems to be, that our Saviour ſhould require figs of a tree, when it was not the ſeaſon for them. And Chryſoſtom, in the ſame hiſtory as recorded by Matthew, remarks this circumſtance as an exceeding puzzling one, that, when Mark abſolutely avers that it was not the ſeaſon for figs, our Lord ſhould be ſaid to have come up to the tree, purely to find fruit thereupon. But this Father at laſt thus frees himſelf out of this perplexity; he is pleaſed to lay it upon the diſciples, who ſuppoſed that their Maſter curſt the tree, for want of fruit, or becauſe it did not produce any: However, he informs us with other reaſons, in explaining of which he uſes a great deal of time and language; and theſe indeed are ſuch, as rather increaſe than remove the difficulty. Let us turn our eye a little upon the Evangeliſt now before us, who ſays that our Lord ſaw a fig-tree which had leaves, that he came up to it, to ſee if it bore any figs; but that, finding nothing but leaves upon it, becauſe it was not the ſeaſon for figs, he therefore damn'd the tree to perpetual barrenneſs. Pray, how did he damn this tree, for not producing figs, when, at the ſame time, it was impoſſible for it to bear any? Or how comes the Evangeliſt to ſay, that he therefore curſed the tree; becauſe he found nothing but leaves upon it, when neither other fig-trees bore fruit, nor could produce any? Who would not rather have expected to have found him expreſs himſelf thus, "He found nothing but leaves, it was the ſeaſon for figs?" It ſeems, indeed, as tho' ſomebody ſhould ſay, That he curſt a fruit-bearing tree for having no fruit upon it, and for finding it produce none, tho' it was not the ſeaſon for fruit; neither was it poſſible for the tree to produce any at that time. So that we need not wonder, when we find ſome of the ancients confeſs, "That there appears ſo vaſt an inconſiſtency in the words, as to ſurmount all manner of ſolution;" nay, that the mind itſelf is ſtagger'd at this place. So that they find recourſe to I know not what allegorical interpretations. Auſtin, in his book of Sermons *de tempore*, artfully delivers himſelf; "Hoc factum, niſi figuratum accipiatur, ſtultum invenitur; primo quæſiſſe poma in illa arbore, quando tempus non erat ut eſſent in illa arbore; deinde, ſi pomorum jam tempus eſſet, non habere poma, quæ culpa arboris eſſet?" "If this action be not taken in a figurative ſenſe, 'twill be found abſurd: In the firſt place he ſought for fruit upon this tree, when it was not the time of fruit-bearing: And in the next, if it was not the ſeaſon for producing fruit, and the tree had none upon it, what fault was it of the tree?" Yet when he has gone thus far, he is ſtill at the ſame pains to unlooſe the knot which he has ty'd together. For as to thoſe allegorical interpretations, which the fancy of ſome writers of antiquity has formed, who have pleaſed themſelves in attributing ſome of them to the fig-tree, and ſome to the ſynagogue, I'll ſpare myſelf the labour of inquiring into; for there was never any thing, but what might be capable of being expounded in this manner; nor any caſe of difficulty, but what might be ſolved according as any one thought fit: If any thing is advanced relating to this fig-tree, which agrees not with the accounts before given of it, who will favour us with the literal conſtruction in its full ſtrength? or who will give us the ſenſe entire as to the letter? Which as it reſts on a precarious bottom, 'tis impoſſible the narration ſhould ſubſiſt; ſo that it wants other aſſiſtance to explain it: Wherefore let us firſt ſee the place *where*, and the time *when* theſe occurrences happened, which are related by the Evangeliſt. It appears that the ſcene of action was at Bethany, a ſmall diſtance from Bethphage, a little before his paſſion; and in the firſt month, when the paſſover was celebrated. The tree in diſpute is a fig-tree, in arguing about which the ancient doctors of the church place this circumſtance amongſt his principal miracles, that a tree ſo full of ſap ſhould wither ſo ſuddenly, and, as it were, in an inſtant, which yet makes nothing to our purpoſe. We muſt have recourſe to other conſiderations in explaining this paſſage, namely, we muſt refer to the maturity of figs, or to the ſeaſon when they grow ripe; which is found to differ according to the variation of climates. Pliny tells us, that figs in the Eaſt ripen in the firſt month, which anſwers to the Niſan of the Hebrews, and the March of the Romans. And Solomon, a greater author than Pliny, in his Nuptial Song, places green figs among the number of evidences that foretell the ſpring: "The fig-tree diſcovers green figs;" and before ſays, "The winter is paſt." It appears that ſome of theſe figs diſcover'd themſelves ſooner, ſome later. And probably Bethphage took its name from them, becauſe figs were known to grow here in greater abundance, and ripen ſooner than in any other part of the Eaſt: Where nothing was more acceptable than the *ſukon prodromos*, or *fore-runner of the fig*; (by which appellation the Grecians diſtinguiſhed the fig that was ripe before its time) which the moment it was diſcover'd was greedily long'd after by every one. And the people of the Eaſt turn'd the ſudden appearance of thoſe *præcoces*, or untimely fruit, to ſignify the diſappointment of their hopes and expectations. Hear what Iſaiah ſays, chap. xxviii. "And the glorious beauty which is on the head of the fat valley ſhall be a fading flower, and as the haſty fruit before the ſummer (*ſukon prodromos*) which when he that looketh upon it, ſeeth it, while it is yet in his hand he eateth it up." This haſty fruit is call'd *prodromos* by Heſychius, which anſwers to a mature and ripe fig; and this, as it immediately precedes and foretells ſummer, is by the eaſtern people placed amongſt their ſummer fruits. So Matthew, xxiv. 32. "Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that ſummer is nigh." The ſcarcity of this fruit made people, doubtleſs, very eager to acquire it; they placed it amongſt their delicacies. Where our Lord was they were found in plenty, I mean near Jeruſalem, and the mount of Olives. Who then doubts but that the Evangeliſt ſhould ſay that figs were ripe where Chriſt then was? and that the tree was therefore curs'd, becauſe, unlike other fig-trees, it diſappointed the hopes of Chriſt who was hungry? The ſenſe of this will appear, by making a very ſmall alteration in the reading, thus; *Where he was, it was the ſeaſon of figs*; *ou gar een, kairos ſukon.* For the general part the ancients (as we find in ancient copies) were very remiſs in minding the true accenting and pointing, which very often varied; ſo that this may be no wonder to him who has made but a curſory view in the ancient manuſcripts. (Dan. Heinſius.)

Ver. 15, 16, 17, 18, 19. And they come to Jeruſalem: and Jeſus went into the temple, and began to caſt out them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves; And would not ſuffer that any man ſhould carry any veſſel through the temple. And he taught, ſaying unto them, Is it not written, my houſe ſhall be called of all nations the houſe of prayer? but ye have made it a den of thieves. And the ſcribes and chief prieſts heard it, and ſought how they might deſtroy him: for they feared him, becauſe all the people was aſtoniſhed at his doctrine. And when even was come, he went out of the city.

My houſe, &c.] Chriſt cites this place of Iſaiah in three Evangeliſts, when he is repreſented driving the Jews out of the temple who bought and ſold. He openly puts the words of *all nations* here, tho' Auſtin concludes chiefly from theſe two particles, that the paſſage before us cannot any way refer to, or be underſtood of, the temple of the Jews; becauſe, as that temple was a long time before demoliſhed, it was impoſſible for all nations to reſort thither, for the ſake of prayer or religious worſhip; but, according to the Prophet, and the interpretation of Chriſt, this material houſe is foretold to be an houſe of prayer to all nations, becauſe, after its being rebuilt, after the return from the captivity of Babylon, it was ſo famous and glorious, that ſeveral nations, as Solomon himſelf had propheſied, came up to it to pray. Now as to its being called the houſe of prayer, every particular, regarding the external worſhip of God, is comprehended under that phraſe, but principally ſacrifice; whence that of the woman of Samaria to Chriſt, John iv. "Ye ſay, that in Jeruſalem is the place, where men ought to worſhip;" that is, to ſacrifice, for prayers and ſupplications might be offered up to God in any place without Jeruſalem,

lem, neither did the Jews deny this liberty, tho' inveterate enemies, to the Samaritans. But ſince the material temple of the Jews figured out the true temple of God, which is the church, 'tis no wonder, that this prophecy of Iſaiah was more fully accompliſhed in that church, to which almoſt all nations to this day have reſorted. (V.)

Ver. 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33. And in the morning as they paſſed by, they ſaw the fig-tree dried up from the roots. And Peter calling to remembrance, ſaith unto him, Maſter, behold the fig-tree which thou curſed'ſt is withered away. And Jeſus anſwering ſaith unto them, Have faith in God. For verily I ſay unto you, that whoſoever ſhall ſay unto this mountain, Be thou removed, and be thou caſt into the ſea, and ſhall not doubt in his heart, but ſhall believe that thoſe things which he ſaith ſhall come to paſs, he ſhall have whatſoever he ſaith. Therefore I ſay unto you, What things ſoever ye deſire when ye pray, believe that ye receive them, and ye ſhall have them. And when ye ſtand praying, forgive, if ye have ought againſt any: that your Father alſo which is in heaven may forgive you your treſpaſſes. But if you do not forgive, neither will your Father which is in heaven forgive your treſpaſſes. And they come again to Jeruſalem: and as he was walking in the temple, there come to him the chief prieſts, and the ſcribes, and the elders, And ſay unto him, By what authority do'ſt thou theſe things? and who gave thee this authority to do theſe things? And Jeſus anſwered and ſaid unto them, I will alſo ask of you one queſtion, and anſwer me, and I will tell you by what authority I do theſe things. The baptiſm of John, was it from heaven, or of men? anſwer me. And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven, he will ſay, Why then did ye not believe him? But if we ſhall ſay, Of men, they feared the people: for all men counted John, that he was a prophet indeed. And they anſwered and ſaid unto Jeſus, We cannot tell. And Jeſus anſwering ſaith unto them, Neither do I tell you by what authority I do theſe things.

And when ye ſtand praying, forgive, if ye have ought againſt any.] Jerome upon theſe words ſays, "Septem verſus orationis Dominicæ "Marcus ſuo more in una oratione comprehendit: Is namque cui "dimiſſa ſunt omnia, quod amplius rogabit niſi ut perſeveret in eo "quod obtinuit." "Mark, following his uſual way, comprehends in one period ſeven verſes of our Lord's prayer: For "what buſineſs has he, who is pardoned all his offences, to ſupplicate for any thing farther, than that he may perſevere in "what he has obtain'd." As if this was the ſum of our Lord's prayer; whereas after Chriſt, from Jerome's ſupputation, hath recited the ſeven verſes of Matthew, he repeats one of them, which concerns the remiſſion of ſins, "For if ye forgive men their "treſpaſſes, your heavenly Father will alſo forgive you your treſpaſſes. So that to take in the ſeven verſes, 'tis neceſſary to annex the proeme and epilogue to the account. (D. Heinſ.)

CHAP. XII.

Of the vineyard. Chriſt, the ſtone, rejected by the Jews. Of paying tribute to Cæſar. The Sadducees deny the reſurrection. The firſt precept. To love God and our neighbour is preferr'd to ſacrifice. Chriſt, the ſon of David. The Scribes and Phariſees to be avoided. The poor widow.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. AND he began to ſpeak unto them by parables. A certain man planted a vineyard, and ſet an hedge about it, and digged a place for the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country. And at the ſeaſon he ſent to the husbandmen a ſervant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and ſent him away empty. And again, he ſent unto them another ſervant; and at him they caſt ſtones, and wounded him in the head, and ſent him away ſhamefully handled. And again, he ſent another; and him they killed; and many others, beating ſome, and killing ſome. Having yet therefore one ſon, his well-beloved, he ſent him alſo laſt unto them, ſaying, They will reverence my ſon. But thoſe husbandmen ſaid amongſt themſelves, This is the heir; come, let us kill him, and the inheritance ſhall be ours. And they took him and killed him, and caſt him out of the vineyard. What ſhall therefore the Lord of the vineyard do? he will come and deſtroy the husbandmen, and will give the vineyard unto others. And have ye not read this ſcripture? The ſtone which the builders rejected is become the head of the corner. This was the Lord's doing, and it is marvellous in our eyes.

And again he ſent unto them another ſervant, and at him they caſt ſtones, and wounded him in the head, and ſent him away ſhamefully handled.] The Evangeliſts are different in their accounts in this paſſage; for what Mark applies to the ſecond ſervant, Luke attributes to the third. The greateſt diſpute ariſing from theſe words, is about the wounding in the head, which, from the word *kephalio*, is juſtly underſtood to ſignify death itſelf, namely, that they killed him. (Heinſ.)

Ver. 12, 13, 14, 15, 16, 17. And they ſought to lay hold on him, but feared the people; for they knew that he had ſpoken the parable againſt them: and they left him and went their way. And they ſend unto him certain of the Phariſees and of the Herodians, to catch him in his words. And when they were come, they ſay unto him, Maſter, we know that thou art true, and careſt for no man: for thou regardeſt not the perſon of men, but teacheſt the way of God in truth: Is it lawful to give tribute to Cæſar, or not? Shall we give, or ſhall we not give? But he knowing their hypocriſy, ſaid unto them, Why tempt ye me? bring me a penny that I may ſee it. And they brought it: and he ſaith unto them, Whoſe is this image and ſuperſcription? and they ſaid unto him, Cæſar's. And Jeſus anſwering, ſaid unto them, Render to Cæſar the things that are Cæſar's; and to God the things that are God's. And they marvelled at him.

Is it lawful to give tribute to Cæſar, or not?] Judas of Galilee, named indifferently the Gaulonite, and the Galilean, was, according to Joſephus, head of a fourth ſect among the Jews, and, having Sadock a Phariſee joined to him, he ſollicited the people to a revolt; telling them, that God was to be their only maſter and prince, and no mortal to be acknowledged ſuch; that the requiring a tax from them, if they paid any, was an evident teſtimony of their ſervitude; and that it was their duty to vindicate their liberty; by which means he raiſed a great ſedition among the Jews, and was the cauſe, under pretence of defending the publick liberty, of innumerable miſchiefs to the nation. Of this ſect, 'tis poſſible, they ſuſpected Chriſt might be a follower, and the rather, for his being counted a Galilean; and that, therefore, they came to him now, and asked him this queſtion. And though he anſwers clearly in favour of the Roman emperor, and ſo much more for the paying than the refuſing *to pay tribute*; yet becauſe there was ſo much caution in his ſpeech, which made the Phariſees unable to lay hold, or take any advantage of it, it is improv'd into an accuſation againſt him, that he forbade to give tribute to Cæſar. (H.)

Ver. 18, 19, 20, 21, 22, 23, 24, 25, 26, 27. Then come unto him the Sadducees, which ſay there is no reſurrection; and they asked him, ſaying, Maſter, Moſes wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother ſhould take his wiſe, and raiſe up ſeed unto his brother. Now there were ſeven brethren: and the firſt took a wiſe, and dying left no ſeed. And the ſecond took her, and died, neither left he any ſeed: and the third likewiſe. And the ſeven had her, and left no ſeed: laſt of all the woman died alſo. In the reſurrection thereſore, when they ſhall riſe, whoſe wiſe ſhall ſhe be of them? for the ſeven had her to wiſe. And Jeſus anſwering, ſaid unto them, Do ye not thereſore err, becauſe ye know not the ſcriptures, neither the power of God? For when they ſhall riſe from the dead, they neither marry, nor are given in marriage: but are as the angels which are in heaven. And as touching the dead, that they riſe: have ye not read in the book of Moſes, how in the buſh God ſpake unto him, ſaying, I am the God of Abraham, and the God of Iſaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye thereſore do greatly err.

The Sadducees, which ſay there is no reſurrection.] The doctrine of the Sadducees is, that the ſouls of men periſh with their bodies. And this opinion, with the punctual obſervation of their law, is all that they require to be kept of their fraternity. They hold it honourable and famous to carry on diſputations with the doctors of the Jewiſh law, and ſome indeed ſubſcribe to their opinions, but theſe are few and perſons of dignity, who perform ſeldom any thing that deſerves mention: Yet if they happen to be in employments, 'tis with a great deal of unwillingneſs they comply with the Phariſees, for otherwiſe there would be no ſuch thing as withſtanding the violence of the people. (Joſep.)

Ver. 28, 29, 30, 31, 32, 33, 34. And one of the ſcribes came, and having heard them reaſoning together, and perceiving that he had anſwered them well, asked him, Which is the firſt commandment of all? And Jeſus anſwered him, The firſt of all the commandments is, Hear, O Iſrael, The Lord our God is one Lord; And thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength: this is the firſt commandment. And the ſecond is like, namely this, Thou ſhalt love thy neighbour as thyſelf: there is none other commandment greater than theſe. And the ſcribe ſaid unto him, Well, Maſter, thou haſt ſaid the truth: for there is one God, and there is none other but he. And to love him with all the heart, and with all the underſtanding, and with all the ſoul, and with all the ſtrength, and to love his neighbour as himſelf, is more than all whole burnt-offerings and ſacrifices. And when Jeſus ſaw that he anſwered diſcreetly, he ſaid unto him, Thou art not far from the kingdom of God. And no man after that durſt ask him any queſtion.

Hear, O Iſrael, the Lord our God is one Lord.] This paſſage, if any other, deſerves animadverſion. How comes our Saviour, when he contracted the law, to uſe theſe words, *Hear, O Iſrael?* Why called he them a *commandment*? when the commandment includes what comes after, as ſet down by Moſes and Luke, *And thou ſhalt love the Lord thy God*, which hath nothing common, unleſs that it is join'd in the context of Moſes, whereas the other Evangeliſts omit it. But they, who have been converſant in the Jewiſh writings, or ſpent any time in peruſing over their ancient commentators, need not be acquainted how that the Jews not only contracted the law, but made ſcrolls of parchment, wherein they inſerted their Tephillin, diſtinguiſhed by certain portions of the law, which they deem'd neceſſary, and theſe they faſten'd to their arms or heads. The paſſage which held the firſt place in this contraction, was this of the Evangeliſt, as ſet down here, *Hear, O Iſrael*, &c. Deut. vi. 4. This was what the more ſuperſtitious among the Jews judg'd neceſſary here. The Tephillin, in order to give the reader a better illuſtration of the paſſage before us, was divided into four ſections. The beginning of the firſt was extracted from the ſixth chapter of Deuteronomy, which Mark has inſerted here in his Goſpel. From whence it appears what the occaſion was that induced our Lord to ſpeak of the contraction of this law, namely, that he might inform them, that the words contain'd in their ſuperſtitious Tephillin, were not contracted as they ought, nor were all the particulars repreſented in them, which the law ſo contracted ought to contain. In ſhort, what Mark has cited out of Moſes, and ſet down here, are the leading words of the fourth, and run on to the tenth, which make ſix verſes. The beginning of the ſecond is thus; "And the Lord ſaid unto Moſes, ſaying, Sanctify unto "me all the firſt-born:" extracted from the thirteenth chapter of Exodus, and beginning at the firſt, and ending at the eleventh verſe; which makes ten verſes. The third is cited from the eleventh verſe of the ſame chapter, and runs on to the ſeventeenth, beginning thus, "And it ſhall be when the Lord ſhall bring thee, &c. This contains ſix verſes. The fourth is taken from the eleventh chapter of Deuteronomy, from the thirteenth to the twenty-firſt verſe, beginning thus, "If you ſhall hearken diligently unto my "commandments." But we want to be inform'd with the reaſon of their ſelecting theſe places of ſcripture above all others, and of faſtening them to their heads and arms. In the firſt place it is ſaid, "And thou ſhalt faſten them as a ſign upon thy hand, and "they ſhall be as frontlets between thy eyes. Thou ſhalt write "them alſo upon the poſts of thy houſe, and upon thy gates." In the ſecond; "And it ſhall be to thee for a ſign and a memorial, "between thine eyes, that the law of God may be in thy mouth, "becauſe the Lord brought thee out of Egypt with a ſtrong hand." In the third, "And it ſhall be as a ſign upon thine hand, and as "frontlets between thine eyes." And laſtly in the fourth; "Place "theſe words of mine in your hearts, and bind them for a ſign "upon your hands, and let them be as frontlets between your "eyes." Theſe are the reaſons why theſe ſections, as neceſſary above all others, were ſuperſtitiouſly faſtened to the head or left arm. In ſpeaking of the third, *de primogenito aſini*, not a ſyllable is mentioned of the love of our neighbour. Which ſuperſtition our Saviour reproves, as it ought to be. In the fourteenth chapter of Luke he there refutes the Jewiſh doctors, for pretending it as a lawful circumſtance to take an aſs or an ox out of a ditch on the ſabbath, thereby to ſave their lives, and at the ſame time to deny this piece of humanity to man. So that he ſets before them the ſuperſtition of this diviſion, which was the ground of their phylacteries, and diſallows of the legality and truth which they pretended was in it. In the firſt place he diſcovers its prolixity. Whence the true and elegant phraſe of Matthew, *to widen their phylacteries*, becauſe they amaſſed together a great many words, when the law might have been made more compendious, and becauſe the principal thing, that was moſt neceſſary, was omitted in their Tephillin; "They widen their phylacteries, and enlarge the borders "of their garments" Without ſaying any thing of the word *Totaphot*, from which they ſuperſtitiouſly deriv'd their number four. So that the wiſdom of God has juſtly annexed to the commandment of loving God, which belongs to the former part of the law, the words of loving our neighbour, which regard the latter, to the end the whole may be contracted. Thoſe words are, "Thou ſhalt love "thy neighbour as thyſelf," which we read in Leviticus; and being join'd with the love of God, exhibit to us the ſum or principal of a neceſſary doctrine. Whence alſo that of Matthew, "On "theſe two hang all the law and the prophets. (Heinſ.)

Ver. 35, 36, 37, 38, 39, 40. And Jeſus anſwered and ſaid, while he taught in the temple, How ſay the ſcribes that Chriſt is the ſon of David? For David himſelf ſaid by the Holy Ghoſt, The Lord ſaid to my Lord, Sit thou on my right-hand, till I make thine enemies thy footſtool. David thereſore himſelf calleth him Lord; and whence is he then his ſon? And the common people heard him gladly. And he ſaid unto them in his doctrine, Beware of the ſcribes which love to go in long clothing, and love ſalutations in the market-places, And the chief ſeats in the ſynagogues, and the uppermoſt rooms at feaſts: Which devour widows houſes, and for a pretence make long prayers: theſe ſhall receive greater damnation.

How ſay the ſcribes?] How can there be any conſiſtency in what the lawyers ſay? This queſtion was put to the Phariſees, who, in expounding the prophets, gave great credit to the ſcribes or lawyers. So that Chriſt addreſſes them in this manner, as knowing they would not depart from the authority of theſe ſcribes. (G.)

Widows houſes.] As the female ſex is more prone to ſuperſtition, ſo in this the villany of the ſcribes was fuller detected. Chriſt mentioned *widows*, becauſe he was willing to expoſe the knavery of thoſe perſons in pillaging the houſes of widows, who were recommended, by the preſcription of the divine law, to their care and protection. (G.)

Ver. 41, 42, 43, 44. And Jeſus ſat over-againſt the treaſury, and beheld how the people caſt money into the treaſury: and many that were rich caſt in much. And there came a certain poor widow, and ſhe threw in two mites, which make a farthing. And he called unto him his diſciples, and ſaith unto them, Verily I ſay unto you, that this poor widow hath caſt more in, than all they which have caſt into the treaſury. For all they did caſt in of their abundance: but ſhe of her want did caſt in all that ſhe had, even all her living.

Two mites.] In running over the names of all the Hebrew coins, and conſidering their value, I find none but the aſſer that contains the eight leſs coins: This aſſer is mentioned by Luke, chap. xii. and Matthew, chap. x. It was equal in value to the fourth part of the drachma, that is, it weighed as much ſilver, as ballanced four corns of barley. It was diſtributed into eight parts, and thereby made the inferior coins called *perutoth*; each whereof, provided it was of ſilver, was to weigh no more than half a barley-corn; But becauſe of its ſmallneſs and little value it was uſually made of braſs. Now as the aſſer, among the old Jewiſh coins, contained eight leſs, which were called *perutoth*, that is, the very ſmalleſt, and which could not be divided, the Evangeliſt ſeems, when he ſays that the woman threw in two mites, which anſwer to the octave or farthing, which he there recites, neceſſarily to underſtand the aſſer, which I have mentioned for the ſake of perſpicuity. (Junius.) According to Suidas there are eight mites in the chaleus, and ſix chaleus's in the obolus. According to Seneca there are eight and forty mites in the obolus, ſix obolus's in the drachma, and two hundred and eighty eight mites in the drachma. So that by this computation the widow's gift contain'd the forty-fourth part of one drachma. According to Cleopatra the chaleus comprehended eight mites, and the obolus eight chaleus's: Sixty-four mites were in the obolus, ſix obolus's in the drachma, and three hundred and ſixty-four mites. So that, according to this valuation, the widow's gift contain'd the one hundredth and ninety-ſecond part of the drachma. (V.)

But ſhe of her want.] To diſcover the meaning of the word *hyſtereſis*, or *want*, among the writers of the ſcripture, it will not be amiſs to conſider it as it occurs in the New Teſtament. In Ezra vi. 9. it ſignifies *that which any one hath need of*, and ſo here, and in Luke xxi. 4. it will be render'd, *out of her neceſſities*, out of that which was *neceſſary* to her, out of that which ſhe *wanted* for herſelf, out of her *very low ſtate*, or *extremity* (as appears by what follows, namely, *all her proviſion*) as it is oppoſed to the words, *out of that which* the others *had to ſpare*. Thus Phil. iv. 11. "In " reſpect of a *very low eſtate* (or *hyſtereſis*)" in which he had no more than abſolute neceſſaries, with which (he ſays) he had learn'd to be content. So, 1. Cor. xvi. 17. "That which you ought to " have done (or your *hyſterema*) they have ſupplied;" 2 Cor. viii. 14. "Your abundance may be a ſupply to their neceſſities (or *hy-* " *ſterema*)" and chap. ix. 12. "The neceſſities or *hyſteremata* of " the ſaints;" and chap. xi. 9. "My neceſſity (or *hyſterema*)." So Phil. ii. 30. "Your defect (or *hyſterema*) of miniſtring to me, or, " that miniſtring to me which was neceſſary," but *through diſtance* could not be performed on your part. So Col. i 24. "I rejoice " in my ſufferings (or *hyſteremata*) for you." Thus, or to this ſenſe, Chriſt ſuffered for his church, his body. Nay, Luke xxiv. 26. ſays, "He ought to ſuffer," for there was a neceſſity for it in many reſpects. And ſo, in like manner, by way of correſpondence, it is neceſſary that I, who am a Chriſtian, ſhould ſuffer for you, for the church, which is his body: This now I do, "I in my fleſh " make up (by way of antitype) thoſe neceſſary ſufferings of Chriſt " for his body." All this is caſt up here together, to give one entire view of theſe words in the New Teſtament. (H.)

CHAP. XIII.

Of the deſtruction of the city of Jeruſalem. Perſecutions for the Goſpel. Chriſtianity to be preach'd to all nations. Of the coming of Chriſt to judgment. Watching and praying commanded.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. AND as he went out of the temple, one of his diſciples ſaith unto him, Maſter, ſee what manner of ſtones, and what buildings are here. And Jeſus anſwering ſaid unto him, See'ſt thou theſe great buildings? there ſhall not be left one ſtone upon another, that ſhall not be thrown down. And as he ſat upon the mount of Olives, over-againſt the temple, Peter, and James, and John, and Andrew, asked him privately, Tell us, when ſhall theſe things be? and what ſhall be the ſign when all theſe things ſhall be fulfilled? And Jeſus anſwering them, began to ſay, Take heed leſt any man deceive you. For many ſhall come in my name, ſaying, I am Chriſt: and ſhall deceive many. And when ye ſhall hear of wars, and rumours of wars, be ye not troubled: for ſuch things muſt needs be; but the end ſhall not be yet. For nation ſhall riſe againſt nation, and kingdom againſt kingdom: and there ſhall be earthquakes in divers places, and there ſhall be famines, and troubles: theſe are the beginnings of ſorrows. But take heed to yourſelves: for they ſhall deliver you up to councils: and in the ſynagogues ye ſhall be beaten, and ye ſhall be brought before rulers and kings for my ſake, for a teſtimony againſt them. And the Goſpel muſt firſt be publiſhed among all nations. But when they ſhall lead you, and deliver you up, take no thought before-hand what ye ſhall ſpeak, neither do ye premeditate: but whatſoever ſhall be given you in that hour, that ſpeak ye: for it is not ye that ſpeak, but the Holy Ghoſt. Now the brother ſhall betray the brother to death, and the father the ſon: and children ſhall riſe up againſt their parents, and ſhall cauſe them to be put to death, And ye ſhall be hated of all men for my name's ſake: but he that ſhall endure unto the end, the ſame ſhall be ſaved.

All theſe things ſhall be.] That the phraſes *theſe things*, and *all theſe things*, mean what the Evangeliſt hath mentioned in the words immediately before, there is no queſtion, and conſequently that by them is ſignified the deſtruction of the temple, and alſo what that deſtruction implies and contains, namely, the city and nation of the Jews, and their whole government civil and eccleſiaſtical. Which being the words in which St. Mark expreſſes that which St. Matthew ſets down in other words, (here, "What ſhall be the " ſign when all theſe things ſhall be fulfilled?" there, "What is " the ſign of thy coming, and of the conſummation of the age?") it irrefragably follows from hence, (which has been inſiſted on pretty largely in Matthew xxiv.) that the *coming of Chriſt* and *conſummation of the age* ſignify the deſtruction of the Jewiſh temple and nation; of which only, and not of the day of the laſt judgment, the ſigns are here demanded by the diſciples, and given by Chriſt. Which I here add *ex abundanti*, for the removing of all ſcruple in this matter. To the ſame purpoſe 'tis again obſervable; that tho', at the beginning here, St. Mark doth not any way uſe the phraſe of *Chriſt's coming* in this manner, yet v. 26. in the room of that, which is in another phraſe in St. Matthew, chap. xxiv. 30. "Then ſhall appear (or be ſeen) the ſign of the Son of man in " heaven," (this ſignal puniſhment, and revenge on the crucifiers, from Chriſt now reigning in heaven) he hath theſe plain words, "Then ſhall they ſee the Son of man coming in the clouds with " great power and glory. (H.)

Ver. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23. But when ye ſhall ſee the abomination of deſolation, ſpoken of by Daniel the prophet, ſtanding where it ought not (let him that readeth underſtand) then let them that be in Judea flee to the mountains: And let him that is on the houſe top not go down into the houſe, neither enter therein, to take any thing out of his houſe. And let him that is in the field not turn back again for to take up his garment. But wo to them that are with child, and to them that give ſuck in thoſe days. And pray ye, that your flight be not in the winter. For in thoſe days ſhall be affliction, ſuch as was not from the beginning of the creation which God created, unto this time, neither ſhall be. And except that the Lord had ſhortned thoſe days, no fleſh ſhould be ſaved: but for the elects ſake, whom he hath choſen, he hath ſhortned the days. And then, if any man ſhall ſay to you, Lo, here is Chriſt, or lo, he is there: believe him not. For falſe Chriſts and falſe prophets ſhall riſe, and ſhall ſhew ſigns and wonders, to ſeduce, if it were poſſible, even the elect. But take ye heed: behold, I have foretold you all things.

But when ye ſhall ſee the abomination of deſolation.] Here we are acquainted with the vaſt and terrible deſtruction of the temple and the ſacred city, with the calamities of the pious, and with the laſt judgment; as it hath been already recited by Matthew, namely, the *abomination of deſolation* is foretold. "But when ye ſhall ſee the abomination of deſolation, ſpoken of by Daniel the prophet, ſtanding where it ought not." For the illuſtrating of which place we need not refer to far-fetch'd conſtructions, or uſe ſuch as others have publiſhed, as we are of opinion. The prophet Daniel, chap. xi. 38. according to the verſion of the *Seventy*, calls the god of the Romans the god *Maozeem*, that is, the *god of force*. Whence, probably, Mazeus was called Jupiter: For the Phrygians (as the devil is known continually to work his ſtratagems in ſuch caſes) formerly worſhipp'd him by the name of Mazeus: "Mazeus the god of the Phrygians," ſays Heſychius, the prince of Greek erudition. But as the ancients derived the name of Rome, and the original of the name, from the firſt founder, ſo there has not been wanting thoſe who believed the name came from *Rome*, *force*, or *ſtrength*, as we are told from a hymn of the poeteſs Erinne to Rome, to which Stobæus gives the title of *ſtrength*, and which the learned ſay relates to the city of Rome, and its commendation; upon a ſingular argument, as near as I can remember, which is, becauſe ſhe was the daughter of Hares or Mars, as if this could not be ſaid with reſpect to *ſtrength*, when the poets advance the ſame. But as to the word Hares, or Haras, the Seventy will inform us of the many alterations it ſuffers: Whence then comes Hares to be the Maozeim of the Romans, and the parent of their city? What we are ſpeaking of, the prophet calls "The abomination of amazement." Which paſſage of the xiith chapter, v. 11. as it ſeems to bear analogy to this here, Daniel ſaying "And from the time that the abomination that maketh deſolate ſhall be ſet up." There is ſufficient reaſon to think that the prophet had the other in mind. What Matthew hath already ſaid, "Set up in the ſacred place," Mark beautifully has it, "Where it ought not:" Whereby the ſacred place, that is, the temple, is pointed out, and therein Jerome and others will have Cæſar's image to be put, which opinion is refuted by others. Tho' I am no ſtranger to the idol, which Antiochus, 1 Macch. put upon the altar, being called the "abomination of deſolation," yet we know at the ſame time that the Roman ſtandard was an idol, and conſtantly had extraordinary veneration paid to it in their camps. Whence the *eagles* are called by Tacitus "numina legionum. Interea pulcherrimum augurium, octo aquilæ, petere ſilvas, & intrare viſæ, imperatorem advertere; exclamat, irent, ſequerentur Romanas aves, propria legionum numina." "The deities of the legions. Mean time an extraordinary occurrence for divination happen'd; eight eagles were obſerved by the emperor to make towards the woods; and enter them, upon which he cry'd out, They ſhould go and follow the Roman birds, the proper deities of their legions." Which may therefore very reaſonably be called *abomination*, becauſe the Roman ſtandard was either ſet up in the ſacred city, or elſe in that more holy place, the temple of the living God. Some pretend to ſay that Herod, the ſlayer of the infants, erected an eagle upon the great gate of the temple. (Heinſ.)

That your flight be not in the winter.] Becauſe the rigour of the cold deprives people from making journeys; and, according as the law commanded, it was not lawful to walk or travel far upon the ſabbath. Tho', in the caſe where life was endanger'd, this precept was of no validity, yet there are ſome Jews who diſallow of this exception, and a few among the Chriſtians, converted from Judaiſm, who, before the deſtruction of Jeruſalem, underſtood themſelves free from this ſabbatical obligation: However, according to holy Thomas, "Obſervantia diei Dominicæ in nova lege ſucceſſit obſervantiæ ſabbati, non ex vi precepti legis; ſed ex conſtitutione eccleſiæ, & conſuetudine populi Chriſtiani." "The keeping of the Lord's day in the new law ſucceeded the obſervation of the ſabbath, not by virtue of any precept of the law, but by the conſtitution of the church, and the practice of Chriſtian people." Of this Auſtin ſpeaks thus, "The Apoſtles and apoſtolical perſons judged the Lord's day therefore to be kept holy, becauſe our Redeemer on that day roſe from the dead. And they called it therefore the Lord's day, becauſe, abſtaining from all worldly purſuits and employments, we devote the major part of our time on that day to religious worſhip, attributing to it both honour and reverence for the hope of our reſurrection, which we have in it. For as our Lord and Saviour Jeſus Chriſt roſe from the dead, ſo we likewiſe live in hope of riſing again at the laſt day. And from ſcripture it appears that this was a ſolemn day, for it is the firſt day of the world; in it were formed the elements of the world, in it were the angels created, in it did Chriſt likewiſe riſe from the dead, in it the Holy Ghoſt came down upon the Apoſtles, in it was manna firſt ſhower'd down from heaven. So that upon all theſe accounts the Lord's day is very remarkable. And for that reaſon the ſacred doctors of the church have decreed, that all the veneration attributed to the Jewiſh ſabbath ſhould be transferr'd to it, to the end that what they worſhipped by types and ſhadows we might perform in truth; becauſe then will our reſt and enjoyment prove real, when we have obtained the crown of a glorious reſurrection, and our reward ſhall be perfected both in ſoul and body." (V.)

Ver. 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37. But in thoſe days after that tribulation, the ſun ſhall be darkned, and the moon ſhall not give her light: And the ſtars of heaven ſhall fall, and the powers that are in heaven ſhall be ſhaken. And then ſhall they ſee the Son of man coming in the clouds with great power and glory. And then ſhall he ſend his angels, and ſhall gather together his elect from the four winds, from the uttermoſt part of the earth to the uttermoſt part of heaven. Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that ſummer is near; So ye in like manner, when ye ſhall ſee theſe things come to paſs, know that it is nigh, even at the doors. Verily I ſay unto you, that this generation ſhall not paſs, till all theſe things be done. Heaven and earth ſhall paſs away: but my words ſhall not paſs away. But of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his houſe, and gave authority to his ſervants, and to every man his work, and commanded the porter to watch. Watch ye therefore (for ye know not when the maſter of the houſe cometh; at even, or at midnight, or at the cock-crowing, or in the morning) Leſt coming ſuddenly, he find you ſleeping. And what I ſay unto you, I ſay unto all Watch.

Not the angels.] Our Saviour is pleaſed by this to acquaint his diſciples, not to aim at knowing things that tranſcend human nature; for in ſaying that the angels themſelves are ignorant when the day of judgment will be, he admoniſhes them of their ſtriving to inform themſelves of that, to which the angels are ſtrangers; and in adding that the Son is unacquainted with it, they are forbid not only to know, but alſo to make farther enquiry concerning it. (Chryſoſtom. & Theophylact.)

Neither the Son.] With regard to his human nature, in a ſtate of exinanition; for as to his divine nature, in a ſtate of exaltation, when he is conſtituted judge, he is no ſtranger either to the day or hour of judgment. Thus the author of the Homilies upon Mark, under the name of Chryſoſtom, ſays, "Qui ante paſſionem neſcit, poſt reſurrectionem novit," "He who knows it not before his paſſion, can tell it now he is riſen again:" Which he proves from that of Acts i. where, being asked after the reſurrection by the Apoſtles, when the kingdom of David was to be reſtored, he does not anſwer that he does not know, but 'tis not your's to know, it ſignifies little to you to know the day of the judgment. (V.) That this whole diſcourſe belongs to the deſtruction of Jeruſalem, there can be no doubt to him, who compares it with Matthew xxiv. and Luke xxi. it being the ſubject of Daniel's propheſies, and afterwards of ſome of John's viſions in the Revelations, and, here, of Chriſt's, 'tis moſt certain that God revealed the time of it to *this Son of man*, and the reſt of his ſervants; and therefore of that, and the particular circumſtances which connect with the laſt point of it, it cannot be underſtood of the phraſe *of that knoweth no man*. *That day and hour* therefore, of which the words are to be underſtood, muſt be more nicely interpreted, to mean not the time more looſely, but more ſtrictly, that very point of time, in which this fatal blow was to be given And of this, to remove the curioſity of men, and engage their vigilance, Chriſt is pleaſed to tell them, that no diſpenſation of God, either by man, *viz.* Daniel, or any other prophet, or by angels, or (which is higheſt) by the *Son of man*, had commanded us thus to know *the times*, or *the ſeaſons*, this being no part of the prophetic office of any man, or within the commiſſion of Chriſt himſelf, to reveal this ſecret to them. What the Agnoetæ taught in this matter, and in which their ſuppoſed miſtake conſiſted, is not obvious to define. According

ing to Leontius, theſe Agnoetæ were ſo called, becauſe they defined from this text, "That Chriſt, as man, (*agnoei*) was ignorant of ſome things," in the ſame manner as we ſay, he ſuffer'd grief. For this, ſays the ſame Leontius, Theodoſius, biſhop of Alexandria, wrote againſt them, but his authority is not great, being himſelf tainted, and deemed an heretick, as appears there; and is accounted ſo by Baronius, and the Theodoſians, or Jacobitæ, his followers. But Eulogius, biſhop of Alexandria, alſo wrote againſt them, and the epitome of his arguments and anſwers we have in Photius, the ſum of them being, That what is here ſaid of Chriſt was ſpoken *ſecundum reſpectum*, *viz.* "The human nature, of which he was head, was not without ignorance; as (ſays he) he is ſaid to be made a ſin and a curſe for us, becauſe, the head appropriating to itſelf the things of the body, he thus took upon him the things of the body, *viz.* of us ſinful men." Yet, after this, tho' he greatly diſlikes that, either according to his divinity, or humanity, ignorance ſhould be attributed to him, he cannot but acknowledge with Gregory Nazianzen, "That he knows indeed as God, but is ignorant as man;" only adding, that the Fathers who acknowledged or admitted ignorance in our Saviour, in reſpect of his humanity, "did not produce it as a doctrine, but made uſe of it to repreſs the Arians." Now of this diſcourſe of Eulogius pope Gregory gives his opinion in his Epiſtles, that he admires "much in it, but diſlikes nothing;" that he had written a great deal to Anatolius, the deacon, to the ſame ſenſe; that what he ſaid of Chriſt's words, that they were to be referred to him, "juxta corpus ejus, nos quod ſumus," "in reſpect of his body, which we are," is moſt true, and that St. Auſtin had often expreſſed himſelf to the ſame ſenſe; adding alſo another interpretation of the words, not that "the Son of man was ignorant of that day", *ſed quia hoc ſciri minime permittat*, "but that he would by no means permit it to be known." After this, he propoſeth another ſubtlety, as he ſtiles it, That the "only Son being incarnate, and made for us perfect man," *in natura quidem humanitatis novit diem -- ſed hunc non ex natura humanitatis novit*, "knew the day in his human nature, but not from his human nature, becauſe, being made God-man, he knew it only *per deitatis ſuæ potentiam*, by the power of his deity." This certainly hath truth in it, but will not eaſily be diſcern'd, how it oppoſeth them, who acknowledging Chriſt God-man to know all things, in this hypoſtatic union, yet affirm of him, in reſpect of his humanity, to be ignorant of ſome things. For 'tis not neceſſary, they ſhould mean any more in thus affirming, than that he hath not this knowledge of all things from his humanity, but from his divinity only. In Gregory's epiſtle one thing is reſolv'd, which may poſſibly give ſome light to this whole matter, *viz. That he who is no Neſtorian, cannot be an Agnoeta*: If this be true, then we have a competent cauſe of the Agnoetæ being called hereticks; for ſuch the Neſtorians, doubtleſs, were, denying the union of the divine and human nature in Chriſt. But the hiſtory rather inclines us to believe that the Agnoetæ were Eutychians rather than Neſtorians. For Theodoſius was one of the *Diakrinonti*, who oppoſed the council of Chalcedon, and thoſe who left him, about this point, of Chriſt's being ignorant of ſome things, in reſpect of his humanity, had been, till then, of his communion, and ſo oppoſers of that council. The hereſy of theſe Eutychians conſiſted in this, that they affirmed "ſo cloſe an union between the Word and the human nature, that they became but one nature" And this was that which was refuted in the council of Chalcedon; and the Agnoetæ, being oppoſers of that council, muſt be ſuppoſed to adhere to this hereſy; and then, indeed, it muſt be acknowledged, that they were hereticks, and their hereſy ſo much worſe than bare Eutychyaniſm, as it is blaſphemy to impute neſcience or ignorance to God: For ſuppoſing, as an Eutychian ſuppoſeth, that the divinity and humanity were, by union, become one and the ſame nature, 'twould be prodigious to believe, that this nature was ignorant of any thing. This, therefore, I ſuppoſe to be the ground of defining theſe Agnoetæ to be hereticks; for they were ſuch, if their doctrine was ſuch as repreſented. But for the opinions of thoſe, who firmly adhere to the decrees of all the four firſt general councils, and, conſequently, condemn all hereſies there condemned, particularly that of Neſtorius, dividing the perſons; and that of Eutychius, confounding the natures in Chriſt; and only affirm, that though, as God, he knew all, yet, as man, he was ignorant of ſome things, juſt in the ſame manner as he was paſſable, and ſubject to all human infirmities, which had not ſin in them, and that this is his own expreſs affirmation, that "the ſon of man knew not that day and hour;" which, certainly, is ſo far from hereſy, that, as the ſame Leontius elſewhere informs us, "our Saviour was ignorant of ſome things;" which is unanimouſly aſſerted by all the fathers, to which neither the council of Chalcedon, nor any other, hath taught any thing contrary. For, in his tenth *praxis*, reſuming this affair of the Agnoetæ, and recounting the anſwer that ſome gave, that thoſe words, *neither the ſon*, were ſpoken by Chriſt, "by way of prudential œconomy, to avert the diſciples from their enquiries;" he adds, as his own affirmation, "that it is not convenient to ſpeak over curiouſly in this matter; and that, therefore, the ſynod did not make any decree in it." (H.)

But the Father.] That is, But the Father only hath knowledge of that day and hour when the world ſhall be judged. But all that belongs to the Father is the Son's, and all that appertains to the Son is the Holy Spirit's. Cyril of Alexandria, as is uſual with him, beautifully expreſſes himſelf hereupon: "This phraſe, *nor the ſon*, ſhould not induce us to brand the word of God with ignorance, but excite us to admire rather his pity, in not refuſing, on our account, to deſcend to ſuch humility, as to take upon him all our nature, but eſpecially our ignorance. In ſaying that the Son knoweth not, he ſpoke of himſelf, after the manner of man, and yet derogated nothing from himſelf in reſpect of his Godhead. As God he knew, but as man he was ignorant; and, therefore, he did not add that the Holy Spirit alſo was ignorant, *for the Spirit ſearcheth all things, yea, the deep things of God*, as we read 1 Cor. ii. 10. Now if the Holy Spirit, which receives from the Son, is not ignorant (for 'tis ſaid in *John* xvi. 14. *He ſhall receive of mine*) how ſhall the Son be ſaid to be ignorant, who diſpenſes all things to the Spirit that knows? But as man he was ignorant, and as God he had perfect knowledge of it. As he was pleaſed, in reſpect of his human nature, to ſuffer hunger and thirſt, and other hardſhips of the ſame kind; ſo alſo, as he was man, he was a ſtranger to the time of that day; ſometimes he declared himſelf as God, ſometimes as man, thereby to ſhew that he was very God, and very man. He both knew and knew not when that important day would come; the latter in reſpect of his manhood, the former of his Godhead. So that he was no ſtranger to the day and hour of his coming, ſo far as the word and wiſdom of God was in him. But not to make his diſciples too much uneaſy, who were as yet raw and unexperienced, and wanted to be informed of this particular, he told them truly, that, as man, he knew not; for he took upon him all our infirmities, and, for that reaſon, ſaid, he was a ſtranger thereto. Now ſince he ſpoke this, as man, he ſhewed himſelf in all things to be like his brethren, according to Paul, Heb. ii. 17." Thus Cyril, from the verſion of George Trapezuntius. (V.)

Give authority to his ſervants, and to every one his work.] This is what the Apoſtle ſpeaks of, Epheſians iv. 11. *He gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers.* Hence we learn, that the paſtoral power, and the diſtinction of ſtations, in which every one has his proper employment, and buſineſs allotted, deſcends from a right divine. Hence the ancient church provided, by ſeveral conſtitutions of councils, that the ſeveral miniſters of the word ſhould not go beyond theſe limits,, or apply themſelves to affairs that did not concern them. Vide council of Nic. Oecum. 1. & al. (V.)

CHAP. XIV.

The council of the prieſts againſt Chriſt. A woman pours ointment on the head of Chriſt. The paſſover is prepared. The inſtitution of the ſupper. The captivity of Chriſt. Judas betrays him with a kiſs. He is conducted to Caiphas. Peter denies him.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9. AFter two days, was the feaſt of the paſſover, and of unleavened bread: and the chief prieſts and the ſcribes ſought how they might take him by craſt, and put him to death. But they ſaid, Not on the feaſt-day, leſt there be an uproar among the people. And being in Bethany, in the houſe of Simon the leper, as he ſat at meat, there came a woman having an alabaſter-box of ointment of ſpikenard, very precious: and ſhe brake the box, and poured it on his head. And there were ſome that had indignation within themſelves, and ſaid, Why was this waſte of the ointment made? For it might have been ſold for more than three hundred pence, and have been given to the poor. And they murmured againſt her. And Jeſus ſaid, Let her alone, why trouble ye her? ſhe hath wrought a good work on me. For ye have the poor with you always, and whenſoever ye will, ye may do them good: but me ye have not always. She hath done what ſhe could: ſhe is come aforehand to anoint my body to the burying. Verily I ſay unto you, Whereſoever this goſpel ſhall be preached throughout the whole world, this alſo that ſhe hath done, ſhall be ſpoken of, for a memorial of her.

Spikenard.] What is meant by *alabaſter-box*, has been touched upon in the preceding goſpel. But, ſetting aſide what we have hinted before, there are ſome other difficulties in that part of the ſtory, as it is ſet down with ſome variation in this goſpel. As firſt, for the kind of ointment, 'tis here ſaid to be *nard*, which was not any ſuch *dry ointment*, as ſhould require a box to put it in, or that the box to be broken for the taking it out, but fit to be poured in and out of a cruize, being moiſt and fluid; whence Nonnius calls it a *dewy* or *watry* ſubſtance. This nard is reckoned among the *ſtaka*, or ointments that diſtil out of reeds, either of their own accord, or when they are cut and bruiſed, and wherewith nothing is us'd to be mix'd, that ſo it may remain a pure, ſimple, liquid, and noble juice. Hence it is called *ſpicata narda*, *ſpikenard*, becauſe it thus diſtills *ex ſpicis, vel ex ariſtis*, out of canes or reeds. And 'tis very poſſible that they may be the ſame importance of the word *piſtike*, lightly varied from the Latin *ſpicata*. Some have thought it to come from a place called *Biſt*, or *Piſt*; whether that be the metropolis of *Carimonia*, or of the region of *Cabul* in India, is hard to determine. Others, that *piſtikos*, like *piſtis*, may ſignify *ſincere*, and *unmixed*, as the Latin *ſincera*, *ſincere*, is ſaid to be made of *ſine cera*, *without* mixture of *wax*, contrary to the *cerema*, *oil* and *wax* together, which the *athletæ* or *wreſtlers* uſed; and ſo 'tis commonly called *pure nard* by Tibullus:

——— *puro diſtillant tempora nardo.*

Adown his temple the pure nard diſtills.

Thus Marcellus, in his book *De medicamento*; and Theophilus calls it, *unmixed*, *faithfully prepared*; and the old Gloſſary, *balſamma ſine impoſturo*, that is, *mixtura*, *without any deceit*. So ſays Vadianus, *in Epit. de Inſulis Mar. Mediterr.* "Dignum cognitu, quod Plinius tradit lib. 13. Scilicet novem herbarum ſpecies eſſe, quæ nardum imitentur, & adulterent, unde intelligimus in tanta fraudis materia uſum loquendi obtinuiſſe, ut piſtica nardus diceretur, quæ ſincera, & ſine vitio eſt, & plane *adolos*, germana, & nulla arte vitiata." "'Tis worth knowing what Pliny, lib. 13. affirms, that there are nine ſpecies of herbs, which imitate and adulterate nard; whence it comes that, in a matter of ſo great deluſion, Nard is called *piſtike*, which is ſincere, without fault, deceitleſs, and not vitiated by any art." But that which ſeems to me the moſt probable is, that as there are in the writers of the New Teſtament many Latin words, and thoſe ſomething alter'd by being turn'd into Greek, as *litra* for *libra*, &c. ſo here *ſpicata* may be turned into *piſtike*, which is, as it were, its anagram, the miſplacing, but yet retaining all the conſonant. This is I find Eraſmus's Opinion of it, whoſe judgment I think proper to recommend to the reader. (H.)

Brake.] The part of this paſſage, expreſs'd by, *ſhe brake the box, and poured it upon his head*, remains to be explained. That it cannot be interpreted of her *breaking the veſſel*, I am perſuaded; not only, firſt, becauſe a veſſel of that kind, of marble, is not eaſily broken. For Nonnius renders it *a marble veſſel*; and if it had been of gold, or ſilver, or other metal, 'twere as hard to be imagined. 2dly. Becauſe there was no need for breaking it. And, 3dly. Becauſe Suidas mentions this very *veſſel*, or *cruize*, together with many other famous reliques, as laid up by Conſtantine the Great, but taken away by Theodoſius the Great, which certainly, had it been broken in pieces by the woman, could not well have been laid up by Conſtantine; nor would Suidas have ſaid it was, had he ſo underſtood the word *ſyntripſaſa* in the Goſpel; at leaſt he would not have called it the *cruize*, but only ſome *pieces* of it. And tho' perhaps this relation of Suidas be not infallible authority, that it was kept till Conſtantine's time, which yet is authoriz'd by the durable matter of which it was made, yet an argument may be thus far drawn from thence, that they who affirm'd it to be ſo long preſerv'd, did not believe the woman broke it; and that Suidas, who was a very good grammarian, and thought it not broken, infallibly underſtood ſomething elſe, and not *breaking*, by the word *ſyntripſaſa*. But, beſides theſe, I have yet this farther argument, in that it is here ſaid, *ſhe poured out of it*, which was moſt proper in this affair, it being the manner to pour out ſuch ointments out of the mouth of the veſſel. So Euphemus in Pollux, *Open the cruize immediately*. And the manner of pouring out the ointment is there expreſſed, by uſing a ſpatula, or rudicula, an inſtrument to put into it firſt, to taſte the ointment before it is poured out, and alſo to ſtir up the thicker parts of it from the bottom, and from the ſieds, that they may come out together. To this purpoſe hath the Syriac interpreted it, *ſhe opened it*, and the Ethiopic, *ſhe opened, and poured it*. And for the word *ſyntripſaſa* in the active, it does not naturally ſignify to *break*, but rather *contundere*, *conquaſſare*, to *beat*, or *ſhake together*. Gellius, ſpeaking of a boy who was to pour oil out of a cruize into a ſallad of herbs, the oil not coming out at firſt; *Concuſſum vehementius*, ſays he, *iterum in ollam vertit*; "He ſhook, or knock'd it very vehemently," and then "turn'd the mouth of it over the diſh;" or elſe it means to *rub* or *ſcrape*. Thus the ſimple word *tribo* commonly ſignifies to *rub*, and *proſtriko*, to *rub upon*. In a few words, if it ſignifies *contundere*, or *conquaſſare*, to *knock*, or *ſhake together*, then the meaning will be, that *ſhe ſhook the veſſel*, or *knock'd it againſt the ground*, that it might run the more fluently, and the more condenſed parts riſe from the bottom, and then *ſhe pour'd it on his head*. But if it mean *conterere*, to *rub*, then it refers to the *ſpatula*, an inſtrument common among the Apothecaries, to *rub*, or *ſcrape* the inſide of the veſſel, that the ointment ſtick not to it. In one of theſe notions I doubt not its being taken. (H.)

She is come aforehand to anoint my body to the burying.] As in this, and ſeveral other paſſages both of the Old and New Teſtament, we find mention made of anointing the dead, waſhing them, of the winding-ſheet, and other veſtments, in which they were wrapp'd, and of ſome other ceremonies perform'd at the ſolemnity of interment, which are entirely contrary to our method, it will not be amiſs to give the reader a deſcription of them here, as they are ſet down by Rabbi Moſes, ſon of Maimon, in the ſecond volume of his works, in the treatiſe *De luctu*, chap. 4. The following is his opinion of the words: 'Tis cuſtomary in Iſrael, in performing about the dead, and their interment, to ſhut the eyes of the perſon as ſoon as dead; and if his mouth be open, to cloſe that, by tying about his jaws a ſwaith, that it may not open again. Beſides this, they perfume his poſteriors, but not before he is waſh'd. After this he is anointed with ſeveral kinds of ointments, and perfum'd with different aromaticks; his head is ſhaven, and he wrapp'd in linnen of a moderate price, to the end there may be an equality between the rich and poor. The face of the deceaſed, before he is put into the coffin, is covered with an handkerchief, the price of which is not to exceed the fourth part of a ſickle. After this he is plac'd upon the bier, and carried on mens ſhoulders to the grave: but before he is let down, they repeat certain verſes made by their anceſtors to this end, wherein the divine juſtice is commended and praiſed, and the deceaſed's faults laid open, whereby he has merited death; and then they conclude with a prayer to God, ſo to exerciſe the rule of his juſtice, as to ſhew he is ſtill compaſſionate and merciful. After this, the deceaſed, with the bier he was laid upon, is put into the grave, and cover'd with earth. And then they fall to weeping; upon which they repeat ſome verſes of conſolation. Which being finiſhed, every one returns to his particular employment; neither is there any difference obſerved between the rich and the poor, between the noble and ignoble; neither in the interment of the dead, nor in the conſolation of the living. (Jun and Tremel.) According to the modern way: As ſoon as they have cloſed the eyes and mouth of the deceaſed, they wrap him up in a ſheet, cover his face, bend his thumb cloſe to the palm of his hand, and tie it with the ſtrings of his taled: for he goes to the other world with his veil on. The thumb thus bent ſtands in the form of a *Shaddat*, which is one of God's attributes. The deceaſed, in all other reſpects, hath his hand open, as a teſtimony that he relinquiſhes all his wordly goods: The body muſt be thoroughly waſhed, to denote that the deceaſed purified himſelf from the pollutions of this life by a ſincere repentance, and was ready prepared to receive a better from the hands of the Almighty. Buxtorff ſays, that they burn wine, and put an egg into it, and therewith anoint the head of the corpſe. Some perform this unction at their own houſes, and others *at the houſe of the living*, that is, in the Hebrew dialect, in the church-yard. He adds, that after this ablution all the pores of the body are ſtopp'd up. The devotees are buried in the cloaths which they wore on the day of *Chipur*; however, their bodies are dreſs'd in clean white linnen, and put into a coffin with ſome holy earth, as they call it, and a ſtone under the head, or a bag of earth, according to Leo of Modena. Such as in the life-time of the deceaſed omitted to be reconciled with him, muſt touch his great toe and beg his pardon, that the deceaſed may not accuſe them at the tribunal of God; and the corpſe muſt be laid on its back. Buxtorff, who gives us this ceremony, as it is obſerved by the German Jews, ſays, that as ſoon as the coffin is convey'd out of the houſe, a brick, or broken pot is thrown after it, to denote, that they drive away all ſorrow, by ſending the body out of doors. A benediction, or rather a kind of funeral oration, is made for the deceaſed over the grave. *Bleſſed be God*, ſay they, *who faſhioned thee*, &c. *O ye deceaſed, God knoweth of what number ye are, and one day he will reſtore you to life*, &c. After the benediction, and encomium upon the deceaſed, in caſe he deſerve one, the prayer, called *The juſtice of the judgment*, is repeated. After the coffin is nailed down, ten choſen perſons of the moſt coſiderable relations and friends of the deceaſed turn ſeven times round the coffin, and, all the time, offer up their prayers to God for his departed ſoul. This is the practice in Holland. When the coffin is let down into the grave, they take particular care to place it at ſome diſtance from any other coffin; and as ſoon as it is lodg'd, every one covers it with earth, either with a ſpade, or with their hands. (Rel. Cer.)

Ver. 10, 11, 12, 13, 14, 15, 16. And Judas Iſcariot, one of the twelve, went unto the chief prieſts, to betray him unto them. And when they heard it, they were glad, and promiſed to give him money. And he ſought how he might conveniently betray him. And the firſt day of unleavened bread, when they killed the paſſover, his diſciples ſaid unto him, Where wilt thou that we go and prepare, that thou mayeſt eat the paſſover? And he ſendeth forth two of his diſciples, and ſaith unto them, Go ye into the city, and there ſhall meet you a man bearing a pitcher of water: follow him. And whereſoever he ſhall go in, ſay ye to the good-man of the houſe, The maſter ſaith, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples? And he will ſhew you a large upper-room furniſhed and prepared: there make ready for us. And his diſciples went forth, and came into the city, and found as he had ſaid unto them: and they made ready the paſſover.

Firſt day of unleavened bread.] From making a compariſon between Exod. xii. 6, 8. Levit. xxiii. 5. and Numb. xxviii. 16. we find ſome difficulty with reſpect to the beginning of the feaſt of unleavened bread. 'Tis ſaid in Exodus, that on the 14th day of the month Niſan, at even, the paſſover is to be killed, ver. 6. and the fleſh eat that night, ver. 8. and ver. 17, 18. their eating of unleavened bread is to be begun on the fourteenth day of that month at even, and to continue to the twenty-firſt day of that month at even; whereas in Leviticus and Numbers, 'tis diſtinctly ſaid: "In the fourteenth day of the firſt month, at even, is the Lord's ſupper, and on the fifteenth day of the ſame month, is the feaſt of unleavened bread." And agreeably Joſephus, l. 3. "On the fifteenth day, the feaſt of unleavened bread follows the paſſover, and continues ſeven days." Theſe will ſoon be reconcil'd, if we ſuppoſe, firſt, that the fourteenth day of the Jews began at the ſun-ſet of the thirteenth, according to the firſt calculation, Gen. i. "The evening and the morning were the firſt day" and the importance of the word *nukthemeron*, *night*, and *day*, for *the natural day*. And then, ſecondly, that between that time and the next evening, which was the full time that belonged to the fourteenth day, all was to be performed that appertained to the paſſover, namely, the place prepared where it was to be eaten, the lamb killed, and dreſſed, and eaten about the concluſion of thoſe twenty-four hours, according to that of Moſes, Exod. xii. 8. *They ſhall eat the fleſh in that night*; not in that night, with which the fourteenth day commenced, but in that night, or evening, which concluded, or ſhut up, the fourteenth day; meaning hereby, they ſhall not defer eating it any longer than that night, they ſhall *leave none of it till the next morning*, ver. 10. And then, thirdly, that this day of the paſſover being the eve or preparation of the ſeven days feaſt of unleavened bread, they were, that day, before ſun-ſet, that is, before the fifteenth day began, to remove all the unleavened bread out of their houſes, and to eat the paſſover with unleavened, to which St. Paul, 1 Cor. v. ſeems to refer, and then the feaſt of unleavened bread was to begin, and continue ſeven days, that is, from the evening, which concluded the fourteenth, and began the fifteenth day, to the evening which terminated the twenty-firſt, and began the twenty-ſecond day. Agreeable to this is that of Joſephus, Antiq. l. 2. ſpeaking of this feaſt: "We keep this feaſt eight days," beginning from the fourteenth day of the month, wherein, at even, they were to eat unleavened bread, and then to keep the feaſt of unleavened bread ſeven days after. From this explanation of theſe texts in the Old Teſtament, the controverſy, about the time of Chriſt's, and the Jews, keeping this paſſover here in the New, may be decided. And, firſt, the preciſe time, *of the firſt day of unleavened bread*, be defined. On the Thurſday evening, then, in which the thirteenth day of the month was concluded, and the fourteenth day began, expreſſed here by two characters: 1. *The firſt day of unleavened bread*, not the firſt day of *the feaſt of unleavened bread*, or the firſt of the ſeven days, but the preparation of that feaſt, wherein the leaven was put out of their houſes. 2dly. *When they killed the paſſover*, that is, on the evening which began that paſchal day, at the end of which the paſchal lamb was uſed to be ſlain and eaten; *The diſciples ſay unto him, Where wilt thou that we go, and prepare that thou eat the paſſover?* For, according to the uſual cuſtom, the Jews, that night and the next morning, were wont to prepare and make ready, clean the houſe, remove all leavened bread out of it, and, at length, lay the cloth, dreſs the meat, and eat the paſſover about the evening, or night after; but the truth was, Jeſus, our paſſover, was to be ſacrificed, that is, crucified himſelf, before the next evening or night, in which the paſchal lamb was uſed to be eaten, and, therefore, he reſolved to keep it ſooner, namely, in the former part of that paſchal *nukthemeron*. This, ſays the learned Grotius, is the importance of, *My time is at hand*, Matt. xxvi. 18. and of, *Until I keep the paſſover*, that is, in reſpect of the ſudden approach of my death, *I will keep it preſently*; and Luke xxii. 15. *I have earneſtly deſired to eat this paſſover with you before I ſuffer*; but not by eating the lamb, for that was to be ſlain by the Levites, and ſacrificed in the temple; and that this cuſtom prevailed at this time and afterwards, is evident from the hiſtory of Ceſtius, who learn'd from the prieſts, by this means, the number of lambs that were ſacrificed, and the people who were preſent at a paſſover. Theſe ſacrifices of the lambs were performed on the fourteenth day, at even only, that is, at the concluſion of that day. But there was another paſſover, which was not ſacrificed, but eaten, as a memorial of the afflictions and deliverance out of Egypt; and this conſiſted of nothing elſe but unleavened bread and bitter herbs. Now of that which Chriſt took, the Goſpels make no manner of mention of its being ſacrificed; for 'tis not *thuo*, I *ſacrifice*, but only *poio*, I *keep*, or *embrace*, and *phago*, *I eat it*. To this purpoſe, it may be obſerved, that as, in John xiii. 1. the time there ſpecified for the ſupper is *before the feaſt of the paſſover*. Upon which it is added, that Jeſus *knew that his hour was come, that he ſhould paſs out of this world unto the Father*, that is, that he, our paſſover, ſhould be ſacrificed, and ſo paſs himſelf before the paſſover; intimating, that what he doth now at this ſupper, was upon this conſideration, that he knew he ſhould not live to eat the lamb with them: So, at the time of the eating of this ſupper in John, which is here called *this* (commemorative) *paſſover*, the ſolemn paſchal feaſt, by the mention of *thoſe things that they have need of*, or *againſt the feaſt*, ver. 19. appears to be yet to come, the diſciples, it ſeems, conceiving that it would not follow in its proper time, as it would, had not Chriſt's death prevented it. They who could not come up to Jeruſalem to ſacrifice, were uſed to obſerve this commemorative paſſover at home, in remembrance of the Egyptian deliverance. And, accordingly, Chriſt, by his approaching death, being hinder'd from the more ſolemn celebration of it, by killing and ſacrificing the lamb, would yet keep this commemoration of it on the ſame day, or *nukthemeron*, tho' many hours before the cuſtomary eating of the lamb, namely, in the night before expreſſed by *the evening*; which, that it ſignifies not only the *evening*, but in ſome places neceſſarily the *night*, ſee note on Matt. xiv. This method of ſetting down this paſſage, will evidently reconcile all difficulty and ſeeming contradictions in the relations of this matter among the Evangeliſts. (H.)

Ver. 17, 18, 19, 20, 21, 22, 23, 24, 25, 26. And in the evening he cometh with the twelve. And as they ſat, and did eat, Jeſus ſaid, Verily I ſay unto you, One of you, which eateth with me, ſhall betray me. And they began to be ſorrowful, and to ſay unto him one by one, Is it I? and another ſaid, Is it I? And he anſwered and ſaid unto them, It is one of the twelve, that dippeth with me in the diſh. The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had never been born. And as they did eat, Jeſus took bread, and bleſſed, and brake it, and gave to them, and ſaid, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he ſaid unto them, This is my blood of the New Teſtament, which is ſhed for many. Verily I ſay uuto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had ſung an hymn, they went out into the mount of Olives.

This is my blood of the New Teſtament.] The meaning is, that what is contained in this cup is a ſymbol of my blood, by the effuſion of which the New Teſtament is ratified. The New Teſtament is called that promiſe, by which God hath aſſured man to beſtow on him ſpiritual bleſſings by the new Adam; as the Old Teſtament is ſaid to be that compact or covenant, which God, in the days of old, made with Iſrael, on condition, that if they obey'd the law, which he had given by Moſes, he would reward their obedience with an affluent ſtore of the temporal enjoyments of this life. (Auſtin.)

Ver. 27, 28, 29, 30, 31. And Jeſus ſaith unto them, All ye ſhall be offended becauſe of me this night: for it is written, I will ſmite the ſhepherd, and the ſheep ſhall be ſcattered. But after that I am riſen, I will go before you into Galilee. But Peter ſaid unto him, Altho' all ſhall be offended, yet will not I, And Jeſus ſaith unto him, Verily I ſay unto thee, that this day, even in this night, before the cock crow twice, thou ſhalt deny me thrice. But he ſpake the more vehemently, If I ſhould die with thee, I will not deny thee in any wiſe. Likewiſe alſo ſaid they all.

I will ſmite the ſhepherd.] Zachar. xiii. 7. 'tis ſaid *ſmite the ſhepherd.* The Evangeliſts ſeem to introduce God ſpeaking, as if he was going to ſmite his Son the ſhepherd, who feeds his ſheep with his blood: Whereas Zachariah ſeems to intimate only that God ſuffered him to be ſmitten; whence it comes that the ſheep of the flock are diſperſed. Indeed, we may collect the ſame ſenſe, whether it be ſaid *ſmite*, or *I will ſmite.* For it was God, who commanded the ſhepherd to be ſmitten for the ſheep; and conſequently, what he permits to be done by others, may juſtly be deem'd to be perform'd by him. Thus we have an example of the very ſame word and phraſe in Iſaiah, who, having inform'd us of the bitter agonies of his paſſion, and acquainted us with the reaſons for waſhing away our tranſgreſſions, thus adds; "And we imagined that God had ſmitten him as a leper," to ſhew us the majeſty and greatneſs of God, in taking puniſhment upon him for our crimes, and in ſmiting his Son who was both God and Man, (V.)

Peter ſaid unto him, altho' all ſhall be offended, yet will not I: And Jeſus ſaith unto him, Verily I ſay unto thee, that this day, even in this night, before the cock crow twice, thou ſhalt deny me thrice.] In this, as in ſome other paſſages, when I find any particular rack the enquiries too much of thoſe, who are ever puzzling themſelves in the more abſtruſe places of the ſacred volumes, without giving any ſatisfaction either to their readers or themſelves, I cannot help preferring that moſt ſimple theology, that is, that which adheres the neareſt to the letter, above all other kinds: From which as often as the ancients recede, ſo often do they recommend it to others, eſpecially to thoſe who are to ſucceed them. If any one wants an example of this, let him refer to Auſtin's Agreement, with regard to what each of the Evangeliſts have advanced concerning this triple denial of Peter, and he will ſoon ſee that what I have ſaid is grounded on the greateſt veracity. Let him but peruſe the whole place, to be found in his third book of the Agreement of the Evangeliſts, and there, among other things, he will find: "Sed quia ante primum galli cantum cœpta eſt illa trina negatio, attenderunt illi tres, non quando eam completurus eſſet Petrus, ſed quando futura eſſet, & quando cœptura, id eſt, quia trina, & ante galli cantum: quanquam in animo ejus, & ante primum galli cantum, tota poſſit intelligi. Quamvis enim verbis negantis ante primum cœpta, ante ſecundum autem galli cantum peracta ſit, tota illa trina negatio, tamen affectione animi & timore Petri ante primum tota cœpta eſt." "But becauſe this triple denial commenced before the firſt crowing of the cock, thoſe three took obſervation, not to be informed when Peter would end it, but when it would happen, and when it would begin, that is, becauſe it was to be three times, and before the crowing of the cock: tho' the whole denial may be underſtood by him to happen before the firſt crowing of the cock. And notwithſtanding the denier began the whole triple denial before the firſt, and it was finiſhed before the ſecond crowing, yet through affection of mind and fear Peter began the whole before the firſt." Which we wave mentioning, as being ſentiments of more ſubtlety than edification. Now, in the firſt place, for Matthew, I conceive there can be found no difficulty in him, for, chap. xxvi. 34. he ſays, "Before the cock ſhall crow (*phoneſai*) thou ſhalt deny me thrice;" not before he crows, but before he ſhall crow, as the words in the Greek evidently demonſtrate, where we have the whole *gallicinium*, or time of cock-crowing circumſcribed; which the Evangeliſt Mark ſets down in the preceding chap. v. 35. the ſame as what he calls *proi*, or the *morning*; "Ye know not (ſays he there) when the maſter of the houſe cometh; at even, or at midnight, or at the cock-crowing, or in the morning." Where the *alektorophonia*, or cock-crowing, ſignifies either both crowings, or only the ſecond. Which the other Evangeliſts have followed, Luke diſtinctly ſaying, "The cock ſhall not crow this day, before that thou ſhalt thrice deny that thou knoweſt me," chap. xxii. 34. And John, "The cock ſhall not crow till thou haſt denied me thrice;" that the phraſe "he ſhall not crow" may be "he ſhall not crow the ſecond time;" which Mark ſpeaks clearly and definitely, "Before the cock crow twice thou ſhalt deny me thrice," that is, before he ſhall crow the ſecond time, as I have already obſerved. And the ſame interpretation is to be put, when they ſay, "And the cock crew," namely, the ſecond time; becauſe the ſecond crowing goes before the *conticinium*, which by Mark is called *to proi*, as I have likewiſe taken notice. So that the difference between the Evangeliſts is no more than that between Horace and Juvenal; one ſaying,

> *Ad cantum galli ſecundi.*
>
> At the ſecond crowing of the cock.

And the other,

> *Ad cantum galli.*
>
> At cock-crowing.

One,

> *Sub cantum galli conſultor ubi oſtia pulſat.*
>
> At the ſhrill crowing of the cock, when doubts
> Bring the rich client rattling at the gate:
> *that is, before the* conticinium.

The other,

> *Quod tamen ad galli cantum facit ille ſecundi.*
>
> Which, notwithſtanding, he performeth, when the cock
> Soundeth his awful note the ſecond time:
> *alſo before the* conticinium.

Which is preceded by the ſecond crowing, as by the *to proi*, which ſeems in Mark to anſwer to the *conticinium.* Cenſorinus ſays, "Incipiam a nocte media, quod tempus principium & poſtremum diei Romani. Tempus quod huic proximum eſt vocatur De media nocte. Sequitur Gallicinium, cum galli canere incipiunt. Deinde, Conticinium, cum conticuerunt. Tunc, Ante lucem: & ſic Diluculum, cum, ſole nondum orto, jam lucet. Secundum diluculum vocatur Mane, cum lux videtur ſolis." "I will begin from midnight, which is both the beginning and concluſion of the Roman day. The time which follows this is called After-midnight. Then ſucceeds the Gallicinium, when cocks begin to crow. Then the Conticinium, when they are ſilent. Then Before day-light. Then the Dawn, when light appears, before the ſun is riſen. The ſecond dawn is called the Morning, when the light of the ſun is ſeen." Tho' the old gloſſes place the Conticinium, as if it was between the Cock-crowing, the Grecians place the time, which they call the *firſt dawn*, before the *to proi.* How comes then the Evangeliſt Mark to ſay, "Before the cock ſhall crow twice?" Becauſe, on the one ſide, he ſpoke more definitely; and, on the other, after the manner of the ancients, who, in terminating the night, generally ſet it down at the ſecond cock-crowing. That Greek verſe is pretty well known, by which they point out the morning ſeaſon: Engliſhed thus,

> Before the cock does crow the ſecond time.

So Ariſtophanes,

> By Jove I ſwear if you ſhall come before
> The cock does crow the ſecond time.

So the author of the Moretum,

> *Excubitorque diem cantu prædixerat ales.*
>
> The watchful cock had now foretold the day,

Which may very fitly be expounded of the ſecond crowing. As for St. Mark, he had a reaſon for the triple denial, as I have obſerved; becauſe, in expreſſing the mind of our Lord, he would ſpeak more definitely. Wherein there is no difficulty. This is the particular which has ſo much puzzled the great Auſtin, who will needs have the three Evangeliſts to have ſaid, (which a very learned divine has remark'd) that this triple denial of Peter was before the crowing of the cock, becauſe it was both begun and ended before it: as if the phraſe "Thou ſhalt deny me thrice" ſhould be thus addreſs'd to ſome perſon, and run thus, "Antequam cantet gallus, ad me ſcribes epiſtolam, in qua ter conviciaberis: Id enim vere quis dixerit, etiam ſi epiſtola non fuerit abſoluta ante omnem cantum galli, ſed ante cantum galli incepta, ante eum finiatur." "Before the cock crows you ſhall write me a letter, wherein you ſhall abuſe me thrice: For any one will allow this to be true, that if the letter is not finiſhed before the full time of cock-crowing, but is begun before the cock crows, yet it is finiſh'd before it." Which, with regard to Matthew and Mark as it is not true, who ſay, "Before he ſhall crow" not "before he crows," ſo that it but the more confounds than reconciles them; but to leave things that ſeem too far ſtrained. (Dan. Heinſ.)

Ver. 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42. And they came to a place which was named Gethſemane: and he ſaith to his diſciples, Sit ye here, while I ſhall pray. And he taketh with him Peter, and James, and John, and began to be ſore amazed, and to be very heavy, And ſaith unto them, My ſoul is exceeding ſorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were poſſible the hour might paſs from him. And he ſaid, Abba, Father, all things are poſſible unto thee, take away this cup from me: nevertheleſs, not what I will, but what thou wilt. And he cometh, and findeth them ſleeping, and ſaith unto Peter, Simon, ſleepeſt thou? could'ſt not thou watch one hour? Watch ye and pray, leſt ye enter into temptation: the ſpirit truly is ready, but the fleſh is weak. And again he went away, and prayed, and ſpake the ſame words. And when he returned, he found them aſleep again (for their eyes were heavy) neither wiſt they what to anſwer him. And he cometh the third time, and ſaith unto them, Sleep on now, and take your reſt: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of ſinners. Riſe up, let us go; lo, he that betrayeth me is at hand.

Take away this cup from me.] The cup ſignifies the meaſure of the drinkables, as the part or portion denotes the meaſure of the eatables, which the Maſter of the feaſt beſtows on his gueſt. Every thing that is commonly ſet before gueſts to eat or drink is ſignified by both of theſe appellations; and conſequently, by way of metaphor, every thing to which any man has a particular right, as Pſalm xvi. 5. "The Lord is the portion of mine inheritance, (Heb. *part*) and of my cup," that is, he is to me inſtead of meat, and in him alone I have all things neceſſary to ſuſtain life. But the cup ſometimes means affliction, a ſcourge, or revenge that is neceſſarily to be taken; the metaphor being drawn from the wine of the condemn'd, as Amos ſpeaks, chap. ii. 8. that is, from the generous, delicate, and precious wine, which was uſed among the Hebrews to be drank to the condemn'd by their familiars or acquaintance, to alleviate their ſorrow in ſome meaſure. Villalpandus is of opinion that theſe forms of ſpeech, "to drink the cup," "to take the cup out of the hand of the Lord," &c. derive their original from certain drinking bouts, where the company were obliged to drink a certain quantity, even to the bottom of the cup. And in this each gueſt performed his part with a ſeeming ſort of pride, tho' the conſequence was the impairing both of his body and mind; becauſe this way of drinking at firſt ſeem'd pleaſant, but was found bitter and diſagreeable in the end. For what the thirſt coveted, ſatiety loathed, and nature itſelf ſhrunk back at the thing which it ſaw was ſo obnoxious and offenſive; yet, for all this, the cup was ſtill thruſt into the carouſer's hand, to be drank off. Such is the drink and ſtruggling of ſinners with divine providence. For ſinners will drink the pleaſant wine of voluptuouſneſs, and other worldly gratifications, but refuſe the bottom of the cup, that is, the bitterneſs of pain and hardſhip, tho' 'tis neceſſary they drink it. The cup in the hand of the Lord is full of the mixture of wine, yet the dregs are not wanting, of which all the ſinners of the earth ſhall drink, that is, 'tis neceſſary that all the ſinners of the earth drink the dregs of voluptuouſneſs, that is, experience the bitterneſs of pain and hardſhip, which are the appendixes of pleaſure. Of this cup Chriſt ſays to his Father, "take away this cup from me," for the lees of the cup of pleaſure, which we drink carouzing with the whore of Babylon, and (as it were) in ſtrife with God, was drank to Chriſt, the bondſman of our faith. (V.)

Ver. 43, 44, 45, 46, 47, 48, 49, 50, 51, 52. And immediately, while he yet ſpake, cometh Judas, one of the twelve, and with him a great multitude, with ſwords and ſtaves, from the chief prieſts, and the ſcribes, and the elders. And he that betrayed him, had given them a token, ſaying, Whomſoever I ſhall kiſs, that ſame is he; take him, and lead him away ſafely. And aſſoon as he was come, he goeth ſtraightway to him, and ſaith, Maſter, maſter; and kiſſed him. And they laid their hands on him, and took him. And one of them that ſtood by drew a ſword, and ſmote a ſervant of the high prieſt, and cut off his ear. And Jeſus anſwered and ſaid unto them, Are ye come out as againſt a thief, with ſwords and with ſtaves to take me? I was daily with you in the temple, teaching, and ye took me not: but the ſcriptures muſt be fulfilled. And they all forſook him, and fled. And there followed him a certain young man, having a linnen cloth caſt about his naked body; and the young men laid hold on him. And he left the linnen cloth, and fled from them naked.

A young man.] Not John, or James the younger, as ſome have imagined, ſince Mark ſays immediately before, "And they all forſook him and fled, ſo that *Cajetan's* conjecture ſeems more probable, namely, that ſome one belonging to Gethſemane, a neighbouring village, being rouz'd up at the noiſe of the guards, who took Chriſt as they paſs'd along, jump'd out of bed, and ran to ſee what was the matter. However, the Evangeliſt makes this obſervation, thereby to ſhew that the Apoſtles eſcaped by divine aſſiſtance, ſince the Jews had reſolved not only to apprehend Jeſus, but alſo his diſciples. (V.)

Ver. 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64. And they led Jeſus away to the high prieſt: and with him were aſſembled all the chief prieſts, and the elders, and the ſcribes. And Peter followed him afar off, even into the palace of the high prieſt: and he ſat with the ſervants, and warmed himſelf at the fire. And the chief prieſts and all the council ſought for witneſs againſt Jeſus, to put him to death; and found none. For many bare falſe witneſs againſt him, but their witneſs agreed not together. And there aroſe certain, and bare falſe witneſs againſt him, ſaying, We heard him ſay, I will deſtroy this temple that is made with hands, and in three days I will build another made without hands. But neither ſo did their witneſs agree together. And the high prieſt ſtood up in the mids, and asked Jeſus, ſaying, Anſwereſt thou nothing? what is it which theſe witneſs againſt thee? But he held his peace, and anſwered nothing. Again the high prieſt asked him, and ſaid unto him, Art thou the Chriſt, the ſon of the Bleſſed? And Jeſus ſaid, I am: and ye ſhall ſee the Son of man ſitting on the right hand of power, and coming in the clouds of heaven. Then the high prieſt rent his cloaths, and ſaith, What need we any further witneſſes? Ye have heard the blaſphemy; what think ye? And they all condemned him to be guilty of death.

Agreed not together.] This phraſe belongs not to the agreement or diſagreement of their teſtimonies, but to the weight or ſufficiency of them, with reſpect to the matter in hand, of putting him to death, either in regard to the number of witneſſes, but eſpecially of the crimes laid to his charge: The teſtimonies that were look'd for were ſuch as would be ſufficient to put him to death, and that muſt not be but under two or three witneſſes, and for a crime which was made capital by law. Now tho' many falſe witneſſes were brought in to bear witneſs againſt him, yet 'tis probable that their teſtimonies concern'd ſeveral matters, not two or more of them to one particular; and ſo 'tis there ſaid, that they were not ſufficient in the firſt ſenſe, in reſpect of the number of witneſſes. Afterwards, v. 57. the witneſſes agree, more than one in the ſame teſtimony, and tho' it be not ſet down in Matthew and Mark exactly in the ſame words, yet the difference is not real, but verbal, between them, as in many other narrations, and each of them affirm that the witneſſes ſaid the ſame thing. In that verſe therefore the phraſe *ouk iſi, not ſufficient*, ſignifies, that the teſtimonies were not of any capital crime, or of ſuch importance, as that, allowing them to be true, a man ſhould be put to death for them. And therefore it is that the chief prieſt was obliged to examine him, and at laſt adjur'd him, that he might draw ſomething out of his own mouth to condemn him: For ſo the nature of adjuring was deſign'd, Numb. v. 13. when an accuſation is not ſufficiently prov'd, and there is no witneſs againſt him. And when he concludes, by the anſwer which Chriſt made, that he had ſpoken blaſphemy, he then riſes up and ſays, "What need have we of any further witneſſes? (H.)

The Son of the Bleſſed.] It was a ſolemn cuſtom obſerv'd among the Jews, That whenever the prieſt in the ſanctuary delivered the name of God, the people uſed ſome words of bleſſing or praiſing him, ſuch as theſe, "Benedictum ſit nomen gloriæ regni ejus in ſecula ſeculorum," "Bleſſed be the name of the glory of his kingdom for ever and ever.' So, in Gemara Babylonica, Rabbi ſaid, "When I call on the name of Jehovah, do you magnify our Lord." So ſaid Moſes to Iſrael, Deut. xxxii. 3. "When I mention the name of the bleſſed God, do you magnify." So ſays Solomon Jarchi on the ſame place of Deuteronomy. From this command of Moſes it is, that, after the benediction in the ſanctuary, the people anſwer, "Bleſſed be the glorious name of his kingdom." To theſe forms were afterwards added, "for ever and ever, (or) to age and age," that is, to ages, becauſe of the hereſy of the Sadducees, ſay the Rabbins, who aver there is but one age. So Cod. Berachoth, cap. 9. "In all the concluſions of the benedictions, which were in the ſanctuary, they ſaid, from age, but after the Sadducees had perverted that, and ſaid there was but one age, they decreed that they ſhould ſay, from age to age." Many teſtimonies of this cuſtom may be found in the Old Teſtament; eſpecially in the Pſalms. (H.)

Bare falſe witneſs againſt him.] A falſe witneſs is he who underſtands not the things ſaid to him in the ſame ſenſe as they are ſpoken. For our Lord ſpoke of the temple of his body; "Ego diſſolvam, *&c.*" "I will diſſolve or pull down, *&c.*" Hear what Fulgentius, in his third book to Thraſymundus, ſays, "Quando enim mortuo Chriſto anima deſeruit carnem, tunc ſolutum eſt illud templum, quod fuit ex anima carneque conſtructum, & cum anima reverteretur ad carnem, tunc eſt illud templum die tertia ſuſcitatum, & tamen propter unam Chriſti Dei Hominiſque perſonam, idem mortuus eſt in corpore ſuo, qui ſuſcitavit templum corporis ſui." "When Chriſt was dead, and his ſoul left the fleſh, then was that temple diſſolved, which was compoſed of ſoul and body; and when the ſoul returned back to the body, then was that temple raiſed up on the third day; and yet, becauſe of the one perſon of Chriſt, who was both God and Man, the ſame was dead in his body, who raiſed up the temple of his body. (V.)

Ver. 65, 66, 67, 68, 69, 70, 71, 72. And ſome began to ſpit on him, and to cover his face, and to buffet him, and to ſay unto him, Prophecy: and the ſervants did ſtrike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high prieſt. And when ſhe ſaw Peter warming himſelf, ſhe looked upon him, and ſaid, And thou alſo waſt with Jeſus of Nazareth. But he denied, ſaying, I know not, neither underſtand I what thou ſayeſt. And he went out into the porch; and the cock crew. And a maid ſaw him again, and began to ſay to them that ſtood by, This is one of them. And he denied it again. And a little after, they that ſtood by ſaid again to Peter, Surely thou art one of them, for thou art a Galilæan, and thy ſpeech agreeth thereto. But he began to curſe and to ſwear, ſaying, I know not this man of whom ye ſpeak. And the ſecond time the cock crew. And Peter called to mind the word that Jeſus ſaid unto him, Before the cock crow twice, thou ſhalt deny me thrice. And when he thought thereon, he wept.

Thought thereon.] There are many conjectures about this phraſe, expreſſed by the word *epiballon* in the Greek; one, that may reaſonably ſignify *thinking upon it:* but this being only affirmed by Caſaubon, but not proved by any grammarian or gloſſary, will, on that account, tho' proper enough to this place, be of leſs authority; and beſides, the phraſe *thinking upon it* ſeems to have been contained before in *Peter's remembring Chriſt's ſaying*. But much leſs probable I conceive that of Salmaſius to be, that it ſhould mean *putting on his hat*, or *covering his head*: I might add to theſe another conjecture, that the Hebrew *cephel* being ſometimes rendred *epiballo*, and that commonly ſignifying to *fall down*, or *proſtrate*; and that, as an argument of ſorrow, *epiballo* may poſſibly mean *caſting himſelf down, or proſtrating himſelf*. But that which ſeems to me the leaſt ſtrained, and moſt proper to the paſſages ſet down by the other Evangeliſts, and back'd by the judgment of learned grammarians of antiquity, is this, that it ſhould ſignify Peter's *looking on Chriſt; caſting his eyes upon him he wept*. In St. Luke, chap. xxii. 61. 'tis ſaid, in the point of time ſet down here by Mark, *that Jeſus turned, and looked upon Peter*. And his doing any thing upon that look of Chriſt's, as it follows there, *he remembred*, &c. is an infallible argument that *St. Peter looked upon him* alſo, when he ſaw him look; and that he did ſo, and thereupon wept, is the ſum of this interpretation. And for authority to confirm it, 'tis Phavorinus's gloſs for *epiballo* to ſignify *to look upon any man*. (H.) This has made work enough among the learned. A modern interpreter ſays, "And when he was got out he wept;" but the celebrated Caſaubon is not of this opinion, conſtituting the phraſe *thinking upon it*, in the room thereof. Some have conſtrued the place to mean Peter's putting on his hat, or covering his head: Which ſentiment we owe to Theophylact, when neither of theſe interpretations come up, in my mind, to the true ſenſe of the Evangeliſt. The truth is, he began to cry vehemently. The learned Theophylact above mentioned puts the very ſame interpretation upon it, than which nothing can be more conſonant. "He began (ſays he) to cry," that is, he covered his head; and then adding juſtly, "he began to weep extremely," according to Matthew "he wept bitterly," which is the true interpretation of the place; probably, becauſe in the ſame Evangeliſt we have theſe words, *And he went out and wept bitterly*, which had led ſome to interpret the word *epiballon*, *he went out*. However, the moſt learned conſtruction is, *He began to weep*, yet the meaning being, that *he began to weep bitterly*. (Dan. Heinſ.)

CHAP. XV.

The ſufferings of Chriſt under Pilate. Barabbas is preferr'd to Chriſt. Chriſt is delivered up by Pilate to be crucified. He is crown'd with thorns. He is ſpit upon, and derided. Simon the Cyrenæan bears his croſs. He is crucified between two thieves. He is reproach'd. He expires. Joſeph buries him.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. AND ſtraightway in the morning the chief prieſts held a conſultation with the elders and ſcribes, and the whole council, and bound Jeſus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? And he anſwering ſaid unto him, Thou ſayeſt it. And the chief prieſts accuſed him of many things: but he anſwered nothing. And Pilate asked him again, ſaying, Anſwereſt thou nothing? behold how many things they witneſs againſt thee. But Jeſus yet anſwered nothing; ſo that Pilate marvelled. Now at that feaſt he releaſed unto them one priſoner, whomſoever they deſired. And there was one named Barabbas, which lay bound with them that had made inſurrection with him, who had committed murder in the inſurrection. And the multitude crying aloud, began to deſire him to do as he had ever done unto them. But Pilate anſwered them, ſaying, Will ye that I releaſe unto you the king of the Jews? (For he knew that the chief prieſts had delivered him for envy) But the chief prieſts moved the people, that he ſhould rather releaſe Barabbas unto them.

Thou ſayeſt.] This verſe, *And Pilate asked him, Art thou the king of the Jews? and he anſwering ſaid unto him, Thou ſayeſt it*, always ſeem'd to me in this place, *eſſe contemnentis, non ad animum revocantis.* Tho' there is ambiguity in the Hebrew, when they ſay, vel *dicis*, vel *cogitas*, either *thou ſayeſt*, or *thou thinkeſt*. Thus our Lord, when Judas put the queſtion and asked him, if it was he whom he meant, ſays no more than *thou ſayeſt*. The Syriac renders it after this manner, tho' the Greeks probably ſtretch the ſaying a little farther, "And Jeſus ſaid unto him, Thou ſayeſt. Which was a very wiſe and diſcreet anſwer. He ſaid, that it was neither he, nor not he. So that what he ſaid was a medium, Thou ſayeſt. Which may have this conſtruction put upon it, as tho' he ſaid, I am: or I do not ſay that, Thou ſayeſt it. (D. H.)

As he had ever done unto them.] The next remark falls upon theſe words, the more modern verſion of which runs thus, "And the multitude crying aloud began to deſire him to do as he had ever done unto them;" which very near agrees with that of Eraſmus. As if the ellypſis was to be ſupplied in this manner, "Mean time the multitude raiſed up a prodigious noiſe, and began to ask him to do to them that which he had been accuſtomed to do before." The old verſion proceeds thus, "And when the multitude were come up (which is owing to a different reading) they began to petition what he always did to them." In the firſt place here is obſcurity, But, as it ſometimes happens in other caſes, we have a very trifling word here that throws a miſt over the reſt, which is that the word *as* is never uſed in the room of a relative. Of which we may find frequent examples. Thus 2 Chron. xxiv. 9. “ And they made a proclamation through Judah and Jeruſalem, to bring into the Lord the collection that Moſes, the ſervant of God, laid upon Iſrael in the wilderneſs.” The old verſion ſays, “ to bring in to the Lord what Moſes had appointed,” very juſtly. And we find the ſame thing ſometimes repeated in the New Teſtament. Thus Luke v. 14. “ And he charged him to tell no man, but go, and ſhew thyſelf to the prieſt, and offer thy cleanſing, according *as* Moſes commanded, for a teſtimony unto them, (that is) ſhew thyſelf to the prieſt, and for thy cleanſing offer that which Moſes commanded.” This belongs to the hiſtory of the leper. Now what Moſes commanded is very clearly ſet down by him, namely, two ſparrows, cedar wood, and hyſop. Thus, by expreſſing the word *as*, he includes theſe, tho' without mentioning the way of offering them. Hear what Luke ſays, chap. i. ver. 1, 2. “ Foraſmuch as many have taken in hand to ſet forth in order a declaration of thoſe things, which are moſt ſurely believ'd among us, even as they deliver'd them unto us, which from the beginning were eye-witneſſes and miniſters of the word.” (Dan. Heinſ.)

Ver. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24. And Pilate anſwered, and ſaid again unto them, What will ye then that I ſhall do unto him whom ye call the king of the Jews ? And they cried out again, Crucify him. Then Pilate ſaid unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And ſo Pilate willing to content the people, releaſed Barabbas unto them, and delivered Jeſus, when he had ſcourged him, to be crucified. And the ſoldiers led him away into the hall call'd Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head. And began to ſalute him, Hail, king of the Jews. And they ſmote him on the head with a reed, and did ſpit upon him, and bowing their knees, worſhipped him. And when they had mocked him, they took off the purple from him, and put his own cloaths on him, and led him out to crucify him. And they compel one Simon a Cyrenean, who paſſed by, coming out of the country, the father of Alexander and Rufus, to bear his croſs. And they bring him unto the place Golgotha, which is, being interpreted, the place of a ſkull. And they gave him to drink wine mingled with mirrh : but he receiv'd it not. And when they had crucified him, they parted his garments, caſting lots upon them, what every man ſhould take.

Clothed him with purple] Many particulars mentioned in their dealing with Chriſt were not from the Jewiſh but the Roman cuſtoms, ſome whereof we have taken notice of in Matthew, and ſuch was, here, putting the purple or ſcarlet robe upon him, which the text before us ſays was done by the ſoldiers ; and Luke, by Herod's ſervants, or elſe the Roman guards, Luke xxiii. 11. And ſo ſays Lazarus Bayſius, That this purple or ſcarlet gown was the Roman faſhion, called *toga picta*, and was, by way of ſcoff, brought to Chriſt by the ſoldiers, as if it had been ſent by the ſenate and people of Rome to him, who, as the Jews ſaid, pretended to be their king. (H.)

Ver. 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39. And it was the third hour, and they crucified him. And the ſuperſcription of his accuſation was written over, THE KING OF THE JEWS. And with him they crucified two thieves, the one on his right hand, and the other on his left. And the ſcripture was fulfilled which ſaith, And he was numbred with the tranſgreſſors. And they that paſſed by railed on him, wagging their heads, and ſaying, Ah, thou that deſtroyeſt the temple, and buildeſt it in three days, Save thyſelf, and come down from the croſs. Likewiſe alſo the chief prieſts mocking, ſaid among themſelves with the ſcribes, He ſaved others, himſelf he cannot ſave. Let Chriſt the king of Iſrael deſcend now from the croſs, that we may ſee and believe. And they that were crucified with him reviled him. And when the ſixth hour was come, there was darkneſs over the whole land, until the ninth hour. And at the ninth hour Jeſus cried with a loud voice, ſaying, Eloi, Eloi, lama ſabachthani ? which is, being interpreted, My God, my God, why haſt thou forſaken me ? And ſome of them that ſtood by, when they heard it, ſaid, Behold, he calleth Elias. And one ran, and filled a ſpunge full of vinegar, and put it on a reed, and gave him to drink, ſaying, Let alone ; let us ſee whether Elias will come to take him down. And Jeſus cried with a loud voice, and gave up the ghoſt. And the vail of the temple was rent in twain, from the top to the bottom. And when the Centurion which ſtood over-againſt him ſaw that he ſo cried out, and gave up the ghoſt, he ſaid, Truly this man was the Son of God.

And it was the third hour, and they crucified him.] They who have read St. Auſtin's long expoſition upon this place, in his third book *de conſenſu Evangeliſtarum*, very well know what pains he has been at to reconcile John, who ſays the *ſixth* hour, with Mark, who ſays the *third*. Take a part of it. “ Erat autem hora tertia. Ut quid adjunxit, Et crucifixerunt eum ? Niſi quia voluit aliquid recapitulando ſignificare, quod quæſitum inveniretur, cum ſcriptura ipſa illis temporibus legetur quibus univerſæ eccleſiæ notum erat qua hora Dominus ligno ſuſpenſus ſit ; unde poſſet vel hujuſmodi error corrigi, vel mendacium refutari. Sed quia ſciebat, a militibus ſuſpenſum Dominum, non a Judæis, ſicut Johannes apertiſſime dicit, occulte oſtendere voluit, eos magis crucifixiſſe qui clamaverunt ut crucifigeretur, quam illos qui miniſterium principi ſuo ſecundum officium ſuum præbuerunt. Intelligitur ergo fuiſſe hora tertia cum clamaverunt Judæi ut Dominus crucifigeretur, & veriſſime demonſtratur, tunc eos crucifixiſſe quando clamaverunt, maxime quia nolebant videri ſe hoc feciſſe, & propterea eum Pilato tradiderant, quod eorum verba ſatis indicant ſecundum Johannem.” “ It was the third hour, (to which he adjoins) and they crucified him. What could be the meaning of this, unleſs he had a mind to recapitulate ſomething, and thereby ſignify to us, that he had found what he ſought for ? ſeeing the ſcripture was read in thoſe times, when the whole church was no ſtranger to the hour when our Lord was crucified : whence this error might be amended. But becauſe he knew, that the ſoldiers crucified Chriſt, and not the Jews, as John moſt evidently informs us, he would thereby privately ſhew us, That they who call'd out for his being crucified, were more his crucifiers, than thoſe who actually did it in obedience to the command of their officer. So that 'tis thought to be the third hour when the Jews called out for having him crucified ; and 'tis juſtly ſhewn, that they crucified him when they called out, chiefly becauſe they would not ſeem to have done it, and therefore they delivered him up to Pilate, which, as John ſets down the account, is ſufficiently evident.” Auſtin himſelf ſaw clearly into the precariouſneſs of his own expoſition, when he thus added, “ Atque utinam plures etiam ab aliis inveniantur hujus exitus quæſtionis. Quod donec fiat, utere mecum iſta, ſi placet. Si enim nullus alius exitus potuerit inveniri, ſolus iſte ſufficiet : ſi autem potuerit, cum demonſtratus fuerit, eligemus.” “ But I could wiſh that others would be at the pains to find other ſolutions of this point. 'Till when, pleaſe to uſe this of mine ; but if there can be found no other way to ſolve it, let what I have ſaid ſuffice ; yet provided it can, I ſhall be ready to embrace it, aſſoon as I ſhall have full demonſtration of the truth thereof.” In ſhort, when the learned found they could make nothing to the purpoſe from hence, the laſt ſhift they had recourſe to was to the diviſion of the day into four parts, each of which comprehended the ſpace of three hours. For the confirmation of which they cited a paſſage out of the xxth chapter of Matthew, where, as they are pleaſed to have it, the day is divided into theſe four parts, in compliance to a received cuſtom at that time, there being mention of the *third*, *ſixth*, *ninth*, and *eleventh*. As if it neceſſarily followed from hence, that the hour which John (following the Hebrews) calls the *ſixth*, was ſet down by Mark as the *third* ; or that, in order to reconcile John with Mark, the third hour included the fourth, fifth and ſixth. But I think there is no occaſion for theſe niceties. The author of the Annotations on the Pſalms, which are aſcribed to Jerome, pretends to nothing more, than that the number is corrupted. “ Scriptum eſt, inquit, in Marco, quia hora tertia crucifixus ſit. Hoc videtur eſſe diverſum. Error ſcriptorum fuit. Et in Marco HORA SEXTA ſcriptum fuit : Sed multi epiſemon Græcum ϛ' putarunt eſſe Γ. Scimus enim, quia prima eccleſia de imperitis congregata fuit gentibus.” “ 'Tis written, ſays he, in Mark, Becauſe he was crucified at the third hour." This ſeems to be different. The fault was owing to copiers. And it was written in Mark THE SIXTH HOUR. But many took the Greek ſignature ς' for Γ. We are ſenſible of this, becauſe the church at firſt was compoſed of perſons of no great learning. The particulars which go before this paſſage in Mark are by the other Evangeliſts ſet down, as happening after our Lord's crucifixion; without ſo much as mentioning the time. Firſt, as to the parting his cloaths, Matthew ſays, "And they crucified him, and parted his garments, caſting lots." John, "Then the ſoldiers, when they had crucified Jeſus, took his garments, and made four parts, to every ſoldier a part, and alſo his coat, *&c.*" Mark, "And when they had crucified him, they parted his garments, caſting lots upon them, what every man ſhould take;" adding, "and it was the third hour, and they crucified him." "Quod evenit (inquit) hora tertia, & jam cruci affixerunt eum," is a plain Hebraiſm, very frequently uſed. Read that paſſage, "Send back my ſon, and he will ſerve me;" which the Septuagint, Exod. iv. 23. render "that he may ſerve me." Tho' not in the ſame order, for here is a ſeries of the facts, as they happened, preſerved. Of what we have been ſpeaking we have a famous example in the ſeventh chapter of Joſhua, where, in the fifteenth verſe, God thus pronounces, "And it ſhall be, that he that is taken with the accurſed thing, ſhall be burned with fire, he and all that he hath." After which it follows of Achan, and his puniſhment, in the twenty-fifth verſe, "And all Iſrael ſtoned him with ſtones, and burnt him with fire, after they had ſtoned him with ſtones." Which Hebraiſm, like the other, has given Auguſtine a world of trouble. He endeavours to find how it comes, that, when God had commanded burning, Achan's puniſhment ſhould be ſtoning. He is pleaſed to think that Joſhua (which Andreas Maſius, a very celebrated writer, hath juſtly obſerved) being inſpired by God as a prophet, referr'd God's words concerning fire, either to the puniſhment which was doom'd to Achan in the next world, or underſtood the word *fire* for the lapidation, or ſtoning, as of fire; becauſe this puniſhment cleanſed the offender from all his ſins and impurities, as if it had been fire: From whence is deducible the expiation of veſſels, concerning which conſult Leviticus and Numbers. Now as it is ſimply ſignified here, that he was burnt by the command of God, we are to allow at all points that the furious and ungovernable mob, through impatience and hatred of the tranſgreſſion, took care to avert the divine wrath from it, by ſtoning him firſt. The Hebrews will clear this ſeeming difficulty for us with wonderful eaſe and facility, who for the phraſe, *and they ſtoned him*, ſubſtitute *after they had ſtoned him.* The Targum will remove our doubts, as to this point, without much difficulty: We find therein the very ſame interpretation, *after they had ſtoned them with ſtones.* So that as the phraſe there, *and they ſtoned them*, is no other than *after they had ſtoned them*, in like manner the ſentence here, *and they crucified him*, means the ſame as *after they had crucified him*, that is, *and it was the third hour ſince he began to be crucified*, or, *it was now three hours ſince his firſt being nailed to the croſs.* In ſhort, where the Evangeliſt ſays, *and it was the third hour, and they crucified him*, he points out the third hour from the time he was faſtened to the croſs, that is, the third hour of our Saviour's ſufferings; as if it was ſaid, *and it was now the third hour of his crucifixion.* Whereby the Hebraiſm is excellently expreſſed, not informing us of the time he began to ſuffer, but of the continuation of his pain. And thus will prove true what a modern annotator has ſo ſtrenuouſly urged, That for ſome hours he was expoſed, at one and the ſame time, to mockery and puniſhment. Now let me join with this perſon, and think it far from my buſineſs either to put John's account right, or to alter any thing in Luke. Tho' this annotator, in leaving his opinion of this paſſage to others, ingenuouſly confeſſes, how little ſatisfied he has made himſelf in it. What follows in the ſequel diſcovers no repugnancy, tho' what the author principally adds, of the inſcription, of the thieves, of the diviſion of his garments (as I have already obſerved) and of other particulars, which happened at the time of his crucifixion, are neither referrable to any certain time, nor is any connected order preſerved in the narration we have of them. In ſhort, as the phraſe cited out of the Old Teſtament, *and they ſtoned him*, is ſubſtituted for *after they had ſtoned him*, ſo *and they crucified him* ſignifies *and after they had crucified him*, not *when they faſtened him to the croſs.* Neither do the Evangeliſts uſe the phraſe *they crucified him* in the notion of the conſummation of his pain, but of the pain itſelf, or of its beginning; as is evident from what we have cited out of all four. And after Matthew has ſaid *they crucified him*, the reſt of the chapter purſues, almoſt to the end, the narration of ſuch circumſtances as attended his crucifixion. (Heinſius.) In St. John, chap. xix. 14. we read it was about the *ſixth* hour, that is, about ſix a clock in the morning, when Pilate paſſed ſentence upon him, for St. John wrote his Goſpel after the deſtruction of Jeruſalem, and computes, not after the Jewiſh, but the Roman way of reckoning. But St. Mark here ſeems to relate the time of our Lord's being nailed to the croſs, which he ſays was the *third* hour, according to the Jewiſh reckoning, that is, about nine o' clock in the morning. And this obſervation removes the ſeeming difference between the Evangeliſts. (Fox.)

Superſcription.] That it was a cuſtom of the Romans to write the crime, for which any man ſuffered death, in a table, and carry it before him to execution, appears from Euſebius's Eccleſiaſtical Hiſtory, l. 5. where it is ſaid of Attalus the chriſtian martyr, That he was led about the Amphitheatre "with a table carried before him," in which was written in Latin, *This is Attalus the Chriſtian.*" So in Suetonius, Domitian, chap. 10. *Detractum in arenam canibus objecit, cum hoc titulo*, Impio locatus, *&c.* "He brought him out, and caſt him to the dogs, with this title or inſcription, *He ſpake impiouſly.*" Suetonius, elſewhere, calls this elogium, a way of publiſhing his fault. So does Tertullian, in his Apology, c. 11. And as of other kinds of death, ſo particularly of thoſe that are crucified. This is mentioned by Dio, of a ſervant, "That he was carried to the croſs, with a writing, declaring the cauſe of his being put to death." From theſe words of the Romans appears the propriety of all theſe phraſes in the ſeveral Evangeliſts; *The ſuperſcription of the cauſe—The charge written over his head*, &c. (H.)

Ver. 40, 41, 42, 43, 44, 45, 46, 47. There were alſo women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the leſs, and of Joſes, and Salome; Who alſo when he was in Galilee, followed him, and miniſtred unto him; and many other women which came up with him unto Jeruſalem. And now when the even was come (becauſe it was the preparation, that is, the day before the ſabbath) Joſeph of Arimathea, an honourable counſellor, which alſo waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jeſus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joſeph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a ſepulchre which was hewn out of a rock, and rolled a ſtone unto the door of the ſepulchre. And Mary Magdalene, and Mary the Mother of Joſes, beheld where he was laid.

James the leſs.] That the poſitive, *micros*, is here taken for the comparative, *the leſs*, or *the younger*, doth not appear by any circumſtance of this text, or by analogy of other places. Now there were three perſons of the name of James thus known; two being Apoſtles, and the third the brother of our Saviour: ſo that this title of *the leſs*, in the comparative, could be no character of the third of theſe, to diſtinguiſh him from the other two. That which is moſt probable is, being a kind of *cognomen*, 'tis an abbreviation of *micros te elichia*, *little in ſtature*, the phraſe uſed of Zaccheus, Luke xix. 3. and ſo denotes, that James was about the ſize, or pitch, of Zaccheus, and ſo diſtinguiſhed him from the others of that name, who, it ſhould ſeem, were not ſo. (H.)

Salome.] Some call her Mary, but we read no where of this: They who favour this opinion ſeem to be miſled, in ſuppoſing that *Salome* is the genitive caſe, and ſo is called Mary of Salome, as Mary of Cleophas, or of James, or of Alpheus. Whence they apply the name *Mary*, which goes before, to this name: but wrongfully, ſince it appears from the Greek, that 'tis not the genitive, but the nominative caſe, and has no dependance on that preceding word. For 'tis not ſaid *tes Salome*, as *tou Jacebou*, but barely *Salome*, as the word *Maria*, which goes before. If it was the genitive caſe, the article *tes* ought neceſſarily to be join'd, eſpecially ſince the word *meter* had intervened, which can no way be referred to Salome. This is the way all the Grecian commentators have interpreted this paſſage: So that it makes me wonder, when I read the following in the Roman Martyrology: "Hieroſolymis ſanctæ Mariæ Salomæ, quæ in Evangelio legitur circa ſepulturam domini ſollicita." "To holy Mary of Salome at Hieroſolyma; who, as the Goſpel informs us, mourned at our Lord's funeral." Be this as it will, I am firmly of opinion, that this Salome was the mother of Zebedee's ſons: for it appears ſo from comparing Mark with Matthew, who, in his 27th chapter, calls this ſame the mother of Zebedee's ſons. And Baronius, in the Apparatus to his Annals, does not call her *Mary*, but ſimply *Salome*, ſhewing ſhe was the ſame perſon with the mother of Zebedee's ſons. (V.)

Counſellor.] What is meant by *counſellor* here, expreſs'd in the Greek by *bouleutes*, is matter of ſome queſtion. The moſt probable opinion is, that it ſignifies one of the *Decuriones* placed by the Romans in their colonies, or provinces. So ſays Fornerius: "Decuriones *beulutai* dicebantur, quod conſilii gratia allegerentur." "The *Decuriones* were called counſellors, becauſe they were choſen to give counſel." Now what the *Decurio* is, we find in the Digeſts, l. 50. tit. 16. "Decuriones dictos aiunt ex eo, quod initio, cum coloniæ deducerentur, decima pars eorum qui ducerentur conſilii publici gratia conſcribi ſolita ſit." "They were called ſo, becauſe when colonies were ſent out at firſt, the tenth part of them was appointed to ſit as a ſtanding council to manage affairs." And ſuch was Joſeph at this time, being a perſon of great eminence. (H.)

CHAP. XVI.

The reſurrection of Chriſt. He appears to Mary Magdalene, and others. He ſends the Apoſtles to preach the Goſpel.

Ver. 1, 2, 3, 4, 5, 6, 7, 8. AND when the ſabbath was paſt, Mary Magdalene, and Mary the mother of James, and Salome, had bought ſweet ſpices, that they might come and anoint him. And very early in the morning, the firſt day of the week, they came unto the ſepulchre at the riſing of the ſun. And they ſaid among themſelves, Who ſhall roll us away the ſtone from the door of the ſepulchre? (And when they looked, they ſaw that the ſtone was rolled away) for it was very great. And entring into the ſepulchre, they ſaw a young man ſitting on the right ſide, cloathed in a long white garment; and they were affrighted. And he ſaith unto them, Be not affrighted: ye ſeek Jeſus of Nazareth, which was crucified: he is riſen, he is not here: behold the place where they laid him. But go your way, tell his diſciples and Peter, that he goeth before you into Galilee: there ſhall ye ſee him, as he ſaid unto you. And they went out quickly, and fled from the ſepulchre; for they trembled, and were amazed: neither ſaid they any thing to any man; for they were afraid.

And very early in the morning, &c.] This verſe has given the learned no inconſiderable trouble to explain it. How comes it to be ſaid by Mark, *And very early in the morning they came*, &c. ſubjoining in the ſame verſe, *at the riſing of the ſun*; and by John, *when it was yet dark?* 'Tis ſatisfactory enough as to Mark, who makes no diſtinction, if we allow they came very early in the morning, and got to the ſepulchre by that time the ſun was riſing. Indeed, what the ſequel preſents us with, affords teſtimony enough what they did at the ſepulchre: "And they ſaid among themſelves, Who ſhall roll us away the ſtone from the door of the ſepulchre." Which particulars ſeem'd to carry ſo much difficulty with them in the eye of ſome of the fathers, that, in order to extricate themſelves out of it, they have had recourſe to a ſurpriſing ſubtlety, every way unaccountable and unwarrantable; this is, as if the ſun, which was eclipſed at our Lord's crucifixion, ſhould now riſe before the light. Hear what Chryſologus ſays, in his eighty-ſecond homily: "Si valde mane, quomodo orto jam ſole? Sic neſcit Evangeliſta quid dicat? Evangeliſta quid dicat ſcit, ſed quid audiat, qui non didicerit, neſcit. Non eſt erroris iſta relatio: veritatis eſt. Nec lapſum patitur ſermonis humani, ſed rei geſtæ cælitus aperit veritatem. Dixerat, ab hora ſexta uſque ad horam nonam, tenebræ factæ ſunt. Ergo ſol, qui præter horam, ut domino compateretur, abſceſſerat, claritate, cum reſurgeret dominus, ante tempus occurrit: Et qui, ut ſuo commoretur autori, ipſam meridianam ſuam mortificaverat claritatem, ut conſurgeret autori ſuo, evictis tenebris antelucanus erupit." "If very early in the morning, how comes the ſun to be already up? Does this then make the Evangeliſt not know what he ſays? No, the Evangeliſt is not guilty of this. What he ſays is not the narration of any miſtake, but of truth: He betrays no lapſe of ſpeech, but diſcovers the veracity of an action performed by the finger of God. He informs us, that there was darkneſs from the ſixth to the ninth hour. So that the ſun, to ſympathize with our Lord, departed from its juſt limits, and, on his riſing again, beſtow'd its refulgent light before his juſt time; nay, to tarry for its great author, put a ſhade over its meridian brightneſs; and, to riſe for him, broke through the darkneſs, and diſplay'd its beams before the light." Some read, "They had bought ſweet ſpices, that they might come and anoint him (and very early in the morning, the firſt day of the week, they came unto the ſepulchre) at the riſing of the ſun;" that the order of the words may be thus: "They had bought ſpices, that they might come and anoint him at the riſing of the ſun;" which was hardly poſſible to be done before the ſun was riſen. But I am under great difficulties to come into this reading. We muſt ſee then what the learned have remark'd in other books, as to this point. They affirm to have found, "the ſun being now riſen," or, "the ſun now riſing." But had it been *when the ſun ſhall riſe*, greater light had been afforded to this affair. For nothing is more common, both with the Jews and Greeks, than to uſe the preſent for the future: For example, *to come*, is put for *ſhall come, to be born* for *ſhall be born*; this is evidenced from the prophets, who ſpeak of the Meſſiah, as of one preſent. In ſhort, the phraſe, *And very early in the morning*, ſignifies the time that immediately follows the dawning or break of day, which the Romans call *Ante lucem*; or, according to that of the poet:

Ubi nox abiit, nec tamen orta dies;

When night is fled, and yet the day not ſeen.

Which Juvencus thus expreſſes:

Sidera jam mœſtis vicino cedere ſole
Incipiunt: tumuli matres tum viſere ſeptum.

The radiant ſtars of night now yielded way
To the revolving ſun's approaching ray.
The anxious matrons haſten now to ſee
The tomb of him who dy'd upon the tree. (Heinſ.)

Ver. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20. Now when Jeſus was riſen early, the firſt day of the week, he appeared firſt to Mary Magdalene, out of whom he had caſt ſeven devils. And ſhe went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been ſeen of her, believed not. After that, he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the reſidue: neither believed they them. Afterward he appeared unto the eleven, as they ſat at meat, and upbraided them with their unbelief and hardneſs of heart, becauſe they believed not them which had ſeen him after he was riſen. And he ſaid unto them, Go ye into all the world, and preach the Goſpel to every creature. He that believeth, and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. And theſe ſigns ſhall follow them that believe, In my name ſhall they caſt out devils, they ſhall ſpeak with new tongues, They ſhall take up ſerpents, and if they drink any deadly thing it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover. So then after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with ſigns following. Amen.

They ſhall take up ſerpents.] This ſeems to be propheſied of by that ſybil, out of which Virgil learnt the ſubſtance of that verſe of his:

Occidet & ſerpens, & fallax herba veneni
Occidet ———

Nor ſerpents, nor ſhall pois'nous herbs prevail. (H.)

It appears from St. Paul, that this promiſe was literally fulfilled; for a viper faſtening upon his hand, he ſhook it off into the fire without receiving any hurt, Acts xxviii. 5. Chriſt, Luke x. 19. promiſes the ſame thing to the Apoſtles, though in words ſomewhat different, which evidently allude to what the Royal Pſalmiſt ſays, Pſal xci. 13. "Thou ſhalt tread upon the lion and adder. (V.)

He was received up into heaven.] "Until the time of reſtitution of all things," as it is ſaid, Acts iii. 21. that is, until the end of the world, when he ſhall return to judge the living and the dead. That Chriſt aſcended into heaven from the top of mount Olivet, appears from this, that he went up ſo far, till the clouds came between him and the ſpectators. 'Tis ſaid, he aſcended far above all heavens, Epheſ. iv. 10. to the end all things might be fulfilled by him. (V.)

And they went forth and preached every where, the Lord working with them.] The induſtry of the holy Apoſtles was incredibly great, yet was their ſucceſs greater than their induſtry, even beyond all human expectation, which will evidently appear, if we conſider the vaſt ſpreading of the Goſpel in ſo ſhort a ſpace of time; for in thirty years after our Saviour's death, it was ſpread through the greateſt part of the Roman empire, and reached as far as Parthia and India. Again, the wonderful power and efficacy, which the Goſpel had upon the lives and manners of men; the generality of thoſe who entertained the Goſpel were obedient to it both in word and deed, becauſe Chriſtianity being an hated and perſecuted profeſſion, no man could have any inducement to embrace it, who did not reſolve to practice it, and live up agreeably to the doctrines it taught. (B.)

The END of the Goſpel according to St. MARK.

CRITICAL and EXPLANATORY

ANNOTATIONS

UPON THE

HOLY GOSPEL

ACCORDING TO

St. *LUKE.*

ST. Luke (who wrote in the year 36 of the common *æra* of Jeſus Chriſt, 25 years after the paſſion) was of Antioch, which is the metropolis of Syria. St. Paul informs us, that he was a phyſician, as he himſelf calls him. He was not of the number of the Twelve Apoſtles, no more than Saint Mark, but one of their diſciples: So that he did not write what he ſaw, as St. Matthew and St. John did, but what he learnt from thoſe that were eye-witneſſes, as he teſtifies at the beginning of his Goſpel. For this came to paſs by the wiſe counſel of God, ſays St. Auſtin, that of the four Evangeliſts, two having been Apoſtles, the remaining two ſhould not be ſo; to the end it might not be believed there was any difference in their writings, who ſaw the actions of Jeſus Chriſt with their own eyes, and thoſe that deſcribed them from the faithful relation of thoſe that had ſeen them.

God deſigning in this manner to ſhew us, that the certitude of the Evangelical Hiſtory comes not only from thoſe who have made it, and relate the things which they have ſeen themſelves, which is ordinary in ſeveral hiſtories, whoſe certainty is only human and moral; but that it is grounded on the particular aſſiſtance of the Holy Spirit, who dictated all their words to the Evangeliſts, as well to St. Mark and St. Luke, who were diſciples to the Apoſtles, as to St. Matthew and St. John, who were Apoſtles themſelves.

For as St. Mark was the diſciple of St. Peter, ſo St. Luke was the diſciple of St. Paul; which occaſioned Tertullian to ſay, That the Goſpel of St. Luke was commonly attributed to St. Paul, and St. Paul gives this excellent teſtimony of St. Luke (as is obſerved by ſeveral Fathers, and eſpecially of St. Ambroſe, when he ſays of him) that he is commended for his Goſpel in all the churches; to which St. Ambroſe adds, What praiſe does he not deſerve, who has received ſo great a commendation from the doctors of all nations?

St. Luke (ſays Euſebius) does himſelf relate, at the beginning of his Goſpel, the motive he had of writing, in ſaying, that ſeveral haſtily undertook to write the evangelical hiſtory, he thought himſelf therefore obliged to do it, after an exact information from thoſe who had been the diſpenſers and miniſters of it; that is to ſay, from the Apoſtles, and eſpecially St. Paul, with whom providence had particularly engaged him, to hinder the word of the Goſpel from being ſophiſticated by the mixture of error and falſhood.

St. Luke's Goſpel is written in a purer ſtyle than that of St. Mark and St. John, he being better acquainted with the Greek tongue, as is obſerved by St. Jerome; which alſo appears in the ſtyle of the Acts of the Apoſtles.

He wrote his Goſpel about the year of Jeſus Chriſt Fifty Six, twenty-five years after his aſcenſion.

The ſame father teſtifies, that St. Luke always remain'd in celibacy, and that he liv'd to the eighty-fourth year of his age; and the church ſays of him, that he continually bore on his body the marks of the croſs; and therefore tho' his death was not honour'd with ſufferings (which ſeveral of the fathers queſtion) yet one may ſay, according to the expreſſion of St. Jerome, that his life has been a continual martyrdom.

[N. B. *Whereas we have been adviſed by ſeveral Gentlemen to enlarge as well our critical as explanatory Annotations, and not to be ſo diffuſive in the Scripture-text; to comply therefore with ſo reaſonable a Requeſt, we are determined for the future to inſert ſuch Verſes of the Text only, as immediately and neceſſarily fall under Examination.*]

CHAP. I.

Luke's preface. Zacharias and Elizabeth. John, what he ſhall be. Zacharias, for his unbelief, becomes dumb. An angel ſalutes Mary, and annunciates to her the nativity of our Lord. Mary viſits Elizabeth. Mary's ſong. Zacharias's ſong of praiſe in ſpeaking of the coming of the promiſed Meſſiah. John's office.

Ver. 1. FOraſmuch as many have taken in hand to ſet forth in order a declaration of thoſe things which are moſt ſurely believed among us.

Moſt ſurely believed.] The Greek word *plerophoreo*, rendred here *moſt ſurely to be believed*, has ſeveral interpretations in the New Teſtament. In the firſt place it means no more than to be *fulfilled*, *performed*, or *done*. In 2 Timothy, iv. 5. we find this phraſe *fulfill* or *perform thy miniſtry*. So ſays Phavorinus, “fulfill” adding, “as the Apoſtle ſaith, fulfill or perform thy miniſtry.” So, in Nilus, the phraſe to *fulfill the deſire*, is to *do* what is deſired. So again, 2 Timothy iv. 17. 'tis ſaid, “That the preaching may be fulfilled,” meaning, that it may be gone through with, that it may alſo be preached to the Gentiles. So in Heſychius we read, “The Old Teſtament did not perfect or compleat the inward man to piety.” And ſo in the place now before us, “A declaration of thoſe things which have been done, performed, or acted amongſt us.” Of which the narration in the ſequel does conſiſt. This is perfectly agreeable to the Hebrew *melah*, which ſignifies to *fulfill*, and *perform*, as well as to *fill*. Thus the Hebrews have a proverb, “Let a man fulfill his heart,” that is, let him do what he has a mind to. In the Pſalmiſt, “To fill or fulfill all your mind” ſignifies “to grant all your petitions.” In the ſecond place it denotes to *fill*, and conſequently *plerophoria* means fulneſs or plenty. In Col. xxii. we read, “the riches of the fulneſs of underſtanding.” And becauſe the Hebrew *melah* ſignifies a metaphorical, as well as a real *filling* or *infuſing*, ſo doth *plerophoreo*. But this is not yet its largeſt extenſion: ſtill the notion of it is changed, according as the ſubject matter is, to which it is applied. For if it be applied to the heart, which is the principle of action, then it ſignifies to *incite* a perſon *to* the undertaking or performing of any *action*, to embolden him to atchieve any thing: And when it happens that there is any difficulty attending ſuch an undertaking or performance, then it particularly means, “to give courage or confidence, to embolden,” *&c.* Thus in Acts v. iii. 'tis written, Why hath Satan filled thy heart, that thou ſhould'ſt lie, or deceive the Holy Ghoſt?” that is, How came Satan to incline or embolden thee to perpetrate this villany? Thus we find in Eccleſ. viii. 11. “The heart of the ſons of men is filled to do evil:” meaning, Men are incited by their impunity to perform in this manner. So Heſter, vii. 5. “Who hath filled his heart to do this?” or, “Whoſe heart hath filled him to do this?” where the Greek diſtinctly reads, “Who is it that hath dared?” to ſignify the danger to which the performer expoſed himſelf, and conſequently, the boldneſs of the adventure. Thus this word *plerophoreo* is uſed commonly to ſignify *boldneſs*, *confidence*, and the like. In Hebrews vi. 11. we read “confidence of hope;” and Hebrews x. 22. “confidence of faith;” being the effect of being purified from an evil conſcience in the end of the verſe, and the inſtrument of coming chearfully to God in the beginning. Thus 'tis to be underſtood, Rom. iv. 21. That being *confident* that God was able, we boldly depended thereon. So, 1. Theſ. i 5. “Our Goſpel has been towards you,” that is, hath been preached to you, “not only in word, but in power, and in the Ghoſt, *and that with much confidence*;” for ſo the next words “as ye know what manner of men we were among you” are interpreted, chap. ii. 2. “we were confident in our Lord to ſpeak the Goſpel of God to you in much contention.” So Romans xiv. 5. “Let every man have aſſurance in his own underſtanding.” In fine, theſe are the places, where the word is uſed in theſe books, which are in the firſt place put here together on that account. (H. and W.)

'Tis not improbable but that ſome of the Fathers, in the beginning of this Evangeliſt, which reads, “Foraſmuch as many have taken in hand to ſet forth in order a declaration of thoſe things which are moſt ſurely believed among us;” have been at more pains than was neceſſary, in ſhewing that the others, who have endeavoured this way, have rendered their labour abortive. This they pretend the Evangeliſt intimates. And from hence has riſen a very old opinion, that the preface of this Evangeliſt points at falſe Evangeliſts. Hear what St. Ambroſe ſays upon this paſſage: “Sic & nunc in Novo Teſtamento multi evangelia ſcribere conati ſunt, quæ boni nummularii non probaverunt. Unum autem tantummodo in quatuor libros digeſtum, ex omnibus arbitrati ſunt eligendum. Et aliud quidem fertur evangelium, quod Duodecim ſcripſiſſe dicuntur. Auſus eſt etiam Baſilides evangelium ſcribere, quod dicitur ſecundum Baſilidem. Fertur etiam evangelium, quod ſcribitur ſecundum Thomam: Nam aliud ſcriptum ſecundum Matthiam. Legimus aliqua, ne legantur; legimus, ne ignoremus: legimus, non ut teneamus, ſed ne repudiemus, & ut ſciamus in quibus magnifici iſti cor exaltant ſuum.” “Likewiſe in my time have many ſet about to compoſe the Goſpels in the New Teſtament, which yet have not been approved by good judges. There is one indeed which is digeſted into four books only, and this ſeems to have a general approbation. There is another Goſpel, which, according to report, was wrote in twelve. Baſil had the confidence too to compoſe a Goſpel, which is entitled, The Goſpel according to Baſil. Beſides this, there is ſtill another, with this title, The Goſpel according to Thomas. And another, according to Matthias. I peruſed ſome of them, to hinder others from doing the ſame: I read, not to be a ſtranger to their contents: I peruſed them, with no deſign to cloſet them up in my memory, nor to reject them, but to acquaint myſelf in what paſſages theſe eminent men principally exerted themſelves.” And a little after he proceeds thus, “Quoniam multi conati ſunt. Conati utique illi ſunt qui implere nequiverunt. Ergo multos cæpiſſe nec impleviſſe etiam ſanctus Lucas teſtimonio locupletiore teſtatur, dicens, Plurimos eſſe conatos. Qui enim conatus eſt ordinare, ſuo labore conatus eſt, nec implevit, &c.” “Foraſmuch as many have taken in hand. However, they who have thus taken in hand, were not able to finiſh what they deſigned. So that many undertook the employment, and did not perfect it, as St. Luke more copiouſly informs us, when he ſays that many have taken in hand. Now he who goes about to ſet forth in order, takes in hand properly with his own labour, neither does he accompliſh what he intends.” Which, whether it holds always ſo, is not a matter to be told thoſe who underſtand the Greek language. Certain it is, that among hiſtorians 'tis not very frequently ſeen, that he who *takes in hand* arrives at the laſt point of his undertaking: And, amongſt rhetoricians, he who *takes in hand* very often falls ſhort of what he aims at, and wants to bring to a concluſion. As to Epiphanius, he does not oppoſe this opinion, but is pleaſed to have Cerinthus and Merinthus underſtood in the text of the Evangeliſt. In this he combats the *Allogi*; “Siquidem multi ſunt conati: Ut eos qui idem tentarunt, Cerinthum & Merinthum, puta, alioſque ſignificet. Quid autem addit? Viſum eſt mihi, ut ordine ſecutos eos qui inſpectores ipſi & miniſtri doctrinæ fuerunt, eadem exprimerem, atque ad te, præſtantiſſime Theophile, ſcriberem. Sive autem, quod ad quendam tum ſcriberet Theophilum, ita loquitur, ſive quemvis qui Deum amat, eo nomine deſignet. Ut ejus (inquit) qua imbutus es doctrina veritatem agnoſcas. Et inſtitutionem præmiſſam quidem dixit, ut qui ab aliis jam quidem eam accepiſſet, neque tamen ut debebat hauſiſſet. Deinde, ſecundum id quod accurate ab eo præſtitum, narrare incipit: Fuit in diebus Herodis, &c.” “Foraſmuch as many have taken in hand; with a view to inform us who they were that thus took in hand, namely (according to my opinion of the Evangeliſt) Cerinthus, Merinthus, and others. But pray what does he add to this beginning? Even as they have delivered them to us, who were eye-witneſſes and miniſters of the word: it ſeemed good to me alſo to follow them in order, expreſs the ſame things, and write unto thee, moſt excellent Theophilus. Now whether he wrote this to Theophilus, as a particular perſon, or to every one who loved God, is not determined. That thou might'ſt know (ſays he) the certainty of thoſe things wherein thou haſt been inſtructed. He before-hand informed us of his deſign; and that he had received it from others, but had not acted in it ſo juſtly as he ought. At laſt, he begins his narration of thoſe things which he had faithfully performed, thus; There was in the days of Herod, *&c.* Now there is much more reaſon to fear, leſt, whilſt we argue too cloſely on the phraſe *taken in hand*, Luke, whom they are pleaſed to call the third writer in order, ſhould be thought to extract ſome particulars from the former Evangeliſts; which he neither did, would, nor ought. (D. H) This Goſpel, together with the Acts of the holy Apoſtles, was written by St. Luke, the beloved phyſician and companion of St. Paul, who wrote, as the other Evangeliſts did, by the immediate direction and inſpiration of the Holy Ghoſt. St. Luke dedicates his Goſpel, together with the Acts of the holy Apoſtles, to Theophilus, who was, as ſome think, an honourable ſenator, or, according to others, a renowned and eminent perſon in the church. But many take the word Theophilus not for a proper but a common name, ſignifying every one who loveth God, to whom our Evangeliſt addreſſes his diſcourſe. The firſt four verſes of this chapter are a preface to the following hiſtory, and acquaint us with the reaſons that induced Luke to write, namely, becauſe divers perſons in that age had imprudently and inconſiderately ſet upon writing Goſpels, without direction from the Spirit of God, whoſe miſtakes were to be corrected by a true narrative. Luke declares he was able to make this, having had perfect underſtanding and knowledge of the truth of thoſe things he was about to relate, partly by his familiarity with St. Paul, and partly by his converſation with the other Apoſtles, who, conſtantly attending our Saviour, were eye and ear witneſſes of thoſe things which are the ſubject matter of the enſuing hiſtory. From hence we learn that there were ſome apocryphal writings (or writings which were not of divine authority) relating to the New as well as the Old Teſtament; as the books of Aſher, Gad, and Iddo, are recited in the Old Teſtament, but were never received into the canon of the ſcripture, ſo there were ſome Goſpels, or hiſtorical narrations of our Saviour's life and actions, wrote by perſons which the church never received, as not having the impreſs of God's ordination. (B.)

Ver. 2. Even as they delivered them unto us, which from the beginning were eye-witneſſes, and miniſters of the word:

Miniſters] This phraſe will rationally admit of two acceptations, I mean, *miniſters of the word.* Firſt, *o logos, the word,* may ſignify, as it doth in ſome other places, the *matter* or the *thing* ſpoken of; for in that ſenſe it reads, ver. 4. namely, "the words (that is, the things) wherein thou haſt been inſtructed." So, chap. ii. 15. 'tis ſaid "the word" which means "the thing performed." In this ſenſe of the word *logos*, the Apoſtles, as thoſe were who belonged to Chriſt, will be inſtruments and officers, who not only were eye-witneſſes of, but performed themſelves the things or the paſſages which are here related. This explanation of the phraſe admits of the plaineſt and cleareſt meaning. But, in the ſecond place, other learned men, among whom is Budæus, embrace a different opinion, that *o logos* means here, as it generally does throughout the Goſpel of St. John, the Word, that is, Chriſt incarnate. Tho' it appears probable that St. John was not the only perſon, who appropriated this phraſe or title of Chriſt, becauſe the Jews ſeem to have known this ſtile before Chriſt's time. Indeed, the Chaldee Paraphraſt very frequently uſes it, in ſaying, "The word of the Lord:" For example, in Gen. iii. 32 we read, "The Lord ſaid, behold the man, *&c.*" Now the Targum ſays, "And the word of the Lord God ſaid, Adam, whom I have created alone in my age, as I am alone in the higheſt heavens" But for a farther account of this ſee the learned Fagius on the Chaldee Paraphraſt. So Gen. xxvi "The word of the Lord created Adam." So Iſaiah i. 17. inſtead of *my ſoul*, the Targum hath *my word* (*hateth*) and chap. xlv. 17. "Iſrael is delivered, or ſaved by the Lord:" the Targum reads, "by the word of the Lord." So Jer. i. 8. "Becauſe I am with thee;" the Targum reads, "becauſe my word is with thee." And ſo Pſalm cx. i. "The Lord ſaid unto my lord;" the Targum reads, "The Lord ſaid to his word." And to Abraham, Gen. xv. 1. "I am thy ſhield, my word is thy ſhield." So Chriſt is called the *Word*, in the Alcoran; and therefore Ben Achmet, who wrote a paraphraſe thereof, expounds *his word* by *the Son of man.* But farther, it ſeems the heathen had been uſed to this word in the very ſame interpretation here recited, for a great many ages. And Amelius, upon reading the beginning of St. John's Goſpel, thus exclaimed, "Per Jovem barbarus iſte cum noſtro Platone ſentit, verbum Dei in ordine principii eſſe." "This barbarian holds the ſame opinion as our Plato, that the word of God is in the order of principle. Thus Julian, the apoſtate, hath *Jeſus, God, Word.* But of the full importance and cauſe of this name ſee Solomon Glaſſius. (H.)

Ver. 3. It ſeemed good to me alſo, having had perfect underſtanding of all things from the very firſt, to write unto thee in order, moſt excellent Theophilus.

Excellent Theophilus.] We are at a loſs to know whether the word *Theophilus* here was the proper name of a particular perſon, or whether it does not rather ſignify, as a counterfeit title, every Chriſtian who loved God, to whom he addreſſes his diſcourſe. Thus Epiphanius ſpeaks, in his 51ſt Hereſy, "Whether he wrote to one Theophilus, when he ſaid this, or whether to every man who loved God;" leaving us in an uncertainty which to follow as the right. Thus Salvian, in his epiſtle to Salonius, prefix'd before his book *ad Eccleſ. Cathol.* giving him an account, why he did not inſcribe thoſe books by his own name, but by that of Timothy, ſays he followed the example of this Evangeliſt, "Qui in utroque divini operis exordio, Theophili nomen inſcribens, cum ad hominem ſcripſiſſe videretur, ad amorem Dei ſcripſit:" "Who in the beginning, both of his Goſpel and Acts, inſcribing the name Theophilus, and thereby ſeeming to have written for man, he wrote to, or for, the love of God." So in Athanaſius, of the Incarnation, the word *bleſſed*, and the phraſe *lover of Chriſt*, are uſed indifferently for Chriſtians. So that then the word render'd *excellent* will be no appellation of honour, nor ſignify any more than *optimus* in Latin, which is no other than a bare form of civility only. (H. and W)

Ver. 5. There was in the days of Herod, the king of Judea, a certain prieſt named Zacharias, of the courſe of Abia: and his wiſe was of the daughters of Aaron, and her name was Elizabeth.

Of the courſe of Abia.] Tho' the word *ephemeria* literally denotes but the ſervice of one day, yet 'tis not to be underſtood ſo in this place, but taken in a greater latitude, for the ſpace of a week. So ſays Titus Boſtrenſis, "You muſt not underſtand the word of daily continuance, and ſerving in the temple, but of a weekly ſpace. (H.) The prieſts were divided by David into twenty-four courſes, 1. Chron. xxiv. 3, 4. One of theſe courſes attended on the ſervice of the temple every week; and there being many in every courſe, it was determined by them who ſhould burn incenſe before the Lord: Each courſe in their turn, according to the order appointed, came in on the ſabbath-day, and went out the ſabbath following. (Fox.) Zacharias was a prieſt who had a courſe in the temple, or a right to officiate there when it came to his turn; for we read in 1. Chron. xxiv. 10. "That David appointed the prieſts, the ſons of Aaron, to miniſter by turns, and divided them into twenty-four courſes;" every one miniſtring in the temple by their weeks. (B.)

Ver. 10. And the whole multitude of the people were praying without, at the time of incenſe.

The time of incenſe.] When the prieſt offered incenſe within the ſanctuary or tabernacle, the people were left alone without, in the *atrium Judæorum*, or court of the Jews, praying for the pardon of ſins, every man apart for himſelf, till the prieſt came back again, and pronounced the benediction. This is the paſſage that ſeems to be referred to by *the half hour's ſilence* in heaven, mentioned Rev. viii. 1. which is ſet down there, to point to the time of the prieſt's being gone in to offer incenſe. This is punctually ſet down in Eccleſ. l. where, ver. 15. we are told, "That the high-prieſt Simon, the ſon of Onias, offering the odour of ſweet ſmell, or of incenſe, unto God, Then (ſays he) the ſons of Aaron cried out, and ſounded with trumpets," ver. 18. (As in the juſt cited place of Revelations it immediately follows, "The ſeven trumpets were given to the angels.") And then comes after, ver. 19. "Then all the people together made haſte, and fell on their faces to the ground." And ver. 21. "The people beſought the Lord moſt high in prayer before the merciful, until the miniſtry of the Lord (meaning the incenſe) was performed, and they had finiſhed his ſervice." All which is a diſtinct deſcription of this manner of the people's praying without, while the prieſt offered within. As to the two other parts, firſt, of giving praiſes to God, and ſecondly, of the prieſt's pronouncing the eulogy, or benediction, they are likewiſe ſet down there; the one, ver. 20. "The ſingers ſang praiſes with their voices, *&c.*" And the other, ver. 22. "Then deſcending he lift up his hands over all the congregation of the children of Iſrael, to give bleſſing to the Lord," or "the Lord's bleſſing out of his lips." (H.)

Ver. 17. And he ſhall go before him in the ſpirit and power of Elias, to turn the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt, to make a ready people prepared for the Lord.

To the wiſdom.] The difficulties of underſtanding this, will be beſt avoided, and the obvious ſenſe of it more clearly be ſeen, if it be firſt obſerved, that, in the Hebrew language, there are but few propoſitions, in compariſon with the number we find in the Greek tongue. By which means it comes to paſs, that, as our Engliſh tranſlators frequently miſtake and confound the ſenſe of ſcripture, by not obſerving this (as for inſtance, Job ii. 4. where we render *skin*, for *skin*, it ſhould be *skin*, and *after skin*, that is, one thing that is neareſt to us, after another, *yea all that a man hath will he give for his life*) So in the writings of thoſe, who, being Jews by birth, write in Greek, that is, in the Greek tranſlation of the Old Teſtament, and writings of the New, the Greek propoſitions are uſed in the latitude that belongs to the Hebrew, and not according to the ſtrict propriety of the Greek idiom in Athenian writers, but far more looſely and promiſcuouſly. This has been already obſerved on occaſion of *epi* with a genitive caſe, Matt. i. 11. which cannot there ſignify *under* but *before*, and ſo in other places. The ſame is often obſerved of *en*, that it means, beſides the common notion of it, ſometimes *within*, ſometimes *into* and *for*, and this purely becauſe the Hebrew *beth* is uſed in that latitude. This being thus premiſed, the next thing obſervable is, that the expreſſion of the office of John Baptiſt, and the ſimilitude thereof to that of Elias, is extracted here from Malachi iv. 6. In this prophet we find *his preaching of repentance*, expreſſed by his *turning the heart of the fathers with the children* (for *beth* is to be tranſlated there *with*, and not *to*) *and the heart of the children with the fathers*, that is, converting fathers and children together, and perſuading them to repent, and amend their lives, Matt. iii. 2. Matthew, chap. xvii. 11. and Mark ix. 12. recite this place of Malachi out of the Septuagint, which reads, *He ſhall reſtore*, or *return*, *all*, meaning, all men, the neuter word *pauta*, *all*, being frequently taken for the maſculine, as may be ſeen in Matthew xviii. 11. and 18. by thoſe who underſtand the original. Now there is nothing in the Septuagint in the room of *the heart of the fathers with the children*, &c. but only *pauta*, *all*, denoting that that, and nothing more, was the meaning of the phraſe in Malachi, *He ſhall convert the heart of the fathers with the children, and of the children with the fathers*, and he ſhall preach repentance to the whole Jewiſh nation, denoted by the phraſe, *the land*, in the concluſion of that verſe in Malachi; which God there threatens *to come and deſtroy with a curſe*, that is, finally and univerſally, if the preaching of John the Baptiſt, of Chriſt, and of the Apoſtles, do not bring them to repentance. Now what the two Evangeliſts expreſs ſo compendiouſly, *He ſhall reſtore*, or *return*, *all*, is more copiouſly repeated in this place out of the words of Malachi, *to convert the hearts of the fathers*. Whence 'tis evident that the prepoſition *epi* muſt be taken in the ſame notion as the Hebrew *beth*, which belongs to the above-cited place of Malachi, and, conſequently, is not to be render'd *to*, but *with the children*. To this clear ſenſe, John Baptiſt ſhall go before Chriſt, as his herald, to prepare his way in mens hearts, by preaching repentance. The firſt part of this period being thus explained, the ſecond, which is not taken from Malachi, but is a kind of gloſs or paraphraſe to explain the obſcure prophetic expreſſion, will more eaſily be interpreted, if we obſerve firſt the ſignification of the word *phronein* in the New Teſtament, which commonly ſignifies to *mind*, to *deſire*, to *like*, to *look after with an appetite*, from the noun *phrenes*, which is uſed for *affections*, *appetite*, &c. Thus 1 Cor. xiv. 20. *Children in appetites*, or *deſigns*, or *inclinations*, expreſſed by *phrenes* in the original. Thus Rom. viii. 6, 7. *The minding* (or *phronemata*) *of the fleſh, and of the ſpirit*, that is, thoſe appetites which the fleſh on one ſide, and the ſpirit on the other, incline men to, or, as Theophylact moſt fully expreſſes it, "The deſire and purſuit either of carnal, or ſpiritual things." Now if the word *phronein* is to be taken in this ſenſe, 'tis "the minding of juſt things," and being applied to that which went before, namely, *turning the hearts of the fathers unto the children*, it will perfectly agree with it. He ſhall bring men to repentance, and the moſt diſobedient to the minding of juſtice and righteouſneſs, that is, of all good things But 'tis ſtill poſſible that the above-mentioned Greek word is taken here for that practical virtue of *prudence* (as it is at large defined by the Moraliſt) the *practical knowledge* of thoſe things, which are truly eligible; the *knowledge* that will bring men to the *true juſtice*; the *judging* of what is, or what is not to be done, according to the rules of *juſtice*. And 'tis poſſible, again, that the word *dikaion*, *of the juſt*, ſhould be the maſculine gender, and ſo the phraſe render'd, *the prudence*, or *practical wiſdom of juſt men*. And then it will alſo be anſwerable to the text in Malachi, thus, That he ſhall convert the Jews, even the moſt vicious of them, to that practice of all moral virtues which denominates men juſt, that is, that this ſhould be the deſign of John's preaching, to make them ſuch, to work ſuch a general reformation among the Jews. As for the prepoſition *en*, that, as has been ſaid, is commonly uſed for *eis*, or *epi*, *to*, or elſe it will be hard to find out any ſenſe of theſe words. (H. and W.) St. John Baptiſt did, in many things, reſemble Elias, and, therefore, is not improperly called by his name. Did the latter expreſs a mighty zeal for the glory of God? ſo did the former. Did Elias reprove wickedneſs, even in the greateſt perſons, as Ahab and Jezabel? the Baptiſt did the ſame in Herod and Herodias. Did the one live in a corrupt age, and apply himſelf to reform the vices of the times? ſo did the other. Was Elias a man of a ſtrict life? ſo was the Baptiſt. Was the former perſecuted by Ahab and Jezabel? the latter was perſecuted by Herod and Herodias. It is not, therefore, without reaſon that he is called by our Lord Elias. (F) It was foretold of John the Baptiſt, that *He ſhould drink neither wine, nor ſtrong drink*, that is, that he ſhould be a very temperate and abſtemious perſon, living after the manner of the Nazarites, tho' he was not ſeparated by any vow of his own, or of his parents, but by the ſpecial deſignation and appointment of God only: *He ſhall be filled with the Holy Ghoſt from his mother's womb*, that is, he ſhall be furniſhed abundantly with extraordinary gifts and graces of the Holy Spirit, which ſhall very early appear in him. His high and honourable office is declared, namely, that *He ſhould go before the Meſſiah*, as his forerunner, with the ſame ſpirit of zeal and courage againſt ſin, which was found in the old prophet Elias, whom he did ſo nearly reſemble. The great ſucceſs of his miniſtry being foretold, that *He ſhould turn the hearts of the fathers to the children, and the diſobedient to the wiſdom of the juſt*, that is, the hearts of the Jews to the Gentiles, according to the opinions of ſome; that he ſhould bring men, according to thoſe of others, even the moſt diſobedient and rebellious Phariſees and Sadducees, Publicans and Sinners, unto repentance, unto the minding of juſtice and righteouſneſs, and all moral duties: And thus he made ready a people for the Lord," by fitting men to receive Chriſt upon his own terms and conditions, namely, faith and repentance. From the whole note, that thoſe, whom the Almighty deſigns for eminent ſervice in his church, he furniſhes with endowments ſuitable to their employments; and when he calls to extraordinary ſervice, comes in with more than ordinary aſſiſtance. Here was the Baptiſt extraordinarily called, and furniſhed for his office and miniſtry. (B.)

Ver. 18. And Zacharias ſaid unto the angel, Whereby ſhall I know this? for I am an old man, and my wife well ſtricken in years.

Whereby ſhall I know this?] Zachary being ſlow to believe ſo ſtrange a meſſage, asks the angel by what ſign he ſhould know that this thing, ſo far above the ordinary courſe of nature, ſhould come to paſs The angel anſwers, that he was diſpatched by God, as a meſſenger extraordinary, to declare this good news to him. And ſeeing he was ſo hard to believe it, and required a ſign, he ſhould have it; but ſuch an one, as ſhould be a puniſhment of his unbelief, as well as a ſign to confirm his faith, namely, he ſhould thenceforward, to the birth of the child, be dumb and deaf, as the original word ſignifies, becauſe he had not hearkened to the ſpeech of the angel, he was ſtruck deaf, and becauſe he gainſay'd it, he was made dumb. Learn hence, that the word of God, in the mouth of his meſſengers, is God's own word, and as ſuch to be received and believed. That not believing their word, is a ſin which God will ſeverely puniſh. It is all one not to believe God, and not to believe the meſſengers of God ſpeaking from him. Some expoſitors will have this dumbneſs of Zachary to be prefigurative. The prieſt, at the diſmiſſion of the people, when the ſervice of the temple was finiſhed, was to pronounce the bleſſing recorded Numb. vi. 24, 25. which when Zachary was about to do, he is ſtruck dumb, and cannot perform it, ſignifying thereby, that the ſilencing of the levitical prieſthood was now at hand, that they muſt expect another kind of worſhip, and that he who was to bleſs indeed, namely, the Meſſiah, was near at hand. Obſerve laſtly, that tho' Zachary ceaſed to ſpeak, yet he did not ceaſe to miniſter; he takes not his dumbneſs for a diſmiſſion, but ſtays out the eight days of his courſe, knowing that the ſervice of his heart and hand would be accepted of that God, who had bereaved him of his tongue. Thoſe powers which we have we muſt make uſe of in the publick ſervice of God, who will accept us according to what we have, pardoning our infirmity, and rewarding our ſincerity. (B.)

Ver. 22. And when he came out, he could not ſpeak unto them: and they perceived that he had ſeen a viſion in the temple: for he beckned unto them, and remained ſpeechleſs.

He beckned unto them, and remained ſpeechleſs.] Some interpret the phraſe *He beckned unto them*, as if Zachary diſcovered by his nodding the viſion which he had ſeen. Theophylact ſays, "Zachary beckned to the people, who probably wanted to know the reaſon why he could not ſpeak: he diſcovered it was owing to the Spirit." Juvencus ſays,

> *Egreſſus trepide, numen vidiſſe ſupernum*
> *Nutibus edocuit, miſeræ & diſpendia vocis.*

Trembling he iſſu'd forth, and by his nods
Diſcover'd he had ſeen a viſion ſtrange,
Nor leſs diſplay'd the ſilence of his tongue. (D. H.)

Ver. 23. And it came to paſs, that aſſoon as the days of his miniſtration were accompliſhed, he departed to his own houſe.

Miniſtration.] The Greek word *leitourgein*, which is the firſt time of meeting with it here, may deſerve a little of our notice. The original of it among grammarians, from *leia*, *ſpoils*, ſeems remote, and out of the way. We may find out another way much better, from Heſychius, by changing the punctation of a few words in him thus, *leitourgeon*, *leitourgein*, *liturgein*: this ſignifies *publick ſervice*, *publick officiating*. Nay, the word is of the ſame import with *leiton*, from *laos*, *people*, which ſignifies publick, or belonging to the people. Thus is the king called *leitourgos Theon*, the officer of God for publick adminiſtration, Rom. xiii. 6. Hence then is the prime importance of the word for any publick ſervice. Of which ſort, becauſe the office of the prieſt, and the ſacrifices, *&c.* of the temple, were the chief, among both Jews and heathens, the word comes to ſignify any ſacred office. Of this we have ſeveral footſteps in the grammarians. Thus the word is uſed in this place by St. Luke, for the executing the office of the prieſt; and ſo, Phil. ii. 17. *thuſia* and *leitourgeia* are joined together, *ſacrifice*, and *ſacred office*, or *ſervice*; and Heb. viii. 6. he hath obtained a more excellent miniſtry, that is, he has obtained a more excellent prieſtly ſervice, in oppoſition to the office of the prieſt on earth. So Hebrews ix. 21. "The utenſils of the prieſt." And Hebrews x. 11. "He was daily attending on the prieſt's office." From hence it is brought down to the ſervice of the Chriſtian church, or any Chriſtian office, as Acts xiii. 2. "While they miniſtred unto the Lord," that is, were about the daily offices, praying and faſting, *&c.* and ſo, Romans xv. 16. "That I might be a miniſter of Jeſus, employed in ſacred offices. This word, tho' it comes from *leitos*, *publick*, doth not yet belong ſo much to publick employments, but that it ſignifies *domeſtick* alſo (and *ſimply ſerving*, ſays Phavorinus) eſpecially that office of the ſteward, which is moſt publick of any in the family, having the adminiſtration of the whole domeſtick affair belonging to it. Hence *leitourgein ton oikon* in Pollux ſignifies to perform the ſteward's office over the houſe. Now becauſe, as Chriſt ſays, it is the ſteward's office to give every man his portion of food in his ſeaſon, and becauſe the diet in an houſe or family belongs to all, is every man's portion, tho' in ſuch a manner, that the ſteward aſſigns it differently to every one, as he thinks fit to diſpenſe it (and thence in the grammarians *leitoarkoi* are *they who are ſet over the diet*) therefore in the ſcripture ſtile *leitourgia* is often uſed for the buſineſs of the *collecta*, or *offertory*, for the diſpenſing of the oblations, and relieving the poor Chriſtians out of them. Thus 2 Cor. ix. 12. "The adminiſtration of this liberality;" which was to ſupply the wants of the ſaints, as it follows there, and is all one with *liberality of communicating*, ver. 13. And ſo Phil. ii. 30. "The relieving the Apoſtle;" and ſo ver. 25 "The relieving of my want." So Rom. xv 27. "miniſtring to them in carnal things" is interpreted, ver. 26. "liberality to the poor ſaints." And ſo perhaps when the Angels are called, Heb. i. 7. "His miniſters," and ver. 14. "miniſtring ſpirits," it may bear the ſenſe of ſerving, ſo as to feed, and relieve, and provide for us. But becauſe the office of the ſteward is to govern the family, as well as thus to give meat in due ſeaſon, therefore agreeably to this, as the word is ſometimes uſed by Chriſtian writers peculiarly for the Lord's ſupper, in reference to the feaſt provided there in the *agapi* anciently, and ſtill in the offertory, for the uſe of the poor, ſo alſo 'tis ſometimes uſed to ſignify the whole ſervice of the church, or exerciſe of the prieſt's office, and ſometimes peculiarly the government of the church, as in Euſebius, "Generally when one biſhop dies, another (ſays he) undertakes the office, or adminiſtration, or government of it." As Pius, biſhop of Rome, l. 4. c. 11. and in the ſame chapter, Celadion, biſhop of Alexandria. (H.)

Ver. 25. Thus hath the Lord dealt with me, in the days wherein he looked on me, to take away my reproach among men.

To take away my reproach among men.] The prieſts, during the time of their adminiſtration, had their lodgings in buildings that belonged to the temple. Zachary, having ended his adminiſtration, leaves his lodgings, and returns to his houſe, where his wife Elizabeth conceiving, ſhe hides herſelf, that is, retires from company, partly to prevent the diſcourſe of people, until it was out of all doubt that ſhe had conceived; and partly to give herſelf opportunity of returning her thankful acknowledgments unto God, who had given her this miraculous mercy, and had thereby taken away the reproach of barrenneſs, which was ſo heavy and inſupportable among the Jews. Now we are to note here two things, firſt, how piouſly Elizabeth aſcribes this mercy to the power of God. "Thus has the Lord dealt with me." 'Tis God who keeps the key of the womb in his own hand, and makes the fruit of it his reward: and therefore children are to be owned as his ſpecial gift: ſecondly, how great a reproach the barrenneſs of the body is in the ſight of men, but not ſo great as ſpiritual barrenneſs in the ſight of God. For this is at once a reproach to God, a reproach to religion, a reproach to profeſſors, and to ourſelves. (B.)

Ver. 28. And the angel came in unto her, and ſaid, Hail thou that art highly favoured, the Lord is with thee: bleſſed art thou among women.

Highly favoured.] For the finding out the full importance of the word *kecharitomene* in this place, 'twill be neceſſary firſt to examine the ſeveral notions of *charis* the noun, from whence the verb *charitoo* comes; firſt, it ſignifies the matter of the Goſpel, and the preaching or promulgating it. Again, it ſignifies charity and liberality. And beſides theſe, a reward, either of good words or thanks, as we call it, or elſe farther of ſome real return. Heſychius ſays, "a retribution for a good turn." And ſo 'tis often uſed, Luke xvii. 9. "Will he thank or reward that ſervant?" So Luke vi. 32, 33, 34. "What thanks or reward is due to you?" for which there is ſet down *reward*, ver. 25. So 1 Peter ii. 19. "This ſhall be, or ſhall yield a *reward*, all one with *honour* the reward of an heroic action, ver. 20. Fourthly, it ſignifies favour or mercy, in this chapter, to Mary, "Thou haſt found favour with God," ver. 30. and in ſome other places; and, in effect, in all thoſe, where it means the Goſpel in oppoſition to the law, that being named ſo, becauſe there is ſo much of God's favour, and undeſerved mercy diſcernable in it, contrary to *boaſting* or *debt*. Laſtly, it is taken for *virtue* or *goodneſs* in the latitude, without reſtraint to any particular kind of it, and that both of the body and of the mind. The word *gracious* ſignifies either *good* or *handſome*; for that univerſal goodneſs of the mind it ſeems to be taken, 2 Pet. iii. 18. "Grow in grace," that is, all kind of goodneſs, "and in the knowledge," that is, practical knowledge *of our Lord*, &c. and ſo mentioned in ſeveral other places. Now from which of all theſe notions the word is to be taken; or, becauſe there are but two that can be competitors for it, whether, as it ſignifies *favour* or *goodneſs*, it is not ſomewhat incertain. If it be taken from *charis*, *favour*, *mercy*, &c. as it ſeems to be, Epheſ. i. 6. then it will agree with the phraſe, "Thou haſt found favour with God," ver. 30. And ſo Theophilus expounds it. When he had firſt ſaid, "thou who art favoured," he adds by way of interpretation, "for thou haſt found favour, *&c.*" But there are ſome arguments that prefer the other notion, firſt, Heſychius renders good or gracious, by diſtinctly pitching on that notion of it; and perhaps where we read, "an excellent lovely perſon, who doeth all things with a grace," it may be falſly printed. Secondly, in Pſalm xviii. 26. where the Septuagint reads, "with the merciful thou ſhalt be merciful," the Greek Scholiaſt reads, "with the gracious thou ſhalt deal graciouſly. Thirdly, this word is uſed once in the Son of Syrach, c. xviii. 17. and juſtly rendred by us *a gracious man*. Fourthly, the word here is not only tranſlated by the vulgar Latin *gratia plena*, full of grace or goodneſs, but in like manner by the Syriac alſo. And in this notion of *charis* we have *a gracious woman*, Prov xi. 16. as perhaps on the contrary, 2 Tim. iii. 1. *full of grace*, or *goodneſs*; which phraſe in Syriac or Chaldee ſignifies no more than very good or gracious. So Acts ix. 33. *pleres agathon ergon* means a very good woman, one diligent and laborious, one who wrought many good works; as among the Hebrews "full of beauty" ſignifies very handſome, ſo Rom. xv. 14. "full of goodneſs" is very good. And the phraſe in Philo, "a man full of wiſdom" means a very wiſe man; and Acts vi. 5. "an eminent believer." And if the word be thus rendred, 'tis then a fit form of a ſalutation, ſuch as, "O moſt excellent Theophilus," ver. 3. (H.)

Lord, &c.] The Angel delivers this ſpeech in form of a ſalutation, and ſo the words that immediately follow being part of the ſalutation, ſeem moſt fully rendred by way of prayer or benediction, "The Lord be with thee, bleſſed art thou." Thus we generally uſe the phraſe, "The Lord be with you," and "Grace be with you," and the like forms of Chriſtian ſalutation. (H. and I.) In this hiſtory of our Saviour's miraculous and immaculate conception, we have ſeveral things obſervable; firſt, the meſſenger ſent from heaven, to publiſh the news of the conception of the Son of God, was an Angel: An evil Angel was the firſt author of our ruin; a good Angel could not be the author of our reſtoration, but is the joyful reporter of it. Secondly, the Angel's name, Gabriel, which ſignifies the power of God. The ſame Angel, who had many hundred years before declared to the prophet Daniel the coming of the Meſſiah. Thirdly, the place which the angel is ſent to is Nazareth, an obſcure place, and little taken notice of; nay, a city in Galilee, out of which ariſes no prophet; even there doth the God of prophets condeſcend to be conceived. No blind corner of Nazareth can ſcreen the virgin from the ſearching eyes of the angel. The favours of God will find out his children, whereſoever they are withdrawn. Fourthly, the perſon to whom the angel is ſent is to a virgin eſpouſed, whoſe name was Mary. For the honour of virginity, Chriſt choſe a virgin for his mother; and for the honour of marriage, a virgin was eſpouſed to an huſband. Fifthly, the meſſage itſelf, "Hail thou that art highly favoured. The Lord is with thee. Bleſſed art thou among women." Where note, that the angel ſalutes the virgin as a ſaint; he doth pray to her as a goddeſs. The church of Rome idolatrouſly uſe theſe words, as a prayer to the holy virgin, ſaying ten Ave-Maries for one Pater-noſter; whereas they are only a ſalutation, declaring that ſhe, above all women, had the honour freely conferred by God upon her, to be the mother of the Meſſiah. The original word ſignifies, not *full of grace*, but *freely beloved.* Compare Mary with other renowned women, and what had ſhe, beſides this favour, more than they? Had ſhe the ſpirit of prophecy? ſo had they. Had ſhe the ſpirit of ſanctification? ſo had they. And ſhe had no more immunity and freedom from ſin and death than they. Accordingly, ſays the angel, "Bleſſed art thou among women:" He doth not ſay, Bleſſed art thou above women. Let the church of Rome be as copious as it will in the commendation of the mother, ſo they do not derogate from the glory of the ſon: but how ſenſeleſs are they, firſt, in turning a ſalutation into a prayer: ſecondly, in the making uſe of theſe words upon every occaſion, which were ſpoken by an Angel upon a ſpecial occaſion! Thirdly, in applying theſe words to her now in heaven, which agreed with her only, when ſhe was here upon earth, ſaying, *Full of grace*, to her, who is full of glory; and, *The Lord is with thee*, to her that is *with the Lord?* Sixthly, The effect which the ſight and ſalutation of the Angel had upon the holy virgin, *ſhe was afraid.* If Zachary before her was *amazed* at the ſight of the Angel, much more reaſon had the Virgin, her ſex ſubjecting her to fear, all paſſions, but particularly the paſſion of fear, diſquiets the heart, and makes it unfit to receive the meſſage of God. Therefore the Angel inſtantly ſays to her, *Fear not*, let joy enter into thy heart, out of whoſe womb ſhall come ſalvation. Thus the fears of holy perſons do terminate in comfort. Joy was the errand which the Angel came upon, and not terror. What little cauſe ſhe had to fear the perſence of an Angel, who was ſo highly favoured of him, at whoſe preſence the Angels tremble? But we ſee the holieſt perſons on earth cannot bear the preſence of an holy Angel, much leſs the preſence of an holy God, nor ſtand before the manifeſtations of his favours. How aſtoniſhed then will the wicked be at the great day, to ſtand before the manifeſtation of God himſelf? If the ſight of an holy Angel now makes the beſt of ſaints to quake and tremble, what will the ſight of an infinitely holy and juſt God then do, when the wicked ſhall be ſlain by the brightneſs of his preſence? Laſtly, The character which the Angel gives of the perſon, who ſhall be born of the Virgin, *He ſhall be great, and called the Son of the Higheſt. Great*, in reſpect of his perſon; *great*, in reſpect of his offices; *great*, in reſpect of his kingdom; for God would ſettle him upon a ſpiritual kingdom, of which David's earthly one was a type, which ſhall never be aboliſhed, tho' the adminiſtration of it, by the word and ſacraments, ſhall ceaſe at the day of judgment, when he ſhall deliver up the kingdom (in that reſpect) to his Father. All other kingdoms have had, or ſhall have, their periods; but the church of the Goſpel, which is the kingdom of Chriſt, ſhall continue till his kingdom of glory ſhall be revealed. (B)

Ver. 34. 35. Then ſaid Mary unto the Angel, How ſhall this be, ſeeing I know not a man? And the Angel anſwered and ſaid unto her, The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee: therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God.

Then ſaid Mary unto the Angel, &c.] Theſe are the words of one in doubt. Thus did the progenitor and parent of the faithful, after iſſue was promiſed delivered himſelf, Mary made this anſwer concerning the manner; ſhe no way doubted of the fact: "Domine Jehova, quomodo cognoſcam illud: "Lord Jehovah, how ſhall I know that?" Where the ancient theologiſts elegantly ſay; "She put her truſt in God? When and how did ſhe enquire? Her doubts were not concerning the words that were ſpoken to her, but ſhe was ſcrupulous rather about that which was not ſpoken." Whence ſhe learned from the Angel what ſhe wanted to know. St. Ambroſe ſpeaks upon this paſſage to the following effect: "Cum dixit, quomodo fiet iſtud? non de effectu dubitavit, ſed qualitatem ipſius quæſivit effectus." Item "Bene quæſivit, quomodo fieret, legerat enim, quod virgo generarat, non legerat, quomodo generarat." "On her ſaying, how ſhall this be? ſhe did did not doubt of the effect, but ſhe enquired after the quality of that effect." Again, "Twas well ſhe enquired, how it ſhould be? for ſhe had read, indeed, that a virgin ſhould conceive, but had not read, how ſhe ſhould conceive." The Angel preſently anſwered her, as it there follows, "The Holy Ghoſt ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee." In which verſe the ancients do not ſeem as yet to have acquitted themſelves with ſufficient honour. Theophylact is pleaſed to have the metaphor drawn from birds: "Ut enim avis (inquit) pullos obumbrat ſuos, quæ totis alii circundat eos ita virtus Dei totam circumdedit virginem: quod obumbrare dicitur." "As a bird overſhadows (ſays he) her young, and covers them over with all her wings, ſo the virtue of God, which covered all the virgin, is ſaid to overſhadow her." This father explodes the opinions of others, particularly one, among a great many others, which is taken from painters, who firſt lay the colours; and when they add the colours, are ſaid to go about finiſhing the piece." Hear a paſſage about Moſes: "Neque poterat Moſes ingredi tabernaculum eccleſiæ, quia habitabat ſuper illud nubes & gloria Jehovæ replevit tabernaculum." "Neither was Moſes able to enter the tabernacle of the church, becauſe a cloud lodged upon it, and the glory of Jehovah filled it." The Septuagint ſays, "Becauſe a cloud overſhadowed it, and it was full of the glory of the Lord." The Rabbins, when they treat of this *glory of the Lord*, I mean, of the uſe of it, generally remark, that ſomething corporally is taken from God. The Apoſtles uſe the word *ſeat*, or *habitation*, which expounds the Hebrew of the *preſence of the Spirit*. Paul follows this more than once: "If ſo be the Spirit of God dwell in you, *ſays he, Rom.* viii. 9, *ſo* know ye not that you are the temple of God, and that the Spirit of God dwells in you." 1 Cor. iii. 16. The fathers, in diſputing about the miſtery of this conception, accuſe Neſtorius of a fact which he denies, "That the Son of God dwelling in his mother the virgin, took his humanity there;" when 'tis diſtinctly ſaid, "That the Holy Spirit ſhall come upon thee, and the power of the Higheſt ſhall overſhadow thee." Which is that *dwelling of the Spirit*, of which the Son of God was conceived. Thus the author of the Apocalypſe: "And ſitting upon his throne, he veil'd it;" but a more modern interpreter: "Umbraculo protegit eos;" "He will overſhadow them;" but not ſo cloſe to the author's ſenſe, if I judge not amiſs. How much better is the old tranſlation: "Habitabit ſuper illos;" He will inhabit upon them." Which expreſſes that great and ſtupendous dwelling. The fathers frequently uſe the Hebrew word *ſhebin, of the conception*, among whom Damaſcenus, in his book of Orthodox faith, chap. 4. ſaith; "We ſay that Chriſt was born and called the Son, and the Word of God,, by whom he was overſhadowed in the womb of the holy virgin. (D. H.)

Ver. 67. And his father Zacharias was filled with the Holy Ghoſt, and propheſied, ſaying.

Propheſied.] To *prophecy* is a word of a large extenſion; for, beſides the foretelling of future events, which is the common notion of it, it ſignifies to work miracles, as when it is ſaid of Eliſha's body, that, being dead, it propheſied, Eccleſ. xlviii. 4. referring to the miracle it wrought, in raiſing the dead body, that was put into Eliſha's grave, 2 Kings xiii. 21. Thirdly, it ſignifies to declare the will of God to any, by revelation, or miſſion, from him. Thus Sybilla, l. 1. "I will prophecy all things that are paſt, preſent, and to come;" adding, and "firſt God commands me to ſay;" profeſſing to do it from God. So the author of the *Synopſis propheticanus:* "Any one who receives knowledge from God of things paſt, is called a prophet. So Chryſoſtom: "A prophet is no more than an interpreter of God." And grammarians have obſerved, that the word naturally ſignifies no more, than this, of *ſpeaking from*, or in the *ſtead of another*;" that is of God, as a proconſul is he who ſupplies the place of the conſul. So the prophets were ſaid to be the prophets of the Muſes, as in Pindar:

> Let the choice muſe the lofty theme inſpire,
> Prophetic raptures ſhall my boſom fire.

And in Theocritus:

> The ſacred prophets of the tuneful Nine.

Who ſpeak under them, or as they are inſpired, and directed by them.. In which ſenſe, as Chriſt's prophetic office conſiſted in revealing the will of God to the world, ſo all who have, in any degree, performed the like, are diſtinguiſhed by the name of prophets; all who have taught men their duties towards God and man. Thus, among the heathens, the divines, who told men what they ought to do, were called *vates, prophets.* And even their poets, who reprehended their vices, are called by St. Paul, *their own prophets*, Titus i. 12. For tho' it be true of Epimenides, that the Heathens commonly call him a *divine man*, and a *prophet*, and that his book is called *Oracles*, or *Prophecies*; yet this is rather a confirmation of the uſe of the word *prophet* for thoſe who teach men their duty; for Diodorus Siculus in his fifth book, ſays of this Epimenides, that he was a *divine*; and Plutarch, in Solon, "that he was excellently verſed in religion." But Ariſtotle, in the third book, chap. 17. of his Rhetoric, informs us, "that he propheſied not of things to come." And thus Glaucus (among the ancient miſtical writers) who directed men in the way of their navigation, and taught, "how they were to order their voyages," was by mariners called the ſea-prophet. Thus when in Exod. vii. 1. "God ſaid to Moſes, I have made thee a God to Pharaoh, and Aaron thy brother ſhall be thy prophet." The meaning is, that what God had, or ſhould command Moſes, Moſes ſhould (as God to a prophet, and the Oracle to the ſpeaker under it) deliver to Aaron concerning Pharaoh, and Aaron ſhould go as a prophet ſent from God, and deliver it to Pharaoh, *He ſhall be thy ſpokeſman, he ſhall be to thee inſtead of a mouth*, Exod. iv. 16. Fourthly, It ſignifies to expound or interpret ſcripture, as 1 Cor. xiv. 1. *Deſire ſpiritual gifts, but ſpecially that ye may prophecy*; and ver. 3. *He that propheſieth, ſpeaketh to edification.* Fifthly, 'Tis ſometimes ſet to ſignify *wild, raving, and mad behaviour*, or pronouncing ſuch things, as the enthuſiaſts, among the Heathens, men poſſeſs'd with diabolical furies, were wont to uſe. So when the *evil ſpirit came upon Saul, he propheſied in the midſt of the houſe*, 1 Sam. xviii. 10. and in the ſame rage, or fury, *caſt the javelin at David*, ver. 11. The reaſon of this is clear, ver. 12 becauſe prophets did commonly both ſpeak and act in a manner far diſtant and remote from the ordinary practice of other men; they uſed ſtrange language, ſtrange motions and agitations of the body, and, accordingly, were by many who looked on them, thought to be mad. So the prophet ſent by Eliſha to anoint Jehu is called, *This mad fellow*, 2 Kings ix. 11. Sixthly, It ſignifies *ſinging* and *praiſing God*, forming of divine hymns, and ſinging them to God. So 1 Sam. x. 5. *Thou ſhalt meet a company, a college, or convent of prophets, coming down from the high place with a pſaltery, and a tabret, and a pipe, and a harp before them, and they ſhall propheſy* (where the Chaldee paraphraſe reads, *ſhall ſing*) *and the Spirit ſhall come on thee, and thou ſhalt prophecy* (where the Chaldee hath, *and thou ſhalt praiſe with them.*) So 1 Chron. xxv. 1. *David ſeparates the ſons of Aſaph, Hamen, and Jeduthun, who ſhould prophecy with harps and pſalteries, and cymbals.* And ſo 'tis poſſible it may be, Numb. xi. 25. where 'tis ſaid of the Seventy, that *they propheſied, and did not ceaſe.* For as 1 Sam. x. 6. *Saul's propheſying* was to be an effect of the *Spirit of God coming upon him*, and was a ſign of his being ſet apart by God for the regal office, and endowed with abilities for it, which is called *turning him into another man.* So Numb. xi. 15. *God takes of the ſpirit that was upon Moſes*, that is, the ſpirit of government, wherewith he was endued, *and gave it unto the Seventy*; *and when the Spirit reſted upon them, they propheſied.* Whereas the other circumſtances agree, the giving them the Spirit, and fitting them for their office by that means; ſo the evidence of it, their propheſying may alſo agree, tho' wherein their propheſying conſiſted, is no where defined in ſcripture. This only is unqueſtioned, that it was ſome extraordinary act, a teſtimony that the Spirit of God reſted upon them in ſome extraordinary manner, and, as ſuch, was diſcernible to all (in like manner as was *Saul's ſtripping off his cloaths, and lying down naked*, 1 Sam. xix. 24.) and, conſequently, able to authorize them in the eyes of others, as by a miracle, and to declare to all that they were aſſumed to this office. And to this notion of propheſying muſt this place be interpreted, *Zacharias was filled with the Holy Ghoſt, and propheſied*; he was ſtirred up, in an extraordinary manner, by the Spirit of God, to compoſe this divine hymn following, the *Benedictus*, ſaying, *Bleſſed*, &c. And ſo, 1 Cor. xi. 5. *Every woman praying, or propheſying.* Where, ſpeaking of the church, wherein the *woman is not permitted to ſpeak*, chap. xiv. 34. 'tis apparent that propheſying cannot be taken for interpreting of ſcripture; and ſo it remains, that it ſignifies this of *ſinging hymns* in the church, which is fitly joined with praying. What is here ſaid of his being *filled with the Holy Ghoſt*, as before of Elizabeth, ver. 51. is no more than being endued with the Spirit of God, being incited by ſomething higher than his own ſpirit; the Spirit of God enabling him to make this hymn. So when the Spirit deſcended with the gift of tongues, they were *filled with the Holy Ghoſt*, Acts ii. 4.

Ver. 69. And hath raiſed up an horn of ſalvation, for us in the houſe of his ſervant David.

Horn of ſalvation.] The word *horn* has ſeveral meanings in the ſcripture: Firſt, it ſignifies *power* or *ſtrength*, becauſe the horns being the weapons of beaſts, their ſtrength, or power of hurting others, is ſaid properly so conſiſt in them. So Lam. ii. 3. "He hath cut off all the horns of Iſrael, and ſet up the horn of thine adverſaries." So Jer. xlviii. 25. "The horn of Moab is cut off, and his arm is broken;" the horn being the beſt defence of the beaſt, as the arm is of the man. So Mic. iv. 13. "I will make my horn iron, and thou ſhalt beat in pieces many people;" that is, I will give thee great power. So Ezechiel xxix. 21. "I will cauſe the horn of the houſe of Iſrael to bud forth;" that is, they ſhall have ſome conſiderable ſtrength again. So the horns of the wicked and the righteous, Pſalm lxxv. 10. ſignify their power and authority. Secondly, it means *honour, glory, triumph*, &c. as when the horn is ſaid to be lifted up, or exalted, Pſalm lxxv. 4. lxxxix. 24. cxii. 9. Thirdly, from the union of both of theſe it ſignifies *regal power*, the *honour* and *power* of a king. So Zach. i. 18. Dan. vii. 7, 8. and Rev. xiii. 1. the *four*, and the *ſeven*, and the *ten* horns are confeſſedly ſo many kings. And this ſeems to be the importance of the word in this place, where the houſe of David being the regal family, and the word *Saviour* denoting him who is the ruler or leader, or prince of the people (*thou gaveſt them ſaviours*, Neh. ix. 27. that is, rulers or judges; and "Saviours ſhall come up," Obad. xxi. and "the kingdom ſhall be the Lord's") the horn of ſalvation in the houſe of David will denote the kingdom of Chriſt, that ſpiritual kingdom which is not of this world, or rather Chriſt *in concreto* under the notion of a king. Thus Pſalm xviii. 2. among the titles given to God (upon his delivering David from the hands of his enemies, as here, for the redeeming us from the hands of all that hate us, ver. 71.) this is one, "The horn of my ſalvation;" that is, my king and ſaviour: And this is agreeable alſo to the other part of the period, "He has raiſed up to or for us." Now this raiſing up belongs to perſons advanced by God to any office of king or prophet, particularly of Chriſt to his kingdom, Acts ii. 30. "God had ſworn that he would from the fruit of David's loins, according to the fleſh, raiſe up Chriſt to ſit on his throne;" which is diſtinctly parallel to this. (H.)

In this evangelical hymn, there is a prophetical prediction, both concerning Chriſt and concerning John; concerning Chriſt he declares, That God the Father had ſent him of his free mercy and rich grace, yet in performance of his truth and faithfulneſs, and according to his promiſe and oath which he made to Abraham, and the fathers of the Old Teſtament. Where note, he bleſſes God for the comprehenſive bleſſing of the Meſſiah, "Bleſſed be the Lord God of Iſrael, who hath viſited his people," namely, in his Son's incarnation. The Lord Jeſus Chriſt, in the fulneſs of time, made ſuch a viſit to this ſinful world, as men and Angels admired at, and will admire to all eternity. Note further, the ſpecial fruit and benefit of this gracious and merciful viſitation, and that was the redemption of the world; *He hath viſited and redeemed his people.* This implies that miſerable ſlavery which we were under to ſin and Satan, and expreſſes the ſtupendious love of Chriſt, in purchaſing our lives with his blood, and both by price and power reſcuing us out of the hands of our ſpiritual enemies. Note thirdly, the character given of this Saviour and Redeemer, *He is an horn of ſalvation*, that is, he is a royal and glorious, a ſtrong and powerful Saviour to his church and people. The horn in ſcripture ſignifies glory and dignity, ſtrength and power; as the beauty, ſo the ſtrength of the beaſt lies in its horn. Now Chriſt being ſtiled an horn of ſalvation, intimates, that he himſelf is a royal and princely Saviour, and that the ſalvation which he brings is great and plentiful, glorious and powerful; *God hath raiſed up an horn of ſalvation for us in the houſe of his ſervant David.* Note fourthly, the nature and quality of that ſalvation and deliverance, which the Son of God came to accompliſh for us. Not a temporal deliverance, as the Jews expected, from the power of the Romans, but ſpiritual, from the hands of ſin and Satan, death and deſtruction. His deſign was to purchaſe a ſpiritual freedom and liberty for us, "that we might be enabled to ſerve him without fear;" that is, without the ſervile and offending fear of a ſlave, but without the dutiful and ingenuous fear of a child, and this in *holineſs* and *righteouſneſs*, that is, in the duties of the firſt and ſecond tables, *all the days of our life.* Learn hence, that believers, who were ſlaves of Satan, are by Chriſt made the free men of God. Secondly, that as ſuch they owe God a ſervice, a willing chearful and delightful ſervice, *without fear*, and a conſtant perſevering ſervice, "all the days of their life," that we being delivered out of the hands, *&c.* Note fifthly, the ſource and fountain from whence this glorious Saviour and gracious ſalvation did ariſe and ſpring, namely, from the mercy and faithfulneſs of God; "To perform the mercy promiſed to our forefathers, and to remember his holy covenant, the oath which he ſware to our father Abraham." Learn hence, That Chriſt, the mercy of mercies, was graciouſly promiſed, and faithfully performed by God to his church and people; Chriſt was a free and full mercy, a ſuitable, a ſeaſonable, and a ſatisfying mercy; an incomparable, unſearchable, and everlaſting mercy, which God graciouſly promiſed in the beginning of time, and faithfully performed in the fulneſs of time. Thus far this hymn of Zachary reſpects the Meſſiah. (B.)

Ver. 70. As he ſpake by the mouth of his holy prophets, which have been ſince the world began.

The world.] The Hebrew word for this ſignifies an *age*, and is uſed moſt commonly in the New Teſtament in a general ſenſe, not for the age of a man, nor again for an hundred years, but for an age of the world, or ſome eminent part in the diviſion of it. Now the world is divided two ways, either into the age which preceded the Meſſiah, and the age of the Meſſiah, or into the age of this world, and of the world to come after the day of doom. Accordingly, the Hebrew word is ſometimes uſed for the firſt part of the firſt diviſion, or for the firſt eſtate, the beginning of the commencement of the world, and reaching to the end of the Jewiſh commonwealth. Thus in the phraſe *a ſeculo*, commonly uſed to mean that general age from the beginning of the world, of which the Jewiſh ſtate was an eminent part, and under which God had allowed the gift of prophecy to this people. And it being reſolved by the Jews, that there was to be another age beſides the firſt, which they call the age of the Meſſiah, or the age to come, they were wont to uſe the phraſes, to age and yet farther, or, to age and afterwards, or, to age and to age, meaning thereby both theſe ages, the then preſent, and the other to come, or the age of the Meſſiah. Thus have we interpreted the word *age*, Matt. xxiv. 3. in a different ſenſe from that which belongs to it, Matt. xxviii. 20. In the former we have made it ſignify the Jewiſh ſtate; in the latter the ſtate of the world under the Meſſiah. And in that notion I ſuppoſe it is, that the Goſpel of Chriſt is called, Rev. xiv. 6. "The Goſpel of that age of the Meſſiah," meaning the Chriſtian faith, which was to endure to the end of the world, Matt. xii. 32. Sometimes again the word *age* ſignifies the firſt number of the ſecond diviſion, or "this world from the creation till the day of doom," as Luke xx. 34. "The children of this age, the men of this world, oppoſed to thoſe who are allowed to participate of the other, *&c.* And ſo in many other places. In like manner for the ſecond part of the ſecond diviſion, or the ſtate after this life; that of another world, commonly called the world to come: and that world or age is often alſo ſimply diſtinguiſhed by the name of *age*; as John vi. 51, 58. "He ſhall live for ever, or to that age to come," which is eternal. And from this notion of the word age it peculiarly comes, that *aiomos* commonly means *eternal*, including both this world and that to come. This eternal future ſtate was it ſeems denied by the Sadducees, and thereupon it is the obſervation of the Jews, that after Ezra's time it was appointed, that at the end of benediction in the temple, the phraſe *in ſeculum* ſhould be changed into "from age to age," that is, from this age to the next. So we find in chap. 9. of Cod. Berachoth. *&c.* "In all the concluſions of benedictions they were wont to ſay, from age, but when the Sadducees perverted the form of ſpeech, and ſaid there was but one age, they appointed that the form ſhould be, from age to age." And tho' this latter form be before the time of Ezra to be met with in the Hebrew writings, yet it ſeems 'twas not in their forms of benediction in the publick ſervice, and probably it was inſerted there on that occaſion. And 'tis the abſtract of that form which the Chriſtians have delivered to them by Chriſt, Matt. vi. 13. "Thine is the kingdom, the power, and the glory;" the preſent and the future, which we, according to the ſenſe, render "for ever and ever;" that is, for this world (which is one for ever) and one for the next (which is another for ever.) This is more largely ſet down by the Apoſtle, Gal. i. 4. "To the ages of ages," but yet more amply in the ancient church, which added that ſecond verſicle to the Doxology, "As it was in the beginning, from the age, from the beginning of the world, is now and ever ſhall be, world without end;" that is, now, in this world, and to that world which ſhall never end. (H.)

Ver. 74. That he would grant unto us, that we being delivered out of the hands of our enemies, might ſerve him without fear.

Without fear.] That the word *apobos*, *without fear*, refers to our enemies, in whoſe power before we were, appears by the diſtinct mention of them in the next words, and therefore it cannot with any ſenſe be applied to the excluding that fear of our danger, which is founded only in ourſelves, in our negligences or miſcarriages. And that 'tis to be joined with the phraſe *being delivered*, and not with the word *ſerving*, is not only apparent by many ancient copies, and by Irenæus, l. 3. c. 11. reading it, "We being delivered without fear, to ſerve him in holineſs." And Titus Roſtrenſis, "Becauſe very often ſome are delivered from the hands of enemies, but with fear, therefore he ſaith, that he gives us to be delivered without fear, adding, for the coming of Chriſt cauſed us to be delivered without fear, for we did not apprehend the treachery of our enemies; but he preſently ſnatch'd us out, and transferr'd us from them into his own lot and portion, which lays us under the obligation to ſerve him in holineſs and righteouſneſs, *&c.*" But alſo by the nature of the word *aphobos*, *without fear*, in the tranſlators of the Old Teſtament, in that only place where 'tis uſed, Prov. i. 33. "He ſhall reſt without fear from all evil;" which is an explanation of the *dwelling ſafely*, that immediately preceded. And thus, according to the notion of *phobos*, *fear*, among ſacred writers, who ſet it down not for the paſſion itſelf, but for the object of it, as 1 Pet. iii. 14 "Fear not their fear," where the word ſignifies *any formidable object*, which ver. 13. *the malicious perſons* can bring upon them. So alſo in human writers, in Lucian, the word ſignifies *danger*. And ſo in Alex. Aphrodiſ. "the *phobos*, or *terrible things*, threatned by the tyrant. So in Menander:

> The fair, whoſe tongue is with perſuaſion bleſs'd,
> Danger (*phobos*) ſits there ———

That is, is very much to be feared is a great danger. So Iſaiah viii. 12. whence that place of St. Peter is taken, where the Greek has *phobos autou*, his *fear*, or *terror*, the Hebrew hath the *formidable object*, not which ſignifies the paſſions. And preſently it follows, *The Lord ſhall be thy fear.* Thus *aphobos*, or *without fear*, will be directly all one with a *kind man* without danger, as Wiſd. xvii. 4. *to preſerve ſafe*, or *aphabos*. And ſo 1 Cor. xvi. 10. where the Apoſtle ſpeaking of Timothy, bids them *ſee*, *that he may be ſafely with them*, or *peaceably*. The ſame thing is expreſſed by the tranſlators of the Old Teſtament, by *elpis*, Pſal. iv. 8. Prov. i. 33. not as it denotes *hope*, or *expectation of any future good*, but as it is oppoſite to our preſent notion of *phobos*, and imports *ſafety*. And this obſervation might be extended to many other words in the ſcripture, which ſeem to denote, action, affection, or faculty, but are uſed for the objects of them, as *the will of God*, 1 Theſſ. iv. 3. means the ſame things which God wills, *hope*, Romans viii. 24. the things hoped for; *faith*, Romans iv. 14. and in many other places, where it ſignifies the doctrine of the Goſpel, and the thing to be believed. I ſhall only add, that, by analogy of ſcripture, it no way appeareth, that fear is to be excluded from our ſerving of God, but rather that it is a good and powerful motive thereto, and ſo is called the *beginning of wiſdom*, and a kind companion of it; and therefore we are commanded to *work out our ſalvation with it.* (H.)

Ver. 78. Through the tender mercy of our God; whereby the day-ſpring from on high hath viſited us.

Day ſpring from on high.] That *Anatole* is here the title of Chriſt, there is no queſtion, whether it be to be render'd the *Eaſt*, or the *Riſing of the ſun*, that *Sun of Righteouſneſs*, Mal. iv. 2. And this title ſeems formerly to have been beſtowed upon him, Zach. iii. 8. and vi 12. *Behold the man whoſe name is the Eaſt*, or *Riſing of the ſun*, as Juſtin Martyr cites it, in his dialogue with Trypho. For which we commonly have, *whoſe name is the branch.* The Hebrew word ſignifies to *riſe* or *ſpring*, and that may be applied to a branch that ſprouts out of a tree, but at the ſame time it belongs to the riſing ſun, and accordingly means alſo to *ſhine*. And Heb. i. 12. *The brightneſs is in the Syriac Tſemack of his glory.* And if *anatole* in Zachary be not a quite diſtant thing from the ſame word here in this other Zachary, it muſt then neceſſarily be in this other ſenſe; for that it is ſo here, is evident from what follows, both of *viſiting*, and *giving light to them that ſit in darkneſs.* And ſo it may well be read out of that prophet, chap. vi. 12. not *he ſhall grow*, or *branch up* (referring to the word *branch*, but) *he ſhall riſe up*, or, *he ſhall ſhine out from under him.* Hence it is, that where *anatole*, *eaſt*, is uſed in other places of ſcripture, ſome of the Greek ſcholiaſts have ſtill apply'd it to Chriſt. As Bar. iv. 36. *Look toward the eaſt*, that is, ſaith Olympiodorus, *to the Sun of righteouſneſs, our Lord Jeſus Chriſt.* And Jeremy xxiii. 5. *I will raiſe up unto David the righteous Eaſt.* Severus renders it, *Chriſt the Sun of righteouſneſs.* And from hence it is that Tacitus, Hiſt. l. 5. at the deſtruction of Jeruſalem, ſays, that "ſome, on that occaſion remember'd the ancient writings of the prieſts;" which foretold, "that at that very time it ſhould come to paſs, that the eaſt ſhould prevail;" meaning all this while by the eaſt, that orient or riſing Sun, and not the point from whence he riſeth. To which purpoſe may alſo be applied that of Philo: "The Father of all things ſent him forth (in the word from whence the original *anatole* comes) his moſt ancient Son, or Firſt-born" (H.) "Through the tender mercy of God, whereby the day-ſpring from on high hath viſited us;" where the old tranſlation reads, *Oriens exalto*. But let thoſe who are pleaſed to have the *eaſt* ſignify a *branch*, take notice what anſwer the Evangeliſt will make them, when he adds, *To give light to them that ſit in darkneſs, and in the ſhadow of death.* The Evangeliſt, by uſing theſe words, alludes manifeſtly to that place of Iſaiah, *A people ſitting in darkneſs, beheld a great light; and upon them who ſat in the ſhadow of death, a radiant light ſhone.* For which Matthew ſays, *a light ſhone upon them.* Matthew likewiſe interpreted this paſſage. Now what man will pretend to ſay, that a branch *gives light to them who ſit in darkneſs, and in the ſhadow of death,*" which evidently belongs to the ſun? Neither can I ſee why the phraſe, the *Eaſt of the ſun*, may not be conſtrued the *Riſing ſun itſelf*, ſince he ſpeaks of the ſame thing as Iſaiah does, chap. lx. 20. *The ſun ſhall no more go down.* Which Chryſoſtom, citing it out of Photius, informs us is agreeable to both natures of our Saviour. "Hic igitur oriens, ex alto ortus eſt; & e terra: ex alto, quod ad divinitatem, e terra, quod ad humanam naturam." "This eaſt, therefore, roſe from on high, and from the earth; from on high, in reſpect of his divine nature; from the earth, in reſpect of his human nature." By the word *ſun*, ſome are pleaſed to have *hope* and *expectation* denoted by it. Now to thoſe who ſeem to be without hope, or reduced to a deplorable condition, the ſun is ſaid to fall, an expreſſion very frequently uſed by the prophets. The fathers, in their writings, call our Lord the Eaſt: for inſtance, when Thanmaturgus ſays, "Stella quæ prælucebat, eos qui e terra longimqua, ad verum venerunt orientem ſignificabat." "The ſtar which ſhone, ſignified thoſe who came from a diſtant land to the true eaſt." Let me add to this, that in that divine prophecy of Iſaiah, chap. lx. than which there is not a more illuſtrious one about the Meſſiah, I have found the word *eaſt* in three ſucceſſive verſes, as the context is there diſtinguiſh'd. The Hebrew reading is ſomewhat different from that of the Septuagint: "Ariſe, ſhine (*Jeruſalem*) for thy light is come, and the glory of the Lord is riſen upon thee; for behold the darkneſs ſhall cover the earth, and groſs darkneſs the people; but the Lord ſhall ariſe upon thee, and his glory ſhall be ſeen upon thee; and the Gentiles ſhall come to the light, and kings to the brightneſs of thy riſing." Now 'tis highly probable that Luke had this prophecy in his eye. In the prophet Zachary a Hebrew ſirname frequently occurs, which the Seventy render *Eaſt*. The Cabaliſts upon the ſame place underſtand the Meſſiah. (D. H.)

Ver. 79, 80. To give light to them that ſit in darkneſs, and in the ſhadow of death, to guide our feet into the way of peace. And the child grew, and waxed ſtrong in ſpirit, and was in the deſerts till the day of his ſhewing unto Iſrael.

Shadow of death.] The beſt way to find out the meaning of this figurative ſpeech, *the ſhadow of death*, will be by comparing it with Pſal. xxiii. 4, where 'tis ſaid, *though I walk through the valley of the ſhadow of death*, &c. The Pſalmiſt makes God there his *ſhepherd*, and compares himſelf to a *ſheep*, which ſometimes feedeth on the hills, ſometimes in the valleys, and may be ſuppoſed to be in danger of wolves, or elſe to be free from that danger. Now the hills being the higheſt, they have all the light and warmth of the ſun upon them: But the valleys, on the other hand, that are ſhaded by the hills, have much leſs of that warmth, or light, and being alſo more ſubject to the incurſion of wolves, than the hills were, where their coming would be more obvious to the eye; this is the meaning there of *the valley of the ſhadow of death*, namely, a gloomy vale of danger of the utmoſt evil. Proportionably here, in a ſpiritual ſenſe, *the ſhadow of death*, is a ſtate of ſin, and ignorance, want of light, or knowledge, and want of warmth, or grace; the deſcription of the ſtate under the law, which afforded neither of thoſe in any proportion to what is now done by Chriſt, and, conſequently, left men in a very dangerous condition, till Chriſt was thus pleaſed to ſhine upon them, and reſcue them, by that means, therefrom. (H.)

CHAP. II.

The whole world is taxed by Auguſtus Cæſar. Chriſt is born in Bethlehem. The ſong of the Angels. Chriſt is circumciſed. The purification of Mary. Simeon takes Chriſt in his arms. Simeon's ſong. Anna the propheteſs. Chriſt, a child, diſputes with the doctors.

Ver. 1, 2, 3, 4, 5, 6. AND it came to paſs in thoſe days, that there went out a decree from Cæſar Auguſtus, that all the world ſhould be taxed. (And this taxing was firſt made when Cyrenius was governor of Syria) And all went to be taxed, every one into his own city. And Joſeph alſo went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (becauſe he was of the houſe and lineage of David) To be taxed with Mary his eſpouſed wife, being great with child. And ſo it was, that while they were there, the days were accompliſhed that ſhe ſhould be delivered.

All the world.] It may be evinced, from Acts xi. 28. that *oikomene* does not always ſignify *the whole world.* In that place we read of the prophecy of the famine through the whole world, which, to all appearance, ſeems to belong to the ſame which was foretold by Chriſt, Matt. xxiv. 7. and conſequently to refer to Judæa only; for a farther account of which conſult the Eccleſiaſtical Hiſtory of Euſebius, l. 2. c. 11. Thus Luke, xxi. 26. hath this phraſe, "the things that come upon the world;" which ſeems to belong only to thoſe things that were coming on Judæa. And thus 'tis commonly ſaid, that Jeruſalem is ſituate in the middle of the earth, that is, of Judæa, as *Delphi* is ſaid to be the "navel of the world, that is, of Greece;" and as Minos calls Crete, over which he was king, his *orbis* or world, as ſet down by Ovid:

Certe ego non patiar Jovis incunabula Creton,
Qui meus eſt orbis, tantum conſtringere monſtrum.

Jove's nurſing Crete I wiſhfully diſdain,
Where potent Minos doth in greatneſs reign,
A world it is, ſo vaſt a monſter to reſtrain.

So in l. 12. c. 12. of Pliny's Natural Hiſtory, the word *orbis* is uſed for a *region.* But here the word belongs to the Roman empire, which is very frequently diſtinguiſhed by that appellation;

Orbem jam totum victor Romanus habebat.

The conquering Roman all the world enjoy'd.

Hegeſippus ſays in his Antiquities, "The world which ſhuts up and terminates the Roman dominions." The ſame we read in Spartian, Lampridius, and Marcellinus Antoninus, in his reſcript to Endæmon of Nicomedia, ſays, "I am lord of the world." So Ulpian, from a conſtitution of Antoninus, "They who inhabit in the Roman world affect to call themſelves Roman citizens." And Bartolus pronounces, that he is an heretick, who refuſed to ſay that the emperor was "dominus & monarcha totius orbis," lord and monarch of the whole world. Suidas, upon the word *apographe*, ſays, "That Auguſtus diſpatched to all the regions of thoſe who were ſubject to him, officers, by whom he made the enrollings. And on the words *Auguſtus Cæſar*, "That he determined to number by head all the inhabitants of the Romans:" and reciting the number, his ſtile is, "There were found ſo many myriads inhabiting the dominions of the Romans. (H.)

Taxed.] The Greek word *apographe* means literally here *deſcriptio*, a deſcription, and ſignifies no exacting of tribute, or taxation, but a ſetting down or enrolling all perſons, according to their families or eſtates. The meaning of it in Heſychius is, "the numbring of the people, or declaring how many, and what kind of people they are." Phavorinus underſtands it thus, "when each man is ſent for, to make known what and how much he hath, and by what means he came to the poſſeſſion of his eſtate." This is it that the Greek and Latin gloſs in Henry Stephens hath expreſſed by *apographe*, *cenſus*, *profeſſus*, *profeſſio*; the word *profeſſio* being the proper Latin word for this matter, and therefore the vulgar Latin very fitly hath it, ver. 3. of this chapter, *ibant profiteri*, they went to tell what they were worth. Suidas indeed, upon this word, mentioning this of Auguſtus, ſaith it was calculated to another end, of bringing into his treaſury a ſufficient proportion. And that therefore it was called the firſt taxing, the firſt of this kind, by way of equal and moderate diſtribution, becauſe they who were veſted with authority before him, commonly took away what they thought fit, acting juſt as their inclinations induced them. But tho' Suidas have the character of being an excellent grammarian, yet his authority is of no great validity in point of hiſtory; and 'tis certain, that the ſubjects of the Roman empire paid their *vectigalia*, or certain *taxes*, before this, and that the publicans were the collectors of them. The words of Caſſiodorus ſeem to point in ſome meaſure to that of *taxing*, tho' they do not refer to the cauſe which Suidas aſſigns, but becauſe "Mens dominions or poſſeſſions were put into a very uncertain and confuſed condition, by means of the civil wars;" therefore this *cenſus* or tax was appointed, together with a ſurvey and diviſion, "ut poſſeſſio ſua nulli haberetur incerta, quam pro tributorum ſuſceperat ratione ſolvenda:" "That every man might have his poſſeſſion certain, and that his tax ſhould be alſo certain in like proportion." Learned men are of opinion, nay, they affirm it, particularly Caſaubon upon Baronius, p. 105. That this decree of enrolling was an effect of the curioſity of Auguſtus; that it was owing to no avaritious deſire of enriching his treaſury, neither to reform the extravagancies and immoral lives of thoſe before him; and all this, according to St. Chryſoſtom, was over-ruled by the ſpecial providence of God, that this emperor might ſerve as an inſtrument to the preſerving the record of the birth of Chriſt; whoſe name and his mother's, as well as Joſeph's, were enrolled at this time. Now this is a farther evidence of the nature of this *apographe*, that it was not a *tax*, for that would not have belonged to women and infants, but, as hath been obſerved by Caſſiodorus, to the poſſeſſors only. In this very ſenſe Suidas underſtands it upon the word Auguſtus, "That he decreed to number by head all the inhabitants of the Romans," being willing to know "how great the multitude was." Which muſt take away all his authority to the contrary. This enrolling is moſt amply defined by Florus, "Ut omnia patrimonii, dignitatis, ætatis, artium, officiorumque diſcrimina, in tabulas referentur:" "That all the differences of patrimony, dignity, age, craft, and office, might be recorded." Now concerning this particular enrolling, or *cenſus*, here mentioned, 'tis obſervable what Sepulcreda and Gerandenſis have related, That ſeven and twenty years before the birth of Chriſt, Auguſtus appointed that there ſhould be an enrolling of the whole empire, and publiſhed a proclamation concerning it in Tarracon, a city in Spain, after he had reduced to his authority the *Cantabri* and other nations, who had revolted from him. For he ſuppoſed then that all the parts of the empire were quiet and peaceable, and therefore thought it a fit opportunity to take a ſurvey of his people Velleius Paterculus ſeems to agree in this relation, making mention of a remarkable peace, that is, of quiet and reſt from the troubles of war, and this about the twentieth year of Auguſtus; which being ſaid by him to be about the twentieth year, if it be determined to have been exactly the ſeventeenth, it will fall directly on the ſeven and twentieth year before the nativity of Chriſt, that being in the forty-fourth year of his reign. But upon, or very ſoon after this proclamation, Auguſtus was alarm'd with commotions and rebellions in other parts, upon which he deferred his reſolution to another time, which ſhould be more quiet; and this happened to be the point of time of our Saviour's birth. Hence it is that the ancient Spaniards obſerved an *æra* (which is a word made up of the firſt letters of *annus erat regni Auguſti*, the year of the reign of Auguſtus) different from all other Chriſtians, to wit, ſeven and twenty years before them, reckoning from this firſt proclamation in Tarracon, and reckoning the *apographe*, or enrolling, here in St. Luke, to have been at that time. By conſidering maturely this paſſage of the hiſtory, we ſhall find materials for the niceſt obſervation, concerning God's wiſe diſpoſal of all things, particularly in this of the birth of Chriſt, which, if Auguſtus's firſt decree and proclamation, in the ſeventeenth year of his reign, had ſtood, in all probability could not have been in Bethlehem, as the prophets foretold it ſhould. For if that had gone on in the ſeventeenth, there had been no uſe of this in the forty-fourth year of his reign. Had not this been in the forty-fourth, Joſeph and Mary would have had no occaſion to come at that time up to Bethlehem from Nazareth, where they dwelt. Had they not done ſo, Chriſt had not been born there; from whence the providence of God appears, in changing the reſolution of Auguſtus, by the breaking out of new troubles, and transferring this time of *full peace*, and ſo of *enrolling*, to this very point of time, in which Mary, being ſo near her time, and going up to Bethlehem to be enrolled, ſhould there fall in labour, and bring forth, that ſo the ſeed of David, and the branch of Jeſſe, as Chriſt is called, that was conceived in Nazareth, ſhould be born in Bethlehem, where Jeſſe lived, and David was born. Now whereas 'tis added, that this was the firſt enrolling, that is, to diſtinguiſh it from another, Acts v. 37. the ſame which Joſephus and Euſebius mention, and place under Cyrenius. As for Cyrenius having rule over Syria at this time, that is to be taken in a looſer, and not in a ſtricter ſenſe; that Cyrenius at this time was not the ſtanding governour under the Romans, but ſent, by the emperor particularly on this occaſion, to take an inventory of this part of his empire. For ſo ſays Suidas upon the word *apographe* out of ſome ancient author, "That Cæſar Auguſtus, deſiring to know the ſtrength and ſtate of his dominions, ſent twenty choſen men into all his dominions, one into one part, another into another, to take this account; and P. Sulpitius Quininius had Syria for his province:" not to have any ſettled dominion there, but to perform this work for which he was extraordinarily ſent, Sentius Saturninus being then preſident of Syria. (H.)

Ver. 7. And ſhe brought forth her firſt-born ſon, and wrapped him in ſwaddling-cloaths, and laid him in a manger, becauſe there was no room for them in the inn.

Manger.] Expreſſed in the Greek by the word *phatne*. Iſaac Caſaubon upon Baronius tells us, that it ſignifies a ſtable where cattle ſtand; as alſo the *manger*, the place where their meat is put. So *præſepe* in Latin, Virgil. Æn. 7.

——— *In præſepibus urſi ſævire*
Stabant tercentum nitidi in præſepibus altis.

——— The roaring bears in order at their ſtalls
Three hundred ſtood, all ranged in their ſtalls.

And to this the ſtory beſt agrees, which gives the reaſon of their laying him in the *phatne*, "becauſe there was no room (not in the ſtable, but) in the inn." (H.) They laid him in a manger, becauſe there was no room for them in the inn. Now if thoſe repreſentations which painters give us are true, and what the learned believe from the opinions of the ancients, that the moſt holy virgin and mother of Chriſt, laid the child in a manger, it ſhould have been ſaid not *en te phatne*, but *en phatne*. He who pretends to deny this, I'll venture to affirm of him, that he does not ſufficiently underſtand what it is to ſpeak in Greek, neither what the meaning of *phatne* is, as it is oppoſed to *kataluma*, which happens to be in this paſſage. Thus the Seventy, with tolerable reaſon, have rendred the Hebrew word into a Greek one, ſignifying a *ſtable where cattle ſtand*; which the Rabbins frequently uſe. We read of Solomon having four thouſand ſtables, each juſt able to contain ten horſes: tho' the Hebrews uſe another word there, yet of the ſame import. In Heb. iii. 17. we have this phraſe, *there ſhall be no herd in the ſtalls.* Varro, *de re Ruſtica*, l. 1. ſays, "Illic laudabatur villa, ſi habebat culinam ruſticam bonam, præſepias laxas." "The country-houſe was praiſed, for its good conveniences, and wide ſtalls." Nonnus ſays, "*Præſepia*, non tantum quibus veterina pabulantur animalia, ſed & loca tecta & clauſa." "That the *præſepia* ſignify not only thoſe places wherein cattle are fed, but alſo places covered and ſhut up," from the ſtalls of the cattle. In fine, as Varro uſes the word *præſepia* in his country-houſe, ſo does Luke conſider the word *phatne* in the inn; in which, becauſe there was no room in the inn, our Lord was laid. But pray what are theſe *præſepia?* places in the ſtable covered and ſhut up Whoever will be at the pains to conſider this hiſtory as it ought, will eaſily ſee, that our Lord was not laid in a manger, becauſe there was no room in the ſtable, but that he was repoſited ſomewhere elſe in the ſtable, becauſe there was no room in the inn. (D. H.) The concluſion of the former chapter acquainted us with the birth of John the Baptiſt. The beginning of this chapter relates the birth of our Saviour Jeſus Chriſt, and the remarkable circumſtances which attended it. The place of his birth was not at Nazareth, but at Bethlehem, according to the prediction of the prophet Micah, chap. v. 2. "And thou Bethlehem, in the land of Judah, art not the leaſt amongſt the princes of Judah, for out of thee ſhall come a governour, that ſhall rule my people Iſrael." We may ſuppoſe that the virgin little thought of changing her place, but to have been delivered of her burden at Nazareth, where it was conceived: her houſe at Nazareth was honoured by the preſence of the angel, nay, by the overſhadowing of the Holy Ghoſt. That houſe, therefore, we may ſuppoſe was moſt ſatisfactory to the deſire of the virgin. But he, who made choice of the womb, where his Son ſhould be conceived, was at liberty to chuſe the place where he ſhould be born. And this place, many hundred years before Chriſt's nativity, was foretold to be Bethlehem. How remarkable the providence of God was, in bringing the virgin from Nazareth to Bethlehem, that Chriſt, as it was propheſied of him, ſhould be born there! Auguſtus, the Roman emperor, to whom the nation of the Jews was now become tributary, put forth a decree, that all the Roman empire ſhould have their names and families enrolled, in order to their being taxed. This edict required, That every family ſhould repair to that city, to which they belonged, to be enrolled and taxed there. Accordingly, Joſeph and Mary, being of the houſe and lineage of David, have recourſe to Bethlehem, the city of David, where, according to the prophecy, the Meſſiah was to be born. How the wiſdom of God over-rules the actions of men, for higher or nobler ends than what they aimed at! The emperor's aim by this edict was to fill his coffers; God's end was to fulfill his prophecies. How readily Joſeph and Mary yielded obedience to the decree of this emperor! It was no leſs than four days journey from Nazareth to Bethlehem; how juſt an excuſe might the virgin have pleaded for her abſence? What woman ever undertook ſo hazardous a journey, who was ſo near her time of deliverance?

and Joſeph, no doubt, was ſufficiently unwilling to draw her forth into ſo manifeſt a hazard. But as the emperor's command was peremptory, ſo was their obedience exemplary. We muſt not plead difficulty for withdrawing our obedience to ſupreme commands. How did our bleſſed Saviour, even in the womb of his mother, yield homage to civil rulers and governours! The firſt leſſon which Chriſt's example taught the world was loyalty and obedience to the ſupreme magiſtrate. After many weary ſteps the virgin comes to Bethlehem, where every houſe is taken up, by reaſon of the great confluence of people that came to be taxed; and there is no room for Chriſt but in the ſtable: The ſtable is our Lord's palace, and the manger his cradle. What an early indication was this, that the kingdom of Chriſt was not of this world! Yet ſome are pleaſed to obſerve a myſtery in all this: an inn is *domus publici juris*, not a private houſe, but open and free for all paſſengers, and the ſtable is the commoneſt place in the inn; to mind us, that he who was born there ſhould be a common Saviour to high and low, noble and baſe, rich and poor, Jew and Gentile, and called therefore ſo often the ſon of man; the deſign of his birth being the benefit of mankind. (B.)

Ver. 8, 9, 10, 11, 12, 13. And there were in the ſame country ſhepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord ſhone round about them; and they were ſore afraid. And the angel ſaid unto them, Fear not: for behold, I bring you good tidings of great joy, which ſhall be to all people, For unto you is born this day, in the city of David, a Saviour, which is Chriſt the Lord And this ſhall be a ſign unto you; Ye ſhall find the babe wrapped in ſwaddling cloaths, lying in a manger. And ſuddenly there was with the angel a multitude of the heavenly hoſt, praiſing God, and ſaying.

Keeping watch.] 'Tis ſufficiently known, that the night was diſtinguiſh'd into ſeveral watches, the *evening* and *mid-night*, *cock-crowing* and *morning*; the firſt ending at nine in the evening, the ſecond at twelve, the third at three, and the fourth at ſix in the morning, as the day is divided into the third, and ſixth, and ninth, and twelfth hours. Now the ſhepherds, or inhabitants, of theſe countries, which lay chiefly upon feeding cattle, diſtributed theſe watches among them in ſuch a manner, that ſuch a number of them might continue in the field, and watch abroad ſo many hours in the night; and when that watch ended, ſo many other freſh men might come and ſucceed to that care. And this the form of ſpeech in the Greek doth import (being render'd literally) "watching the watches of the night over their flocks." (H.)

Ver. 14, 15, 16, 17, 18, 19, 20. Glory to God in the higheſt, and on earth peace, good-will towards men. And it came to paſs, as the angels were gone away from them into heaven, the ſhepherds ſaid one to another, Let us now go even unto Bethlehem, and ſee this thing which is come to paſs, which the Lord hath made known to us. And they came with haſte, and found Mary and Joſeph, and the babe lying in a manger. And when they had ſeen it, they made known abroad the ſaying which was told them concerning this child. And all they that heard it, wondred at thoſe things which were told them by the ſhepherds. But Mary kept all theſe things, and pondred them in her heart. And the ſhepherds returned, glorifying and praiſing God for all the things that they had heard and ſeen, as it was told unto them.

On earth peace, good-will to ---] The concurrence of ſo many ancient copies, and readings, for this of *eudokia*, makes it requiſite to give an account of that phraſe, if it be read ſo, *God's favour or acceptance* (an argument and proof of the ſincerity of the chriſtian heart, which is ſo approved, or accepted by him) is literally the notion of *eudokia*, *good liking*, that is, God's *good liking*, or *well-pleaſedneſs*. So when, in the higheſt degree, 'tis ſaid of Chriſt, *in whom I am well pleaſed*. So when 'tis ſaid of Noah, that *he found grace in the eyes of the Lord*, Gen. vi. 8. Accordingly, *anthropi eudokias* are ſuch as theſe, whoſe uprightneſs of heart, and ſincerity, though mix'd with much frailty, and ſome ſin, for which there is no way of pardon but in Chriſt, hath approved them to God; and to theſe, and none but theſe, *this peace on earth* belongs. And ſo this reconciliation of God to all penitent ſinners, all ſincere, faithful, and new creatures, thoſe whom God ſees, and owns as ſuch, as it is the full importance *of peace upon earth toward men of his good liking*; ſo is it, next the glory of God, mentioned in the former words, the principal deſign of Chriſt's coming into the world. (H.) Let us hear now the famous ſong of the Angels, *Glory to God in the higheſt, and on earth peace*; where, before I proceed to the other particular, I cannot but inform the reader, that ſome of the ancients remark, that, inſtead of the phraſe, *and on earth peace*, it ſhould be read, *epi ges gar eirene*, *for on earth peace*; that the meaning may be *quia ſalus*, and *pax in terra*. Zonaras ſpeaks thus: "In ſacris enim reperitur literis, copulativum, & interdum non ut copulativum uſurpari conjunctionem, ſed ut cauſalem, nam pro *enim* uſurpatur: Ut cum dicitur, gloria in excelſis Deo, & in terra pax. Quia cauſam cur laudandus ſit Deus, hoc ſcriptura ponit, quod in terra pax ſit, cum *to* & pro eo quod eſt enim poſitum." "We find in the ſacred writings a copulative, and ſometimes a conjunction uſed not as a copulative: As when it is ſaid, Glory to God in the higheſt, and on earth peace; becauſe the ſcripture lays down the reaſon why God is to be praiſed, becauſe peace is on earth." The Hebrews commonly interpret the word *peace*, *ſalvation*; which conſtruction I favour. And this to the end they may ſay, "Glory to God in the higheſt, becauſe ſalvation is conferred on men on earth. It muſt be confeſſed, that the beginning of this *Doxology* has no little weight in it; and 'tis ſurprizing how the ancients have laboured in it. However, all ſeem to prefer this; "Glory to God in the higheſt, and on earth peace;" a known Hebraiſm. Why is God praiſed? Becauſe between God and man peace is made. Glory ought to be attributed to God, and peace deſired by man on earth, becauſe between him and mankind peace was cemented; and becauſe that peace, and Shilo its author, a name long expected, was come. From whence it neceſſarily follows, "Good liking among men;" which as it could not happen without an appeaſed God, ſo being obtained by the Son, it ought wholly to be attributed to him. The Angels, in this doxology, ſeem to allude to theſe words of the Pſalmiſt, *Give unto the Lord the glory due to his name*, as the Seventy ſets it down. (D. H.) Altho' the birth of Chriſt was publiſhed by one Angel, yet it is celebrated by an hoſt of Angels: a whole choir of Angels chaunt forth the praiſes of Almighty God, upon this great and joyful occaſion. Obſerve, firſt, the ſingers; ſecondly, the ſong itſelf. The ſingers of this heavenly anthem, are the holy Angels; called an hoſt, partly for their number, and partly for their order. Where learn, firſt, the goodneſs and ſweet diſpoſition of theſe bleſſed ſpirits, in whoſe boſoms the uneaſy paſſion of envy has no place: If it had, there was never ſuch an occaſion to ſtir it up as now: But heaven admits of no ſuch paſſion: Envy is a native of the infernal regions; 'tis the ſmoke of the bottomleſs pit, the character and temper of the apoſtate ſpirits: Theſe grieve at the happineſs of man, as much as the Angels rejoice. Ye Angels, what did theſe tidings concern you, that ruined mankind ſhould be taken again into favour; whereas thoſe of your own hoſt, who fell likewiſe, remained ſtill in the gulph of perdition, into which their ſin had plunged them, without either hope of mercy, or poſſibility of recovery: The leſs we repine at the good, and the more we rejoice at the happineſs of man, the more like we are to the holy Angels, nay the more we reſemble God himſelf. Learn, ſecondly, Did the Angels thus ſay and rejoice for us? Then what joy ought we to expreſs for our ſelves? Had we the tongue of Angels, we could not ſufficiently chaunt forth the praiſes of our Redeemer; eternity itſelf will be too ſhort to ſpend in the rapturous contemplation of redeeming mercy. The anthem, or ſong itſelf, which begins with a doxology, *Glory be to God in the higheſt*, that is, let God in the higheſt heavens be glorified by the Angels who dwell on high. The angelical choir excite themſelves, and all the hoſt of Angels, to give glory to God for theſe wonderful tidings; as if they had ſaid, Let it be acknowledged and revered by all the hoſt of heaven, for ever and ever. Next to the doxology, follows a gratulation, *Glory be to God in the higheſt, for there is peace on earth, and good will towards men.* The birth of Chriſt hath brought a peace of reconciliation between God and man upon earth; and alſo a peace of amity and concord betwixt man and man; and, therefore, to be celebrated with acclamations of joy. (B)

Ver. 21, 22, 23. And when eight days were accompliſhed for the circumciſing of the child, his name was called JESUS, which was ſo named of the angel before he was conceived in the womb. And when the days of her purification, according to the law of Moſes, were accompliſhed, they brought him to Jeruſalem to preſent him to the Lord, (As it is written in the law of the Lord, Every male that openeth the womb ſhall be called holy to the Lord)

And when eight days were accompliſhed.] Two things are here obſervable; our Saviour's circumciſion, and the name given him at his circumciſion. There was no impurity in the Son of God, and yet is he circumciſed and baptized alſo, tho' he had neither filth, nor foreſkin, which wanted either the circumciſing knife, or the baptiſmal water; yet he condeſcends to be both circumciſed and baptized, thereby ſhewing, that as he was made of a woman, ſo he would be made under the law, which he punctually obſerved. And, accordingly, he was not only circumciſed, but circumciſed on the eighth day, as the ceremonial law required. And thus our Lord fulfilled all righteouſneſs. Obſerve, in the ſecond place, the name given at our Saviour's circumciſion, *His name was called Jeſus*, that is, a Saviour, *he being to ſave his people from their ſins.* The great end of Chriſt's coming into the world, was to ſave mankind from the puniſhment and power of their ſins. Had he not ſaved us from our ſins, we muſt have died in our ſins, and for our ſins, and that eternally. Never then let us ſit down deſponding, either under the guilt, or under the power of our ſins, and conclude, that they are either ſo great, that they cannot be forgiven, or ſo ſtrong, that they can never be overcome. (B. and J.)

Ver. 24, 25, 26, 27, 28, 29, 30, 31, 32, 33. And to offer a ſacrifice according to that which is ſaid in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jeruſalem, whoſe name was Simeon; and the ſame man was juſt and devout, waiting for the conſolation of Iſrael: and the Holy Ghoſt was upon him. And it was revealed unto him by the Holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lord's Chriſt. And he came by the ſpirit into the temple: and when the parents brought in the child Jeſus, to do for him after the cuſtom of the law, Then took he him up in his arms, and bleſſed God, and ſaid, Lord, now letteſt thou thy ſervant depart in peace, according to thy word. For mine eyes have ſeen thy ſalvation: Which thou haſt prepared before the face of all people: A light to lighten the Gentiles, and the glory of thy people Iſrael. And Joſeph and his mother marvelled at thoſe things which were ſpoken of him.

A pair of turtle doves, or two young pigeons.] The virgin here performs a two-fold act of obedience, namely, two ceremonial laws, the one concerning the purification of women after childbirth, the other concerning the preſentation of the male-child before the Lord. The law concerning the purification of women, we have recorded Levit. xii, where the time mentioned for the purification of the woman is ſet down, namely, after a male-child, *forty days*, after a female, *fourſcore days*; after which time ſhe was to bring *a lamb of a year old*, for a burnt-offering, in caſe ſhe was a perſon of ability; or *a pair of turtle doves*, or *two young pigeons*, in caſe of extreme poverty. Now as to the purification of the virgin, no ſooner was ſhe able and allowed to walk, but ſhe goes to the temple, where, *note*, ſhe viſits the houſe of God at Jeruſalem, before her own houſe at Nazareth. Another act of Mary's obedience to the ceremonial law, was her preſenting Chriſt at Jeruſalem to the Lord. But how durſt the virgin carry the babe to Jeruſalem, into Herod's mouth? It was but a little before, that Herod ſought the young child's life to deſtroy it; yet the virgin ventures, in obedience to the command of God, to carry him to Jeruſalem. Learn hence, that no apprehenſion of danger, either eminent or approahing, either at hand, or afar off, onght to hinder us from performing our duty to Almighty God: We ought not to neglect a certain duty to eſcape an uncertain danger. As the obedience, ſo the humility of the virgin in ſubmitting to the law for purifying uncleanneſs. For thus ſhe might have pleaded; What need have I of purifying, who conceived not in ſin? Other births are from men, but mine is from the Holy Ghoſt, which is purity itſelf. Other womens children are under the law, mine is above the law; but, like the mother of him whom it behoved to fulfil all righteouſneſs, ſhe dutifully fulfils the law of God without murmuring or diſputing. In fine, as the exemplary humility, ſo the great poverty of the holy virgin; ſhe has not a lamb, but comes with her two doves to God. Her offering declares her penury. The beſt are ſometimes the pooreſt, ſeldom the wealthieſt: Yet none are ſo poor, but God expects an offering from them; he looks for ſomething from every one, but not from every one alike. It is the providence of God that makes difference in perſons abilities; but his pleaſure will make no difference in the acceptance; "Where there is a willing mind, it ſhould be accepted according to what a perſon hath." 2 Cor. viii. 2, 12. (B.)

Ver. 34, 35, 36. And Simeon bleſſed them, and ſaid unto Mary his mother, Behold, this child is ſet for the fall and riſing again of many in Iſrael; and for a ſign which ſhall be ſpoken againſt: (Yea, a ſword ſhall pierce through thy own ſoul alſo) that the thoughts of many hearts may be revealed. And there was one Anna a propheteſs, the daughter of Phanuel, of the tribe of Aſer; ſhe was of a great age, and had lived with an husband ſeven years from her virginity.

Behold this child is ſet, &c] We have the *ſign* mentioned in the ſeventh chapter of Iſaiah, ver. 11. in the hiſtory of Achaz; there it follows, "Ask thee a ſign of the Lord thy God, *&c.*" and a little below, "therefore ſhall the Lord himſelf give you a ſign." The ſame prophet attributes the *ſign* to the Meſſiah in another paſſage of his book. The other paſſage ſeems to be drawn from the fourth of Hoſea, according to the Septuagint, where, ver. 4. it is ſaid, "Yet let no man ſtrive, nor reprove another, for thy people are as they that ſtrive with the prieſt;" where it immediately follows, "therefore ſhalt thou fall in the day, and the prophet alſo ſhall fall with thee in the night, and I will deſtroy thy mother." The ancients underſtood this paſſage of the deſerted houſe of Iſrael, or of the king and prophet that was to proceed from the poſterity of David, till He, of whom we are now treating, was come. This is what the ancient Chaldeans witneſs. In chap. iii. ver. 4, 5. of the ſame prophet we find, "For the children of Iſrael ſhall abide many days without a king, and without a prince, and without a ſacrifice, and without an image, and without an ephod, and without teraphim. Afterward ſhall the children of Iſrael return, and ſeek the Lord their God, and David their king, and ſhall fear the Lord and his goodneſs in the latter days;" that is, they ſhall ſeek the worſhip of their Lord, and pay obedience to Chriſt, the ſon of David, his king. Where we have diſtinctly the word Meſſiah. Now it can ſcarce be doubted but ſome holy men came to the ſight of theſe paſſages by the help of interpreters. To the ſame effect is that verſe in Jeremiah, chap. xv. 10. according to the Septuagint, "Woe to me, my mother, that thou haſt borne me a man of ſtrife, and a man of contention to the whole earth: I have neither lent on uſury, nor men have lent to me on uſury, yet every one of them doth curſe me." So the "ſign that ſhall be ſpoken againſt" and the "prieſt who ſhall be ſpoken againſt," to which it is oppoſed. It was the buſineſs of the prieſt to inſtruct and reprehend the people, but now the people aſſumed authority to reprehend the prieſt, as Kimchius informs us. Which inſult ſometimes happened to the high prieſt himſelf, and the Arch-prophet: Of whom yet it was ſaid, *Hear him.* (D. H.) There can be nothing more evident, from the whole tenour of the New Teſtament, as well as from many particular texts, than this truth, That the deſign of the coming of Jeſus Chriſt into the world was for the ſalvation of mankind: How then, may it be ſaid, are theſe words of good old Simeon, inſpir'd by the Holy Spirit, to be underſtood? I anſwer, That tho' the ſalvation of men was what our Lord had in view by his coming, yet to many, through unreaſonable prejudices againſt his perſon and doctrine, and from an unwillingneſs to forſake their ſins and amend their lives, the event and conſequence of his coming was their falling into a worſe condition than that they were in before. And it is no way inconſiſtent with the divine perfections to deny mercy and ſalvation to thoſe who refuſe to accept thereof, on the reaſonable and neceſſary conditions it is offered to them upon, namely, faith, repentance, and ſincere obedience; or to puniſh them for their refuſal. But theſe can have no reaſon to complain, the fault not being in God, but in themſelves. And this is conformable to the account the Holy Scriptures give of this matter. "This is the condemnation (ſays our Lord, John iii. 19.) that light is come unto the world, and men loved darkneſs rather than light, becauſe their deeds were evil." It was mens diſobedience that made them ſtumble at the word, 1 Pet. ii. 8. We cannot therefore wonder, that our Lord was a "ſtone of ſtumbling, and a rock of offence, and that many refuſed to believe his doctrine, which *condemned* thoſe courſes they were reſolved to follow, and thereby *fell* into a worſe condition than they were by nature. (Fox.) Two things are here obſervable, Simeon's bleſſing, and Simeon's prediction, "he bleſſed them," that is, the parents and the child Jeſus, not authoratively, but prophetically, declaring how God would bleſs them: His prediction is two-fold, firſt, concerning Chriſt, ſecondly, concerning his mother. Concerning Chriſt Simeon declares, That he ſhould be for "the riſe of many in Iſrael," namely, all ſuch as ſhould embrace and obey his doctrine, and imitate and follow his example, and "for the fall of others," that is, ſhall bring puniſhment and ruin upon all obdurate and impenitent ſinners; and "a ſign to be ſpoken againſt," that is, he ſhall be as a mark to obſtinate tranſgreſſors to ſet themſelves againſt. Chriſt himſelf, when here in the world, was a “ ſtone of ſtumbling,” and a “ rock of offence ” to the men of this world, “ enduring the contradiction of ſinners againſt himſelf,” both the violence of their tongues, and the violence of their hands. Doubtleſs God's firſt deſign, in ſending his ſon into the world, was, “ That through him the world might be ſaved,” John iii. 16. But to ſuch perſons, whoſe minds had no reliſh for ſpiritual things, he became accidentally a ſtone of ſtumbling, and a rock of offence. Secondly, concerning the mother of Chriſt Simeon declares, That the ſight of her ſon's bitter ſufferings would “ like a ſword pierce her heart,” for tho' he might be born, yet ſhould he not die without the pains of his mother; as if the throws ſuffered by other women at the birth were reſerved for her to endure at the death of her ſon: The ſufferings of Chriſt upon the croſs were as a ſword or dagger at the heart of the virgin; and ſhe ſuffered with him, both as a tender mother, and as a ſympathizing member of his body, nay, ſuffered martyrdom after him, ſays Epiphanius. (B.)

Ver. 37, 38, 39, 40, 41. And ſhe was a widow of about fourſcore and four years: which departed not from the temple, but ſerved God with faſtings and prayers night and day. And ſhe coming in that inſtant gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in Jeruſalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed ſtrong in ſpirit, filled with wiſdom; and the grace of God was upon him. Now his parents went to Jeruſalem every year, at the feaſt of the paſſover.

Served God with faſting, &c.] Of this Hannah 'tis the teſtimony of Cyril of Jeruſalem, *cat.* 10. that ſhe was *engcrates*, *eylabeſtate*, and *eſchetria*. The firſt title refers to her continence and widow-chaſtity for ſo many years (having lived with an huſband but ſeven years after marriage, he in all probability dying in that time.) The ſecond to her devotion, and ſtrict obſervance of religious worſhip. The third not to a ſolitary menial life, as the Latin interpreter falſly renders it, but to ſuch a ſtrict obſervance of all that auſterity, in faſting ſo often every week, and attending publick and private prayers ſo often every day, and all this for the whole ſpace of her enſuing life, as was anciently obſervable amongſt devout perſons. Thus did ſhe take herſelf up from the cares and ſollicitudes of the world, to the end ſhe might be at abſolute liberty for the ſervice of God. She daily frequented the temple at the hours of prayer, not that ſhe denied herſelf the bleſſings of eating and ſleeping, or that in any reſpect ſhe could be ſaid to dwell always there, but that ſerving God at all the ſet times of prayer, and to prayer adding the weekly obſervance of faſting alſo, ſhe returned from thoſe performances to her own houſe, and there properly inhabited; and this is enough to own that expreſſion here, That ſhe departed not from the temple, that is, forſook it not, but kept cloſe to it at the ſet times, tho' ſhe was at her houſe at other times, as the Apoſtles, chap. xxiv. 53. are ſaid to be *continually in the temple*, and Acts i. 13. *continuing* there, which yet doth not evince that they were never out of it, but, as it follows, “ they continued unanimouſly conſtant in prayer and ſupplication;” not that they never gave a relaxation to prayer, but that they were conſtant in the frequent daily performances of that duty, at the hours appointed for it. (H.) Simeon is ſeconded by Hannah a propheteſs; ſhe alſo declares that the child Jeſus was the promiſed and expected Meſſiah, and thus Chriſt was proclaimed in the temple by two heralds of different ſexes. Concerning this aged woman it is ſaid, that “ ſhe departed not from the temple night nor day;” not that ſhe lived or lodged there, but by her never departing from the temple we are to underſtand her daily repairing to the temple. That which is often done is ſaid in ſcripture to be always done. We are ſaid to do a thing continually, when we do it ſeaſonably. Thus we pray continually, when we pray as often as duty requires it of us. Learn hence that ſuch duties as a Chriſtian performs out of conſcience, he will perform with conſtancy and perſeverance: Nature will have her good moods, but grace is ſteady. The devotions of a pious ſoul, like Hannah's, are as conſtant, but more frequent than the returns of day and night. (B.)

Ver. 42, 43, 44, 45, 46, 47, 48. And when he was twelve years old, they went up to Jeruſalem, after the cuſtom of the feaſt. And when they had fulfilled the days, as they returned, the child Jeſus tarried behind in Jeruſalem; and Joſeph and his mother knew not of it. But they ſuppoſing him to have been in the company, went a day's journey; and they ſought him among their kinsfolk, and acquaintance. And when they found him not, they turned back again to Jeruſalem, ſeeking him. And it came to paſs, that after three days they found him in the temple, ſitting in the midſt of the doctors, both hearing them, and asking them queſtions. And all that heard him were aſtoniſh'd at his underſtanding and anſwers. And when they ſaw him they were amazed: and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold, thy father and I have ſought thee, ſorrowing.

They went up to Jeruſalem after the cuſtom of the feaſt.] The perſons making this early journey to Jeruſalem are Chriſt himſelf and his parents. Joſeph is called the father of Chriſt, but he was not his natural father, for Chriſt had no father upon earth; but Joſeph was his reputed and ſuppoſed father, his nurſing father, who, by the appointment of God, took a fatherly care of him, and his father-in-law being huſband to Mary; ſecondly, Mary the mother of Chriſt went up to Jeruſalem, with her huſband and her ſon: God commanded only the males to go up to Jeruſalem; the weaker ſex were excuſed, but the holy virgin well knowing the ſpiritual profit of that long journey, would not ſtay at home. Such as will go no farther than they are dragged in religious exerciſes are ſtrangers to the piety and devotion of the virgin. Thirdly, the child Jeſus goes up in his minority with his parents to this holy ſolemnity, thereby intending, no doubt, our inſtruction, when we are young to give God an early poſſeſſion of our ſouls, to conſecrate the virgin operations of our minds to him, and in our youth to keep cloſe to the worſhip and ſervice of God, when we are ſo importunately courted by the world. Fourthly, this holy family came not to look at the feaſt and be gone, but they duely ſtaid out all the appointed time. Joſeph's calling, and the virgin's houſhold affairs, could neither keep them at home, nor haſten them home before the publick duties in the temple were diſpatched and ended. All worldly buſineſs muſt give way to religious offices, and we muſt attend the ſervice of God to the end, except we will depart unbleſs'd. Laſtly, the conſtant returns of their devotion, “ they went up to Jeruſalem every year:” No difficulties, nor no diſcouragements, could hinder their attendance. Tho' 'tis no certain evidence of the truth of grace, to frequent the publick aſſemblies, yet it is an infallible ſign of the want of grace cuſtomarily to neglect them. (B.)

Ver. 49, 50. And he ſaid unto them, How is it that ye ſought me? wiſt ye not that I muſt be about my father's buſineſs? And they underſtood not the ſaying which he ſpake unto them.

My father's buſineſs.] *En to iſton patros* ſeems to refer to the place where they found him, that is, in the temple; and ſo *ta idia* in the neuter, *his own*, John x. 27. ſignifies his own houſe, as, Eſther v. 10. and vi 12. *beth*, *houſe*, is render'd *ta idia*, *his own*. Thus the Syriac reads it, and thus Theophylact, “ in his temple.” So Chryſoſtom, Hom. 52. in Gen. ſpeaking of Abimelech driving Iſaac out of his country, asks, “ Whither driveſt thou the righteous man? Do'ſt thou not know that whitherſoever he ſhall happen to depart, 'tis neceſſary he ſhould be in his father's houſe, that is, within his providence.” And Dyoniſius Alexandrinus ſays, “ They found me in my houſe, ſaith he by the prophet, but in the Goſpel, I muſt be in thoſe of my father, that is, in his houſe likewiſe.” So Titus Boſtrenſis, “ Being in the temple of God he ſaid, knew ye not that I muſt be in my father's houſe?” (H.) Chriſt does not blame his parents for their ſollicitous care of him, but ſhews them how unable he was to live without any dependancy upon them and their care, and alſo lets them underſtand, that higher reſpects had called him away; that as he had meat to eat, ſo he had work to do, which they knew not of: for ſays he, “ Wiſt ye not that I muſt be about my father's buſineſs?” as if he had ſaid, Altho' I owe reſpect to you as my natural parents, yet my duty to my heavenly Father muſt be preferred: I am about his work, promoting his glory, and propagating his truth. We have alſo a Father in heaven. 'Tis exceeding good to leave our earthly diſtractions, that we may employ ourſelves immediately in his ſervice, that when the world makes enquiry after us, we may ſay as our Saviour ſaid before us, “ Wiſt ye not that I muſt be about my Father's buſineſs?” (B.)

Ver. 51, 52. And he went down with them, and came to Nazareth, and was ſubject unto them: but his mother kept all theſe ſayings in her heart. And Jeſus increaſed in wiſdom and ſtature, and in ſavour with God and man.

And was ſubject unto them.] The moſt material paſſage of our Saviour's life for the firſt twelve years is here recorded, namely, his diſputing with the doctors in the temple. How he ſpent the next eighteen years, namely, till he was thirty, the ſcripture doth not mention. It is here ſaid, that he lived with and was ſubject to his parents, obeying their commands, and (as 'tis believed) following their employment, working at the trade of a carpenter, as was obſerved, Mark 6. iii. Doubtleſs he did not live an idle life, and why ſhould he, who did not abhor the virgin's womb, a ſtable, and a manger, be ſuppoſed to abhor the works of an honeſt vocation? Now obſerve what a ſingular pattern is here for children to follow and imitate, in their ſubjection to their parents. If the greateſt and higheſt of mortals think themſelves above the commands of their parents, our Saviour did not ſo; he paid homage to the womb that bare him, and to his ſuppoſed father who provided for him. Let a perſon be ever ſo high above others, he is ſtill below and inferior to his parents. Jeſus dwelt with his parents, and "was ſubject to them." In fine, a farther evidence of the humanity of our Saviour, with reſpect to his human nature, which conſiſted of body and ſoul, ariſes from this; he did grow and improve his body in ſtature, his ſoul in wiſdom, and every day he became a more eminent and illuſtrious perſon in the eyes of all, "being highly in favour both with God and man." Vain then is the concluſion of the Socinians from this text, that Chriſt could not be God, becauſe God cannot grow ſtrong in ſpirit, or increaſe in wiſdom, as Chriſt is here ſaid to do, for God's perfections are infinite, and will admit of no increaſe. Whereas it is plain, that this increaſe here attributed to Chriſt, in age and ſtature, reſpects his humanity; the wiſdom, and endowments of his human mind were capable of increaſe, tho' his divine perfections were abſolutely perfect: ſo glad are theſe men of the leaſt ſhadow of a text, that may cloud the divinity of the Son of God. (B.)

C H A P. III.

John exhorts to repentance. His teſtimony of Chriſt. Herod at length puts him in priſon. Chriſt is baptized. A catalogue of the anceſtors of Chriſt.

Ver. 1. NOW in the fifteenth year of the reign of Tiberius Cæſar, Pontius Pilate being governour of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa, and of the region of Trachonitis, and Lyſanias the tetrarch of Abilene.

Governour.] There may be ſome queſtion made, what is here meant by the word *governour*. But James Cujacius, the learned lawyer, hath cleared it. "Rectius vetus interpres Lucas, i. 1. procurante Pilato, quam alii, præſide; præſes enim Syriæ tum fuit Vitellius, vir conſularis, procurator Pilatus, eques Romanus. Cujus rei authores habeo Tertullianum, Tacitum, Joſephum." "The ancient interpreter Luke, i. 1. renders it more truly, Pilate being procurator, than others, Pilate being preſident or governour: For Vitellius was then governour of Syria, one who had been conſul, but Pilate, a knight of Rome, was procurator. So I learn from Tertullian, Tacitus, and Joſephus. (H.)

Tetrarch of Iturea.] That which is here ſaid of Herod's brother Philip being tetrarch of Iturea and Trachonitis, is thus far confirmed by Joſephus. Antiq. l. 18. c. 7. That this Philip died in the twentieth year of Tiberius, having for the ſpace of ſeven and thirty years been præfect of Trachonitis, and Gaulanitis, and Batamea; where inſtead of Gaulanitis the truer reading is Auranitis, of which we have mention in the ſame Joſephus, Antiq. l. 15. c. 13. as a part of the province of Zenodorus, Trachonitis and Batamea being mentioned as the other parts of it, the latter of which (or elſe that and Auranitis together) is certainly the Iturea here. As for the word *tetrarch*, it denotes a principality of a fourth part, and when Herod, who is called ſo, is elſewhere called king Herod, the word *king* is to be taken in that latitude, as to ſignify no more than what tetrarch here doth, one placed by the Romans over this region of Galilee, with regal power, and for life, and thereby differing from the *governour*, ſuch as Pilate here, with commiſſion for ſo many years, a *deputy* of the ſupreme, and as a ſteward in a family, diſpenſing it under him. (H.)

Ver. 2. Annas and Caiaphas being the high prieſts, the word of God came unto John the ſon of Zacharias, in the wilderneſs.

High prieſts.] Concerning the two high prieſts in this place, and the reconciling it with the Old Teſtament, where there was to be but one at a time, one of the ſons of Aaron, Exod. xxix. 30. Levit. xvi. 32. and he to continue not for a year only, but for his life; whereas here it ſeems to be otherwiſe. Many things have differently been ſaid by learned men. Without giving the reader a recital of their ſeveral conjectures, I ſhall firſt think it worth obſerving, that in the books of Samuel, when certainly there was but one high prieſt, Abimelech, the ſon of Ahitab, being ſlain, and Abiathar ſucceeding him in the office of high prieſt, 1 Sam. xxii. there is yet, after that, frequent mention of Zadoc and Abiathar together, 2 Sam. xv. 35. "Zadoc and Abiathar the prieſts." And chap. xvii. 15. and xix. 11. and xx. 25. and 1 Chron. xv. 11. every-where we read, "Zadoc and Abiathar prieſts;" and Zadoc conſtantly placed before Abiathar, as Annas before Caiaphas in this paſſage. The meaning of which is probably this, becauſe tho' Zadoc was not actually high prieſt in David's time, yet being the ſon of Ahitab, 2 Sam. viii. 17. (not that Ahitab, the father of Abimelech, 1 Sam. xxii. 11. who was of Ithamar's line, 1 Chron. xxiv. 2. but another, 1 Chron. vi. 8. and 53. the lineal ſucceſſor of Eleazar, ver. 4. and 50.) to him the high prieſthood regularly belonged, and ſo after the expulſion of Abiathar, the laſt of Eli's, and ſo of Ithamar's line, 1 Kings ii. 26, 27. was reſtored to him, 1 Kings ii. 35. And Abiathar being in David's time the high prieſt of Eli's, and ſo of Ithamar's line, to which it ſeems it was changed from Eleazar's, and continued in that line for ſome time, Zadoc being a principal perſon, and in great authority with David, a prieſt, and regularly heir to the high prieſthood, is conſtantly joined with, and ſet before the high prieſt Abiathar. Agreeable to this example it is, that Annas, father-in-law to (the high prieſt of that year) Caiaphas, a moſt eminent perſon himſelf, and one who had alſo been high prieſt, and I ſuppoſe the chief of the race of Aaron's ſons then alive, as Zadoc was, is here ſet before and joined with Caiaphas, and called *archiereus*, high prieſt, tho' punctually he did not execute the office of high prieſt. This being ſaid by way of preparation, the main of the difficulty may perhaps be removed by obſerving three things. Firſt, that at this time the land being under the Roman emperor, whoſe name, and the year of his reign, is ſet down at the beginning of the verſe, as alſo his procurator of Judæa, Pontius Pilate, and the tetrarchs of other places, the ſucceſſion of the high prieſts was now changed, the one being lineal deſcendant in the family of Aaron, which was to continue for life; the other being not permitted to ſucceed, but ſome other, whom he pleaſed, named to that office by the procurator every year, or renewed as often as he pleaſed. To which purpoſe is that of Theophylact, "They who were at that time high prieſts of the Jews invaded that dignity, bought it, and ſo deſtroyed the law:" which preſcribed a ſucceſſion in the family of Aaron. Secondly, that there was at this time, after the Roman conqueſt, and before the deſtruction of the temple, when they made no king of Judæa, but only ſent a procurator there, the place and title of *naſiarchon tou laou*, *ruler of the people*, and with it ſome part of the ſovereign power allowed unto the Jews, or at leaſt ſomewhat proportionable to it. This *Naſi* was he who had at any time the chief power of that people within themſelves; that is, what degree of power ſoever remained in the Jews at any time, by the indulgence of their conquerors, it was principally in him. So long as they were not ſubject to ſtrangers, their power was abſolute and ſupreme, and therefore in the Law, and in Ezekiel, the *Naſi*, or the *ruler*, ſignifies the king; but when they came under the dominion of other nations, their power was ſubordinate, ſuch as was allowed them by thoſe who exerciſed rule over them, but yet that ſupreme authority lodged among themſelves, for the deciding of all controverſies ariſing from and determinable by their law, tho' generally without power of life and death, to enforce the ſentences of their judicatures. Such are the chief of the captives that returned from Babylon. Zorobabel, the ſon of Salathiel, Hag. ii. and Zach. iv. being of the tribe of Judah, Matt. i. 12. Luke iii. 37. at the ſame time when Joſhua the ſon of Joſedech is high prieſt, Zach. ii. and therefore they two together are called the anointed one, chap. iv. 14. and named in the front of the captives, Ezra ii. 2. And after him his poſterity, till the time of the Maccabees. According to that of St. Baſil in his Epiſtles, "The ſucceſſors of Salathiel and Zorobabel governed the people after a popular manner, and after their time forward the principality fell to the prieſthood," to wit, in the time of the Maccabees. As for Nehemiah, and the governours mentioned by him, chap. v. 14. it ſeems by his commiſſion, and the Babyloniſh name, that he had his power from the king of Perſia, not from the Jewiſh nation, or from the right yet remaining in them, under their conquerors, of living according to their own laws. After the manner of what was thus done in Palæſtine, the like was generally put in practice in the ſeveral countries, whither the Jews were diſperſed, that is, not only in Babylonia, but alſo at Alexandria, ſaith Philo in his embaſſy to Caius, to the *Naſi* whereof all the multitude of Jews in Egypt were ſubject: a million, ſays Philo, in his time.

And

And therefore, ſaith Joſephus, Antiq. l. 20. c. 4. that the ethnarchs of the Jews being dead, the emperor Claudius "did not forbid them to ſet rulers of the nation over them," but conſented that all ſhould be ſubject to them, according to their own cuſtoms, and not be compelled "to tranſgreſs the religion of their fathers." The like is reported of Auguſtus by Philo ad Flaccus, calling theſe rulers Ethnarchs, as Joſephus had done before, and others of the Heathen writers. Thirdly, this office of the *Naſi* generally fell on ſome perſon of the greateſt authority among them, for skill and knowledge in their law. And it will not be improbable that that ſhould be ſome prieſt, ſuch being moſt carefully brought up in that knowledge; and then, tho' it be not neceſſary to ſuppoſe that he was the high prieſt lineally deſcended, as ſuch, there being no ſuch, perhaps, left in the land; yet it will be eaſy to conceive, that a prieſt, the chief of one of the ranks, eſpecially of the firſt rank of the prieſts, and he poſſeſs'd with ſo great authority as that of the *Naſi*, the greateſt now left among them ſhould be ſtiled *archiereus*, chief, or high prieſt. And ſo, I conceive, it was at this time, ſomething after the manner of what the Maccabees had formerly been, who were, in a manner, both kings and prieſts; that is, being prieſts, were alſo, one after another, leaders, and rulers of the Jews; proportionable to the *Naſi*, of which I now ſpeak, the only rulers which they had then with any image of regality upon them. That this may be more diſcernable, 'twill not be amiſs to ſet in ſhort the beginning and progreſs of them. Upon the prophanation committed by Antiochus upon the law, and worſhip of God among the Jews, there aroſe Matathias, the ſon of John, the ſon of Simeon, a prieſt in Modin, of the ſons of Joarib, that is, of that family, which had the firſt courſe of the four and twenty aſſigned to them by lot, 1 Chron. xxiv. and ſo of a family next to that of the high prieſt, Aaron's ſucceſſor. This Matathias not pretending any right to the high prieſthood, it being not affirmed that he was chief of that family of Joarib, but a branch of one of the ſons, that is, one of that courſe. And beſides, Onias, the laſt of the high prieſts of the ſucceſſion of Aaron, was not, as appeareth, gone as yet into Egypt, but merely as a zealot, began to kill the prophaners; after which he went into the mountains with as many after him as he could procure; and at laſt, when he had gathered an army, he left Judas, as the mightieſt of his ſons, tho' not by ſucceſſion again, as the eldeſt of them, to be general of it, 1 Macc. i. 66. And he, under the name of Judas Maccabeus, did conduct them, and was, as it were, their king (the only one they had) and ruler at that time, and fought their battles illuſtriouſly, cleanſed the ſanctuary, built a new altar, and being at laſt ſlain, 1 Macc. ix. 18. it follows, ver. 29. that Judas's friends, namely, thoſe who had continued with him in all his actions, came to chooſe Jonathan, a brother of Judas, to be their prince, or captain, in his ſtead, to fight their battles, and ſo he took the government on him, ver. 31. And, upon a treaty of league between Alexander, the ſon of Antiochus Epiphanes, and him, Alexander ordains him to be high prieſt of his nation, 1 Macc. x. 20. And, accordingly, after that, he is diſtinguiſh'd by that appellation, v. 69. Thus the dukedom and high prieſthood continued to his ſucceſſors, his brother Simon, and Hyrcanus, Simon's ſon, and ſo on, till the race of the Aſſamonei, or Maccabees, were extinct alſo, by the killing of Ariſtobulus, and depoſing of Hyrcanus. After which the high prieſthood went among the prieſts, at the will of the governors appointed by the Romans, as Jonathan and the Aſſamonei had been by the kings, who then had power over them, but yet uncertainly, not by ſucceſſions, as among the Aſſamonei they did. Now ſome ſucceſſors, as it were, to the office of the Aſſamonei, as far as they were rulers of the people, not as by the king appointed to be the high prieſts, that is, ſome particular perſon among the Jews, ſet up by themſelves to be chief among them, I ſuppoſe to have been continued at this time, after Herod the Great. And this not the lineal ſucceſſor of Aaron, for after the flight of the laſt Ornias into Egypt, where he built a temple in imitation of that at Jeruſalem, that line of Aaron vaniſhed, or was interrupted in Judea; but, like Matathias, ſome other prieſt of great reputation and authority among the people; and ſuch was Annas, or Ananias, or Ananas, at this time, a man of greateſt value and authority among them, ſaith Joſephus, who, tho' he differed from the high prieſt, who was put in by the procurator, as Moſes did from Aaron, yet being a prieſt and Naſi at this time, it will be eaſy to believe, that he ſhould be called *high prieſt*, or *chief prieſt*, being a *prieſt* and *ruler* of the people, both here, and Acts iv. 6. and, as I ſuppoſe, Acts xxiii. 5. where, by what is ſaid of him by St. Paul, it is acknowledged that he was *prince*, or *ruler of the people*. Accordingly, the hiſtory of the Goſpel, John xviii. 13. mentions the carrying of Chriſt to Annas firſt, as to an officer of principal authority among them, who ſent him bound to Caiaphas, who was the Pontifex Maximus that year, and of the Romans putting in, and ſo continued all the time of Pilate's procuratorſhip. If this, which hath been ſaid of the Naſi, be ſufficient to ſhew that Annas might paſs for one of the high prieſts here; and high prieſt he is called that's clear, and as clear, by what is ſaid of him by Joſephus, and the Goſpels, the greateſt man at that time among the Jews, to whom the malefactors were firſt brought, John xviii. 14. which proves him to be the Naſi alſo; then the other part of the difficulty, as to Caiaphas, will ſoon be cleared: for 'tis evident, that at this time the Roman Prefect did, *ad libitum*, when he would, and that ſometimes once a year put in whom he pleaſed into the Pontificate, to officiate in Aaron's office, inſtead of the lineal deſcendant from him: and that is it, of which Joſephus ſo frequently makes mention. After the race of the Aſſamonei, Jeſus the ſon of Phebes was put in; then he being put out, Simon is put in his ſtead. This Simon is excluded, and Matthias ſubſtituted in his room, Antiq. l. 17. c. 6. Then Matthias put out by Herod about the time of the birth of Chriſt, and Joazar put in his ſtead, Antiq. l. 17. c. 8. Then Joazar put out by Archelaus, and Eleazar put in, c. 15. and he again put out, and Jeſus the ſon of Sia, put in. Then in the firſt of Quirinus there is mention again of Joazar, the ſon of Boethius, l. 18. c. 1. who, it ſeems, was put in, and ſo turned out again by Quirinus the ſame year, and Ananus, the ſon of Seth, put in his ſtead, who was the Annas here mentioned by St. Luke. Then Gratus, at the beginning of the reign of Tiberius, put out Annas, and put in Iſmael, and in his ſtead Eleazar, the ſon of Annas; then in his room Simon, and after his year, Caiaphas, mentioned here, who continued from that, all his and Pilate's time, till the reign of Vitellius, who diſplaced him, and put Jonathan, another ſon of Annas, in his ſtead; and in his room, a year or two after, Theophilus, another ſon of Annas, whom Agrippa again diſplaced, Antiq. l. 19. c. 5. and put in Simon, and, turning him out the ſame year, put in Matathias, a fourth ſon of Annas, in the beginning of the reign of Claudius, about nine years after the death of Chriſt, and ſo on removing him, put in Elioneus, c. 7. Then, it ſeems, Cantharus was put in, for Herod put Joſeph in his place, l. 20. c. 1. and, in his ſtead, about fifteen years after the death of Chriſt, Ananias, the ſon of Nebedeus, c. 3. After him, we find Jonathan, then Iſmael, then Joſeph, then Annas, another ſon of Annas, then Jeſus the ſon of Damneus, then Jeſus the ſon of Gamaliel, then Matathias, in whoſe time the Jewiſh war began. Theſe, whom I have thus named, make up the number of eight and twenty, which, ſays Joſephus, l. 20. c. 8. held the pontificate from the time of Herod to Titus burning the temple, that is, were the men who were put into it by the Roman preſidents, and Caiaphas is one of them, and ſo is he mentioned Matt. xxvi. 3. and 57. and John xi. 49. *Caiaphas, high prieſt of that year*; and John xviii. 13, 14, 24. referring to the yearly change of this office at that time, tho', as appears by Joſephus, it was continued in Caiaphas for ſome ſpace. But now to return to Annas again, it is obſervable from Joſephus, that beſides this ſeries of the chief prieſts, Ananias is ſet down as *high prieſt* in the very ſame time, when Jeſus Damnæus is ſaid to have been put into that other line, l. 20. c. 8. And this appears to be the Annas here; for, having ſpoken of him in the beginning of the chapter, and affirmed him to be "the happieſt of all men, as having five ſons advanced to the dignity of high prieſt, (*viz.* Eleazar, Jonathan, Theophilus, Matathias, and Annas) after he himſelf had enjoyed it to his contentment," he now adds, that "Ananias became daily more famous, and beloved; and for his liberality honoured by all, obliging daily with preſents Albinus the procurator, and the *Summus Pontifex*, and preſently he mentions Eleazar, as ſon of this Ananias, whom before we have ſet down as ſon of this Annas." This being thus evident, it will be more than a probable conjecture, that by Annas's or Ananias's pontificate, now ſpoken of, is meant his being the Naſi, or ruler of the people at Jeruſalem, as I ſaid before, he being a perſon of ſo much authority among the Jews. And ſo theſe two, the *Naſi*, and the *Summus Sacerdos*, being the two chief men among the Jews, it being affirmed by Joſephus in the end of the eighth chapter of lib. 20. Antiq. that the pontifices were placed at the top of the commonwealth, after the reign of Herod and Archelaus, the government being brought to an optimacy, may very well be reſolved upon, to be theſe two here named, as the *high prieſts* at that time, tho' it fell out that they continued for ſome years together. All which being put together, will be able perhaps to anſwer any objection which can be brought againſt this conjecture. This Annas is afterwards, Acts iv 6. called *Annas the high prieſt*, or *chief prieſt*, and without doubt is the phraſe *Ananias the high prieſt*, Acts xxiii. 5. and Acts xxiv. 1. being called ſo by Joſephus, as even now appeared. Of him St. Paul, Acts xxiii. ſays, *I knew not that he is high prieſt*. 'Tis juſtly wondered how Paul ſhould be able truly to ſay, that he did not know him to be high prieſt, being ſo well acquainted with the Jewiſh nation and cuſtoms: But if we take notice of the words of the by-ſtanders, v. 4. *Revileſt thou God's high prieſt?* It is firſt certain, that Ananias was not God's high prieſt, nor, indeed, any man elſe at that time among them, the lineal ſucceſſion having been a long time interrupted. And to that St. Paul anſwers in thoſe words, that he did not know that he was, meaning thereby, I ſuppoſe, the lineal deſcendant from Aaron. Secondly, there being at this time another high prieſt, to whom that name more properly belonged, than to Ananias it could, namely, the *Summus Pontifex*, or he who was put into the place of the prieſthood of Aaron by the Roman Præfećt, this might truly be ſaid by him again, *I knew not that he was high prieſt.* However, knowing him at that time to be the Naſi, he retracted his haſty and ſharp ſpeech, as having ſpoken ſomewhat againſt the ruler of the people, who was not by the law of God *to be evil ſpoken of.* That which is commonly ſaid of theſe two high prieſts is, that one was the high prieſt, and the other his ſagan or vicar, ſuch as Zephaniah called the ſecond high prieſt, Jer. lii. 24. Of this ſagan, it is clear, that tho' he was chief or principal of the ordinary prieſts, who miniſtred to the high prieſt, and, in the day of expiation, ſupplied his place in officiating, if any thing fell out which hinder'd him from being able to do it himſelf, and upon this he was called the *chief of the ordinary prieſts*, and *the ſecondary prieſt*, and *the other prieſt*; and in Joſephus, *partaker of his office*, namely, when he officiates for him, or in that he is appointed his vicar, yet he is never the *high prieſt*. What he was, you may plainly ſee, Cod. Joma. chap. 1. ſect. 1. where, having ſpoken of the high prieſt, who is to officiate on the day of expiation, it follows, *they appoint unto him another prieſt*, under him, *if by chance any pollution, or prophanation* (which hinders the high prieſt from officiating himſelf) *do beſal him*, as in Joſephus, Antiq. l. 17. c. 8. when Matthias the high prieſt was unclean, Joſeph the ſon of Eilam, was his proxy or vicar to officiate for him, but this only for the ſpace of one day, as he ſays there (the great day of expiation, as the *Gloſs* of Joma clears it). by which it appears, that he was under the high prieſt, as his ſubſtitute, once a year for a day, not for a year, or any long time, but never his colleague, or equal to him. Thirdly, 'tis evident, that this of the ſagan cannot be applied to this matter: For I ſhall demand, to which of theſe two the office of ſagan belonged at this time, to Annas or Caiaphas? To Annas it could not, becauſe if it did, he muſt be acknowledged inferior to the high prieſt; whereas Annas, in all paſſages of ſcripture where he is named with Caiaphas, hath the priority, and never appears to be inferior to Caiaphas, and, therefore, it muſt belong to Caiaphas, or to neither of them; and to Caiaphas it cannot, becauſe it is manifeſt, both that Annas was not the Pontifex Maximus at this time, and that Caiaphas was by the ſeries of them, even now ſet down from Joſephus. Fourthly, the office of the ſagan, as vicarius to the high prieſt, extended no farther than to the officiating in the temple, for from that only was the high prieſt excluded by pollution, ſo as to need a ſubſtitute to officiate for him. Or if it could be conceived that the ſagan was to ſupply the high prieſt's place in judicature, when he was hindered by ſickneſs or indiſpoſition; yet of Annas here that cannot be affirmed; for 'tis apparent, that his authority continued to him, John xviii. 13. when Caiaphas was in health, and ačted as high prieſt, ver. 28. And ſo alſo Ačts iv. 6. they both met in council together. For theſe reaſons, I ſay, that common way of reconciling this difficulty, by that of the ſagan, may not juſtly be allowed, being not applicable to either of theſe, who are both named here as perſons of authority among the Jews, next to the emperor and his procurator, and appear at the apprehending of Chriſt as magiſtrates, and perſons of civil juriſdiction, which the Naſi and high prieſt were; but the ſagan, as ſuch, cannot be pretended to have been. Another account, I acknowledge, is given of this matter, by Euſebius, l. 1. c. 9. namely, that Chriſt is here ſaid to have begun and accompliſhed his whole time of preaching under Annas and Caiaphas, high prieſts, which, ſays he, notes the compaſs of four years, and that he began his preaching when Annas was high prieſt, and ended it when Caiaphas was high prieſt: For about this time, ſays he, the Roman Præfećts having changed the Moſaical courſe, they who were conſtituted high prieſts by them, continued not above a year therein. And he brings a ſucceſſion out of Joſephus, thus: Valerius Gratus, putting Annas out of the high prieſthood, put Iſmael in his ſtead; then, after a while, removing him, he put Eleazar the ſon of Annas in his ſtead, and at the end of the year he gives it to Simon, and at the end of that year, Joſeph, called Caiphas, alſo ſucceeded him, and all thoſe within leſs than four years; and ſo, ſaith he, Caiaphas was high prieſt at our Saviour's paſſion. 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By which 'tis clear that Euſebius was miſtaken, in applying that, which Gratus did, in the beginning of Tiberius's reign, to the four years of Chriſt's preaching, and crucifixion, which was certainly under Pilate, all whoſe time Caiaphas was continued in the high prieſthood. And ſo that cannot be the way of ſolving this difficulty. There is only a third way that I have met with, that Annas having been high prieſt long ſince, was now a kind of conſulary man, and, as ſuch, being father-in-law to Caiaphas, the high prieſt of the year, is ſtiled high prieſt alſo. But to this the anſwer is clear, that there were many other ſuch pontifical men alive, ſuch as had been pontifices in their times; and, therefore, there was nothing in that peculiar to Annas, or which could put him in the pontifical *Faſti*, as the high prieſt of that year, without ſome other addition of dignity, peculiar to him, from thoſe others, ſuch as I ſuppoſe that of the Naſi, and cannot imagine that of being father-in-law to Caiaphas, or any ſuch extrinſical relation to be. (H.)

Ver. 3, 4, 5, 6, 7. And he came into all the country about Jordan, preaching the baptiſm of repentance for the remiſſion of ſins; As it is written in the book of the words of Eſaias the prophet, ſaying, The voice of one crying in the wilderneſs, Prepare ye the way of the Lord make his paths ſtraight. Every valley ſhall be filled, and every mountain and hill ſhall be brought low; and the crooked ſhall be made ſtraight, and the rough ways ſhall be made ſmooth; And all fleſh ſhall ſee the ſalvation of God. Then ſaid he to the multitude, that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

O generation of vipers.] St. Matthew, chap. iii. 7. ſays, that the Baptiſt ſpeaks theſe words to the Phariſees and Sadducees, whom he gives firſt a quick and cutting compellation, *O generation of vipers*; then a ſharp and ſevere reprehenſion, *Who hath warned you to flee from the wrath to come?* And laſt of all, a ſeaſonable exhortation, *Bring forth therefore fruits meet for repentance.* As if he had ſaid, O you Phariſees, and worſt of men, I perceive by your coming hither that ſome-body hath alarmed you with the notices of that dreadful vengeance that is coming upon this generation; to prevent which, you pretend repentance of your ſins; but let me ſee by your ačtions, that are not only demure, but ſincere penitence: let me ſee the fruits of your repentance by the daily courſe of your converſation. Learn hence, that the condition of proud Phariſees, and pretending and falſe-hearted hypocrites, tho' very dangerous, yet is not ſo hopeleſs or deſperate; and their ſalvation, tho' the worſt of men, muſt not be deſpaired of. St. John reproves them for their ſin, but yet encourages their repentance; that ſincere repentance is not a barren thing, but does conſtantly bring forth fruits anſwerable to its nature; as faith without works, ſo repentance without fruits is dead alſo. The genuine fruits of repentance, are humility of heart, and holineſs of life. Obſerve, laſtly, the cautionary direčtion which he gives to theſe hypocrites, not to reſt in their external privileges; *Think not to ſay within your ſelves, We have Abraham to our father*; glory not in this, that you are the only viſible church that God has upon earth, for God can, out of the obdurate Gentile world, raiſe up a people to himſelf, take them into covenant with himſelf, and caſt you out. Learn hence, firſt, that men are exceeding apt to boaſt of their external privileges, and to place religion in thoſe things in which God places it the leaſt. How did the Jews glory in their being deſcendants from Abraham, as if God was tied to Abraham's line, and could have no people, if he had not them for his people. Secondly, that 'tis a vain thing to expećt exemption from the judgment of God, becauſe of outward privileges enjoyed by us. If we be not born againſt the ſpirit, it will avail us nothing to be born of Abraham's fleſh: if the faith of Abraham be not found in our hearts, it will be no advantage to us, that Abraham's blood is running in our veins, *Think not to ſay, We have Abraham for our father.* (B.)

Ver. 8, 9, 10, 11, 12, 13, 14. Bring forth therefore fruits worthy of repentance, and begin not to ſay within your ſelves, We have Abraham to our father: for I ſay unto you, that God is able of theſe ſtones to raiſe up children unto Abraham. And now alſo the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down, and caſt into the fire. And the people asked him, ſaying, What ſhall we do then? He anſwereth and ſaith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewiſe. Then came alſo publicans to be baptized, and ſaid unto him, Maſter, what ſhall we do? And he ſaid unto them, Exact no more than that which is appointed you. And the ſoldiers likewiſe demanded of him, ſaying, And what ſhall we do? And he ſaid unto them, Do violence to no man, neither accuſe any falſly, and be content with your wages.

Accuſe any falſly.] Tho' the Greek word *ſychophantein* hath a proverbial ſignification to *amuſe*, and by that means to *flatter* thoſe, to whom ſuch accuſation is conveyed by whiſpers, and had its original from a paſſage about figs, as Phavorinus and the grammarians commonly expreſs it, yet it is uſed in a greater latitude for *wronging*, *taking away* any thing by force from any, according to the latitude of the Hebrew word *ſheph*, which ſignifies both to calumniate, and to uſe violence, and accordingly is render'd, in the Old Teſtament, *oppreſſing by force*. From this uſe of it in the Old Teſtament, the ſenſe of it muſt be fetch'd in the New. So when Zaccheus, chap. xix. 8. ſays of himſelf, "If I have taken any thing from any by falſe," &c. which is the only other place where the word is uſed, it belongs clearly to *wrong dealing*, *violence*, *injuſtice*, *taking by force* from others, which was common for the publicans to do.

All liv'd by rapine, all made force *their gain.*

ſays Zeno the comedian, and ſuch was Zaccheus here, and therefore his penitent heart vows ſatisfaction, which the law requires for theft, "reſtitution four-fold." The word belongs to any kind of injuſtice, or extortion, and ſo here to that which is common among ſoldiers, *rapine*, *plundering*, ſays Heſychius, that is, *forcible invaders*. And that is farther expreſs'd here by that which follows, "and be content with your *opſonia*," that is, thoſe ſtipends that are publickly appointed the ſoldiers, that are kept together in bands for publick uſe, as in Vopiſcus, "Armona ſua contentus ſit, non de lachrymis provincialium vivat," that is, "Let them not oppreſs thoſe countrymen where they are quartered, but reſt ſatisfied with the allowance of victuals that is allowed them." (H.)

Ver. 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38. And as the people were in expectation, and all men muſed in their hearts of John, whether he were the Chriſt or not; John anſwered, ſaying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whoſe ſhoes I am not worthy to unlooſe: he ſhall baptize you with the Holy Ghoſt, and with fire. Whoſe fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And many other things in his exhortation preached he unto the people. But Herod the tetrarch being reproved by him for Herodias, his brother Philip's wife, and for all the evils which Herod had done, Added yet this above all, that he ſhut up John in priſon. Now when all the people were baptized, it came to paſs that Jeſus alſo being baptized, and praying, the heaven was opened: And the Holy Ghoſt deſcended in a bodily ſhape like a dove upon him, and a voice came from heaven, which ſaid, Thou art my beloved Son, in thee I am well pleaſed. And Jeſus himſelf began to be about thirty years of age, being (as was ſuppoſed) the ſon of Joſeph, which was the ſon of Heli, Which was the ſon of Matthat, which was the ſon of Levi, which was the ſon of Melchi, which was the ſon of Janna, which was the ſon of Joſeph, Which was the ſon of Mattathias, which was the ſon of Amos, which was the ſon of Naum, which was the ſon of Eli, which was the ſon of Nagge, Which was the ſon of Maath, which was the ſon of Mattathias, which was the ſon of Semei, which was the ſon of Joſeph, which was the ſon of Juda, Which was the ſon of Joanna, which was the ſon of Rheſa, which was the ſon of Zorobabel, which was the ſon of Salathiel, which was the ſon of Neri, Which was the ſon of Melchi, which was the ſon of Addi, which was the ſon of Coſam, which was the ſon of Elmodam, which was the ſon of Er, Which was the ſon of Joſe, which was the ſon of Eliezer, which was the ſon of Jorim, which was the ſon of Matthat, which was the ſon of Levi, Which was the ſon of Simeon, which was the ſon of Juda, which was the ſon of Joſeph, which was the ſon of Jonan, which was the ſon of Eliakim, Which was the ſon of Melea, which was the ſon of Menan, which was the ſon of Mattatha, which was the ſon of Nathan, which was the ſon of David, Which was the ſon of Jeſſe, which was the ſon of Obed, which was the ſon of Booz, which was the ſon of Salmon, which was the ſon of Naaſſon, Which was the ſon of Aminadab, which was the ſon of Aram, which was the ſon of Eſrom, which was the ſon of Phares, which was the ſon of Juda, Which was the ſon of Jacob, which was the ſon of Iſaac, which was the ſon of Abraham, which was the ſon of Thara, which was the ſon of Nachor, Which was the ſon of Saruch, which was the ſon of Ragau, which was the ſon of Phalec, which was the ſon of Heber, which was the ſon of Sala, Which was the ſon of Cainan, which was the ſon of Arphaxad, which was the ſon of Sem, which was the ſon of Noe, which was the ſon of Lamech, Which was the ſon of Mathuſala, which was the ſon of Enoch, which was the ſon of Jared, which was the ſon of Maleleel, which was the ſon of Cainan, Which was the ſon of Enos, which was the ſon of Seth, which was the ſon of Adam, which was the ſon of God.

Thou art my beloved Son, in thee I am well pleaſed.] Anciently in the room of theſe words were ſubſtituted thoſe of the ſecond Pſalm, "Thou art my ſon, this day have I begotten thee." St. Jerome, in his treatiſe of the Agreement of the Evangeliſts, is of the ſame opinion; he writes there, "Illud vero, quod nonnulli codices habent, ſecundum Lucam, hoc illa voce ſonuiſſe, quod in Pſalmo ſcriptum eſt, Filius meus es tu, ego hodie genui te: quanquam in antiquioribus codicibus Græcis non inveniri perhibeatur, tamen ſi aliquibus fide dignis exemplaribus confirmari poſſit, quid aliud intelligendum eſt, quolibet verborum ordine de cœlo ſonuiſſe?" "That which ſome copies have according to Luke, is ſuppoſed to be the ſame mentioned in the Pſalm, *Thou art my Son, this day have I begotten thee*; tho' in the more ancient Greek copies nothing of that kind can be found, yet if it could be confirmed by ſome copies of authority and credit, what muſt we conſequently underſtand of both, that both were delivered out of heaven?" This is no more than the opinion of Hillary, Methodius, and Laudantius, who, in the room of theſe words, which we read in the other Evangeliſts, ſubſtitute theſe, "Thou art my Son, this day have I begotten thee:" not to omit Juſtin Martyr, another follower in this matter. Let none be ſurpriſed that copies ſhould vary ſo frequently. A little after it follows, "And Jeſus himſelf began to be about thirty years of age, being, as was ſuppoſed, the ſon of Joſeph, which was the ſon of Heli." In which paſſage there are many particulars that deſerve our conſideration, to the end that thoſe, who have not conſidered every circumſtance, may come to the knowledge of the reſt. They took extraordinary pains to argue, among other things, concerning its juſt diſtinction. Neither is it ſimply true what they imagine, and what ſome of the ancients were pleaſed to lay as the foundation of this paſſage, that Joſeph, in the opinion of mankind, was no other than the father of our Lord, whereas, according to the Law, as Cornelius Bertram, a very learned author, has proved a long time ago, *pater eſſet*. Neither if Luke had diſcovered a contrary opinion, who ſays *being*, and then ſubjoins *as was ſuppoſed*, when he might without any difficulty have ſaid, "Suppoſing him to be the ſon of Joſeph, had it been ſufficient. Now if he thought otherwiſe, what occaſion for Joſeph's genealogy, if Joſeph's was no way anſwerable to Chriſt. Tho' I know what anſwers others will give concerning Mary's pedigree. The following queſtion was moved about very warmly formerly, How came Joſeph's pedigree to be ſet down, when he was not the father of Chriſt? They who are of this opinion do not imagine how ſollicitouſly, and not without reaſon, they have made our Lord the ſon of Joſeph according to the Law; who was God bleſſed for ever, which is approved by Luke. Add to all this, that the more eaſily to obtain credit in this affair, the Jews themſelves will aſſiſt us, who believed long ago that the Meſſiah ſhould be the ſon of Joſeph. Which the moderns have fooliſhly oppoſed. Galataunus proved this to a into the place of the prieſthood of Aaron by the Roman Præfect, this might truly be ſaid by him again, *I knew not that he was high prieſt.* However, knowing him at that time to be the Naſi, he retracted his haſty and ſharp ſpeech, as having ſpoken ſomewhat againſt the ruler of the people, who was not by the law of God *to be evil ſpoken of.* That which is commonly ſaid of theſe two high prieſts is, that one was the high prieſt, and the other his ſagan or vicar, ſuch as Zephaniah called the ſecond high prieſt, Jer. lii. 24. Of this ſagan, it is clear, that tho' he was chief or principal of the ordinary prieſts, who miniſtred to the high prieſt, and, in the day of expiation, ſupplied his place in officiating, if any thing fell out which hinder'd him from being able to do it himſelf, and upon this he was called the *chief of the ordinary prieſts*, and *the ſecondary prieſt*, and *the other prieſt*; and in Joſephus, *partaker of his office*, namely, when he officiates for him, or in that he is appointed his vicar, yet he is never the *high prieſt*. What he was, you may plainly ſee, Cod. Joma. chap. 1. ſect. 1. where, having ſpoken of the high prieſt, who is to officiate on the day of expiation, it follows, *they appoint unto him another prieſt*, under him, *if by chance any pollution, or prophanation* (which hinders the high prieſt from officiating himſelf) *do befal him*, as in Joſephus, Antiq. l. 17. c. 8. when Matthias the high prieſt was unclean, Joſeph the ſon of Ellam, was his proxy or vicar to officiate for him, but this only for the ſpace of one day, as he ſays there (the great day of expiation, as the *Gloſs* of Joma clears it). by which it appears, that he was under the high prieſt, as his ſubſtitute, once a year for a day, not for a year, or any long time, but never his colleague, or equal to him. Thirdly, 'tis evident, that this of the ſagan cannot be applied to this matter: For I ſhall demand, to which of theſe two the office of ſagan belonged at this time, to Annas or Caiaphas? To Annas it could not, becauſe if it did, he muſt be acknowledged inferior to the high prieſt; whereas Annas, in all paſſages of ſcripture where he is named with Caiaphas, hath the priority, and never appears to be inferior to Caiaphas, and, therefore, it muſt belong to Caiaphas, or to neither of them; and to Caiaphas it cannot, becauſe it is manifeſt, both that Annas was not the Pontifex Maximus at this time, and that Caiaphas was by the ſeries of them, even now ſet down from Joſephus. Fourthly, the office of the ſagan, as vicarius to the high prieſt, extended no farther than to the officiating in the temple, for from that only was the high prieſt excluded by pollution, ſo as to need a ſubſtitute to officiate for him. Or if it could be conceived that the ſagan was to ſupply the high prieſt's place in judicature, when he was hindered by ſickneſs or indiſpoſition; yet of Annas here that cannot be affirmed; for 'tis apparent, that his authority continued to him, John xviii. 13. when Caiaphas was in health, and acted as high prieſt, ver. 28. And ſo alſo Acts iv. 6. they both met in council together. For theſe reaſons, I ſay, that common way of reconciling this difficulty, by that of the ſagan, may not juſtly be allowed, being not applicable to either of theſe, who are both named here as perſons of authority among the Jews, next to the emperor and his procurator, and appear at the apprehending of Chriſt as magiſtrates, and perſons of civil juriſdiction, which the Naſi and high prieſt were; but the ſagan, as ſuch, cannot be pretended to have been. Another account, I acknowledge, is given of this matter, by Euſebius, l. 1. c. 9. namely, that Chriſt is here ſaid to have begun and accompliſhed his whole time of preaching under Annas and Caiaphas, high prieſts, which, ſays he, notes the compaſs of four years, and that he began his preaching when Annas was high prieſt, and ended it when Caiaphas was high prieſt: For about this time, ſays he, the Roman Præfects having changed the Moſaical courſe, they who were conſtituted high prieſts by them, continued not above a year therein. And he brings a ſucceſſion out of Joſephus, thus: Valerius Gratus, putting Annas out of the high prieſthood, put Iſmael in his ſtead; then, after a while, removing him, he put Eleazar the ſon of Annas in his ſtead, and at the end of the year he gives it to Simon, and at the end of that year, Joſeph, called Caiphas, alſo ſucceeded him, and all thoſe within leſs than four years; and ſo, ſaith he, Caiaphas was high prieſt at our Saviour's paſſion. 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But to this the anſwer is clear, that there were many other ſuch pontifical men alive, ſuch as had been pontifices in their times; and, therefore, there was nothing in that peculiar to Annas, or which could put him in the pontifical *Faſti*, as the high prieſt of that year, without ſome other addition of dignity, peculiar to him, from thoſe others, ſuch as I ſuppoſe that of the Naſi, and cannot imagine that of being father-in-law to Caiaphas, or any ſuch extrinſical relation to be. (H.)

Ver. 3, 4, 5, 6, 7. And he came into all the country about Jordan, preaching the baptiſm of repentance for the remiſſion of ſins; As it is written in the book of the words of Eſaias the prophet, ſaying, The voice of one crying in the wilderneſs, Prepare ye the way of the Lord make his paths ſtraight. Every valley ſhall be filled, and every mountain and hill ſhall be brought low; and the crooked ſhall be made ſtraight, and the rough ways ſhall be made ſmooth; And all fleſh ſhall ſee the ſalvation of God. Then ſaid he to the multitude, that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

O generation of vipers.] St. Matthew, chap. iii. 7. ſays, that the Baptiſt ſpeaks theſe words to the Phariſees and Sadducees, whom he gives firſt a quick and cutting compellation, *O generation of vipers*; then a ſharp and ſevere reprehenſion, *Who hath warned you to flee from the wrath to come?* And laſt of all, a ſeaſonable exhortation, *Bring forth therefore fruits meet for repentance.* As if he had ſaid, O you Phariſees, and worſt of men, I perceive by your coming hither that ſome-body hath alarmed you with the notices of that dreadful vengeance that is coming upon this generation; to prevent which, you pretend repentance of your ſins; but let me ſee by your actions, that are not only demure, but ſincere penitence: let me ſee the fruits of your repentance by the daily courſe of your converſation. Learn hence, that the condition of proud Phariſees, and pretending and falſe-hearted hypocrites, tho' very dangerous, yet is not ſo hopeleſs or deſperate; and their ſalvation, tho' the worſt of men, muſt not be deſpaired of. St. John reproves them for their ſin, but yet encourages their repentance; that ſincere repentance is not a barren thing, but does conſtantly bring forth fruits anſwerable to its nature; as faith without works, ſo repentance without fruits is dead alſo. The genuine fruits of repentance, are humility of heart, and holineſs of life. Obſerve, laſtly, the cautionary direction which he gives to theſe hypocrites, not to reſt in their external privileges; *Think not to ſay within your ſelves, We have Abraham to our father*; glory not in this, that you are the only viſible church that God has upon earth, for God can, out of the obdurate Gentile world, raiſe up a people to himſelf, take them into covenant with himſelf, and caſt you out. Learn hence, firſt, that men are exceeding apt to boaſt of their external privileges, and to place religion in thoſe things in which God places it the leaſt. How did the Jews glory in their being deſcendants from Abraham, as if God was tied to Abraham's line, and could have no people, if he had not them for his people. Secondly, that 'tis a vain thing to expect exemption from the judgment of God, becauſe of outward privileges enjoyed by us. If we be not born againſt the ſpirit, it will avail us nothing to be born of Abraham's fleſh: if the faith of Abraham be not found in our hearts, it will be no advantage to us, that Abraham's blood is running in our veins, *Think not to ſay, We have Abraham for our father.* (B.)

Ver. 8, 9, 10, 11, 12, 13, 14. Bring forth therefore fruits worthy of repentance, and begin not to ſay within your ſelves, We have Abraham to our father: for I ſay unto you, that God is able of theſe ſtones to raiſe up children unto Abraham. And now alſo the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down, and caſt into the fire. And the people asked him, ſaying, What ſhall we do then? He anſwereth and ſaith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewiſe. Then came alſo publicans to be baptized, and ſaid unto him, Maſter, what ſhall we do? And he ſaid unto them, Exact no more than that which is appointed you. And the ſoldiers likewiſe demanded of him, ſaying, And what ſhall we do? And he ſaid unto them, Do violence to no man, neither accuſe any falſly, and be content with your wages.

Accuſe any falſly.] Tho' the Greek word *ſychophantein* hath a proverbial ſignification to *amuſe*, and by that means to *flatter* thoſe, to whom ſuch accuſation is conveyed by whiſpers, and had its original from a paſſage about figs, as Phavorinus and the grammarians commonly expreſs it, yet it is uſed in a greater latitude for *wronging*, *taking away* any thing by force from any, according to the latitude of the Hebrew word *ſheph*, which ſignifies both to calumniate, and to uſe violence, and accordingly is render'd, in the Old Teſtament, *oppreſſing by force*. From this uſe of it in the Old Teſtament, the ſenſe of it muſt be fetch'd in the New. So when Zaccheus, chap. xix. 8. ſays of himſelf, " If I have taken any thing from any by falſe," &c. which is the only other place where the word is uſed, it belongs clearly to *wrong dealing*, *violence*, *injuſtice*, *taking by force* from others, which was common for the publicans to do.

All liv'd by rapine, all made force *their gain.*

ſays Zeno the comedian, and ſuch was Zaccheus here, and therefore his penitent heart vows ſatisfaction, which the law requires for theft, " reſtitution four-fold." The word belongs to any kind of injuſtice, or extortion, and ſo here to that which is common among ſoldiers, *rapine*, *plundering*, ſays Heſychius, that is, *forcible invaders*. And that is farther expreſs'd here by that which follows, " and be content with your *opſonia*," that is, thoſe ſtipends that are publickly appointed the ſoldiers, that are kept together in bands for publick uſe, as in Vopiſcus, " Armona ſua contentus ſit, non de lachrymis provincialium vivat," that is, " Let them not oppreſs thoſe countrymen where they are quartered, but reſt ſatisfied with the allowance of victuals that is allowed them." (H.)

Ver. 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38. And as the people were in expectation, and all men muſed in their hearts of John, whether he were the Chriſt or not; John anſwered, ſaying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whoſe ſhoes I am not worthy to unlooſe: he ſhall baptize you with the Holy Ghoſt, and with fire. Whoſe fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And many other things in his exhortation preached he unto the people. But Herod the tetrarch being reproved by him for Herodias, his brother Philip's wife, and for all the evils which Herod had done, Added yet this above all, that he ſhut up John in priſon. Now when all the people were baptized, it came to paſs that Jeſus alſo being baptized, and praying, the heaven was opened: And the Holy Ghoſt deſcended in a bodily ſhape like a dove upon him, and a voice came from heaven, which ſaid, Thou art my beloved Son, in thee I am well pleaſed. And Jeſus himſelf began to be about thirty years of age, being (as was ſuppoſed) the ſon of Joſeph, which was the ſon of Heli, Which was the ſon of Matthat, which was the ſon of Levi, which was the ſon of Melchi, which was the ſon of Janna, which was the ſon of Joſeph, Which was the ſon of Mattathias, which was the ſon of Amos, which was the ſon of Naum, which was the ſon of Eli, which was the ſon of Nagge, Which was the ſon of Maath, which was the ſon of Mattathias, which was the ſon of Semei, which was the ſon of Joſeph, which was the ſon of Juda, Which was the ſon of Joanna, which was the ſon of Rheſa, which was the ſon of Zorobabel, which was the ſon of Salathiel, which was the ſon of Neri, Which was the ſon of Melchi, which was the ſon of Addi, which was the ſon of Coſam, which was the ſon of Elmodam, which was the ſon of Er, Which was the ſon of Joſe, which was the ſon of Eliezer, which was the ſon of Jorim, which was the ſon of Matthat, which was the ſon of Levi, Which was the ſon of Simeon, which was the ſon of Juda, which was the ſon of Joſeph, which was the ſon of Jonan, which was the ſon of Eliakim, Which was the ſon of Melea, which was the ſon of Menan, which was the ſon of Mattatha, which was the ſon of Nathan, which was the ſon of David, Which was the ſon of Jeſſe, which was the ſon of Obed, which was the ſon of Booz, which was the ſon of Salmon, which was the ſon of Naaſſon, Which was the ſon of Aminadab, which was the ſon of Aram, which was the ſon of Eſrom, which was the ſon of Phares, which was the ſon of Juda, Which was the ſon of Jacob, which was the ſon of Iſaac, which was the ſon of Abraham, which was the ſon of Thara, which was the ſon of Nachor, Which was the ſon of Saruch, which was the ſon of Ragau, which was the ſon of Phalec, which was the ſon of Heber, which was the ſon of Sala, Which was the ſon of Cainan, which was the ſon of Arphaxad, which was the ſon of Sem, which was the ſon of Noe, which was the ſon of Lamech, Which was the ſon of Mathuſala, which was the ſon of Enoch, which was the ſon of Jared, which was the ſon of Maleleel, which was the ſon of Cainan, Which was the ſon of Enos, which was the ſon of Seth, which was the ſon of Adam, which was the ſon of God.

Thou art my beloved Son, in thee I am well pleaſed.] Anciently in the room of theſe words were ſubſtituted thoſe of the ſecond Pſalm, " Thou art my ſon, this day have I begotten thee." St. Jerome, in his treatiſe of the Agreement of the Evangeliſts, is of the ſame opinion; he writes there, " Illud vero, quod nonnulli codices habent, ſecundum Lucam, hoc illa voce ſonuiſſe, quod in Pſalmo ſcriptum eſt, Filius meus es tu, ego hodie genui te: quanquam in antiquioribus codicibus Græcis non inveniri perhibeatur, tamen ſi aliquibus fide dignis exemplaribus confirmari poſſit, quid aliud intelligendum eſt, quolibet verborum ordine de cœlo ſonuiſſe?" " That which ſome copies have according to Luke, is ſuppoſed to be the ſame mentioned in the Pſalm, *Thou art my Son, this day have I begotten thee*; tho' in the more ancient Greek copies nothing of that kind can be found, yet if it could be confirmed by ſome copies of authority and credit, what muſt we conſequently underſtand of both, that both were delivered out of heaven?" This is no more than the opinion of Hillary, Methodius, and Laudantius, who, in the room of theſe words, which we read in the other Evangeliſts, ſubſtitute theſe, " Thou art my Son, this day have I begotten thee:" not to omit Juſtin Martyr, another follower in this matter. Let none be ſurpriſed that copies ſhould vary ſo frequently. A little after it follows, " And Jeſus himſelf began to be about thirty years of age, being, as was ſuppoſed, the ſon of Joſeph, which was the ſon of Heli." In which paſſage there are many particulars that deſerve our conſideration, to the end that thoſe, who have not conſidered every circumſtance, may come to the knowledge of the reſt. They took extraordinary pains to argue, among other things, concerning its juſt diſtinction. Neither is it ſimply true what they imagine, and what ſome of the ancients were pleaſed to lay as the foundation of this paſſage, that Joſeph, in the opinion of mankind, was no other than the father of our Lord, whereas, according to the Law, as Cornelius Bertram, a very learned author, has proved a long time ago, *pater eſſet*. Neither if Luke had diſcovered a contrary opinion, who ſays *being*, and then ſubjoins *as was ſuppoſed*, when he might without any difficulty have ſaid, " Suppoſing him to be the ſon of Joſeph, had it been ſufficient. Now if he thought otherwiſe, what occaſion for Joſeph's genealogy, if Joſeph's was no way anſwerable to Chriſt. Tho' I know what anſwers others will give concerning Mary's pedigree. The following queſtion was moved about very warmly formerly, How came Joſeph's pedigree to be ſet down, when he was not the father of Chriſt? They who are of this opinion do not imagine how ſollicitouſly, and not without reaſon, they have made our Lord the ſon of Joſeph according to the Law; who was God bleſſed for ever, which is approved by Luke. Add to all this, that the more eaſily to obtain credit in this affair, the Jews themſelves will aſſiſt us, who believed long ago that the Meſſiah ſhould be the ſon of Joſeph. Which the moderns have fooliſhly oppoſed. Galataunus proved this to a great many; which opinion is ſuppoſed to be taken firſt from Bereſchith Rabba. Whereas it ſeems more evident, that the ancient Jews drew that place of Geneſis xlix. 24. hither. Where, according to the old tranſlation, Jacob ſays of Joſeph, "From hence ſhall go out a ſhepherd, the ſtone of Iſrael." Luke, before he ſets down the genealogy of Joſeph, before he deſcends to particulars, informs us in a few words. In the firſt place, when our Lord was baptized. In the ſecond, whoſe ſon he was, namely, Joſeph's. In the third, (wherein the Jews are miſtaken) how he ſhould be the ſon of Joſeph according to the Law, as he diſcovers in that genealogy, that he was at the ſame time both the ſon of David and Joſeph. Now as it obtained place at this time amongſt the Jewiſh laws, for learning and education to take place before adoption, that year when every one ſet about his employment, and diſcovered his own and parents names, our Lord performed the ſame, who from that time began to be reputed the ſon of Joſeph. Whence this ſame Evangeliſt, in the ſermon of our Lord, which is explained in the fourth chapter, ſays he called aloud, "Is not this the ſon of Joſeph?" And John vi. 42. after another ſermon, "Is not this Jeſus the ſon of Joſeph, whoſe father and mother we know?" Which Philip, in the beginning of the ſame chapter, proves from the Law, "Of whom in the Law, Moſes and the Prophets, we have found Jeſus the ſon of Joſeph of Nazareth." Now the year the parents went up to preſent themſelves to the Levites, it was commanded, Numbers iv. 2. "Take the ſum of the ſons of Cobat, from the midſt of the ſons of Levi, by their families, and by the houſes of their fathers." For which thing moſt accurate genealogies were preſerved, ſuch as Luke has put down here. Where it immediately follows, "From thirty years old and upwards, even until fifty years old, all that entered into the hoſt, to do work in the tabernacle of the congregation," that is, to do work in the tabernacle of the church." So that the Evangeliſt, to the end none might ſuppoſe that our Lord was conceived of any other than the Holy Ghoſt, after having ſignified that he was call'd the Son of God, by God himſelf, he ſhews afterwards how he comes to be the ſon of Joſeph. When he ſet about preaching, and began to diſplay his miracles, he owned no other name than what his parents had given him. As he had not only a true father from the law, which the law gave (tho' he was his father in another view) ſo he had another by nature. This is ſufficient for this genealogy. This was Joſeph, who was his father, and Mary his mother; and he ſoon was ſuppoſed their ſon. A certain Grecian, without ſtanding to conſider things right, with ſome aſſurance and pleaſantry, as we find it in Suidas, places our Lord among the number of the Levites, with this inſcription, "The Son of God and of Mary." As tho' all the account Luke hath given us of this matter was falſe. That he who came to fulfill the law ſhould take a father from the law, *as was ſuppoſed*. Now Luke has given us his genealogy, which is not drawn from the mother's ſide, according to the preſcription of the law, who owned him as his Lord, aſſoon as he had given himſelf a name, and by right of adoption profeſſed his father according to the law. He called himſelf the ſon of Joſeph, and mankind began to look upon him as ſuch. It had been ſufficient if he had ſaid, that he was the Son of God, a father above a genealogy, a father without a father. In whom the genealogy of Luke, tho' traced upwards from man to man, concludes. Whoever has perſuaded the Jews this? Now as to the phraſe, "As was ſuppoſed the ſon of Joſeph, the ſon of Heli;" to ſay that he was actually ſo, and then that he was reputed ſo, is a contradiction too evident: ſo the other manifeſtly takes away both from the law and the adoption, which depended upon the law. To illuſtrate this; ſuppoſing that any one ſhould ſay that Auguſtus, who was the ſon of Octavius, and adopted by Julius, after he had been thus adopted and transferred into the family, was only in his opinion his ſon: Upon which the very ſtrength of the empire depended. Now adoption was of the ſame power among the Jews according to the Moſaic law, as it was among the Romans. But how ſhall one opinion be ſufficient for a lawful admiſſion? Tho' Bertram and his aſſiſtant, with all the critical diſtinctions they have endeavoured to make, have not, in my opinion, managed the affair as it ought. The following turn ſeems to pleaſe him, *And Jeſus himſelf began to be as if about thirty years of age, being as was ſuppoſed the ſon of Joſeph, the ſon of Heli.* Now as the Evangeliſt ſays *he began*, why did he add *as if?* What man would ſay, *When he began as if to be thirty years of age?* Now one of theſe ways, which cuſtom hath eſtabliſhed, hath put down an even and adequate number; whereas the other takes it away. We poſitively are of opinion, that the meaning of the Evangeliſt was thus; "And Jeſus himſelf was about thirty years old, when from the law he began to be accounted the ſon of Joſeph." Add to all theſe things, that it had been impoſſible for our Lord to enter upon his office of preaching with full authority, that it had been impoſſible to have arrived at this authority, but every one muſt underſtand who his parents were, or rather who was his father: which otherwiſe was to be traced from his pedigree, which the Evangeliſt has ſet down. Moreover, ſince it was neceſſary for to deduce the ſynodia, or pedigree, or family, as it was cuſtomary to lay open this before the perſon's employment, what remained after all this, but for Joſeph to aſſert his right, and vindicate himſelf to be his father. In ſhort, Luke lays open the vocation, whereby he evidently diſcovered what our Lord was, namely, the ſon of Joſeph; ſo that the meaning is, "with the profeſſion of his education he began, according to the law, to be reputed the ſon of Joſeph." So that the words *as was ſuppoſed* is to be referred to the law, as ſeveral learned men have taken notice of before, but not to my opinion. Our Evangeliſt, after Chriſt began to preach, and draw every one into admiration of his doctrine, adds this, "And all bore witneſs of him, and wondred at the words that came out of his mouth:" and they ſaid, "Is not this the ſon of Joſeph?" ſo very frequently, when we enquire into the original and family of Chriſt, and come to admire the ſurpriſingneſs and excellency of his talents, we call him ſon, on account of the law and his education. Now 'tis believed that the ſons of Joſeph had ſons, who by the ancients were called *adelphothei*, or *brothers of God*. Chriſt was truly and certainly the ſon of Joſeph, and by all accounted ſo. Since, therefore, we have ſet down his education, his profeſſion of employment, and the inſtitutions which followed, when came the legal adoption, which depended upon his education, it was impoſſible at that time for any to be ſtrangers to his parents. The Evangeliſt well expreſs'd himſelf, "as was ſuppoſed, Jeſus began to be the ſon of Joſeph." And no one can doubt in the leaſt, but that the original of our Lord ſhould be referred to that. St. Jerome has ſpoke handſomely on this paſſage, in ſaying that education was in the room of nature, as ſeveral fathers are ſaid to beget in ſcripture, who are fathers by education. Methinks I have dwelt long enough on this article. Suffer me by way of appendix to ſubjoin a few more obſervations on *ſynodia*, and its meanings. Whence the ancient fathers called a congregation or meeting (*aſchonmenon*) ſuch as the monks had at that time, by *ſynodia*. The author of the aſceticks, which is commonly attributed to great Baſil, ſays thus, "That every one may pay obedience to ſuch things as regard the aſſembly." And again, "If it be therefore reaſonable that the aſſembly or congregation ſubmit itſelf to the determination of the præfect or governor." And again, "That every thing he ſhall determine, or order to be done, ſhall be taken by the congregation for a law." Thus in the Collectanea of Simeon Magiſter we read, "'Tis but juſt that all thoſe who live within the pale of the aſſembly preſerve mutual love, and reciprocal kindneſs, for one another." This paſſage either ſeems to allude to, or to have been taken from the paſſage before us, tho' probably he did not underſtand it. Athanaſius, in his apology concerning his baniſhment, acquaints us thus, "Theſe are not words, but the fact itſelf; all the Mareotæ, who are prieſts, being witneſſes, that the biſhops themſelves were always preſent there." And further, "That he was always well pleaſed, when walking with one of the Mareots; That he did not confine himſelf entirely to the latter, but was accompanied by prieſts, deacons, and many others. This, as I had their company ſo frequently, makes me venture to affirm ſo much in this matter. Now let us return to the word *ſynodia*. Our wonder is the more, when we conſider how ſeveral great and learned men have differed in this article, ſince the Evangeliſt has given us the clear meaning of his mind, when he ſays, "And they ſought him amongſt his relations and acquaintance." Give a reaſon for this. Becauſe they ſuppoſed he was buſied amongſt his relations or acquaintance. This circumſtance made Epiphanius think he had laid hold of the truth. Without multiplying of words or circumſtances, I muſt ſay at laſt, that *ſynodia* comprehends all ſuch as are conjoined to us by blood or otherwiſe; who went up annually to perform the feaſts, and who were ſet down together in the genealogical volume. This was the reaſon that made them ſuppoſe our Lord Chriſt was converſant with his relations and friends, who went up together to Jeruſalem to the celebration of the feaſt. Whence, as he diſcovered the truth of his humanity, ſo 'tis apparent he retained his *ſynodia* while on earth. From him we learn a right leſſon, that we and our deſcendants ſhould imitate the ſame exemplary courſe, and copy after ſuch divine beginnings; however, as we received our birth after the ſame manner, tho' the conception was different. However, we are not in the mean time to forget his being of the ſeed of David, and promiſed as ſuch a great many ages before. Who cannot with ſurpriſe and wonder enter into an examination of the pedigree of our Lord, eſpecially before the Evangeliſt has exhibited it here? Principally if he is of opinion that he was born from Adam with us, born of God the Father, of God from eternity, with whom, we being loſt in Adam, he mercifully and bountifully joined us. As we derived the original of ſin from the firſt Adam, ſo we regained our deliverance from it by the ſecond; and being endowed with the ſame nature, we have the happineſs to have a father. God gave this nature to man, that he might join him to himſelf. The ſame who was God was pleaſed to be man; he who condeſcended to be our Saviour would alſo be our brother; and willing to be above the account of genealogy, to exerciſe the curious, he would be our relation. God, who for the ſake of man became man, nay, almoſt below man, was made in the earth: whom, as a certain perſon has juſtly obſerved, he formed out of the duſt, regenerated with water, augmented with the ſpirit, and inſtituted by his word, whoſe nature he carried up to heaven, ſet it above the angels themſelves, he being God and man. As for my part (tho' there may be others of a different opinion, who have an averſion to real and ſound erudition, ſuch as the ſtudy of letters and languages) I cannot ſee how either true divinity or learning, which frequently depend upon the different ſenſes of words, ſhould be obtained, if neither the words nor the dialect are rightly underſtood. And if I am not miſtaken, this can never be done without learning it before-hand. Indeed thoſe who are ignorant may poſſibly deſpiſe; and conſequently they may deſpiſe, becauſe they have never been informed. (D. H.)

CHAP. IV.

Of the tempting and faſting of Chriſt. He teacheth in Nazareth, to the great admiration of all people. A prophet is contemned in his own country. One poſſeſſed with a devil is healed. The infirmed are heal'd. Devils confeſs that Chriſt is the Son of God.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17. AND Jeſus being full of the Holy Ghoſt returned from Jordan, and was led by the ſpirit into the wilderneſs, Being forty days tempted of the devil; and in thoſe days he did eat nothing: and when they were ended, he afterward hungred. And the devil ſaid unto him, If thou be the Son of God, command this ſtone that it be made bread. And Jeſus anſwered him, ſaying, It is written that man ſhall not live by bread alone, but by every word of God. And the devil taking him up into an high mountain, ſhewed unto him all the kingdoms of the world in a moment of time. And the devil ſaid unto him, All this power will I give thee, and the glory of them; for that is delivered unto me, and to whomſoever I will I give it. If thou therefore wilt worſhip me, all ſhall be thine. And Jeſus anſwered and ſaid unto him, Get thee behind me, Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. And he brought him to Jeruſalem, and ſet him on a pinnacle of the temple, and ſaid unto him, If thou be the Son of God, caſt thyſelf down from hence. For it is written, He ſhall give his angels charge over thee, to keep thee. And in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone. And Jeſus anſwering, ſaid unto him, It is ſaid, Thou ſhalt not tempt the Lord thy God. And when the devil had ended all the temptation, he departed from him for a ſeaſon. And Jeſus returned in the power of the ſpirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their ſynagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his cuſtom was, he went into the ſynagogue on the ſabbath-day, and ſtood up for to read. And there was delivered unto him the book of the prophet Eſaias; and when he had opened the book, he found the place where it was written.

Opened the book.] The Greek word *anatuſſo* refers to the manner of writing among the Jews, which was not in parchments or papers ſewed together, as we now uſe, but in one continued page or long roll, and that folded up, to ſave it from duſt, or any other harm. So the phraſe in the Hebrew ſignifies no more than *charta volutilis*, a paper or parchment folded up, according to that of Iſaiah iii. 4. "And the heavens ſhall be folded up as a book;" referring to the cuſtom of folding books and writings: and ſo, Apoc. vi. 14. "The heavens paſſed away as a folded book;" that is, which is ſometimes by the Greeks called *biblion*, and by us rightly render'd a *bill*, Deut. xxiv. 1. and ſometimes *kephalis*, from the round form when 'tis folded up, as in architecture ſome round parts are called *kephalide*, Exodus xxvi. 32. 37. And ſo ſaith Suidas, "The volume or round form of a book, which ſome call the folding." Thus it is uſed, Heb. x. 7. out of the Pſalmiſt, for a roll, or inſtrument, or indenture, wherein Chriſt undertakes in writing, under his hand, as it were, "to do God's will," or that which God requires of him, by way of office. And Theophylact, who explains it by a roll. After the manner of theſe rolls or bills were their books and other writings rolled up, when they ſhould ſhut them: "The books of the law folded up," ſays Eliezer, and opened by way of unfolding, or unrolling, and then again rolled up, as here, "rolling it up," ver. 20. which the Hebrews commonly expreſs by, "and he folded up the book or roll," that is, he ſhut it up. (H.)

Ver. 18, 19, 20, 21. The ſpirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the poor, he hath ſent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of ſight to the blind, to ſet at liberty them that are bruiſed, To preach the acceptable year of the Lord. And he cloſed the book, and he gave it again to the miniſter, and ſat down: and the eyes of all them that were in the ſynagogue were faſtned on him. And he began to ſay unto them, This day is this ſcripture fulfilled in your ears.

This day is this ſcripture fulfilled in your ears.] Our bleſſed Saviour being thus fitted and prepared, by his baptiſm and temptations, for the execution of his miniſterial office, he now enters upon the great work of preaching the Goſpel. And St. Luke here declares the firſt place he preached at, he beſtowed his firſt ſermon upon Nazareth, and the firſt text he preached upon, Iſaiah lxi. 1. Obſerve firſt, the place which our Saviour preached at, he beſtowed his firſt ſermon on Nazareth, the place of his conception and education; for tho' Chriſt was born at Bethlehem, yet he was bred and brought up at Nazareth. There he had his poor but painful education, working upon his father's trade, that of a carpenter. This prejudiced the Jews againſt him, who looked for a ſcepter, not an ax, in the hand of him who was born king of the Jews. Our Saviour's ſhort and ſecret abode at Bethlehem, and his long and publick living at Nazareth, occaſioned him to be called Jeſus of Nazareth. Yet ſome conceive it was a nick-name thrown upon our Saviour by the devil, that he might diſguiſe the place of Chriſt's nativity, and leave the Jews at the greater loſs concerning their Meſſiah. Certain it is, that this name "Jeſus of Nazareth" ſtuck upon our Saviour all his life-time, and at his death was fixed by Pilate on the croſs. Nay, after his aſcenſion, ſuch as believed on him were called the "ſect of the Nazarenes, or the followers of Jeſus of Nazareth." Remark the text which our Saviour preached upon at Nazareth, he takes it out of the prophet Iſaiah, lxi. 1. "The ſpirit of the Lord is upon me, and he hath appointed me to preach the Goſpel to the poor;" that is, God the Father hath poured forth the holy ſpirit without meaſure upon me, in all the gifts and graces of it, to furniſh me in the work of a Mediator, and particularly to preach the Goſpel to the poor in ſpirit, and to ſuch as are poor in outward condition, if humbled with the ſight and ſenſe of their ſins; "to bind up the broken-hearted;" that is, to comfort them with the glad tidings of the Goſpel; to preach deliverance to the captives;" to let ſuch ſinners know, who were ſlaves to ſin and Satan, that a Deliverer is come, if they are willing to be delivered by him; "to preach the acceptable year of the Lord;" or to proclaim a ſpiritual jubilee, in which God proffers pardon of ſin, and reconciliation with himſelf, upon the terms of the Goſpel. Learn hence, that God ſtirreth up none to take upon him the office of the miniſtry, whom he hath not fitted and furniſhed with gifts for the regular diſcharge of it. Secondly, that Chriſt himſelf did not undertake the office of Mediator, but by the ordination of God the Holy Spirit; "the ſpirit of the Lord is upon me, and he hath ſent me to preach the Goſpel." Thirdly, that no creature, angel, or man, could perform the office of a Mediator, but only Chriſt, who was conſecratad to that office, by an anointing from the Holy Spirit without meaſure; "the ſpirit of the Lord hath anointed me." Fourthly, that the preaching of the Goſpel, the great ordinance which Chriſt himſelf made uſe of, and recommended to his apoſtles and miniſters, for enlightning blind ſinners, for comforting broken hearts, and for delivering captive ſouls from the ſlavery and dominion of ſin and Satan; "he hath ſent me to preach the Goſpel to the poor, to heal the broken hearted, to publiſh deliverance to the captives, and recovering of ſight to the blind." What enemies then are they to the ſouls of men, who have mean and low thoughts of this high and honourable ordinance of God, the preaching the everlaſting Goſpel, which is the power of God unto ſalvation. Obſerve, ſecondly, the behaviour of our Saviour's auditors (the men of Nazareth) under his preaching; their eyes were fix'd, and their minds intent upon him, upon what was ſpoken by him; *the eyes of all that were in the ſynagogue were faſtned upon him*, not cloſed with ſleep, nor gazing about, but fixed upon Chriſt the preacher. Fixing of the eye is a great help to the attention of the ear, and the intention of the mind: a faſtned eye is a means to help us to a fixed heart; as a wandring eye is both a ſign and a cauſe of a wandring heart. O that our hearers would imitate our Saviour's hearers under the word: they faſtned their eyes upon him, as if they meant to hear with their eyes as well as with their ears; and yet we have cauſe to ſuſpect, that curioſity rather than piety cauſed this their attention; ſeeing, as you will find, ver. 29. that thoſe very perſons, who out of novelty were ready to eat his words, ſoon after, out of cruelty, were ready to devour the ſpeaker; *for they thruſt him out of the city, led him to the brow of the hill, and would have caſt him down headlong.* What wonder is it, that the perſons of Chriſt's miniſters are deſpiſed, and their doctrine neglected, when Chriſt himſelf, the firſt preacher of the Goſpel, and for his firſt ſermon at Nazareth, was thus ignominiouſly treated. Laſtly, how Chriſt conforms to the ceremonies of the Jewiſh doctrine, who, in honour of the law and the prophets, ſtood up when they read them, and, according to cuſtom, ſat down when they explained them. And altho' the worſhip in the ſynagogue was then loaden with rules and ceremonies of human invention, and alſo the lives and manners both of prieſts and people were much corrupted, yet both our Saviour and his diſciples went to the ſynagogue as members of the church of Nazareth every ſabbath-day, joining with them in the publick worſhip. From whence we may reaſonably infer, that ſuch Chriſtians as do quietly and peaceably comply with the practice of the church in whoſe communion they live, in the obſervation of ſuch indifferent rites, as ſhe uſes, act moſt agreeably to the practice and example of our Saviour. (B.)

Ver. 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37. And all bare him witneſs, and wondred at the gracious words which proceeded out of his mouth, And they ſaid, Is not this Joſeph's ſon? And he ſaid unto them, Ye will ſurely ſay unto me this proverb, Phyſician, heal thy ſelf: whatſoever we have heard done in Capernaum, do alſo here in thy country. And he ſaid, Verily I ſay unto you, No prophet is accepted in his own country But I tell you of a truth, many widows were in Iſrael in the days of Elias, when the heaven was ſhut up three years and ſix months, when great famine was throughout all the land: But unto none of them was Elias ſent, ſave unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Iſrael in the time of Eliſeus the prophet: and none of them was cleanſed, ſave Naaman the Syrian. And all they in the ſynagogue, when they heard theſe things, were filled with wrath, And roſe up, and thruſt him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might caſt him down headlong. But he paſſing through the mids of them, went his way: And came down to Capernaum, a city of Galilee, and taught them on the ſabbath-days. And they were aſtoniſhed at his doctrine: for his word was with power. And in the ſynagogue there was a man which had a ſpirit of an unclean devil, and cried out with a loud voice, Saying, Let us alone; what have we to do with thee, thou Jeſus of Nazareth? art thou come to deſtroy us? I know thee who thou art; the holy One of God. And Jeſus rebuked him, ſaying, Hold thy peace, and come out of him. And when the devil had thrown him in the mids, he came out of him, and hurt him not. And they were all amazed, and ſpake among themſelves, ſaying, What a word is this? for with authority and power he commandeth the unclean ſpirits, and they come out. And the fame of him went out into every place of the country round about.

The fame of him went out into every place.] Our bleſſed Saviour being driven out of Nazareth, by the fury of his countrymen, departs to Capernaum, where he enter'd into their ſynagogues and taught. Who can declare the pains that Chriſt took, and the hazards he ran, in preaching the everlaſting Goſpel to loſt ſinners? But obſerve the ſmallneſs of his ſucceſs; the people were aſtoniſhed, but believed not; his doctrine produced admiration, but not faith; his auditors were admirers, but not believers; *the people were aſtoniſhed at his doctrine*, the reaſon of which aſtoniſhment is added, *for his word was with power*, that is, there was majeſty in his perſon, ſpirituality in his preaching, and powerful miracles accompanying both, and confirming both, of which the Evangeliſt here gives us an account, namely, the caſting out a devil in one poſſeſs'd, ver. 33 *There was a man which had a ſpirit of an unclean devil, and he cried out*, that is, the devil, that unclean ſpirit, did enter into him, and bodily poſſeſs him. Among many other calamities, which ſin hath brought upon our bodies, this is one, to be bodily poſſeſs'd by Satan. The devil hath an inveterate malice againſt mankind, ſeeking to ruin our ſouls by his ſuggeſtions and temptations, and to deſtroy our bodies by ſome means or other. O how much is it our intereſt as well as our duty, by prayer, to put our ſelves, morning and evening, under the divine care and protection, that we may be preſerved from the power and malice of evil ſpirits! Obſerve the title here given to the devil, he is called the *unclean ſpirit*; the devil, thoſe wicked ſpirits of hell, are moſt impure and filthy creatures; impure, by reaſon of their original apoſtacy; impure, by means of their daily ſins; ſuch are murder, lying, malice, and the like, by which they continually pollute themſelves; and impure, by means of their continual deſire and endeavours to pollute mankind with the contagion of their own ſin: Lord, how foul is the nature of ſin, which makes the devil ſuch a foul and filthy, ſuch an impure and unclean creature. Obſerve, thirdly, the ſubſtance of the devil's outcry, *Let us alone, what have we to do with thee? Art thou come to deſtroy us?* That is, to reſtrain us from the exerciſe of our power; the devil thinks himſelf deſtroyed, when he is reſtrained from doing miſchief. Obſerve fourthly, the title given by the devil to our Saviour; he ſtiles him, *The holy One of God:* How comes this acknowledgment out of the devil's mouth? Could an apoſtate make a confeſſion beyond this? But how comes Satan to make it? For no good end, and with no good intention, we may be ſure, for the devil never ſpeaks truth for truth's ſake, but for advantage ſake, probably, he might make this confeſſion, that ſo he might bring the truth profeſs'd into queſtion, hoping that the truth, which received teſtimony from the father of lies, would be ſuſpected, or it perhaps be done to make the people believe, that our Saviour had ſome familiarity with Satan, and did work miracles by his aſſiſtance, becauſe he did confeſs him, and ſeem to put honour upon him. Hence we may learn, that it is impoſſible for a perſon to own and acknowledge Chriſt to be the true and only Saviour, and yet to miſs of ſalvation by him, if a ſpeculative knowledge, and a verbal profeſſion of Chriſt, were ſufficient to ſalvation, the devil himſelf would not miſs of happineſs. Obſerve, fifthly, how our Saviour rebukes the devil, for this confeſſion, and commands him ſilence, *Jeſus rebukes him, ſaying, Hold thy peace:* But why was this rebuke given the devil, and his mouth ſtopp'd when he ſpake the truth. Anſwer, 1. Becauſe Chriſt knew that the devil confeſs'd the truth, on purpoſe to diſgrace the truth. 2. Becauſe the devil was no fit perſon to make this profeſſion; the teſtimony of truth from the father of lies is enough to render truth itſelf ſuſpected; yet the devil's evidence, that Chriſt was the *holy One of God*, will riſe up in judgment againſt the wicked Phariſees, who ſhut their eyes againſt the miracles, and ſtop their ears againſt the doctrine, of the holy One of God. Obſerve, laſtly, how the unclean ſpirit obeys the voice of Chriſt, but with great reluctancy, and regret, when the unclean ſpirit had thrown him in the midſt, he came out; where obſerve the devil's ſpite at parting, he throws the man violently from place to place, ſhewing how loth he was to be diſpoſſeſſed; where Satan has once gotten hold, and ſettled himſelf for a time, how unwilling is he to be caſt out of poſſeſſion. (B.)

Ver. 38, 39, 40, 41, 42, 43, 44. And he aroſe out of the ſynagogue, and entred into Simon's houſe: and Simon's wife's mother was taken with a great fever; and they beſought him for her. And he ſtood over her, and rebuked the fever, and it left her. And immediately ſhe aroſe and miniſtred unto them. Now when the ſun was ſetting, all they that had any ſick with divers diſeaſes, brought them unto him: and he laid his hands on every one of them, and healed them. And devils alſo came out of many, crying out, and ſaying, Thou art Chriſt the Son of God. And he rebuking them, ſuffered them not to ſpeak: for they knew that he was Chriſt. And when it was day he departed, and went into a deſert place: and the people ſought him, and came unto him, and ſtayed him, that he ſhould not depart from them. And he ſaid unto them, I muſt preach the kingdom of God to other cities alſo: for therefore am I ſent. And he preached in the ſynagogues of Galilee.

And he preached in the ſynagogues of Galilee.] Preaching was Chriſt's great work. Chriſt omitted ſometimes the performance of miracles, that he might preach to other cities. This was his great work. (B.)

CHAP. V.

Chriſt teaches out of a ſhip. The capture of fiſhes. Chriſt in the deſart. Faſtings and afflictions attend the Apoſtles after the aſcenſion.

Ver. 1, 2. AND it came to paſs, that as the people preſſed upon him to hear the word of God, he ſtood in the lake of Genneſareth, And ſaw two ſhips ſtanding in the lake:. for the fiſhermen were gone out of them, and were waſhing their nets.

Gone out of them.] Some differences ſeem to be between the ſtory of Chriſt's coming to theſe two boats, *&c.* here ſet down, from what it had been in St. Matthew. There Peter and Andrew were caſting nets into the ſea, or lake, Matt. iv. 18. and James and John were in the ſhip mending their nets, ver. 21. but here 'tis ſaid indifferently of them, *apobantes ap' autoon*, having departed from their boats, *apeplunan ta diktua*, they waſhed, or had waſhed, their nets. So, again, 'tis ſaid that Chriſt called Andrew and Peter, and they followed him, Matt. iv. 20. and departing thence, he ſaw the other two, and called them, ver. 22. whereas here, when Peter is called, James and John are with him, ver. 10. and unleſs they were called at the ſame time with Peter, there would be found no other mention of their call, or their following of him. In anſwer to theſe, it muſt firſt be obſerved in general, that Matthew and Mark making a brief ſummary relation, and leaving out a main particular of this ſtory, which Luke takes in, that of the miracle of the fiſhes, and ſetting down no more but his ſeeing and coming to their boats, and his calling them, and their following him, do, upon occaſion of his coming firſt to one boat, then to the other, ſet down all that belongs to the one, before they proceed to the other, which is very ordinary in all ſtories, when yet many of the paſſages are intermix'd. This being ſaid, it muſt next (for the reconciling of the firſt ſeeming difference) be obſerved, that what is here ſaid, *apeplunan* in the Aaoriſt, muſt be underſtood of the time paſt indefinitely, and be beſt rendered, *they had waſhed their nets*, and ſo for the *apobantes*, after that *they had gone out and waſh'd* (that is, they had given over fiſhing at that time) and having done ſo, they were returned to their boats again before this time, when 'tis ſaid of Chriſt, that he ſaw their ſhips ſtanding by the lake, that is, at the point ſpecified here, ver. 1. when ſtanding by the lake the people preſs'd upon, or flock'd unto, him, to hear the word. And as this is intimated by St. Luke, v. 3. (when 'tis ſaid that Chriſt entered into one of the ſhips, and deſired Simon, the owner of it, to thruſt out a little, which notes that he was come back to the boat again) and as this is all that is affirmed by St. Luke, ſo it agrees very well with what is ſaid by St. Matthew. For before this it is, at Chriſt's firſt coming to the lake, that St. Matthew deſcribes them in another poſture, "Jeſus walking by the ſea of Galilee ſaw two brothers, Simon and Andrew, caſting a net into the ſea." Which as it may poſſibly ſignify fiſhing, ſo it may otherwiſe be interpreted, not to denote their being actually a fiſhing at that time (for that is expreſſed, Luke v. 4. by a very diſtant phraſe, "letting down their nets to catch," and that by lanching out into the deep, or midſt of the lake) but more probably their waſhing their nets in the ſea, as they were ſitting on the ſhore, (and then that will be directly all one with the *waſhing* or *ſecuring* of them; which, as now paſt, is here mentioned by St. Luke) "And departing thence (ſaith St. Matthew) he ſaw other two brothers, the ſons of Zebedee, in the ſhip mending their nets." Where, as their *mending their nets* was ſubſequent to the waſhing of them (and ſuppoſes it paſt, as *apoplunan, they had waſhed*, here doth) ſo it agrees with St. Luke's affirmation, ver. 7. where they are ſuppoſed to be, *en ploio, in the boat.* The deſign of St. Luke in ſetting down this circumſtance of their having gone out of their boats, and waſhed their nets, was doubtleſs to intimate, what is after affirmed, ver. 5. that at the time of Chriſt's coming thither, they had deſpaired of catching any fiſh, and ſo had given over for that time, and had ſet to waſhing, and after that they in one boat, ſaith St Matthew, to mending their nets; which as it is a farther evidence of their reſolution to fiſh no more at that time, ſo it is an enhancement of the miracle following, of the great draught of fiſh, which St. Luke ſets down at large, but Matthew and Mark did not meddle with. Which order being thus ſuppoſed in the firſt part, the ſecond will follow very agreeably, and all be capable of an exact harmony, by compounding of Matthew and Luke together thus, "Jeſus walking by the ſea of Galilee, at his firſt coming thither, ſaw two brothers, Simon called Peter, and Andrew his brother, caſting their net into the ſea," Mat. iv. 18. that is, waſhing of it, Luke v. 2. When he had ſtaid a while with them, he went on to another boat, and there he found "other two brethren, James the ſon of Zebedee, and John his brother, in a boat with Zebedee their father," who having newly waſhed, were now mending their nets, ver. 21. both theſe precedent to, and ſo reconcileable with the ſubſequent paſſages, mentioned Luke v. 2. "He ſaw two ſhips ſtanding, or abiding, by the lake," that is, at the ſhore, and the "fiſhermen having gone out of them had waſhed their nets." And then (upon the people's preſſing about him to hear, Luke v. 1.) follows that paſſage (not at all related by St. Matthew or St. Mark) that "he went into one of the ſhips or boats," that of Peter, ver. 3. and having, contrary to Peter's intention, perſuaded him to lanch out, and let down the net, to try what he could catch, he there wrought that miracle, which had like to have drowned the boat, and occaſioned the calling in of James and John to their relief, and gave them all an aſtoniſhing evidence of his power. Hereupon, to remove their fears, Chriſt ſaith to Simon here in the end of ver. 10. "Fear not, henceforth thou ſhalt catch men." At which time, I ſuppoſe, he called not him only, but all the other three, that had their parts in this miracle. This Matthew ſets down firſt of Peter and Andrew, iv. 19. to whom he ſaith, "Follow me, and I will make you fiſhers of men; and immediately they followed him," ver. 20. and then of the other two, ver. 22. who alſo left their nets, and boat, and father, and followed him; which act of their ready following St. Luke ſets down agreeably, tho' more diſtinctly, ver. 11. "When they had brought their boats to land, they left all, and followed him;" *i. e.* when the two pair of fiſhermen, with their two boats, ſo laden that they were afraid they would ſink, had brought them ſafe to ſhore, and had this farther evidence of Chriſt's power in delivering them from that danger, being all called, they all obeyed his call, left their trade and goods, and attended him as diſciples ever after. And whereas of his calling the ſons of Zebedee, St. Mark interpoſes, "He ſaw them mending their nets, and ſtraitway he called them," Mark i. 19, 20. which ſeems to place no ſpace or interval betwixt his coming to their boat and his calling them, that may eaſily be anſwered by obſerving, firſt, that the word *eutheoos, preſently*, is not always taken in that nice ſenſe, to ſignify *immediately*, but often is taken in a latitude, and includes a greater interval, than here is ſuppoſed to have been; and, ſecondly, that it is not unlikely, that here ſhould be an *uperbaton* in the period, which will thus be cleared in conſtruction, "he ſtraitway called them; and they left their father," that is, aſſoon as he called them, they immediately left; for ſo 'tis read in St. Matthew, "He called them, and they immediately left their boat," *&c.* (W.)

Ver. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27. And he entred into one of the ſhips which was Simon's, and prayed him that he would thruſt out a little from the land: and he ſat down and taught the people out of the ſhip. Now when he had left ſpeaking, he ſaid unto Simon, Lanch out into the deep, and let down your nets for a draught. And Simon anſwering, ſaid unto him, Maſter, we have toiled all the night, and have taken nothing: nevertheleſs at thy word I will let down the net. And when they had this done, they incloſed a great multitude of fiſhes: and their net brake. And they beckned unto their partners which were in the other ſhip, that they ſhould come and help them: and they came, and filled both the ſhips, ſo that they began to ſink. When Simon Peter ſaw it, he fell down at Jeſus knees, ſaying, Depart from me, for I am a ſinful man, O Lord. For he was aſtoniſhed, and all that were with him, at the draught of the fiſhes which they had taken: And ſo was alſo James and John, the ſons of Zebedee, which were partners with Simon. And Jeſus ſaid unto Simon, Fear not; from henceforth thou ſhalt catch men. And when they had brought their ſhips to land, they forſook all, and followed him. And it came to paſs, when he was in a certain city, behold, a man full of leproſy: who ſeeing Jeſus, fell on his face, and beſought him, ſaying, Lord, if thou wilt, thou can'ſt make me clean. And he put forth his hand, and touched him, ſaying, I will; be thou clean. And immediately the leproſy departed from him. And he charged him to tell no man: but go and ſhew thy ſelf to the prieſt, and offer for thy cleanſing, according as Moſes commanded, for a teſtimony unto them. But ſo much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. And he withdrew himſelf into the wilderneſs, and prayed. And it came to paſs on a certain day, as he was teaching, that there were Phariſees and doctors of the law ſitting by, which were come out of every town of Galilee, and Judea, and Jeruſalem: and the power of the Lord was preſent to heal them. And behold, men brought in a bed a man which was taken with a palſy: and they ſought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in, becauſe of the multitude, they went upon the houſe top, and let him down through the tiling with his couch, into the midſt before Jeſus. And when he ſaw their faith, he ſaid unto him, Man, thy ſins are forgiven thee. And the ſcribes and the Phariſees began to reaſon, ſaying, Who is this which ſpeaketh blaſphemies? Who can forgive ſins but God alone? But when Jeſus perceived their thoughts, he anſwering ſaid unto them, What reaſon ye in your hearts? Whether is eaſier to ſay, Thy ſins be forgiven thee, or to ſay, Riſe up and walk? But that ye may know that the Son of man hath power upon earth to forgive ſins, [he ſaid unto the ſick of the palſy] I ſay unto thee, Ariſe, and take up thy couch, and go into thine houſe. And immediately he roſe up before them, and took up that whereon he lay, and departed to his own houſe, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, ſaying, We have ſeen ſtrange things to-day. And after theſe things he went forth, and ſaw a publican named Levi, ſitting at the receipt of cuſtom: and he ſaid unto him, Follow me.

A publican named Levi.] That this Levi was not the ſame with Matthew, mentioned Matt. ix. 9. Grotius, and thoſe who follow him, conceive; firſt, becauſe Matthew never calls himſelf Levi, nor doth Mark, chap. ii. 14. or Luke, ever call Levi, Matthew. To which argument St. Jerom anſwers, that Matthew out of modeſty, and in remembrance of his former life, ſtiles himſelf *Matthew the publican*, chap. x. 3. But Mark and Luke never call him *the publican*, but mention his more honourable name, leſt they ſhould ſeem to reproach him by remembring his former converſation: it is enough that St. Mark calls his Levi *the ſon of Alphæus*, as Matthew is in church hiſtory ſaid to be *the ſon of Alphæus*. As therefore Saul after his converſion is almoſt always called Paul, ſo might Matthew the publican by theſe two Evangeliſts be called Levi. Secondly, He adds that Heracleon, who was near to the Apoſtles time, reckons Matthew and Philip, and Thomas and Levi, among them who had no occaſion to own Chriſt before princes, or ſuffer martyrdom on that account, as Clemens of Alexandria teſtifies. I anſwer, There is no regard to be had to this Valentinian heretick, eſpecially when he contradicts the opinion of all the ancients, in ſaying that Matthew, and Philip, and Thomas, did not ſuffer martyrdom. See Dr. Cave in the life of Matthew, p. 124. of Philip, p. 125. of St. Thomas, p. 139. Againſt him we oppoſe the Apoſtolical Conſtitutions, introducing him ſpeaking thus, "I Matthew named alſo Levis;" the teſtimonies of St. Jerom and Sophronius, *in voce Matthæus*, and others of the ancients; ſee Cotelerius in Conſtit. Apoſt. p. 315. Thirdly, He adds, that when Celſus objected that our Lord gathered publicans, Origen confeſſes that Matthew was a publican, but he denies that Levi was ſo. To this it is anſwered, that the ſame Origen, in his preface to the epiſtle to the Romans, and in the place cited in the *Catena* on St. Matthew, ſays expreſsly, that he whom St. Matthew ſtiles by the name of Matthew the publican is by St. Luke called Levi. See another anſwer in Cotelerius, *ibid.* In a word, ſure it muſt be in vain to object againſt an hiſtory in Mark and Luke, where he is called Levi, ſo exactly agreeing with that in St. Matthew, where he is called Matthew, that not a circumſtantial difference can be diſcerned; inſomuch, that even Mr. Cl. who in his annotations quarrels with Dr. Hammond, for following an opinion confuted by Grotius, in his Harmony is himſelf forced to do what he corrects Dr. Hammond for doing; his words are theſe, "Vidit publicanum cui nomen erat Levi, ſeu Matthæus:" "He ſaw a publican named Levi, or Matthew." Moreover, that this Levi being called, inſtantly left all, and followed Chriſt, both Mark and Luke atteſt; now this is the note of an apoſtle, Matt. xix. 27. See alſo *Examen var. lect. Mill. in Matth.* x. 3.

Ver. 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39. And he left all, roſe up, and followed him. And Levi made him a great feaſt in his own houſe: and there was a great company of publicans, and of others that ſat down with them. But their ſcribes and Phariſees murmured againſt his diſciples, ſaying, Why do ye eat and drink with publicans and ſinners? And Jeſus anſwering, ſaid unto them, They that are whole need not a phyſician, but they that are ſick. I came not to call the righteous, but ſinners to repentance. And they ſaid unto him, Why do the diſciples of John faſt often, and make prayers, and likewiſe the diſciples of the Phariſees; but thine eat and drink? And he ſaid unto them, Can ye make the children of the bride-chamber faſt, while the bridegroom is with them? But the days will come, when the bridegroom ſhall be taken away from them, and then ſhall they faſt in thoſe days. And he ſpake alſo a parable unto them, No man putteth a piece of a new garment upon an old: if otherwiſe, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; elſe the new wine will burſt the bottles, and be ſpilled, and the bottles ſhall periſh. But new wine muſt be put into new bottles; and both are preſerved. No man alſo having drunk old wine, ſtraightway deſireth new: for he ſaith, The old is better.

Roſe up, and followed him.] The number of our Lord's Apoſtles not being filled up, obſerve, firſt, what a free and gracious, what an unexpected and undeſerved choice Chriſt makes. Levi, that is, Matthew (for he had both names) a grinding publican, who gathered the tax for the Roman emperor, and was probably guilty, as others were, of the ſins of covetouſneſs and extortion, yet is he called to follow Chriſt, as a ſpecial diſciple. Learn hence, That ſuch is the freeneſs of divine grace, that it ſometimes calls and converts ſinners unto Chriſt, when they think not of him, nor ſeek unto him. Little did Levi now think of a Saviour, much leſs ſeek after him, yet is he here called by him, and that with an efficacious call; Matthew, a publican; Zacheus, an extortioner; Saul, a perſecutor; all theſe are effectually called by Chriſt, as inſtances and evidences of the mighty power of converting grace. Obſerve, ſecondly, Levi or Matthew's ready compliance with Chriſt's call, *He preſently aroſe, and followed him*; when the inward call of the Holy Spirit accompanieth the outward call of the Word, the ſoul readily complies, and yields obedience to the voice of Chriſt. Our Saviour (ſays the pious biſhop Hall) ſpeaks by his Word to our ears, aad we hear not, we ſtir not; but when he ſpeaks by his Spirit efficaciouſly to our hearts, Satan cannot hold us down, the world ſhall not keep us back; but we ſhall, with Levi, inſtantly ariſe and follow our Saviour. Obſerve, thirdly, Levi, to ſhew his thankfulneſs to Chriſt, makes him a great feaſt. Chriſt invited Levi to a diſcipleſhip, Levi invites Chriſt to a dinner; the ſervant invites his maſter, a ſinner invites his Saviour; a better gueſt he could not invite, Chriſt always comes with his coſt with him. We do not find, when Chriſt was invited to any table, that he ever refuſed to go; if a publican, if a Phariſee invited him, he conſtantly went; not ſo much for the pleaſure of eating, as for the opportunity of converſing, and doing good; Chriſt feaſts us when we feed him. Levi, to give Chriſt a pledge and ſpecimen of his love, makes him a feaſt. Learn thence, That new converts are full of affection towards Chriſt, and very expreſſive of their love unto him. Levi's heart being touch'd with a ſenſe of Chriſt's rich love, makes him a royal feaſt. Obſerve, fourthly, The cavil and exception which the ſcribes and Phariſees made at our Lord's free converſation. They cenſure him for converſing with ſinners: Malice will never want matter of accuſation. Our Saviour juſtifies himſelf, telling them he converſed with ſinners as their phyſician, not as their companion; "They that are whole need not a phyſician, but they that are ſick:" as if our Lord had ſaid, With whom ſhould a phyſician converſe, but with ſick patients? and is he to be accuſed for that? now this is my caſe. I am come into the world to do the office of a kind phyſician unto men; ſurely then I am to take all opportunities of converſing with them, that I may help and heal them, "for they that are ſick need the phyſician;" but as for you ſcribes and Phariſees, who are well and whole in your opinion and conceit, I have no hopes of doing good upon you, for ſuch as think themſelves whole deſire not the phyſician's help. Now from this aſſertion of our Saviour, "The whole need not the phyſician, but the ſick;" theſe truths are ſuggeſted to us, Firſt, That ſin is the ſoul's malady, its ſpiritual diſeaſe and ſickneſs. Secondly, That Chriſt is the phyſician appointed by God for the cure and healing of this diſeaſe. Thirdly, That there are multitudes of ſinners ſpiritually ſick, who yet think themſelves ſound and whole. Fourthly, That ſuch, and only ſuch, as find themſelves ſin-ſick, and ſpiritually diſeaſed, are ſubjects capable of Chriſt's healing; "They that are whole need not the phyſician, but they that are ſick." I came not (ſays Chriſt) to call the (opinionately) righteous, but the (ſenſible) ſinner, to repentance. (B.)

CHAP. VI.

The diſciples pull the ears of corn on the ſabbath-day. Chriſt heals a withered hand. The election of the Apoſtles. Of bleſſings and miſeries.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. AND it came to paſs on the ſecond ſabbath after the firſt, that he went through the corn-fields: and his diſciples pluck'd the ears of corn, and did eat, rubbing them in their hands. And certain of the Phariſees ſaid unto them, Why do ye that which is not lawful to do on the ſabbath-days? And Jeſus anſwering them, ſaid, Have ye not read ſo much as this, what David did, when himſelf was an hungred, and they which were with him: How he went into the houſe of God, and did take and eat the ſhew-bread, and gave alſo to them that were with him, which is not lawful to eat but for the prieſts alone? And he ſaid unto them, That the Son of man is Lord alſo of the ſabbath. And it came to paſs alſo on another ſabbath, that he entred into the ſynagogue and taught: and there was a man whoſe right-hand was withered. And the ſcribes and Phariſees watched him, whether he would heal on the ſabbath-day; that they might find an accuſation againſt him. But he knew their thoughts, and ſaid unto the man which had the withered hand, Riſe up, and ſtand forth in the mids. And he aroſe, and ſtood forth. Then ſaid Jeſus unto them, I will aſk you one thing, Is it lawful on the ſabbath-day to do good, or to do evil? to ſave life, or to deſtroy it? And looking round about upon them all, he ſaid unto the man, Stretch forth thy hand. And he did ſo: and his hand was reſtored whole as the other. And they were filled with madneſs; and communed one with another what they might do to Jeſus.

Second ſabbath after the firſt.] This phraſe hath been matter of trouble to interpreters. The moſt probable conjecture concerning it is that of the learned H. Grotius, which I ſhall thus explain and confirm. When any of the ſolemn yearly feaſts fell on the ſabbath-day, that ſabbath had a ſpecial extraordinary reſpect attributed to it, and was called ſometimes *a great ſabbath*, and *a great day of ſabbath*, John xix. 31. Now three of theſe feaſts there were, the Paſſover, Pentecoſt, and the Feaſt of Tabernacles. Of theſe feaſts ſome days there were days of holy aſſemblies, wherein the aſſemblies were called together, as *the firſt day of unleavened bread*, Lev. xxiii 7. and *the ſeventh day of it*, ver. 8. the *day of pentecoſt*, Lev. xxiii. 21. the *firſt* of the *feaſt of tabernacles*, Lev. xxiii. 35. and the *eighth*, ver. 36. And theſe being days of reſt (as 'tis appointed in every of thoſe places) were a kind of ſabbaths, and diſtinguiſh'd from the other days of the feaſt, and therefore called *the great day*, Iſaiah i. 13. and *the great day of the feaſt*, John vii. 37. And accordingly Tertullian, *Cont. Marcion*, l. 5. ſpeaking of the obſervation of days, mentions *faſts* and *great days*. But when any of theſe great days fell on the ſabbath too, then that was not only a great day, but a great ſabbath. Now this great ſabbath was called alſo a *prime*, or *firſt ſabbath* (as *prooton* and *mega* are all one) and conſequently three of theſe prime, or firſt ſabbaths there were. 1. When the Paſſover, that is, either of the great days of that feaſt, but eſpecially the firſt, fell on a ſabbath; and, 2. when the feaſt of Pentecoſt; and, 3. when the great day of the Feaſt of Tabernacles fell on a ſabbath-day, and theſe prime or great ſabbaths were thus diſtinguiſhed one from another; the firſt of them call'd *the firſt prime ſabbath*, i. e. when the firſt day of the feaſt of Paſſover fell upon a ſabbath-day. The ſecond of them, *the ſecond prime ſabbath*, that is, the day of Pentecoſt falling on a ſabbath. The third of them, *the third prime ſabbath*, that is, the great day of the Feaſt of Tabernacles falling on a ſabbath; of which Joſephus ſaith, that 'tis then *a ſabbath moſt adored*, or *reverenced*. By all this it appears, that by this phraſe is meant on the day of Pentecoſt falling on a ſabbath at that time. (H.)

This ſhould have been render'd, *in the firſt ſabbath after the ſecond day of the Paſſover*; for after the firſt day of the Paſſover, which was a ſabbath, Exod. xii. 16. from the morrow after the ſabbath (that is, ſaith Joſephus, *from the ſecond day of unleavened bread*, that is, the ſixteenth of the month. Antiq. l. 3. c. 10.) ye ſhall count unto you ſeven ſabbaths complete, Lev. xxiii. 15. reckoning that day for the firſt of the firſt week, which was therefore called *the firſt ſabbath*, from this ſecond day of unleavened bread; the ſecond was called *the ſecond ſabbath*, from that day; and the third *the third ſabbath*, from that ſecond day; and ſo on till they came to the ſeventh ſabbath from that day, *i. e.* to the forty-ninth-day, which was the day of Pentecoſt. The mention of the ſeven ſabbaths, to be number'd with relation to this ſecond day, anſwers all that Grotius objects againſt this expoſition: See Petavius on Epiphan. Hær. 30. n. 32. where Epiphanius expreſsly ſays, our Lord's diſciples did this *on the ſabbath following the day of unleavened bread*; which, if underſtood of the ſecond day, is the truth. And if Pentecoſt was called *The feaſt of harveſt*, Exod. xxiii. 16. (as Bochart, Hieroz. part 2. l. 3. c. 13. Nicholas Fuller, Miſcell. l. 3. c. 11. Mr. Mede, Diſc. 46. p. 355. Dr. Lightfoot, and the Jews, ſay. See Temple Serv. c. 14. ſect. 4.) becauſe then their barley and wheat harveſt was gathered in, this feaſt could not be Pentecoſt, as Grotius conjectures, becauſe then the corn muſt be gathered in, and therefore could not be pluck'd up by Chriſt's diſciples in the field. (W.)

In the former part of this chapter we find our bleſſed Saviour defending his diſciples from the clamorous accuſations of the Phariſees for breaking the ſabbath-day, becauſe "they plucked the ears of corn, and rubbed them in their hands," in order to the ſatisfying of their hunger. Where note, firſt, the great poverty, the low eſtate and condition, of Chriſt's own diſciples in the world. They wanted bread, and are forced to pluck the ears of corn to ſatisfy their hunger: God may, and ſometimes does, ſuffer his deareſt children to fall into ſtraights, and to taſte of want, for the trial of their faith, and dependance upon his power and goodneſs. Note, ſecondly, how the hypocritical Phariſees blame this action of the diſciples, namely, their plucking of the ears of corn, yet did they not charge them with theft for ſo doing; becauſe, to take, in our great neceſſity, ſo much of our neighbour's goods, as we may reaſonably ſuppoſe, that, if he were preſent, and knew our circumſtances, he would not deny us, is no theft. But it was the ſervile labours on the ſabbath-day, in gathering the ears of corn, which the Phariſees ſcruple and object againſt. Where note, how hypocrites expend their zeal in and upon the leſſer things of the law, whilſt they neglect the greater; placing all holineſs in the obſervation of outward ceremonies, whilſt they neglect moral duties. Note, thirdly, the argument with which our Saviour defends this action of his diſciples; it is taken from the example of David: neceſſity freed him from fault and blame, in eating the conſecrated bread, which none but the prieſts might lawfully eat; for, in caſes of neceſſity, a ceremonial precept muſt give place to a moral duty. Works of mercy, for the preſervation of our lives, and the better fitting us for ſabbath-ſervices, are certainly lawful on the ſabbath-day. Note, laſtly, the argument which our Saviour uſes to prove the ſabbath's obſervation may be diſpenſed with in caſes of abſolute neceſſity; and that is drawn from the authority which Chriſt, the inſtitutor and Lord of the ſabbath, had over it; *The ſon of man is Lord alſo of the ſabbath*; that is, he hath authority and power, as God, and as mediator, to inſtitute and appoint a ſabbath, to alter and change it, to diſpenſe with the breach of it, upon a juſt and great occaſion; and, conſequently, acts of mercy, which tend to fit us for works of piety, not only may, but ought to be done upon the ſabbath-day. This action of the diſciples being of that nature, is, without juſt cauſe, cenſured and condemned by the Phariſées; a ſort of men who were reſolved to cavil and quarrel with whatever our Saviour or his diſciples either did or ſaid. (B.)

Ver. 12. And it came to paſs in thoſe days, that he went out into a mountain to pray, and continued all night in prayer to God.

Prayer.] The Greek word *proſeuche*, prayer, ſignifies an *oratory*, a place where men are wont to pray, and ſo ſeems to be uſed in ſome places of ſcripture, eſpecially in St. Luke's writings. So Acts xvi. 13. *where a houſe of prayer was ſeen, a praying-place* by a river-ſide, as here on a mountain; ſuch an one there was in Miſpah, 1 Macc. iii. 46. where, upon occaſion of the victory gotten by Joſhua in that place, Joſ. xi. 3, 8. they were wont to meet to pray, and to deliberate on any great affair; and there was an altar built by Joſhua, and an *houſe of prayer*, or *an houſe conſecrate for prayers*, which prayers and conſecration, being both made unto God, it is very obſervable, that thoſe places, ſo conſecrated to him, ſhould be called, as here, *oratories*, or *praying-houſes of God.* Of theſe *proſeuchai*, we find frequent mention in Joſephus; in his own life, the people convened in a *proſeuche*, as they call it, *a houſe of prayer*, ample and capacious of great multitudes; and, ſpeaking of Tiberias, *I found the people convened* in a *proſeuche*; and Epiphan. t. 2. l. 3. c. 80. There were ancient places of prayer both among the Jews without the city, and among the Samaritans, as we find, ſaith he, in the Acts of the Apoſtles. Such a place there is in Sichem, which is now called Neapolis, without the city, in a plain region. And ſome ſuch place it may ſeem to be, wherein *Jeſus continued all night*, in this verſe. (H.)----*And he continued all night in prayer to God.*] Or in a houſe of prayer of God, or in a ſynagogue dedicated to the ſervice of God: for as *the mountain of God*, Exod. iii. 1.---iv. 27. *the bread of God*, Lev. xxi. 17. *the lamp of God*, 1 Sam. iii. 3. *the veſſels of God*, 1 Chron. xxii. 19. *the altar of God*, Pſal. xliii. 4. *the ſacrifices of God*, Pſal. li. 17. *the gifts of God*, Luke xxi. 4. *the miniſters of God*, 2 Cor. vi. 4. *the tabernacle of God*, 2 Chron. i. 3. *the temple of God*, Matt. xxi. 12. and *the ſynagogues of God*, Pſal. lxxiv. 8. are all things conſecrated or appropriated to God's ſervice. So *proſeuche ton Theou*, muſt in all reaſon be an houſe of prayer to God; whence it is called *a place of prayer*, 1 Macc. iii 46. And ſo the word *proſeuche* is certainly uſed, Acts xvi. 13. and by Philo, in his oration againſt Flaccus, where he complains, that *their houſes for prayer were pull'd down*, and there was no place left, in which they might worſhip God, or pray for Cæſar; and by Joſephus, who ſays, *the multitude was gathered into the houſe of prayer:* and ſo Juvenal ſpeaks of the mendicant Jew, "Ede ubi conſiſtas, in qua te quæro proſeucha?" *In what houſe of prayer may I find thee begging*, or asking alms? (W.)

Ver. 13, 14, 15, 16, 17, 18, 19. And when it was day, he called unto him his diſciples: and of them he choſe twelve, whom alſo he named Apoſtles: Simon (whom he alſo named Peter) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the ſon of Alpheus, and Simon called Zelotes, And Judas the brother of James, and Judas Iſcariot, which alſo was the traitor. And he came down with them, and ſtood in the plain, and the company of his diſciples, and a great multitude of people out of all Judea, and Jeruſalem, and from the ſea-coaſt of Tyre and Sidon, which came to hear him, and to be healed of their diſeaſes; And they that were vexed with unclean ſpirits: and they were healed. And the whole multitude ſought to touch him: for there went virtue out of him, and healed them all.

Apoſtles.] The title *Apoſtoloi*, Apoſtles, which is here by Chriſt ſaid to be given to the twelve, is a name of power, and dignity, and authority in the church; and how it doth ſignify ſo, will deſerve to be explained. That the government of the church of God was now ſettled on the *ſon of man upon earth*, that is, upon Chriſt incarnate, had been foretold, Iſa. ix. 6. "The government ſhall be upon his ſhoulders;" and Iſa. lxi. 1. "The Spirit of the Lord God is upon me, becauſe the Lord hath anointed me to preach good tidings, &c. He hath ſent me to bind up, &c. to proclaim the acceptable year of the Lord," &c. (See Luke iv. 18, 19. In which place, as the *anointing*, and the *Spirit of the Lord being upon him*; ſo the *ſending* is the ſettling the government upon him. And the *ſending* is a ſolemn word, noting a *diploma*, or *commiſſion*, ſealed to him (as it were, by God in heaven) by the *Spirit's deſcending* on him, Matt. iii. 17. and that ſupplied the place of the ſolemn unction (the ceremony of advancing to any office, which is therefore paraphraſed by the Chaldee by *exaltation*) which was now out of faſhion under the ſecond temple, and was to be ſupplied by God's teſtimony from heaven, as to Chriſt it was, and is accordingly ſtiled God's *anointing him with the Holy Ghoſt*, Acts x. 38. and ſimply *God's anointing*, Acts iv. 27. Hence it is, that Chriſt is ſaid to be *ſent by his Father*, John xx. 21. *To have power on earth to forgive ſins*, Matt. ix. 6. *To have all power in heaven and earth delivered to him*, Matt. xxviii. 18. *To be the teacher*, and *Lord of his church*, or diſciples, John xiii. 1. and as the *high prieſt of our profeſſion*; ſo *Apoſtolos*, the *Apoſtle*, Heb. iii. 1. in the ſame ſenſe as the *great paſtor* of his *ſheep*, Heb. xiii. 20. and the only (as *paſtor*, ſo) *biſhop of our ſouls*, 1 Pet. ii. 25. From whence, ſaith Origen, on Matt. xxiv. "Proprie epiſcopus Dominus Jeſus eſt," *The Lord Jeſus is properly a biſhop.* Now what was thus conferred on Chriſt, was alſo perſonally exerciſed by him upon earth; while he remained here, he preached the Goſpel, inſtituted rites in his church to continue for ever, called diſciples, gave them commands, uſed their miniſtry, deſigned them to certain offices, ſent out *ſeventy*, Luke x. 1. as heralds, *before his face*, gave them power to *cure diſeaſes*, ver. 9. and ſo committed to them ſome, tho' but a temporary, office, or commiſſion, which ceaſed at their return to him, ver. 17. On others he reſolved to inſtate a larger and more durable power, to *ſend them, as his father had ſent him*, to make them his ſucceſſors on earth, but this he did not at this time. He ſent them indeed (the twelve peculiarly) Matt. x. 5. and that with no ſmall power, *power to caſt out unclean ſpirits*, ver. 1. and *to preach*, ver. 7. and that was the ſum of his miſſion, ver. 8. *Preach, cure, cleanſe, raiſe, caſt out devils, freely ye have received, freely give*, diſpenſe the powers liberally to the advantage of others, which are ſo freely beſtowed on you. Proportionably to this, and that other of the *ſeventy*, Luke x. it is to be remember'd, that among the Jews all ſorts of meſſengers are called *Apoſtoloi.* So Ahijah, 1 Kings xiv. 6. is called *an harſh Apoſtle*, or *meſſenger*, of ill news; ſo the *twelve ſpies*, Numb. xiii. were ſaid *to be ſent* to explore the land (and were, as it were, a ſampler of the twelve that here Chriſt ſends out on the like account:) and in the Old Teſtament the word is no otherwiſe uſed. Among the Talmudiſts 'tis uſed of them that were by the rulers of the ſynagogue ſent out to receive the tenths, and dues belonging to the ſynagogues, ſuch as Philo calls *ſent for the moneys of the temple*, Leg. ad Caium, and by the emperor Auguſtus, *receivers*; (and, in like manner, the meſſengers of the church that carried their liberality, or letters congratulatory, from one to another, are by Ignatius called the *divine carriers*, or *embaſſadors*) and ſo in Theodoſian Codex, tit. *De Judæis*, *Apoſtoli* are thoſe that were ſent by the patriarch at a ſet time to require the gold and ſilver due to them. Of theſe, it is obſervable, that when they were thus employ'd, tho' not on any very high employments, and but for a ſhort time, they yet were furniſhed with letters of proxy, or attorney, that what they did might be done in the names and perſons of thoſe from whom they were ſent; and from thence the axiom is known among the Jews, that *every man's Apoſtle is as himſelf*; to which Chriſt ſeems to refer, Matt. x. 14. *He that receiveth you, receiveth me*, &c. So when Saul was ſent by the Jewiſh Sanhedrim to Damaſcus, Acts ix. he had the letters of the high prieſt with him, ver. 2. And hitherto there is nothing diſcernible in this word *Apoſtle*, that hath any denotation of dignity or government: that muſt be fetched from John xx. 21. where Chriſt *ſends his diſciples, as his Father had ſent him*, ſends them ſolemnly, and with commiſſion, in that notion of ſending, wherein the procurator, or proconſul, is ſent to his province, or wherein Moſes is ſent to the Iſraelites in Egypt (*Send by whom thou wilt ſend*, ſaith Moſes) or wherein kings, and judges, and ſaviours, are every where in the Old Teſtament ſaid to be ſent, when they are by God advanced to any government. Thus muſt Chriſt mean of himſelf, that he was ſent by his Father. (See Matt. x. 40. and xv. 24. and John iii. 24. and v. 38. and vi. 57. and xviii. 3.) and, conſequently, thus muſt it be underſtood, that they are *ſent by Chriſt*; and ſo John xvii. 11. *As thou haſt ſent me into the world, I alſo have ſent them* (without referring to the ordinary way of the Jews, the meſſengers of the patriarchs. And as in the earthly kingdom the rulers, or procurators (ſuch was Pilate in Judea) which are next the regal authority, are ſaid to be *ſent*, 1 Pet. ii. 14. ſo the Apoſtles of Chriſt are ſent alſo in Chriſt's ſpiritual kingdom, ſent not before his face, as miniſters, diſciples, the ſeventy, Luke x. 1. And generally meſſengers are ſaid to be ſent, but ſent as his ſucceſſors and heirs on earth, endued with that power, by commiſſion from him, which he here executed. And this is the meaning of the word here, which ſeems not as yet to be beſtowed on them by Chriſt; but being after really inſtated on them, 'tis here, and chap. xvii. 5. and xxii. 14. occaſionally mentioned; and ſo Matt. x. 2. by way of anticipation (as the name *Peter* is Matt. iv. 18.) the title that belonged to them at the writing of this. Thus when we read, that the *Father gave Judgment to the Son*, John v. 22. we read alſo, in effect, that the *Son* gives *judgment* to the *Apoſtles*, Matt. 19. 28. Luke xxii. 30. 2 Cor. 10. 6. when the Father gives the Son power to *forgive ſins upon earth*, Matt. x. 6. the Son gives power to the Apoſtles to *remit ſin on earth* alſo, John xx. 23. The teſtification of the reſurrection of Chriſt and the Chriſtian faith, to which the Apoſtles were ſent by Chriſt, being, as 'tis there ſaid, the *ſpirit of prophecy*, the moſt honourable office that any mortal can be deſigned to by Chriſt, and there put in compariſon with that joyful news brought them by that Angel, of the emperor's giving up their names unto Chriſt. See more of this word, note on John xx. Rom. xvi. and 2 Cor. v. (H.)

Ver. 20, 21, 22, 23 24, 25, 26, 27, 28, 29. And he lifted up his eyes on his diſciples, and ſaid, Bleſſed be ye poor: for yours is the kingdom of God. Bleſſed are ye that hunger now: for ye ſhall be filled. Bleſſed are ye that weep now: for ye ſhall laugh, Bleſſed are ye when men ſhall hate you, and when they ſhall ſeparate you from their company, and ſhall reproach you, and caſt out your name as evil, for the ſon of man's ſake. Rejoice ye in that day, and leap for joy: for behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. But wo unto you that are rich: for ye have received your conſolation. Wo unto you that are full: for ye ſhall hunger. Wo unto you that laugh now: for ye ſhall mourn and weep. Wo unto you when all men ſhall ſpeak well of you: for ſo did their fathers to the falſe prophets. But I ſay unto you which hear, Love your enemies, do good to them which hate you: Bleſs them that curſe you, and pray for them which deſpitefully uſe you. And unto him that ſmiteth thee on the one cheek, offer alſo the other: and him that taketh away thy cloak, forbid not to take thy coat alſo.

Bleſſed are ye.] The beatitudes here repeated, are the ſame which are mentioned Matt. v. there is little cauſe of doubting; tho' whether they were but once delivered only in the ſermon on the Mount, or whether again repeated in ſome other ſermon to other auditors, it is uncertain. That there is ſome variety in the words, as alſo in ſome other places ſome light differences between this and the other Goſpels, ſeems to be cauſed by St. Luke's writing his Goſpel by ſhort notes, which he had received from thoſe which were preſent, being not an eye-witneſs or ear-witneſs himſelf. From whence it follows, that theſe words in St. Luke are to be interpreted according to the importance of thoſe in St. Matthew, who ſets them down more fully. And accordingly by the *poor* here, muſt be underſtood the *poor in ſpirit* there; by the *hungry* here, thoſe *that hunger and thirſt after righteouſneſs* there; as the words of an epitome are to be interpreted according to the ſenſe of the entire copy, before it was thus contracted. (H.)

Bleſſed are the poor, the hungry, the mourners, for the ſon of man's ſake.] Here being but four of the eight beatitudes, mentioned Matt. v. and not one of theſe being delivered in the ſame words which are there uſed; as it is certain, this muſt be another ſermon than that on the Mount, and ſpoken to other auditors; ſo is it only probable, not neceſſary, that they ſhould bear the ſame ſenſe. However, it ſeems neceſſary, that what is here added to the laſt clauſe ſhould agree to them all, Bleſſed are they who patiently ſuffer poverty and hunger, grief and perſecution, for the ſake of Chriſt, that they may obtain that kingdom, and that reward in heaven, he hath promiſed to his faithful ſervants; or, that the poor ſhould be the poor in ſpirit; the hungry, thoſe that hunger after righteouſneſs; and the mourners, thoſe that ſorrow to repentance after a godly manner; 2 Cor vii. 9. For to thoſe that are otherwiſe poor and hungry, and upon other accounts, theſe bleſſings cannot always belong; and the oppoſite woes, which ſeem to favour the firſt interpretation of theſe four beatitudes, muſt be reſtrained to them, who, by the love of riches, pleaſures, and plentiful proviſions, are kept from preparing themſelves by repentance for, and ſo from entring into Chriſt's kingdom, and chuſing that narrow and afflictive way which leadeth unto life eternal; for even here, the very Chriſtian ſufferer is to rejoice, and leap for joy; and the rich man, who is ready when Chriſt calleth, to leave all, and follow him, who is rich in good works, ready to give, and willing to diſtribute, layeth up for himſelf a good foundation againſt the time to come, 1 Tim. vi. 19. (W.)

Wo unto you when all men ſhall ſpeak well of you: for ſo did their fathers to the falſe prophets.] For he that will be pleaſing to all, muſt ſpeak things grateful to all, and do what they like; now that cannot be good which is grateful to bad men: Thus the falſe prophets, whom the Jews commended, ſpake to them ſmooth things, Iſa. xxx. 10. they propheſied lies, becauſe the people loved to have it ſo; "they propheſied of peace, when war was at hand," Jer. vi. 14. — viii. 11 — xiv. 13. Ezek. xiii. 10, 16. Zach. x. 2 "they ſtrengthened the hand of evil doers," Jer. xxiii. 14. "and daubed with untempered mortar," Ezek. xiii. 10, 11. See *examon Milii*. (W.)

Ver. 30, 31, 32, 33, 34. Give to every man that asketh of thee; and of him that taketh away thy goods, ask them not again. And as ye would that men ſhould do to you, do ye alſo to them likewiſe. For if ye love them which love you, what thank have ye? for ſinners alſo love thoſe that love them. And if ye do good to them which do good to you, what thank have ye? for ſinners alſo do even the ſame. And if ye lend to them of whom ye hope to receive, what thank have ye? for ſinners alſo lend to ſinners, to receive as much again.

Ask.] What the word *apaitein* here ſignifies, will be worth the enquiry, for if it ſignify to *require, demand*, or *ask again*, the prohibition will be ſomewhat ſtrange, and not ſo agreeable either to the context, or to the duty of liberality here preſcribed, that any thing but neceſſity ſhould incline us to pitch on that interpretation. For if the words *from him that taketh thy goods* be ſo rendred, as to underſtand his forcible or involuntary depriving thee, it will then be a means to offer up the Chriſtian to the violence of every unjuſt perſon, and oblige him never to make uſe of Chriſtian judicatures, or arbitrations (which appear not to be forbidden the Chriſtian, 1 Cor. vi. 4, 7.) to gain his own again, nay not ſo much as to challenge, or make claim to it, when he finds it in another's hands. Which, beſides that it is not agreeable to any other precept of the Goſpel, is not at all pertinent to the buſineſs of liberality, that uſhers in, and of charity, that immediately attends theſe words. Or if the *airoon ta ſa*, he that taketh thy goods, be (as no doubt it ought) interpreted of borrowing, or receiving by way of loan, then the not demanding, or asking them again, makes that loan all one with a gift, and ſo the ſame that had before been ſaid, only an addition of a fraud in him that borroweth and payeth not again. The ſurer way then of underſtanding theſe words aright, which are a double rule for our charity, regulating both our gifts and our loans (both ſpecial charities, and diſtinctly mention'd in the Scripture, Pſ. cxii. 5. "the good man is merciful, and lendeth;" and Pſ. xxxvii. 26. "the righteous is ever merciful, and lendeth;" and Eccluſ. xxix. 1. "he that is merciful will lend to his neighbour) will be to obſerve the force of the *apaitein* among the Greek tranſlators of the Old Teſtament, particularly in the book of Nehemiah, where it frequently occurs for *exacting of uſury*: and where the Hebrew, ſignifying *uſuram exigentes*, is rendred ſimply by *apaitein*, to exact, without any ſubſtantive added to it, and ſo the Greek noun *apaiteſis*, exacting, ſignifies there the *requiring* of *uſe*. So 2 Macc. iv. 27. that which is rendred *required it*, moſt probably ſignifies the *receiving uſe*, the period being beſt rendred thus, "As for the money, *&c*. he put it not into any good courſe, but Soſtratus took the uſe of it, for unto him belonged the managing of the monies." According to which notion the tranſlation here will be very agreeable, and the ſenſe commodious: *From him that receiveth* (not *taketh by force*, but as *airein* is all one with *to take* or *receive*) *by* way of *loan*, *ta ſa, thy goods, me apaitei, require no uſury* of him, lend freely to the poor borrower, without taking or requiring uſe of him, which being here a precept of charity and mercy from the rich to the poor, may not ſo be interpreted as to bind the poor to do the ſame to the rich, or any to any but the poor, as indeed the *every one that asketh*, to whom we are commanded to give, is not to be extended to the covetous, craving, rich, but to the diſtreſſed deſtitute poor man, and obligeth him that is able, not him that is not able to give. (H.)

Ver. 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49. But love ye your enemies, and do good, and lend, hoping for nothing again: and your reward ſhall be great, and ye ſhall be the children of the Higheſt: for he is kind unto the unthankful, and to the evil. Be ye therefore merciful, as your Father alſo is merciful. Judge not, and ye ſhall not be judged; condemn not, and ye ſhall not be condemned; forgive, and ye ſhall be forgiven: Give, and it ſhall be given unto you; good meaſure, preſſed down, and ſhaken together, and running over, ſhall men give into your boſom. For with the ſame meaſure that ye mete withal, it ſhall be meaſured to you again. And he ſpake a parable unto them, Can the blind lead the blind? ſhall they not both fall into the ditch? The diſciple is not above his maſter; but every one that is perfect ſhall be as his maſter. And why beholdeſt thou the mote that is in thy brother's eye, but perceiveſt not the beam that is in thine own eye? Either how can'ſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyſelf beholdeſt not the beam that is in thine own eye? Thou hypocrite, caſt out firſt the beam out of thine own eye, and then ſhalt thou ſee clearly to pull out the mote that is in thy brother's eye. For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-buſh gather they grapes. A good man, out of the good treaſure of his heart, bringeth forth that which is good: and an evil man, out of the evil treaſure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth ſpeaketh. And why call ye me Lord, Lord, and do not the things which I ſay? Whoſoever cometh to me, and heareth my ſayings, and doeth them, I will ſhew you to whom he is like. He is like a man which built an houſe, and digged deep, and laid the foundation on a rock: and when the flood aroſe, the ſtream beat vehemently upon that houſe, and could not ſhake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an houſe upon the earth, againſt which the ſtream did beat vehemently, and immediately it fell, and the ruin of that houſe was great.

Hoping for nothing again.] The word *apelpizein*, compared with *apolabein*, going before, ver. 34. may ſeem to ſignify proportionably to that, *hoping for a return of kindneſs* from him to whom kindneſs hath been ſhewed, and ſo as *apeckein*, ver. 24. ſignifies no more than *to receive*. So by analogy might *apelpizein* be *to hope from*. But the truth is, there is not in the Bible any ſuch notion of the word *apelpizoo*, but the word conſtantly ſignifies *to diſtruſt*, or *deſpair*; ſo Eſth. xiv. 19. Judith ix. 12. Iſa. xxix. 19. *forlorn* perſons, in a *deſperate* condition. So alſo Ecclus. xxii. 22. *fear not*, and chap. xxvii. 21. *is without hope*, and 2 Macc. ix. 18. *deſpairing*; and in all the Bible in no other ſenſe but that of diſtruſt or deſpair. And this will very well agree with the context alſo; thus, "The heathens give and lend to other men, knowing that they may want themſelves," and ſo deſigning their preſent act of charity with reflection on themſelves, that they to whom they lend or give may do as much for them at another time, but the Chriſtian is to do his acts of charity without any ſuch purpoſe or deſign of receiving any retribution from man, and yet need not diſtruſt, or doubt, or be diſcouraged in his work. For tho' he loſe that preſent advantage, yet God, who is the great rewarder, *antapodotes*, the God of recompence, or retributions (to which the next words refer, "your reward ſhall be plentiful," and ſo ver. 38. "it ſhall be given unto you) will not ſee him a loſer by it, he may be as confident (thro' the bleſſing of God which is promiſed to an alms-giver) that he ſhall be never the worſe for any thing he thus gives or lends, as if he had in his view a preſent retribution from him to whom he hath given or lent. To this ſenſe perfectly agreeable is that apoſtolical ſaying of Barnabas, in his Epiſtle, p. 251. "Doubt not to give, neither murmur when thou giveſt; give to every one that asketh thee:" where the before *giving*, and the after *doubting* and *murmuring*, make up the full notion of diſtruſting or deſpairing here, and ſeem to be ſet by him, as his way of rendring this ſpeech of Chriſt. In the ſame ſenſe *duſelpiſtia* is uſed in Teles his Commentary of riches and poverty, where ſpeaking of covetouſneſs, that it permits not men to uſe or communicate their wealth, he adds, "Some mens illiberality and diffidence hath ſealed up their poſſeſſions. (H.)

Ibid.] They who render theſe words, "making no man to deſpair," put a double force upon the words; firſt, reading *no man* for *nothing*; and, ſecondly, interpreting *apelpizein* "to make to deſpair;" of which ſenſe they afford no inſtance. They who render them, *diſtruſting nothing*, i e. not fearing leaſt thou ſhould'ſt be reduced to poverty by this charity, give a ſenſe alien from the text; for when they ſay, "the heathens give, and lend, knowing that they may want themſelves;" this they add of their own to the words of Chriſt, who ſays, "they lend, that they may receive as much again;" and they reject that ſenſe the text doth manifeſtly require; for ſo run the preceding words, "If ye lend to thoſe, from whom you hope to receive again what you lend, what thank have you? for do not ſinners lend to ſinners, to receive, or that they may receive what they lend again? But, lend not you on ſo mean account, but even when you hope to receive nothing back from them you lend to. And whereas we are told, that the word *apelpizoo* bears no ſuch ſenſe; I hope the credit of Stephanus, who ſays, the word is rightly render'd by the vulgar, "nihil inde ſperantes;" and of Caſaubon, who ſaith, "to hope for ſomething from a perſon or matter; may be ſufficient to ſupport the credit of our tranſlation; eſpecially when we read in the life of Solon, that he made no law againſt parricides, becauſe he did not expect that ſuch a crime would be committed, Diog. Laert. l. 1. p. 17. See Additions No. 10. But, ſecondly, Where it is render'd by them, *to deſpair*, or *to be deſperate*, the ſenſe is ſtill the ſame, *viz.* to be *meden apelpizontes*, "hoping for nothing from men," and therefore repairing to God. This is the plain ſenſe of it, Iſa. xxix. 19. Jude ix. 12. Eſth. xiv. 19. So Eccluſ. xxii 21.---xxvii. 21. "Be not without hope of reconciliation with thy friend;" and why then may not the words here ſignify, "Being without hope of receiving any thing again from him you lend to?" So that it is not to be doubted, that theſe words are well render'd by Chryſoſtom, "from whom you expect not to receive. (W.)

C H A P. VII.

Of the centurion's ſervant. The faith of the centurion. The widow's ſon is raiſed from the dead. John ſends his diſciples to Chriſt.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. NOW when he had ended all his ſayings in the audience of the people, he enter'd into Capernaum. And a certain centurion's ſervant, who was dear unto him, was ſick and ready to die. And when he heard of Jeſus, he ſent unto him the elders of the Jews, beſeeching him that he would come and heal his ſervant. And when they came to Jeſus, they beſought him inſtantly, ſaying, That he was worthy for whom he ſhould do this. For he loveth our nation, and he hath built us a ſynagogue. Then Jeſus went with them. And when he was now not far from the houſe, the centurion ſent friends to him, ſaying unto him, Lord, trouble not thy ſelf, for I am not worthy that thou ſhould'ſt enter under my roof. Wherefore, neither thought I myſelf worthy to come unto thee: but ſay in a word, and my ſervant ſhall be healed. For I alſo am a man ſet under authority, having under me ſoldiers, and I ſay unto one, Go, and he goeth: and to another, Come, and he cometh: and to my ſervant, Do this, and he doeth it. When Jeſus heard theſe things, he marvelled at him, and turned him about, and ſaid unto the people that followed him, I ſay unto you, I have not found ſo great faith, no, not in Iſrael. And they that were ſent, returning to the houſe, found the ſervant whole that had been ſick. And it came to paſs the day after, that he went into a city called Nain; and many of his diſciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother, and ſhe was a widow: and much people of the city was with her. And when the Lord ſaw her, he had compaſſion on her, and ſaid unto her, Weep not.

Sent unto him] A ſeeming difference there is in the ſetting down this relation of the centurion here, from what we find Matt. viii. 5. There the centurion is ſaid to "come unto him, beſeeching him, and ſaying," ver. 6. and *anſwering*, ver. 8. Here "he ſent unto him the elders of the Jews, and they beſought him, and when Jeſus was not far from his houſe, (*ver.* 6.) he ſent friends to him, ſaying," and part of his ſpeech is unreconcileable with his having come unto him himſelf, "wherefore neither thought I myſelf worthy to come unto thee," ver. 7. rendring a reaſon, why he had not come in perſon to him. This ſeeming difficulty may be anſwered by proportion with that known ſaying of Ariſtotle, "Thoſe things that are poſſible by our friends are poſſible to us," which ſuppoſes that thoſe things which we do by others, we are ourſelves thought to do; and ſo what the centurion did and ſpake here by the elders of the Jews, ſent on purpoſe by him, ver. 3. and by his friends, ſent again by him, ver. 6. he may be truely ſaid by St. Matthew to have done and ſpoken himſelf, eſpecially when (the matter of the ſtory being directly all one in both relations) the Jews have a ſaying, that removes all difficulty, *Apoſtolus cujuſque eſt ut quiſque*, "Every man's proxy, or ſolemn meſſenger, is as himſelf," in which notion Chriſt ſpake when he ſaid, "He that receiveth me, receiveth him that ſent me, Matt. x. 40. and conſequently what is done by a proxy is done by himſelf. Thus is Chriſt ſaid to have preached peace to the Epheſians, Eph. ii. 17. which perſonally he did not, but by the Apoſtles; and repentance to the old world, 1 Pet. iii. 19. which he did by Noah; ſo James and John are ſaid to come unto Chriſt, and petition him, Mark x. 35. which, Matt. xx. 20. their mother is ſaid to do for them. Which notwithſtanding St. Luke, willing to add one evidence more of the centurion's humility, from the reaſon of his not going perſonally to Chriſt, chuſes rather to ſet it down exactly, as it was in each circumſtance, than only in brief, yet without all diminution of the matter, as St. Matthew had done. (H.)

In our Saviour's miraculous cure of the centurion's ſervant, we have ſeveral particulars very obſervable, as, firſt, The perſon aplying himſelf to our bleſſed Saviour for help and healing, he was a gentile, an heathen, a Roman ſoldier, an officer and commander; yet he believes in, and relies upon the power of Chriſt. Note, That ſuch is the freeneſs of divine grace, that it extends itſelf to all ſorts and ranks, to all orders and degrees of men without exception; even the bloody trade of war yields worthy clients to Chriſt: He doth not ſo much regard what we are, and when we are, as with what diſpoſitions and deſires, with what purpoſes and inclinations we come unto him. Obſerve, ſecondly, The perſon whom the centurion came to Chriſt for; not for himſelf, not for his ſon, but for his ſervant, "his ſervant was ſick:" He doth not drive him out of doors, nor ſtand gazing by his bed-ſide, but looks out for help and relief for him; a worthy example of humanity. Some maſters have not ſo much regard to their ſick ſervants, as they have to their oxen and their ſwine. But he is not worthy of a good ſervant, that in time of ſickneſs is not willing to ſerve his ſervant. Obſerve, thirdly, Unto whom the centurion ſeeks, and with what zeal and application; he ſeeks not to wizards and conjurers, but to the phyſician, for his ſick ſervant, yea, to Chriſt his chief phyſician, and this not with a formal relation in his mouth, but with a vehement aggravation of his diſeaſe, "My ſervant lies ſick of the palſy, grievouſly tormented," Matt. viii. 6 where the Maſter's condolency, and tender ſympathy with his afflicted ſervant, is both matter of commendation and imitation. Obſerve, fourthly, The happy mixture of humility and faith, which was found in this centurion. See his wonderful humility, in not thinking himſelf worthy to come into Chriſt's preſence, or that Chriſt ſhould come under his roof. The beſt men have always the loweſt thoughts of themſelves; when we eſteem ourſelves unworthy of any favours, Chriſt accounts us worthy of all. See alſo his faith in Chriſt's divine power; he believed that Chriſt was able at a diſtance, and by a ſingle word, to command off a diſtemper of his ſervant; he tells him, That diſeaſes were as much at Chriſt's command, as his ſervants were at his command. Humility, we ſee, is both the fruit of faith, and the companion of faith. An humble ſoul has evermore an high eſteem of Chriſt's power, and a low eſteem of itſelf. Obſerve, fifthly, How our bleſſed Saviour exceeds not only the centurion's deſires, but his expectations alſo. Matt. viii. 7. "Jeſus ſaith unto him, I will come and heal him." O wonderful condeſcenſion! In St. John, iv. 47. we read of a certain nobleman and ruler, that twice intreated our Saviour to come to his houſe, and heal his ſon, but he refuſed. Here the centurion doth but barely tell Chriſt of his poor ſervant's ſickneſs, and Chriſt, both unaſked and undeſired, ſays, "I will come and heal him." O how far is Chriſt from ſeeming in the leaſt to honour riches and deſpiſe poverty; he that came in the form of a ſervant, goes down to viſit a ſick ſervant upon his poor pallet-bed, who did not come near the rich couch of the ruler's ſon. Obſerve, ſixthly, The notice and obſervation which our Saviour takes of the centurion's faith, he wondred at it from him: Admiration agreed not to Chriſt as God, but as man it did. Chriſt wrought this faith as God, and wondred at it as man. What can be more wonderful than to ſee Chriſt wonder? We find not our Saviour wondring at worldly pomp and greatneſs; when the diſciples wondred at the magnificence and ſtately buildings of the temple, Chriſt rather rebuked them than wondred with them, but when he ſees the gracious acts and exerciſe of faith, he is raviſhed with wonder. Let it teach us to place our admiration where Chriſt fixes his; let us be more affected with the leaſt meaſures of grace in a good man, than with all the gaieties and glories of a great man; let us not envy the one, but admire and imitate the other. Obſerve, laſtly, Chriſt doth not only admire the centurion's faith, but publiſhes it, "Verily, I have not found ſo great faith, no not in Iſrael," that is, amongſt the generality of the Jewiſh nation. For as to particular perſons, ſeveral had ſhewed a greater faith than this, as Joſeph and Mary. This expreſſion lets us know, that where the means of faith are but ſmall, the noble acts and exerciſe of faith are wonderful and ſoul-amazing. (B.)

Ver. 14, 15, 16, 17, 18, 19. And he came and touched the bier (and they that bare him ſtood ſtill) and he ſaid, Young man, I ſay unto thee, ariſe. And he that was dead, ſat up, and began to ſpeak: and he delivered him to his mother. And there came a fear on all: and they glorified God, ſaying, That a great prophet is riſen up among us; and, That God hath viſited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about. And the diſciples of John ſhewed him of all theſe things. And John calling unto him two of his diſciples, ſent them unto Jeſus, ſaying, Art thou he that ſhould come, or look we for another?

And he ſaid Young man, I ſay unto thee, Ariſe.] Here Woltzogenius owns that Chriſt ſpake this by that divine power which he had over inanimate things, as the wind, and the ſea; "This indeed (ſaith he) is proper to God, who calleth things that are not as if they were," Rom. iv. 17. but God had communicated this power to his Son, by whom he would moſt perfectly manifeſt himſelf to the world. So Peter ſpeaks to Tabitha, "Tabitha ariſe," Acts ix. 40. as Chriſt to Lazarus, "Lazarus, come forth," John xi. 43. Now to this I reply, firſt, That the inſtance of St. Peter ſaying to Tabitha, Ariſe, doth not leſſen the ſtrength of the argument from theſe words for the divinity of Chriſt, ſeeing he doeth this only prayer to, and faith in, the Lord Chriſt; to which he aſcribes all his miracles, doing them in his name, or power, and "through faith in his name," Acts iii. 16. and ſo in effect ſaith to her as he did to Æneas, ver. 34. "Jeſus Chriſt healeth thee, ariſe," &c. Chriſt here doeth this by his own power, without any prayers, as appears from thoſe words, "I ſay to thee, ariſe;" and he will raiſe all his ſervants from the dead, and "change their vile bodies into the likeneſs of his glorious body, according to the mighty power by which he is able to ſubdue all things to himſelf," Philip. iii. 21. He prayed indeed when he raiſed Lazarus, but then, even Woltzogenius obſerves, he could not do this to receive power to raiſe him, becauſe he had this power in himſelf already, John v. 26. and doth there challenge himſelf to be "the reſurrection and the life," John xi. 25. but for other reaſons accounted for, John xi. 41, 42. Secondly, When Woltzogenius can prove that divine virtue, which is proper to God alone, ever was, or ever can be communicated to a creature, or to another without communication of the divine nature, then, and not till then, will he have given a ſatisfactory anſwer to this argument. (W.)

There were three perſons raiſed from death to life, by the powerful word of Chriſt's mouth, namely, Jairus's daughter, mentioned by St. Matthew, Lazarus recorded by St. John, and here the widow's ſon, only taken notice of by St. Luke. The place where this miracle was wrought was the city of Nain; out of their cities, and not within them, the Jews were wont to bury their dead. Our Saviour at the gates of the city meets with the ſad pomp of a funeral, a ſorrowful widow, attended with her mournful neighbours, following her only ſon to the grave. Where note, firſt, The doleful and diſtreſſed condition of the widow; there were many heart-piercing circumſtances in her affliction, 1. It was the death of a ſon. To bury a child rends the heart of a parent, for what are children but the parent multiplied? But to lay a ſon in the grave, which continues the name, and ſupports the family, is a ſore affliction. 2. This ſon was a young man, in the ſtrength and flower of his age, not carried from the cradle to the coffin: Had he died an infant, he had not been ſo much lamented; but then when the mother's expectations were higheſt, and the endearments greateſt, even in the flower of his age he is cut off. 3. He was not only a ſon, but an only ſon; one in whom all his Mother's hopes and comforts were bound up. The death of one out of many is much more tolerable, than of all in one. The loſs of one that admits of no conſolation. 4. Still to heighten the affliction, it is added, that "ſhe was a widow;" ſhe wanted the counſel and ſupport of a loving yoke-fellow. Had the root been left entire, ſhe might better have ſpared the branch; now both are cut down, and ſhe has none left to comfort her in her comfortleſs ſtate of widowhood. In this diſtreſſed condition, Chriſt the God of comfort meets her, pities her, relieves her. Obſerve, ſecondly, The compaſſion of Chriſt towards this diſtreſſed widow; "He ſaw her, and had compaſſion on her." Chriſt ſaw her, ſhe did not ſpeak to him; no tears, no prayers can move Chriſt ſo much as our afflictions and his own compaſſions: Chriſt's heart pitied her, his tongue ſaid to her, *Weep not*, his feet went to the bier, his hand *touched the coffin*, and the power of his Godhead *raiſed the dead*. But how ſtrange doth Chriſt's counſel ſeem! To bid a mother not weep for ſuch a loſs, was to perſuade her to be miſerable, and not feel it; to feel it, and not regard it; to regard it, and yet conceal and hide it It is not the decent expreſſion of our ſorrow then, which Chriſt condemns, but the undue exceſs, and extravagances of it, which our Saviour blames. And the leſſon of inſtruction which we learn from hence is this, That Chriſtians ought to moderate their ſorrow for their dead relations, how many afflicting circumſtances and aggravations ſoever do meet together in their death; here was a child, that child a ſon, that ſon an only ſon, that only ſon carried to the grave in the flower of his age: yet Chriſt ſays to the penſive mother, a ſorrowful widow, *Weep not*. Obſerve, thirdly, The power of Chriſt, in raiſing the widow's ſon to life. The Lord of life arreſts the ſerjeant death, and reſcues the priſoner out of his hand: Chriſt ſays not, "In the name of God, young man, ariſe," but "I ſay unto thee, ariſe." Chriſt had a power in himſelf, and of himſelf, to command the dead to ariſe; and the ſame powerful voice, which raiſed this young man, ſhall in the laſt day raiſe up our vaniſhed bodies; for it is as eaſy for omnipotency to ſay, Let them be repaired, as to ſay at firſt, Let them be made. The Socinians here own, That Chriſt raiſed this young man by a divine power, which God had communicated to him, yet deny him at the ſame time to be eſſentially God. But let them prove, if they can, That a divine power, which is proper to God alone, ever was, or ever can be communicated to a creature, without the communication of the divine nature: True, we find St. Peter, Acts ix, 43. commanding Tabitha to ariſe; but we find all he did was by faith in Chriſt, and by prayer unto Chriſt. Acts iii. 34. "Jeſus Chriſt healeth thee, ariſe." But Chriſt here raiſed the widow's ſon without prayer, purely by his own power, which undeniably proves him to be God. Obſerve, fourthly, the reality of the miracle, "He ſits up, he begins to ſpeak, and is delivered to his mother." Death has no power to hold that man down, whom the Son of God bids riſe up; "Immediately he that was dead ſat up:" and the ſame power which raiſed one man, can raiſe a thouſand, a million, a world; no power can raiſe one man, but an Almighty Power, and that which is Almighty can raiſe all men. It was not ſo much for the child's ſake, as the mother's ſake, that the ſon was raiſed; it was an injury to the ſon, tho' a kindneſs to the mother, for he muſt twice paſs thro' the gates of death, to others once; it returned him from reſt to labour, from the peaceful harbour back again to the tempeſtuous ocean. Obſerve, laſtly, What effects this miracle had upon the multitude; ſeeing the divine power thus manifeſtly exerted, they are filled with aſtoniſhment and amazement; they look upon our Saviour with awful and admiring looks; "they glorify and praiſe God for ſending a great prophet amongſt them," accounting it a great act of favour that God had in this wonderful manner viſited his people; yet a prophet was the higheſt name they could find for him, whom they ſaw like themſelves in ſhape, but above themſelves in power, "A great prophet is riſen up amongſt us, and God hath viſited his people." (B.)

Ver. 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36. When the men were come unto him, they ſaid, John Baptiſt hath ſent us unto thee, ſaying, Art thou he that ſhould come, or look we for another? And in that ſame hour he cured many of their infirmities and plagues, and of evil ſpirits, and unto many that were blind he gave ſight. Then Jeſus anſwering, ſaid unto them, Go your way, and tell John what things ye have ſeen and heard, how that the blind ſee, the lame walk, the lepers are cleanſed, the deaf hear, the dead are raiſed, to the poor the Goſpel is preached. And bleſſed is he whoſoever ſhall not be offended in me. And when the meſſengers of John were departed, he began to ſpeak unto the people concerning John, What went ye out into the wilderneſs for to ſee? A reed ſhaken with the wind? But what went ye out for to ſee? A man cloathed in ſoft raiment? Behold, they which are gorgeouſly apparel'd, and live delicately, are in kings courts. But what went ye out for to ſee? A prophet? Yea, I ſay unto you, and much more than a prophet. This is he of whom it is written, Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee. For I ſay unto you, Among thoſe that are born of women, there is not a greater prophet than John the Baptiſt: but he that is leaſt in the kingdom of God is greater than he. And all the people that heard him, and the publicans, juſtified God, being baptiſed with the baptiſm of John. But the Phariſees and lawyers rejected the counſel of God againſt themſelves, being not baptiſed of him. And the Lord ſaid. Whereunto then ſhall I liken the men of this generation? and to what are they like? They are like unto children ſitting in the market-place, and calling one to another, and ſaying, We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept, For John the Baptiſt came neither eating bread, nor drinking wine; and ye ſay, He hath a devil. The Son of man is come eating and drinking; and ye ſay, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and ſinners. But wiſdom is juſtified of all her children. And one of the Phariſees deſired him that he would eat with him. And he went into the Phariſee's houſe, and ſat down to meat.

But the phariſees and lawyers rejected the counſel of God againſt themſelves, being not baptized of him.] That ſome of them came to be baptized, we read, Matt. iii. 7. it therefore muſt be ſaid, either that this is here ſaid of them in general, becauſe it was true of many of them, or that thoſe who came to him, hearing the character he gave of them, refuſed his baptiſm. But the chief thing here obſervable is this, that in rejecting John's baptiſm they are ſaid to reject the counſel of God towards them, that is, his gracious deſign of calling them by him to that repentance, which could alone exempt them from the wrath to come; and by that refuſal declared they approved not of God's counſel, as juſt and righteous, in calling ſuch unblameable perſons as they were, and ſuch zealots for the law, to repentance, that ſo they might eſcape the ruin threatned by St. John; for thus Eleazer, one of them, ſpeaks, after the deſtruction of the Jews, that tho' all the reſt of the Jews periſhed, "We alone expected to be preſerved, as having not ſinned againſt God, nor been guilty of any fault, and who were teachers to others." Chriſt tells us they were "confident in themſelves, that they were righteous," Luke xviii. 9. and repreſents them by the elder ſon, ſaying, "I never tranſgreſſed at any time thy commandments", Luke xv. 29. They therefore judged it an incongruous thing to call ſuch righteous perſons to repentance, and threaten them with ruin who were ſo dear to God; but the publicans and common people were conſcious to themſelves of ſins ſufficient to expoſe them to divine judgments, and therefore they approved of this counſel God ſent them by his meſſenger, and declared him righteous, both in calling them to repentance, and threatning his judgments if they did neglect it; and therefore they ſubmitted to this baptiſm of repentance for the remiſſion of ſins, to which God by the Baptiſt called them: That *dicaioun* ia to declare or approve a thing or perſon righteous, ſee ver. 35. They whoſe principles will not allow them to believe, that God had any ſuch benign deſigns towards ſuch a generation of vipers, ſay, firſt, That *boulee tou Theou* is not the counſel, or the purpoſe, but only the command of God: But, 1. This phraſe in ſcripture never ſignifies a bare command, but always the decree, the purpoſe, or the counſel of God. See Acts ii. 23. --- iv. 28. --- xiii. 36. --- xx. 27. Eph. i. 11 Heb. vi. 17. Nor, 2. Can it be rationally ſuppoſed that God ſhould give men any virtuous or moral precepts, which he doth not deſign and purpoſe that they ſhould obey. Secondly, They add, that *eis eautous*, towards them, is here put for *en eautois*, in themſelves, and therefore render the text thus, "they deſpiſed in themſelves the counſel of God." But, 1. Was it his counſel towards them, or was it not? If not, how could they, by neglecting that which concerned not them, deſpiſe it? If ſo, then is it certain, that the purpoſe, and counſel of God towards them, was this, That they ſhould repent, and bring forth fruits meet for repentance. 2. The phraſe, *in themſelves*, is always expreſſed by *en eautois*, chap. iii. 8. --- vii. 49. --- xviii. 9. *eis eautous* occurs but twice elſewhere, *viz.* 1 Pet. iv. 8, 10. and then it plainly ſignifies *towards themſelves*. (W)

Ver. 37, 38, 39, 40, 41, 42, 43, 44, 45, 46. And behold, a woman in the city, which was a ſinner, when ſhe knew that Jeſus ſat at meat in the Phariſee's houſe, brought an alabaſter-box of ointment, And ſtood at his feet behind him weeping, and began to waſh his feet with tears, and did wipe them with the hairs of her head, and kiſſed his feet, and anointed them with the ointment. Now when the Phariſee which had bidden him, ſaw it, he ſpake within himſelf, ſaying, This man, if he were a prophet, would have known who, and what manner of woman this is that toucheth him: for ſhe is a ſinner. And Jeſus anſwering, ſaid unto him, Simon, I have ſomewhat to ſay unto thee. And he ſaith, Maſter, ſay on. There was a certain creditor, which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him moſt? Simon anſwered and ſaid, I ſuppoſe that he to whom he forgave moſt. And he ſaid unto him, Thou haſt rightly judged. And he turned to the woman, and ſaid unto Simon, Seeſt thou this woman? I entred into thine houſe, thou gaveſt me no water for my feet: but ſhe hath waſhed my feet with tears, and wiped them with the hairs of her head. Thou gaveſt me no kiſs: but this woman, ſince the time I came in, hath not ceaſed to kiſs my feet. Mine head with oil thou didſt not anoint: but this woman hath anointed my feet with ointment.

A ſinner.] *Heis een amartoolos*, "which was a ſinner," here applied to the woman, may be taken in the notion wherein we find *amartooloi ex ethnoon*, Gal. ii. 15. *ſinners of the Gentiles*, and to ſignify no more than a *Gentile woman*. Thus the word ſeemed to ſignify, c. vi. 32, 34. where it is ſaid that "ſinners love thoſe that love them," that is, aliens from the law of God or Chriſt, (*Amicos diligere omnium eſt*, ſaith Tertullian, *'tis common to all men to love friends*) for which St. Matthew ſets *publicans*, c. v. 46. who we know are oft joined with ſinners, and for their converſation with the heathen (from the neceſſity of their office) are look'd upon as a kind of heathens, whether they were ſuch or no, and were moſt of them Gentiles, as 'tis probable, their office being an employment under the Romans, to bring in taxes to them. But 'tis alſo true that publicans and harlots are put together, Mat. xxi. 31. and that ſeems to refer to the baſeneſs and unworthineſs of thoſe two infamous callings, and then *amartoolos*, ſinner, as it is of affinity of ſignification with theſe, may perhaps ſignify one that had been a whore, and that is very reconcileable with the former conjecture, that vice or trade of proſtitute whores being among the Gentiles ſo ordinary: And ſo this woman, if ſhe were a whore, was either a Gentile alſo, or becauſe guilty of that Gentile ſin, called by this common name of Gentiles, *amartoolos*, a ſinner. That this woman, whoſoever ſhe was, was not Mary Magdalene, is probable, firſt, by the no-argument on that ſide, but only the mention of the name of Mary in St. John, c. xii. 3. which preſently ſhall appear to be Martha's and Lazarus's ſiſter, and that another ſtory, Secondly, By the words in the chapter here following, c. viii. 2. where when it is ſaid that Mary Magdalene was with Chriſt, ſhe is deſcribed by another character, taken from that remarkable mercy wrought on her by Chriſt, that ſhe had ſeven devils caſt out of her, the very mark which is again given her, Mark xvi. 9. when 'tis ſaid that "Chriſt firſt appeared to her," and no other mention is made of her in any of the Goſpels, but only of her watching where Chriſt was laid after his crucifixion, and her going to the ſepulchre, *&c.* Chriſt's firſt appearing to her, and her witneſſing his reſurrection. Beſides Mary Magdalene, 'tis evident there was another Mary, the ſiſter of Martha and Lazarus, John xii. and ſhe brought "a pound of ſpikenard, and anointed the feet of Jeſus, and wiped his feet with her hair," as is evident by comparing that paſſage, John xii. 3. with John xi. 2. where 'tis ſet down of her punctually, by way of anticipation, "It was Mary which anointed the Lord with ointment, and wiped his feet with her hair, whoſe brother Lazarus was ſick." And this Mary was not ſhe in this chapter of St. Luke neither; for that ſiſter of Lazarus, ſo beloved of Chriſt, will be much injured in her ſtory, if ſhe be made an *amartoolos*, whether a whore or a Gentile. The ſtory of Mary in St. John is indeed all one with that in Matt. xxvi. 6. and Mark xiv. 3. "in the houſe of Simon the leper." As appears, firſt, by the mention of Bethany, where it was, in all three Goſpels, and that the town of that Mary and Lazarus, who are therefore both of them ſaid to be at the feaſt, Mary as a waiter, Lazarus lying at meat with them, John xii. 2. And ſo, ſecondly, by the mention of thoſe two ſpeeches of Chriſt on that occaſion, 1. that what was done by her was for his embalming, and, 2. that wherever the Goſpel was preached, this fact of that woman ſhould be preached alſo, the former mentioned in all three, (and ſo likewiſe Judas's murmuring) the latter in two of the Goſpels. But none of all theſe circumſtances belong here to this ſtory in St. Luke. But on the contrary, it was in one of the Phariſees houſes, not in Simon the leper's, nor at all, that we have any reaſon to gueſs, in Bethany. And the Phariſee objected againſt Chriſt for this, not Judas, or one of the diſciples; and the objection was not at the unneceſſary expence, as there, but that Chriſt would let a ſinner be ſo kind to him, if he knew it, or if he did not, that he was no prophet. And then the diſcourſe between Chriſt and Simon, occaſioned by this fact of the ſinner woman in Luke (about the creditor and his debtors, and the application of it to the exceſs of this woman's love above his, cauſed by the mercy of having many ſins forgiven, which ſhe had received) is far diſtant from that in the other Goſpels of "anointing him for his burial," by way of embalming, as it were, which alſo contains another circumſtance in it, that that of Mary's was immediately before his death, Judas going out immediately upon it to betray him, Mark xiv. 10. Matt. xvi. 14. and ſo likewiſe in St. John his death follows ſoon after, but this paſſage in St. Luke hath nothing to do with his death, and is ſet down on another occaſion here by St. Luke (whenſoever it was acted, as Luke indeed obſerves not the order of ſtory in all his relations) *viz.* to ſhew that which Chriſt was upon in the former paſſage, that thoſe which had not lived the beſt lives formerly, were more ready to receive the mercies offered by Chriſt than the Phariſees, *&c.* that had a better opinion of themſelves. All the affinity between theſe ſtories is that of the alabaſter or cruiſe of ointment poured upon him, but when that is known to be the ordinary name of a veſſel, that was uſed to that purpoſe, and that it was very ordinary at feaſts to uſe ointment to pour on them, and perfume them, this will be but a poor evidence to prove theſe ſtories to be all one, becauſe many ſeveral feaſts there might be, and were, and this civility uſed in all or many of theſe. And altho' in one particular wherein the ſtory in John differs from the ſame in Matthew and Mark, this in Luke agrees with that in John (which many perſuade ſome that 'tis the ſame ſtory at leaſt, which Luke and John ſet down) as that John mentions not the pouring out the ointment on the head (as Matthew and Mark do) but only on the feet, which they do not (in both which Luke agrees with him) yet will not this be of any force againſt the former arguments, eſpecially when 'tis remember'd (what is peculiarly obſerved of St. John's Goſpel, written after and as a ſupplement of the others) that John finding the mention of the anointing of Chriſt's head by Mary in the two Goſpels, did not need mention it again, but thought it neceſſary to add all the reſt, which they had not mentioned, of "anointing his feet, and wiping them with the hairs of her head," which as it is certain that it was done by Mary, becauſe St. John affirms it, ſo might it alſo at another time be done by another woman, and no wonder at all be in it, nor matter of objection againſt what we have ſaid of theſe being diverſe ſtories. Nay, one obſervable difference there is in this very thing, wherein theſe two Evangeliſts thus ſeem to agree. For St. John ſaith clearly that "Mary anointed his feet with the ſpikenard," John xii. 3. mentioning no tears, nor any thing but the ointment, the odour of which ſo filled the houſe: but this ſinner woman in Luke, tho' ſhe brought into the houſe with her her veſſel of ointment, yet in another kind of addreſs, (and that which more became her that remember'd her former heathen or ſinful courſe) ſhe firſt "ſtood by his feet behind him weeping," and began to "bedew his feet with tears," then "wiped off the tears with the hairs of her head," and yet farther "kiſſed his feet (all which we find not in St. John) and then anointed his feet with the ointment," which is the only circumſtance wherein they agree, and ſo it cannot be thought argumentative againſt ſo much to the contrary. And if it be farther granted that this Phariſee's name was Simon alſo, but yet was another perſon from Simon the leper (as 'tis ſure enough Simon was a very ordinary name at that time) I cannot foreſee any the leaſt probability againſt the truth of what hath been here obſerved. (H.)

Ver. 47, 48, 49, 50. Wherefore I ſay unto thee, Her ſins, which are many, are forgiven; for ſhe loved much: but to whom little is forgiven, the ſame loveth little. And he ſaid unto her, Thy ſins are forgiven, And they that ſat at meat with him, began to ſay within themſelves, Who is this that forgiveth ſins alſo? And he ſaid unto the woman, Thy faith hath ſaved thee; go in peace.

For.] That *oti* ſignifies *therefore*, and not *for*, in this place, is apparent, not only by the clear importance of the parable precedent, where he that had the greater debt forgiven is ſuppoſed to have greater love and kindneſs to the creditor, and not, therefore, forgiven, becauſe he had that love and kindneſs, but alſo by the ſignification of the Hebrew word, which is promiſcuouſly taken *oti* or *dioti*, *for*, or *therefore*; and ſo, according to the practice of theſe writers, one of theſe Greek words may be taken for the other, *oti*, *for*, uſed when the ſenſe bears *dioti*, *therefore*. And ſo Mark ix. 28. the ſame *oti* clearly ſignifies *dia ti*, *for what cauſe*, or *why?* interrogatively. And ſo, I conceive, on the other ſide, Rom. v. 12. *dia touto* is ſet when the ſenſe carries it *oti*, not *therefore*, but *for*, that verſe being the proof of the former, not proved by it; and ſo Heb. xi. 23. *dioti*, *therefore*, is uſed for *oti*, *for*, or *becauſe*: *Moſes was hidden by his parents*, *dioti*, *becauſe he was a comely child*; ſo James iv. 5. *dioti kakoos aiteiſthe*, *becauſe ye ask amiſs*; ſo the Hebrew word alſo ſignifies both *quia* and *ideo*; and *Eccluſ.* xxxi. 15. is render'd *dia touto*, *wherefore*, when it ſhould be *oti*, *for*; and 1 Pet. i. 24 *dioti*, *wherefore*, is put for *oti*, *for*. But as a more direct example of *oti*, *wherefore*, I ſuppoſe one place in St John to be worth obſerving, John xiv. 17. where Chriſt having, upon condition of their loving and obeying him, promiſed the *Comforter*, or *Paraclete*, to the diſciples, ver. 15, 16. *that he might abide with them for ever*; he ſaith of him, that worldly men cannot *receive* him, *becauſe they neither ſee nor know him*, *but*, ſaith he, *ye know him*, *oti par' umin menei*, *kai en umin eſtai*, which, in all reaſon, is to be ſo render'd, that it may be the effect or conſequent, not as the cauſe or antecedent of the former; as the coming and abiding of the Paraclete was before-mentioned as the conſequent and reward of their loving and obeying, and not as the cauſe of that. And then the *oti* muſt bear the ſame ſenſe exactly which here we affix to it, *therefore*, or *for this cauſe* (as if it were *dioti*, or *dia touto*) *he remaineth with you*, *and ſhall be in*, or *among*, *you* (H.)

Wherefore I ſay unto thee, *her ſins*, *which are many*, *are forgiven*, *for ſhe loved much.*] Chriſt ſaith not, her ſins were forgiven, becauſe ſhe loved much, but this ought to be a token to thee that her ſins, which render'd her unworthy to touch me, have been forgiven; this great love to me being an indication of her deep ſenſe of God's mercy to her in pardoning her many ſins: And this do I the prophet, and the Son of God declare unto her: To this ſenſe lead both the parable of the great debtor, to whom the Lord frankly had forgiven all, for he loved much, becauſe much had been forgiven, and the concluſion of it in theſe words, *He that hath leſs forgiven, loveth leſs*; whence it appears, that *oti* here cannot be cauſal, or intimate ſhe was forgiven much, becauſe ſhe loved much; the cauſe aſſigned of her forgiveneſs being not her love, but faith, ver. 50. but only conſequential, denoting the effect, or indication of the forgiveneſs of her many ſins. So Hoſea ix. 15. *All their iniquity was in Gilgal*, *oti*, *therefore there I hated them*; for they did not ſin in Gilgal, becauſe he hated them there, but he hated them there, becauſe they were offended, Eccleſ. v. 7. *oti ſu ton Theon phobou*, *wherefore fear thou God.* So John xiv. 17. The world cannot receive the Spirit of truth *oti ou theorei auto*, *therefore it ſees him not*, *neither knows him*, but ye know him, *oti*, *therefore he abideth with you*, and *ſhall be with you.* In one, at leaſt, of theſe two paragraphs *oti* muſt bear this ſenſe. (H.)

CHAP. VIII.

Women miniſtring unto Chriſt of their ſubſtance. The parable of the ſower. The lamp. The mother and brothers of Chriſt. Chriſt ſtills the wind.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9. AND it came to paſs afterward, that he went throughout every city and village preaching and ſhewing the glad tidings of the kingdom of God: and the twelve were with him; And certain women which had been healed of evil ſpirits and infirmities, Mary called Magdalene, out of whom went ſeven devils. And Joanna the wife of Chuza, Herod's ſteward, and Suſanna, and many others, which miniſtred unto him of their ſubſtance. And when much people were gathered together, and were come to him out of every city, he ſpake by a parable: A ſower went out to ſow his ſeed: and as he ſowed, ſome fell by the way-ſide, and it was trodden down, and the fowls of the air devoured it. And ſome fell upon a rock, and as ſoon as it was ſprung up, it withered away, becauſe it lacked moiſture. And ſome fell among thorns, and the thorns ſprang up with it, and choked it. And other fell on good ground, and ſprang up, and bare fruit an hundred-fold. And when he had ſaid theſe things, he cried, He that hath ears to hear, let him hear. And his diſciples asked him, ſaying, What might this parable be?

Miniſtred.] The true notion of the word *diakonein*, ſo often uſed in the ſcripture, will be worth conſidering a while, for the right underſtanding of all places where 'tis uſed. And, firſt, it is ſufficiently known to belong unto, and to be frequently taken in general for any kind of ſervice, or miniſtry. Such was that of diſciples, who waited, attended on the prophets, did their ſervile offices (ſee Matt. iii.) and accordingly *diakonos* is taken for ſuch a diſciple, John xii. 26. compared with Luke vi. 40. Matt x. 25. But omitting this ordinary notion, the beſt riſe will be by conſidering the word *diakonoi*, and *diakonein*, as it refers to that one particular office of ſervants, that of waiting at feaſts. Thus Lucian, in his Cronoſel, among the *Leges Convivales*, mentions this; "Let the waiters do nothing out of favour, or partiality, to any;" where *diakonoi* are thoſe that in feaſts diſtribute the *moiras*, or portions, to each gueſt, as it follows there; "Not to one a larger or better, to another a meaner or leſſer piece, but equality in all." For this we find among thoſe rites or cuſtoms of feaſts, that the *diakonoi* diſtributed the portions, firſt to the maſter of the feaſt, and then to the gueſts, each of them in order, either according to the direction of the *architriklinos*, or the order of the feaſt, or as they pleaſed themſelves, when he did not direct, only according to that rule of equality, that they ſhould not "give one a greater, another a very little portion. This we find in Lucian, both in his Cronoſel, and Epiſt Saturn. and, ſpeaking of unjuſt officers, he ſaith; "In the diviſion of a ſwine, the ſervant gives his maſter half of it, with the head, and to the reſt a few bones." Agreeable to this cuſtom of the *diakonoi*, giving to every man his portion, is that of our Saviour, Luke xii. 37. ſpeaking of a maſter that entertains his ſervants; "He ſhall gird himſelf like a ſervant, and make them lie down, and paſſing from one to another, ſhall diſtribute to every man his portion." A parallel to which we have in Lucian; "When a rich man entertains his ſervants, and miniſters to them, he and his friends with him." This, as was even now intimated, belonged primarily to the governor, or orderer of the feaſt: And thus we read of Chriſt, when he entertained the multitudes, he acted the part of the *architriklinos*, "When he had given thanks, he gave to his diſciples," as the Oeconomus to the waiters, "and they to the multitudes," to every man ſingle his portion. So that ſtill the office of the *doakonos* is to diſtribute the *nomai*, or *merides*, tho' the *œconomus* break or divide them. So that that ſaying of Chriſt, Matt. xx. 28. and, in the ſame words almoſt, Mark x. 45. may juſtly be underſtood of this cuſtom, and this uſe of the word *diakonein*; "The Son of man came not that others might miniſter to him, or diſtribute favours, or ſhew kindneſſes to him, but he to diſtribute to them;" and, as it follows, to diſtribute that great gift among his diſciples, and all mankind, "his life for the redemption of the world." Neither is this interpretation reſiſted, or made leſs probable by that which went before; "But it ſhall not be ſo among you, but he that will become great among you, let him be your miniſter, and he that will be firſt, let him be your ſervant;" as if the word belonged only to the humility required by Chriſt of Chriſtian governors: for there be two things there ſpoken of by Chriſt concerning the Heathen rulers (to which the Chriſtians are oppoſed) one that they do uſe their ſervants as lords, and owners of them as of a poſſeſſion (as ſervants were reckoned by them among their wealth or riches) and ſo reap fruit and profit by their labours, which Xenophon calls, "to be profited by them; the ſecond, that they do exerciſe deſpotical power over them: To which two, Chriſt here oppoſes theſe two other duties of a Chriſtian governor in his church; 1. That he ſhall be beneficial or profitable to thoſe that are under him; 2. That he ſhall be humble towards them, and the firſt of theſe is here meant by *being a miniſter*, as the ſecond by *being a ſervant*, and therefore Chriſt returns and ſpeaks farther to that; "The ſon of man came not to be miniſtred unto, but to miniſter; "and to give his life," &c. From this feſtival, cuſtom ſet down in all the parts, John ii. 9. (where there is, beſide the maſter of the feaſt, the divider of the meats and wine; and again, the *diakonoi*, ver. 5. which diſtribute and carry it, being divided, to each gueſt) we may clearly fetch the office of the firſt deacons in the church, who were to diſtribute to the poor, as every one had need, under the Apoſtles, as the *œconomi*, or chief diſpenſers, and to take off that toil from them; and ſo, in like manner, at the adminiſtration of the Euchariſt, to be miniſterial to the biſhop, or præfect, and diſtribute that wine and bread which he had conſecrated: See Juſtin Martyr, Apol. 2. But to the former of theſe, that of diſtributing to the poor, the word *diakonia*, *miniſtring*, in ſcripture, peculiarly belongs, and ſo ſtill makes good that notion which we now take it in. So Acts xi. 29. *To ſend relief to be diſtributed to them that want*; and Acts xii.

25. and 2 Cor. viii. 4. *The liberality of diſtribution to the ſaint.* So 1 Pet. iv. 10. where, ſpeaking of hoſpitality, he bids them *dipenſe*, or *diſtribute*, that is, *give:* And again, ver. 12. *If any man exerciſe liberality to the poor*; ſo Acts vi. the *daily diſtribution* to the *poor widows*; or, as the ſixteenth Canon of the Council in Trullo interprets the place, *the diſpenſing of neceſſaries at their tables*; and, therefore, Zonæras, on that canon, explains it by *oikonomoi trophoon, diſpenſers of meat* (meaning, I ſuppoſe, under the chief *œconomus*, or ſteward) rather the *diſtributors* of it. Thus in Julian, ſpeaking of the Galileans, as he ſtiles the Chriſtians, "You ſhall find, *ſaith he*, their feaſts of love and entertainments, and diſtribution at tables; by which, *ſaith he*, they allured many to their religion." So in Procopius's Scholia on 1 Sam. ix. there is mention *apoploon diakonoumenoon*, which ſure is ill render'd *apoſtolorum miniſtrantium, of the Apoſtles that miniſtred*, and ſhould be render'd in the paſſive ſenſe, *adminiſtratione*, or *liberalitate aliorum mentium, they that were miniſtred to*, for ſo he adds out of St. Paul, *you ſent twice to my wants.* I ſhall need to add no more to this, but only, that what ſome did diſtribute, or diſpenſe, only as inſtruments, or officers, or miniſters of others liberality, that alſo ſome did, out of their own eſtates; and ſo here theſe women did *out of their own goods.* So, I ſuppoſe, Oneſiphorus, 2 Tim. i. 18. So Phœbe, Rom. xvi. 1. *the miniſter of church in Cenchrea*, who is therefore called (ſaith Heſychius) an *entertainer*, and *ſuccourer of many*, and of Paul himſelf. It is a military word, of ſoldiers relieving, and defending, and reſcuing one another, which is a work of mercy; and he that exerciſeth it, is called indifferently *proſtatees, epiſtatees, paraſtatees*, (ſee Rom. xvi. 2.) So in Demoſthenes, "Who help'd Aphobus to defraud me;" and in Strabo, "He maintained, defended a falſe opinion;" and many the like. And this Phœbe thus called, and ſuch as ſhe were the *adelphai*, ſiſters or Chriſtian women, that accompanied the Apoſtles in their travels, and provided for them, that they might preach, and not be put to earn their livings with their hands, 1 Cor. ix. 5. (H.)

Ver. 10, 11, 12, 13, 14, 15. And he ſaid, Unto you it is given to know the myſteries of the kingdom of God: but to others in parables; that ſeeing they might not ſee, and hearing they might not underſtand. Now the parable is this: The ſeed is the word of God. Thoſe by the way-ſide, are they that hear: then cometh the devil, and taketh away the word of their hearts, leſt they ſhould believe, and be ſaved. They on the rock are they, which when they hear, receive the word with joy; and theſe have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, which when they have heard, go forth, and are choked with cares, and riches, and pleaſures of this life, and bring no fruit to perfection. But that on the good ground, are they, which in an honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience.

That ſeeing they might not ſee, and hearing they might not underſtand. Mark iv. 12. *That ſeeing they may ſee and not perceive, and hearing they may hear and not underſtand, leſt they ſhould be converted, and their ſins ſhould be forgiven them.*] Here, ſay ſome, this is plainly given as the reaſon why our Saviour ſpake to them without in parables, *viz.* that they may not perceive, or underſtand, or be converted. But to take off this pretenſion, 'tis ſufficient to obſerve, that the words in St. Mark and St. Luke are only as an abbreviation, or ſhort hint, of what St. Matthew ſaith was ſpoken by our Lord more fully; for Chriſt might ſay what St. Mark and St. Luke relate, and yet ſay more than they relate, as St. Matthew doth aſſure us he did; but then St. Matthew could not have given us his diſcourſe more fully, unleſs our Lord had ſpoken it more fully than it is related by St. Mark and St. Luke; whence it muſt follow, that the relations of Mark and Luke muſt be allowed to be deficient, *i. e.* not to contain all that our Saviour ſaid on this occaſion, and therefore muſt be filled up, or render'd entire, by the addition of the words recorded in St. Matthew; ſince then St. Matthew doth expreſly tell us, from the mouth of Chriſt; "He therefore ſpake to them in parables, becauſe they ſeeing would not ſee, *or did not ſee*, and hearing did not underſtand;" and that they, therefore, did not ſee, hear, and underſtand, "becauſe their heart was waxed groſs, and their ears heavy, and they had cloſed their eyes, leſt they ſhould ſee, and hear, and be converted." It ſeemeth evident, that the words of St. Mark and St. Luke muſt be filled up, or made entire, thus: To others (*of the Jews*) ſpeak I in parables, (*becauſe they ſeeing ſee not, and hearing do not underſtand, for their hearts are waxed groſs, and their ears heavy, and their eyes have they cloſed*) that ſeeing they may ſee, and not perceive, and hearing they may hear, and not underſtand, leſt they ſhould be converted: And tho', doubtleſs, this ſad effect of their not hearing and ſeeing, *viz* leſt they ſhould be converted, was not intended by them, yet ſince it was the natural iſſue of their ſhutting their eyes againſt the light, it fitly is aſcribed to them; as when the prophet Hoſea ſaith, chap. viii. 4 "Of their ſilver and gold have they made them idols, that they might be cut off;" and the prophet Micah, chap. vi. 16. "For the ſtatutes of Omri are kept, and all the works of the houſe of Ahab, and ye walk in their counſels, that I ſhould make thee a deſolation." A like expreſſion to this, we find Iſaiah lxiii. 17. "Why haſt thou cauſed us to err from thy ways? why haſt thou hardned our hearts, that we ſhould not fear thee?" And yet this is the church's prayer, imploring God's mercy, and the removal of his judgments, *viz.* the long oppreſſion of the Heathens, which was a temptation to them to depart from him, and to caſt off his fear, and therefore ſhews they were no otherwiſe harden'd by God, than as theſe providences were a ſtrong temptation to them to caſt off his ſervice. (W.)

Ver. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40. No man when he hath lighted a candle, covereth it with a veſſel, or putteth it under a bed: but ſetteth it on a candleſtick, that they which enter in may ſee the light. For nothing is ſecret, that ſhall not be made manifeſt: neither any thing hid, that ſhall not be known, and come abroad. Take heed therefore how ye hear; for whoſoever hath, to him ſhall be given; and whoſoever hath not, from him ſhall be taken even that which he ſeemeth to have. Then came to him his mother and his brethren, and could not come at him for the preſs. And it was told him by certain which ſaid, Thy mother and thy brethren ſtand without, deſiring to ſee thee. And he anſwered and ſaid unto them, My mother and my brethren are theſe which hear the word of God, and do it. Now it came to paſs on a certain day, that he went into a ſhip with his diſciples: and he ſaid unto them, Let us go over unto the other ſide of the lake. And they lanched forth. But as they ſailed, he fell aſleep: and there came down a ſtorm of wind on the lake, and they were filled with water, and were in jeopardy. And they came to him, and awoke him, ſaying, Maſter, maſter, we periſh. Then he aroſe and rebuked the wind, and the raging of the water: and they ceaſed, and there was a calm. And he ſaid unto them, Where is your faith? And they being afraid wondered, ſaying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him. And they arrived at the country of the Gadarenes, which is over againſt Galilee: And when he went forth to land, there met him out of the city, a certain man which had devils long time, and ware no clothes, neither abode in any houſe, but in the tombs. When he ſaw Jeſus, he came out, and fell down before him, and with a loud voice ſaid, What have I to do with thee, Jeſus, thou Son of God moſt high? I beſeech thee torment me not. (For he had commanded the unclean ſpirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderneſs.) And Jeſus asked him, ſaying, What is thy name? And he ſaid, Legion: becauſe many devils were entered into him. And they beſought him, that he would not command them to go out into the deep. And there was there an herd of many ſwine feeding on the mountain: and they beſought him that he would ſuffer them to enter into them. And he ſuffered them. Then went the devils out of the man, and enter'd into the ſwine: and the herd ran violently down a ſteep a place into the lake, and were choked. When they that fed them ſaw what was done, they fled, and went and told it in the city, and in the country. Then they went out to ſee what was done; and came to Jeſus, and found the man out of whom the devils were departed, ſitting at the feet of Jeſus, clothed, and in his right mind: and they were afraid. They alſo which ſaw it, told them by what means he that was poſſeſſed of the devils, was healed. Then the whole multitude of the country of the Gadarenes round about beſought him to depart from them: for they were taken with great fear: and he went up into the ſhip, and returned back again. Now the man out of whom the devils were departed, beſought him that he might be with him: but Jeſus ſent him away, ſaying, Return to thine own houſe, and ſhew how great things God hath done unto thee. And he went his way, and publiſhed throughout the whole city, how great things Jeſus had done unto him. And it came to paſs, that when Jeſus was returned, the people gladly received him: for they were all waiting for him.

When Jeſus was returned, the people gladly received him.] This piece of hiſtory gives us a very ſad relation of a perſon that was poſſeſſed with a legion of devils; we read of few, if any, in the Old Teſtament, that were thus poſſeſs'd, but of many in the New. Our Saviour came into the world to deſtroy the works of the devil; therefore he ſuffered Satan to enter ſome human bodies, to ſhew his divine power in caſting him out. Obſerve here, firſt, That the evil Angels, by their fall, loſt, their purity, but not their power; for, with God's permiſſion, they have power not only to enter mens bodies, and to poſſeſs them, but alſo to diſtemper their minds, and to drive them to frenzy and madneſs; ſuch was the deplorable caſe here. Note, ſecondly, that the reaſon why the evil Angels do no oftener exert their power in doing miſchief to the bodies and lives of men, is from the reſtraining power of God; the devil cannot do all the miſchief he would, and he ſhall not do all he can. Obſerve, thirdly, the place where the evil ſpirits delighted to make their abode, *amongſt the tombs*, or graves, places deſolate, forlorn, and ſolitary, which are apt to breed horror of mind, and to give advantage to temptation. From whence I gather, That it is very dangerous and unſafe for perſons, eſpecially in whom melancholly prevails, to give themſelves too much to ſolitarineſs, to frequent deſolate places, and to affect being much alone; for it gives advantage to Satan, to ſet upon them with powerful temptations. It is much better to frequent human ſociety, eſpecially to delight in the communion of the ſaints, by means whereof we may be more and more ſtrengthned againſt Satan's temptations. Obſerve, fourthly, how the devils own Chriſt to be the ſon of God, and pay unwillingly worſhip and homage to him, yielding ſubjection to him as his ſlaves and vaſſals, not a free and voluntary ſervice; *They cried out, and fell down before him, ſaying, What have we to do with thee, Jeſus, thou Son of God?* Where, by calling him *Jeſus*, they own him to be a Saviour, but none of their Saviour; *What have we to do with thee, Jeſus?* O! what an uncomfortable expreſſion is this, to own Chriſt to be a Saviour, and at the ſame time to know and declare, that he is none of our Saviour; *Quid eſt Deus, ſi non ſit meus?* "What is God, if he be not my God?" What comfort in a Saviour, if he be not my Saviour? Obſerve, fifthly, what a multitude of evil ſpirits do enter into one man. Oh the extreme malice and enmity of the devil againſt mankind, in that ſo many evil ſpirits ſhould at once afflict and torment a ſingle perſon, even a legion, many thouſands of them. Note likewiſe, the unity and agreement which is amongſt theſe evil ſpirits in doing miſchief; tho' there was a multitude of them in this one perſon, yet have they all but one name: We ſee the very devils have a ſort of unity amongſt themſelves, and in their malicious and miſchievous deſigns againſt mankind, they are as one. O how happy were it, if good men were as united in their deſigns and endeavours for the glory of God, and the good of one another, as devils conſpire and contrive againſt them. Obſerve, ſixthly, the requeſt which the devils makes to Chriſt, *We beſeech thee torment us not.* From whence we may gather, 1. That there are torments appointed to the ſpiritual nature of evil angels. 2. That the evil angels, or devils, are not ſo full of torment as they ſhall be, altho' they are as full of ſin and diſcontent as they can be, there will be a time when their torments ſhall be increaſed; therefore they pray, *Torment us not before the time*; that is, do not increaſe our torments before the appointed time of their increaſe. Obſerve, ſeventhly, the devils requeſt for permiſſion and leave to go into the herd of ſwine. Where note, 1. The devil's malice; he will hurt the poor beaſts, rather than not hurt at all. 2. His powerful reſtraint; he cannot hurt a poor pig without a permiſſion, *Suffer us to enter.* Satan's malice indeed is infinite, but his power is bounded: it is *poteſtas ſub poteſtate*, a power under a power; if he could not hurt the ſwine, much leſs can he afflict the children of men without leave. Obſerve, eighthly, How Satan's requeſt is yielded to by our Saviour; *He ſuffered them to go* into the ſwine, not to gratify their deſire in doing miſchief, but firſt thereby Chriſt ſhewed his power over the devils, that they could not act without his permiſſion and leave, next to ſhew how great the malice and power of the devil is, if not reſtrained, and, laſtly, that the miracle of caſting out ſo many devils might appear to be the greater. Learn hence, That ſometimes Almighty God, for wiſe ends and juſt cauſes, doth ſuffer the devil to enjoy his deſire, in doing miſchief unto the creatures, "Jeſus ſaid unto them, Go." Obſerve, ninthly, What a bad effect this miracle had upon the minds of the Gadarenes; inſtead of believing and owning Chriſt's divine power, the loſs of their ſwine enrages them, and makes them deſire Chriſt's departure from them. Learn, That carnal hearts prefer their ſwine before their Saviour, and would rather loſe Chriſt's preſence than their worldly profit, "They beſought him to depart from them." Sad is the condition of thoſe from whom Chriſt depart, more ſad the condition of ſuch who ſay unto Chriſt, Depart; but more ſad the condition of them, who beſeech and intreat Chriſt to depart from them: Thus did the Gadarenes here, and we do not read that ever Chriſt returned more to them. Obſerve, tenthly, How deſirous the poſſeſſed man was to continue with Chriſt after he was come to himſelf, "He prayed that he might be with him." This he might deſire, partly to teſtify his thankfulneſs to Chriſt, partly out of fear of being re-poſſeſſed again by Satan, or perhaps to have the opportunity of hearing Chriſt's doctrine, and ſeeing his miracles: For ſuch as have once taſted that the Lord is gracious, and experienced the pleaſure and pr[illegible]t of Chriſt's company, are very deſirous of the continuance of [illegible], and exceeding loth to part with it. However, our Saviour at this time did not think fit to ſuffer him, knowing that more glory would redound to God by publiſhing this miracle to his friends. Chriſt expects, after eminent deliverances wrought for us, that we ſhould be publiſhers of his praiſes, and declare to all far and near the great and wonderful things which he has done for us. Obſerve, laſtly, How Chriſt aſcribes that power to God, by which he had wrought this miracle of healing, "Shew how great things God has done for thee." From whence the Socinians infer, that had he been God Moſt High, and the Author of that power by which he wrought this miracle, he would have aſcribed it to himſelf. Anſwer, Chriſt doeth this, as not ſeeking his own glory, but the glory of him that ſent him; that is, executing his prophetic office in his Father's name, and caſting out devils by that Spirit which he had received from his Father. (B.)

Ver. 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52. 53, 54, 55, 56. And behold, there came a man named Jairus, and he was a ruler of the ſynagogue: and he fell down at Jeſus feet, and beſought him that he would come into his: For he had one only daughter, about twelve years of age, and ſhe lay a dying. (But as he went, the people thronged him. And a woman having an iſſue of blood twelve years, which had ſpent all her living upon phyſicians, neither could be healed of any, Came behind him, and touched the border of his garment: and immediately her iſſue of blood ſtanched. And Jeſus ſaid, Who touched me? When all denied, Peter, and they that were with him, ſaid, Maſter, the multitude throng thee, and preſs thee, and ſay'ſt thou, Who touched me? And Jeſus ſaid, Somebody hath touched me: for I perceive that virtue is gone out of me. And when the woman ſaw that ſhe was not hid, ſhe came trembling, and falling down before him, ſhe declared unto him before all the people, for what cauſe ſhe had touched him, and how ſhe was healed immediately. And he ſaid unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.) While he yet ſpake, there cometh one from the ruler of the ſynagogue's houſe, ſaying to him, Thy daughter is dead; trouble not the Maſter. But when Jeſus heard it, he anſwered him, ſaying, Fear not: believe only, and ſhe ſhall be made whole. And when he came into the houſe, he ſuffered no man to go in, ſave Peter, and James, and John, and the father and mother of the maiden. And all wept, and bewailed her: but he ſaid, Weep not; ſhe is not dead, but ſleepeth. And they laughed him to ſcorn, knowing that ſhe was dead. And he put them all out, and took her by the hand, and called, ſaying, Maid, ariſe. And her ſpirit came again, and ſhe aroſe ſtraightway: and he commanded to give her meat. And her parents were aſtoniſhed: but he charged them that they ſhould tell no man what was done.

I perceive that virtue is gone out of me.] As our Saviour was on his way to Jairus's houſe, a diſeaſed woman cometh behind him, toucheth his cloaths, and is preſently healed. The virtue lay not in her finger, but in her faith, or rather in Chriſt, which her faith inſtrumentally drew forth. Obſerve, firſt, The diſeaſed woman, one with a bloody flux; let women here take notice of the miſeries which the ſin of the firſt woman brought upon all women; amongſt which this is one, that it has made their bodies ſubject to præternatural iſſues and fluxes of blood. Obſerve, ſecondly, The long continuance of this diſeaſe, twelve years; it pleaſes God to lay long and tedious afflictions upon ſome of his children in this life, and particularly to keep ſome of them a very long time under bodily weakneſs, to manifeſt his power in ſupporting them, and to magnify his mercy in delivering them. Obſerve, thirdly, This poor woman was found in the uſe of means; ſhe ſought to phyſicians for help, and is not blamed for ſo doing, altho' ſhe ſpent all ſhe had upon them. The uſe and help of phyſick is by no means to be neglected by us in times of ſickneſs, eſpecially in dangerous diſeaſes of the body; to truſt to means is to neglect God, and to neglect the means is to tempt God. The health of our body ought to be dear unto us, and all lawful means uſed, both to preſerve it, to recover it, and confirm it. Obſerve, fourthly, The actings of this poor woman's faith; her diſeaſe was unclean by the ceremonial law, and ſhe to be ſeparated from ſociety. Accordingly ſhe is aſhamed to appear before Chriſt, but comes behind him to touch his cloaths, being firmly perſuaded, that Chriſt had a power communicated to him miraculouſly to cure incurable diſeaſes; and ſee how our Saviour encouraged her faith, he ſaith, "Thy faith hath made thee whole." Learn hence, That faith oft-times meets with a better welcome from Chriſt, than it did or could expect; this poor woman came to Chriſt trembling, but went away triumphing. Obſerve, fifthly, Chriſt would have this miracle diſcovered, he therefore ſays, "Who toucheth me? for I perceive that virtue is gone out of me." Chriſt ſays this, firſt in reference to himſelf, to manifeſt his divine power, that by the touch of his cloaths he could cure ſuch an incurable diſeaſe; Secondly, In relation to the woman, that ſhe might have opportunity to give God the praiſe and glory for the cure. And, thirdly, With reſpect to Jairus, that his faith might be ſtrengthened in belief of Chriſt's power to raiſe his daughter. (B.)

C H A P. IX.

Chriſt calls his twelve diſciples together. How Herod heard of all that had been performed by him. He takes the five loaves, and performs ſeveral miracles.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27. THen he called his twelve diſciples together, and gave them power and authority over all devils, and to cure diſeaſes. And he ſent them to preach the kingdom of God, and to heal the ſick. And he ſaid unto them, Take nothing for your journey, neither ſtaves, nor ſcrip, neither bread, neither money; neither have two coats apiece. And whatſoever houſe ye enter into, there abide, and thence depart. And whoſoever will not receive you, when ye go out of that city, ſhake off the very duſt from your feet for a teſtimony againſt them. And they departed, and went through the towns, preaching the Goſpel, and healing every-where. Now Herod the tetrarch heard of all that was done by him: and he was perplexed, becauſe that it was ſaid of ſome, that John was riſen from the dead: And of ſome, that Elias had appeared: and of others, that one of the old prophets was riſen again. And Herod ſaid, John have I beheaded: but who is this of whom I hear ſuch things? and he deſired to ſee him. And the Apoſtles, when they were returned, told him all that they had done. And he took them, and went aſide privately into a deſart place, belonging to the city called Bethſaida. And the people, when they knew it, followed him: and he received them, and ſpake unto them of the kingdom of God, and healed them that had need of healing. And when the day began to wear away, then came the twelve, and ſaid unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals; for we are here in a deſart place. But he ſaid unto them, Give ye them to eat. And they ſaid, We have no more but five loaves and two fiſhes; except we ſhould go and buy meat for all this people. For they were about five thouſand men. And he ſaid to his diſciples, Make them ſit down by fifties in a company. And they did ſo, and made them all ſit down. Then he took the five loaves, and the two fiſhes, and looking up to heaven, he bleſſed them, and brake, and gave to the diſciples to ſet before the multitude. And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets. And it came to paſs as he was alone praying, his diſciples were with him: and he asked them, ſaying, Whom ſay the people that I am? They anſwering, ſaid, John the Baptiſt: but ſome ſay, Elias: and others ſay, that one of the old prophets is riſen again. He ſaid unto them, But whom ſay ye that I am? Peter anſwering, ſaid, The Chriſt of God. And he ſtraitly charged them, and commanded them to tell no man that thing, Saying, The Son of man muſt ſuffer many things, and be rejected of the elders and chief prieſts, and ſcribes, and be ſlain, and be raiſed the third day. And he ſaid to them all, If any man will come after me, let him deny himſelf, and take up his croſs daily, and follow me. For whoſoever will ſave his life ſhall loſe it: but whoſoever will loſe his life for my ſake, the ſame ſhall ſave it. For what is a man advantaged, if he gain the whole world, and loſe himſelf, or be caſt away? For whoſoever ſhall be aſhamed of me and of my words, of him ſhall the Son of man be aſhamed, when he ſhall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be ſome ſtanding here, which ſhall not taſte of death, till they ſee the kingdom of God.

If any man will come after me, let him deny himſelf, and take up his croſs daily, and follow me.] Daily; *i. e.* as often as an occaſion offers itſelf. Here I ſhall recollect all that is ſaid in ſeveral places of the Goſpel concerning this ſelf-denial, and taking up the croſs; and thence give rules compriſing this whole duty. And,

Firſt, We muſt deny father and mother; for, "If a man come to me (ſaith Chriſt) and hate not, *Luke* xiv. 26. (*i. e.* forſake not father and mother, *Matt.* xix. 29.) he cannot be my diſciple. For he that loveth father and mother more than me, is unworthy of me," Matt. x. 37. Our Lord hath told them, ver. 35, 36. That his Goſpel would accidentally cauſe great variance and diviſion, betwixt "the father and the ſon, the mother and the daughter, and render thoſe of their own houſhold the moſt fierce and cruel enemies; he therefore lets them know, that if, when this ſhall come to paſs, father or mother did prevail upon them, either by that affection which men naturally bear to their parents, or by that reverence they give to their authority and commands, when theſe commands do thwart his precepts; or elſe by thoſe advantages, or outward comforts, which they expect to receive from their parents, and, by adhering to the doctrine of their Lord, might loſe or hazard, *i. e.* if they by any of theſe motives were induced to prefer the commands or will of their parents before Chriſt, and value their countenance and affection before his favour, they could not be ſincerely his diſciples. Now this, by parity of reaſon, holds concerning civil magiſtrates, who are the fathers of their country, and ſpiritual ſuperiors, who are fathers of the church; and of all others who have like power to command, reward, or puniſh us; and ſo this inſtance affords this rule of ſelf-denial.

Rule I. That they to whom we bear the greateſt natural affection, and the higheſt reverence, to whoſe commands we owe the moſt entire obedience in lawful matters, from whom we have received already, and may expect the greateſt temporal advantages, provided we comply with their deſires, or the worſt temporal evils upon refuſal, muſt be denied, forſaken, and comparatively hated for the ſake of Chriſt; ſo that altho' the yearning bowels of a tender mother, which at firſt conceived me, and the grey hairs of an indulgent father, ſhould be pleaded as motives to induce me to break the leaſt commandment of the holy Jeſus; tho' the authority of civil, natural, and eccleſiaſtical ſuperiors, ſhould combine to tempt me to do what Chriſt forbids; tho' this authority ſhould allure me with proffers of the higheſt honours or rewards, or ſhould endeavour to affright me with the ſevereſt menaces; yet if all theſe conſiderations ſhould prevail with me, to gratify myſelf and them, by doing that which my own conſcience, and God's Word, aſſures me will be diſpleaſing to my Saviour, or oppoſite to his commands, 'tis evident that I regard myſelf, or them, more than I do my Saviour, and therefore am unworthy of him, and cannot be ſincerely his diſciple.

Secondly, We muſt deny our wife and children, even that wife of our boſom who is made one fleſh with us, whom we muſt love as dearly as we love ourſelves, Eph. v. 33. and for whoſe ſake father and mother muſt be left, Gen. ii. 24. We alſo muſt deny thoſe children which are the off-ſpring of our bowels, the joy and comfort of our lives; for, If any man come to me (ſaith Chriſt) and hate not his wife and children, *Luke* xiv. 26. (If he forſake not wife and children for my name's ſake, and the Goſpel's, *Mark* x. 28.) he cannot be my diſciple." Accordingly, it is recorded for the everlaſting honour of the Levites, that they obſerved God's word, and kept his covenant, "ſaying unto their father and mother, I have not ſeen them, not knowing their own children, not acknowledging their brethren;" that is, being commanded by God's ſervant Moſes, to kill every man his brother, friend, and ſon, that had been guilty of idolatry in worſhipping the golden calf, they executed the command of God, without regard to father, mother, ſon, or brother, Exod. xxxii. 27, 28. Now the children of our loins, and the wife of our boſom, being the objects of our ſtrongeſt love, and greateſt pity, and thoſe in whom we chiefly take delight and pleaſure, this ſecond inſtance will afford this rule, *viz.*

Rule II. That whatever we moſt paſſionately love, are moſt eſpecially concerned for, do cleave moſt cloſely to in our affections, and above all enjoyments do take the moſt pleaſure in, muſt be loved leſs than Chriſt; and conſequently muſt be denied, forſaken, and comparatively hated for his ſake and the Goſpel's. Now to this rule, by parity of reaſon, may be reduced all our immoderate affections to the pleaſures of this world, whether they be the pleaſures of the appetite, ſuch as the glutton and the drunkard do purſue; the pleaſures of the ſenſes, which the voluptuous and luſtful perſons chiefly proſecute; the pleaſures of vain ſports and paſtimes, gamings, and other recreations: So that if our affection to a boſom friend prevail upon us to deſert that religion we profeſs without conviction, or to act in contradiction to any precept of it, of which our conſcience is convinced; if our love to our own off-ſpring will not permit us to reprove, correct, or to reſtrain them, when they diſhonour God, and render themſelves vile, but with old Eli, we deſpiſe our God, by thus preferring our ſons before him; if our affections are inordinately ſet upon the pleaſures of the world, now mentioned, ſo that we do more paſſionately covet, and delight more in them than the things of God, we do more eagerly purſue, more conſtantly employ our care and time about them than about ſpiritual things, and ſo become "lovers of pleaſures more than lovers of God;" if our affection to them doth prevail upon us to neglect our duty towards God, our neighbour, or ourſelves, or to enjoy them in that degree or manner which is forbidden by the laws of Chriſt, then do we love them more than Chriſt, and therefore cannot be ſincerely his diſciples.

Thirdly, We muſt deny brother and ſiſter, which may be fitly ſtiled denying of ourſelves, ſeeing a brother is a ſecond ſelf, of the ſame fleſh and blood with us, and therefore ſtiled *frater, quaſi fere alter*; for, "he that cometh unto me (ſaith Chriſt) and hateth not his brother and his ſiſter, *Luke* xiv. 26. (*i. e.* who will not leave them for my ſake, *Mark* x. 28.) cannot be my diſciple." Now a brother naturally, and in the ſcripture import of the word, denotes a perſon with whom we do familiarly converſe, and have an intimate acquaintance; hence, when the ſpouſe deſireth to have more near acquaintance, and more cloſe communion with Chriſt, ſhe thus expreſſeth her deſire, "Oh that he were as my brother, that ſucked the breaſts of my mother," Cant. viii. 1. And the Wiſe-man exhorting others to aſſociate themſelves with wiſdom, and be more intimately acquainted with her ways, doth bid them "ſay to wiſdom, Thou art my ſiſter," Prov. vii. 4. Moreover, this relation intimates the cloſeſt union of affection, and the greateſt friendſhip; when friends in ſcripture are ſo often ſtiled brethren, and Chriſtian love in the ſuperlative degree is often repreſented by the love of brethren. So that our third rule will be this, *viz.*

Rule III. That Chriſtians muſt deny, forſake, and muſt comparatively hate their neareſt relative, and deareſt friend, who is as their own ſoul, Deut. xiii. 6. and cleave cloſer to them than a brother, Prov. xviii. 24. and him with whom they have enjoyed the ſweeteſt and moſt delightful converſe, and moſt familiar acquaintance, when it is neceſſary, for the ſake of Chriſt, and in obedience to his precepts, ſo to do; and then *a fortiori* this rule muſt bind us to deny our pot-companions, our luſtful Dalilahs, our brethren in iniquity, our vain and ſinful company, and to have no communion with them in their works of darkneſs, but reprove them. If then the importunity of friend or brother prevail upon thee to tranſgreſs wilfully any commandment of thy God and Saviour, if they draw thee by their examples or perſuaſions to exceſs or riot, to chambering or wantonneſs, or any other ſin, which is in effect to perſuade thee to be damn'd for company; if in diſpenſing puniſhments, rewards, preferments, favours, thou do'ſt tranſgreſs this rule of equity on their accounts; if thy regard to them reſtrain thee from reproving their drunkenneſs and ſwearing, their leud or atheiſtical diſcourſe; nay, if the plain command of God, to hold no friendſhip or familiarity with them, doth not prevail upon thee to abandon and forſake their company, as much as may be, then evident it is, thou loveſt the company of ſuch vile creatures, more than communion with thy Saviour; thou do'ſt more prize their friendſhip than his favour; thou wilt not leave thy friend for him, and therefore art not worthy of him.

Fourthly, We muſt deny ourſelves in houſes, lands, and goods, or in thoſe things by which we, with God's bleſſing on them, do ſubſiſt; and tho' theſe things be not ſo properly ourſelves, as wife and children, yet ſince men are ſo hot in the purſuit of them, that they will hazard their reputation, health, life, ſoul, or their whole ſelves, in proſecution of them; ſince when theſe things are loſt, we are ſo apt to think and ſay we are undone; ſince by the ſcriptures theſe things are called our ſubſtance, and are indeed the things by which our nature does ſubſiſt; our denial of them upon theſe accounts may very fitly be called ſelf-denial, and thus we are obliged to deny ourſelves: for "whoſoever he be of us, that forſaketh not all that he hath, *panta ta uparchonta*, all his poſſeſſions, or his worldly goods, he cannot be my diſciple," ſaith our Lord, Luke xiv. 33. Hence doth our Saviour lay this command on the young man, to ſell his great poſſeſſions, and give them to the poor, and follow him, in expectation of an heavenly treaſure; and did pronounce, on his refuſal to obey ſo irkſome a command, that he could not enter into the kingdom of God: Here then the rule runs thus, *viz.*

Rule IV. That Chriſt's diſciples muſt, when his providence doth call them to it, renounce, caſt from them, abandon, even their whole ſubſiſtance, and all their temporal good things, in proſpect of thoſe ſpiritual bleſſings which he hath promiſed to all, who for his, and his Goſpel's ſake, do thus deny themſelves. And then much more muſt we renounce our ſuperfluities, and thoſe accommodations whereby we only gratify our fancies, and our carnal minds, *viz.* our ſtately palaces, our numerous attendants, our delicious fare, our rich attire, our large and flouriſhing eſtates. If then we cannot freely ſpend theſe temporal enjoyments in the cauſe of Chriſt, or part with ſuperfluities for the relief and comfort of his members, if we cannot caſt away, abandon, or reject theſe things, tho' dear unto us as a right hand, or eye, when they prove ſnares, temptations, and offences to us; if the rich man cannot be contented to be brought low, and to take joyfully the ſpoiling of his goods, in proſpect of thoſe never-failing riches Chriſt hath promiſed; if to enjoy or to preſerve theſe things, we venture to make ſhipwreck of faith or a good conſcience, or out of love unto this preſent world, are moved with Demas to forſake or to neglect our duty to Chriſt, then we love mammon more than Chriſt, and therefore cannot be his true diſciples.

Fifthly, We muſt deny even life itſelf, which is ſtill a more high degree of ſelf-denial: There is ſcarce any thing we do ſo highly value, and dearly love, and ſo much labour to preſerve, and ſo unwillingly let go, as life; for "Skin for (or after) skin, and all that a man hath, will a man give for his life," and yet this alſo muſt be denied for Chriſt's ſake; for "if any man come unto me, and hateth not his own life (ſaith Chriſt) he cannot be my diſciple;" *i. e.* if he doth not love God better, and prize his favour more than he doth value the continuance of this preſent life; if he cannot prevail upon himſelf to die for Chriſt, that he may live for ever with him, and loſe this miſerable life, to find it happily improved into a life of endleſs bliſs and happineſs; if he cannot follow the example of his Lord, who ſuffered firſt, then enter'd into his glory, he vainly doth pretend to be a follower or a diſciple of the holy Jeſus. This inſtance then of ſelf-denial doth inform us, that even natural life muſt be forſaken, and renounced, when we cannot preſerve it without the loſs of our more valuable intereſt in Chriſt, and thoſe eternal bleſſings he has promiſed to all thoſe that ſuffer for the ſake of righteouſneſs. And if this natural life muſt be denied for Chriſt, much more my perſonal, or civil liberty, my habitation, or my country.

Rule V. If then I cannot live a pilgrim and ſtranger upon earth, in expectation of an heavenly country, or live in baniſhment and exile for the cauſe of Chriſt; if I cannot ſuffer bonds and impriſonment, that I may ſtill continue the Lord's freeman; if I cannot be induced to loſe my life that I may find it, but will endeavour to preſerve my life, or liberty, by the violation of any laws of Chriſt, 'tis evident I love this preſent life more than I love my Saviour, more than that crown of life which he hath only promiſed to thoſe who ſhall continue *faithful to the death*, and therefore am unworthy of him, and falſly do pretend to be a true diſciple of the holy Jeſus.

Sixthly, We muſt deny our honour, and our reputation, our eaſe, and our deliverance from thoſe afflictions which render life a burden, which is the laſt and higheſt pitch of ſelf-denial; even when our afflictions, and our perſecution, do render death itſelf a mercy and deliverance; when, with good Job, "our ſoul chuſeth ſtrangling and death, rather than life, and longeth for it, more than for hid treaſure," Job iii. 21. when for his ſake we are *reproached all the day long*, and are expoſed as ſpectacles of ſhame and infamy to the beholder; all this we muſt with patience ſuffer for the name of Jeſus; for even after that our Lord had ſaid, "If any man come to me, and hate not his own life, he cannot be my diſciple," he adds, Luke xiv. 27. "And whoſoever doth not bear his croſs, cannot be my diſciple:" Wherefore this bearing of the croſs, imports ſome farther act of ſelf-denial; which, that we may the better underſtand, conſider, 1. That the croſs among the Romans was accounted the moſt ignominious and ſhameful death, inflicted only upon ſlaves; for, as Lactantius ſaith, *Homine libero quamvis nocente indignum videbatur*; "Now to a generous ſpirit, it is not ſo much to die, as it is to ſuffer in an ignominious manner, and as the worſt of malefactors, being innocent." Whence, as the Heathen Seneca well notes, no perſon can ſo much expreſs his love to virtue, or more entirely be devoted to her, than he, *qui boni viri famam perdit, ne conſcientiam perderet*, "that loſes his reputation to preſerve his conſcience." 2. Conſider that this was a moſt bitter, painful, and afflictive death; whence, as Auſtin notes, *Acerbiſſimi dolores, cruciatus, a cruce vocabantur.* From this expreſſion, therefore, thus explained, I collect this rule, viz.

Rule VI. That the diſciples of the holy Jeſus muſt endure the moſt fiery trials, the moſt ſharp afflictions, and chuſe to die in the moſt ſhameful, ignominious manner, for the cauſe of Chriſt; *i. e.* when he cannot eſcape thoſe things without denial, or acting contrary to the commandments of his Saviour; and then much more, when equal circumſtances do concur, muſt he deny himſelf his eaſe and worldly quiet, his places of grandeur, his honour, and his reputation, and thoſe punctilio's of honour, which the Hectors of our age ſo much inſiſt on; and muſt with patience bear, and readineſs forgive all the affronts he ſuffers from the hands of men, which he can never leſs deſerve than by adhering firmly to his Lord. If then we cannot quit our eaſe and wordly quietneſs for Chriſt, but rather will neglect known duty, than give our ſelves the trouble which Chriſt's ſervice calls for, rather comply with what is uppermoſt, than put our ſelves to any trouble or diſquiet, to preſerve an upright conſcience; if the example and authority of Chriſt be not ſufficient to curb our angry paſſions, quell our malicious and revengeful tempers; if the punctilio's of honour tempt us to duel, and to ſpill our brother's blood; if we cannot lay down our honour and our reputation at the feet of Chriſt, not ſeeking honours from frail creatures, but *that which comes from God alone*, and being willing to be diſhonoured for his ſake; if fiery trials do cool our love to Chriſt, or the moſt ſharp afflictions do cauſe us to forget our duty to him; if we do not rather chuſe *to endure affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon*, we either love or fear thoſe things more than we love the favour, or fear the frowns of our bleſſed Lord, and therefore cannot be his true diſciples. (W.)

Ver. 28, 29, 30, 31. And it came to paſs about an eight days after theſe ſayings, he took Peter, and John, and James, and went up into a mountain to pray. And as he prayed, the faſhion of his countenance was altered, and his raiment was white and gliſtering. And behold, there talked with him two men, which were Moſes and Elias. Who appeared in glory, and ſpake of his deceaſe, which he ſhould accompliſh at Jeruſalem.

Deceaſe.] That Chriſt's *exodos* here ſignifies his *death*, and *going out of this world*, will be acknowledged, 1. By the uſe of a parallel phraſe to this ſenſe, John xiii. 1. where his death is called *a paſſing out of this world*, typified there by the *paſch* in the beginning of the verſe, and that we know was inſtituted as a commemoration of the Exodus, or going out of Egypt. 2. By St. Peter's uſing it of himſelf, 2 Pet. i 15. to ſignify his departure, before expreſs'd by the *laying down his tabernac le*, ver. 13. But that it is here alſo, in a more ſolemn ſenſe, of ſomewhat a greater latitude, may appear by this, that the *Exodos* of Chriſt is here ſaid to be the ſubject of the diſcourſe betwixt Elias and Moſes, and Chriſt, upon mount Tabor. And ſo again, 1 Pet. v. 1. when he ſaith, he was "a witneſs of Chriſt's ſufferings, and a partaker of that glory which ſhould be revealed;" that latter ſeems to refer to his preſence at the transfiguration, where this glory, that was to follow Chriſt's ſufferings, was repreſented to him, and two other diſciples. To which purpoſe 'tis alſo obſervable in what ſenſe we find the word *Exodos* uſed Heb. xi. 22. and in the title of the ſecond book of Moſes, to denote the departure of the Iſraelites out of Egypt to Canaan. And accordingly, in St. Jude's Epiſtle (which is but the epitome of, and parallel to that ſecond of St. Peter) where St. Peter ſaith, 2 Pet. i. 15, 16. "I will endeavour to put you in mind of theſe things;" that is, of this power and coming of our Lord, which he had made known to them, he hath theſe words, ver. 5. "I would put you in mind, that the Lord having delivered the people of Iſrael out of the land of Egypt, deſtroyed thoſe that did not believe." Which referring to that *Exodos*, Moſes's bringing the Iſraelites out of Egypt, ſuppoſes that to be an image or reſemblance of that coming of Chriſt, that is, of what Chriſt ſhould now do within a while, *viz.* that being gone out of the world, and by that means of his death having brought his people out of their captivity, he ſhould not only overwhelm his enemies the Jews, like Pharaoh and the Egyptians, but withal deſtroy the wicked, impure, Gnoſtick Chriſtians, like the diſobedient Iſraelites in the wilderneſs. And that this (as it may properly be contain'd under the word *Exodos*, ſo) was the thing that St. Luke meant here by it, may probably appear, 1. By the agreeableneſs of it, and by the Evangeliſt's referring it (*It came to paſs*, ſaith he, *after theſe words about eight days, that Jeſus took Peter and John*, &c. ver. 8.) to the diſcourſe immediately precedent (for the expreſſing of which, as by an emblem, the transfiguration ſeems to have been deſigned) which is all to that purpoſe of preſerving the believers that take up Chriſt's croſs, and deſtroying all ſuch who (as the Gnoſticks afterward, and thoſe that were corrupted by them) ſhould be moſt careful to preſerve their lives. 2. By the mention of Jeruſalem, where all this was to be fulfilled, firſt Chriſt to die there, then all theſe glorious works of God to be ſhewn upon that people, in deſtroying the unbelievers, and the *diſobedient provokers*, Heb. iii. 12, 16, 18. among them, and preſerving the ſincere, pure, perſevering, faithful Chriſtians, in the midſt of that deſtruction. Theſe arguments do not pretend to demonſtrate, but have been added, *ex abundanti*, to that one ground laid Matt. xvii. only as probabilities concurring with that which is there evidenced. To this may be added an obſervation of St. Chryſoſtom; "Our Lord Jeſus Chriſt calls his coming in the fleſh by this title of *Exsdcs*, or *Going out*," citing Matt. xiii. 3. of the *ſower going out*; and John xvi. 28. of his having *come out from the Father*; and the ſame again, *Chriſt fitly calls his coming* Exodos: Which obſervation, if it have any force in it, then may this other middle coming of Chriſt to the deſtruction of the Jews, ſo often ſtiled *parouſia*, *the coming of the Lord*, and of Chriſt, be as fitly here expreſs'd by *Exodos*, not the *going away*, or *departure* from this earth, but his *coming* in power and vengeance from heaven, a conſequent of his aſcenſion thither. On this place of St. Chryſoſtom, the learned Andrew Downes obſerves that the Hebrews expreſs *oikonomia* and *dioikeeſis*, any *adminiſtration*, or *diſcharge* of any *office*, by *going in and going out.* Which, if it be appliable to the latter of them, taken alone (as it is both here, and in that place of St. Chryſoſtom) then 'tis a farther account of the propriety of this ſenſe which I have affix'd to it; this coming of Chriſt to the deſtruction of his crucifiers, being an eminent act of adminiſtration of his regal office (and thence oft called the *kingdom of God*) in the executing judgment on ſuch traiterous oppoſers of his kingdom. (H.)

Ver. 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50. But Peter, and they that were with him, were heavy with ſleep: and when they were awake, they ſaw his glory, and the two men that ſtood with him. And it came to paſs as they departed from him, Peter ſaid unto Jeſus, Maſter, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moſes, and one for Elias: not knowing what he ſaid. While he thus ſpake, there came a cloud and overſhadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, ſaying, This is my beloved Son, hear him. And when the voice was paſt, Jeſus was found alone: and they kept it cloſe, and told no man in thoſe days any of thoſe things which they had ſeen. And it came to paſs, that on the next day, when they were come down from the hill, much people met him. And, behold, a man of the company cried out, ſaying, Maſter, I beſeech thee look upon my ſon, for he is mine only child. And lo, a ſpirit taketh him, and he ſuddenly crieth out, and it teareth him, that he foameth again, and bruſing him, hardly departeth from him. And I beſought thy diſciples to caſt him out, and they could not. And Jeſus anſwering, ſaid, O faithleſs and perverſe generation, how long ſhall I be with you, and ſuffer you? Bring thy Son hither. And as he was yet a coming, the devil threw him down, and tare him: and Jeſus rebuked the unclean ſpirit, and healed the child, and delivered him again to his father. And they were all amazed at the mighty power of God: But while they wondered every one at all things which Jeſus did, he ſaid unto his diſciples, Let theſe ſayings ſink down into your ears: for the Son of man ſhall be delivered into the hands of men. But they underſtood not this ſaying, and it was hid from them, that they perceived it not: and they feared to aſk him of that ſaying. Then there aroſe a reaſoning among them, which of them ſhould be greateſt. And Jeſus perceiving the thought of their heart, took a child, and ſet him by him, And ſaid unto them, Whoſoever ſhall receive this child in my name, receiveth me: and whoſoever ſhall receive me, receiveth him that ſent me: for he that is leaſt among you all, the ſame ſhall be great. And John anſwered and ſaid, Maſter, we ſaw one caſting out devils in thy name; and we forbad him, becauſe he followed not with us. And Jeſus ſaid unto him, Forbid him not: for he that is not againſt us, is for us.

They ſaw his glory.] Here we have recorded the hiſtory of our holy Saviour's transfiguration, when he laid, as it were, the garments of our frail humanity aſide for a little ſeaſon, and put on the robes of his divine glory, to demonſtrate and teſtify the truth of his divinity; for this divine glory was an evidence of his divine nature, and alſo an emblem of that glory which he and his diſciples, and all his faithful ſervants and followers, ſhall enjoy together in heaven. Obſerve, firſt, The deſign of our Saviour in this his transfiguration, namely, to confirm his diſciples faith in the truth of his divine nature; he was therefore pleaſed to ſuffer the rays of his divinity to dart forth before their eyes, ſo far as they were able to bear it; his face ſhined with a pleaſing brightneſs, and his raiment with ſuch a glorious luſtre, as did at once both delight and dazzle the eyes of his diſciples. Obſerve, ſecondly, The choice which our Saviour makes of the witneſſes of his transfiguration, his three diſciples, Peter, James, and John: But why diſciples? why three diſciples? and why theſe three? 1. Why diſciples? Becauſe this transfiguration was a type of heaven: Chriſt vouchſafes therefore the earneſt and firſt-fruits of that glory only to ſaints upon earth, on whom he intended to beſtow the full crop in due time. 2. Why three diſciples? Becauſe three were ſufficient to witneſs the truth of this miracle: Judas was unworthy of this favour, yet leſt he ſhould murmur or be diſcontented, others are left out as well as he. 3. But why theſe three rather than others? Probably, 1. Becauſe theſe three were more eminent for great zeal and love towards Chriſt: now the moſt eminent manifeſtations of glory are made to thoſe that are moſt excelling in grace. 2. Becauſe theſe three diſciples were to be witneſſes of Chriſt's agony and paſſion; to prepare them for which, they are here made witneſſes of his transfiguration. This glorious viſion upon mount Tabor, fitted them to abide the terror of mount Calvary. Obſerve, thirdly the glorious attendance upon our Saviour at his transfiguration; they were two, thoſe two men, Moſes and Elias. This being but a glimpſe of heaven's glory, and not a full manifeſtation of it, only two of the glorified ſaints attended it, and theſe two attendants are not two Angels but two men; becauſe men were more nearly concerned than Angels in what was done: But why Moſes and Elias, rather than any other men? 1 Becauſe Moſes was the giver of the law, and Elias the chief of the prophets. Now both theſe attending upon Chriſt, did ſhew the conſent of the law and the prophets with Chriſt, and their accompliſhments and fulfilling in him. 2. Becauſe theſe two men were the moſt laborious ſervants of Chriſt; both adventured their lives in God's cauſe, and therefore were highly honoured by him; for thoſe that honour him, he will honour. Obſerve, fourthly, The carriage and behaviour of the diſciples upon this great occaſion. 1. They ſupplicate Jeſus; they do not pray to Moſes or Elias, but to Chriſt, *Maſter, it is good being here:* O what a raviſhing comfort and ſatisfaction is the communion and fellowſhip of the ſaints; but the preſence of Chriſt amongſt them, renders their joys tranſporting. 2. They proffer their ſervice to further the continuance of what they did enjoy; *Let us make three tabernacles:* Saints will ſtick at no coſt or pains for the enjoyment of Chriſt's preſence, and his people's company. Learn hence, That a glimpſe of heaven's glory is ſufficient to raiſe a ſoul into extaſy, and to make it out of love with worldly company. 2. That we are apt to deſire more of heaven upon earth than God will allow us; we would have the heavenly glory come down to us, but are not willing by death to go up to that. Obſerve, fifthly, How a cloud was put before the diſciples eyes, when the divine glory was manifeſted to them, partly to allay the luſtre and reſplendency of that glory, which they were ſwallowed up with; the glory of heaven is inſupportable in this imperfect ſtate, we cannot bear it unveiled; and partly did this cloud come to hinder their looking and prying farther into this glory: We muſt be content to behold God through a cloud darkly here, e'er long we ſhall ſee him face to face. Obſerve, ſixthly, the teſtimony given out of the cloud by God the Father, concerning Jeſus Chriſt his Son; *This is my beloved Son, hear him.* Where note, 1. The dignity of this perſon, he is *my Son*, for nature co-eſſential, and for duration co-eternal with me his Father. 2. The endearedneſs of his relation, *He is my beloved Son*, becauſe of his conformity to me, and compliance with me; likewiſe is the cauſe of love, and an union of harmony of wills, cauſes a mutual endearing of affections. 3. The authority of his doctrine, *Hear ye him*; not Moſes and Elias, who were ſervants, but Chriſt my Son, whom I have authorized and appointed to be the great prophet and teacher of my church; therefore adore him as my Son, believe in him as your Saviour, and hear him as your law-giver. The obedient ear honours Chriſt more than either the gazing eye, the adoring knee, or the applauding tongue.

Ver. 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62. And it came to paſs, when the time was come that he ſhould be received up, he ſtedfaſtly ſet his face to go to Jeruſalem, And ſent meſſengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, becauſe his face was as though it would go to Jeruſalem. And when his diſciples James and John ſaw this, they ſaid, Lord, wilt thou that we command fire to come down from heaven, and conſume them, even as Elias did? But he turned, and rebuked them, and ſaid, Ye know not what manner of ſpirit ye are of. For the Son of man is not come to deſtroy mens lives, but to ſave them. And they went to another village. And it came to paſs that as they went in the way, a certain man ſaid unto him, Lord, I will follow thee whitherſoever thou goeſt. And Jeſus ſaid unto him, Foxes have holes, and birds of the air have neſts, but the Son of man hath not where to lay his head. And he ſaid unto another, Follow me: But he ſaid, Lord, ſuffer me firſt to go and bury my father. Jeſus ſaid unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. And another alſo ſaid, Lord, I will follow thee: but let me firſt go bid them farewel which are at home at my houſe. And Jeſus ſaid unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

But he turned, and rebuked them, and ſaid, Ye know not what manner of ſpirit ye are of.] Here interpreters truly note, that *pneuma*, *ſpirit*, is put for the affection or diſpoſition of the mind; as when the ſcripture ſpeaks of the *ſpirit of bondage*, and *adoption*, Rom. viii. 15. and of the *ſpirit of fear, power, love, and of a ſound mind*, 2 Tim. i. 7. But that which is here chiefly to be obſerved, is, the contradiction of this ſaying to the popiſh practice of perſecuting, deſtroying, and exterminating thoſe whom they call hereticks, purely on the account of their religion. For obſerve, Firſt, That whereas they who are thus perſecuted by the church of Rome, are falſly ſuppoſed to be ſchiſmaticks, and hereticks; the Samaritans, undoubtedly, were both. For, 1. In oppoſition to the temple of Jeruſalem, which God himſelf appointed for the place where he would be worſhipped, commanding all men to repair to it, they erected a temple upon mount Gerizim, and there they worſhipped, deſerting the temple of Jeruſalem; this was their ſchiſm. 2. They alſo were hereticks and idolaters, for they erred in matters which concerned ſalvation; and this our Saviour teſtified in theſe words, *Ye worſhip ye know not what, we know what we worſhip; for ſalvation is of the Jews*, John iv. 22.

Secondly, Obſerve, that whereas Romaniſts do exerciſe this cruelty on them whom they call ſchiſmaticks and hereticks, chiefly for their refuſing to receive and own him as Chriſt's vicar, who manifeſtly doth uſurp that title; theſe Samaritans refuſed to receive our Saviour himſelf in his own perſon, and that becauſe he ſeemed to be going to Jeruſalem to worſhip; ſo that the honour of God, and of religion, and of Jeruſalem, the place of his peculiar worſhip, were all concerned in this caſe.

Thirdly, Obſerve, that the permiſſion of what was here deſired by St. John and Peter, would have been more effectual for the conviction of the heretical, ſchiſmatical Samaritans, than any of the puniſhments inflicted by the inquiſition, or any arts of papal tyranny, can be for the conviction of thoſe whom they call hereticks and ſchiſmaticks; for theſe diſciples did not deſire that they themſelves might execute on the Samaritans this ſentence, by committing them to the flames, or by imploring the magiſtrate's aſſiſtance to conſume or burn them; they only did requeſt, that they might call upon the God of heaven to rain down fire upon them, and conſume them; which had it pleaſed him to do on this occaſion, the reſt of the Samaritans, by what this village ſuffered, muſt have been evidently convinced, by demonſtration from heaven, of God's diſpleaſure againſt their way of worſhip, and of the truth of that Meſſiah, and his doctrine, who procured this vengeance to be executed upon them: whereas the perſecutions of the church, becauſe they miniſter no conviction to the conſcience, ſerve only to harden mens hearts, and imbitter their ſpirits againſt thoſe who uſe them, and to induce them more firmly to believe, that ſuch a barbarous religion cannot be of God.

From theſe three obſervations, it is evident, that whatſoever may be pleaded by the church of Rome to juſtify her practice in burning, maſſacreing, extirpating of hereticks and ſchiſmaticks, might with advantage have been pleaded here. "Doth ſhe practice her ſeverities out of a zeal for truth, and for the honour of God and Chriſt, and of the true religion, and for the reclaiming hereticks and ſchiſmaticks, and the preventing or terrifying others from adhering to them, or being deluded by them?" Dr. Tillotſon's Sermon, Nov. 5. 1678, p. 15. Upon all theſe accounts, you ſee that the diſciples had far greater cauſe to call for *fire from heaven* upon this village of Samaria: And yet our Saviour, under theſe circumſtances, thinks fit to rebuke even the deſires of doing this to one ſmall village; how then will he rebuke the actual performance of it to many hundred thouſand ſouls, after his ſolemn declaration of the repugnancy of theſe proceedings to the deſign of his moſt bleſſed advent, and to the ſpirit of the Goſpel? For the true reaſons why Chriſt rebuked his diſciples, for their deſire of dealing thus ſeverely with theſe ſchiſmatical and heretical Samaritans, were theſe.

Firſt, Becauſe this ſpirit of ſeverity towards erroneous perſons, in whomſoever it is found, is highly oppoſite to the calm temper of Chriſtianity, as is inſinuated in that reply of Chriſt to his diſciples, *Ye know not what ſpirit ye are of*; that is, ye do not well conſider under what way of diſpenſation ye are placed by me. The way I come to teach men, the temper, diſpoſition and affection I would fix within them, is not a furious, perſecuting, and deſtructive ſpirit, but mild and gentle, and tender of the lives and intereſts of men, even of thoſe who are our greateſt enemies: Tillotſon, ibid. p. 7. Under the Old Teſtament indeed (ſee Hammond in locum) they who rejected, and ſcoffed at a prophet, ſuffered ſeverely for it; the prophet had commiſſion to call for *fire from heaven to deſtroy them preſently, and curſe them in the name of the Lord*, 2 Kings ii. 24. But they who reject, and crucify Chriſt, are by him prayed for, and are, by his command, to be ſtill preached to, and, if poſſible, brought to repentance; and according to this example are all Chriſtians to conform themſelves, acting towards contemners of their perſons, or rejecters of their doctrine, not according to the legal, but the evangelical diſpenſation; not according to the ſeverity of Elias, but *the meekneſs and gentleneſs of Chriſt*: And therefore your deſire of proceeding, according to the extraordinary ſpirit of Elias, under the Goſpel-diſpenſation, is intolerable; for that deſigns univerſal love, peace, and good-will even to enemies; it doth engage us *to ſhew all meekneſs to all men*, and ſo no difference of religion, no pretence of zeal for God, can juſtify this fierce, vindictive, and exterminating ſpirit.

Secondly, Our Saviour's ſecond reaſon againſt this proceeding is, that it was repugnant to the end for which he came into the world, which was, *not to deſtroy men's lives, but to ſave them*. "He came to diſcountenance all fierceneſs and rage, and cruelty in men one towards another; to reſtrain and ſubdue that furious and unpeaceable ſpirit, which is ſo troubleſome to the world, and the cauſe of ſo many miſchiefs and diſorders in it; to beget a peaceable diſpoſition in men of the moſt diſtant tempers." Tillotſon, ibid. p. 8. Making "the lamb and the wolf lie down together," Iſaiah xi. 6, 9. and "no more to deſtroy and hurt each other, but turn their ſwords into plow-ſhares, and their ſpears into pruning-hooks," Mich. iv. 3. engaging them to lay aſide "all bitterneſs and wrath, anger and clamour, and evil ſpeaking, with all malice." He came to introduce that excellent ſpirit, which conſults not only the external ſalvation of men's ſouls, but their temporal peace and ſecurity, their comfort and happineſs in this world, whoſe fruits are "righteouſneſs and peace," Rom. xiv. 17. "Love, peace, long-ſuffering, gentleneſs, goodneſs, and meekneſs," Gal. v. 22, 23. whoſe wiſdom is "pure and peaceable, gentle, and eaſy to be entreated, full of mercy and good works," James iii. 17. and which commands the wiſe and knowing man, "to ſhew forth, out of a good converſation, his works with meekneſs of wiſdom," ver. 13. condemning all his bitter zeal, as "earthy, ſenſual, and deviliſh," ver. 14, 15. which ſuffers not the ſervants of Chriſt to be engaged in fooliſh queſtions, which beget ſtrife; becauſe that the diſciple of this mild and gentle Saviour muſt not fight, but muſt "be gentle towards all men, patient, in meekneſs inſtructing thoſe that oppoſe themſelves againſt the truth, tho' their doctrine ſpread as a gangrene, and overthrow the faith of ſome," 2 Tim. ii. 24, 25. xvii. 18. not diſpatching them out of the way, as in the manner of the Romaniſt, but "with long-ſuffering expecting, if God peradventure will give them repentance, to the acknowledgment of the truth;" which teacheth us to "bear the infirmities of perſons weak in faith," Rom. xv. 1. "To reſtore them in the ſpirit of meekneſs," Gal. vi. 1. "To become as weak to the weak, that we may gain the weak," 1 Cor. ix. 22. To bear with the weak, and "be long-ſuffering to all men," 1 Theſſ. v. 14. "To ſpeak evil of no man; to be no fighters, but meek, ſhewing all gentleneſs towards all men;" and that upon this ſole account, that "we our ſelves were ſometimes fooliſh, and deceived," Tit. iii. 2, 3.

Now both theſe reaſons are ſuch as equally concern all perſons, magiſtrates as well as miniſters, them who thus perſecute out of miſguided zeal towards God, as well as thoſe who do it out of envy, hatred, and ſuch carnal principles: And they ſeem plainly to infer, that no man ſhould be perſecuted, as in the church of Rome men are, purely for his miſtake concerning, or his denial of any article of faith revealed by the Goſpel, but only for ſeditious and treaſonable doctrines, or for ſuch crimes as, had the Goſpel never been revealed, might juſtly have been puniſhed by the civil magiſtrate. (W.)

Spirit] The word *pneuma*, *ſpirit*, is very diverſly taken in the New Teſtament: 1. Sometimes (with the addition of *Theou* or *Chriſtou*, *God* or *Chriſt*, or *agiou*, *holy*, and ſometimes without it) for the eternal Spirit of God, the Holy Ghoſt, the third perſon in the ſacred Trinity, Matt. xxviii. 19. into which we are baptized. And from thence, ſecondly, for the graces and gifts of the Spirit, whether thoſe that are of uſe to all ſorts of men, as the *ſpirit of ſupplication*, Zach. xii. 10. that is, zealous ardent prayer; and accordingly we read of *praying*, *en pneumati*, Epheſ. ix. 18. *in*, or *with*, *the Spirit*; and Jude 20. with the addition of *agioo*, *in*, or *with*, *the Holy Spirit*, praying, as thoſe do that are by the Spirit of God enabled, or raiſed to perform this duty with ſome ardency. So Eph. v. 19. being *filled with the Spirit* (in oppoſition to being *drunk with wine*) is expreſſed by *ſpeaking in pſalms*, and *hymns*, and *ſpiritual ſongs*, *in*, or *with*, *the heart*, zealouſly and cordially. Or whether thoſe which belong not to all, but only to thoſe which are thus to be qualified for any office, whether regal, or prophetick, or evangelical. So the *ſpirit of prophecy*, Acts ii. 18. and the *double portion of Elias's ſpirit*, that is, the right (as of primogeniture) ſucceeding him in his prophetick office. So 1 Cor. xiv. 12. *zeelootai pneumatoon*, *zealous of ſpirits*, that is, of thoſe gifts of tongues, *&c.* that were given the Apoſtles for the planting of the Goſpel. So ver. 2. "He ſpeaks with tongues, ſpeaks in an hidden, unintelligible manner by that gift of tongues (ſee ver. 19. and 23.) for no man hears," that is, underſtands him; and in the ſame ſenſe, ver. 14 *my Spirit*, that is, my gift of tongues, *prayeth*; I make uſe of that gift, which no body but my ſelf underſtands, *&c.* 3. 'Tis taken for an Angel, whether good or bad; good, Rev. i. 4. bad, Mark i. 23. v. 2. and *unclean*, that is, diabolical, or evil *ſpirit*, as appeareth ver. 9. From the ambiguity of which it is, that *pneumatikoi*, 1 Cor. xii. 1. is taken in the latitude both for thoſe that are *acted with an evil*, and which are *inſpired with a good Spirit*, *the Spirit of God*, which is looked on as a fountain of all ſupernatural revelations, 1 Cor. ii. 12. and oppoſed there to the *ſpirit of the world*, that which the world knows, or can reveal to us. To this, I ſuppoſe, muſt be reduced another notion not far diſtant, wherein the word *ſpirits* ſignifies *teachers*, pretenders to inſpiration from God, whether truly or falſly; ſo 1 John iv. 1.

" Believe not every ſpirit, but try the ſpirits, whether they be of God," give not heed to every teacher, but examine all ſuch pretenders, whether they be truely of God, or no; " for (as it follows) many falſe prophets have gone out into the world," where thoſe falſe prophets are one ſect of thoſe ſpirits which muſt be tried. So ver. 2. " By this ye know the Spirit of God," that is, a truely inſpired teacher ſent by God, " Every ſpirit which confeſſes Jeſus Chriſt, which is come in the fleſh, is from God," And ver. 3. " Every ſpirit which confeſſeth not," *&c.* (the Spirit again is the teacher, for to him only it belongeth to confeſs or not confeſs.) " And this is that of antichriſt (the antichriſtian teachers) which cometh and now is in the world," which cannot be affirmed again but of a perſon. Which is yet more manifeſt, ver. 5. " They are from the world (*autoi* in the maſculine) therefore they ſpeak from the world, and the world heareth them, you are from God, he that knoweth God heareth you." Where the ſpirits before are now deſcribed as teachers, worldly or divine, and again expreſſed in the end of ver. 6. by " the ſpirit of truth, and the ſpirit of error," either orthodox or erroneous, ſeducing teachers, the latter of which are diſtinctly called *planci*, deceivers or impoſtors, 2 John vii. and thoſe with the ſame character affixed to them that belonged to the ſpirits which were not of God, 1 John iv. 3. From whence it will be moſt reaſonable to interpret the *pneumata plana*, ſeducing ſpirits, 1 Tim. iv. 1. of perſons alſo, tho' the " doctrines of devils," that are joined with them, would incline to interpret them of doctrines taught by ſuch. Fourthly, 'Tis taken ſometimes for an apparition, the ſhape or ſeeming of a body, without any real corporiety in it. So Luke xxiv. 37, 39. *edokeun pneuma theorein*, they thought they ſaw a ſpirit, for which Matt. xiv. 26. and Mark vi. 49. *phantaſma*, a phantaſme, is uſed. Fifthly, It is taken for the ſpirit of man, the ſupreme diviner faculty, oppoſed to the body of fleſh, Gal v. 17. 1 Theſſ. v. 23. and ſet higher than *pſuckee*, the ſoul, common to man with other ſenſitive creatures. So 1 Cor. ii. 11. " The ſpirit of a man that is in him," to which it belongeth to ſearch to the ſecrets and bottom of him. So 1 Pet. iii. 19. *pneumata en phulakee* are the ſpirits and ſouls of men. So John vi. 63. " the ſpirit that enliveneth" is the ſoul that animates the body (as James ii. 26.) And from thence, in the end of that verſe (where he ſaith that " the words which he ſpake unto him were ſpirit and life) the meaning muſt be, that Chriſt ſpake not of a carnal, groſs, but of an immaterial, ſpiritual eating, that is, receiving and laying up his doctrine in their hearts and ſouls, and amending their lives by it, (which is alſo the true, durable, profitable eating, far beyond the corporeal, external, as Chriſt and his doctrine are the true manna, ver. 55.) So John iv. 23. " the true worſhippers ſhall worſhip the Father in ſpirit," that is, the ſervice and worſhip of God, now under the Goſpel, ſhall not conſiſt in the external legal performances, but extend to the heart and ſoul, thoſe duties of real purity and piety, which were typified by thoſe legal ſhadows: So when the *Spirit* ſignifies the Goſpel, as that it is oppoſed to the law under the title of the *fleſh*, Gal. iii. 3. and in many other places, this is taken by analogy from that acceptation of the ſpirit for the ſoul, as that is the principle of life, and that an inward principle. Theſe are the more obvious acceptions of the word, which belong to moſt of the places where the word is uſed, and in moſt of them the context will readily determine to which. In ſome few other places it is uſed in a different ſenſe, and notes, ſixthly, A way of diſpenſation or œconomy, a diſpoſition or courſe of things, as when the law is called " the ſpirit of bondage," Rom. viii. 15. that is, the way of dealing with men as with ſervants (as it was with the Jews) and on the other ſide " the ſpirit of adoption," the more ingenuous way of dealing, as with ſons, now under the Goſpel. And ſo here, when they would, as Elias had done, have called for fire on the Samaritans, Chriſt tells them " they know not of what ſpirit they are," that is, they conſidered not under what diſpenſation they were, " Chriſt came to ſave," *&c.* The courſe or way of proceedings which the Goſpel brought in, or was meant to teach men, was very diſtant from that which had been obſervable in Elias under the Old Teſtament, and conſequently they muſt not do as Elias had done. Chriſt came to infuſe, and teach by his example and ſermons, an higher charity (even to enemies and rejecters of Chriſt himſelf) than was thought neceſſary before. They that rejected and ſcoffed at a prophet then, the prophet had commiſſion to deſtroy them, and accordingly without farther admonitions calls for fire from heaven to devour them preſently: But they that refuſe and crucify Chriſt, are by him pray'd for, and are by his command yet farther to be preach'd to, and, if poſſible, brought to repentance; and according to his example, ſo are all Chriſtians to conform themſelves; and if they do, then are they ſaid to be of Chriſt's, and not of Elias's kind of ſpirit, of the Evangelical diſpenſation or œconomy. So 1 Pet. iv. 14. " If ye be reproached for the name of Chriſt, *&c.* the Spirit of God, (that is, the ſame way of œconomy which was uſed toward Chriſt incarnate) reſteth on you," is uſed among you. Seventhly, It ſignifies affection, temper, diſpoſition of any (which is a ſenſe lightly varied from the former.) So Luke i. 17. " The ſpirit of Elias" is that temper, affection, zeal, that was obſervable in Elias. So 1 John iii. 24. " By this we know that God abideth in us, by the ſpirit that he hath given us," that is, by our having the ſame temper, the ſame affection, which is ſo obſervable in God, that is, that of charity to our brethren, ver. 23. That this is the meaning appears by comparing it with chap. iv. 12, 13. " If we love one another God abideth in us, *&c.* by this we know that we abide in him, and he in us, becauſe he hath given us of his ſpirit." So Rom. viii. 9. " Ye are not in the fleſh, but in the ſpirit," that is, (in the former notion of the *ſpirit* for that inward purity and obedience required under the Goſpel) ye muſt live pure ſpiritual lives (without which there is no pleaſing God, ver. 8.) " if ſo be the ſpirit of God dwelleth in you," that is, if the ſacred Evangelical temper, of which we have the precepts and pattern in Chriſt, continue among you, " but if any man have not the ſpirit of Chriſt," that is, if that temper ſo obſervable in Chriſt be not at all diſcernible in you, " ye are none of his," ye cannot pretend to be Chriſtians, or expect to enjoy the privileges of ſuch; and ver. 11. " If the ſpirit of him that raiſed up Jeſus dwell in you," that is, if that divine Godlike temper be conſtantly in you, " he that raiſed up Jeſus from the dead (that is, God) will alſo quicken your mortal bodies," give even theſe mortal bodies of yours a joyful reſurrection, " by his ſpirit dwelling in you," that is, by the power of that ſame Spirit that raiſed Chriſt, if ye be now animated and quicken'd by that, if that divine temper of his continue in you. So ver. 14. " Being led by the Spirit" is living according to the pattern ſet before us by Chriſt. And ſo the " ſpirit of fear, and of power, and love," *&c.* 2 Tim. i. 7. are thoſe affections of fear, on one ſide cowardiſe and timidity; and of courage and conſtancy, and adherence to Chriſt (ſuch as was exemplified to us in Chriſt, in declaring and aſſerting his Father's will) on the other ſide. In the Old Teſtament 'tis farther uſed, ſometimes for *skill* and *abilities*, Exod. xxviii. 3. " The ſpirit of wiſdom to make Aaron garments," and Exod. xxxi. 2. " Bezaleel is filled with the ſpirit of God in wiſdom, and in underſtanding, and in knowledge, and in all manner of workmanſhip." Sometimes for zeal, as 1 Sam. xi. 6. where " the Spirit of God came upon Saul, and his anger was kindled greatly." Sometimes for a commiſſion to an office or employment, as Judges iii. 10. " The Spirit of God came upon Othniel, (that is, he received miſſion from God) and he judged Iſrael." So upon Gedeon, chap. vi 34. and on Jeptha, chap. xi. 29. and on Samſon, chap. xiii. 25. but this ſtill joined with extraordinary abilities for the diſcharge of the office, and with particular incitations to ſome extraordinary things, which might teſtify to men this their commiſſion from God, or to themſelves, that they are thus deſigned and qualified for it. As appears by Sampſon, c. xiv. 6. where the " Spirit of the Lord coming mightily upon him," denotes the ſtrength which God gave him to kill the lion, and that an eſſay of what he ſhould be able to do to the Philiſtines, ver. 19. Thus Numb. xi. 17. when " God takes of the ſpirit which is upon Moſes, and puts it upon the ſeventy," 'tis apparent that the *ſpirit* there ſignifies the commiſſion or authority that Moſes had to govern the people, together with abilities to diſcharge it (ſee Deut. xxxiv. 9.) which is there communicated by God to the ſeventy, as it follows, " and they ſhall bear the burden of the people with thee," that is, take part of the burden of ruling them. So ver. 25. " The Lord took of the Spirit that was upon him, and gave it unto the ſeventy, and when the Spirit reſted upon them, they propheſied," *&c.* that is, ſome gifts extraordinary attended this commiſſion, partly to ſignify that they were thus apart and endowed with authority by God, and partly to fit them for the diſcharge of their office conferred on them. So ver. 27. " the Spirit's reſting on Eldad and Medad " was God's conferring this authority on them, to which were joined alſo thoſe gifts of the Spirit, and they propheſied alſo, and ſo ver. 29. " Would God all the Lord's people were prophets, and that the Lord would put his Spirit upon them," that is, communicate that power to them which he had given to Moſes, and qualify them with extraordinary gifts accordingly. So at the making of Saul king," The Spirit of the Lord ſhall come upon thee," 1 Sam. x. 6. ſome extraordinary change wrought on him, by which his commiſſion was evidenced to himſelf and others, and ſo ver. 10. And proportionably in the New Teſtament, Chriſt's prophetic commiſſion was thus conferred on him, " The Spirit of God deſcending like a dove, and lighting (or reſting) on him," and (above what had before been done to any) a " voice from heaven," proclaiming this commiſſion to be given to him from his Father, and this from Iſa. lxi. 1. is called " the Spirit of the Lord being upon him," and that explained by his being anointed to preach, Luke iv. 18. and by the ſpirit of wiſdom, *&c.* Iſa. xi. 2, 3. which ſignifies a commiſſion and all other extraordinary gifts and powers conferred upon him, and is called his being " anointed with the Holy Ghoſt and with power." And ſo of his Apoſtles, Acts ii. 4. their being filled with the Holy Ghoſt, is their being endow'd with commiſſion from heaven for that ſacred function, and accordingly they "ſpake with tongues (as the ſeventy and Saul, after the Spirit's coming on them, propheſied) as the Spirit gave them utterance," and this as the completion of that promiſe of Chriſt that they ſhould be "endued with power from on high," Luke xx. 49. or receive "the power of the Holy Ghoſt" coming upon them. And ſo ever after, the ordaining of a biſhop in the church was expreſſed by his "receiving the Holy Ghoſt." Other uſes there are of the word *ſpirit*, which will be diſcernible by the context, and be reduceable to one or more of theſe, but are too long to be more particularly ſet down here. (H.)

CHAP. X.

Chriſt ſendeth out ſeventy diſciples. And admoniſheth them to be humble. Martha reprehended.

Ver. 1, 2, 3, 4, 5, 6, 7. AFTER theſe things the Lord appointed other ſeventy alſo, and ſent them two and two before his face into every city and place, whither he himſelf would come. Therefore ſaid he unto them, The harveſt truely is great, but the labourers are few: pray ye therefore the Lord of the harveſt, that he would ſend forth labourers into his harveſt. Go your ways: behold, I ſend you forth as lambs among wolves. Carry neither purſe, nor ſcrip, nor ſhoes: and ſalute no man by the way. And into whatſoever houſe ye enter, firſt ſay, Peace be to this houſe. And if the ſon of peace be there, your peace ſhall reſt upon it: if not, it ſhall turn to you again. And in the ſame houſe remain, eating and drinking ſuch things as they give: for the labourer is worthy of his hire. Go not from houſe to houſe.

The Lord appointed other ſeventy alſo.] Grotius ſaith, they were choſen according to the number of the Sanhedrim, and ſo were ſeventy two; ſix of them being choſen out of every tribe, for which he cites the authority of Joſephus: Now Joſephus doth indeed ſay of the ſeniors ſent to Ptolomæus Philadelphus, That they were ſix out of every tribe, but he ſays not ſo of the Sanhedrim. And that they were only ſeventy without, and ſeventy one with Moſes their governour, ſee Selden. de Synedr. l. 2. c. 4. ſect. 5. and Dr. Lightfoot here. And, ſecondly, He proves this from the authority of Origen, who, in his book *De recta in Deum fide*, ſaith, Chriſt choſe ſeventy-two diſciples; and from Epiphanius, who ſaith, That St. Mark was one of the ſeventy-two. But this they both ſpeak by-the-by: And to Origen, if that be indeed his work, we may oppoſe Tertullian, who ſtiles them the ſeventy, ſaying, "Adlegit & alios ſeptuaginta Apoſtolos ſuper duodecim." To Epiphanius, St. Jerom, who ſaith, The ſeventy palm-trees in the ſixth manſion of the Jews ſignified *ſecundi ordinis prædicatores*, the preachers of the ſecond order, as the fountains ſignified the twelve Apoſtles: And to both, we may oppoſe the more ancient teſtimonies of Irenæus, who ſaith, That after the twelve Apoſtles, *ſeptuaginta alios Dominus noſter ante ſe miſiſſe invenitur*, our Lord ſent ſeventy others before him: And of Clemens, who in his Hypotypoſes makes frequent mention of Chriſt's ſeventy diſciples; of Euſebius there, and Ambroſe here; and the council of Neocæſarea, ſaying, The Chorepiſcopi were conſtituted after the example of the ſeventy. But it is more material to obſerve, That as the firſt miſſion of the Apoſtles was only for a ſeaſon, and ceaſed at their return, Mat. x. 1. ſo was this firſt miſſion of the ſeventy, they returning quickly from it, ver. 7. and they receive a new commiſſion. Note, ſecondly, That whereas ſome compare the biſhops to the Apoſtles, the ſeventy to the presbyters of the church, and thence conclude, that divers orders in the miniſtry were inſtituted by Chriſt himſelf; it muſt be granted that ſome of the ancients did believe theſe two to be divers orders, and that thoſe of the ſeventy were inferiour to the order of the Apoſtles; and ſometimes they make the compariſon here mentioned; but then it muſt be alſo granted, that this compariſon will not ſtrictly hold, for the ſeventy received not their miſſion as presbyters do, from biſhops, but immediately from the Lord Chriſt, as well as the Apoſtles, and in their firſt miſſion were plainly ſent on the ſame errand, and with the ſame power. Nevertheleſs, I think here is a fair foundation for that, in which St. Chryſoſtom and others place the ſuperiority of biſhops over presbyters, to wit, in this, That the power of ordination belongs to them alone. For tho' the commiſſion to preach the Goſpel belonged to the ſeventy, as well as to the twelve Apoſtles, yet the power of conferring the Holy Ghoſt, by laying on of hands, belonged peculiarly to the twelve. This then ſeems to be the reaſon, why the conferring of the Holy Ghoſt for the uſe of the miniſtry, hath been perpetually eſteemed peculiar to thoſe biſhops, who in the eccleſiaſtical ſtile are always called the ſucceſſors of the Apoſtles, and they have always done it by impoſition of hands. (W.)

Ibid.] The captain general of our ſalvation, Chriſt Jeſus, having called, commiſſioned, and ſent forth his twelve Apoſtles, as great commanders, to ſubdue his native kingdom of Iſrael to himſelf, at the ſixth chapter of this Goſpel, in this chapter he ſendeth after them a band of ſeventy auxiliary forces to aid and aſſiſt them; "After theſe things the Lord appointed other ſeventy diſciples, and ſent them two and two before his face." Where note, 1. The perſon commiſſioning and ſending them forth, Chriſt himſelf. Thence learn, That none ought to take upon them the office of preaching, or other miniſterial functions in the church, till thereunto called by Chriſt himſelf. The twelve Apoſtles, and ſeventy diſciples, had an immediate miſſion from Chriſt himſelf: All his miniſters now are called mediately, and receive their authority from Chriſt by the hands of the governours of his church. Note, 2. The manner of their ſending, two and two in a company, partly to make their meſſage of more authority, partly to teſtify their mutual conſent in the doctrine they taught, and partly to comfort and encourage, to help and ſtrengthen, to aſſiſt and ſupport each other. In imitation of this example, the Jeſuits ſend forth their emiſſaries by pairs, "Jeſuitæ ſemper ſunt bini," &c. Learn hence, That the miniſters of the Goſpel do ſtand in great need of the mutual help and comfort of the united aſſiſtance and encouragements of each other, in the weighty duties of their calling and function. Our Saviour in the next verſe compares his miniſters to harveſt labourers, who are to help and aſſiſt one another, the ſtrong endeavouring to ſtrengthen the hands of the weak. But Lord! what tears are ſufficient to bewail the want of love and unity, yea the prevalency of that envy and malignity which is found too often among the miniſters of the Goſpel? ſo that inſtead of going forth two and two, happy is he that is alone in a place: Well might Melancthon bleſs God, when he lay a dying, that he was going to a place where he ſhould be freed from the implacable hatred of divines; this is, and ought to be for a lamentation. (B.)

Ver. 8, 9, 10, 11, 12, 13, 14, 15, 16. And into whatſoever city ye enter, and they receive you, eat ſuch things as are ſet before you. And heal the ſick that are therein, and ſay unto them, The kingdom of God is come nigh unto you. But into whatſoever city ye enter, and they receive you not, go your ways out into the ſtreets of the ſame, and ſay, Even the very duſt of your city, which cleaveth on us, we do wipe off againſt you: notwithſtanding be ye ſure of this, that the kingdom of God is come nigh unto you. But I ſay unto you, that it ſhall be more tolerable in that day for Sodom, than for that city. Wo unto thee, Chorazin, wo unto thee, Bethſaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, ſitting in ſackcloth and aſhes. But it ſhall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, ſhalt be thruſt down to hell. He that heareth you, heareth me: and he that deſpiſeth you, deſpiſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me.

Heal the ſick that are therein.] Here our Saviour gives his diſciples ſundry directions, how to manage themſelves in this expedition for preaching the Goſpel. He enjoins them, 1. To obſerve the rule of decency in going from place to place, having enter'd an houſe to continue there, not changing their lodging, and going from houſe to houſe, thereby avoiding all ſhew of lightneſs and inconſtancy, and teſtifying all gravity and ſtayedneſs in their behaviour; this being a ſpecial means to win authority to their perſons and miniſtry. 2. He gives them a power to work miracles, for the confirming of the doctrine which they preached, "Heal the ſick that are therein." This was neceſſary, partly to procure reverence to their perſons, being poor and unlearned men; and partly to gain credit and authority to their doctrine, for the doctrine of faith in the Meſſias, as now come and exhibited in the fleſh, being a ſtrange and new doctrine to the Jews, the truth and certainty of it was to be extraordinarily ratified and confirmed by working miracles; one ſort of which was healing of diſeaſes in an extraordinary manner. Obſerve, 3. How Chriſt encourages his diſciples againſt the want of ſucceſs; he bids them denounce the judgments of God againſt ſuch contemners of their doctrine, "by ſhaking off the duſt of their feet," which action was emblematical, and ſignified that God in like manner would ſhake off them, and eſteem them no better than the vileſt duſt. Learn hence, That thoſe which deſpiſe the meſſage that the miniſters of the Goſpel bring, ſhall hereafter find the duſt of their feet, and the aſhes of their graves, to give a judicial teſtimony againſt them in the day of Chriſt: Wherever the word is preached, it is for a teſtimony, either a teſtimony for or againſt a people. For if the duſt of a miniſter's feet bear witneſs againſt a people, their ſermons much more Obſerve, laſtly, the dreadful judgment denounced by our Saviour againſt the contemners of his diſciples doctrine; "Verily it ſhall be more tolerable for Sodom and Gomorrha in the day of judgment than for that city." Where note, 1. That there ſhall be a day of judgment. 2. That in the day of judgment ſome ſinners ſhall fare worſe than others. 3. That of all ſinners, the condition of ſuch ſhall be ſaddeſt at the day of judgment, who living under the Goſpel, die, after all, in their impenitency and infidelity; "It ſhall be more tolerable for Sodom and Gomorrha than for that city." (B.)

Ver. 17, 18, 19, 20, 21, 22, 23, 24. And the ſeventy returned again with joy, ſaying, Lord, even the devils are ſubject unto us through thy name. And he ſaid unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on ſerpents and ſcorpions, and over all the power of the enemy; and nothing ſhall by any means hurt you. Notwithſtanding in this rejoice not, that the ſpirits are ſubject unto you: but rather rejoice, becauſe your names are written in heaven. In that hour Jeſus rejoiced in ſpirit, and ſaid, I thank thee, O Father, Lord of heaven and earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes: even ſo, Father, for ſo it ſeemed good in thy ſight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father: and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned him unto his diſciples, and ſaid privately, Bleſſed are the eyes which ſee the things that ye ſee. For I tell you, that many prophets and kings have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them.

And the ſeventy returned again with joy.] Obſerve, 1. The ſeventy diſciples return to give Chriſt an account of the ſucceſs of their expedition: They return as victors with joy and triumph, ſhewing Chriſt the trophies of their conqueſt, *Lord, even the devils are ſubject to us, thro' thy name*; the weapons of their warfare were not carnal, but ſpiritual, and mighty through Chriſt; the powers of darkneſs cannot ſtand, but muſt fall before the power of Chriſt; the devils are no match for Chriſt, no not for the meaneſt of the miniſters of Chriſt, who go forth in his name, armed with his authority and power. Obſerve, ſecondly, Our Saviour's reply to the ſeventy diſciples upon this occaſion; *I beheld Satan as lightning fall from heaven:* A two-fold interpretation is given of theſe words. 1. Some look upon them as a ſecret rebuke given by our Saviour to the Seventy for that exceſs of joy, and mixture of vain-glory which was found with them, upon the account of thoſe extraordinary gifts and abilities of caſting out devils and healing diſeaſes, which were conferred upon them; *I beheld Satan*, ſays Chriſt, *falling like lightning from heaven*; as if Chriſt had ſaid, Take heed of being puff'd up with pride, upon the account of thoſe endowments which I have beſtowed upon you; Remember Lucifer, the prince of pride, how he fell from heaven by his arrogancy, and labour you to aſcend thither by humility. The words in this ſenſe afford this inſtruction, that thoſe whom Chriſt has beſtowed the greateſt meaſure of ſpiritual graces, miniſterial gifts, and temporal bleſſings upon, ought to be very watchful againſt the hateful ſin of pride, which has ruined and deſtroyed ſo many thouſands of Angels and men. 2. Some underſtand this fall of Satan not literally, but figuratively and myſtically, of his ruin by the power and preaching of the Goſpel: As if Chriſt had ſaid, I know that this is no vain boaſt of yours, no vaunt nor brag of your valour, that devils are conquered by your courage; for when I firſt ſent you forth to preach the Goſpel, and armed you with divine power, I eaſily foreſaw that the devil's kingdom would ſhake about his ears, and that his power would be ruined by the power of the Goſpel; and that where-ever you preached, Satan's ſtrength and power ſhould vaniſh like a flaſh of lightning, ſuddenly, and irrecoverably. Learn hence, that the powerful and efficacious preaching of the Goſpel, is the ſpecial means ordained and appointed by Chriſt for the ruin and ſubverſion of Satan's kingdom in the world: as the Goſpel is the power of God unto ſalvation to them that believe and obey it; ſo it is the power of God unto deſtruction to Satan, and all that fight under his banner againſt it. (B.)

I beheld Satan as lightning fall from heaven.] Tho' Satan be reckoned among ſpiritual wickedneſſes, *in heavenly places*, Eph. vi. 12. yet Chriſt ſeems not here ſo much to reſpect that, as the diſſolution of that kingdom he had erected in the world; he is ſtiled, "the God of this world," 2 Cor. iv. 4. "the ruler of the darkneſs of this world," Eph. vi. 12. and to him is aſcribed the "kingdom of darkneſs," Col. i. 13. and a principality over the children of diſobedience: Chriſt therefore here foretels, that this dominion ſhould be in great part loſt by the tranſlation of the "heathens from darkneſs to light, and from the power of Satan to God;" and Satan being thus ſpoiled of his dominions, may be ſaid to fall from heaven, by a phraſe familiar both to ſacred and prophane writers. So of the fall of the king of Babylon the prophet ſaith, "How art thou fallen from heaven, O Lucifer?" Iſaiah xiv. 12. Of the fall of the colleague of Antonius, Cicero ſaith, "Collegam tuum de cœlo detraxiſti," "Thou haſt pulled him down from heaven;" and when Pompey was overthrown, he is ſaid by him, "ex aſtris decidiſſe," "to have fallen from the ſtars," Ep. l. 1. ad Atticum, Ep. 20. (W.)

Ver. 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37. And behold, a certain lawyer ſtood up, and tempted him, ſaying, Maſter, what ſhall I do to inherit eternal life? He ſaid unto him, What is written in the law? how readeſt thou? And he anſwering, ſaid, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy ſtrength, and with all thy mind; and thy neighbour as thy ſelf. And he ſaid unto him, Thou haſt anſwered right: this do, and thou ſhalt live. But he willing to juſtify himſelf, ſaid unto Jeſus, And who is my neighbour? And Jeſus anſwering, ſaid, A certain man went down from Jeruſalem to Jericho, and fell among thieves, which ſtripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain prieſt that way; and when he ſaw him, he paſſed by on the other ſide. And likewiſe a Levite, when he was at the place, came and looked on him, and paſſed by on the other ſide. But a certain Samaritan, as he journey'd, came where he was: and when he ſaw him, he had compaſſion on him, And went to him, and bound up his wounds, pouring in oil and wine, and ſet him on his own beaſt, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the hoſt, and ſaid unto him, Take care of him; and whatſoever thou ſpendeſt more, when I come again, I will repay thee. Which now of theſe three, thinkeſt thou, was neighbour unto him that fell among the thieves? And he ſaid, He that ſhewed mercy on him. Then ſaid Jeſus unto him, Go, and do thou likewiſe.

By chance.] The word *ſugkuria* ſignifies literally *concurrence*, when two things fall out together. *Sugkurei* (it ſhould be *ſugkuria*) *ſuntuchia*, ſaith Heſychius, and *ſugkureema*, *ſuntucheema* (not with any reſpect to *tuchee*, *fortuna*, but from *tugchanoo*, *ſum*, the word ſignifying *being*, and no more.) So places that *lie together* are called *ſugkurounta*, Numb. xxi. 25. and xxxv. 3. and Deut ii. 37. according to the notion of the ſimple *kuroo*, *tugchanoo*, ſaith Heſychius, and *kurei*, *uparchei*, and *kuria*, *ee kata phuſin uparchouſa dunamis*. And then the rendring will be moſt exactly thus, *And the ſame time it fell out that a certain prieſt came down the way*; according to Calcidius's definition of fortune, that it is "concurſus ſimul cadentium cauſarum duum, originem ex propoſito trahentium, ex quo concurſu provenit aliquid præter ſpem cum admiratione;" "a concurrence of two cauſes falling together, having their beginning from counſel, from which concurrence ſomething proceeds beſides hope with admiration." But in Hippocrates it is uſed frequently to ſignify any occaſion of doing any thing, l. de Med. vet. *di eedoneen* *ee di alleen tina ſugkurieen*, “ for pleaſure, or for any other occaſion, or concurrent thing,” that being at the ſame time is the occaſion of any thing; and then it may be render'd *upon occaſion*, that is, having ſome buſineſs that occaſion'd his going by at that time. (H.)

Ver. 38, 39, 40, 41, 42. Now it came to paſs, as they went, that he enter'd into a certain village: and a certain woman named Martha received him into her houſe. And ſhe had a ſiſter called Mary, which alſo ſat at Jeſus feet, and heard his word. But Martha was cumbred about much ſerving, and came to him, and ſaid, Lord, doſt thou not care that my ſiſter hath left me to ſerve alone? bid her therefore that ſhe help me. And Jeſus anſwered and ſaid unto her, Martha, Martha, thou art careful and troubled about many things. But one thing is needful. And Mary hath choſen that good part, which ſhall not be taken away from her.

Help.] The word *antilambaneſthai*, eſpecially with a genitive of the perſon joined with it, ſignifies to ſuccour or relieve any in diſtreſs. So Luke i. 54. *antelabeto Iſraeel*, “ he hath relieved Iſrael: ” a work of *eleos*, mercy (as it follows) and a filling them with good things when they were hungry, ver. 43. So *antilambaneſthai aſthenountoon*, Acts xx. 35. *to relieve the poor*, and, as it there follows, *to give* to them. So *antileepſeis*, 1 Cor. xii. 28. the office of *relieving the poor*. From hence 'tis diſcernible, what is the full importance of *ina ſunantilabeetai moi* here; Chriſt was received and entertained in the houſe of Martha and Mary: Martha made proviſion for him and all that were with him; this is called *pollee diaconia*, “ a great deal of work in providing for them all,” at the beginning of the verſe; hereupon ſhe complains to Chriſt, that Mary, by hearkening to him, left her *diaconein moneen*, to miniſter to them, or provide for them, alone, without any body elſe, and thereupon deſires him to bid her bear her company in making proviſion for them; the *antilambaneſthai*, as *diaconein*, noting the making this proviſion, and the *ſun*, added to it, the joining with her, or bearing her company, contrary to the *moneen*, her doing it alone, precedent. Thus Rom. viii. 26. *ſunantilambaneſthai aſtheneiais eemoon* is “ to join in relieving our neceſſities.” We have no means but prayer to God, to relieve ourſelves in any diſtreſs. But then again, we know not what is abſolutely beſt for us, nor, conſequently, to pray as we ought; therefore when we want and pray for ought, the Spirit of Chriſt joineth with us in relieving us, that is, in interceding for us, that what is abſolutely beſt may be granted us; joins with us in prayer, and ſo in relieving us, by praying ſilently for us, and aſking thoſe things which Chriſt knows us to ſtand moſt in need of, when we do not. (H.)

CHAP. XI.

Chriſt teacheth to pray, and that inſtantly; with encouragement to expect a return. Rebuketh the blaſphemous Phariſees, preacheth to the people, and reproveth hypocrites.

Ver. 1, 2, 3, 4. AND it came to paſs, that as he was praying in a certain place, when he ceaſed, one of his diſciples ſaid unto him, Lord, teach us to pray, as John alſo taught his diſciples. And he ſaid unto them, When ye pray, ſay, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, ſo in earth. Give us day by day our daily bread. And forgive us our ſins; for we alſo forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

Praying in a certain place.] This was another time, and another occaſion, than that in his ſermon on the mount, before-mention'd by St. Matthew, vi. 9. (H.)

Teach us to pray.] I ſuppoſe no-body hath ſo mean an opinion, either of St. John's or our Saviour's diſciples, as to think they were ignorant how to pray; therefore 'tis plain, they could mean nothing elſe by this requeſt, but that Chriſt would give them a peculiar form, as a badge of their belonging to him; according to the cuſtom of the Jewiſh doctors, who always taught their diſciples a peculiar form to be added to their own prayers. (Wheatly.) From whom we receive the revelation of the will of God, we cannot but deſire to be taught to pray according to it. Thus St. John the Baptiſt taught his diſciples, and the diſciples of our Lord (ſome of whom had belonged to John before) deſired as much of him. (Pearſon.)

As John alſo taught.] 'Tis probable, that John had compiled ſome certain form of prayer, out of ſelect places of ſcripture, which might be moſt ſuitable to his time, with reſpect to the kingdom of Chriſt, which was then begun to be preached. (Beza.)

When ye pray, ſay.] Whenſoever ye pray ſolemnly, omit not to uſe this form of words. (H.) Whatever diſpute may be made about the word *houtoos* in St. Matthew, which is tranſlated, not exactly but paraphraſtically, *after this manner*, (but ought with greater accuracy to be render'd *ſo* or *thus*, in which ſignification it is always uſed in the Septuagint) yet here he preſcribed the uſe of theſe very words, expreſsly commanding them, “ When ye pray, ſay, Our Father,” &c. And if he had not inſtructed them to uſe it as a form of prayer, he had not anſwered the deſign of his diſciples requeſt. (Wheat.) If we conſult not only the practice of the church in all ages, but the ſcripture itſelf, in theſe two paſſages compared together, we ſhall find that it is both a pattern for us to form our prayers by, and alſo a prayer itſelf; which our Saviour, in condeſcenſion to our infirmities, hath framed for us; putting words into our mouths, to beg of God thoſe bleſſings, which through his moſt prevalent interceſſion ſhall not be denied us. (Hopkins.)

Our Father.] God is a Father, 1. by eternal generation; having, by an inconceivable and ineffable way, begotten his Son, God co-equal, co-eternal with himſelf; and therefore called “ the only begotten Son of God,” John iii. 16. 2. By temporal creation, as he gives a being and exiſtence to his creatures; creating thoſe, whom he made rational, after his own image and ſimilitude: And therefore he is called “ the Father of ſpirits,” Heb. xii. 9. And Adam is called “ the ſon of God,” Luke iii. 38. And, 3. by ſpiritual regeneration and adoption; and therefore all true believers are ſaid to be “ the ſons of God, and born of God,” John i. 12, 13. and “ the children of God,” Rom. viii. 16. Now, tho' this title of Father, in the firſt of theſe three ſignifications, is proper to the firſt perſon in the bleſſed Trinity, yet in the two latter it is a relative attribute, equally belonging to all the three perſons. For Chriſt is expreſly called “ the Father,” Iſa. ix. 6. and we are ſaid to be “ born of the Spirit,” John iii. 5. (*Idem.*)

Hallowed be thy name.] The *name* of God is any perfection aſcribed to him, whereby he hath been pleaſed to make himſelf known to the ſons of men, whether they relate to his titles or his attributes: And by *hallowing* it, is meant our acknowledging and reverencing it as holy; being the very ſame with that common ſcripture phraſe of *glorifying God*. We cannot add any thing to his infinite perfections, nor to the luſtre and brightneſs of his crown: Yet we are ſaid to ſanctify and glorify God, and to *hallow his name*, when we moſt reverently obſerve and admire his holineſs and other attributes, and endeavour by all holy ways to declare them unto others, that they may do the like. (*Idem.*) So that, in plain ſpeech, this petition is thus much; “ O Lord, let that majeſty and holineſs that is in thyſelf, that juſtice mercy and power which thou ſheweſt in thy works, and that truth wiſdom and goodneſs which is in thy word, with all thy virtue generally whatſoever comprehended in thy nature, and fit for the knowledge and uſe of man, be more and more daily known of man, and received among us, with that dread, and honour, and reverence, that is fit for ſuch a name, both in word and work, thought and deed, and every way.” (Babington.)

Give us day by day our daily bread.] Interpreters have been much divided about the word *epiouſios*, which is uſed by St. Matthew, vi. 11. as well as here by St. Luke. Some will have it to mean only our natural bread, or bodily neceſſaries; others, our ſpiritual food; and others, both: Some again underſtand it to extend to all the reſt of our life, and others only to this day, or the time preſent, &c. But St. Luke muſt be allowed to be the beſt interpreter of the word, who here explains it to ſignify ſuch *bread* (and other neceſſaries) as ſhall be ſufficient for us, *day by day*: Which therefore muſt needs be bodily, becauſe ſpiritual food, once truly received, ſerves not only for the day, but *for ever*, John iv. 14. (Leigh.) By teaching us to pray for our temporal comforts *this day*, or *day by day*, our Saviour intimates to us, that we ſhould be content with our *daily* allowance; and therefore he bids us “ take no thought for the morrow,” Matt. vi. 34. that is, not to have any tormenting, carking, and deſponding thoughts about it, but to truſt in God's providence, who has promiſed, that he “ will never leave us nor forſake us,” Heb. xiii. 5. (Hopk.) If this petition had been wanting, this prayer had been deficient. Nor is there any need for the ancient doctors to allegorize this phraſe, as if we asked Chriſt, the bread of life, and the communication of him in the Sacrament, for the food of our ſouls: For, tho' this may be underſtood by way of alluſion, yet not as the principal ſenſe; nor is it below us to aſk that which God knows we cannot be without. (Comber.)

And forgive us our ſins.] St. Matthew uſes the word *opheileemata*, *debts*, Matt. vi. 12. but St. Luke uſes *hamartias*, *ſins.* Which words are thus uſed promiſcuouſly, becauſe a ſinner both owes a puniſhment at the hand of God, and a recompence to his injured neighbour. (Leigh.)

Indebted to us.] The verb *opheilein*, *to owe*, is here to be taken in a notion peculiar to the Syriac language (wherein Chriſt certainly ſpake) which neither the Greek, nor Latin, nor Hebrew, had made uſe of: For he that ſins or offends, either againſt God or man, is in Syriac ſaid to be a debtor. Thus the Targum (or Chaldee paraphraſe) renders it, " This people hath owed a debt, Exod. xxxii. 31. and in other places. (H. and W.) But, for other annotations on this incomparable prayer, I refer the reader to what is before noted on St. Matt. vi. 9. *&c.*

Ver. 5, 6, 7, 8, 9, 10, 11, 12, 13. And he ſaid unto them, Which of you ſhall have a friend, and ſhall go unto him at midnight, and ſay unto him, Friend, lend me three loaves; For a friend of mine in his journey is come to me, and I have nothing to ſet before him: And he from within ſhall anſwer and ſay, Trouble me not: the door is now ſhut, and my children are with me in bed; I cannot riſe and give thee. I ſay unto you, Tho' he will not riſe and give him, becauſe he is his friend: yet becauſe of his importunity, he will riſe and give him as many as he needeth. And I ſay unto you, Aſk, and it ſhall be given you: ſeek, and ye ſhall find: knock, and it ſhall be opened unto you. For every one that aſketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened. If a ſon ſhall aſk bread of any of you that is a father, will he give him a ſtone? or if he aſk a fiſh, will he for a fiſh give him a ſerpent? Or if he ſhall aſk an egg, will he offer him a ſcorpion? If ye then, being evil, know how to give good gifts unto your children; how much more ſhall your heavenly Father give the Holy Spirit to them that aſk him?

And he ſaid.] This which here follows was all ſpoken plainly, to encourage them to expect and depend upon a return of their prayers. (W.)

The door is now ſhut.] The Romans were wont to expreſs the firſt part of the night, or cloſe of the evening, by this phraſe, *prima face*, that is, candle-lighting; and the latter part of it was, in other nations, denominated from the " ſhutting up the doors: " Which time, in Greek called *clauſithuron*, was commonly cried about the ſtreets by a kind of a bell-man. Thus, where 'tis ſaid, " about the time of ſhutting of the gate," Joſh. ii. 5. as well as here, " the door is ſhut," 'tis expreſſive of the lateneſs of the night, which in ver. 5. is explained by *meſonuction*, *midnight.* (H.)

Becauſe of his importunity.] The Greek word *anaideia*, here uſed, in its proper ſignification expreſſes *impudence*; and the Jews have a ſaying, " that the impudent man overcomes the modeſt and the baſhful; how much more God, who is goodneſs itſelf! " But 'tis here underſtood, that his requeſt is ſo importunate, as to admit of no refuſal; coming and crying as vehemently and inceſſantly as the poor widow in chap. xviii. (W.) If reſpect of friendſhip will not work upon him, yet his coming without baſhfulneſs, at ſuch a time of night, which is an argument of his real want, and of his confidence in him to whom he comes, will certainly make him. (H.) This word is not always to be taken in a bad ſenſe, any more than the Latin word *improbus*, where Virgil ſays,

Labor improbus omnia vincit.

Unwearied pains o'ercome the hardeſt taſk.

Aſk, and it ſhall be given you.] We muſt *aſk* in faith, *ſeek* diligently, and *knock* earneſtly. (W.) No former unworthineſs of our own can exclude us from the mercy of God: For he receiveth the prayer, not only of the publican, chap. xviii. 14. but of the prodigal ſon, chap. xv. 20 and promiſeth mercy to the thief hanging on the croſs, chap. xxiii. 43. if at the laſt hour he thus ſeek it by prayer. (Andrews.) Againſt invocation of any other than God alone, " If all arguments elſe ſhould fail, the number whereof is both great and forcible, yet this very bare and ſingle challenge might ſuffice; that whereas God hath in ſcripture delivered us ſo many patterns for imitation when we pray; yea, framed ready to our hands in a manner all, for ſuits and ſupplications, which our condition of life on earth may at any time need, there is not one, no not one, to be found directed unto angels, ſaints, or any, ſaving God alone. So that, if, in ſuch caſes as this, we hold it ſafeſt to be led by the beſt examples that have gone before, when we ſee what Noah, what Abraham, what Moſes, what David, what Daniel, and the reſt did; what form of prayer Chriſt himſelf likewiſe taught his church, and what his bleſſed Apoſtles did practiſe, who can doubt but the way for us to pray, ſo as we may undoubtedly be accepted, is by conforming our prayers to theirs, whoſe ſupplications we know were acceptable?" (Hooker.)

Every one that aſketh, receiveth.] *i. e.* who *aſks* in faith, *ſeeks* with diligence, and *knocks* with importunity and perſeverance, *receives* all that is needful for him. So the connexion ſhews, " he will ariſe and give him (*hoſon creezei*) as much as he wants," ver. 8. " And I ſay to you, aſk and ye ſhall receive " all knowledge neceſſary to your ſalvation, all that aſſiſtance which is neceſſary to preſerve you from thoſe ſinful courſes which will exclude you from ſalvation, or to the performance of that obedience which God hath made the condition of your ſalvation under the new covenant, and to your perſeverance in that obedience to the end: Ye ſhall receive all things ſpiritually good for you. For " If ye being evil *will* give good things to your children, much more *will* your heavenly Father give *ta agatha*, good things, (Matt vii. 11. His *Holy Spirit*, ver. 13.) to thoſe that aſk him." (W.)

A ſcorpion.] *i. e.* Things unprofitable and hurtful to, rather than what is good and needful for him. (*Idem.*) The ſcripture may be compared to an *egg*, which we muſt open, in order to diſcover the truths of religion therein contained; and on which a good heart feeds, taking it with the ſalt of wiſdom and diſcretion: Hereticks and libertines find therein that which poiſons them, becauſe they have the heart of a *ſcorpion.* (Queſnel.) See the notes before on Matth. vii. 7. *&c.*

Ver. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26. And he was caſting out a devil, and it was dumb. And it came to paſs, when the devil was gone out, the dumb ſpake; and the people wondred. But ſome of them ſaid, He caſteth out devils through Beelzebub, the chief of the devils. And others tempting him, ſought of him a ſign from heaven. But he knowing their thoughts, ſaid unto them, Every kingdom divided againſt itſelf is brought to deſolation: and a houſe divided againſt a houſe, falleth. If Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe ye ſay that I caſt out devils through Beelzebub. And if I by Beelzebub caſt out devils, by whom do your ſons caſt them out? therefore ſhall they be your judges. But if I with the finger of God caſt out devils, no doubt the kingdom of God is come upon you. When a ſtrong man armed keepeth his palace, his goods are in peace: But when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils. He that is not with me is againſt me: and he that gathereth not with me, ſcattereth. When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt: and finding none, he ſaith, I will return unto my houſe whence I came out. And when he cometh, he findeth it ſwept and garniſhed. Then goeth he, and taketh to him ſeven other ſpirits more wicked than himſelf, and they enter in, and dwell there: and the laſt ſtate of that man is worſe than the firſt.

And it was dumb.] The diſeaſe which that devil had inflicted on the man had deprived him of his ſpeech. (H.)

Some of them.] St. Matthew ſays *the Phariſees*, chap. ix. 34. and xii. 24 And that moſt like them, becauſe they were always pickeering for occaſions to find fault with our bleſſed Saviour, and to revile him.

Beelzebub.] Of the right reading of this word " Beelzebub, the lord of flies," or " Beelzeboul, the lord of dung" (as St. Jerome reads it, on Matt. xii. 24.) you may ſee Lightfoot there. But tho' both he and the great Bochart are at a loſs, how this god of flies ſhould be ſtiled " the chief (or prince) of the devils," that ſeems to be no great wonder, he being probably no leſs than Jupiter, the prince and father of the heathen gods; as appears from the titles given him *a muſcis abigendis*, from his reputed office of chaſing away the flies from their ſacrifices and temples. (H. and W.) This was he who is called "the god of Ekron," 2 Kings i. 2. being indeed an idol, which the inhabitants of that city worſhipped. Pliny calls him *Achor deus*, and ſays, when the Cyreneans were afflicted with any plague of flies, they were wont to ſacrifice and pray to him, on which the flies preſently died away. This gives the reaſon that he is called "the prince of the devils," meaning one who hath power over them, as 'twas ſuppoſed, able to throw them out of thoſe who were poſſeſſed with them, (whole legions together) like ſwarms of flies, which, with their chief, fly about the upper and middle regions of the air. For when the Phariſees ſaw Chriſt viſibly "caſting out devils," they reviled him, as if he had done it through the power of Beelzebub. (H.) Some authors, and particularly Scaliger, believe the Jews gave this name to the idol in deriſion; becauſe, in the temple at Jeruſalem, there were no flies ſeen on the victims. But 'tis much more probable, that the Ekronites themſelves gave this name to their god; ſince king Ahaziah, ſending to conſult that falſe deity, calls him by this very name, which ſurely he would not have done, eſpecially in a caſe of life or death, if he had derided him.

A ſign from heaven.] They had ſeen divers miraculous cures, and other tokens of his divine power already: and yet nothing will ſatisfy them, without *a ſign from heaven*; becauſe *the ſon of man* was to come in *the clouds of heaven*, Dan. vii. 13. To which demand, his anſwer is ſet down in St. Matthew, xii. 39. See the notes there. "Infidelity has never ſufficient arguments for conviction. Faith, tho' wiſe and diſcreet, having likewiſe humility and ſincerity, is ſatisfied with ſuch as God is pleaſed to uſe: To one who has a ſincere faith, it is enough, that God has once declared himſelf: He who is not content with this, wants faith, not proofs." (Queſn.)

Your ſons.] To what hath been ſaid, on Matt. xii. 27. we may here add, that ſome think, this relates to the ſeventy diſciples ſent by Chriſt to preach the kingdom in *every city and place whither he himſelf would* afterwards *come*, Luke x. 1. For they return to him with theſe words, *Even the devils are ſubject to us in thy name*, ver. 17. Now, doubtleſs, they were the ſons of the Jews: and tho' they *caſt out devils* in Chriſt's name, yet this is not ſufficient to take off the force of Chriſt's argument. For, it was not eaſy to ſuſpect ſo great a number of honeſt men, of their own nation and acquaintance, ſent, by two and two, into their villages and cities, of being all confederates with Satan: They therefore, going through their cities to aſſure them, *the kingdom of God* was at hand, and confirming their teſtimony, by *healing* diſeaſes, and *caſting out devils* in Chriſt's name, gave in full teſtimony againſt them who ſaid, that Chriſt himſelf did this by a confederacy with Satan. (W.)

When a ſtronger.] Here Chriſt, by an argument from the impoſſibility, proves that Satan cannot be caſt out by Satan, becauſe of the equality of power among the devils; but that Beelzebub is rather overcome and made captive by him, than an aſſiſtant to him: for when Chriſt caſteth out the angels (or miniſters) of Beelzebub out of men, what is that, but invading the dominions of Beelzebub himſelf, "taking from him all his armour, and dividing his ſpoils?" (Beza.)

Worſe than the firſt.] He who doth not perſevere, is in a worſe ſtate than he who never began. (Idem.) "Satan ejected by me, finding no where elſe perſons ſo fitted to receive him, will return, and take more durable poſſeſſion of you, and render you ſeven times more the children of Satan than ye were before." (W.) How dangerous are relapſes! If the Jews, deliver'd from their bondage in Egypt, and become the people of God by the covenant of the law, fell into a ſtate much worſe than their firſt, by the abuſe of that covenant, and by rejecting Jeſus Chriſt: Good God! what is the laſt ſtate of a Chriſtian, who falls from the divine adoption, by loſing the grace of his baptiſm, by trampling under foot the blood of Chriſt, and obliging his Holy Spirit to withdraw from him, and give place to the evil ſpirit! (Q.) See the notes on Matt. xii. 45.

Ver. 27, 28. And it came to paſs, as he ſpake theſe things, a certain woman of the company lift up her voice, and ſaid unto him, Bleſſed is the womb that bare thee, and the paps which thou haſt ſucked. But he ſaid, Yea, rather bleſſed are they that hear the word of God and keep it.

Bleſſed is the womb.] Here the holy virgin-mother might hear part of her own prophecy verified, that the *generations* of the earth ſhould *call* her *Bleſſed*. (Taylor.) For, about this time, one having told our Lord, that his *mother and brethren* were come, *deſiring to ſpeak with him*, Matt. xii. 47. that mentioning of his mother gave occaſion to this woman to break forth aloud into theſe words. (H.) And ſure, ſhe deſerves the more eſteem, becauſe ſhe returned the honour to God. "Wherefore they are moſt wretched, who diſreſpect her, whom God hath choſen, and out of pretended hatred to ſuperſtition, will ſcarce allow her the reverence of an excellent perſon: And yet, no doubt, ſhe would deteſt thoſe *Ave's* and gratulations, which ſome ſuperſtitious votaries (to the diſhonour of God, whom ſhe praiſed) do beſtow upon her; becauſe ſhe calls her Son her *Saviour*, Luke i. 47. and her ſelf the *handmaid of the Lord*, ver. 38, 48. So that it is our duty to reverence, but not adore her." (Comb.)

Yea, rather bleſſed.] The word *menounge* does neither deny, nor conceal the truth of what the woman had ſaid; but refers to what is of greater importance. (Beza and Grot.) "The bleſſedneſs of my mother ariſeth not from this, that ſhe conceived, and brought me forth into the world; but in order to that, 'tis neceſſary for her, as well as others, to believe and obey my word. So Theophylact." (W.) Chriſt does not blame the praiſe here given to his mother; but he compleats and perfects it, by intimating, that her bleſſedneſs proceeded from her having borne the Son of God in her heart, even before ſhe bare him in the womb; and from her having been nouriſhed her ſelf with the milk of the word and will of his Father, even before ſhe nouriſhed his Son with her own milk. (Queſn.)

Ver. 29, 30, 31, 32. And when the people were gathered thick together, he began to ſay, This is an evil generation: they ſeek a ſign, and there ſhall no ſign be given it, but the ſign of Jonas the prophet. For as Jonas was a ſign unto the Ninevites, ſo ſhall alſo the Son of man be to this generation. The queen of the ſouth ſhall ariſe up in the judgment with the men of this generation, and condemn them: for ſhe came from the utmoſt parts of the earth, to hear the wiſdom of Solomon; and behold, a greater than Solomon is here. The men of Nineveh ſhall riſe up in the judgment with this generation, and ſhall condemn it: for they repented at the preaching of Jonas; and behold, a greater than Jonas is here.

He began to ſay.] This was ſpoken in the preſence of a great multitude, with reſpect to what had been ſuggeſted before, by ſome of the Phariſees, ver. 16.

They ſeek a ſign.] When the Jews believed not Chriſt for his miracles, and yet perpetually called for a ſign, he refuſed to give them a ſign which might be leſs than their prejudice: But he gave them one, which alone is greater than all the miracles which ever were done, or ſaid to be done, by the enemies of religion, put all together; that is, the *Son of man* lying in the grave three days and three nights, and then evidently riſing again. (Taylor.) The reſurrection of Chriſt was the laſt of his miracles for the Jews, and filled up the meaſure of their impenitency: It was the firſt for the Gentiles; the ſignal that they ſhould be called to repentance, and the cauſe and pattern of their converſion, prefigured by that of the Heathen Ninevites. (Q.) See the notes on Matt xii. 38.

From the utmoſt parts of the earth.] The ſituation of Sheba in Arabia, whence the queen of the ſouth came to hear the wiſdom of Solomon, will not allow us to take theſe words abſolutely, and in the ſtrictneſs of the letter, but ſhews the meaning of them to be only, that ſhe came from a far country: And it ſeems, ſome other places are to be underſtood with the like reſtriction; as Pſal. lxi. 2. Luke ii. 1. Rom. x. 10, &c.

The men of Nineveh.] In the prophecy of Jonah, there is no mention made of Iſrael, but only of theſe Gentiles; that they might be an example to the Iſraelites: becauſe the Ninevites repented ſo ſoon as ever they were admoniſhed to it; whereas the Iſraelites, tho' warned over and over, by ſeveral prophets, ſcarce ever thought of repentance. (Heinſ.) "What a repentance was this, at the preaching of a perſon unknown, of a different nation and religion, and working no miracles; and this only to avoid temporal evils! Where is that of the generality of Chriſtians, tho' inſtructed by the Son of God himſelf; and by which they are to deliver themſelves from an eternity of torments, and to gain heaven? (Q.)

Behold a greater.] Here is more wiſdom, and heavenly divine doctrine, than ever was in all Solomon's words or writings: and more powerful preaching, and a denunciation of ſeverer judgments, than thoſe which Jonah denounced againſt Nineveh. (H.)

Ver. 33, 34, 35, 36. No man, when he hath lighted a candle, putteth it in a ſecret place, neither under a buſhel; but on a candleſtick, that they which come in may ſee the light. The light of the body is the eye: therefore when thine eye is ſingle, thy whole body alſo is full of light: but when thine eye is evil, thy body alſo is full of darkneſs. Take heed therefore, that the light which is in thee be not darkneſs. If thy whole body therefore be full of light, having no part dark, the whole ſhall be full of light, as when the bright ſhining of a candle doth give thee light.

No man, &c.] Some give here the connection thus: Tho' ye generally receive very little benefit by my preaching, it becomes neither me, nor my diſciples, to conceal our wiſdom, but ſtill to let it ſhine forth to the world, Matt. v. 15. But ſeeing it is evident that the ſame expreſſions are oft applied to different things, in divers ſenſes, why may not this have relation to the following verſe, thus? God never gives the light of nature, or of revelation, as he hath done to you Jews, but that it may be improved, and ſhine forth in them to others: Now as *the light of the body is the eye*, ſo the light of the ſoul is that reaſon, and that revelation of his mind which God affords; and therefore it becomes you to take as great care, that your light be not turned into darkneſs, by prejudices which blind the eyes, or by ſhutting your eyes againſt the light, or by your infidelity, or thoſe vicious habits which will not ſuffer you to come to the light, or believe in it; as that the eye of the body be not darkned, or put out. (W.) The truths of the Goſpel are not to be concealed, nor held captive in unrighteouſneſs; but the people are to be inſtructed in them. The ſcripture, and particularly the Goſpel, is our *candle*. It is the Spirit of God, which has lighted and placed it on the candleſtick of the church, that the light of it might be ſeen by all the faithful. To forbid Chriſtians the reading of the ſcripture, is to forbid the uſe of light to the children of light, and to make them ſuffer a kind of excommunication. (Q.) See the notes on Matt. v. 15, 16.

The light of the body.] This is to be underſtood of the perverſe opinions of men concerning Chriſt, ariſing from the darkneſs of their clouded minds and affections. (G.) There is no tautology in theſe and the following words; but only a progreſſion from the mind, clearly enlightned, and directed, and the faculties of the ſoul, rightly diſpoſed, to a life led according to them, or, in the ſcripture phraſe, *a walking in the light*. For Chriſt here compares the inward light of the ſoul, or the eye of it, to that of the body, ſhewing, that as that being pure from ſpots, adventitious humours, cataracts, and other blemiſhes, gives a clear light for the direction of the body; but when it is ill affected, by reaſon of theſe, or other maladies, the body is in the dark: So if the eye of the ſoul be not ſingle, *i. e.* if it be not pure from covetouſneſs, which is *the luſt of the eye* after worldly things, 1 John ii. 16. from *carnal concupiſcence*, which renders it *the adulterous eye*, Matt. v. 28, 29. 2 Pett. ii. 14. from envy, which is *the evil or bewitching eye*, Prov. xxiii. 6. Ecclus. xiv. 3--10. from pride, which is *the high look*, Pſal. ci. 5. *the proud look*, Prov. vi. 17. *the lofty eye*, Iſaiah v. 15. If, I ſay, it be not purified from theſe diſtempers, it will not direct our way aright, or preſerve us from walking in the dark; for theſe are the luſts of the world, which are contrary to the friendſhip of God, making all the actions of the life perverſe; and therefore they who do ſuch things, are ſaid to *walk on ſtill in darkneſs*, Pſal. lxxxii. 5. Eccleſ. ii. 14. John viii. 12.--xii. 46. 1 John ii. 9. *to be in darkneſs*, 1 Theſſ. v. 4. and *to love darkneſs more than light*, John iii. 19. Whereas, when the mind is free from theſe vices, and adorned with the contrary virtues, it directs all our actions to piety, virtue, and the love of God; as a lantern ſhining in darkneſs directs our feet, or as a candle enlightens the whole room where it is; and hence ſuch perſons are ſaid *to walk in the light*, 1 John i. 7. and to be *children of the light, and of the day*, Luke xvi. 8. John xii. 36. Eph. v. 8. 1 Theſſ. v. 5. This therefore is the import of theſe words, that a mind thus enlightned, and free from all theſe diſtempers, which darken and make blind the ſoul, will direct all our faculties and inclinations, and all the actions of the life aright, as a light doth the body when it walks in a dark night. (W.) See notes on Matt. vi. 22.

Ver. 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54. And as he ſpake, a certain Phariſee beſought him to dine with him: and he went in, and ſat down to meat. And when the Phariſee ſaw it, he marvelled that he had not firſt waſhed before dinner. And the Lord ſaid unto him, Now do ye Phariſees make clean the out-ſide of the cup and the platter: but your inward part is full of ravening and wickedneſs. Ye fools, did not he that made that which is without, make that which is within alſo? But rather give alms of ſuch things as you have: and behold, all things are clean unto you. But woe unto you, Phariſees: for ye tithe mint and rue, and all manner of herbs, and paſs over judgment and the love of God: theſe ought ye to have done, and not to leave the other undone. Woe unto you, Phariſees: for ye love the uppermoſt ſeats in the ſynagogues, and greetings in the markets. Woe unto you, ſcribes and Phariſees, hypocrites: for ye are as graves which appear not, and the men that walk over them are not aware of them. Then anſwered one of the lawyers, and ſaid unto him, Maſter, thus ſaying, thou reproacheſt us alſo. And he ſaid, Woe unto you alſo, ye lawyers: for ye lade men with burdens grievous to be borne, and ye yourſelves touch not the burdens with one of your fingers. Woe unto you: for ye build the ſepulchres of the prophets, and your fathers killed them. Truly ye bear witneſs that ye allow the deeds of your fathers: for they indeed killed them, and ye build their ſepulchres. Therefore alſo ſaid the wiſdom of God, I will ſend them prophets and apoſtles, and ſome of them they ſhall ſlay and perſecute: That the blood of all the prophets, which was ſhed from the foundation of the world, may be required of this generation; From the blood of Abel unto the blood of Zacharias, which periſhed between the altar and the temple: verily I ſay unto you, it ſhall be required of this generation. Woe unto you, lawyers: for ye have taken away the key of knowledge: ye entred not in your ſelves, and them that were entring in ye hindred. And as he ſaid theſe things unto them, the ſcribes and the Phariſees began to urge him vehemently, and to provoke him to ſpeak of many things: Laying wait for him, and ſeeking to catch ſomething out of his mouth, that they might accuſe him.

He went in, and ſat down.] Our Saviour, being the great phyſician of ſouls, went about continually viſiting his patients; and conſulted their benefit more than his own ſafety or reputation. He would keep company with *publicans and ſinners*, in order to the reforming them, and frankly accepted the invitation of Phariſees, tho' he knew they lay in wait, and deſign'd only to intrap him; converſing familiarly with them, and eating at their tables, that by ſuch obliging condeſcenſion he might, by degrees, win them to love and embrace the divine truth. (B. Calamy.)

Had not firſt waſhed.] The ſtrict Phariſee thought it a great profaneneſs and wickedneſs in his gueſt, not to obſerve the previous waſhings before dinner; which tho' not ordained by God, nor any part of Moſes's law, were religiouſly uſed by the ſtricter Jews, in obedience to the preſcriptions of their doctors. For, of ſuch neceſſity did they think theſe outward purgations to be, that it was a determin'd caſe among them, "that if any one, in great diſtreſs, had water ſufficient for waſhing, but not enough to waſh and drink too, he ought rather to periſh by thirſt, than neglect to waſh himſelf; and it was commonly ſaid among them, that to *eat with unwaſhen hands* was a greater pollution, than to defile one's body with an harlot." (Idem.) Much more of this may be ſeen in the notes upon Mark vii. 3.

Ye fools!] This apparent ſeverity of expreſſion is often uſeful, and even neceſſary, to awaken the ſinner, and to give him a more lively ſenſe of his faults: and none think themſelves wiſer than hypocrites do; for which reaſon our Lord here expoſes their folly. (Q.)

That which is within.] Since God made the ſoul no leſs than the body, he cannot be ſatisfied with outward appearances: Why then do not ye take care to cleanſe your inward part as well as your outſide? (Beza.)

But rather.] Here Chriſt ſhews them how to cleanſe the inward part. The ſoul is cleanſed by repentance; which conſiſts of two parts, to ceaſe to do evil, and to begin to bring forth good fruits; among which, works of mercy is one of the principal. (G.) See the notes on Matt. xxiii. 23.

Give alms.] It is very ordinary in ſcripture, to expreſs the whole of our duty, by ſome one eminent part of it; as very frequently by charity, and that here by alms-giving. So that the ſenſe ought not to be reſtrained to this ſingle inſtance, to the excluſion of the reſt; but all duties that are of the ſame weight and neceſſity are here underſtood, as well as that one which is mentioned. (Calamy.) 'Tis certain, the meaning of theſe words is not, that alms-giving will atone for a careleſs and wicked life; for ſuch a ſenſe would contradict one great deſign of the Goſpel, which is to purify and exalt the mind of man, and make him meet for heaven. Some ſuppoſe theſe words ſpoken by way of irony; as if our Lord had ſaid, "Ye Phariſees give alms, and think that that will make *all things clean unto you*; but do not miſtake, for it is as neceſſary to cleanſe your hearts, and to purify yourſelves *within*, as it is to give alms, and outwardly waſh and cleanſe yourſelves." Dr. Whitby thinks, that our Lord here inſtructs us, "That all our temporal enjoyments are unclean, that is, unlawful to be uſed, till we have ſanctified them by ſome act of charity." Sir Norton Knatchbull's opinion is, that the Phariſees, being guilty of rapine and extortion, and having much ill-gotten goods in their poſſeſſion, and not knowing the perſons they had wronged, to whom reſtitution was due, our Lord here tells them, they ſhould give it to the poor. (Fox.)

Such things as ye have] The phraſe *ta enonta* ſignifies "according to ability, (or) as far as we are able;" agreeable to that of Deut. xvi. 10. which we read, "according as the Lord thy God hath bleſſed thee." The injurious is bound to reſtore all that he hath taken away: But, in caſe he be not able to reſtore all, yet certainly he muſt go as far as he can; and that is the leaſt will be accepted. Zaccheus made a "fourfold reſtitution, and gave half of his goods to the poor," over and above, Luke xix. 8. And the like holds in other ſins; wherein, tho' no others be wronged, yet there is pollution contracted; and that muſt be cleanſed by ſome effectual works of repentance; and *mercy to the poor* is ſpecified, as an eminent work of this kind, Dan. iv. 27. (H.) Thus,

All things are clean to you.] Be but careful to avoid every thing which God hath forbid, to do every thing which he hath commanded, and then trouble not your conſciences about eating with unwaſhen hands. Thus, as Grotius obſerves, theſe words ſignify the ſame with what St. Paul ſays, Tit. i. 15. *Unto the pure all things are pure.* (Calamy.)

Woe unto you.] Father Queſnel obſerves here the ſeveral marks and characters of a Phariſaical ſpirit, deſcribed in this and the following verſes; which are briefly theſe, 1. Being very exact in external performances, but negligent in moral duties, (ver. 42.) 2. Being proud of honour and precedency, (ver. 43.) 3. Hiding their corrupt maxims under an external piety and falſe charity, (ver. 44.) 4. Being no farther concerned at the diſgrace of others, than as it falls upon themſelves, (ver. 45.) 5. Not obſerving themſelves what they impoſe upon others, (ver. 46.) 6. Perſuading the world that they condemn perſecution, tho' they themſelves do perſecute the truth, and the preachers of it, (ver. 47.) 7. Imitating their wicked and cruel forefathers, (ver. 48.) 8. Ruining thoſe who contradict them, (ver. 49.) 9. Drawing down God's curſe upon a whole people, by engaging them in their paſſions, (ver. 50.) 10. Flattering themſelves with the hopes of impunity, (ver. 51.) 11. Valuing themſelves too much upon their own ſlender knowledge, and endeavouring to keep others in ignorance, (ver. 52.) And, 12. Placing all their ſtrength in confidence, craft, and deceit, (ver 53, 54.)

Ye tithe mint.] In paying of tithes they were ſo very punctual and ſcrupulous, as to deſcend to the tithing even of herbs; of which it was doubtful and diſputable, by the laws of Moſes, whether tithes ought to be paid or no. (Hickes.) By ſuch wonderful ſtrictneſs in ſome inſtances, they gained the reputation of the greateſt ſaints; ſo that it was a proverb among the Jews, "That if but two perſons in the world went to heaven, one of them would be a ſcribe, the other a Phariſee." (Calamy.)

Judgment, and the love of God.] *Judgment*, meaning that which is juſt and right, comprehends the laws of the ſecond table, as *the love of God* does thoſe of the firſt. (Beza.) See the notes upon St. Matt. xxiii. 23.

Theſe ought ye.] The moral laws of God are his primary and more principal laws: But yet the obſervation of them doth not excuſe any man from obſerving his mere poſitive laws. It was not the careful obſervation of the mere poſitive laws that Chriſt blamed in them, but their acquieſcing in it, and putting a mighty ſtreſs upon it, as if that alone would juſtify them, and ſuperſede all obligation to obſerve the moral laws. (Hickes.)

Graves which appear not.] See the notes on St. Matt. xxiii. 27.

Reproacheſt us alſo.] By conſequence. For the Phariſees moſt ſtrictly obſerved the decrees of the doctors of the law: And the lawyers, on the other hand, highly cried up the ſanctity of the Phariſees. (G.)

Lawyers.] Doctors of the law, members of the Sanhedrin, or conſiſtories. (H.)

Build the ſepulchres.] The meaning of this paſſage will ſoon appear, if it be obſerved, 1. That the *Woes* ſo often denounced againſt the Phariſees, were for ſeveral acts of hypocriſy in them. Now hypocriſy, or perſonation, being the outward appearance, the diſguiſe, or ſpecious attire of an action, that is here ſet down by itſelf; the vice that was diſguiſed, and endeavoured to be concealed under it, is not here named, but by their preſent actions (perſecuting Chriſt) viſible and notorious, and withal intimated by St. Matthew, chap. xxiii. 32. As if he had ſaid, Your building and adorning the ſepulchres of the old prophets, which your fathers kill'd, is in you a ſolemn hypocriſy, acting the parts of very pious men, that bear much reverence to them; and ſuch is your ſpeech, Matt. xxiii. 30. that "if ye had lived in your fathers days, ye would not have had any hand in the killing the prophets." 2. By obſerving the *and* between the *bearing witneſs*, and the *having a complacency* with the *deeds of your fathers*; for that *and* conjoins two different things affirm'd of them by our Saviour, which are ordinarily confounded. 1. *Ye bear witneſs to the works of your fathers*; ye teſtify to all men, that your *fathers kill'd the prophets* that were ſent to them; and, 2. *Ye like well, allow, and approve of their deeds*, (not that by their building their tombs they expreſſed that approbation, but that otherwiſe was evidently ſeen) and tho' to diſguiſe this, "ye adorn their ſepulchres," yet ye do really the ſame things that ye profeſs to condemn, and ſo are hypocrites in ſo doing: which is more diſtinctly ſet down by St. Matthew, when he adds, in a prophetic ſtile, "Fill ye up the meaſure of your fathers;" noting their fathers ſins, that they diſclaim to be of the ſame kind, but of an inferior degree to thoſe which they are now ready to practiſe, and ſo to bring upon them thoſe woes, that utter exciſion, which had not befallen their fathers. 3. By taking into this period that which, both here and in St. Matthew, is at the cloſe of it, "I will ſend them prophets and apoſtles, and ſome of them they will ſlay and perſecute;" to evidence them the generation of thoſe vipers, whoſe practices they profeſs to diſlike, but do really imitate; which is the thing, wherein their hypocriſy conſiſted, and upon which the judgment of hell came upon them. (H.)

Said the wiſdom of God.] They are miſtaken, who would have this to be a *ſaying* quoted out of the Old Teſtament: And ſo are thoſe who underſtand the words as if they were thus, "I, who am the wiſdom of God, ſay this unto you." Nor are thoſe the leſs ſo, who take the meaning to be, that God had of old foretold by his prophets what ſhould happen to them, but yet cannot refer us to any certain place. Doubtleſs, 'tis an Hebraiſm; like thoſe, "ſaid in his heart (or) within himſelf," *&c.* So that the ſentence may be, "Therefore the wiſdom of God ordained, or willed:" which the Grecizing Jews interpret by *dianoein*, or *thelein.* Thus "the wiſdom of God ſaid," is as much as, "God in his wiſdom ſaid," or only, "God in his wiſdom purpoſed," *viz.* to ſend partly prophets, and partly apoſtles. (D. H.)

The blood of all the prophets.] The injuſtice and violence done to God's miniſters is that which generally fills up the meaſure of iniquity, and brings down utter deſolation upon ſtates and kingdoms. (Q.) If it be demanded, how 'tis conſiſtent with reaſon and juſtice, "to require the blood of all the prophets (and righteous men, which were ſlain from the beginning of the world) of this generation?" I anſwer, That they, however they might pretend to reverence the prophets, did, by their behaviour to thoſe who were at this time ſent to them by God, approve of what their forefathers did. Since therefore they imitated them, in their cruel treatment of prophets and righteous men, that teſtified, that they approved their deeds, and made them partakers of their ſin; and therefore it was juſt to puniſh them for it. But — our Lord's meaning ſeems to be this, that their puniſhment for rejecting him ſhould be ſo ſevere, as if God intended to revenge on them all the righteous blood that was ever ſhed in the world; tho' their puniſhment was in truth no greater than their own ſins had deſerved. (Fox.)

Zacharias.] See the notes on St. Matt. xxiii. 35.

Key of knowledge.] This is an alluſion to a known cuſtom among the Jews, in the admiſſion of their doctors: For to whomſoever they gave authority to interpret the law and the prophets, they were ſolemnly admitted into that office, by delivering to them a key and a table-book. So that, by "the key of knowledge" is here meant the interpretation and underſtanding of the ſcriptures, and by "taking away the key," not only that they arrogated to themſelves alone the underſtanding of the ſcriptures, but likewiſe that they had conveyed away this "key of knowledge," and, as it were, hid it out of the way; neither uſing it themſelves as they ought, nor ſuffering others to make uſe of it. And thus they are ſaid to have "ſhut up the kingdom of heaven againſt men," Matt. xxiii. 13. meaning that, under a pretence of interpreting the ſcriptures, they had perverted them, (eſpecially the old prophecies concerning the Meſſiah) and kept the true knowledge of them from the people: By which means, they not only rejected the truth themſelves, but hinder'd others alſo from embracing it, and thereby from "entring into the kingdom of heaven." (Tillotſ.)

Provoke him to ſpeak.] The Greek word, *apoſtomatizein*, properly ſignifies "to recite without book, by heart, or memory," as ſcholars do their leſſon; but, by an Hebraiſm, it is alſo uſed actively, to "make one recite," as the maſter does, who hears the leſſon. Thus did the ſcribes and Phariſees here urge Chriſt vehemently, asking him one queſtion after another, (as an angry ſchoolmaſter does, when he ſeeks occaſion of ſeverity againſt his ſcholar) that they might catch ſomething out of his mouth, whereof they might accuſe him.

CHAP. XII.

Chriſt teacheth his diſciples to avoid hypocriſy, and to be bold in publiſhing his divine truth: Warneth the people againſt covetouſneſs: Inſtructeth them to truſt in God's providence; to be charitable, and watchful: His miniſters to be careful of their charge; and prepared for perſecution: The people to lay hold of the preſent time of reconciliation.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. IN the mean time, when there were gathered together an innumerable multitude of people, inſomuch that they trode one upon another, he began to ſay unto his diſciples firſt of all, Beware ye of the leaven of the Phariſees, which is hypocriſy. For there is nothing covered, that ſhall not be revealed; neither hid, that ſhall not be known. Therefore whatſoever ye have ſpoken in darkneſs, ſhall be heard in the light: and that which ye have ſpoken in the ear in cloſets, ſhall be proclaimed upon the houſe-tops. And I ſay unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye ſhall fear: Fear him, which after he hath killed, hath power to caſt into hell; yea, I ſay unto you, Fear him. Are not five ſparrows ſold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbred. Fear not therefore: ye are of more value than many ſparrows. Alſo I ſay unto you, Whoſoever ſhall confeſs me before men, him ſhall the Son of man alſo confeſs before the angels of God. But he that denieth me before men, ſhall be denied before the angels of God. And whoſoever ſhall ſpeak a word againſt the Son of man, it ſhall be forgiven him: but unto him that blaſphemeth againſt the Holy Ghoſt, it ſhall not be forgiven. And when they bring you unto the ſynagogues, and unto magiſtrates, and powers, take ye no thought how or what thing ye ſhall anſwer, or what ye ſhall ſay: For the Holy Ghoſt ſhall teach you in the ſame hour what ye ought to ſay.

The leaven of the Phariſees.] That is, their *doctrine*, Matt. xvi. 12. See the notes there. The metaphor ſignifies, that they were puffed up with their own doctrines, and ſowred in their manners, as leaven doth ſwell and ſowre the bread with which it is mixed. (H. and W.) This caution is not inconſiſtent with our Lord's commanding the people to *obſerve and do whatſoever they bid them*, Matt. xxiii. 3. For our Lord's meaning there is, that they ſhould obſerve them, ſo far as their doctrines were agreeable to the laws of God: But, if their inſtructions did interfere with any duty required by God, then they were not to obſerve, but to be aware of them. Thus he charges them with *making the commandments of God of no effect by their traditions*, Matt. xv. 6. and elſewhere he calls them *blind guides*, and cautions the people not to be led by them. (Fox.)

Nothing covered.] That is, under your hypocritical pretences. Tho' ye ſhould be able to conceal the evil of your hearts and actions from men, they will be all *made known*, and laid open, at the great day of account. (W.) Sooner or later, the hypocrite will be known for what he is; and he is often diſcovered even in this life. (Queſn.) See the notes on Matt. x. 26. and Mark iv. 22.

My friends.] Our Lord calls his diſciples his *friends*, to comfort and ſupport them under what they ſhould ſuffer for his ſake. (Beza.) See John xv. 14, 15. Chriſt is not one of thoſe, who are altogether for ſparing thoſe they love the trouble of preſent evils, and for lulling them aſleep as to thoſe of eternity, for fear of diſturbing their minds. True friendſhip conſiſts in exciting our friends to do their duty, and ſave their ſouls, at the expence of all other things. (Q.)

Whom ye ſhall fear.] Tho' hypocritical princes have inſtruments of their cruelty, yet there is no reaſon to *be afraid of them*: for they can do nothing but what God permits; and God will not ſuffer them to do any thing but what ſhall turn to the happineſs of thoſe who fear him. (Beza.) It is our fondneſs for the preſent life, and the conveniences thereof, that makes us fear men; and the cauſe that we cannot prevail with ourſelves to fear God only. (Q.) See the notes on Matt. x. 28. and John xvi. 2.

Ye are of more value.] Since God's providence watches over the ſmalleſt things in the world, ye may be aſſured, that your leaſt concerns are not neglected by him, of whoſe care ye are the more peculiar objects. (W.) This will fortify you againſt all fear. (H.) See the notes on Matt. x. 29.

Confeſs me before men.] Chriſt does not only require of us to *believe with the heart*, but to *confeſs with the mouth*, Rom. x. 10. (G.) The inward frame of the heart is diſcovered by outward devotion; and he that does not confeſs his religion when he is put to it, either has none at all, or does not much care for it. God ſays not, *I have yet left me ſeven thouſand men in Iſrael, which have not believed in Baal*, but whoſe *knees have not bowed unto Baal*, 2 Kings xix. 18. Which ſhews, that he expects a publick owning of him, as well as a ſecret believing in him. (Sheridan.) Great is the reward of a conſtant confeſſion, dreadful the puniſhment of denying him: And therefore, hard is the trial of ſuch a confeſſion; but God, who is all-ſufficient, will not be wanting in due time, to ſtrengthen the very weakeſt of us, if we do our beſt, and rely on him. (Beza.) See the notes on St. Matt. x. 32.

He that denieth me.] What is here called *denying* of Chriſt, is, in St. Mark, termed *being aſhamed* of him, and of his words, Mark viii. 38. There the cauſe is expreſſed, but here the effect; for therefore we deny a thing, becauſe we are aſhamed of it. Now Chriſt and his truths may be denied, 1. By an heretical judgment; 2. Verbally, by oral expreſſions; and, 3. By our actions, which ſpeak louder than our tongues. (South.) Upon this text, Dr. Whitby takes occaſion, at large, to confute the pernicious doctrine of Mr. Hobbs, againſt that *ſelf-denial*, and *taking up the croſs*, which "our Lord, ſo expreſly and frequently, requires from all Chriſtians, and Mr. Hobbs, out of his more abundant wiſdom, fully doth excuſe us from." But the particulars of that confutation we ſhall not enter into in this place.

Before the Angels of God.] That is, before God, in whoſe preſence the Angels ſtand. (W.)

Againſt the Son of man.] Concerning the *Son of man*, and the *ſpeaking a word againſt him*, as well as the *blaſphemy againſt the Holy Ghoſt*, ſee the notes on Matt. xii. 31. and Mark iii. 29. To all which may be added a ſhort abſtract of ſome excellent obſervations, which may be of great uſe to thoſe, who have perplexed themſelves with the apprehenſion, that they have committed the ſin againſt the Holy Ghoſt, when indeed they have not; as well as to others, who have lived ſo wickedly as to be diſcouraged from repentance, thinking their caſe to be deſperate. 1. The ſin, here ſpoken of, ſeems to be that of aſcribing the miraculous works, which our Lord did by the power of the Holy Ghoſt, to a power derived from the devil, as is before obſerved: And the rather, for that the very next verſe, in St Mark, runs thus, *Becauſe they ſaid, he hath an unclean ſpirit*. 2. The other ſins which come neareſt to this, ſeem to be the renouncing or apoſtatizing from the Chriſtian religion, (after baptiſm, and a clear conviction of its truth and certainty) and an obſtinate continuance in ſinful courſes without repentance, notwithſtanding all the means uſed to reclaim them. 3. Since 'tis as expreſly declared, that *neither fornicators, nor adulterers, nor drunkards*, &c. *ſhall inherit the kingdom of God*, 1 Cor. vi. 9, 10. and Gal. v. 21. and that *all liars*, &c. *ſhall have their part in the lake which burneth with fire and brimſtone*, Rev. xxi. 8. and yet all divines acknowledge, that repentance will ſave ſuch, tho' not expreſſed, but only ſuppoſed in thoſe caſes; why may not the like tacit condition be ſuppoſed in this caſe? Eſpecially ſince we find, that many of thoſe who *denied the Holy One and the Juſt*, and delivered him up to be crucified, were not only called upon, but actually did repent, Acts ii. 33, &c.—iii. 14. For, 4. There is an Hebraiſm in the text, frequent in ſcripture: Like that in Mark xiii. 31. *Heaven and earth ſhall paſs away*; which in Luke xvi. 17. is explained to mean, that *it is eaſier for heaven and earth to paſs* (or they *ſhall ſooner paſs away*) *than one tittle of the law* ſhall *fall*. And thus here we may underſtand, that tho' all manner of calumnies and ſlanders *againſt the Son of man* are grievous ſins, yet they will *eaſier be forgiven*, than *blaſphemy againſt the Holy Ghoſt*. And, 5. Whereas in Matt. xii. 32. 'tis ſaid, *neither in this world, nor in the world to come*, the Romaniſts in vain pretend to prove, that any ſins are *forgiven in the world to come*; ſince our Lord's meaning ſeems plainly to be, that puniſhment ſhall follow the guilty, both here and hereafter. (Fox.)

Unto the ſynagogues.] See the notes on Matt. x. 17.

Take ye no thought.] The Greek word, *merimnao*, ſignifies, in general, to be *ſolicitous*, or *careful*. It is ſometimes expreſſive of an anxious care for the neceſſaries of life, as is already noted on Matt.

vi. 25. But here it more particularly ſignifies the being *thoughtful* and ſtudious, as orators are wont to be, when they are preparing to plead a cauſe of great importance, and labouring to make the beſt of it. (G.) See more of this on Luke xxi. 14.

Ver. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34. And one of the company ſaid unto him, Maſter, ſpeak to my brother, that he divide the inheritance with me. And he ſaid unto him, Man, who made me a judge, or a divider over you? And he ſaid unto them, Take heed and beware of covetouſneſs: for a man's life conſiſteth not in the abundance of the things which he poſſeſſeth. And he ſpake a parable unto them, ſaying, The ground of a certain rich man brought forth plentifully. And he thought within himſelf, ſaying, What ſhall I do, becauſe I have no room where to beſtow my fruits? And he ſaid, This will I do: I will pull down my barns, and build greater; and there will I beſtow all my fruits and my goods. And I will ſay to my ſoul, Soul, thou haſt much goods laid up for many years; take thine eaſe, eat, drink, and be merry. But God ſaid unto him, Thou fool, this night thy ſoul ſhall be required of thee: then whoſe ſhall thoſe things be which thou haſt provided? So is he that layeth up treaſure for himſelf, and is not rich towards God. And he ſaid unto his diſciples, Therefore I ſay unto you, Take no thought for your life, what ye ſhall eat; neither for the body, what ye ſhall put on. The life is more than meat, and the body is more than raiment. Conſider the ravens, for they neither ſow nor reap; which neither have ſtorehouſe nor barn; and God feedeth them: How much more are ye better than the fowls? And which of you with taking thought can add to his ſtature one cubit? If ye then be not able to do that thing which is leaſt, why take ye thought for the reſt? Conſider the lilies how they grow: They toil not, they ſpin not: and yet I ſay unto you, that Solomon in all his glory was not arrayed like one of theſe. If then God ſo clothe the graſs, which is to-day in the field, and to-morrow is caſt into the oven: how much more will he clothe you, O ye of little faith? And ſeek not ye what ye ſhall eat, or what ye ſhall drink, neither be ye of doubtful mind. For all theſe things do the nations of the world ſeek after: and your Father knoweth that ye have need of theſe things. But rather ſeek ye the kingdom of God, and all theſe things ſhall be added unto you. Fear not, little flock; for it is your Father's good pleaſure to give you the kingdom. Sell that ye have, and give alms: provide yourſelves bags which wax not old, a treaſure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treaſure is, there will your heart be alſo.

Who made me a judge?] Chriſt refuſed to be a judge, in the dividing of inheritance; 1. That he might not favour the carnal opinion of the Jews, concerning the temporal kingdom of the Meſſiah. 2. To diſtinguiſh the difference between the civil and eccleſiaſtical powers. And, 3. To caution us againſt thoſe, who abuſe the pretence of the Goſpel, and the name of miniſters, to their own private profit. (Beza.) 'Tis a fooliſh argument of the Anabaptiſts, to infer from this anſwer, that it is unlawful for a Chriſtian to intermeddle in the dividing inheritances, and matters of civil judicature, or to take upon him any ſecular office: for Chriſt does not ſpeak of the thing itſelf, but only of his own vocation; for as he was ſent by his Father to another purpoſe, ſo he refuſed to be a judge, becauſe he had no ſuch commiſſion. (*Idem.*) He, knowing what had happened to Moſes, Exod. ii. 14. gave here an anſwer in the ſame words, wherein the Greek render'd the Hebrew there; *Who made me?* &c. meaning, that he would not be liable to ſuch objections, as were then ungratefully made againſt Moſes. (H.)

Covetouſneſs.] The Greek word, *pleonexia*, literally ſignifies the *having more*. But it is not uſed for the ſimple deſire of having more; but for ſuch a greedineſs, as inclines men, by force or fraud, to get more than their own. (Gerhard.) Labouring to increaſe their own by leſſening the poſſeſſions of others, and not being content with what they have. (H.)

Man's life conſiſteth.] By *a man's life* is meant the happineſs and convenience of it: and *abundance* is that proportion which is more than ſufficient. (Collier.) But a man depends not, either for his being, or well-being, upon the ſuperfluity of his riches; as is exemplified in the parable here following. (Moſs.)

Thou fool.] None are greater fools, than rich men who place their happineſs in riches. (Beza.) God does not pronounce this ſentence upon each rich man in particular; but he ſpeaks here to all. Nothing is more inculcated in the ſcriptures, than the folly of the rich, and the vanity of riches; but no perſon applies it to himſelf. (Q.)

Be required of thee.] The meaning of the Greek word, *apaitein*, is already noted, upon Luke vi. 30. But, whereas 'tis here, *apaitouſi*, in the plural number, it muſt be obſerved, that, being expreſſed indefinitely, it ſignifies no more than this, that the rich man's life was not in his own power, but liable to be required of him on demand. (Beza.) See the notes on chap. xvi. 9. and 22.

So is he that layeth up.] This is directly the caſe of any man that makes no uſe of his increaſe and plenty, ſave only to poſſeſs it, and provide for himſelf by it; never thinking of employing that which he hath to ſpare, to the relieving the poor, or otherwiſe to the ſervice of God. (H.) As the deſire of having more than we really need, is one ſpecies of covetouſneſs before-mentioned; ſo from theſe words we learn, that to be more ſolicitous concerning temporal than ſpiritual riches, and to be anxious about them, when we are not yet *rich towards God*, is another ſpecies of it. This may probably be concluded from the concern of this perſon for the dividing his inheritance, rather than that our Lord ſhould inſtruct him in the way of life; it being this which gave occaſion to the foregoing admonition, to *beware of covetouſneſs*: And it more clearly follows from the example of the fool, who was ſo much concerned to hoard up his goods, but not at all concerned to be *rich towards God*; that is, to have his treaſure with God in the heavens, and to eſteem it his chiefeſt riches to be an heir of the kingdom of God, ver. 32. and to employ his riches ſo as to procure God's favour, and his own future happineſs: for this is a plain indication of an heart that values theſe temporal concernments more than God's favour, or celeſtial riches; which in St. Paul's judgment renders the covetous perſon guilty of idolatry, Col. iii. 5. (W.)

Take no thought.] See the notes on Matt. vi. 25. It is very eaſy to paſs from ſolicitouſneſs to covetouſneſs: Therefore, to avoid the latter, we muſt ſecure ourſelves from the former. Who is he who formed our body, compoſed of ſo many different parts, joined together in ſo juſt a proportion; who cauſes them to receive ſpirits and life, by means of ſo many different veſſels; who preſerves the temperature of the humours, ſo neceſſary to its health and conſervation; and keeps off ſo many inward and outward accidents, and ſo many dangers which are capable of deſtroying it? Is he not the ſame God? And can we then fear, that he will ſuffer us to want that little which is neceſſary to feed and clothe this body? That perſon who, with faith and gratitude, often reflects upon what he has already received from God, is far from diſtruſting his providence for the time to come. (Q.)

Conſider the ravens.] "The young ravens (excluded from their neſts by the old ones) which cry unto the Lord, and he feedeth them," Pſalm cxlvii. 9. 'Tis Ariſtotle's obſervation, that the old ravens drive their young out of their neſts. (G. and W.)

Add to his ſtature.] One moment to his life, or one inch to the growth of his body; and how much leſs will your ſolicitude preſerve the whole? (W.) See the notes on Matt. vi. 27.

How much more.] Here is matter of humiliation for the great; the gaiety of their cloaths does not come near the beauty of a flower of the field: Matter of conſolation for the poor; they have a great treaſure, if they have a great faith. (Q.)

Of doubtful mind.] The Greek verb *meteoorizesthai* ſignifies primarily and literally, "to be carried up high in the air," as clouds and birds, which having no firm foundation there, are driven about uncertainly. Hence it ſignifies, *vagari*, "to think of this and that without any conſiſtence of mind;" thus *meteooros* is uſed for him who has a *wandring*, and *ameteooros*, for him who has an *intention* of thoughts, in prayer: Alſo *pendere, to hang*, as clouds do in the air, in a ſuſpenſe or anxiety; as when we liſten attentively, and are impatient to hear a ſtory or news: So, *meteooriſmoi ophthalmoon*, in Ecclus. xxvi. 12. ſeems to ſignify the "ſuſpenſe, anxious, earneſt gazing of the eyes," in the character of a libidinous perſon. From hence again 'tis clearly "to be in doubt and uncertainty of reſolution," in the ſame manner as *airein pſycheen*, to "lift up the mind," is to "keep in ſuſpenſe," John x. 24. So in Dorotheus, Didaſc. i. *adiaphorein* and *meteoorizein* are all one; when one is not intent on what he hath in hand, but is uncertain and indifferent which to take to; all one with *aſcopoos peripheresthai* following, being "carried about without any certain aim." Thus it ſeems to ſignify in this place; where, as *oligopiſtia*, "littleneſs of faith," is forbidden, ſo is this "doubtful anxiety and ſolicitude" concerning God's providence, this "uncertainty of mind," betwixt hope and fear; *merimna*, *ſolicitude*, being put inſtead of it, in Matt. vi. 31. and ſo expreſſed in this chapter, ver. 12. and 25. And ſo ſaith Theophylact. Thus doth *pendere*, *to hang*, ordinarily ſignify in Latin; and *anoocatheestkai*, *to be above*, in Demoſthenes, de Coron. the very paraphraſe of this word, in its native ſignification. (H.) *Meteoriſmos*, the thing forbidden here, is (ſaith Theophylact) "a diſtracting and unſtable fluctuation of the mind, or reaſon, about proviſion for the body;" which Chriſt would here remove from the children of God, as being well aſſured, that his wiſdom knoweth what is needful for them, ver. 30. and his fatherly care would certainly provide for them what was ſo. (W.)

Your Father's good pleaſure.] By the word *eudokein* is ſignified that eternal life flows from the free fountain of mercy. Every word here has its proper emphaſis. If it be God's good pleaſure, what can hurt you, even tho' all others ſhould be diſpleaſed? If God is a Father, why do ye diſtruſt his will? *Your* Father; not the Father of the patriarchs and prophets only: *To give*; ye could not obtain this heavenly benefit by the merit of your good works, but it is conferred upon you by the free mercy of your Father: *You*; tho' poor and ſimple, unrighteous and ſinful: *The kingdom*, not an earthly and precarious one, but heavenly and eternal. (Beza.)

Sell that ye have.] This is both a precept and exhortation to charity: But it is not here commanded, that we preſently *ſell all*, and reduce ourſelves to the condition of the *poor*; but that we ſhould be ready, when God calls, and the neceſſities of Chriſt's needy members require it, to give largely of our ſubſtance. Our Lord bids us "take heed, and beware of covetouſneſs;" the temper therefore of a Chriſtian ſhould be widely different from that of the rich man here, who thought of providing only for himſelf. In the earlieſt times of the Goſpel, ſome ſold all, and put it into a common ſtock, Acts ii. 45. and iv. 34. tho' this practice continued but for a ſhort time, and was not even then laid upon Chriſtians as a neceſſary duty; as appears from St. Peter's reaſoning with Ananias, Acts v. 4. (Fox.) See the notes on Matt. xix. 21.

Give alms. The Greek word *eleemoſyne* is here uſed by a metonymy, ſignifying the kindneſs of a gracious and merciful diſpoſition, declared by a benefit; and is derived from the word *eleemoon*, which is alſo derived from *eleos*, mercy. He therefore is ſaid to give alms, who by doing an act of kindneſs to another, and beſtowing ſomewhat upon him who is in want, ſhews himſelf to be mercifully affected with his miſery. (Beza.) It is tranſlated *alms*, but ſignifies mercy and pity; therefore all our alms muſt proceed from a merciful and pitiful heart. (Perkins.) In the Syriac, as well as the Hebrew and Chaldee, it is render'd *juſtice*; to teach us, that alms ſhould be of things well-gotten. (Leigh.) See the notes on Matt. vi. 19. and Luke xi. 41.

Ver. 35, 36, 37, 38, 39, 40, 41, 42, 43, 44. Let your loins be girded about, and your lights burning; And ye yourſelves like unto men that wait for the Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Bleſſed are thoſe ſervants, whom the Lord when he cometh ſhall find watching: verily I ſay unto you, that he ſhall gird himſelf, and make them to ſit down to meat, and will come forth and ſerve them. And if he ſhall come in the ſecond watch, or come in the third watch, and find them ſo, bleſſed are thoſe ſervants. And this know, that if the good-man of the houſe had known what hour the thief would come, he would have watched, and not have ſuffered his houſe to be broken through. Be ye therefore ready alſo: for the Son of man cometh at an hour when ye think not. Then Peter ſaid unto him, Lord, ſpeakeſt thou this parable unto us, or even to all? And the Lord ſaid, Who then is that faithful and wiſe ſteward, whom his lord ſhall make ruler over his houſhold, to give them their portion of meat, in due ſeaſon? Bleſſed is that ſervant, whom his lord when he cometh ſhall find ſo doing. Of a truth I ſay unto you, that he will make him ruler over all that he hath.

Let your loins be girded about.] Beſides the general and frequent uſe of *girding*, for putting on cloaths, there are three ſorts of men which in the ſcripture are proverbially ſaid to be *girt*: 1. The Jewiſh prieſts, who had a linen girdle, Lev. xvi. 4. and the high-prieſt, one embroider'd with gold, &c. Exod xxviii. 4, 8. and xxxix. 5. after whoſe example the Son of man is deſcribed to be "girt about the paps with a golden girdle," Rev. i. 13. and the ſeven angels alſo, Rev. xv. 6. 2. Soldiers, whoſe military girdle was ſo ſpecial a part of their armour, that in Homer *zoonee* ſignifies the whole armature, and *zoonnusthai*, to be girt, is uſed for being armed. Hence, where we render it "all that were able to put on armour," 2 Kings iii. 21. the Greek hath it literally "girt with a girdle:" And to this ſort of the girdle, or military belt, belongs that of Eph. vi. 14. "your loins girt about with truth." 3. Servants, or waiters; who, having their garments, after the Eaſtern manner, looſe and long, found it neceſſary to gird themſelves, that they might ſerve the more readily. In alluſion to which the ſame word, *perizoonnumi*, is uſed here, and in chap. xvii. 8. and in John xiii. 4. (H.) Chriſt, in theſe verſes, propoſes to us ſeveral means of ſecuring our ſalvation; 1. According to the cuſtom of ſervants, ſoldiers and travellers, to be always ready *girt* for ſervice, action, or removal. 2. To have in our hands the lamp of faith, ready *lighted* by God's word, always *burning* with the love of God and our neighbours, and filled with the oil of good works. 3. To live in expectation of our Lord's return to judgment, ver 36. 4. To be ready for death, and prepared to meet him, *when he cometh*. 5. To be *watchful*, and intent upon our duty, ver. 37. 6. To look upon every hour as our laſt, ver. 38. 7. To guard and watch againſt the artifices and ſnares of the devil, ver. 39. 8. To be *ready* to appear before the Son of God, ver. 40. 9. To perſuade ourſelves, that the truths of the Goſpel are ſeverally addreſſed to *us* in particular, ver. 41. And, 10. To be *faithful* in the diſcharge of our duties, like *wiſe ſtewards*. (Q.)

Your lights burning.] See the parable of the *ten virgins*, Matt. xxv. 1. and the notes there; as well as on Matt. xxiv. 42.

From the wedding.] Here the duties enjoined are illuſtrated by a compariſon. Suppoſe ſome great man, eſpouſed to a noble virgin, were gone to fetch home his ſpouſe to his own houſe, in order to conſummate the marriage, and intending to return (as the cuſtom was of old) with his bride late at night, would not all his ſervants, eſpecially the chief of them, be ready dreſs'd, put all in order, and wait with lighted torches to receive him, whenſoever he came? Now, our Lord eſpouſed our nature on earth at his incarnation: and when heaven is near filled with glorified ſaints, he will then return to earth with great majeſty, and carry the remainder of holy ſouls up with him, to compleat his great and glorious nuptials at the laſt day. Therefore, all things muſt be put in order, as ye would have him find them. (Comb.)

In the ſecond watch.] Tho' the coming of our Lord is uncertain, yet if we do our duty thus, the reward is certain. "And if he ſhall come" at ever ſo unſeaſonable an hour, as it is ſuppoſed he will (not at nine at night, the firſt watch, becauſe the moſt ſlothful are then ſcarce gone to ſleep;) but if it be "in the ſecond watch" that he come, between nine and twelve, when all, or moſt, are ſoundly ſleeping; or "in the third watch," between twelve and three, before the moſt diligent do awake, it is all one to ſuch a vigilant ſervant as hath made all ready. Let his heavenly Maſter come ever ſo ſuddenly, or (to others) unſeaſonably, and find him ſo prepared, he cannot miſs of an infinite and eternal reward of glory. (*Idem.*)

What hour the thief would come.] A motive to prevail with men to uſe the like vigilance in ſpirituals, as they do in temporals. (W.) With what care do people watch, that they may not loſe their money, their furniture, and other periſhing things? It ſeems, as if the ſoul were the only thing not worth the pains of being watched and guarded. (Q.)

Who then is, &c.] Our Lord here does not anſwer directly to the queſtion: Yet he ſufficiently doth it, by declaring, that this is to be done by every ſervant, who expects to be rewarded, or treated as one faithful to him; and eſpecially of the guides of the church. (W.) Obſerve here two main qualities in a paſtor, 1. Fidelity, in not appropriating to himſelf the gifts of God, as time, talents, &c. 2. Prudence, in employing them to the profit of his houſhold the church. (Q.) The foregoing parable doth, in ſeveral degrees, belong to every Chriſtian, who hath ſome truſt committed to him by Chriſt; to his Apoſtles as ſtewards, to all Chriſtians as ſervants; and no man's truſt is ſo mean, that diligence in it ſhall not be rewarded: But to them again with ſome difference, as they have received, more or leſs, of divine revelation, immediately or mediately; as it follows in ver. 47.

Ver. 45, 46, 47, 48. But and if that ſervant ſay in his heart, My lord delayeth his coming; and ſhall begin to beat the men-ſervants, and maidens, and to eat and drink, and to be drunken: The Lord of that ſervant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in ſunder, and will appoint him his portion with the unbelievers. And that ſervant which knew his lord's will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes. But he that knew not, and did commit things worthy of ſtripes, ſhall be beaten with few ſtripes. For unto whomſoever much is given, of him ſhall be much required: and to whom men have committed much, of him they will aſk the more.

Shall begin to beat.] As the apoſtatizing Jews did the perſevering Chriſtians. (W.)

Cut him in ſunder.] Separate, or cut him off from the reſt. See the notes on Matt. xxiv. 51.

With the unbelievers.] With thoſe untruſty, falſe ſtewards, the unbelieving Jews. (H.) The puniſhment of an unfaithful miniſter, as well as of every wicked Chriſtian, is, 1. An untimely, ſudden or unexpected death. 2. An eternal ſeparation from God. And, 3. An everlaſting torment with the devils and the reprobate. (Q.)

That ſervant which knew.] This being one great difference betwixt the paſtors of the church and other Chriſtians, they muſt expect a ſeverer puniſhment, as ſinning againſt greater evidence and knowledge of their duty. For "to whom much is given, of them much will be required;" whereas they who, through ſlowneſs of underſtanding, or neglect of paſtors, and multitude of worldly buſineſs, are ignorant of their duty, and ſo neglect it, will find a milder puniſhment; for ignorance may be pitied, but contempt deſerves no mercy. (W.) What our Lord here ſays gives not the leaſt encouragement for any Chriſtian to continue wilfully ignorant. For then only may we hope that our ignorance will be admitted as an excuſe, when we have not a capacity, or the means or opportunities of knowing the will of God. When therefore we refuſe to know the will of God, becauſe we will not do it, our ignorance itſelf is criminal, and renders us worthy to be "beaten with many ſtripes;" and conſequently cannot be pleaded for an excuſe. It would be hard to determine which ſervant an earthly maſter would account moſt faulty, he who knew his will, but neglected to do it; or he who ſhould ſtop his ears, and would not hear what his commands were, having reſolved before-hand not to do them. (Fox.)

Prepared not.] This is well added: For he who prepareth himſelf to do it, even tho' he wants the opportunity or occaſion of doing it, is out of the danger of puniſhment. (G.)

Ver. 49, 50, 51, 52, 53. I am come to ſend fire on the earth, and what will I, if it be already kindled? But I have a baptiſm to be baptiſed with, and how am I ſtraitned till it be accompliſhed! Suppoſe ye that I am come to give peace on earth? I tell you, Nay, but rather diviſion. For from henceforth there ſhall be five in one houſe divided, three againſt two, and two againſt three. The father ſhall be divided againſt the ſon, and the ſon againſt the father: the mother againſt the daughter, and the daughter againſt the mother: the mother-in-law againſt her daughter-in-law, and the daughter-in-law againſt her mother-in-law.

I am come to ſend fire.] Chriſt ſays this, not for that it was the primary will of God; but becauſe, tho' he perceived the diſpoſitions of wicked men, and the cruelty that would enſue upon it, yet he nevertheleſs did not forbear to preach his truth; making uſe even of the wicked as inſtruments, in order to the glorifying of his own name, and the purifying of his church. (G.) That doctrine which will cauſe great heats and contentions. (W.) And be the means of exploring and trying, who are faithful, and who are not. (H.) The fervour of charity, a zeal for the ſalvation of ſouls, a love of mortification, and the heat of perſecution, adverſity and affliction, are ſo many ſorts of fire, which conſume the filth of a ſinner, and compleat the ſacrifice of a Chriſtian. (Q.) See the notes on Matt. x. 34.

What will I, if it be already kindled.] The particle *ei*, which is ordinarily render'd *if*, is oft an optative, or expreſſion of wiſh or deſire. So, chap. xix. 42. *ei egnoos, if thou kneweſt*, for *O that thou kneweſt!* So, chap. xxii. 42. *ei boulei, if thou wilt*, for *O that thou would'ſt!* So, Numb. xxii. 29. Joſh. vii. 7. and in Moſes's ſpeech to God. Exod. xxxii. 32. "If thou wilt forgive their ſin!" And this moſt clearly, from the various uſe of the Hebrew, which ſignifies both *ſi* and *utinam*; *if*, and *would to God!* And thus may it be here, *ei eedee aneephthee*, "O that it were already kindled!" and then the latter part will be an anſwer to the queſtion propoſed in the former, thus *ti theloo*, "what will I? or, what do I deſire?" Beyond all things, "that it were already kindled." Another way of rendring the words will bear, "what do I deſire, if it were already kindled?" that is, I deſire no more but this. Or again, by rendring the *ti* as if it were *poos*, "how do I deſire that it were already kindled? But as all theſe come to the ſame ſenſe, ſo the former ſeems the more eaſy and natural; unleſs we prefer that other reading, which we find in Marcus Eremita, De Baptiſ. *kai eethelon ei eedee aneephthee*, "and I would be pleaſed, or glad, if it were already kindled." As for the *fire* here, altho' that may ſignify only a purgative fire, and intimate Chriſt's deſire of purifying the world from the droſs of ſin, for which he came, Tit. ii. 14. and to refer to the coming of the Holy Ghoſt, who appeared in *fire*, Acts ii. 3. yet it rather ſeems to be reſtrained by the context to the *fire* of perſecution, all one with *diviſion*, ver. 51. which tho' it cauſe ſome ſmart, yet it hath very uſeful qualities, as that of exploring or trying; in which reſpect 'tis ſaid, 1 Cor. xi. 19. "there muſt be diviſions among you, that they which are approved (tried, and found right in this fire) may be made manifeſt among you." And that this ſhould be conſequent to Chriſt's coming; ſee ver. 52. &c. and that of trying, Heb. iv. 12. Luke ii. 35. who are faithful adherents to him, who not; which is the ſpecial work of fire, and the effect of perſecution for Chriſt's ſake. (H. So then the ſenſe of the verſe is this; I come to deliver to the world a doctrine, which will incenſe the world againſt me and my followers, and ſubject us to great ſufferings, (ſignified in ſcripture by *fire*, Pſalm lxvi. 12. Iſa. xliii. 2. Ecclus. li. 4. and therefore called *fiery trials*, 1 Pet. iv. 12.) and will baptiſe me in my own blood: but yet I am ſo far from being moved from proſecuting my father's pleaſure, by the proſpect of them, that I wiſh the time of my ſuffering were at hand, and my Goſpel preached to the world (W.)

I have a baptiſm.] *i. e.* a death to ſuffer. (*Idem.*) The phraſe *echoo baptistheenai* is all one with *melloo*, the note of the future. So, 2 Eſdr. iv. 45. *habet venire* is uſed for *mellei erchesthai*, "is to come." And, in the Athanaſian creed, *anaſteeſontai*, "they ſhall riſe," is rendred in Latin, *habent reſurgere*. So in Chryſoſtom alſo, and Lactantius oft. (H.) See the notes on Matt. xx. 22.

How am I ſtreightned?] *Poos ſynechomai*; a ſimilitude taken from a big-bellied woman, who dreads the pains of child-birth, yet ſo as at the ſame time ſhe wiſhes to be delivered of her burden aſſoon as may be. (G. and H.) The earneſt deſire, by which he is ſtreightned, is to bring forth his church by his pains, to waſh her in his blood, to give her life by his own death, and to eſtabliſh the kingdom and glory of his father, by the ſacrifice of himſelf. (Q.) See the notes on Matt. xxvi. 39.

I tell you, Nay, but rather diviſion.] "Suppoſe ye, that I am come to give peace on earth, (*i. e.* to free you from the troubles of the world?) I tell you, Nay; but rather (to preach that doctrine which will cauſe) diviſion." (W.) See the notes on Matt. x. 34. To which may be added, that Dr. Lightfoot ſuppoſes theſe words to refer to the land of Judæa. If ſo, our Lord may be properly ſaid, *to come*, not to give that *peace* to the inhabitants which they expected from the Meſſiah, but a *ſword*, to deſtroy them for their rejecting him. But we may underſtand the words in a more general ſenſe; and then the meaning of them will be, that, notwithſtanding one great end of our Lord's coming, and of his Goſpel, to promote univerſal love and peace among men, yet through the inveterate malice of the devil, and the mighty corruption of men, it would occaſion much diſcord and ſtrife in the world; and that even between very near relations. (Fox.)

Ver. 54, 55, 56, 57, 58, 59. And he ſaid alſo to the people, When ye ſee a cloud riſe out of the weſt, ſtraightway ye ſay, There cometh a ſhower; and ſo it is. And when ye ſee the ſouth-wind blow, ye ſay, There will be heat; and it cometh to paſs. Ye hypocrites, ye can diſcern the face of the ſky, and of the earth: but how is it, that ye do not diſcern this time? Yea, and why even of yourſelves judge ye not what is right? When thou goeſt with thine adverſary to the magiſtrate, as thou art in the way, give diligence that thou may'ſt be delivered from him; leſt he hale thee to the judge, and the judge deliver thee to the officer, and the officer caſt thee into priſon. I tell thee, thou ſhalt not depart thence, till thou haſt paid the very laſt mite.

When ye ſee a cloud.] See the notes on Matt. 16. 2.

Even of yourſelves.] Take an example from *yourſelves*. Ye are not wont to neglect the means by which ye may be preſerved from that priſon here, from which ye cannot eſcape till your whole debt be paid; why then neglect ye that repentance towards God, and faith in the Meſſiah, which alone can preſerve you from that infernal priſon, from which ye cannot eſcape? Ye can obſerve the ſigns of heaven for your own temporal advantage; why therefore do ye not obſerve the clearer ſigns of the Meſſiah's coming, and calling you to faith and repentance by his doctrine? (W.)

CHAP. XIII.

Chriſt preſſeth repentance: Healeth on the ſabbath-day: Deſcribeth the power of the Goſpel, in parables. The ſtrait gate. Herod and Jeruſalem reproved.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9. THERE were preſent at that ſeaſon, ſome that told him of the Galileans, whoſe blood Pilate had mingled with their ſacrifices. And Jeſus anſwering ſaid unto them, Suppoſe ye that theſe Galileans were ſinners above all the Galileans, becauſe they ſuffered ſuch things? I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh. Or thoſe eighteen, upon whom the tower in Siloam fell, and ſlew them, think ye that they were ſinners above all men that dwelt in Jeruſalem? I tell you, Nay: but except ye repent, ye ſhall all likewiſe periſh. He ſpake alſo this parable: A certain man had a fig-tree planted in his vineyard, and he came and ſought fruit thereon, and found none. Then ſaid he unto the dreſſer of his vineyard, Behold, theſe three years I come ſeeking fruit on this fig-tree, and find none: cut it down, why cumbreth it the ground? And he anſwering ſaid unto him, Lord, let it alone this year alſo, till I ſhall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou ſhalt cut it down.

Galileans, whoſe blood.] It is not to be doubted, ſaith Grotius, but that the ſedition of Judas Gaulonites, as it had its riſe in Galilee, ſo found it many followers, and abettors there, who coming up to Jeruſalem, inſinuated into the people, that they were the Lord's people, and therefore were to own him only as their king, and to pay tribute, not to Cæſar, but to his temple. It therefore ſeemeth credible, ſays he, as ſome of the Greek fathers think, that ſuch as theſe were the Galileans, whoſe "blood Pilate mingled with their (paſchal) ſacrifice," as finding they were then ſowing theſe ſeeds of ſedition againſt Cæſar: And if this were at the Paſſover, then the words following, "ye ſhall all likewiſe periſh," agree wonderfully with that account of their deſtruction, which Joſephus and Euſebius give us, that when they were come up from all places to obſerve the Paſſover, they were incloſed in the city by the Romans, and upon the very day appointed for killing the Paſſover, many of them were ſlaughter'd like ſheep, in the very temple, for this very cauſe, that they ſhook off the Roman yoke, and refuſed to pay tribute to Cæſar. (W.)

Tower in Siloam.] The fountain of Siloam, ſaith Joſephus, was on the weſt of Jeruſalem without the wall, and running all along the ſouth of the city; but on the eaſt ſide came within the Lower Jeruſalem, and made the pool of Siloam, or Betheſda, mentioned John v. 2. and ix. 11. and near it, toward the weſt, ſtood the tower here ſpoken of. (W.) They are miſtaken, who think this tower was built upon the aquæduct of Siloam. In Siloam may be well underſtood of the gate in the wall near the pool; the walls and gates there being well furniſhed with towers; and an old ruinous tower might eaſily fall upon ſuch as happened to be paſſing at the time, without their being ſuppoſed to have been the greateſt ſinners in Jeruſalem. (Heinſ.) We muſt not pretend to give an account of the reaſons of the divine adminiſtrations, to ſay why God has done this or that; why he gave the Galileans into the power of Pilate, or why he was pleaſed to deſtroy theſe eighteen by the fall of a tower; for theſe things we cannot certainly know, becauſe the ways and counſels of God are unſearchable; and we do fooliſhly and raſhly, when we offer to give our judgment concerning them. (Blackall.)

Ye ſhall all likewiſe periſh.] Why does Chriſt repeat this truth ſo frequently and forcibly, but only becauſe there are fewer true penitents than we imagine, and becauſe men are not ſufficiently convinced of the neceſſity of repentance? There is no medium; either repentance or damnation. (Q) In the Greek, the phraſe is *hooſautoos apoleiſthe*, ver. 3. and *homoioos apoleiſthe*, ver. 5. both which we tranſlate *likewiſe*; that is, not only that the reſt ſhould alſo periſh, but in like manner as theſe did. Thus we find in Joſephus, that under the preſident Cumanus, 25000 Jews periſh'd about the temple at the feaſt of the paſſover; that under Florus, there was a multifarious ſlaughter of them fighting in the temple; that many of the zealots periſhed in the temple, and waſhed the holy ground with their blood: In that threefold ſedition, betwixt Eleazar, John and Simon, the temple was every-where polluted with the ſlaughters of the prieſts, and thoſe who officiated at the altar; many, who came from far to worſhip, falling before their ſacrifices, and ſprinkling the altar with their blood, inſomuch that the blood of the dead made a pool in the holy court: And, when Titus fought againſt the temple, a multitude of dead bodies lay round the altar, and the blood ran down the ſteps; and many likewiſe periſhed by the ruins of the towers or porches. (W.) The word *apoleiſthe*, which both the Vulgar and Beza tranſlate *peribitis*, hath certain obſcure ſignifications, but chiefly theſe three, 1. To be miſerably afflicted with croſſes in this life; as in the poet frequently, *hem perii!* "alas, I am undone." 2. To be deſtroyed, killed, or dead; as in Matt. xxvi. 52. and elſewhere. And, 3. To ſuffer everlaſting death; as in Rom. ii. 12. and other places. In all which ſenſes it is due to every one who repenteth not of every ſin he committeth. (Biſhop Griff. Williams.)

He ſpake alſo this parable.] Of which this is the plain ſenſe, "This people hath long been unprofitable, made no returns to all God's huſbandry beſtowed upon them, and yet God hath given them ſpace to repent, and ſent his Son to dreſs and manure them; and if this do not work upon them, there is nothing to be expected but deſtruction and exciſion." (H.) The barren fig-tree is faith without works. It is not enough, for a man to be grafted on Jeſus Chriſt by baptiſm, as all Chriſtians are; to be planted in the true church, as the orthodox; to be aſſociated to the prieſthood of Chriſt, as the clergy; or to be incorporated into ſome ſociety for the propagation of religion: The life muſt be anſwerable to the holineſs of the baptiſm, church, prieſthood, and religion. Let us ſeek for fruit ourſelves in our lives, before Jeſus Chriſt come to do it. (Q.)

Theſe three years.] God's patience is indeed both great and long; but yet he will execute judgment in his own time. (Beza.) *Theſe three years* ſeem not to ſignify only the time of our Lord's preaching among the Jews; for they were not deſtroyed the next year, but above thirty-ſix years after our Lord's aſcenſion: They rather ſeem to be mentioned, becauſe the fruit of ſome fig-trees came not to maturity till the third year. The time he expected afterwards includes the whole time of the Apoſtles preaching to them at Jeruſalem, and to their diſperſions, and to the Gentiles, to gather and ſet up his church among them; and then was the end of the Jewiſh church and temple, and the great deſtruction of that nation to come, Matt. xxiv. 14. Nor were the Jews then given over, but were after our Lord's aſcenſion to be under the diſpenſation of the Holy Ghoſt; and upon the rejection of that call, was Chriſt's prediction, that their houſe ſhould be left to them deſolate, to take place: Whence, after the Holy Ghoſt was fallen down upon them, the Apoſtles were to begin their preaching at Jeruſalem, and to go thence throughout all Judæa, Acts i. 8. and to preach to them remiſſion of ſins, Acts xiii. 38. and this they did with ſuch ſucceſs, as to convert many myriads of them, Acts xxi. 20. And the Apoſtle Paul declares it neceſſary for them to preach the word of God firſt to them, Acts xiii. 46. (W.)

Why cumbreth it the ground? The fig-tree draweth much vegetative moiſture out of the ground, which might have nouriſhed the more fruitful vines: and beſides, the very ſhadow of the fig-tree is hurtful to men. (G.)

Let it alone this year alſo.] Make this one experiment more, whether it will bear fruit or no. (H.) "And ſuch is now God's ſparing mercy to you: He is making further trial of you, whether what I, or my Apoſtles, preaching after my aſcent to heaven, can do, will make you fruitful; and if, after all our labours, ye continue ſtill unfruitful, ye muſt expect to be cut off. (W.)

Ver. 10, 11, 12, 13, 14, 15, 16, 17. And he was teaching in one of the ſynagogues on the ſabbath. And behold, there was a woman which had a ſpirit of infirmity eighteen years, and was bowed together, and could in no wiſe lift up herſelf. And when Jeſus ſaw her, he called her to him, and ſaid unto her, Woman, thou art looſed from thine infirmity. And he laid his hands on her, and immediately ſhe was made ſtraight, and glorified God. And the ruler of the ſynagogue anſwered with indignation, becauſe that Jeſus had healed on the ſabbath-day, and ſaid unto the people, There are ſix days in which men ought to work: in them therefore come and be healed, and not on the ſabbath-day. The Lord then anſwered him, and ſaid, Thou hypocrite, doth not each one of you on the ſabbath looſe his ox, or his aſs, from the ſtall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo theſe eighteen years, be looſed from this bond on the ſabbath-day? And when he had ſaid theſe things, all his adverſaries were aſhamed: and all the people rejoiced for all the glorious things that were done by him.

A ſpirit of infirmity.] The word *aſtheneia* ſometimes ſignifies a diſeaſe from the effect; as in this place, becauſe it enervates the bodily ſtrength: and ſometimes it is ſpoken, when we are deſtitute of ſpiritual good, according to Beza on Rom. v. 6. This word *infirmity* is variouſly taken; 1. Sometimes it is oppoſed to health, as in John xi. 4. 2. To ſtrength or perfection, as in Rom. xiv. 1. 3. To proſperity, as in 2 Cor. xii. 9, 10. And, 4. To power, as in 2 Cor. xiii. 4. (Leigh.)

Laid his hands on her.] It is this preventing eye of the mercy of God which ſees the ſinner in the depth of his miſery; it is his inward word which calls him; his ſovereign-will which draws and heals him; and his beneficent hand which confirms and ſtrengthens him, heaps his bleſſings upon him, and leads and conducts him in the way of ſalvation: This hand and this word ſtill act, whenever the church and her miniſters employ their own in his name. (Q.)

The Ruler of the ſynagogue.] One of them. See the Notes on Mark v. 22.

In which men ought to work.] *i. e.* Are allowed by the commandment to work. (W.) It is manifeſt, that *Six days ſhalt thou labour* is not a command to work the ſix days, but only an ordinary permiſſion or warrant to do it.

Not on the Sabbath-day.] See the Notes on Luke vi. 7. and Matt. xii. 10.

Thou Hypocrite] This Chriſt pronounced upon the ruler of the ſynagogue, partly becauſe he placed his holineſs chiefly in the obſervation of ritual precepts, or the reſt of the body on the ſabbath-day, preferring that before the great things of the law, which Chriſt ſtill repreſenteth as a ſign of hypocriſy, Mat. xxiii. 23 partly becauſe he pretended a great zeal for the law of God, when he was rather acted in this matter by black envy at the glory of Chriſt, which he that ſaw his heart well knew. (W.) See the Notes on Matt. vi. 2.

From the ſtall.] or ſtable; for ſo the word *phatne* ſignifies. See the Notes on chap. ii. 7. When the eſſence of religion is made to conſiſt in ceremonies and external uſages, every ſeeming violation of them paſſes for irreligion and profaneneſs. This is, in the judgment of Chriſt himſelf, the vice of hypocrites, as well as to have two different meaſures, and to object as a crime to others, that which they practice every day themſelves. (Q.)

Whom Satan hath bound.] That ſometimes by concurring with, and ſometimes without natural cauſes, many diſeaſes were, by Divine Permiſſion, brought on men by evil ſpirits, the goſpel and hiſtories of Job and Saul inform us. For that Saul, after the departure of the good ſpirit, fell into demoniacal paſſions, and had perturbations from dæmons, or, as the ſcripture expreſſes, by the *evil ſpirit from God*, 1 Sam. xxi. 14, 23. we learn from Joſephus. And, by confeſſion of Maimonides, Satan was the cauſe of all that Job ſuffered, not only in his ſubſtance but his body, Job ii. 7. And the Targum on Pſa. xci. 6, numbers Troops of dæmons, among thoſe who inflict plagues and death upon men. (W.) See the notes on Matt. iv. 24. and Luke. viii. 36.

Eighteen years.] This ſpace of time admoniſheth us, that tho' God doth not immediately remedy our miſeries, we ought never to deſpair. (Beza.)

Ver. 18, 19, 20, 21. Then ſaid he, Unto what is the kingdom of God like? and whereunto ſhall I reſemble it? It is like a grain of muſtard-ſeed, which a man took, and caſt into his garden, and it grew, and waxed a great tree: and the fowls of the air lodged in the branches of it. And again he ſaid, Whereunto ſhall I liken the kingdom of God? It is like leaven, which a woman took and hid in three meaſures of meal, till the whole was leavened.

The kingdom of God.] The kingdom of God, or the kingdom of heaven, is diverſely taken in Holy Scripture; but eſpecially theſe three ways, 1. For the kingdom in heaven, which the godly ſhall poſſeſs hereafter: In which ſenſe it is to be underſtood Matt. xxv. 34. 2. For that which qualifies and prepares us for the former, *viz.* Grace and holineſs: And this is called the kingdom of heaven, 1, Becauſe, even while ſuch do live on earth, their *converſation is in heaven*, Phil. iii. 20. and 2. Becauſe of the *peace* of conſcience *and joy in the Holy Ghoſt*, which is inſeparable from it, Rom. xiv. 17. 3. For that whereby we are prepared for both the former, that is, the preaching of the goſpel: And in this ſenſe we are to underſtand it here. The word of God, (which is called *the Teſtimony*, Iſa. viii. 20. becauſe it bears witneſs to itſelf,) examined and compared in like places, calls the preaching of the goſpel, *the kingdom of God*, Matt. xxi. 43. and Luke x. 11. and the *kingdom of heaven*, Matt. xxiii. 13. (T. Adams.) And this is compared unto ſeed, Matt. xiii. 3. Mark iv. 3. Luke viii. 5. to *pearls*, Matt. xiii. 46. to a *net*, ver. 47. to a *grain of muſtard ſeed*, ver. 31. Mark iv. 31. and here, ver. 19. to *leaven*, Matt. xiii. 33. and here alſo, ver. 21. For (as Beza obſerves) God lays the foundation of his kingdom upon ſmall beginnings, that the unexpected progreſs of it might the better illuſtrate the greatneſs of his power.

Like a grain of muſtard-ſeed.] That muſtard-ſeed grows into a great tree, is affirmed, Matt. xiii. 32. (where ſee the notes:) And thereupon it is there ſaid, that it is *meizon lachanoon*, not the greateſt of herbs, or things that grow of ſeeds, but (as *meizon* imports) greater than ſuch; and therefore it follows there, that it becometh a tree, and here that tree a great one, *dendron mega*. This is not to be meaſured by what we ſee of this ſeed among us, but by conſidering the Hebrew ſoil and clime, of which this is ordinarily affirmed among their authors. In the Babyloniſh Talmud, Ketub. fol. 3. there is mention of three boughs of "mustard, one of which being broken off from the reſt, yielded nine kabs of ſeed, and the wood thereof was ſufficient to cover a little houſe." So in the Jeruſalem Talmud, Pach. c. 7. there is mention of a bough which yielded three kabs of that ſeed. And again in the ſame place, of a ſtem or bough of muſtard, which Simon the ſon of Calaphta had in his garden, into which he could climb up as into a fig-tree. And therefore, agreeably to this it is that our Saviour here ſpeaks ſo great things of it. And whereas it is ſaid, Matt. xiii. 32. that it is the leaſt of all ſeeds, altho' among us ſome other ſeeds may be found leſs than that, as Rue, and Poppy, yet it is not neceſſary it ſhould be ſo there. However, it is apparent that the ſmallneſs of it was proverbial among them, and is therefore mentioned by Maimonides, More Neb. p. 1. c. 56. and ſet oppoſite to the firmament; the one as an inſtance of the ſmalleſt, the other of the greateſt magnitude. (H. and Gregory.) And thus ſhall the Goſpel of the kingdom of God, from a very ſmall beginning, grow up into the greateſt of all kingdoms. (W.)

Like leaven.] Chriſt's parables were divers, when yet by thoſe ſundry ſhadows he aimed directly at one light. He doth (as it were) draw the curtain of heaven, and deſcribe the kingdom of God by many reſemblances. In this and the foregoing here, he teaches the ſame doctrine, the ſpreading virtues of the Goſpel. Which intention is, to fit his documents to the diſpoſition of his patients. Chriſt derives a parable from an army, to teach ſoldiers; from legal principles, to inſtruct lawyers; from the field and ſowing, to ſpeak familiarly to the husbandman's capacity; and from domeſtical affairs, to that of the women. (Ad.) The ſame things are oft taken in different ſenſes; ſometimes oblique, not ſeldom oppoſite. Chriſt, in other places, pre-moniſheth his Apoſtles againſt the leaven of the Phariſees, Sadducees, and Herodians, Matt. xvi. 6. (where ſee the notes) Mark xvi. 15. and Luke xii. 1. and St. Paul bids us *purge out the old leaven*, 1 Cor. v. 7. But here it is uſed as graciouſly, as there grievouſly; and no meaner thing is compared to it than the *kingdom of God*. As leaven ſpreads into the whole lump, ſo the Goſpel regenerates the whole man. (Idem.) Yea, ſo ſhall it ſpread, till it hath ſeaſoned all the nations of the earth. (W.) As to the *three meaſures of meal*, ſee the notes on Matt. xiii. 33.

Ver. 22, 23, 24, 25, 26, 27, 28, 29, 30. And he went through the cities and villages, teaching and journeying towards Jeruſalem. Then ſaid one unto him, Lord, are there few that be ſaved? And he ſaid unto them, Strive to enter in at the ſtrait gate: for many, I ſay unto you, will ſeek to enter in, and ſhall not be able. When once the maſter of the houſe is riſen up, and hath ſhut to the door, and ye begin to ſtand without, and to knock at the door, ſaying, Lord, Lord, open unto us; and he ſhall anſwer and ſay unto you, I know you not whence you are: Then ſhall ye begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets. But he ſhall ſay, I tell you, I know you not whence you are; depart from me, all ye workers of iniquity. There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the prophets in the kingdom of God, and you your ſelves thruſt out. And they ſhall come from the eaſt, and from the weſt, and from the north, and from the ſouth, and ſhall ſit down in the kingdom of God. And behold, there are laſt which ſhall be firſt, and there are firſt which ſhall be laſt.

Are there few that be ſaved?] This queſtion ſeems to be propounded agreeably to that ſentiment of the Jews, that *all Iſraelites ſhould have their portion in the world to come:* To which Chriſt was not pleaſed to give an anſwer that might ſatisfy the curioſity of the man, but rather an inſtruction that might benefit him; it being not our concern to know how many will be ſaved, but how we may be ſaved. (W. and G.) But *ſoozeſthai*, to *be ſaved*, is not always to be interpreted of eternal ſalvation, but of temporal eſcaping. Thus, in the Old Teſtament, the original Hebrew for ſaving or delivering one's ſelf, is ordinarily render'd to *be ſaved* or delivered, meaning to eſcape. So 'tis uſed where Lot ſays, *I cannot eſcape to the mountain*, Gen. xix. 19. and where the Angel bids him make *haſte and eſcape to Zoar*, ver. 22. So again, 1 Sam. xix. 12. Iſa. xlv. 20. and xlix. 6. Joel ii. 32. and elſewhere. Thus it is alſo uſed in the New: As in John xi. 12. where 'tis ſaid of Lazarus, *If he ſleep, he ſhall do well*; *ſootheeſetai*, he will eſcape death; In Acts xxvii. 31. *Ye cannot be ſaved*, that is, ye cannot eſcape ſhipwreck; and again, chap. xxviii. 1. *diaſoothentes*, when they were eſcaped; beſides a great many more of the like import. The next thing obſervable is, that in the prophets there is frequent mention of *a remnant* that ſhould, by the mercy of God, be reſcued out of the common calamity of the Jews that was at hand. Theſe are ſometimes called the *eſcaping of the houſe of Judah*, or the *eſcaping that remaineth*, or the *remnant that is eſcaped*, Iſa. xxxvii. 31, 32. that is, the *ſoozomenoi*, they who eſcape when others periſh; according to that of Nehem. i. 2, 3. and other places. From this acceptation of the word *ſoozomenoi*, the *ſaved*, for the remnant which ſhould eſcape the deſtruction of the Jews, (and which are frequently called *electoi*, the *elect*, and ſometimes *cataxioothentes ekphugein*, thoſe who are accounted worthy of the honour or favour to eſcape, Luke xxi. 36.) another is taken of it, for thoſe who believe in Chriſt, and adhere to him. So, whereas it was propheſied, that the *remnant of Iſrael ſhould return*, Iſa. x. 22. (which was literally ſpoken of the return from captivity,) the Apoſtle applies it to their receiving the faith, *to cataleimma ſootheeſetai*, *a remnant ſhall be ſaved*, Rom. ix. 27. that is, ſhall eſcape out of that epidemical unbelief, and receive Chriſt. So the ſalvation (*Scoteeria*) which was come to Zaccheus, Luke xix. 9. was the converſion of the publican or ſinner to repentance, ver. 10. So 1. Cor. vii. 16. the believing wife's ſaving her huſband, is converting him to the faith: And Rom. xi. 14. the provoking and ſaving the Jews is by emulation bringing them to repent and receive the faith. And ſo the *Soozomenoi* here ſhall be thoſe, eſpecially the Jews, that believed in Chriſt and adher'd to him, according to the import of Acts xv. 17. that the reſidue of men, (that is, of the Jews, oppoſed to the Gentiles aftermentioned) might ſeek after the Lord. And then the clear meaning of this man's queſtion here will be, whether this doctrine of the faith of Chriſt, ſo contrary to the humour and paſſions of the world, ſhould be able to propagate itſelf, and prove ſo ſucceſsful, as to be received by many; or whether it ſhould be contained and incloſed within a narrow pale? that ſo he might either reſiſt Chriſt with the many, or have the honour of being one of the few ſingular perſons that received him. And accordingly Chriſt's anſwer is to put him on that narrow path that leadeth to life, that the few were likely to find; the way of infidelity being broad and beaten, tho' it led to abſolute deſtruction. By this explication of the word in this place, will appear alſo what is meant by it in Acts ii. 47. 1 Cor. i. 18. 2 Cor. ii. 15. and elſewhere. (H.)

Strive to enter in at the ſtrait gate.] The word *agoonizomai*, *contendo*, ſimply implies, 1. A power and ſtrength whereby to ſtrive: 2. An uſing that power by way of reſiſting and oppoſing the contrary: 3. Such oppoſing as overcomes. (Leigh.) It is a compariſon between the worldly combatant, and the ſpiritual; between the wreſtler of this world, and the wreſtler with it; between him who ſtrives for the maſtery over others, and him who ſtrives for the maſtery over himſelf; between the contenders in the olympick games, and the contender in the chriſtian race: And it is an apt and fit compariſon. *Olympus* in the heathen poets, is commonly uſed for heaven: So the olympick exerciſes may well be uſed to reſemble thoſe for heaven; and the heavenly crown likened to the olympick garland, without any offence, tho' with all advantage. (Frank.) Here Chriſt ſhews, that the number of them who may be ſaved is not defined by any decree of God, excluding all others from it, or rendring them unable to attain it; for then Chriſt muſt in vain exhort them to uſe their diligence to *enter in at the ſtrait gate* which leadeth to eternal life: And yet, by ſaying *Agoonizeſthe*, *ſtrive*, as men in *agony*, to do it, he ſhews, this requires great conſtancy, diligence and courage, and a ſtrong conflict with the world, the fleſh, and the devil; and ſo ſuch only will obtain it. (G. and W.) See the notes on Matt. vii. 13.

And ſhall not be able.] Not for want of power or ſufficient grace on God's part, but for its being too late to *enter*, when the *door is ſhut*, ver. 25. The ſenſe therefore runs thus; 'Be careful, O ye Jews, now to believe and obey my word, before the kingdom be taken from you, and the gate of the goſpel banquet be ſhut, ſo that ye after knock in vain for entrance.' Matt. xxv. 10, 11. (W.) Chriſt here gives an implicit anſwer to the preceding queſtion: For, as there are few, who ſtrive to enter in at the ſtrait gate, ſo there are few who are ſaved. Men may make devotion as eaſy as they pleaſe; they may widen the gate of heaven, and flatter themſelves and others that their ſalvation is continually in their own hands: The direct contrary is true, ſince truth itſelf aſſures us ſo. Salvation is neither for the ſlothful and idle who will not ſtrive; nor for ſuch as will not enter in at the ſtrait gate; nor yet for thoſe who preſume to the very laſt, either upon their own ſtrength, or upon the grace of God. (Q.)

We have eaten and drank.] We have eaten of the Manna from heaven, and drank of the water out of the rock; we have eaten of thy ſacrifices, and drank of thy drink offerings; we have heard thy voice on mount Horeb, and thy law daily in our ſynagogues. (Beza.)

I tell you, I know you not.] Ye were workers of iniquity; and therefore I never knew you; nor do I now approve of, or own you as ſuch: For, not to know here is not to approve; and on the contrary to know, is to approve and own. (Fox.) See the notes on Matt. vii. 23.

Depart from me.] Here is foretold the rejection of the Jews, and the calling of the Gentiles. (Beza.)

Weeping and gnaſhing of teeth.] The joy and happineſs of the elect will be the diſpair and puniſhment of the reprobate; becauſe in hell envy will reign at its utmoſt height, as charity will be perfect in heaven. (Q.) See the notes on Matt. viii. 12.

And they ſhall come.] Tho' but few Jews ſhould receive the faith, yet diſciples ſhall come into Chriſt from all the quarters of the world; and by him be received and entertained in the church, as at a feaſt; and ſo conſequently bear the patriarchs company in heaven. (H.) See the notes on Matt. viii. 11.

There are laſt.] That is, rhe Gentiles, called at the laſt hour, which ſhall be firſt in this kingdom; and the Jews, to whom the goſpel was firſt preached, and who are ſtiled God's firſt born, Exod. iv. 22. ſhall be laſt; i. e, caſt out of this kingdom, and not recalled till the laſt, or at the cloſe of the world. (W.) The Gentiles, tho' they were laſt called into God's vineyard, yet they believing in, and thankfully receiving Chriſt, were made partakers of the bleſſings of his kingdom: Whereas the Jews, who were firſt in God's vineyard, and were by Jeſus Chriſt and his Apoſtles firſt called, were rejected, few of them coming, when they were called and invited by them; and continuing ſtill in unbelief, they ſhall be the laſt who ſhall partake of the privileges of the Goſpel, and not converted till the fulneſs of the Gentiles is come in. The reaſon therefore, why few of them were choſen, Matt. xx. 16. was, becauſe few of them complied with the call given to them. They were ſeriouſly called by Jeſus Chriſt; but they either did not anſwer, Iſa. l. 2. and lxvi. 4. or if they anſwered they refuſed to come, Luke xiv. 20. or if they came, their fear of men, and their love of riches, Mark x. 22. prevailed with them to go back and leave him: They wilfully rejected the gracious offers made to them by the ſon of God: It was their own fault therefore that they were not choſen; not God's, who did his part towards their being ſuch as he could chuſe and make happy. (F.) See the notes on Matt. xx. 16.

Ver. 31, 32, 33, 34, 35. The ſame day there came certain of the Phariſees, ſaying unto him, Get thee out and depart hence: for Herod will kill thee. And he ſaid unto them, Go ye and tell that fox, Behold, I caſt out devils, and I do cures to day and to morrow, and the third day I ſhall be perfected. Nevertheleſs, I muſt walk to day, and to morrow, and the day following: for it cannot be that a prophet periſh out of Jeruſalem. O Jeruſalem, Jeruſalem, which killeſt the prophets, and ſtoneſt them that are ſent unto thee: how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not? Behold, your houſe is left unto you deſolate: And verily I ſay unto you, ye ſhall not ſee me, until the time come when ye ſhall ſay, Bleſſed is he that cometh in the name of the Lord.

Herod will kill thee.] Upon his inſtructing the people, and doing miracles, ſome of the Phariſees, unwilling that they ſhould thus ſee his power, and hear his doctrine, were very deſirous to have him gone; and for a pretence, ſuggeſted the danger he was in from Herod, if he ſhould ſtay any longer in his juriſdiction. (H.) Grotius thinks, theſe Phariſees came not of their own accord, but at the private inſtigation of Herod, who was willing to have him removed farther off, becauſe he gave publick teſtimony of the innocence of John. (G.)

Tell that fox.] This meſſage to Herod is no breach of that command, which forbids the "ſpeaking evil of the ruler of the people;" and conſequently no blemiſh in our Lord's example. For our Lord here acts as a prophet, as one who had received an extraordinary commiſſion from God: And thoſe who were truly prophets, were, in the execution of their commiſſion, above the greateſt men, and moſt powerful princes; whom they were not to ſpare, when God ſent them to reprove for ſin. (Fox.)

I caſt out devils.] I hurt no-body; and I clear his country of diſeaſes and devils: why therefore does he ſeek to *kill* me? (G.)

I ſhall be perfected.] That is, by death be conſecrated to my prieſtly office: And ſo he needs not be concerned to put me to death, who ſhortly am to die, a ſacrifice for the ſins of the whole world. (W.)

I muſt walk to-day.] *Dei me poreueſthai.* This verb, which is commonly rendred *proficiſci, ire, abire, diſcedere, vadere, pergere, iter facere*; that is, "to go, to go on, to be gone," &c. is often metaphorically uſed to ſignify the courſe or conduct of man's life; as Luke i. 6. Thus, 1 Pet. iv. 13. 2 Pet. ii. 10. and iii. 3. Jude 16. and 18. It is uſed to ſignify Chriſt's going to death; including alſo his reſurrection; aſcenſion, and ſitting at the right hand of God the Father, John xiv. 2, 3, 12, 28. and xvi. 7, 28. 'Tis for the moſt part underſtood of a removal from one place to another; tho' it does not always ſignify a voluntary, but ſometimes an involuntary going; as where Judas is ſaid to be "gone to his own place," Acts i. 25. (Leigh.) Here it may be underſtood either generally of Chriſt's going to death, (and ſo it will be all one with *teleiouſthai*, "to be martyr'd," or, as it is render'd in the foregoing verſe, "to be perfected") or more particularly of his going from thence to Jeruſalem, where he was to ſuffer, when his work ſhould be done. (H.) For thoſe words "to-day, and to-morrow, and the day following" do not ſignify any more than that the time of his departure was drawing on, and would not be long deferred; as Theophylact rightly expounds them. (D. H.)

It cannot be that a prophet periſh out of Jeruſalem.] Becauſe that was the place where the judgment of the great Sanhedrim was; and where alone the caſes of prophets accuſed of great crimes were to be tried. (H. and W.) The only place where this great conſiſtory ſat, was within the court of the temple, in the paved chamber, ſo called from the curious cut ſtones wherewith it was paved, which is alſo called *lithoſtrooton*, the pavement, John xix. 13. (Godwyn.)

O Jeruſalem, Jeruſalem.] See the notes on Matt. xxiii. 37.

Under her wings.] This ſeems to be a proverbial phraſe among the Jews, for gathering and admitting of proſelytes. (H.)

CHAP. XIV.

Chriſt healeth the dropſy on the ſabbath; teacheth humility, and charity to the poor: Sheweth in a parable, that thoſe who contemn the feaſt of the Goſpel ſhall be ſhut out of heaven; that his diſciples muſt learn to bear the croſs, and to prepare for adverſity.

Ver. 1, 2, 3, 4, 5, 6. AND it came to paſs, as he went into the houſe of one of the chief Phariſees, to eat bread on the ſabbath-day, that they watched him. And behold, there was a certain man before him which had the dropſy. And Jeſus anſwering, ſpake unto the lawyers and Phariſees, ſaying, Is it lawful to heal on the ſabbath-day? And they held their peace. And he took him, and healed him, and let him go: And anſwered them, ſaying, Which of you ſhall have an aſs or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath-day? And they could not anſwer him again to theſe things.

One of the chief Phariſees.] Probably Nicodemus, mentioned in John iii. 1. (Fox.) One of the Phariſees who was a ruler in the Sanhedrim; for they are called *archontes*, rulers, Luke xxiv. 20. John iii. 1. Acts iii. 17. and 1 Cor. ii. 8. &c. (W.) See the notes on Matt. ix. 18. and Mark v. 22.

They watched him.] They themſelves who had invited him did inſidiouſly and treacherouſly watch and obſerve what he would do, on purpoſe to take advantage againſt him, contrary to all laws of hoſpitality. (H.) Two things concurred to cheriſh ſuch expectations; the preſence of a dropſical man, and its being the ſabbath-day. Hence naturally would ariſe this difficulty, that, either by forbearing to heal at that time, Jeſus would betray his fear, and ſtrengthen their ſuperſtitions with regard to ſuch ritual obſervances, or elſe by doing it he muſt incur the cenſure and odium of a ſabbath-breaker, and a contemner of the law. (Stanhope.)

Is it lawful to heal on the ſabbath-day?] The holy Jeſus, that he might draw off and ſeparate Chriſtianity from the yoke of ceremonies, by aboliſhing and taking off the ſtricteſt Moſaical rites, choſe to do very many of his miracles upon the ſabbath, that he might do the work of abrogation and inſtitution both at once: For, tho' upon all days Chriſt was operative and miraculous, yet many reaſons did concur, and determine him to a more frequent working upon thoſe days of publick ceremony and convention. (Howel.) See the notes on Matt. xii. 10. It is not to be thought this caſe was put to ſatisfy any ſcruples in our Lord, concerning the lawfulneſs of that action: But by offering thus to argue the point, he deſigned to gain an advantage from their inſidious ſilence. The act of healing had been equally lawful without it, but the manner of it had not been equally prudent. (St.)

Anſwered them, ſaying.] *Anſwering* is here put for ſpeaking, as 'tis frequently uſed in the Old Teſtament. (Tremel.) *Apocrinomai, reſpondeo*, according to the Hebrew phraſe, is ſpoken of him who begins a ſpeech, when no queſtion went before; as in Matt. xi. 25. xvii. 4. and xxviii. 5. Revel. vii. 13. and elſewhere: And ſometimes it is applied to him who moves any objection, whereby he contradicts what was ſaid before; as in Matt. xii. 38. and xxvi. 33. Luke xi. 45. and here in ver. 14. (Leigh.) Here *apocritheis, anſwering*, is twice uſed, where neither any queſtion was put, nor any thing ſaid to him: But then, 'tis ſtill an anſwer to ſome inward conception or reaſoning, or to ſome action expreſſive of their ſentiments concerning him. Sometimes it is uſed, when he perceived their inward thoughts and reaſonings, about his actions, words or perſon. Thus, when the Phariſees were conſulting, how they might apprehend him, for the parable he ſpake againſt them, he, *anſwering*, ſpake another parable, Matt. xxii. 1. So "when Jeſus perceived their thoughts, he *anſwering* ſaid," Luke v. 22. So he *anſwers* to what the Phariſee "ſpake within himſelf," chap. vii. 39, 40. Sometimes he anſwers to their actions, as diſcovering their apprehenſions of him. Thus, when they came to take him, Jeſus, *anſwering*, ſaid to them, "Are ye come out as againſt a thief?" Mark xiv. 48. So, to the barren fig-tree, he anſwering, ſaid, "No man eat fruit of thee hereafter for ever," Mark xi. 14. So, reflecting on the infidelity and impenitence of thoſe cities, among whom he had done his mighty works, and of thoſe Phariſees who believed neither him nor the Baptiſt, he anſwering, ſaid, "I thank thee, Father," Matt. xi. 25. So, when Peter had ſmitten off the ear of Malchus, Jeſus, anſwering, with relation to that action, ſaith, "Suffer ye thus far," Luke xxii. 51. So, Peter anſwers not to what he had heard, but to what he had ſeen, Matt. xvii. 4. So Elizabeth anſwers, without being ſpoken to, the diſcourſe of the women about the name of her ſon, Luke i. 60. And the angel anſwers to the fear of the women, Matt. xxviii. 5. And the high-prieſt to Chriſt's ſilence, "I adjure thee to tell us," Matt. xxvi. 63. And St. John the Evangeliſt (to Chriſt's words, "Whoſoever ſhall receive one of ſuch children, in my name, receiveth me") "Maſter, we ſaw one caſting out devils in thy name," &c. Mark ix. 38. (W.)

Which of you ſhall have an aſs.] He might have diſcourſed very nicely upon the nature, the inſtitution, the end of the ſabbath; but he rather chuſes to turn their own practice upon them: And this, in truth, is the method of treating violent and ſelf-conceited men. (St.) See the notes on Matt. xii. 11. and Luke xiii. 15.

Ver. 7, 8, 9, 10, 11. And he put forth a parable to thoſe which were bidden, when he marked how they choſe out the chief rooms; ſaying unto them, When thou art bidden of any man to a wedding, ſit not down in the higheſt room: leſt a more honourable man than thou be bidden of him; And he that bade thee and him come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room. But when thou art bidden, go and ſit down in the loweſt room; that when he that bade thee cometh, he may ſay unto thee, Friend, go up higher: then ſhalt thou have worſhip in the preſence of them that ſit at meat with thee. For whoſoever exalteth himſelf ſhall be abaſed; and he that humbleth himſelf ſhall be exalted.

He put forth a parable.] In their feaſts the Jews were wont to ſeaſon their meat with good conference; ſuch as might either yield matter of inſtruction, or exerciſe their wits: And the ſame practice was alſo obſerved in the Chriſtian love-feaſts. Of the former ſort was this parable; of the latter was Sampſon's riddle, Judges xiv. 12.

To thoſe which were bidden.] *Kekleemenoi*, for the moſt part, are the *cleetoi*, or *called*, which are oppoſed to the *eclectoi*, or *choſen*; according to that in St. Matt. xx. 16. "Many be called, but few choſen." See the note there. To thoſe who were *bidden*, or *called*, or *invited* to a feaſt, the higheſt or chief place was ordinarily due. On which account Saul's being placed by Samuel, in the "chiefeſt place among them that were bidden" to a feaſt by him, 1 Sam. ix. 22. was looked upon as an omen of his deſignation to the kingdom. (Heinſ.)

A wedding,] *i. e.* a wedding-feaſt; for ſo the ſame word *gamos* ſignifies alſo, Matt. xxii. 3. xxv. 10. and John ii. 1. (H)

Sit not down.] The verb here uſed is *cataclino*, which ſignifies *diſcumbo*, to *lye down*. And, in the days of our Saviour, it is apparent, that the geſture of the Jews was ſuch as the Romans uſed. The table being placed in the midſt, round about the table were certain beds, ſometimes two, ſometimes three, ſometimes more, according to the number of the gueſts: Upon theſe they laid down in manner as followeth; each bed contained three perſons, ſometimes four, ſeldom or never more: if one lay upon the bed, then he reſted the upper part of his body upon the left elbow, the lower part lying at length upon the bed; but if many lay on the bed, then the uppermoſt did lie at the bed's head, laying his feet behind the ſecond's back; in like manner the third or fourth did lie, each reſting his head in the others boſom. (Godw.)

In the higheſt room.] When quality, cuſtom, or laws, have regulated and ſettled places in publick aſſemblies, a man may then take them, but he muſt not love them. When nothing of this nature is ſettled, the law of humility and the love of order are the only judges of what is proper. To take the higheſt place, when it is not our due, is a piece of vanity which is plain and viſible; obſtinately to refuſe it, is another inſtance of the ſame vice, tho' it be more private and concealed. Humility takes as much care to avoid the oſtentation of an affected refuſal, as the open ſeeking a ſuperior place. This parable does immediately relate to the outward behaviour, but the thing ſignified thereby is inward humility; which prefers itſelf to none, and is not at all ambitious of the firſt place in the eſteem of others. (Q.)

Then ſhalt thou have worſhip.] *Doxa*, that is, *glory*, or *honour*; which, tho' it ought not to be our chief deſign in any virtuous action, yet hence it follows, that this may be one motive to the performance of ſuch actions, Phil. iv. 8. (W.) *Worſhip* is explain'd to ſignify *majeſty*, *dignity*, *excellency*, what *deſerves to be honoured*, or *is honoured*; that *glory* and *power in God* to which we pay our devotion: For ſo it ſignified with our Saxon anceſtors, who uſed *worthineſs* and *worſhip* as words of the ſame power and ſignification. Our tranſlators of the Pſalter uſe the word in this ſenſe, Pſalm iii. 3. xcvi. 6. and elſewhere. We now by *worſhip* moſt commonly mean that honour which we pay to God; and our tranſlators do often take it in that ſenſe alſo. Further, *worſhip* does not only ſignify the eminent dignity which is in God, but that which is in a low degree in man: And this ſenſe of the word is not yet loſt, even in our own common language; for we ſtill call that honour and authority which belongs to a magiſtrate *his worſhip*. Our tranſlators of the Pſalter retain the word alſo in this ſenſe, when they ſay, that "God gives worſhip (that is, honour and dignity) to them who lead a godly life;" Pſalm lxxxiv. 12. Nay, our laſt tranſlators uſe the word in the ſame; *viz.* in this text. Who then can wonder, that, in the Matrimonial Office, the huſband is taught to worſhip his wife? that is, to pay her all due reſpect. (Johnſon.)

Whoſoever exalteth.] This was a moral ſentence, frequently repeated by the ancient Jewiſh doctors. (Tremel.)

Ver. 12, 13, 14, 15. Then ſaid he alſo to him that bade him, When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor thy rich neighbours; leſt they alſo bid thee again, and a recompence be made thee. But when thou makeſt a feaſt, call the poor, the maimed, the lame, the blind: And thou ſhalt be bleſſed; for they cannot recompenſe thee: for thou ſhalt be recompenſed at the reſurrection of the juſt. And when one of them, that ſat at meat with him, heard theſe things, he ſaid unto him, Bleſſed is he that ſhall eat bread in the kingdom of God.

When thou makeſt a dinner.] Some think Chriſt ſpeaks here of the ſacred banquet made by the Jews, on their peace-offerings, and other feaſts, to which they are bid "to call the poor, the widow, and the Levite," Deut. xiv. 29. But this ſeems a miſtake; for Chriſt ſpeaks not of any ſpecial ſtated feaſts, but of ſuch banquets as he was then at: Nor hath he one word of the widow, and the Levite, who were to be gueſts there, but of the blind, the lame, the maimed, of which the law ſaith nothing; nor doth he ſay, "For this the Lord ſhall bleſs thee upon earth," as Deut. xiv. 29. but, "Thou ſhalt be recompenſed at the reſurrection of the juſt." 2. Chriſt doth not abſolutely forbid us to invite our friends, our brethren, or kinsfolk, to teſtify our mutual charity and friendſhip, and how dear our relations are to us; only he would not have us invite them out of a proſpect of a compenſation from them again; but to prefer the exerciſing our charity to them who cannot recompenſe us. Nor, 3. Doth he lay upon us a neceſſity, by this precept, to call the lame, the blind, or maimed, to our tables; but either to do this, or what is equivalent to us, in reſpect of charge, and more advantagious to them and their families, *viz.* to ſend them meat, or money to refreſh them at home. Note alſo, that Dion Chryſoſtomus, who flouriſhed in the time of Trajan, ſeems to have taken his obſervation hence, that "they did act ſordidly as to poor ſtrangers, who did entertain the rich only friendly, with their hoſpitalities and gifts, from whom they expected to receive as much again." (W.)

Call not thy friends.] Sometimes negative particles are to be underſtood by way of compariſon. Thus Prov. viii. 10. *Receive my inſtruction, and not ſilver*; i. e. rather than ſilver, or, prefer them before ſilver. Again, John vi. 27. *Labour not for the meat which periſheth, but for that meat*, &c. i. e. Labour more for that meat which endureth unto everlaſting life, than for that which periſheth: for our Lord did not mean that we ſhould live idly, without taking pains for a ſubſiſtence. So, in this place, *when thou makeſt*, &c. *call not*, that is, rather call the poor than thy friends, *&c.* The like may be obſerved in many other places: for our Lord does not here forbid us to invite our friends, *&c.* but he prefers mercy and charity before ſuch invitations. We may give ſuch teſtimonies of our friendſhip to our relations and rich neighbours; but whether this will entitle us to any reward from God, is another queſtion. Nor do I think that we are obliged actually to ſend for the poor, *&c.* to eat at our houſes; the duty required of us is, to relieve them in proportion to our ability. If therefore we ſend them proviſions, or money, or clothes, we may do a more ſubſtantial charity to them and their families, than if we feaſted them at our own dwellings. On the other hand, comparative particles are often to be underſtood in a negative ſenſe. Thus Luke xviii. 14. *This man went down to his houſe juſtified, rather than the other*; that is, the humble publican was juſtified, not the proud Phariſee. So John xii. 43. *They loved the praiſe of men more than the praiſe of God*; that is, not the praiſe of God. Theſe ways of ſpeaking are borrowed from the Jews; of which more examples might be produced. (Fox.)

Call the poor.] A man finds his friends, his brethren, his kinſmen, and his neighbours, in theſe poor people; ſince he finds in them Jeſus Chriſt, who is all things to thoſe who are entirely his. (Q.)

Thou ſhalt be recompenſed.] As temporal rewards may be a ſubordinate end, ſo our eternal reward muſt be the principal end of all our actions. (Wilkins.) So very much concerned was our Lord, leſt Chriſtians ſhould make any worldly conſideration their chief motive to be charitable, that he pronounceth thoſe *Bleſſed* who ſhould do their charity in ſuch a manner, as ſhould leave no room for any ſuch conſideration. (Dawes.)

At the reſurrection of the juſt.] By the *reſurrection of the juſt* here, is meant the general reſurrection; which ſhall be, as St. Paul tells us, Acts xxiv. 15. of the unjuſt, as well as of the juſt: But our Lord mentioned only that part of the reſurrection, which was neceſſary, with relation to the argument which he was upon: Otherwiſe the reſurrection of the unjuſt would have afforded likewiſe a moſt powerful motive to ſtir us up to charity, *viz.* that, in *that he ſhall have judgment without mercy, who hath ſhewed no mercy*, James ii. 13. (Idem.)

Eat bread in the kingdom of God.] It appears, from the enſuing parable, that the *kingdom of God* here doth not ſignify the kingdom of heaven in the higheſt ſenſe, but only the kingdom of the Meſſiah; of which the carnal Jew here ſpeaks, according to the received ſenſe of his nation; as of a glorious temporal kingdom, in which the Jews ſhould lord it over the Gentile world, enjoy their wealth, and be provided with all temporal bleſſings and delights, in which they placed their happineſs. (W.)

Ver. 16, 17, 18, 19, 20, 21, 22, 23, 24. Then ſaid he unto him, A certain man made a great ſupper, and bade many: And ſent his ſervant at ſupper-time, to ſay to them that were bidden, Come, for all things are now ready. And they all with one conſent began to make excuſe. The firſt ſaid unto him, I have bought a piece of ground, and I muſt needs go and ſee it: I pray thee have me excuſed. And another ſaid, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excuſed. And another ſaid, I have married a wiſe, and therefore I cannot come. So that ſervant came, and ſhewed his lord theſe things. Then the maſter of the houſe being angry, ſaid to his ſervant, Go out quickly into the ſtreets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the ſervant ſaid, Lord, it is done as thou haſt commanded, and yet there is room. And the lord ſaid unto the ſervant, Go out into the high-ways, and hedges, and compel them to come in, that my houſe may be filled. For I ſay unto you, that none of thoſe men which were bidden ſhall taſte of my ſupper.

Then ſaid he.] By comparing this with that other parable in Matt. xxii. 2, *&c.* (where ſee the notes) we may ſee evident reaſon to conclude, that the *kingdom of heaven*, that is, the goſpel-diſpenſation, was repreſented by it. This, as miniſtring true plenty and pleaſure, all that men can want, all that they can wiſh, to render them perfectly happy, is compared to a ſupper. The bounty and infinite love of God are ſignified by the greatneſs of that ſupper, and the multitudes bidden to it: The firſt bidding denotes all the previous notices of the Meſſiah, by which the law and the prophets were intended to prepare the Jews for receiving him and his doctrine: The ſecond bidding, when all things were ready, ſeems to import all that Jeſus did, and taught, and ſuffered, for their converſion and ſalvation; and all the teſtimonies, and importunate exhortations of his Apoſtles and diſciples to the ſame purpoſe: The excuſes ſent for their abſence, are thoſe prejudices and paſſions, and worldly intereſts, which did not only hinder thoſe Jews from coming into the faith, but diſpoſed them to treat all attempts to win them over, with the moſt inflexible obſtinacy and utmoſt contempt: The gueſts brought in from abroad, to ſupply their places, are the Gentile world; to whom, after the Jews had thruſt it from them, the ſubſequent tenders of this grace and ſalvation were made: And the declaring, that *none of thoſe that were bidden ſhould taſte of this ſupper*, implies the giving thoſe Jews over to a reprobate ſenſe; and leaving them under that infidelity and perverſeneſs, in which they continue harden'd to this very day. (Stanh.)

With one conſent began to make excuſe.] As if they had conſulted and conſpired together: for tho' they made divers excuſes, yet they all agree in this common pretence, that their other buſineſs prevented their coming. (Beza.) Divers obſtacles to ſalvation are here denoted; 1. Idleneſs, pleaſure, and the pride of riches: 2. The curioſity of the mind and ſenſes, labour, employment, and buſineſs: And, 3. The luſts of the fleſh, and too great a fondneſs towards our family, pleaſures, diſorders, exceſſes, *&c.* (Q.) This is the danger of eagerneſs in ſuch purſuits, that objects in themſelves innocent, are apt to tranſport us to a degree of deſire and complacency; which by diminiſhing our zeal for better things, ceaſes to be innocent. (St.)

Bring in hither the poor, &c.] See the notes on Matt. xi. 5.

And yet there is room.] There is always room in heaven, for thoſe who will work out their ſalvation. (Q.)

The high-ways.] The *hodoi* here, or the *diexodoi*, (as it is in St. Matt. xxii. 9.) are the ways which lead out of the city; and ſignify the various opinions of philoſophers, and the divers ſuperſtitious rites, into which the nations had fallen, by leaving the paths, which Adam and Noah had directed them to follow. (G.)

Compel them to come in.] Not by corporal puniſhment, but by the force and efficacy of reaſon and importunity. (*Idem.*) How vainly theſe words are brought, to prove that men may be compelled by the ſecular arm to embrace the true faith, appears, 1. From the nature of a banquet, to which no man is compelled by force, but only by the importunity of perſuaſion; and from which no man's buſineſs doth by force reſtrain him, but only by the inconvenience of attending on it; and yet one of the gueſts ſaith, ver. 18. *anagkeen echoo*, I am compelled to be abſent. 2. From the ſcope of the parable, which reſpects the calling of the Gentiles, whom only Mahometans think fit by force of arms to compel to the faith. We do, *anagkazein*, compel not only by example, but by exhortation, Mark vi. 45. Luke xxiv. 29. as here: And Chriſt, ſaith Theophylact, here not only commands them to call, but to compel them; "tho' it be free to every one to believe that we may learn, that it is the work of God's great power to make the Gentiles believe." (W.) The compulſion here meant, is not a compulſion by threats and terrors, and bodily puniſhments in this world; but a compulſion or perſuaſion by ſetting a good example, by exhortation, and the moſt earneſt entreaties, laying before men the promiſes and threatnings of the Goſpel; as will appear from the conſideration of the parallel places. (Fox.) I don't believe, that they, who are ſo much for violence in matters of religion, are ſo unreaſonable as to think, that St. Peter uſed any force to bring the Gentiles over to Judaiſm, tho' St. Paul accuſes him of having compell'd them to Judaize, Gal. ii. 14. Nor that the two diſciples, who met Jeſus in the way to Emmaus, did offer any violence to him, to make him ſtay with them; ſince the Goſpel, which ſays that *they conſtrained him* to ſtay with them, tells us, that this conſtraint conſiſted only in ſaying, (no doubt with great earneſtneſs) *Abide with us*, Luke xxiv. 29.

Ver. 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35. And there went great multitudes with him: and he turned, and ſaid unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and ſiſters, yea, and his own life alſo, he cannot be my diſciple. And whoſoever doth not bear his croſs, and come after me, cannot be my diſciple. For which of you intending to build a tower, ſitteth not down firſt, and counteth the coſt, whether he have ſufficient to finiſh it? Leſt haply after he hath laid the foundation, and is not able to finiſh it, all that behold it begin to mock him, Saying, This man began to build, and was not able to finiſh. Or what king going to make war againſt another king, ſitteth not down firſt, and conſulteth whether he be able with ten thouſand to meet him that cometh againſt him with twenty thouſand? Or elſe, while the other is yet a great way off, he ſendeth an ambaſſage, and deſireth conditions of peace. So likewiſe, whoſoever he be of you, that forſaketh not all that he hath, he cannot be my diſciple. Salt is good: but if the ſalt have loſt his ſavour, wherewith ſhall it be ſeaſoned? It is neither fit for the land, nor yet for the dunghill; but men caſt it out. He that hath ears to hear, let him hear.

And hate not his father.] It was the cuſtom of the Jewiſh doctors to lay down before their proſelytes what inconveniences would attend upon their precepts: But Chriſt here diſcovers much greater to his diſciples. (G.) If any man offer to undertake my diſcipleſhip, and doth not prefer me before all others that are neareſt to him, yea, and before his own life too, he is not for my turn: And my ſervice, being ſo ſure to bring perſecutions along with it, will not be for his. (H.) The word *miſein*, to hate, is, by an Hebraiſm, the ſame with *en deuteroo echein*, which is ſpoken of thoſe who value any one at a ſecond rate, or poſtpone him to another. (D. H.) The meaning of this place is not that a man ſhould, properly ſpeaking, hate his father or his mother; for how can our Lord, who enjoins us to love our enemies, make it our duty to hate our parents? The word therefore which is here render'd to *hate*, likewiſe ſignifies to *love leſs*, and to *take* leſs *care of*; and that it ſhould have been ſo tranſlated here, is plain from a parallel text, Matt. x. 37. which is likewiſe to be obſerved in many other places. Thus Leah, Gen. xxix. 31. is ſaid to be hated, that is, Jacob did not love her ſo well as he did Rachel. And the Apoſtle, Rom. ix. 13. cites theſe words, from Mal. i. 3. *Jacob have I loved, and Eſau have I hated*; which words have no relation to any eternal decree of God's, whereby Eſau was made incapable of everlaſting life. It is an unworthy thought of the greateſt, the beſt, and moſt perfect being, to ſuppoſe that he made any of his creatures merely to glorify his juſtice, or with a deſign that they ſhould be everlaſtingly miſerable. I would rather ſay, I do not underſtand a few difficult texts, than interpret them in a ſenſe which contradicts many plain ones, and faſtens ſuch imputation on the creator of the world. (Fox.) And thus alſo we are to underſtand the like expreſſions in Deut. xxi. 15. Matt. vi. 24. and elſewhere.

Bear his croſs.] *i. e.* With a preparation of mind to ſuffer any thing rather than part with me. (H.) See the notes on Matt. x. 38.

For which of you.] Our bleſſed Saviour, by theſe two parables, adviſes all his followers to ſit down, and conſider, to weigh well, and caſt up before-hand, what it is like to coſt them to go through with their profeſſion of religion: This, he tells us, common prudence will direct men to do in other caſes; particularly when they either go to build, or to fight: As a man that intends to build, will conſult whether he is able to defray the charges; and a king that goeth forth to war, will conſider what ſtrength he has to make oppoſition. In like manner ſhould perſons engage in religion; not raſhly, but adviſedly, with conſideration and judgment. (Burk.) Two things do uſually hinder men from embracing that narrow way which leadeth to eternal life: 1. The difficulties of the duties poſitively required of all Chriſtians, *viz.* the love of enemies; requiring us not only to forgive their injuries *from the heart*, but alſo *to overcome their evil with our good:* The reparation of any injury done to another in his good name, or fortunes, not only by begging his pardon, but by reſtoring what we got injuriouſly, and endeavouring to repair his credit; the reſtraining of the tongue from all evil ſpeaking, and uncharitable cenſures; and of our appetites from all carnal deſires; the exact government of our paſſions, and the moderatioa of our affections. to all worldly things; an heart reſtrained by the fear of God from doing evil, and conſtrained by the love of him to yield ſincere obedience to his holy laws. 2. The greatneſs of the temptations we muſt reſiſt, and of the injuries and loſſes we may ſuffer, by perſevering in this way, from the violent aſſaults of Satan, and the continual ſolicitations of the fleſh, the examples and allurements of the world, the perſecutions of it, the loſs of all things, and even life itſelf. Chriſt therefore, by theſe reſemblances, adviſeth us, before we enter on this Chriſtian life, ſeriouſly to conſider of, and weigh theſe things; to form within us the moſt ſtedfaſt reſolutions to perform the one, and arm our ſelves with fortitude and patience againſt the other, that ſo we may not afterwards be moved by them to depart from it. (W.)

Forſaketh not all.] Chriſt doth not here require, that we ſhould actually renounce theſe things; but that our heart, and our affections, ſhould be ſo taken off from them, that we always love them leſs than him; and that we, in preparation of mind, be always ready to part with them, when we cannot keep them without making *ſhipwreck of faith and a good conſcience.* (Idem.) This is a diſpoſition as neceſſary to make a good Chriſtian, as money is to build a tower, or an army to fight a battle. (Q.)

Salt is good.] This excellently connects with the diſcourſe preceding, thus: The Goſpel I require you to adhere to, is that ſalt with which every oblation that is acceptable to God muſt be ſeaſoned, Mark ix. 48, 49. The preachers of it are the ſalt of the earth, Matt. v. 13. As then ſalt, when it has loſt its ſavour, becomes good for nothing, but to be caſt out into the dunghill; ſo the Chriſtian profeſſor, who lives not according to the precepts of the Goſpel, can do no good to himſelf or others; and if he fall off from it, can hardly be recovered, Heb. vi. 6.—x. 27. When Mr. Le Clerc, and others, object againſt this compariſon, or ſimilitude, that ſalt cannot loſe its ſavour, they conſider not, that in the boiling up of the ſaline particles, of which ſalt is made, there is left a *caput mortuum*, which is inſipid. (W.) See the notes on Matt. v. 13. and Mark ix. 50. Here our Lord bids his diſciples, not only to practiſe upon themſelves the ſharpneſs of ſalt, by forſaking all they had, but to make themſelves the ſalt of the earth, by performing all thoſe offices to men, which ſalt is wont to do to other bodies: But if they, who ought to be like ſalt, both in reſpect of themſelves and others, ſhould neglect their duty, they would thereby become unſavoury; nor would they be only unprofitable, but hurtful alſo, and conſequently be deſpiſed, and caſt away. So that there is no contradiction between the Evangeliſts (as ſome object) but only a different application of the ſame ſimilitude. (Spanhem. and Burk.)

Fit for the land.] The meaning of *eis geen* here, may be underſtood either, 1. by that in St. Matt. v. 13. *Ye are the ſalt of the earth*; that is, the perſons by whom all the men on the earth muſt be ſeaſoned; or, 2. by the uſe of the word, *he ge*, the earth, or the land, ordinarily, for the inhabitants of the earth; as in 1 Sam. xxvii. 9. *Smiting the land*, &c. (H.)

He that hath ears.] The heathens obſerved, that *ſoloeciſms* may be committed in hearing, as well as in ſpeaking. In this reſpect, therefore, it is required, that we be ſo preſent, that we give ear, and that our hearts be as near as our bodies. (Andr.) To have ears to hear, is to have a mind free from corrupt and ſinful prejudices, diſpoſed to hear and embrace the truth, and deſirous to underſtand and practiſe it. It is a proverbial ſaying. (Fox.)

C H A P. XV.

Chriſt converſeth with publicans and ſinners; inſtructing them in the parables of the loſt ſheep; the piece of ſilver; and the prodigal ſon.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. THEN drew near unto him all the publicans and ſinners for to hear him. And the Phariſees and ſcribes murmured, ſaying, This man receiveth ſinners, and eateth with them. And he ſpake this parable unto them, ſaying, What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which is loſt till he find it? And when he hath found it, he layeth it on his ſhoulders rejoicing. And when he cometh home, he calleth together his friends and neighbours, ſaying unto them, Rejoice with me, for I have found my ſheep which was loſt. I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons which need no repentance. Either what woman having ten pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe, and ſeek diligently till ſhe find it? And when ſhe hath found it, ſhe calleth her friends and her neighbours together, ſaying, Rejoice with me, for I have found the piece which I had loſt. Likewiſe, I ſay unto you, There is joy in the preſence of the angels of God, over one ſinner that repenteth.

Sinners.] They whom the ſcripture generally, and this portion of it in particular, characterizes by the name of ſinners, are the habitual and the obdurate, the great and eminent offenders. (Stanh.)

To hear him.] If we come to hear with a good intent, the Spirit of God takes order, that the word ſhall be profitable and fruitful, like good ſeed ſowed in good ground; and to this purpoſe it is, that St. Gregory ſaith, "When hearers come with a good appetite to hear the word, the teachers are enabled with greater gifts of underſtanding. For oft-times God gives his word to the teacher, in favour of the hearers." (Andr.) To draw near to Chriſt by faith, prayer, love, and meditation upon his word, is almoſt every thing which is to be done in this life. (Q.)

Murmured.] Not conſidering that he converſed with them as their phyſician, not as their companion; and therefore his proper work and employment lay among his patients. (Burk.) See the notes on Matt. ix. 11. and Luke xi. 37.

And he ſpake this parable.] For the better underſtanding of theſe three parables, note, 1. That publicans, groſs ſinners, and heathens, were, by the ſcribes and Phariſees, judged unfit to be converſed with, even tho' it were with a deſign to reduce them from their evil courſes; they thinking God had caſt off the care of them, and had no deſign to grant them repentance unto life. 2. That publicans and heathens, ſinners and heathens, are joined uſually together, as being accounted perſons of the ſame deſperate wickedneſs, and equally unworthy to be converſed with. 3. That theſe parables, and eſpecially the laſt, are deſigned againſt the ſcribes, and Phariſees, who thought ſo abjectly of publicans and ſinners, and ſo perverſely of the whole Gentile world. And, to convince them of their inhumanity, and ſhew them, that their deportment was very alien from God's merciful inclination to them, and that they ought not to be unmerciful to them, to whom God was ſo well inclined to ſhew mercy; or deny their charity to them, to whom he was ſo ready to afford it: for "he ſpake this parable to them, ſaying, Which of you? (W.) Several duties of a good paſtor, towards a ſoul which is gone aſtray, are here denoted: 1. To have, in ſome meaſure, a greater regard and concern for it, than for thoſe which are ſafe in the fold: 2. To ſeek it with care and perſeverance: 3. To ſupport the infirmities of ſouls with a diſcreet mildneſs, regulated by the divine law; to be ſenſible of their wounds, through a compaſſion which laments them; and to bear their ſins, as his own, by an humble and fervent repentance: 4. Joyſully to undergo the labour which is neceſſary to bring ſouls back to their duty: 5. To manifeſt by his joy, his charity for ſinners, and his value for ſouls: 6. To excite others to return thanks and praiſe to God, for the graces which ſouls have received by his miniſtry. (Q.)

An hundred ſheep.] In this parable Chriſt compares ſinners to ſheep going aſtray, and God the Father to a tender and careful ſhepherd, ſeeking his ſtray ſheep, wherein he ſecretly taxes the Phariſees, for their uncharitableneſs in cenſuring him for converſing with publicans and ſinners, and for their envy at the recovery of ſuch ſinners by repentance; aſſuring them, that they are far from the temper of the holy angels, who rejoice more at the news of one notorious ſinner's converſion, than for many righteous perſons who went not aſtray. (B.) Here alſo, by the *loſt ſheep* is ſhewn the heedleſneſs and folly of a courſe of wickedneſs; the danger of this ſheep becoming a prey to every beaſt of rapine or deceit, to that "roaring lion in particular, which walketh about continually, ſeeking whom he may devour," 1 Pet. v. 8. and not only ſo, but the ſtupidity, the perſeverance in this wandring, and the want of will or of power to come back again. And ſuch in truth is the condition of people addicted to vice, when they have broken out of God's fold, and forſaken the pleaſant paſtures which he provided for them: They grow careleſs and inconſiderate, are expoſed to and overtaken by ſnares and temptations every moment: They are hardned by cuſtom, are depraved in their affections and judgment, are neither diſpoſed to grow wiſer, nor of themſelves capable of conquering inveterate habits of evil, tho' they ſhould now and then ſhew ſome good inclination to attempt it. (St.) See the notes on Matt. xviii. 12.

Go after that which is loſt.] The wandring ſheep is ſuppoſed not to return of itſelf; and the piece of money never to be found, except the owner ſearch for it: And hence our bleſſed Saviour, whoſe great deſign it was to reclaim and turn men away from their iniquities, does ſo often diſtinguiſh himſelf by the titles of a *phyſician* to diſtemper'd ſouls, Matt. ix. 12. and one "who came to ſeek and to ſave that which was loſt," Luke xix. 10. (*Idem.*)

On his ſhoulders.] Bringing it home with great care and ſome pains to him. (H.) There is One at hand, who will carry you *on his ſhoulders*, and vanquiſh all difficulties, if ye will but concur in working out this freedom from bondage, and accept of a reſcue from deſtruction. (St.)

Joy ſhall be in heaven.] For the right underſtanding this joy, ſome caution muſt be uſed; which I ſhall therefore, after the example of ſome learned and great names, explain as clearly and as briefly as I can. 1. For the object of this joy, the repentance of a ſinner; that it ſhould affect angels and God too, may very juſtly ſeem ſtrange. And yet, that ſo it does we have good authority to believe, from theſe words of our bleſſed Saviour, and from the correſpondence of the two applications to their reſpective ſimilitudes: For there the poſſeſſor, who recover'd his loſs, can mean none but God; as the friends and neighbours, to whom ſuch joy is communicated, muſt in all reaſon denote the bleſſed angels and ſpirits, that bear a part in this general gladneſs above. But then, 2. Is it not yet more ſtrange, that the degree of joy ſhould be ſo intenſe upon this occaſion? That one ſuch reformed wretch ſhould raiſe it, above the ſafety of many ſouls, who never fell ſo foully, nor provoked any contrary paſſion ſo highly? That the ninety-nine ſheep, which never ſtrayed, ſhould excite leſs of it, than one poor ſilly wanderer? And yet, that thus in fact it is, we are aſſured from the following parable of the returning prodigal, from the reſt of the flock being left behind in the wilderneſs, and from the expreſs application of our bleſſed Maſter. (*Idem.*)

Juſt perſons, which need no repentance.] That is, which need not ſuch a ſolemn extraordinary repentance, or the whole change of heart and mind, as great ſinners do; tho' all have need of ſome, and the beſt are moſt ſenſible of it. (H. and Parſons.) Here Chriſt ſets ninety and nine juſt perſons in oppoſition to one ſinner, not that it is ſo in proportion, for there are very few who live according to the rule; but becauſe, if it were ſo, great care and pains ought to be taken, even for the ſake of one. (G.)

Either what woman.] By this compariſon of a loſt piece of money, we are given to underſtand, that God eſteems the ſouls of men precious, and reckons them among his wealth and his treaſures. And his indeed they are, made and formed by his own hand, impreſſed with his own image and ſuperſcription: And from that ſtamp, which carries a reſemblance to the great King of the whole world, deriving all their currency and value. But, when they abandon God's laws, and forſake the divine and rational life; a life of goodneſs and wiſdom, renounced for one of ſenſuality and madneſs and miſchief; then they are loſt, loſt to themſelves, loſt to God; then this coin is debaſed, the impreſs obliterated and gone; and that piece of money, as to all the worth and uſe of it, in a manner, as if it were no longer in being. (St.)

Ten pieces of ſilver.] In the Greek *drachmas.* See the notes on Matt. xvii. 27. and xviii. 28. But here it may be acceptable to the reader, to give him, in one view,

A TABLE *of the* COINS *mentioned in Holy Scripture, with their reſpective value in our money*, viz.

I. *The* Braſs *Coins.*	*Their value.*
Lepton, or *leptees*, *minutum*, a mite: Mark xii. 42. and Luke xxi. 2.	Half the *kodrans.*
Kodrantees, *quadrans*, a farthing: Matt. v. 26. and Mark xii. 42.	Two mites.
Aſſarion, *aſſarius*, or *aſſarium*, in Hebrew called *iſor*, a farthing: Matt. x. 29. and Luke xii. 6.	Eight mites; that is, about a half-peny farthing.

II. *The* Silver *Coins.*	*Their value.*
Gerah, mentioned Exod. xxx. 13. and elſewhere.	A twentieth part of the *ſacred ſhekel*; or peny halfpeny.
Agorath, 1 Sam. ii. 36. called in Greek *obolos.*	Of the ſame value.
Keſbitah, a *lamb*, Gen. xxxiii. 19. and elſewhere.	Of the ſame value.
Drachmee, an Attic coin (as *denarius* was a Roman) Luke xv. 8. called in Hebrew *zuz.*	A quarter of the *ſacred ſhekel*, or about 7 *d.* halfpeny.
Didrachmon, Matt. xvii. 24.	Two *drachmee*, or 1 *s.* 3 *d.*
Denarion, *denarius*, a peny; of two ſorts; 1. The common peny, Matt. xviii. 28. xx. 2. and xxii. 19.	The ſame with a *drachmee.*
2. The peny of the ſanctuary.	The ſame with a *didrachmon.*
Stateer, Matt. xxvii. 27.	Equal to the *ſacred ſhekel*, or four *drachmee*; 2 *s.* 6 *d.*
Shekel, *ſiclus*; of two ſorts:	
1. The common, or civil *ſhekel.*	Equal to the *didrachmon*, or a quarter of an ounce.
2. The ſacred, or the *ſhekel* of the ſanctuary, Exod. xxx. 13. and elſewhere.	Equal to the *ſtateer*, or two *didrachma*, being half an ounce.
Ceſeph, *argurion*, *argenteus*, when uſed	
1. For the Hebrew coins, is meant of the *ſhekels.*	
2. For the Greek, as in Acts xix. 19. is meant of the *drachmee.*	

III. *The* Gold *Coins.*	
Zahab, mentioned 2 Kings v. 5. and called a *ſhekel of gold*, 1 Chron. xxi. 25.	Equal to twelve common *ſhekels* of ſilver, or 15 *s.*
Adarcon, Ezra viii. 27. or *darcmon*, chap. ii 69. *drachmee*, a dram.	About 1 *l.* 2 *s.*

The Sums.

		l.	*s.*	*d.*
Maneh, *mna*, *mina*, a pound: 2 Chron. ix. 16.	100 common *ſhekels*, being of ſilver,	5	10	3
	——— gold,	91	5	0
Cicar, *talentum*, a talent; of two ſorts;				
1. The common talent of ſilver, amounting to		171	1	10½
2. The ſacred talent of ſilver, to ———		342	3	9
Of gold, the common talent, amounting to		2737	10	0
——— The ſacred, to ———		5475	0	0

Light a candle.] There are three common ſources of ſin in the church, and in particular ſinners: 1. Want of knowledge, ignorance of duty, and weakneſs of faith. 2. Public diſorders, and corruption of manners in the houſe of God. 3. The negligence of paſtors. There are on the contrary three ſources likewiſe of reformation in the church, and of the converſion of ſinners: 1. To "light the candle," that is, to illuminate and revive faith by the means of good books, and above all by inſpiring the ſoul with the love of God's word, according to that of the royal prophet, "Thy word is a lamp unto my feet, and a light unto my path;" and by propagating the knowledge of the myſteries of religion, and of the duties of Chriſtianity. 2. To purge the church from the pernicious maxims of corrupt morality, and from public diſorders. 3. To give to particular churches enlightned and zealous paſtors, and ſuch as may labour with an indefatigable care in the converſion and ſanctification of ſouls. (Q.)

In the preſence of the angels.] As to the angels, altho' we are little acquainted with their condition, and the ingredients of their happineſs, yet thus much the ſcripture hath informed us concerning them, that "they are miniſtring ſpirits, ſent out to miniſter for them that ſhall be heirs of ſalvation," Heb. i. 14. and that children, both in the natural and ſpiritual capacity, have thoſe which are ſtiled their angels, Matt. xviii. 10. Thoſe ſpirits then may very reaſonably, and ſeem generally to be thought full of tenderneſs for their charge, ſolicitous for their particular ſafety, and extremely glad of any good that befals them. How theſe heavenly hoſts were affected with the ſalvation of mankind in general, is evident from the hymn, with which they attended at the birth of Chriſt, to welcome him into the world; as alſo from their conſtant earneſt deſire of contemplating the myſtery of our redemption, 1 Pet i. 12. Every occaſion then of this kind may be glad tidings to them: And, tho' their nature be far diſtant from us mortals, and their bliſs exquiſite, beyond what we are able to conceive, yet, in regard both their nature and their bliſs are finite, their joy may certainly admit of an increaſe: And, as often as a ſinner is converted from the evil of his ways, there may ſpring up a freſh object, and a large and literal addition to it. (St.) Moſt interpreters conclude, that the angels and bleſſed ſpirits are acquainted with the converſion of a ſinner; and ſeeing true converſion is wrought in the heart, hence the Romaniſts infer, that they muſt have knowledge of that alſo. But, 1. Here is not one word of bleſſed ſpirits, but of angels only; and whereas Papiſts argue for an equality of knowledge in them to that of angels, becauſe it is ſaid "they are as the angels of heaven," Matt. xxii. 30. I anſwer, Chriſt doth not ſay they are equal to angels now, but at the reſurrection they ſhall be ſo. Nor doth he ſay this abſolutely, or as to the faculties of their ſouls, but as to their freedom from ſecular actions, and paſſions, and as to the ſtate and condition of their bodies; for ſo the text runs, "they that are counted worthy of the reſurrection, neither marry nor are given in marriage, neither can they die any more, (*i. e.* they are equal to the angels as to immortality) and are the children of God, being the children of the reſurrection," Luke xx. 35, 36. 2. This text affirms not, that the joy here mentioned is the joy of angels, but only that it is the joy of God, *enoepion toon angeloon*, "before, or in the preſence of the angels," which ſtand continually before his face. Now as an earthly king may rejoice before his court, and they know not the ſpecial motive of his joy, ſo may the King of heaven rejoice before the angels of his preſence, and they know not the reaſon of that joy, and much leſs the particular convert that gave occaſion to it. In a word, it is confeſſedly God who is compared to the ſhepherd, ſeeking his loſt ſheep, and to the father rejoicing for the return of his prodigal ſon; and therefore the ſimilitude requires, that the joy conceived when a loſt ſheep is found, or a prodigal ſon comes home, ſhould be aſcribed to him. (W.)

Ver. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32. And he ſaid, A certain man had two ſons: And the younger of them ſaid to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger ſon gathered all together, and took his journey into a far country, and there waſted his ſubſtance with riotous living. And when he had ſpent all, there aroſe a mighty famine in that land; and he began to be in want. And he went and joined himſelf to a citizen of that country; and he ſent him into his fields to feed ſwine. And he would fain have filled his belly with the husks that the ſwine did eat, and no man gave unto him. And when he came to himſelf he ſaid, How many hired ſervants of my father have bread enough and to ſpare, and I periſh with hunger! I will ariſe, and go to my father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee, And am no more worthy to be called thy ſon: make me as one of thy hired ſervants. And he aroſe, and came to his father. But when he was yet a great way off, his father ſaw him, and had compaſſion, and ran, and fell on his neck, and kiſſed him. And the ſon ſaid unto him, Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy ſon. But the father ſaid to his ſervants, Bring forth the beſt robe, and put it on him, and put a ring on his hand, and ſhoes on his feet. And bring hither the fatted calf, and kill it; and let us eat and be merry. For this my ſon was dead, and is alive again; he was loſt, and is found. And they began to be merry. Now his elder ſon was in the field: and as he came and drew nigh to the houſe, he heard muſick and dancing. And he called one of the ſervants, and asked what theſe things meant. And he ſaid unto him, Thy brother is come; and thy father hath killed the fatted calf, becauſe he hath received him ſafe and ſound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he anſwering ſaid to his father, Lo, theſe many years do I ſerve thee, neither tranſgreſſed I at any time thy commandment, and yet thou never gaveſt me a kid, that I might make merry with my friends: But aſſoon as this thy ſon was come, which hath devoured thy living with harlots, thou haſt killed for him the fatted calf. And he ſaid unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we ſhould make merry, and be glad: for this thy brother was dead, and is alive again; and was loſt, and is found.

A certain man.] This parable is to the ſame purpoſe with the foregoing; ſhewing us, that we ought to rejoice as much when ſinners are reclaimed, as when we have unexpectedly recovered what we had loſt. (Beza.) It is as remarkable and beautiful as any of thoſe which were deliver'd by our bleſſed Saviour; and cannot be parallel'd by any of the Apologues, or allegorical writings of the heathen authors. 'Tis adorn'd and beautify'd with the moſt glowing colours, and charming ſimilitudes: 'Tis carried on, and conducted with admirable wiſdom, and proportion in the parts, as well as the whole; and there is ſo exact a relation between the things repreſented, and the repreſentations of them, that the moſt elevated underſtanding will admire, and the loweſt capacity diſcover, the excellent and moſt uſeful moral than lies under ſo thin and fine a veil. We have here, with full evidence, and even ocular demonſtration, repreſented to us the miſeries and fatal conſequences of riot and a vicious courſe of life. But after our deep concern for the debauchery and conſequent miſeries of the prodigal, how pleaſing is it to every chriſtian charitable mind, to ſee the firſt dawning of good ſenſe and reformation in the young man! How heartily, and with what good reaſon, does every good man rejoice at that unfeigned repentance, and thoſe pious reſolutions, which occaſion joy even in heaven! And then, what an inimitable deſcription we have of paternal affection and tenderneſs! The moſt powerful and conquering paſſions of human nature are drawn with that admirable skill, as to equal life itſelf. With what eager attention and pleaſure do we read and conſider the readineſs of the good parent to receive his long-undutiful ſon, in deplorable circumſtances, melting into tears of pious grief and remorſe; and the exuberance of his goodneſs to the young man upon his humble ſubmiſſion. The ſorrowful convert, upon his return to his father's houſe, propoſes to himſelf a form of acknowledgment and ſubmiſſion to his offended father; *Father, I have ſinn'd againſt heaven, and in thy ſight; and am no more worthy to be called thy ſon; make me as one of thy hired ſervants.* And yet when he falls upon his knees before his venerable parent, he does not repeat all this confeſſion out. And what may be the reaſon of that? He was interrupted by the embraces and endearments of his gracious father, whoſe goodneſs prevented his petitions, granted him pardon, and admitted him into favour, before he could repeat a very ſhort form of words, in which he pray'd for it. But no enlargement, or paraphraſe, can come any thing near the great original: *But when he was yet a great way off, his father ſaw him, and had compaſſion, and ran, and fell on his neck, and kiſſed him.* And with what condeſcenſion, and aſtoniſhing goodneſs, does this gracious parent bear with the peeviſhneſs, and cure the envy, of the elder ſon; as well as he pardoned the rebellion, and accepted the return and ſubmiſſion, of the younger. (Blackwall.) The place whereon this parable was repreſented, is the church: for out of the church did the prodigal depart, into the church did he return; and moſt of the memorable matters therein related, are related as performed in the church. The perſons mentioned therein are, 1. God himſelf, repreſented under the title of a *Father*, ver. 20. 2. A penitent, apoſtate, and a juſticiary profeſſor, ſet out under *two brothers*, ver. 11, 29, 31. 3. Lewd tempters, and inciters to evil, implied under the *harlots* which the elder brother mentioneth, ver. 30. 4. A covetous worldling, that takes advantage from a diſtreſſed man's neceſſity, to put him to a baſe work, not allowing competent food; he is here ſtiled a *citizen*, ver 15 5. Hard-hearted neighbours, who are no whit moved with a diſtreſſed man's extremities, intimated under this phraſe, *No man gave to him*, ver. 16. 6. Obedient ſervants, who readily performed what their maſter commanded, about a welcome entertainment of his *ſon*, ver. 22, 23. 7. Sympathiſing friends, who rejoiced with the joyful father, compriſed under theſe words, *They began to be merry*, ver. 24. And further implied by the muſick and dancing mentioned, ver. 25. Moſt of which fore-mentioned perſons are brought in performing ſeveral parts. (Gouge.)

Give me the portion.] Here our Saviour ſets forth the ſtate of a ſinner, in his wilful degeneracy from God, his Father both by creation and providence; his uneaſineſs under his juſt and holy laws; his impatience of being reſtrained by them; his caſting off the bonds of duty to him; and running into all kind of diſorders, without regard to God, or his own ſoul. (Stillingfl.)

Into a far country.] The miſery of a ſinner has its degrees, and he generally arrives, ſtep by ſtep, at the higheſt pitch of it. 1. He loſes ſight of God, and removes at a diſtance from him. 2. The love of God no longer reigning in his heart, carnal love and deſire muſt neceſſarily reign therein, and corrupt all their actions. 3. He loſes all the ſpiritual riches of his ſoul. 4. Having forſaken God, and loſt his grace and his love, he can find nothing elſewhere, but poverty, miſery, and want. 5. He renders himſelf a ſlave to the devil. 6. He finds by experience the hardſhip and rigour of his ſlavery. And, 7. Having deprived himſelf of every thing which he could lawfully and innocently poſſeſs, he, in his hunger, feeds upon a thouſand criminal deſires of worldly pleaſures and riches, wherein he imagines he ſhall find ſomething to ſatisfy his luſts. (Q.)

The huſks that the ſwine did eat.] The *keratia*, which are here ſet down as the food of ſwine, are the fruit of the *carobe*, or *arbor ceratonia*, mentioned by Dioſcorides, and Galen; which Heſychius ſaith is an Egyptian fig. Of this fruit Pliny ſays, *In ſiliquis quod manditur, quid niſi lignum eſt?* That part which is eaten is the wood. Whence it is, that *ſiliqua*, the Latin word for that fruit, comes alſo to ſignify the huſk or rind of any kind of fruit; which is the reaſon why the word is ordinarily render'd *huſks*. Of this fruit, Dioſcorides ſays, if they be taken green, they are apt to breed looſeneſs; but being dried, they are medicinal for it. The uſe of them was probably that which belongs to this place, where the ſwine are ſaid to feed on them; as they were wont to be allow'd to do on thoſe other fruits which were good for nothing elſe. This fruit, ſaith Pliny, was common among the Egyptians, agreeing therein with Heſychius; to which perhaps that part of the parable refers, where the prodigal is ſaid to have *took his journey into a far country*, tho' the country be not named: for it cannot refer to any country in Judea, both becauſe there is no mention of that fruit in Judea, and becauſe feeding of ſwine was againſt the laws of the Jews, as well as becauſe 'tis ſaid *apedeemeeſe macran*, he travell'd a great way off. As to that mention of herds of ſwine among the Gadarenes, all that can be concluded thence is, that Gentiles then inhabited there; and ſo Joſephus diſtinctly numbers Gadara among the cities which Pompey took away from the Jews. (H.)

When he came to himſelf.] That is, when he became truly ſenſible of his forlorn condition, and began ſeriouſly to conſider with himſelf. (Trem.) In the conviction of his folly, upon due conſideration of what he had done, (which is emphatically called, *coming to himſelf*;) having before acted ſo much below himſelf, and againſt himſelf; unworthy of the relation he ſtood in to God; of thoſe faculties he had beſtowed upon him, and of thoſe hopes and expectations he might have had from him, either as to this or another world. (Still.) Here we may obſerve the ſeveral degrees of a ſinner's converſion. 1. That he knows his miſery, and the corruption of his own heart. 2. That he reſolves to forſake ſin, and the occaſion thereof. 3. That he turns towards God, as his Father. 4. His making a confeſſion of his ſin, in terms of filial love. 5. His humbling himſelf, as unworthy of grace and mercy. 6. His ſubmitting to penance. 7. His ſettling and confirming himſelf in the diſpoſitions above-mentioned. 8. God with his grace preventing the penitent in all the ſteps he takes to return towards him. 9. The ſinner's openly owning his ſin, and bearing the ſhame of his ingratitude. 10. The more a penitent humbles himſelf, and the more unworthy he thinks himſelf of every thing, the higher does God raiſe him, and heap upon him the greater benefits. 11. To the grace of reconciliation, God adds abundance of other graces, with which he covers the nakedneſs of the converted ſinner. 12. He ſeals this new covenant with a lively impreſſion of his Spirit, which is the ſeal of adoption. 13. He gives him ſuch graces and aſſiſtances, as enable him to walk in the way of his commandments. 14. The ſinner, being reconciled, has a right to the Chriſtian ſacrifice. 15. For the time to come, he leads the life of a perſon newly found, and raiſed from the dead. 16. The joy of the church, which ſhews itſelf more on this occaſion, than for the fidelity of a juſt perſon. And, 17. The penitent's enjoying ſuch graces as are capable of raiſing envy in the minds of the juſt, or of the imperfect, or of thoſe who are but little inſtructed in the ways of God (Q.)

I periſh with hunger.] And truly, 'tis one good ſign, that God is now taking men into the number of his children, when he is fixing upon them one of the greateſt badges and characters of them. For therefore, ſaith the Apoſtle, "we are chaſtened of the Lord, that we ſhould not be condemned with the world:" while thoſe who are reſerved for deſtruction hereafter, do uſually in this life "come into no misfortune, nor are plagued like other men:" for God "does not afflict any willingly, nor grieve the children of men;" but as he is grieved himſelf for the ſufferings of his children, (for "in all their afflictions," ſaith the prophet, "he was afflicted,") ſo he doth not uſually puniſh wicked men both here and hereafter; and therefore, they who are to be puniſhed with everlaſting deſtruction, God ſuffers to "enjoy their portion in this life" without diſturbance. (Parſons.)

He aroſe and came.] Here Theophylact obſerves, that it is not ſufficient for a penitent to make good reſolutions, ſaying, "I will ariſe, and go to my father;" but he muſt immediately put it in practice.

When he was yet a great way off.] The affectionate tenderneſs and compaſſion of the father towards the returning prodigal, tho' he had deſerved to be ſharply reproved, ſeverely corrected, and finally rejected and ſhut out of doors, is above his anger; not a word of his miſcarriages drops from his father's mouth; but as ſoon as ever the ſon looks back, mercy looks out, and the Father expreſſes, 1. His ſpeedy readineſs to receive his ſon, *he ran unto him*; the ſon did only *ariſe and go*, but the father made haſte and *ran*; mercy has not only a quick eye to ſpy out a penitent, but a ſwift foot; it runs to embrace a penitent. 2. Wonderful tenderneſs, *he fell upon his neck*; it had been much to have looked upon him with the eye, more to have taken him by the hand, but moſt of all to fall upon his neck: Divine mercy will not only meet a penitent, but embrace him alſo. And, 3. Strong affectionateneſs, *he kiſſed him*; giving him thereby a pledge and aſſurance of perfect friendſhip, and reconciliation with him. (B.) The father is readier to hear than the ſon to deſire; and what his unworthineſs made him aſhamed to aſk, his father's bounty made him willing to beſtow: and he that ſcarce hoped to be admitted a ſervant, is once more owned as a dear ſon: This he found, and ſo ſhall they that follow his example. (Comb.)

Father, I have ſinned.] How unworthy ſoever he may acknowledge himſelf to be called a child of God, yet he cannot forbear calling him *father*: it is a conteſt betwixt confidence and humility; the former reſtores what the latter takes away. (Q.) It is fit for a man to acknowledge his fault, even after he is aſſured of forgiveneſs; as 1 Cor. xv. 9. and 1 Tim. i. 15. (G. and W.)

Was angry.] By the murmuring of the elder ſon at the prodigal's returning to, and reception with, his father, ſome think the Jews in general are to be underſtood, whoſe peeviſhneſs to the Gentiles, and the repinings at the offer of ſalvation made unto them by the Goſpel, is very evident, from many other places of ſcripture: Others underſtand it of the ſcribes and Phariſees in particular, who, preſuming on their own righteouſneſs, as if they had never tranſgreſſed God's commandments at any time, murmured at our Saviour for converſing with ſinners, tho' it were in order to the bringing of them to repentance; which, inſtead of being frowardly diſcontented at, they ought to have rejoiced in. (B.)

Was dead, and is alive again.] The ſcripture-notion of the word *necros*, dead, may be learn'd from hence, to ſignify one that is deſperately engaged in a wicked courſe. Thus thoſe that were carried into captivity, and deſpaired of return, are called *dead bones*, Ezek. xxxvii. 3. and the reducing of them, is ſaid to be the bringing them out of *their graves*, ver. 12. So the ſtate of Abraham's body, and Sarah's womb, in reſpect of having hopes of a poſterity, is called *deadneſs*, Rom. iv. 19. noting deſperation of children, and no more. So the ſtate of unchriſtian living is called *death*, 1 John iii. 14. And they that lived in a Gentile courſe, are ſaid to be *dead in treſpaſſes and ſins*, Epheſ. ii. 1. (See Rom. iv. 17.) So 1 Tim. v. 6. *She that lives in pleaſure, is dead while ſhe lives.* So the Jews have a ſaying, *Ill men while they live, are ſaid to be dead.* And ſo the ancient Arabs, *Not he that is at reſt is dead, but the living dead man he is truly dead:* and all this no otherwiſe, than according to the ordinary notion of Pythagoras, who for any that had forſaken his ſchool, that is, refuſed to live according to his rules of philoſophy, had a *kenotaphion*, an empty coffin, ſet in his place, to ſignify him to be morally dead. Accordingly, reformation, or recovery to good life, is called *a riſing from the dead*, *reviving*, being *quickned*, *paſſing to life*, in theſe and other places, and ſingifies no more by all theſe expreſſions, but only repentance from dead works, or renovation. (H.)

Was loſt, and is found.] Obſerve here, 1. The damage of apoſtacy, *He was loſt*. For when he went out of his father's houſe, he proved an apoſtate. His father's houſe was the church, wherein alone were the means of ſalvation; and out of which he had no hope of ſalvation, but was in that broad way that leadeth to deſtruction. Thus was he *filius perditus*, a loſt child. 2. The advantage of penitency, *He is found*. By ſight and ſenſe of his ſin, and humble acknowledgment thereof, and by returning to his father's houſe, he ſhewed himſelf a true penitent: and by his father's receiving him into his houſe, and giving him ſuch welcome as he did, he was under the means of ſalvation again. Thus was he *filius inventus*, a child whom his father enjoyed; as great an advantage was this to the ſon, as joy to the father. (Gouge.)

CHAP. XVI.

The parable of the unjuſt, but worldly-wiſe, ſteward. God and Mammon incompatible. The covetous and ſcornful Phariſees rebuked. The caſe of divorce. The parable of the rich man and the beggar.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. AND he ſaid alſo unto his diſciples, There was a certain rich man which had a ſteward; and the ſame was accuſed unto him that he had waſted his goods. And he called him, and ſaid unto him, How is it that I hear this of thee? give an account of thy ſtewardſhip, for thou mayeſt be no longer ſteward. Then the ſteward ſaid within himſelf, What ſhall I do? for my lord taketh away from me the ſtewardſhip: I cannot dig, to beg I am aſhamed. I am reſolved what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes. So he called every one of his lord's debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my lord? And he ſaid, An hundred meaſures of oil. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty. Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred meaſures of wheat. And he ſaid unto him, Take thy bill, and write fourſcore. And the lord commended the unjuſt ſteward, becauſe he had done wiſely: for the children of this world are in their generation wiſer than the children of light. And I ſay unto you, Make to your ſelves friends of the mammon of unrighteouſneſs; that when ye fail, they may receive you into everlaſting habitations. He that is faithful in that which is leaſt, is faithful alſo in much: and he that is unjuſt in the leaſt, is unjuſt alſo in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your truſt the true riches? And if ye have not been faithful in that which is another man's, who ſhall give you that which is your own? No ſervant can ſerve two maſters, for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other: Ye cannot ſerve God and mammon.

And he ſaid alſo.] Not only to the twelve, but to the reſt who followed him, attending on his doctrine, as did the publicans and ſinners, ch. xv. 1. (W.)

A certain rich man.] From this parable we may obſerve, 1. That all perſons, even the higheſt and greateſt of perſons, are but ſtewards of the good things of God. 2. That our ſtewardſhip muſt and ſhall have an end; we ſhall not be always, nay, we ſhall not be long, ſtewards. 3. That when we are put out of our ſtewardſhip, we muſt give an account of our carriage therein; and the greater our truſt was, the heavier will our reckoning be. 4. That therefore it will be our higheſt prudence, while we are intruſted with our maſter's goods, ſo to uſe and improve them, as may make moſt for our comfort and advantage, when we give up our account. (Burk.) That God ſhould be repreſented under the character of a rich man, muſt needs be very natural and proper, becauſe *the whole world is his, and all that is therein*, Pſ. l. 12. (Stanh.) See the notes on ch. xii. 32, *&c.*

Give an account.] Tho' wealth be the goods to which the parable is chiefly determined, yet we are not by any means to imagine, that rich men only ſtand in the capacity of ſtewards, or that the uſe of ſuch poſſeſſions ſhall be the only article of our account. For every advantage of nature or of grace, as well as thoſe of fortune, our life, our health, our ſtrength, our wit and parts, our knowledge natural and acquired, our time, our leiſure, our every ability, our every opportunity, our every inclination to do well; every diſpenſation of providence, whether it be a change to honour or diſhonour, to abundance or to poverty, to eaſe or to ſuffering, our very afflictions, and temptations; all are our Maſter's goods; all are entruſted with us, all are capable to be made profit of; all will at laſt be brought to our account. And therefore every man ought to eſteem himſelf a ſteward; for tho' all have not the ſame truſt, yet all have ſome truſt. (*Idem.*) There are three things at the death of a reprobate, which are very terrible: 1. His being obliged to appear with a guilty conſcience before holineſs itſelf. 2. His having an exact account to give of his whole life, and of whatever he has received. And, 3. His ſeeing himſelf deprived of all for ever. (Q.)

They may receive me.] That is, that I may be entertained by my maſter's debtors. (H.) See the note on ver. 9.

An hundred meaſures.] The original word *batos* ſignifies a certain meaſure containing ſeven gallons and two quarts. For the more clear explanation of which I ſhall here ſubjoin,

A TABLE *of the* MEASURES *mentioned in the Holy Scripture.*

Meaſures of Application.

An *hair's-breadth*; Judges xx. 16.	The 48th part of an inch.
A *finger*; Jer. lii. 21.	Somewhat leſs than an inch.
An *inch* (called alſo ſometimes *etſbang*, *digitus*, a finger.	The breadth of 6 barley-corns
An *hand-breadth*; Exod. xxv. 25. *Tophach*, *palaiſtee*, *palmus minor.*	The breadth of 4 fingers; or three inches.
A *ſpan*; Exod. xxviii. 16. *Zereth*, *ſpithamee*, *palmus major.*	From the thumb to the little finger ſtretch'd, or 9 inches.
A *foot*; *pagnam*, *pes.*	4 hands, or 12 inches.
A *cubit*; *amma*, *cubitus*; of four ſorts, *viz.*	
1. The *common cubit*; 2 Chron. iii. 15. Deut. iii. 11.	From the elbow to the finger's end; or a foot and half.
2. The *holy cubit*; 1 Kings vii. 15. ——	Two common cubits; or a yard.
3. The *king's cubit.* ——	Three fingers longer than the common cubit.
4. The *geometrical cubit*; (according to which Noah's ark is thought to have been built.	Six common cubits.
A *reed*; Ezek. xl. 5. *kaneh*, *arundo.*	Six king's cubits and an hand-breadth.
A *pace*; 2 Sam. vi. 13. *Ttagad*, *paſſus.*	Five feet.
A *furlong*; Luke xxiv. 13 *Stadion*, *ſtadium.* ——	125 paces; or the 8th part of a mile.
A *mile*; Matt. v. 41. *Milion*, *milliarium.* ——	1000 paces with us; but much more among the Hebrews.

Meaſures of Capacity.

I. *For* Dry Things.

Kab, *kabus*, a *kab* or *cab*; 2 Kings vi. 25. The 18th part of an *ephah.*	About 3 pints.
Omer, *homer*, or *gomer*; Exod. xvi. 36. The 10th part of an *ephah.*	About 6 pints.
Seah; Gen xviii. 6. *Modius*, 6 *kabs*, or the 3d part of an *ephah.*	About 2 gallons and a quart.
Ephah; Ezek. xlv. 11. The 10th part of a *chomer.*	About 7 gall. and 2 quarts.
Letheck; Hoſ. iii. 2. Half a *chomer*, or 5 *ephahs.* ——	About 37 gallons and an half.
Cor, *chomer*; Ezek. xlv. 14. 10 *ephahs.*	About 75 gallons of wine meaſure.

II. *For* Liquids.

Log; Lev. xiv. 10. The 4th part of a *kab.* ——	About 3 quarters of a pint.
Hin; Exod. xxix. 40. The 6th part of an *ephah.* ——	About 5 quarts.
Bath; Luke xvi. 6. *Batos*, *cadus*; equal to the *ephah.* ——	About 7 gall. and 2 quarts.
Cor, or *chomer*, uſed for liquid as well as dry things.	

Commended the unjuſt ſteward.] Chriſt commends him, not abſolutely, as a fit example to be followed, in waſting his maſter's goods, but comparatively, as being worthy to be ſo far imitated by "the children of light," as to take the ſame care to ſecure heaven, as others do to get the world. Chriſt commends him no farther than we do a perſon, when we ſay, ſuch an one is a ſhrewd man for the world. In a word, the ſteward is here commended, not for his diſhoneſty, but for his policy, ſhrewdneſs, and ſagacity; having done cunningly for himſelf, tho' knaviſhly for his maſter: From whence our Saviour draws this concluſion, "That the children of this world are in their generation wiſer than the children of light." (W. and B.) In the practice of this ſteward indeed there was great diſhoneſty; for which reaſon our Saviour calls him an *unjuſt ſteward:* But that part of his character not falling within the compaſs of our Lord's deſign in propounding this parable, is paſſed over, without farther notice taken of it. Mean while his ſilence in that point can by no means be conſtrued approbation; but an inſtruction rather, that, in the interpretation of parables, we are to content ourſelves with drawing ſuch conſequences from thence, as their ſubſtance and main intent naturally lead us to, without inſiſting too nicely upon circumſtances which are incidental only, and beſide the purpoſe, properly to be ſerved by them. (St.) What is meant by *adikia*, unrighteouſneſs, in ver. 8. may be conjectured by the uſe of the ſame word, ver. 9. and the meaning of both is to be fetched from ſome obſervations in the Hebrew tongue: that *dikaios*, juſt, and *aleethees*, true, are taken in the ſame ſenſe by the ſacred writers (and therefore Heſychius explains *aleethees* by *dikaios*) as it is render'd by the Septuagint, Gen. xxiv. 49. and Iſa. xxxviii. 19. and conſequently, that *adikos*, unjuſt, and *aleethinos*, true, are directly oppoſite to one another. Thus they are ſet in this place, ver. 11. And ſo indeed *adikon*, unjuſt, and *dolion*, deceitful, appear to be all one, by comparing Mal. ii. 6. with 1 Pet. ii. 22. In this notion *dikaioos* ſeems to be uſed, 1 Cor. xv. 34. *awake truly*, or *perfectly*, (in oppoſition to hypocritical inſincere reformation) explained by the *not-ſinning* that follows. Now what is meant by *aleethinon mamoona*, ver. 11. is clear, that "true, perfect, valuable, durable riches" which is infinitely to be preferred before all the riches of this world (as *aleethoos brooſis*, truly food, John vi. 55. is ſuch food as will make him immortal that feeds on it, in oppoſition to the manna, which they that fed on, died) that is, either the reward and bliſs in heaven only, or grace here, as preparative to that, together with that hereafter. Conſequently *mamoona adikon*, oppoſite to that, muſt ſignify this inferior, vain, ſuperfluous (as Phavorinus took it, *mamoonas, ho adikos kai huper chreian ploutos*) tranſitory, falſe wealth, ſo unvaluable in compariſon of that other, called by the Rabbins, juſt in that ſtile, *the vain*, or *falſe mammon*, which they join with *the riches of this world*; which is ſo ſcandalouſly vain and falſe, and unfit to be truſted on, that the *plenty*, or *riches* of this world, which is oft, by the Targum, render'd *mammon*, is, Prov. x. 2. by them render'd *a lye*. And then the ſame, no doubt, is the meaning of that other phraſe, varied from this only in the form, by a moſt ordinary Hebraiſm, *mamoona adikias*, "mammon of injuſtice, or falſeneſs;" and an example of it we have (from whence the phraſe ſeems to be tranſcribed) in the Targum alſo, Iſa. xxxiii. 15. "He ſeparates himſelf from the mammon of iniquity, or the falſe riches; and the mammon of falſeneſs," Ezek. xxii. 27. Having found now the meaning of *adikon* and *adikia*, ver. 11. and 9. it will not be hard to reſolve what is the meaning of the *oikonomos adikias*, ſteward of falſeneſs, alſo; either ſo as may be proportionable to this notion of it, maintained throughout this parable, for thoſe tranſitory falſe riches, called by the Targum (as was ſaid) *falſeneſs*, that is, *adikia*, and then it will ſignify the diſpenſer of this inconſtant, tranſitory, falſe riches of this world: Or elſe as it muſt, by that ordinary Hebraiſm, ſignify *oikonomos adikos*, a falſe, unjuſt ſteward, as *critees adikias*, an unjuſt judge, ch. xviii. 6. but ſo, not as to *commend* his falſeneſs, but only his prudence, in making uſe of that wealth, which was put into his hands, ſo, as might give him a ſubſiſtence after, when his office was taken from him; and ſo the *oikonomos adikias*, the ſteward of falſeneſs, that is, the falſe ſteward, will be as perfectly all one with *uioi tou aioonos toutou*, the children of this world, *i. e.* worldly men, following in this verſe, as "the falſe riches, or the riches of falſeneſs, with the wealth of this world, or worldly wealth," as even now was ſaid. As for the mention of *adikos*, unjuſt, in the ſecond part or application of the parable, ver. 10. which is there oppoſed to *piſtos*, faithful, that doth not refer to the deceitfulneſs of the ſteward in the parable in cheating his maſter, but to the rich man, in the counter-part; his not making uſe of thoſe poſſeſſions entruſted to him, to that advantage of his own ſoul to which they might have been improved. In which reſpect, he that doeth like the ſteward in the parable, makes ſuch prudent proviſion for himſelf, is not *adikos*, falſe, but *piſtos*, faithful, making a gainful uſe of that which was committed to his truſt, which is there called being "faithful in a little," and is the very Chriſtian virtue commended to us in that parable, the making us friends with our riches; ſo that *adikos* there alſo ſignifies *falſe*, *viz.* to that truſt put into their hands, in not making what advantage they might of it. And laſtly, for that paſſage, ver. 12. *ei en allotrioo piſtoi ouk egeneſthe*, "If ye have not been faithful in that which is another's," it is not ſo to be taken, as if the rich man's gaining by the truſt committed to him, after the manner of the deceitful ſteward, were thereby accuſed; for on the other ſide, the thing found fault with in the parable, in ver. 12. is the not doing that which the falſe deceitful ſteward did, and was *commended* for, ver. 8. that is, the not making ſuch an uſe of that tranſitory wealth, that paſſes from one owner to another at that time put into his hands, as might help him to reception and entertainment, when he was out of his ſervice. For, it muſt be obſerved, that every rich man is, in reſpect of God, as a *ſteward* to his maſter, appointed to be a diſpenſer of that wealth put into his hands by God, which may therefore be here called *allotrion*, another's; not ſo much his who poſſeſſeth it, as God's, whoſe ſteward he is, or theirs to whom it is to be diſpenſed. He hath liberty to uſe the wealth put into his hands ſo as may be moſt (not only for his maſter's, but alſo) for his own advantage, *viz.* to his endleſs reward in heaven, which tho' it were an injuſtice and falſeneſs in a ſervant here on earth, who is altogether to conſider his maſter's profit, not his own, and ſo was injuſtice in this ſteward here, in the firſt part of the parable; yet it is duty, and that which, by the will and command of God, we are obliged to in the execution of that ſteward's office which the rich man holds under God, and is the only thing *commended* to us in this parable; and is ſo far from denominating him that makes that advantage of the treaſure entruſted to him, an *unjuſt* or unrighteous ſteward in the application, that it denominates him *piſtos*, faithful, in the latter part of the parable, and him only *adikos*, falſe, that doth it not. (H.)

Becauſe he had done wiſely.] That is, diſcreetly, according to the wiſdom of the men of this world, whoſe concern is only for the good things of this life. (W. and B.)

The children of this world.] By the *children of this world* are meant thoſe that look after, and take care for, only the advantages and ſatisfactions of *this* world; have no thought of, or at moſt deſign for, any other; by the *children of light*, all thoſe that ſee farther into one to come, and who look after that; accordingly all Chriſtians are called ſo, 1 Theſſ. v. 5. (Alleſtr.)

In their generation.] That is to ſay, in their own affairs of this world, which alone they buſy and concern themſelves in; or in their contrivance for their age or time in this life to be wiſer than thoſe others. (*Idem.*)

And I ſay unto you.] Here our Saviour makes application of the foregoing parable to his diſciples. (B.) Make God your friend by a charitable diſtribution, that he may bleſs you; make the poor your friends, that they may unitedly engage their prayers for you; make your own conſciences your friends, that they may not reproach and ſhame you, ſting and torment you. (*Idem.*) He does not command alms to be given of that which is gotten by fraud and injuſtice; for ſuch charity cannot be acceptable to God: No; the duty of thoſe who have gotten wealth unjuſtly, is to make reſtitution to the perſon or perſons they have injured; or if they are dead, then to their heirs or executors. If indeed they only know, that they have been unjuſt, but know not the perſons to whom they have been ſo, reſtitution may be made, by giving the fruits of their injuſtice to the poor. (Fox.)

That when ye fail.] That is, when ye die, and your riches fail you, and can ſtand you in no farther ſtead. (B.) St. Jerom, a learned and uſeful commentator, but too bold a cenſurer of the ſacred writers, ſtrikes St. Luke through the Greek tranſlators of the Old Teſtament, when he reflects on them for ſaying of Abraham, *kai ekleipoon apethane*, Gen. xxv. 8. and adds this remarkable reaſon, becauſe a good man never fails. Yes, with reſpect to this world, he fails and ſinks, when his ſoul leaves the mortal and decay'd body. Which is the ſame expreſſion with that of the great Cyrus on his death-bed, who firmly believed a future ſtate, and the eternal duration of human ſouls. *Alla gar eedee eklipein moi phainetai hee pſychee*, "Now my ſoul begins to fail me," Xen. Cyrop. 8. c. 7. p. 334. that is, is juſt leaving this ruinous body, and going into the ſtate of immortality. (Blackw.)

They may receive you.] The word *dexoontai* is here taken impersonally, as it were, not denoting the perſons that ſhould receive them, whether God, or angels, or good works themſelves (tho' 'tis true that Chriſt, who accounts what is done to our poor brethren done unto him, will ſo receive and reward the merciful) but after the manner of the ſcripture-ſpeaking, to ſignify no more than "ye ſhall be received;" that is, that theſe works of charity ſhall (through God's acceptance and promiſe to reward them) prepare, as it were, a place in heaven for you, and ye ſhall, when "your riches fail, be received into everlaſting habitations." This, I ſuppoſe, is the meaning of that place in Ecclus. c. xvi. 14. *Paſa eleemoſynee* (not in the dative, but the nominative caſe) *poieeſei topon*, "every work of mercy ſhall make or prepare a place," to wit, in heaven, for thee; and ſo the place will be intelligible, which otherwiſe will not; and the conſequents will be natural, *kai ekaſtos kat' erga hautou heureſei*, "every man ſhall find according to his works." Many examples of this phraſe, *dexoontai humas*, for *ye ſhall be received*, will be obvious to any in the reading of the ſcriptures. So, when we read, 2 Sam. xxi. 8. of the five ſons of Michal (for ſo our Hebrew copies now read, and ſo did thoſe which the Chaldee and Septuagint render) *that ſhe bare*, &c. it cannot be underſtood, "which ſhe (that is, Michal) bare, but which were born to Adriel, the ſon of Barzillai;" for 'tis clear they were not Michal's, but Merab's children. So 2 Sam. xxiv. 1. "The anger of the Lord was kindled againſt Iſrael, and he moved," that is, not God moved, for 'twas Satan, 1 Chron. xxi. 1. but David was moved againſt them, *&c.* And ſo Caſtellio happily renders it, *eo impulſus eſt David*, &c. So in this Goſpel, ch. vi. 38. we read *dooſouſi*, they ſhall give, in the latter part of the verſe, for that which was *dotheeſetai*, it ſhall be given, in the beginning. So chap. xxiii. 31. *ei en too hurgoo xuloo tauta poiouſin*, "if they do ſuch things; that is, if ſuch things be done (that is, ſuch judgments fall) on the green tree. So Rev. xvi. 15. *kai blepooſi teen ascheemoſyneen autou*, "And they ſee his uncomelineſs;" that is, his uncomelineſs be ſeen. So Luke xii. 20. "This night (*apaitouſi*) they require thy ſoul," that is, thy ſoul is required from thee. So, Matt. xix. 5. *eipe*, is not *he* (that is, God) *ſaid*, but it was ſaid by Adam, or rather by the hiſtorian, as his concluſion from thence, Gen. ii. 24. (H.)

He that is faithful.] Our bleſſed Saviour, having declared to his followers, in the foregoing verſes, the great advantages they ſhall reap by a charitable diſtribution of temporal good things, he acquaints them in theſe verſes with a great detriment and diſadvantage that will redound to them if they do otherwiſe. 1. If they be not faithful in right employing temporal riches, they muſt not expect that God will entruſt them with ſpiritual and heavenly, which are the true riches: God will deal with his ſervants, as we deal with ours, never truſt them with much, whom we find unfaithful in a little. 2. If they be not faithful in the improvement of theſe outward things, which God entruſts them with but for a time, and muſt ſhortly leave them to others, how can they expect, that God ſhould give them thoſe ſpiritual good things, which ſhall never be taken away from them to whom they are given? (B.)

That which is another man's.] The things which are other mens, ſignify the things of this world, which are not properly any particular man's property, but paſs from one man to another: and this truly ſeems the moſt proper notion of *allotria*, thoſe things which are not properly our own, in reſpect of the weak tenure we have in them, they paſſing from us, or we from them, ſo ordinarily. And ſo the *allotrion* here will be more fully agreable and parallel to the *adikon mamoona*, the falſe mammon, and *to humeteron*, that which is your own indeed (your property, peculiar, which ſhall never be removed from you) will be all one with *aleethinos ploutos*, the true riches. (H.)

Serve two maſters. See the notes on Matt. vi. 24.

Hate the one.] See the notes on chap. xiv. 26.

Ver. 14, 15, 16, 17, 18. And the Phariſees alſo, who were covetous, heard all theſe things: and they derided him. And he ſaid unto them, Ye are they which juſtify yourſelves before men; but God knoweth your hearts: for that which is highly eſteemed amongſt men is abomination in the ſight of God. The law and the prophets were until John: ſince that time the kingdom of God is preached, and every man preſſeth into it. And it is eaſier for heaven and earth to paſs, than one tittle of the law to fail. Whoſoever putteth away his wife, and marrieth another, committeth adultery: and whoſoever marrieth her that is put away from her husband, committeth adultery.

And the Phariſees alſo.] The coherence of theſe words with the foregoing ſeems to lie thus; I have juſt reaſon to caution you thus againſt that affection to the world which obſtructs your charity, and tempts you by fraud and falſhood to acquire it; becauſe it will not permit you to love God truly, or to be faithful ſervants to him; and whereas ye covetous Phariſees deride me for this doctrine, as thinking yourſelves highly favoured of God for other things, *viz.* your long prayers, your waſhings, your exactneſs in paying tithes, your niceneſs in obſerving your vain traditions, and your ſeparation from the men of the world, know, that however ye may think well of yourſelves upon theſe accounts, and be highly eſteemed of others, while ye continue "covetous, and full of rapine and uncleanneſs, Matt. xxiii. 25. hypocriſy and injuſtice, ver. 27. ye are abominable in the ſight of God." (W.) Theſe Phariſees hearing their covetouſneſs reproved, and the doctrine of charity and alms preached and enforced by our Saviour, they derided him in the ſhamefulleſt manner, with the higheſt degree of contempt and ſcorn; wringing the noſe, and making mouths at him, as the original word ſeems to import. (B.) The word *mukteerizoo* ſignifies not barely to mock or deride, but to fleer with the noſe and the mouth; and is an irony in geſture rather than in words. (Leigh.)

Which juſtify yourſelves.] That is, ye ſeek to approve yourſelves to men, and expect to be owned by them as righteous perſons, but God knoweth the falſhood of your hearts. (W.) God will in his turn deride and laugh at thoſe, who now deride him, and laugh at his word. (Q.)

The law and the prophets.] Here the coherence ſeems to run thus; It is not to be wonder'd, that ye now hear from John and me, higher precepts of charity, and contempt of the world, than ye find in the law or prophets, who moved you to your duty by the promiſes of temporal bleſſings in the land of Canaan; ſince now "the kingdom of heaven is preached," and every one that enters into it, forces his way, by breaking through the love of temporal concerns and ſenſual pleaſures. For to give you another inſtance of the like nature, whereas the law admitted of divorces at the pleaſure of the husband, by reaſon of "the hardneſs of your hearts;" the Goſpel forbids this now on any other ſcore, than that of fornication, which from the nature of the ſin diſſolves the marriage; yet that you may not cavil at me as a diſſolver of the law, I declare that all the moral precepts of it ſhall obtain, and be of perpetual obligation under the Goſpel-diſpenſation. (W.) The moral law, in all the branches of it, which is ſummarily comprehended in the Ten Commandments, is an eternal rule of life and manners, which is to ſtand in force as long as the world ſtands, and the frame of heaven and earth endures. (B.) The coming of Chriſt was pre-figured by the ceremonial law, and foretold by the prophets; but John pointed him out, and ſhewed him to be come; ſince which the Goſpel is preached, and multitudes of people preſs to enter into the kingdom of the Meſſias, in order to obtain ſalvation by him, expreſſing much zeal, and uſing great diligence and earneſtneſs. (F.)

Until John] It is not here meant, that the law ceaſed upon the coming of John, for that was to continue till the ſolemn ſending of the Holy Ghoſt; nor yet that none of the prophecies were to be extended farther than to John, for there are ſome of thoſe which relate to the final deſtruction of Jeruſalem: but only, that the prophets had foretold of that Meſſiah, the prince of the new kingdom, who was ſhadowed under the ceremonies of the law; and that a more perfect doctrine began to be publiſhed together with John and by John. (G.) Every thing is accompliſhed and perfected by the coming of the kingdom of God; the ſhadows by the light, the figures by the truth, the prophecies by the event, the promiſes by the effects, the imperfection of the Jewiſh diſpenſation by the Evangelical perfection, fear by charity, and the law by grace. (Q.) See the notes on Matt. xi. 12, 13.

It is eaſier.] See the notes on Matt. v. 17, 18.

Putteth away his wife.] See the notes on Matt. v. 32. xix. 9. and Mark x. 11.

Ver. 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31. There was a certain rich man, which was clothed in purple and fine linen, and fared ſumptuouſly every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of ſores, And deſiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came, and licked his ſores. And it came to paſs that the beggar died, and was carried by the angels into Abraham's boſom: the rich man alſo died, and was buried. And in hell he lift up his eyes, being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom. And he cried, and ſaid, Father Abraham have mercy on me, and ſend Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham ſaid, Son, remember that thou in thy life time received'ſt thy good things, and likewiſe Lazarus evil things: but now he is comforted, and thou art tormented. And beſides all this, between us and you there is a great gulph fixed: ſo that they which would paſs from hence to you, cannot; neither can they paſs to us, that would come from thence. Then he ſaid, I pray thee therefore, father, that thou would'ſt ſend him to my father's houſe: For I have five brethren; that he may teſtify unto them, leſt they alſo come into this place of torment. Abraham ſaith unto him, They have Moſes and the prophets; let them hear them. And he ſaid, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he ſaid unto him, If they hear not Moſes and the prophets, neither will they be perſuaded, tho' one roſe from the dead.

There was a certain rich man.] Here Chriſt re-aſſumes his argument concerning the uſe of riches; as if he had ſaid, There is no neceſſity to condemn you out of the Goſpel, ſince the law of Moſes itſelf is ſufficient to your condemnation. See Deut. xv. 7, *&c.* He therefore tells them they ſhall not eſcape thoſe puniſhments which themſelves confeſs to be reſerved for thoſe who contemn the law. (G.) His general deſign in this parable, is, 1. To forewarn men, that the neglect of ſuch works, and the abuſe of that power to do them which providence puts into our hands, ſhall not eſcape ſevere puniſhent in another world. 2. That ſtanding and ordinary methods are what men ought to be contented with; and ſuch as will abundantly ſuffice for all, who are diſpoſed to make a right uſe of them: That there is no need of expreſſes from the other world, to ſignify the condition of ſouls departed, and the rewards and puniſhments awaiting people there, according to their good or ill behaviour here: That God hath already done enough to reclaim men: And, as he has not obliged himſelf to more; ſo it is hard, if not impoſſible, to ſay what would prove effectual to thoſe, who ſtand out againſt the preſent evidence for religion and a future ſtate. (Blackall and Stanh.) That this is only a parable, and not a real hiſtory of what was actually done, is evident, 1. Becauſe we find this very parable in the *Gemara Babylonicum*; whence it is cited by Mr. Sheringham, in the Preface to his *Joma*. 2. From the circumſtances of it, *viz.* The rich man's "lifting up his eyes in hell, and ſeeing Lazarus in Abraham's boſom;" his diſcourſe with Abraham; his complaint of being tormented with flames; and his deſire that Lazarus might be ſent to cool his tongue: And, if all this be confeſſedly parable, why ſhould the reſt, which is the very parable in the *Gemara*, be accounted hiſtory? As for the judgment of antiquity in this caſe, they who owned this as an hiſtory, owned the whole ſo to be, thinking the ſoul to be corporeal, as Tertullian did; and that there was "ſome diſcretion, or reſemblance of men as to their ſhapes after death;" which was the ſentiment of Irenæus; proving from this very inſtance, that ſouls when they have put off the body, "do yet preſerve the ſhape, or character of the body," to which they were united, as Tertullian before, from the ſame inſtance, had inferred, *effigiem animæ, & corporales lineas,* "the ſhape, and corporeal lineaments; and alſo *corporalitatem animæ.* Much as Theſpeſius, returning to life, repreſents the colours of ſouls; and ſaith, that there be "ulcers and ſcars of their paſſions left upon them, by which they are diſcerned:" Whereas they who renounce theſe opinions as falſe and ridiculous, declared that this was not an hiſtory; but only a repreſentation, "That after the ſeparation of the ſoul from the body, ſhe could receive no advantage from any man; and that 'twas fooliſh to think it an hiſtory;" and this they alſo gather, becauſe there was to be no future retribution before the general reſurrection. *Note,* 2. That tho' this parable contains ſomething ſuitable to the opinion of the Jews, touching the ſtate of ſouls after death, yet doth it not reſpect their ſtate immediately after death, but the puniſhments that wicked men are to ſuffer after the reſurrection of the dead, or *at the laſt day,* ſaith Theophylact. For, as Cicero ſays of the fables, by which the poets repreſent the puniſhments of evil ſouls, that "tho' they know their bodies have been burnt, yet they do repreſent them ſuffering ſuch things in the infernal regions, which neither can be done nor ſuffered, or even underſtood to be ſo, without bodies." So it is plainly here, in the forementioned inſtances, produced to prove this a parable. (W.) This man was puniſhed, not for poſſeſſing much, no, nor for ſpending much; but for ſpending it in a wrong, and an unprofitable way: He laid all out upon that which was ſuperfluous, and neglected that which was neceſſary: His hand was always open to his own vanities, and always ſhut to the neceſſities of the poor: So far from retrenching one needleſs expence, as not to reſcue a helpleſs wretch from periſhing, by that which could coſt him nothing. Thus it was want of bowels that condemned the rich man to hell, which had he had and exerciſed, the riches he enjoyed had become a means of advancing him to a brighter crown in heaven: But riches ought not to be blamed for the abuſes of them; for they are capable of being turned to good or evil purpoſes, juſt as the owners pleaſe. All this is clear from our Lord's deſcription of the laſt general judgment: The goats on the left hand are ſuppoſed to have had the ſame abilities and opportunities of doing works of mercy, with the ſheep on the right; and both are equal, ſo far as both were able: But the difference between them lay elſewhere. (G. Stanh. and B.)

Beggar, named Lazarus.] The name, *Lahazar,* or *Lazer,* being only the contraction of *Eliezer,* is the ſame with *Ani achad,* a poor man in the Gemara, as being in ſenſe *aboeethos,* one that hath no help, or one that has God only for his help. (Trem. Heinſ. and W.) Such a *Lazar* as ye now ſee *Eleazar* is But becauſe it would have been odious to have named the other, he is therefore called *a certain rich man.* (G) This repreſentation of the hard-heartedneſs of a rich man, and of the patience of a holy beggar, contains in it an important leſſon, which deſerves well to be ſtudied both by rich and poor. This rich man cannot plead, that he is oppreſſed with the multitude of the poor, for this beggar is alone; or that he is at a diſtance from him, for he is at his very gate; or that his miſery is unknown to him, for it is expoſed to his eyes: neither can he ſay, that he might work, for his weakneſs forces him to lie on the ground; or that he was troubleſome, for he ſpeaks not one word; or that he wanted a great deal, ſince he would have been contented only with crumbs; nor, laſtly, can he pretend, either that his ſervants took care of him, ſince not one of them relieves him; or that nobody put him in mind of this object, ſince his very dogs do it by their example, eaſing this poor wretch as much as they are able. (Q.)

The beggar died.] The poor have three advantages: 1. That they do not ſet their hearts ſo much upon this life. 2. That they are ſooner delivered from it, by reaſon of the miſeries of the body. 3. That they find a new, bleſſed, and immortal life, in the boſom of God, which is the manſion of his children. On the contrary, the rich, who live wickedly, are expoſed to a threefold misfortune; 1. That they make themſelves chains, which bind them more ſtrongly, and for a longer time, to the love of a life, which ſerves only to multiply their ſins. 2. That they leave it with regret. And, 3. That they fall from one death into another. (*Idem.*)

Carried by the angels..] God, in his providence, hath allotted to us the moſt excellent guard of angels, commanding them to wait upon us. (Andr.) The higheſt dignity that is beſtowed on them, is, that they are ſervants, under God, for the uſe of thoſe eſpecially who are now under perſecution, and ſhall ſhortly be reſcued out of it by a ſignal deliverance, and, upon their conſtancy and perſeverance, ſecured of eternal ſalvation, Heb. i. 14 (H.) In death, as Gerhard ſpeaks, we fear eſpecially the craft of our adverſary, that ſerpent, who doth, *inſidiari calcaneo,* ply at the heel: The heel, ſaith he, is the extreme part of the body; and the extreme term of life is death. In that agony of death, therefore, the cuſtody of angels is chiefly neceſſary, to keep us from the *fiery darts of the devil,* and convey the ſoul, when it leaves the body, into the heavenly paradiſe. Tertullian, *De anima,* c. 52. ſtiles them *evocatores animarum,* the callers forth of ſouls; and ſuch as ſhew them, *paraturam diverſorii,* the preparation of thoſe manſions they are going to: Agreeably to which, we have ſomewhat alſo among the Platoniſts, (*Vide* Apuleium, *de Deo* Socratis.) And then, after the ſeparation of body and ſoul aſunder, they are careful and diligent in their attendance to lodge the departed ſpirit ſafely in its reſt and happineſs. Such a privilege belongs, unqueſtionably, even to the pooreſt and meaneſt of God's ſervants; for ſo it is recorded of Lazarus, for our encouragement: and ſuch, probably, was Elias's fiery chariot and horſes, wherein he mounted to heaven, 2 Kings ii. 11. (Camfield.)

Abraham's boſom.] Among the faithful, all the Jews aſſigned the principal place to Abraham; and, in their banquets, the moſt beloved was wont to lean on the boſom of him who was maſter of the feaſt; as John xiii. 23. (G.) But ſee the notes on Matt. viii. 11.

The rich man alſo died, and was buried.] The word *alſo* is here very emphatical, to let us know, that riches, for all men's confidence in them, will not deliver from death. The rich man might be ſurfeited by *faring ſumptuouſly every day,* while Lazarus was famiſhed. (G. and B.) Here is no mention of Lazarus's burial, probably he had none, but flung out of the way into ſome hole or pit; or if he had a burial, a very mean one, which is paſs'd over in ſilence. All the advantage which a rich man has by a great eſtate, after he is dead, is only to have a pompous funeral; which yet ſignifies nothing to him, becauſe he is not ſenſible of it. (B) Our Saviour repreſents all men, both good and bad, paſſing immediately out of this life into a ſtate of happineſs or miſery: Whence we may learn, 1. That the ſouls of men ſurvive in ſenſibility and activity, after the diſſolution of their bodies, and do not ſleep with the body till the day of the reſurrection. 2. That all holy ſouls, and among the reſt, the godly poor, are inſtantly, after death, conveyed by angels to their place of reſt and bleſſedneſs. (*Idem*) Behold the goodneſs of God! Lazarus died firſt, being happily delivered out of the troubles of this life; while the rich man had more time allowed him for repentance. (G.)

And in hell.] Interpreters are not agreed concerning the proper ſignification of the Greek word *hadees.* In the New Teſtament it is taken to ſignify, 1. The grave or ſepulchre; as in Acts ii 27. where St. Peter makes a diſtinction and oppoſition between the grave in which David was ſhut up, and the hell out of which Chriſt was delivered, ver. 29, 31. in which ſenſe it is uſually underſtood and expounded in the Septuagint. 2. It ſignifies the place of torment, as in the text here before us. And, 3. It is taken for the devil himſelf; as Matt. xvi. 18. (Leigh.) This, if I am not miſtaken, is the only place in the holy ſcriptures, wherein *hadeés* is thought to be properly underſtood of the place of torment. (G.) See the note on Matt. xi. 23.

He lift up his eyes.] As bodily actions are frequently aſcribed to God, ſo the like are here, by the ſame figure, aſcribed to ſouls departed from their bodies. (*Idem.*) Chriſt deſcribes ſpiritual things under ſuch figures, as he knew were adapted to our ſenſes: for ſouls have neither fingers nor eyes, neither are they tormented with thirſt, nor yet do they hold conference with one another. The ſum of all, therefore, is, that the ſouls of the faithful, ſo ſoon as they depart from their bodies, do lead a joyful and bleſſed life in the other world; but that for the reprobate, there are prepared ſuch horrible torments, as our minds are no more capable of conceiving an idea of, than of the immenſe glories of heaven. (Beza.)

Father Abraham.] As the Baptiſt taxed their imaginations, in hoping to be preſerved from divine judgment, while they lived, becauſe they were the children of Abraham, Matt. iii. 9. ſo our Lord here may perhaps ſtrike at a like imagination got among them, that hell-fire had no power over the ſinners of Iſrael, becauſe Abraham and Iſaac came down thither to fetch them thence; declaring, even from the mouth of Abraham, that no help was by them to be expected from him, when they were in that place. (W.)

Dip the tip of his finger.] It is very juſt, that he who has refuſed to give the *crumbs which fell from his table* to a poor wretch who deſired them, ſhould eternally deſire a drop of water, and not receive it. (Q.) See the notes on Mark ix. 44, *&c.*

Son, remember.] This word *ſon*, which is a word of tenderneſs, is here uſed to ſhew us, that God does not puniſh out of any tranſport of anger or paſſion, but out of a calm and ſedate love of his own juſtice. (*Idem.*) He doth not revile him, tho' a very bad man: If we revile the good, we are unjuſt, they deſerve it not; if we revile the bad, we are unwiſe, we ſhall get nothing by it; a wiſe man knows not what it is to give bad language. (B.) This ſhould teach us to temper our neceſſary ſeverity with ſome goodneſs; for mere ſeverity is nothing elſe but cruelty, which neither God nor nature require at our hands. (Hales.) Abraham could not releaſe this poor man of his pain, he could not ſo much as procure a mitigation of it; he found no means to provide him a drop of cold water; yet he found a way to expreſs his goodneſs, and affords him the title of *ſon.* (*Idem.*)

In thy life-time.] Many, no doubt, receive good things, not in this life only, but in the next too; and many likewiſe receive evil things in both: Therefore, when 'tis ſaid, *Thou receivedſt good things, and Lazarus evil things*; it is neither ſaid, nor meant, that merely for their having received them, the one is tormented now, or the other comforted now; but thoſe good things are brought to the rich man's remembrance, only that he might recollect, and ſee, and juſtify God's providence in all his diſpenſations; to make him ſenſible, how largely even ſo ill a man had ſhared in the divine bounty; and, that thoſe who have leaſt of it in the next world, cannot fairly complain, that God is their debtor, when the whole account is ſtated. (Stanh.)

Receivedſt thy good things.] That is, *thy good things*, in which thou placedſt all thy happineſs; *thy good things* which thou lookedſt upon thy ſelf as the proprietor, and not as the diſpenſer of; now remember what thou hadſt, and what thou abuſedſt. (G. and B.) This phraſe of *receiving thy good things*, ſeems to be agreeable with the Hebrew phraſe of a man's *receiving his world*, when all things ſucceed to a man's wiſh, in an uninterrupted courſe of ſecular felicity; according to an ancient ſaying of theirs, that "whoſoever ſhall paſs through forty days without chaſtiſements, hath *received his world*:" a full abundant reward for all the good he hath done here. (H.) The word *apolambanein*, here uſed, doth not ſignify barely receiving, but to receive it, as it were, in full diſcharge and final ſatisfaction. (G.)

Now he is comforted, and thou art tormented.] No man ought to be exceſſively troubled, if he meets with hardſhip here; becauſe thoſe for whom God deſigns good things hereafter, may have their evil things here. (B.) What miſtaken meaſures do they go upon, who form a judgment either of their own, or another's happineſs and miſery, by their different fortunes or ſtations in the world? For, according to this ſtandard, who would have ſcrupled to pronounce the rich man in this parable moſt bleſſed, and Lazarus the moſt wretched of all mortal creatures? And yet, how diſtant had this raſh ſentence been from the truth of the caſe? Alas! the faſhion, ſays St. Paul (or, as the original hath it, the *ſcene*) of this *world paſſeth away*, 1 Cor. vii. 31. And an errand ſcene it is indeed: a mere theatrical repreſentation, all over deluſion and deceit. Upon this ſtage of life, we ſee, we admire, we envy, a perſon, ſupporting the character of a prince: We put his ſplendour, his retinue, his wealth, his power, and large dependencies, into the idea of the man: But when the curtain is let down, and death ſhall (as long it cannot be before it will) diſrobe and ſtrip him of all that borrowed luſtre; this ſets us right, and diſabuſes thoſe falſe imaginations, with which the ſolemn pageantry of forms, the glitterings of greatneſs, and the diſtance of univerſal obeyſance and reſpect, had blinded us before. 'Tis then we ſee the man as he is; and, till this change be made, we judge in the dark. (Stanh.)

A great gulph fixed.] The ſentence ye are now under is irreverſible; and it is to no purpoſe to hope for any change or amendment after death. (*Idem.*) The ſtate of ſouls at death is unalterably fixed and ſtated. (B.) This text ſeems plainly to refute the opinion of Origen, that there would come a time when the puniſhments of the wicked would have an end. (W.)

They which would paſs from hence.] That is, if any would paſs from hence. (G.)

Send him to my father's houſe.] Reſtored to his body; as appears by ver. 31. For the apparition of his ſpirit only was not the thing deſired. (*Idem.*) The requeſt was, that the perſon whom they all had known living, and now knew to be dead, ſhould riſe again, and perſonally come to them, and tell them in what a ſad condition he had ſeen him, and that they muſt all expect to run the ſame fortune, if they did not change their courſe of living. (Sharpe.)

They have Moſes and the prophets, let them hear them.] Why does he not ſay, Let them hear him of whom it is written, *Unto him ye ſhall hearken*, Deut. xviii. 15. and to whom Moſes there refers; becauſe the father of the faithful being here introduced, there muſt be a regard to decorum, leſt the order of the Old and New Teſtament ſhould be confounded, as well as becauſe Moſes and the prophets have every where ſpoken of him as clearly as if they had pointed him out with their finger; for ſo he himſelf ſays, *Had ye believed Moſes, ye would have believed me, for he wrote of me*, Joh. v. 46. (D. H.) When theſe words were firſt ſpoken, it was with a ſpecial reference to the ſtate of the Jews, and to that light, and thoſe means of ſalvation, which were afforded to them, at the time when our Saviour began his preaching; when all the ſtanding revelation of God's will, was contained in the books of Moſes, and in the writings of the prophets. But ſince then our Lord Jeſus Chriſt, the eternal ſon of God, a more credible meſſenger than Lazarus from the dead, has come himſelf in perſon, to aſſure us that there is a heaven and a hell; and to ſhew us the means of attaining that, and avoiding this: and God having raiſed him up from the dead, after he had been crucified by the Jews, has given ſufficient aſſurance to the world of his divine miſſion: And that Jeſus did and ſaid ſuch things, and that he died and roſe again, we have the teſtimony of his Apoſtles, and others, who were eye and ear-witneſſes thereof, and who, in confirmation of their teſtimony, were empowered by God to do as great miracles as Jeſus himſelf had done: And laſtly, of what was done and taught by our Saviour and his Apoſtles, we have very credible records ſtill remaining, *viz.* the books of the New Teſtament; the authority of which is at leaſt as well proved to us, as ever the authority of the Old Teſtament was to the Jews: So that we now have plainly more and ſtronger motives to repentance, than the Jews before our Saviour's time had; we conſequently do ſtand in leſs need of new miracles, and new revelations, than they did. (Blackall.) *Moſes and the prophets* comprehend all the ſeveral diſpenſations of God's mercy, as expreſſed either in the Old or New Teſtament; they ſignify the whole revealed will of God, and whatſoever he has ſet down therein as neceſſary to our attaining eternal life and happineſs. (Hilliard.) Our rule, in theſe caſes, is, "To the law, and to the teſtimony;" to the publick and undoubted oracles of God, in the Old and New Teſtament. Whatever doctrine can be proved out of them, we are bound to embrace it without a new miracle: On the other ſide, whatever doctrine is inconſiſtent with them, we muſt reject it, tho' an angel from heaven, or one from the dead, ſhould come and preach it to us. (Sharpe.)

Nay, father Abraham.] Here he judges of others by himſelf; as if he had ſaid, thoſe prevailed not with me, and therefore may not do ſo with them. (G. and W.) They have always had Moſes and the prophets in their hands, but yet their hearts remain impenitent? but if a ſpecial meſſenger be ſent to them from the dead, this will not fail to awaken them, and bring them to repentance. (B.)

If they hear not Moſes and the prophets.] That is, if they do not hearken to, and obey the precepts of Moſes and the prophets, whom they own to be perſons ſent from God, and delivering his meſſage, *neither will they be perſuaded* to repent, even *tho' one ſhould ariſe from the dead* to preach to them; for he could come with no greater authority, deliver no better motives to repentance, nor give them any greater aſſurance of the truth of what he ſaid, than they did. (G. Sh. Bl. St. H. W. and B.) Chriſt himſelf actually raiſed Lazarus from the dead, John xi. (to which probably he had an eye in this parable;) and yet were the Phariſees ever the more obedient to his doctrine? (G.) Nay, tho' they had the moſt clear proofs of our Lord's own reſurrection; from the teſtimony of his own predictions, of their own prophets, and the guards who kept the ſepulchre, of their own ſenſes, of the Apoſtles, and five hundred witneſſes; and all this confirmed by miraculous effuſions of the Holy Ghoſt on thoſe who believed on him, and a throng of miracles wrought in his name; yet all this was inſufficient to reclaim that wicked generation from their infidelity, and to provoke them to repentance. (W.) Hence-forward then, let us not wonder, if when a drunkard drops down dead upon the ſpot, the companions ſay one to another, *Drink on:* If ſinners daily tumble one another into the grave, without conſidering the operation of God's hand, this, to thoſe who conſider this text, will not ſeem ſtrange; for *if they hear not Moſes and the prophets, neither will they be* converted, tho' hundreds of ſinners, before their eyes, drop down dead; nay, *If they hear not Moſes and the prophets, neither will they be perſuaded tho' one riſe from the dead.*

CHAP. XVII.

Chriſt teacheth his diſciples to avoid all occaſions of offence; and to be ready to forgive one another: The power of faith; and the duty of works. He healeth ten lepers. The coming of Chriſt as the Meſſiah, and as a Judge.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. THEN ſaid he unto the diſciples, It is impoſſible but that offences will come: but wo unto him through whom they come. It were better for him that a milſtone were hanged about his neck, and he caſt into the ſea, than that he ſhould offend one of theſe little ones. Take heed to your ſelves: If thy brother treſpaſs againſt thee, rebuke him; and if he repent, forgive him. And if he treſpaſs againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, I repent; thou ſhalt forgive him. And the apoſtles ſaid unto the Lord, Increaſe our faith. And the Lord ſaid, If ye had faith as a grain of muſtard-ſeed, ye might ſay unto this ſycamine-tree, Be thou plucked up by the root, and be thou planted in the ſea; and it ſhould obey you. But which of you having a ſervant plowing, or feeding cattle, will ſay unto him by and by, when he is come from the field, Go, and ſit down to meat? And will not rather ſay unto him, Make ready wherewith I may ſup, and gird thy ſelf, and ſerve me till I have eaten and drunken; and afterward thou ſhalt eat and drink? Doth he thank that ſervant becauſe he did the things that were commanded him? I trow not. So likewiſe ye, when ye ſhall have done all thoſe things, which are commanded you, ſay, We are unprofitable ſervants; we have done that which was our duty to do.

It is impoſſible.] That is, thro' the unreſtrained wickedneſs of mankind. (W.) It is not to be imagined, that God ſhould ſo think fit to interpoſe his power perpetually, as to hinder, or not permit, falſe doctrines, and ſchiſms, and other like means of diſcouraging men in their Chriſtian courſe. (H.) God, to whom nothing is impoſſible, could prevent all offences or ſcandals; but he chuſes rather to reduce them, by his wiſdom, within the order of his providence, and to make them inſtrumental to the ſanctification of the elect, to the manifeſtation of his Juſtice, and to his other deſigns. (Q.)

Offences will come.] *Scandalon*, which is originally a Greek word, is derived *apo tou ſcazein*, from halting; and is properly applied to that whereby the body is hurt, the laying of which is forbidden, Lev. xix. 14. and therefore, a *woe* belongs to him who *lays* it; but here, doubtleſs, our Saviour means not ſuch a ſtumbling block, but ſuch a one, whereby the mind or ſoul receives ſome ſpiritual hurt: And whereas, to *offend*, is commonly underſtood to diſpleaſe; in the ſcripture, he is ſaid to be *offended*, who is induced to ſin, tho' he be pleaſed thereby: ſo that, to *offend*, or *give offence*, is not only to diſpleaſe, but alſo to harm the ſoul, even by pleaſing. (Tombes.)

But wo unto him.] God will not ſuffer them to go unpuniſhed, if even one of the leaſt of thoſe who believe in him be thus offended. (Beza.) Whatever good God brings out of evil, can by no means excuſe the ſinner, becauſe he has no manner of ſhare in that good. (Q.)

Take heed to your ſelves.] That ye be not guilty of any degree of this offence; not only by acts of commiſſion, but alſo of omiſſion, or any neglect of duty. (G. H. and W.)

Rebuke him.] We do then expreſs our friendſhip in the beſt manner, when we do plainly and openly reprove our friends for their faults; which will be much more uſeful to them than any fondneſs, how deep or tender ſoever, when it makes us exceſſively indulgent to them. Such reproofs may be as wounds, Prov. xxvii. 6. and give a very painful uneaſineſs; but even that will be medicinal. (Burnet.) But when we do ſee it neceſſary or expedient to rebuke an offending brother, we muſt take care to do it without any bitterneſs: for all that is gained by rebuking him in a harſh manner, is only to inflame the wound, and render it incurable, and frequently to make us ſtand in need of his pardon, who before wanted ours. (Q.) See the notes on chap. xvi. 25. This place is to be underſtood of private offences, and perſonal wrongs and injuries done by one man to another; which we muſt firſt reprove, and then remit: and altho' it be ſaid, "if he repent forgive him," that is not to be underſtood, as if we needed not to pardon our brother, if he neglects to repent and ask forgiveneſs; but whether he acknowledges his offence or no to us, our hearts muſt ſtand ready to forgive the wrong done to us, and to pray for forgiveneſs on his behalf at the hands of God; laying aſide all thoughts and deſires of revenge in our own cauſe, and ſtanding ready to do any office of love and ſervice to our offending brother. (B.) See the notes on Matt. vi. 14.

Seven times in a day.] As the multiplying of offence is a great aggravation of offences, ſo the multiplying of forgiveneſs is a great demonſtration of a god-like temper in us: He that multiplieth ſin doth, like Satan, ſin abundantly; and he that multiplieth pardon doth, like God, pardon abundantly. (*Idem.*)

Lord, increaſe our faith.] Theſe three foregoing duties of an inoffenſive converſation, fraternal correption, and full forgiveneſs of a brother, daily multiplying freſh indignities and provocations, being ſo difficult and contrary to their natural inclinations, and faith being the foundation of all Chriſtian virtues, the Apoſtles, in order to the performance of theſe duties, beg the increaſe of faith. Moreover, ſeeing faith is wrought in the heart, which God alone can ſearch, and can immediately work upon, they muſt aſcribe to him (as Woltzogenius here confeſſeth) a divine virtue; which being proper to the deity, and incommunicable to a finite nature, muſt conſequently ſhew, that Chriſt had in him a divine nature. (W) Faith decays every moment, unleſs it be ſupported by prayer: Prayer owes its birth to faith, but faith owes its increaſe to prayer; and both are a gift of God in every degree. (Q) The moſt eminent ſaints, apoſtles not excepted, are very ſenſible of the imperfection of their faith, and very importunate with God daily for the increaſe of it; "Lord, increaſe our faith." (B.) Our faith muſt be in a full meaſure: we muſt endeavour for full aſſurance, Rom. xiv. 5. Interpreters think this is a metaphor, taken from a ſhip under ſails. (Andr.) God will never be wanting to thoſe who truly believe, tho' their faith be weak, to ſtrengthen them, even in ſuch difficulties as cannot be ſurmounted by any human power. (Beza.)

Faith as a grain of muſtard-ſeed.] That is, the leaſt degree of true, ſincere, and active faith will enable you to perform this difficult duty of forgiving injuries, and all other duties, with as much facility and eaſe, as a miraculous faith would enable you to remove mountains, and tranſplant trees. (H. W. and B.) See the notes on Matt. xiii. 31.

But which of you.] Here our Saviour explains what he means by a true faith. (H.) The deſign and ſcope of this parable is to ſhew, that Almighty God neither is nor can be a debtor to any of his creatures, for the beſt ſervice which they are able to perform unto him; and, that they are ſo far from meriting a reward of juſtice, that they do not deſerve a return of thanks. Three arguments our Saviour makes uſe of, to evidence and prove this; 1. In reſpect to God, who is our abſolute Lord and maſter; and the argument lies thus; If earthly maſters do not owe ſo much as thanks to their ſervants, for doing that which is commanded them, how much leſs can God owe the reward of eternal life to his ſervants, when they are never able to do all that is commanded them, in a perfect and ſinleſs manner! 2. In reſpect to ourſelves, who are his bond-ſervants, his ranſom'd ſlaves, and conſequently we are not our own men, but his who hath redeemed us; and accordingly do we owe him all that ſervice, yea more than all that we are able to perform unto him: and therefore whatever reward is either promiſed or given, it is wholly to be aſcribed to the Maſter's bounty, and not to the ſervant's merit. 3. To merit any thing by our good works is impoſſible, in regard of the works themſelves, becauſe all that we can do, altho' we do all that is commanded us, is but our duty. The argument runs thus; to bounden duty belongs no reward of juſtice; but all the ſervice we do perform, yea, more than we can perform to God, is bounden duty; therefore there is due unto us no reward of juſtice, but of free mercy. (B.)

Gird thyſelf.] See the notes on chap. xii. 35.

We are unprofitable ſervants.] What is here meant by *achreios doulos*, unprofitable ſervant, will be matter of ſome queſtion, becauſe of the ſomewhat diſtant character ſet upon it, Matt. xxv. 30. There he is to be "caſt into utter darkneſs," his unprofitableneſs is a damning ſin, expreſſed alſo by *wickedneſs* and *ſlothfulneſs*, but here they that have done all that is commanded (which ſure is not a ſtate of ſo much danger) muſt yet call themſelves *unprofitable ſervants*, becauſe they have done no more than ſo, have done nothing for which they ſhould be thanked or rewarded above ordinary, ver. 9. To this, 'twere anſwer ſufficient to ſay, that the ſame word is often uſed in ſeveral notions; ſometimes in a ſtricter (for barely *not profitable*) ſometimes in a larger ſenſe. Thus *eechreioo-theeſan* might ſeem to be uſed, Pſalm xiv. 3. and from thence, Rom. iii. 12. for all kind of impiety (as *anomos* is ſometimes "he that lives not exactly according to law," ſometimes "the moſt wicked lawleſs perſon"): but that word, in that place, muſt be underſtood according to the notion of the Hebrew there, which ſignifies *putrid* or *ſtinking*; which is therefore uſeleſs, good for nothing, as *rotten*, Eph. iv. 29. is oppoſed to *good for uſe*. Beſide this therefore, there may be yet a farther account given of the word in that of Matt. xxv. thus; the phraſe *achreios doulos* ſignifies a "ſervant that brings in no profit to his maſter." Now according as the office or employment of this ſervant is, ſo this will have more or leſs of guilt in it; he whoſe office or ſervice conſiſts in trafficking for his maſter, to whom 'tis under precept (as it was in that ſervant, Matt. xxv. he had been commanded by his maſter to trade with his talent, Luke xix. 13. and from thence an obligation lay upon him, "he ought to have put the money to the exchangers," Matt. xxv. 27.) his not bringing in profit is downright diſobedience; and accordingly, as he is called unprofitable in one place, ver. 30. ſo he is by the ſame Evangeliſt ſtiled wicked and ſlothful, ver. 26. which he could not have been, if he had done all that was required of him. And ſo, tho' a bare unprofitableneſs, founded in a performance of all that was commanded, as here it was, bring not utter darkneſs upon the ſervant, but only deprive him of thanks, or reward above wages, ver. 9. yet when that unprofitableneſs is inſeparable from direct breach of precept, as there it appears to be, there it moſt juſtly brings that ſevere ſentence upon the unprofitable. This difference then, which is but extrinſecal, and accidental to the nature of the word, being acknowledged, and ſo giving the account why the unprofitable in one place ſhould be under a greater guilt than in the other, in all other reſpects the notion will be the ſame in both places. There 'tis ſet to ſignify him, who had brought in no profit to his maſter, made not uſe of his abilities, ver. 15. to improve the talent committed to him. And agreeably ſo it muſt ſignify here. For two ſorts of ſervices are here taken notice of. One, that which is the particular taſk for which he is hired, as ploughing, feeding cattle, ver. 7. Another, which tho' it be not named or ſpecified to him, or indented for, at his entring into the ſervice, yet belongs to every one, what office ſoever he is in, (as he is a ſervant) *viz.* bringing in meat, waiting upon his maſter at table, ver. 8. This Ariſtotle, in his Politicks, names *egkuclia diaconemata*, "thoſe ſervices that belong to every ſervant," as the *egkuclia mathemata* are *exerciſes*, which belong to all young men, whatſoever faculty they apply themſelves to. Parallel to this, what ſervices are of this kind, tho' they be not ſpecified, or indented for by name, they are yet, in all reaſon, and by obligation of obedience and ſervice to his maſter, to be performed by him; and he that neglects or refuſes to perform them, doth not perform the duty of a ſervant, and for ſuch neglect deſerves ſtripes, where the maſter hath that power over ſervants (as in Chriſt's ſpeeches he is ſuppoſed to have, "he ſhall be beaten with many, or with few ſtripes;" which may be the reaſon that among the Jews there is no law given for the obedience of ſervants to maſters, becauſe the maſters could by puniſhments enforce that themſelves.) But then, when all this is performed, this is little for the commendation of a ſervant; neither thanks nor reward extraordinary are due to him for this. It muſt be remembred, what Seneca hath obſerved, that the ſervant is *humilis amicus*, a lower ſort of friend, that is to tend and conſider his maſter's good, and to contrive what may moſt tend to it, and perform it upon occaſions: *Exiguum eſt ad legem bonum eſſe*, ſaith he, "It is a petty ſmall thing to do no more than he is commanded to do," that is the meaning of *ta diatachthenta*, and *ho opheilomen poiein* here, "doing what is commanded," nothing but ſtrict duty, what he is obliged to, as a ſervant. The profitable or uſeful ſervant doth more than ſo; whatever he ſees will tend to his maſter's advantage, he doeth it of his own accord; and he that doth not, tho' he have broken no precept, is yet to acknowledge himſelf unprofitable. And this notion of the unprofitable ſervant belongs fitly to this place, where, I ſuppoſe, Chriſt ſpeaketh of the unfaithfulneſs of the diſciples, who contented themſelves with calling the name of *Jeſus* over the Epileptick, Matt. xvii. 16. Mark ix. 29. and when that would not do, did not proceed to faſting and praying, which means would have enabled them to cure him, and now come and deſire Chriſt to *increaſe their faith*, ver. 5. that is, their power of working miracles, when, as he tells them, if they would do their duty in all parts, as becomes ſervants to do, that is, faſt and pray when need required, uſe the proper and neceſſary means toward the end, they would be able to do what miracle they pleaſed. And this is but duty, ſaith Chriſt, the doing of it they muſt not look on as a ſupererogating virtue, but as that to which they are ſtrictly obliged, and which, tho' it be not commanded to all, yet being a means neceſſary to an end, is, by interpretation, commanded to all them to whom that end is commanded, and ſo to them who were commanded to cure diſeaſes, &c. Matt. x. 8. For 'tis ordinarily ſaid, that there are two ſorts of neceſſaries, 1. Thoſe things that are ſo *neceſſitate præcepti*, by neceſſity of precept, or becauſe they are commanded: 2. Others *neceſſitate medii*, neceſſary as means, without which I cannot do that ſervice which is required of me: And ſo was this of faſting and praying, to the caſting out of ſome devils; (the Apoſtles taſk at that time, part of their office) and as they that do not this, fail much of their duty, and have no reaſon to expect that God will ſupply them, enable them farther to do that work, without uſe of that means; ſo they that do it, have little reaſon to expect any thanks for it, which is the adequate importance of this place. (H.) Tho', ſtrictly and properly ſpeaking, we cannot be profitable to God, yet notwithſtanding, in a lower ſenſe, we may be profitable; for our Lord ſpeaks of "good and faithful ſervants," Matt. xxv. 21. By a ſincere obedience to his laws, we may advance his glory, and promote thoſe deſigns he would have carried on in the world. We ought to look upon ourſelves as poor and weak inſtruments in his hands. We not only fail in our duty, but what we do is by aſſiſtances derived from him; and therefore we cannot merit any reward from him. (Fox.) Here Chriſt deſtroys two doctrines of the ſchools, "the merit of good works, and works of ſupererogation." For, 1. We being, in reſpect of God, unprofitable ſervants, Job xxii. 2, 3. and xxxv. 7. and Pſalm xvi. 2. cannot merit: And, 2. When we have done all we can, it is no more than our duty. (W.) But after all, for as much as libertines take occaſion from this text to conclude, that it is in vain for men to trouble themſelves about the duties of religion, ſince, after all their pains and labour, they can do nothing that is uſeful or profitable; it ſeems more natural and reaſonable, to underſtand it according to the ſignification which the ſcripture itſelf oftentimes gives to the word which is here render'd *unprofitable*. The Septuagint render the Hebrew word *ſchephel*, which ſignifies a thing that is mean, by this ſame Greek word *achreios*, baſe, 2 Sam. vi. 22. and by *micros*, little, or low, Ezek. xvii. 6. And thus, we ought not to be proud, and value ourſelves upon our ſervices to God, but acknowledge ourſelves, at beſt, to be poor, vile, humble, mean creatures in his ſight. (D.H.)

Ver. 11, 12, 13, 14, 15, 16, 17, 18, 19. And it came to paſs, as he went to Jeruſalem, that he paſſed thro' the midſt of Samaria and Galilee. And as he enter'd into a certain village, there met him ten men that were lepers, which ſtood afar off: And they lifted up their voices, and ſaid, Jeſus, Maſter, have mercy on us. And when he ſaw them, he ſaid unto them, Go ſhew yourſelves unto the prieſts. And it came to paſs, that as they went, they were cleanſed. And one of them, when he ſaw that he was healed, turned back, and with a loud voice glorified God, And fell down on his face at his feet giving him thanks: and he was a Samaritan. And Jeſus anſwering, ſaid, Were there not ten cleanſed? but where are the nine? There are not found that returned to give glory to God, ſave this ſtranger. And he ſaid unto him, Ariſe, go thy way; thy faith hath made thee whole.

The midſt of Samaria and Galilee.] It is well known, that Samaria lay betwixt Galilee and Judæa; and ſo our Lord taking his journey to Jeruſalem, muſt go firſt through Galilee, then through Samaria; why therefore is it here ſaid, "that he paſſed through Samaria and Galilee?" To this it may be anſwered, that *in medio* is often the ſame as *metaxu*, between; and ſo is *dia*, as *dia neeſoon*, *inter inſulas*; ſo here the Arabic and Syriac, "between Samaria and Galilee," *i. e.* between the confines of both countries; Chriſt, in this journey, going to the Scythopolitan Bridge, (ſaith Lightfoot) by which he paſſed into Peræa, and ſo on by Samaria into Judæa. (W.)

Ten men that were lepers.] Tho' the leper, by the law of God, was to be ſeparated from all other ſociety, (God thereby ſignifying to his people, that the ſociety of thoſe that are ſpiritually contagious ought to be avoided) yet the law of God did not reſtrain them from converſing with one another: Accordingly theſe ten lepers get together, and are company for themſelves. Fellowſhip is that we all naturally affect, tho' even in Leproſy; lepers will flock together. Where ſhall we find one ſpiritual leper alone?

Drunkards, and prophane perſons, will be ſure to conſort with one another! Why ſhould not God's children delight in an holy communion, when the wicked join hand in hand? Tho' Jews and Samaritans could not abide one another, yet here in leproſy they accord: Here was one Samaritan leper with the Jewiſh: Common ſufferings had made them friends, whom religion had disjoined! Oh, what virtue is there in affliction, to unite the moſt alienated and eſtranged hearts! (B.)

They lifted up their voices.] Prayer muſt be ſtrong and earneſt, when the diſeaſe is great and inveterate. The gift of prayer, in the beginning of converſion, is a great gift; and it is preſerved by prayer itſelf. The farther we ſee ourſelves from God, the higher muſt we lift up our voices. (Q.) They cry unto him for mercy, with reſpect to their afflictions: They jointly cry, they all "lifted up their voice" with fervent importunity; teaching us our duty, to join our ſpiritual forces together, and ſet upon God by troops. (B.)

Go ſhew yourſelves unto the prieſts.] Chriſt commanded them to go to the prieſts, 1. In compliance with the ceremonial law, which required the leper to be brought to them, to judge whether heal'd or not; and if ſo, to receive the offering preſcribed in token of thankfulneſs: 2. For the trial of their obedience: Had they ſtood upon terms with Chriſt, and ſaid, Alas! to what purpoſe is it to ſhew ourſelves to the prieſts? what good can their eyes do us? we ſhould be glad to ſee ourſelves cured; but why ſhould we go to them, to ſee ourſelves loathed? Had they thus expoſtulated, they had not been healed; what command ſoever we receive from Chriſt, we muſt rather conſider the authority of the commander, than the weight of the thing commanded; for God delights to try obedience by ſmall precepts. Happy for thoſe lepers, that in obedience to Chriſt they went to the prieſts, "for as they went they were healed." (*Idem.*) They went, believing they ſhould be found clean, by virtue of his word: And accordingly, before they reached the "prieſts, they were cleanſed. (St.) While they implored Jeſus to heal them, they might well expect that he ſhould have uſed ſome ſenſible ways and means for their recovery: And ſo, indeed, in many other inſtances of reſtoring the ſick and the impotent, he had recourſe to ſome external means. Once he made "clay of his ſpittle, and anointed the eyes of the blind man with the clay," John ix. 6. At other times he cured with the viſible tokens of his touching, or laying hands upon them, Mark vii. 32. and viii. 22. Or elſe, he ſuffered them to touch but the hem of his garment, and as many as touched were made whole, Matt. ix. 20. and xiv. 36. Mark v. 28. and vi. 56. and Luke vi. 19. And, no doubt, our Saviour dealt thus in his wiſdom, to inſtruct mankind, that in the common exigencies of infirmity, pains and ſickneſs, he would have them make uſe of the ordinary means of health and ſafety. (Kennet.) See the notes on Matt. viii. 4. By ſending the lepers thus to the prieſts, who were to make their offerings in the temple, Chriſt decides the cauſe betwixt the Jews and the Samaritans, ſending the Samaritans not to mount Gerizim, but to Jeruſalem. (G. and W.)

And one of them.] This paſſage is the very picture of mankind; and holds to us a glaſs, in which almoſt every ſoul may ſee its own diſpoſition, but too exactly reſembled, too ſtrongly reflected. The generality of the world, are they not like theſe lepers, extremely clamorous and importunate in their cries and complaints, impatient of ſorrow and diſtreſs; but, when thoſe cries have prevailed for eaſe and deliverance, are they not then every whit as like them, in the other part of their deportment too? For rarely, very rarely, do we meet with ſuch vigorous impreſſions, ſuch becoming acknowledgments, as every conſidering ſtander-by can eaſily diſcern the goodneſs of God to call for at our hands? (St.) This noble pattern of thankfulneſs ſingly returns his thanks; he gets away from his fellows, to make his acknowlegment. There are caſes, wherein ſingularity is not only lawful but laudable: Inſtead of ſubjecting ourſelves to others examples, it is ſometimes our duty to reſolve to ſet an example to others; for it is much better to go the right way alone, than to err with company. Again, he ſpeedily returns his thanks: no ſooner doth he ſee his cure, but he haſtes to acknowledge it. (B.) This man alſo points out the right method and order of thankſgiving. Firſt, Our grateful returns muſt be made unto Almighty God, the prime mover of all events, the fountain of goodneſs and joys: Next to this, all ſuitable thanks and reſpects ſhould be given to God's great inſtruments of doing good. Upon every ſignal favour, we muſt keep to the connexion of theſe duties; firſt to praiſe and glorify God, then to honour and highly eſteem the perſons, whom God hath diſtinguiſhed for the means of conveying that mercy to us Thus, this humble and well diſpoſed man firſt paid his duty to God, "turning back, and with a loud voice he glorified God; and then (not till then) fell down on his face, at the feet of his deliverer, giving him thanks. (K.)

And he was a Samaritan.] That is, none of the Jewiſh nation, but one that was a ſtranger to the commonwealth of Iſrael. Neither place nor parentage can block up the way, nor ſtop the current of God's free mercy, which reaches the unworthy and ill-deſerving. (B.) It was rather to be expected, that the Jews themſelves would have hoſanna'd their own Meſſiah; and the poor Samaritan might have been excuſed for a little more of ignorance and unbelief: But, it ſeems, God is *no reſpecter of perſons*; and the tribe who thought themſelves beloved of him, had the leaſt ſenſe of duty to him. However, this help'd to raiſe the glory of the miracle; that when the Jews themſelves would not ſee the power of God, a very ſtranger did behold it and adore it. (K.) It is a lively image of the reception, which Jeſus and his Goſpel met with in the world: How the ungrateful Jews rejected both with indignation and ſcorn: How the Gentiles, like this Samaritan, from whom ſuch an inſtance of ingenuity could be leaſt expected, received his doctrine thankfully, improved it diligently, and ſhewed, that they valued the ineſtimable mercy juſtly. (St.)

Ariſe, go thy way.] The lower a penitent proſtrates himſelf at the feet of Chriſt, by a thankful humility, and an humble thankfulneſs, the higher he lifts him up, and the more he encourages him to walk in his ways. Chriſt praiſes the faith of man, to the end that man may praiſe the grace of God, which is the principle from which it proceeds, and frequently beg this principle of him. It is faith, which gives birth to the life of grace in ſinners; it is faith likewiſe, which increaſes and perfects it in the righteous. (Q.) See the notes on Mark x. 52.

Ver. 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37. And when he was demanded of the Phariſees, when the kingdom of God ſhould come; he anſwered them and ſaid, The kingdom God cometh not with obſervation. Neither ſhall they ſay, Lo here, or lo there: for behold, the kingdom of God is within you. And he ſaid unto the diſciples, The days will come, when ye ſhall deſire to ſee one of the days of the Son of man, and ye ſhall not ſee it. And they ſhall ſay to you, See here, or ſee there: go not after them, nor follow them. For as the lightning that lightneth out of the one part under heaven, ſhineth unto the other part under heaven: ſo ſhall alſo the Son of man be in his day. But firſt muſt he ſuffer many things, and be rejected of this generation. And as it was in the days of Noe, ſo ſhall it be alſo in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entred into the ark: and the flood came, and deſtroyed them all. Likewiſe alſo as it was, in the days of Lot, they did eat, they drank, they bought, they ſold, they planted, they builded: But the ſame day that Lot went out of Sodom, it rained fire and brimſtone from heaven, and deſtroyed them all: Even thus ſhall it be in the day when the Son of man is revealed. In that day, he which ſhall be upon the houſe-top, and his ſtuff in the houſe, let him not come down to take it away: and he that is in the field, let him likewiſe not return back. Remember Lot's wife. Whoſoever ſhall ſeek to ſave his life, ſhall loſe it: and whoſoever ſhall loſe his life, ſhall preſerve it. I tell you, In that night there ſhall be two men in one bed: the one ſhall be taken, and the other ſhall be left. Two women ſhall be grinding together; the one ſhall be taken, and the other left. Two men ſhall be in the field; the one ſhall be taken, and the other left. And they anſwered, and ſaid unto him, Where Lord? And he ſaid unto them, Whereſoever the body is, thither will the eagles be gathered together.

The kingdom of God.] The Phariſees, and the Jews in general, expected the Meſſiah, as a temporal prince, to deliver them from the Roman yoke: And this is what they here enquire about. See the notes on ch. xiii. 18.

Not with obſervation.] *i. e.* Not with that royal ſplendour, or worldly pomp and grandeur, which ſhall render it conſpicuous in the eyes of the world, as ye expect it ſhould, ſo that a man may be able to ſay, from the luſtre of its firſt appearance, *Lo*, it is *here*, or it is *there*. (W.) But Chriſt tells them, the kingdom of God was already among them, by the miniſtring of John the Baptiſt and himſelf, and ſet up in the hearts of his people, by the ſecret operation of his Holy Spirit. (B.) See the notes on chap. xvi. 19. *Entos humoon*, among you, which we tranſlate *within you*, is a Syriac phraſe; to which the French is correſpondent, when they ſay, *Il eſt au milieu de vous.* (Trem.)

One of the days of the Son of man.] That is, the time of their viſitation by him, when he came to offer them all the bleſſings of the kingdom of God, upon their faith and repentance. This offer, ſaith Chriſt, in your extremity, ye will be glad to hear; but ſhall not hear it. (W.)

See here, or ſee there.] Pretending that there is a Meſſiah in this or that place. (H.)

As the lightning.] Here our Saviour foretells the days of tribulation and diſtreſs, which were to come upon Jeruſalem and the Jews; which being an emblem of the final judgment, inſtructs us, that the coming and appearance of Chriſt to judge us, will be very certain, ſudden, and unexpected. (B.) Chriſt had told them, that the kingdom of God was already come among them, and had appeared in the purity of his doctrine, and the miracles by which it was confirmed, tho' not with ſuch an outward ſplendour as might enable them to point to it, and ſay, *Lo it is here, or there*, ver. 20, 21. He tells them in the 25th verſe, that this Son of man ſhould ſuffer, and be rejected by them, and ſo the glory of it would be for a while eclipſed; and here, that, after his reſurrection, it would ſhine with ſuch a freſh and glorious brightneſs, by the effuſion of the Holy Ghoſt on his diſciples, as it would render it equal to the ſplendour of the ſun ſhining from one part of heaven to the other, and cauſe it to be propagated almoſt as quick as lightning through the world, ſo that there ſhall be no need to attend to any man, ſaying, *It is here, or there*, ſeeing it would be quickly and conſpicuouſly ſet up among all nations, Matt. xxiv. 15. and that then this Son of man, ſo faſtidiouſly rejected by them, would alſo appear ſuddenly and glorioſly, to revenge upon them their infidelity, and the affronts which they offered to him. (W.)

But firſt he muſt ſuffer.] Suffering, and the croſs of Chriſt, are the only means choſen by God to form his church, and to fit and prepare her to appear with Chriſt at the great day. (Q.) See the notes on Matt. x. 38. and Luke ix. 23.

Even thus it ſhall be.] Jeruſalem's deſtruction, and the world's final deſolation, ſhall be like the deſtruction of the old world in the days of Noah, and of Sodom in the days of Lot; both in regard of its unexpectedneſs, and of their ſenſuality and ſecurity. (B.) Theſe two dreadful hiſtories are read with the ſame indifference with which the Roman hiſtory is read: and yet they are types and prophecies of the miſerable end of the ſinners who read them, if not prevented by a timely repentance. (Q.)

Upon the houſe-top.] See the notes on Matt. xxiv. 17.

Remember Lot's wife.] What befel her, for looking back to Sodom, Gen. xix. 26. leſt ye likewiſe periſh in this ſlaughter of the unbelieving Jews, by looking back to what ye have in your houſes, or in the fields. (W.) Lot, who did not look back, is an emblem of ſteady reaſon, and manly reſolution; and his wife, of our frail and treacherous fleſh; which as the ſoul is advancing on its way to ſalvation, is ſtill caſting an eye back, and willing a return to ſenſual enjoyments: Accordingly, our bleſſed Saviour himſelf, having told us, that *no one putting his hand to the plough, and looking back, is fit for the kingdom of God*, Luke ix. 62. bids us here *Remember Lot's wife.* (Parker.)

Whoſoever ſhall loſe his life, ſhall preſerve it.] In this hour, when judgment is come upon Jeruſalem, Chriſt declares, that whoſoever ſhall take any unchriſtian courſe to preſerve his life, by denying him and his holy religion, he ſhall loſe eternal life; but he that for Chriſt's ſake ſhall loſe his natural life, inſtead of a mortal, ſhall enjoy an immortal life in bliſs and glory. (B.) *Zoogonein*, the word here uſed, hath a ſpecial ſignificancy in Greek authors, oppoſite *oogonein*; as the latter belongs to thoſe creatures which bring forth eggs firſt, and then, after ſome time, living creatures; ſo the former belongs to all other creatures which bring forth alive at firſt. And this might not only have a commodious, but elegant, ſenſe in this place, thus; that they who die and loſe their lives for Chriſt's ſake, ſhall immediately, without any interval of the ſleeping of the ſoul in death, bring forth a new life into all eternity. But perhaps it may be unfit to affix this critical notion of the word in human writers to this of St. Luke; and if we judge by the uſe of the word in the Greek of the Old Teſtament, which hath a greater conſent and ſympathy with the writers of the New Teſtament, than any other ſort of books, *zoogonein* will ſignify no more than *ſoozein*, to ſave, or preſerve; for ſo it is uſed Exod. i. 17, 18, 22. and then the meaning of the verſe will be, that he that ſhall uſe any crafty means of policy at that time to ſave his life, it ſhall probably prove unſucceſsful to him, when he that entruſts himſelf and his life to God's providence and direction, and ſo doth endanger the loſing of it, ſhall be more likely to ſave it than any other. (H.) See the notes on Matt. x. 39.

The eagles.] Wherever the Jews are, there will the ſword of the Romans, whoſe enſign is the eagle, be ready to devour them. (W.) Meaning, that Judea in general, and Jeruſalem in particular, would be the theatre and ſtage of thoſe tragical calamities. (B.) See the notes on Matt. xxiv. 28. and Mark xii. 21.

CHAP. XVIII.

Chriſt recommends fervency in prayer, by the parable of the importunate widow: Prefers the humble publican before the vain-glorious Phariſee: Encourages children to be brought to him: Exhorts us to forſake all, and follow him: Foretelleth his diſciples of his death and reſurrection: And reſtoreth a blind man to his ſight.

Ver. 1, 2, 3, 4, 5, 6, 7, 8. AND he ſpake a parable unto them, to this end, that men ought always to pray, and not to faint; Saying, There was in a city a judge, which feared not God, neither regarded man. And there was a widow in the city, and ſhe came unto him, ſaying, Avenge me of mine adverſary. And he would not for a while: but afterwards he ſaid within himſelf, Though I fear not God, nor regard man; Yet becauſe this widow troubleth me, I will avenge her, leſt by her continual coming ſhe weary me. And the Lord ſaid, Hear what the unjuſt judge ſaith. And ſhall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you, that he will avenge them ſpeedily. Nevertheleſs, when the ſon of man cometh, ſhall he find faith on the earth?

Men ought always to pray.] Theſe words import, 1. That we ſhould be always in a praying temper, in ſuch a diſpoſition of mind, as always to carry about us the neceſſary requiſites of hearty prayer. 2. That upon every ſolemn occaſion we ſhould actually addreſs ourſelves to God. 3. That we ſhould, at leaſt twice every day, either in public or private, offer up the ſacrifice of prayer and praiſe. 4. That we ſhould pray with great importunity and earneſtneſs. And, 5. That we ſhould continue and perſevere in the practice of this duty, tho' we have not a return of our prayers ſo ſoon as we expect. (Sharpe.) Not as if we ſhould do nothing elſe but pray; but that prayer ſhould accompany every thing elſe we do, ſo as to begin, continue and end all our actions with praying to, and praiſing God for his direction and aſſiſtance; tho' not always with our mouths, yet howſoever in our hearts, by lifting them up to him, as any man may do in the midſt of other buſineſs. (Beveridge.) A man may be juſtly ſaid "always to pray," when he has God always preſent to his mind, and always deſires him; whether he do it ſtanding or kneeling, in reſt or labour, in grief or joy. (Q.) Here it ſignifies not to pray oft every day, but to pray perſeveringly, day after day, without giving off our ſuit: And then *mee ekkanein* will be, not to faint under the preſſures and perſecutions they ſuffered, either from the perſecuting Jews, or others, by their inſtigation; from which they are here ſuppoſed to pray for deliverance, ver. 7. or not to deſpond under them. For *ekkakein* is not ſo properly *to be ſlothful*, as *malis ſuccumbere, animo concidere, malis cedere*, to faint and deſpond, ſay the Lexicons; and this eſpecially when it relates, as here, to tribulations. So Eph. iii. 13. *mee ekkakein en thlipſeſi* is well rendered *not to faint under tribulation*; and, 2 Cor. iv. 16. *ouk ekkakoumen*, we faint not under thoſe afflictions which make the outward man periſh, but continue ſtedfaſt in the faith; ver. 1. *we faint not*; tho' we are troubled on every ſide, and perplexed, we deſpair not of help from God, ver. 8. So Gal. vi. 9. *mee ekkakein*, not to grow weary of well doing, is *mee ekluein*, not to faint; which two things are put together in St. Paul's injunction to the Chriſtian ſufferer, "not to grow weary, or faint in his mind, Heb. xii. 3. And ſo, 2 Theſſ. iii. 13. *mee ekkakein*, not to be weary of well doing, being an exhortation to them who received the word *with much affliction*, 1 Theſſ. i. 6. and were in danger by them to fall from their ſtedfaſtneſs, may reaſonably be ſuppoſed to have the ſame import. (W.) See the notes on Luke xi. 8.

A judge.] This judge in the parable was an inferior and ſubordinate judge, an unrighteous and unjuſt judge, a mercileſs and hard-hearted judge; and yet, upon the widow's importunity, he avenged her, and did her juſtice: How much more will the ſovereign and ſupreme Judge, the holy and righteous, the merciful and compaſſionate Judge of all the earth, hear and help his praying people, and be the juſt avenger of thoſe who fear him? (B.) He muſt needs be very deſirous to grant, who ſo readily inſpires men with the confidence to ask. (Q.)

Tho' he bear long with them.] That is, with thoſe who afflict them; and ſo for a ſeaſon ſeemeth not to hear them. (W.)

Shall he find faith on the earth?] When the Son of man comes, to exerciſe this vengeance on the Jewiſh nation, how few ſhall he find in the Jewiſh nation that will believe it? As for the unbelieving Jews, tho' Chriſt, and his fore-runner, had told them ſo frequently and plainly of their approaching ruin; and tho' they had ſo many ſigns of it, recorded in Joſephus, he tells us, they were ſtill expecting deliverance from God: And they among them who believed and profeſſed the Chriſtian faith, being preſſed with continual ſufferings, began to "grow weary, and faint in their minds," and to ask, "where is the promiſe of his coming?" Yea, ſome of them began to "forſake the aſſemblies of the ſaints," Heb. x. 25. and many of them became apoſtates, and fell back to their old Judaiſm; ſo that all the Epiſtles, directed to them, are manifeſtly deſigned to keep them ſtedfaſt in the faith. (*Idem.*)

Ver. 9. 10, 11, 12, 13, 14. And he ſpake this parable unto certain which truſted in themſelves, that they were righteous, and deſpiſed others: Two men went up into the temple to pray; the one a Phariſee, and the other a publican. The Phariſee ſtood and prayed thus with himſelf, God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this publican. I faſt twice in the week, I give tithes of all that I poſſeſs. And the publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. I tell you, this man went down to his houſe juſtified rather than the other: for every one that exalteth himſelf, ſhall be abaſed; and he that humbleth himſelf, ſhall be exalted.

Truſted in themſelves that they were righteous.] As the Phariſees generally did; ſeparating themſelves from the reſt of mankind by an affected piety, which paſſed for great ſtrictneſs in that age: But, as ſpecious and glorious as it look'd, it was perfectly of the nature of the glow-worm, and ſhined bright in that dark night of ignorance, but, view'd by day-light, was nothing but a ſquallid worm, a mere skeleton of devotion. (Horneck.) See the notes on Mark vii. 3. and Luke xi. 42. This parable is a good inſtruction with what diſpoſition of mind it is fit we approach Almighty God: It proves, that lowlineſs, and modeſty, and conſciouſneſs of our own guilt and miſery, are proper qualifications to recommend our prayers: But it ſeems to have ſtill a more general view; that of diſcountenancing ſpiritual pride, and a contempt of other people. (Stanh.)

The Phariſee ſtood, and prayed.] With himſelf, or by himſelf, as fearing to be polluted by the touch of the impure publican, ch. vii. 39. In his prayer he offends, 1. That he concludes himſelf good, becauſe he is not ſo bad as other men; whereas, he ſhould have done this only from the evidence of his own ſincerity in heart and actions; it being only from this approving our own works, that we can have "rejoicing in ourſelves, and not in another," Gal. vi. 4. 2. In judging ſo ill of others, many of whom he could have no certain knowledge of, and particularly in his judgment on this publican; from whoſe ſubmiſſive geſture, and penitential actions, he might have charitably concluded, that he came to the temple with a true penitent heart. (W.) The plain Engliſh of what he thanks God for here, is in effect but thus much, That he was clear, not of all, but of the groſſeſt and moſt infamous vices; had lived more cautiouſly than many others, and been hitherto ſucceſsful in deceiving the world with a pretence and pomp of godlineſs, without the true power of it. (S.)

The publican, ſtanding afar off.] He ſtood afar off, perhaps in the court of the Gentiles, looking upon himſelf unworthy to draw nigh to God, or ſtand in the holy place; he would "not lift up his eyes to heaven," from the ſenſe of the ſame unworthineſs; he ſmites upon his breaſt, puniſhing himſelf, out of a deep ſenſe of his guilt; this being the ſign of a mind vehemently afflicted, chap. xxiii. 48. And, laſtly, He humbly confeſſes that he was a ſinner, and earneſtly begs mercy; and therefore it is ſaid, "He went down to his houſe juſtified rather than the other." (W.) There are two infallible marks, by which the true devotion may be diſcerned from the falſe, 1. When a man relies only upon the mercy of God, and the grace of Chriſt, being fully perſuaded, that, without this grace, he has in himſelf nothing but an inclination to evil, and an utter inability to do good. 2. When he concerns himſelf wholly about his own ſins and miſeries; and when the more he beholds in others, the more he fears in himſelf. (Q.)

Ver. 15, 16, 17. And they brought unto him alſo infants, that he would touch them: but when his diſciples ſaw it, they rebuked them. But Jeſus called them unto him, and ſaid, Suffer little children to come unto me, and forbid them not: for of ſuch is the kingdom of God. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, ſhall in no wiſe enter therein.

They brought.] Here was a ſolemn action performed; children, infants, ſucking children, as the word ſignifies, are brought to Chriſt, that he might bleſs them: The parents, looking upon Chriſt as a great and extraordinary prophet, perſuaded themſelves, that by his prayers, and laying his hands on their children, they ſhould be preſerved from bodily diſeaſes, and from Satan's power, and that he would confer upon them all needful bleſſings. From whence we may learn, 1. That infants are capable of benefit by Jeſus Chriſt. 2. That it is the beſt office parents can perform unto their children, to bring them unto Chriſt, that they may be made partakers of that benefit. 3. That if infants are capable of benefit by Chriſt; if capable of his bleſſings on earth, and preſence in heaven; if they be ſubjects of his kingdom of grace, and heirs of his kingdom of glory, then may they be baptiſed: For, they who are within the covenant, Acts ii. 39. have a right to the privileges of the covenant, and to baptiſm, the ſeal of the covenant: And if Chriſt denies not infants the kingdom of heaven, which is the greater, what reaſon have his miniſters to deny them the benefit of baptiſm, which is the leſs? And, 4. That Chriſt will have all his diſciples and followers to reſemble little children in ſuch properties, wherein they may be patterns to them, *viz.* in humility and innocency, in freedom from malice and revenge, in docibility and teachableneſs, in cleaving to and depending upon their parents, and in contentedneſs with their condition. (*B.*) See the notes on Matt. xviii. 3.

Ver. 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30. And a certain ruler asked him, ſaying, Good Maſter, what ſhall I do to inherit eternal life? And Jeſu ſaid unto him, Why calleſt thou me good? none i good ſave one, that is God. Thou knoweſt the commandments, Do not commit adultery, Do not kill, Do not ſteal, Do not bear falſe witneſs, Honour thy father and thy mother. And he ſaid, All theſe have I kept from my youth up. Now when Jeſus heard theſe things, he ſaid unto him, Yet lackeſt thou one thing: ſell all that thou haſt, and diſtribute unto the poor, and thou ſhalt have treaſure in heaven: and come follow me. And when he heard this, he was very ſorrowful: for he was very rich. And when Jeſus ſaw that he was very ſorrowful, he ſaid, How hardly ſhall they that have riches enter into the kingdom of God! For it is eaſier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it, ſaid, Who then can be ſaved? And he ſaid, The things which are impoſſible with men, are poſſible with God. Then Peter ſaid, Lo, we have left all, and followed thee. And he ſaid unto them, Verily I ſay unto you, There is no man that hath left houſe, or parents, or brethren, or wife, or children, for the kingdom of God's ſake, who ſhall not receive manifold more in this preſent time, and in the world to come life everlaſting.

And a certain ruler.] See the notes on Matt. xix. 16. *&c.*

All theſe have I kept.] This aſſertion might be very true, according to the Phariſees ſenſe and interpretation of the law, which condemned only the groſs outward act, not the inward luſts and motions of the heart. An external obedience to the letter of the law this man might poſſibly have performed: This made him think well of himſelf, and conclude the goodneſs of his own condition. (B.)

Yet lackeſt thou one thing.] That is, true ſelf-denial, in renouncing the ſin of covetouſneſs, and the inordinate love of worldly wealth: We ought, in the midſt of our abundance, to maintain a readineſs of diſpoſition to part with all, for God's ſake, that is dear unto us in this world. (*Idem.*)

Sell all that thou haſt.] See the notes on Matt. vi. 19, 20. xix. 21. and Luke xii. 33.

He was very ſorrowful.] Such as are wedded to the world will renounce Chriſt rather than the world, when the world and Chriſt ſtand in competition: "He went away ſorrowful, or ſadly grieved," Mark x. 22. (B.)

Eaſier for a camel. The word render'd a *camel* likewiſe ſignifies a *cable*, or thick rope, uſed by ſeamen in caſting their anchors: and ſo it ſhould be render'd here; there being ſome reſemblance between drawing a thread and rope thro' the *eye of a needle*, but none between a thread and a camel. (Fox.) See the notes on Matt. xix. 23.

Ver. 31, 32. 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43. Then he took unto him the twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the Son of man ſhall be accompliſhed. For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpitefully entreated, and ſpitted on; And they ſhall ſcourge him, and put him to death: and the third day he ſhall riſe again. And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken. And it came to paſs, that as he was come nigh unto Jericho, a certain blind man ſat by the way-ſide begging. And hearing the multitude paſs by, he asked what it meant. And they told him, that Jeſus of Nazareth paſſeth by. And he cried, Jeſus, thou ſon of David, have mercy on me And they which went before, rebuked him that he ſhould hold his peace: but he cried ſo much the more, Thou ſon of David, have mercy on me. And Jeſus ſtood and commanded him to be brought unto him: and when he was come near, he asked him, Saying, What wilt thou that I ſhall do unto thee? And he ſaid, Lord, that I may receive my ſight. And Jeſus ſaid unto him, Receive thy ſight: thy faith hath ſaved thee. And immediately he received his ſight, and followed him, glorifying God: and all the people when they ſaw it, gave praiſe unto God.

We go up to Jeruſalem.] This moſt probably happened between the time of raiſing Lazarus from the dead, and Chriſt's triumphant entry into Jeruſalem. (St.) We find our bleſſed Saviour very frequently acquainting his diſciples with his approaching ſufferings, to prevent the offence that they might take at them, when the providence of God brought them on; his deſign being to arm them with expectation of his ſufferings, and to quicken them to a preparation for their own. (B.)

They underſtood none of theſe things.] Why ſo? Were not the words eaſy enough to be underſtood? Yes; but they could not reconcile them to the notion of the Meſſiah, which they had drank in; they concluded he ſhould be a temporal prince, and ſubdue their temporal enemies, but could not conceive how he, that ſhould redeem Iſrael, ſhould die, and be thus barbarouſly us'd. We had great need to conſider well what notions we have concerning the things of God, before we entertain them; for falſe notions once taken up, are not without great difficulty laid down. (*Idem.*)

A certain blind man.] Probably Bartimæus, or the ſon of Timæus, mentioned Mark, x. 46, and another with him, as appears Matth. xx. 30.

CHAP. XIX.

Zaccheus the Publican called. The parable of the ten pounds. Chriſt's entry into Jeruſalem: He weepeth over it; and driveth the buyers and ſellers out of the temple.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. AND Jeſus entred and paſſed through Jericho. And behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich. And he ſought to ſee Jeſus who he was, and could not for the preſs, becauſe he was little of ſtature. And he ran before, and climbed up into a ſycamore-tree to ſee him; for he was to paſs that way. And when Jeſus came to the place, he looked up and ſaw him, and ſaid unto him, Zaccheus, make haſte, and come down; for to day I muſt abide at thy houſe. And he made haſte, and came down, and received him joyfully. And when they ſaw it, they all murmured, ſaying, That he was gone to be gueſt with a man that is a ſinner. And Zaccheus ſtood, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by falſe accuſation, I reſtore him four-fold. And Jeſus ſaid unto him, This day is ſalvation come to this houſe, forſomuch as he alſo is the ſon of Abraham. For the ſon of man is come to ſeek and to ſave that which was loſt.

A man named Zaccheus.] The hiſtory, which relates the calling and converſion of Zaccheus the Publican, is uſhered in with a note of wonder, "Behold, there was a man named Zaccheus." It is both great and good news to hear of a ſoul converted unto God; eſpecially ſuch a remarkable ſinner as Zaccheus was: For, 1. He was by profeſſion a publican; a calling that carried extortion in its face, and bad defiance to his converſion; yet, behold, from the toll-booth is Zaccheus called to be a diſciple, and Matthew an Apoſtle; ſuch is the freeneſs of divine grace, that it often calls the greateſt ſinners, and triumphs in their powerful converſion. 2. He was a chief publican, and probably one of the chief of ſinners, yet behold him among the chief of ſaints. Lord! What penitent need diſpair of thy mercy, when he ſees a publican, nay the chief of publicans, gone to heaven? 3. It is added, as a farther circumſtance, *that he was rich*; his trade was not a greater obſtacle to his converſion than his wealth: not that there is any malignity in riches, conſidered in themſelves, but they become a ſnare through the corruption of our natures. Zaccheus had not been ſo famous a convert, if he had not been rich; if more difficulty, yet was there more glory in the converſion of rich Zaccheus. To all theſe might be added a fourth Circumſtance, namely, That Zaccheus was converted in his old age, after a long habit of ſin contracted. Such inſtances, though few, has God left upon record in ſcripture; Abraham and Manaſſes in the Old Teſtament, Zaccheus and Paul in the New. (B.)

To ſee Jeſus.] He ſeems as yet to have had no other end or thought, but to ſee the Perſon of Jeſus, of whom he had heard ſo much reported. (G.)

He made haſte, and came down.] Chriſt had no ſooner ſpoken to Zaccheus, to make haſte and come down, but he preſently obey'd: For he made haſte, and came down, and received him joyfully, ver. 6. Where we may obſerve by the way how punctually he obſerved Chriſt's command, and hearkened to his call: Chriſt bid him come down, and he came down; Chriſt bid him make haſt, and he did make haſt to do it; Chriſt told him he muſt go to his houſe, and he did not only receive him, but did it joyfully; and all this in a matter which might ſeem very indifferent. Howſoever Zaccheus made no ſcruple of that; he had Chriſt's command, and that was enough for him; for he preſently and cheerfully obey'd it; and ſo hath ſet all chriſtians an example what to do in the like caſe; what Chriſt commands us to do, we muſt not diſpute about it, but do it in obedience to his command, and we ſhall ſoon find the happy effect of it, as Zaccheus did. (Bever.) Zaccheus was the firſt man we read of to whoſe houſe Chriſt invited himſelf. With what ſpeed did he haſten down; and with what alacrity did he entertain our Saviour? Curioſity carried him up, but love brought him down; and he entertained Chriſt joyfully. (B.)

They all murmured.] That is, the Phariſees who were here, were highly diſcontented, that Chriſt went to a publican's houſe, whom they looked upon as the worſt of men; their eye was evil, becauſe Chriſt's was good. Whither ſhould the Phyſician go, but to the ſick? the whole need him not. However, the envious Phariſees cenſure and condemn him for it. Lord who can hope to eſcape the aſperſions of cenſorious tongues, while ſpotleſs innocence, and perfect holineſs, falls under the laſh of them. It is ſufficient for the ſervant to be as his maſter. (*Idem.*) See the notes on chap. xv. 2.

Zaccheus ſtood and ſaid.] Hearing himſelf called a ſinner, and Chriſt upbraided for only coming into his houſe, he was preſently prick'd in the heart, and call'd his ſins to remembrance, and was ſtruck with ſo quick a ſenſe of them, with ſo great a ſorrow for them, and with ſo ſtrong an averſion to them, and reſolution againſt them for the future, that he was not able to bear it any longer, not ſo much as to keep it in, but up he gets, and in the midſt of them all, addreſſeth himſelf to our Lord in this humble and penitent manner, ſaying, "Behold, Lord, the half of my goods I give to "the poor; and if I have taken any thing from any man by falſe

“ accuſation I reſtore him four-fold.” As if he had ſaid, I perceive, Lord, that the People who attend thee are very much offended at thy coming into my houſe, who am a ſinner; I confeſs I am ſo, a very great ſinner: but I beſeech thee not to diſdain to ſtay a little with me, and to be my gueſt upon that account; for whatſoever ſins I have hitherto committed I now heartily repent of them, and reſolve and promiſe, before thee and them, that I will never commit them any more. And to teſtify my ſincerity therein, Behold, Lord, I will now relieve the poor as much as ever I oppreſſed them; for I will give them half my goods, and whatſoever I have wrong'd any man of I will not only reſtore it to him again, but I will give him four times the value of it. (Bever.) By two things Zaccheus ſhews the ſincerity of his reformation and converſion. 1. That he is ready to repair any injury that he hath done to any man by oppreſſion or falſe accuſation, which is the proper import of the word *ſycophanteo*, not only by adding a fifth part, as the law required in caſe of theft, when what was purloined was voluntarily reſtored, Numb. v. 7. Not by reſtoring double, as the treſpaſſer was to do by law, when that which was taken away was found in his hands, Exod. xxii. 4. But by reſtoring for money and goods, what the rigour of the law required only in the caſe of an ox or ſheep killed after it was ſtolen, Exod. xxii. 1. i. e. four-fold; doing not only what juſtice required for compenſation of the injury; for no man can be righteous till he, if he be able, hath ſatisfied for the injury done to his brother, but inflicting on himſelf this ſurpluſage, by way of penalty for his ſins; and as a teſtimony of his great diſpleaſure againſt himſelf for committing it, And, 2. Whereas the law and tradition of the Jews required only that a fifth part of their income ſhould be ſpent in charity, he bequeaths half his eſtate to charitable uſes. (W.) Two things are here obſervable; the greatneſs of his charity, and the juſtneſs of his reſtitution. As to his charity, obſerve, 1. the freeneſs of it; not I lend, but I give. 2. The readineſs of it; not I will, but I do give. 3. The juſtneſs and honeſty of it, my goods, not my ſpoils; what is my own, and not rent from others by rapine or extortion. 4. The largeneſs and extenſiveneſs of his charity: half of my goods, not an inconſiderable pittance. 5. The fitneſs of his charity, to the poor; not to the rich, not to his rich heirs, but to his poor neighbours. Again, as his charity was large, ſo his reſtitution was juſt; as he gave half to the poor, ſo he reſtored four-fold to the wronged. What an evidence was here of a true penitent! confeſſion and ſatisfaction are both found with him: whenever repentance is ſincere and ſaving, there is not only an hatred of former ſins, but a vigorous exerciſe of graces contrary to thoſe ſins. (B.)

If I have taken any thing.] The word ſignifies more generally; “ If have been injurious to any one; if I have wronged any man,” as appears by the conſtant uſe of this word by the LXX, who by this word do tranſlate the moſt general Hebrew words, which ſignify any kind of injury or oppreſſion, either by fraud or violence, or calumny: ſo that there is no reaſon here to reſtrain it, to wronging men by falſe accuſation. (Tillotſon.) See the notes, chap. iii. 14.

I reſtore.] Reſtitution and ſatisfaction for the injuries we have done to others, is a proper and genuine effect of true repentance. I know, the text only ſpeaks of reſtitution in caſe of oppreſſion and exaction: but there is the ſame reaſon why reſtitution ſhould be made for all other injuries. For this is as much as in us lies, to undo what we have done, and to unſin our ſins. (*Idem.*) It is eaſy to determine who are bound to make reſtitution; even all perſons that ever wrong'd any man of any thing whatſoever, and all that have been either principals or acceſſaries in it; they are all bound to reſtore it again; by what way and means ſoever it was that they wronged him. (Bever.)

Four-fold.] Here we learn what penitents are to do. 1. They ought if poſſible, to make full ſatisfaction for the injuries done to others: and, 2. To impoſe upon themſelves ſomewhat over and above, by way of penance, 1 *Cor.* xi. 31. (G.) But why four-fold? Why any more than what he had unjuſtly gotten? and why ſo much more as four-fold? To underſtand this, we muſt conſider, that by the Moſaic law, which he profeſſed, “ If a man “ ſtole an ox or a ſheep, and killed it, or ſold it, he was bound to “ reſtore five oxen for an ox, and four ſheep for a ſheep,” Exod. xxii. 1. According to which law, when Nathan the prophet, in his parable, told David, that a rich man had taken away a poor man's lamb, David ſaid, that he ſhould reſtore the lamb four-fold; 2 Sam. xii. 6. From whence it appears, that in ſome caſes of theft, a four-fold reſtitution was required by the law of God; and ſo it was too by the law of the Roman empire, under which Zaccheus lived, and of which he held his place: for ſo we read in the Pandects, or body of the old Roman laws ſtill extant, that *Goods either taken away by force, or manifeſtly ſtolen, were to be reſtored* in quadruplin, that is, four-fold, l. 1. *De publicanis.* But this law was made more mild and gentle as to publicans: for of them it is enacted, *What is unlawfully exacted by a publican, either publickly or privately, is paid back with as much more, to thoſe who have ſuffered the wrong; but what is extorted by force, is reſtored three-fold,* l. 9. ſect. *in eod.* But there was this great privilege alſo granted to a publican, that if he reſtored what he had forcibly taken away, without going to law about it, he was *freed from any future puniſhment, or trouble about it,* l. 1 ſect. *in eod.* So that Zaccheus being a publican, if he had voluntarily reſtored what he had unjuſtly taken away, or the bare value of it, the law could have taken no hold of him; and if he had ſtood it out to the laſt, he could have been forced to have reſtored no more than the double of what he had unlawfully exacted, or the treble of what he had violently extorted from any man. But Zaccheus, being now truly penitent for his ſins, would not make uſe of the favour which the law ſhewed to publicans; but conſidering, that the law, both of God and man, required fourfold reſtitution in the caſe of manifeſt theft, and being fully perſuaded in his conſcience that all the exaction and extortion that he had uſed was plainly theft or robbery, howſoever the law might call it, he preſently reſolves to reſtore whatſoever he had any way wronged any man of fourfold; that ſo he might be ſure to do not only what the law, but what his own conſcience required of him; which being once touched with a ſenſe of his ſin, would never have been ſatisfied with his making only ſimple reſtitution of what he had unlawfully gotten; for by that means he would have ſuffered nothing for his ſin, neither would he have made full reſtitution of all that he had unjuſtly gotten; for he had doubtleſs wrongfully taken money from ſome people many years before; all which time he had enjoyed, and they had loſt, the uſe of the ſaid money, which, in an ordinary way of trading, might probably have amounted to four times as as much as the principal; and therefore he would not be content with reſtoring any leſs, for fear he ſhould reſtore too little; he was now reſolved to do all he could to expreſs his hearty ſorrow and repentance for what he had done; and for that purpoſe having given half his own goods to the poor, ſo whatſoever he had wronged other men of, he reſtores it to them fourfold. (Bever.)

Salvation.] See the notes on chap. xiii. 23.

The ſon of Abraham.] Not only by faith, of which ſonſhip the Jews, to whom Chriſt ſpake, had then no notion, but by birth; for the Phariſees do not murmur againſt Chriſt, that he did eat with one uncircumciſed, but that he did it with a ſinner: it would alſo have been no indication to the Jews, that he was a ſon of Abraham, that he believed in Chriſt; and laſtly his reſpect to the law of Moſes, in making reſtitution, ſhews he was no ſtranger to that law. Moreover, tho' the phraſe “ Salvation is come unto this houſe,” doth not neceſſarily argue that his whole family believed; and the pronoun *ipſe*, and the reaſon here aſſign'd, ſeem perſonally to reſpect Zaccheus, the maſter of the houſe, yet is it piouſly obſerved, that Chriſt here promiſeth “ ſalvation to the houſe,” becauſe it was the duty, and uſually the practice of the maſter of the family, to reduce his whole houſe to the faith he had embraced; as in the caſe of the centurion, Acts x. 2. of Lydia, Acts xvi. 14, 15. of the jaylor, ver. 33, 34. of Criſpus the ruler of a ſynagogue, Acts xviii. 8. and of the nobleman, John iv. 46, 53. (W.) This man, whom ye look upon as a ſinner and a heathen, may, by better right, call Abraham father, than any of you formal Phariſees and Jews, who glory ſo much in being the children of Abraham. (Tillotſ.) The heir of Abraham's faith, which was alſo imputed to him for righteouſneſs. (B.)

To ſeek and to ſave that which was loſt.] Here we have, 1. A deſcription of man's deplorable ſtate and undone condition; he is *loſt*. 2. The care of Chriſt to ſeek and recover man out of that loſt ſtate. From whence we may learn, firſt, That man's condition is a loſt condition, and every unregenerate man is a loſt man; he has loſt his God, his ſoul, his happineſs, his excellency, his liberty, his ability. 2. That the great errand that Chriſt came into the world upon, was *to ſeek and to ſave loſt* ſinners; which he does by his blood, by his word, by his ſpirit, and by his rod. (B.) Theſe are comfortable words for ſinners. How much ſoever they are gone aſtray, let them not deſpair, ſince no leſs perſon than God *is come to ſeek* them. What progreſs ſoever the righteous have made, let them not imagine, that they have no longer any occaſion of being ſought; they have ſtill their wanderings, as well as ſinners, and always carry in their own hearts an evil principle, which leads them out of the way. (Q.) See the notes on Matt. xv. 24. and Luke xv. 4.

Ver. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27. And as they heard theſe things, he added, and ſpake a parable, becauſe he was nigh to Jeruſalem, and becauſe they thought that the kingdom of God ſhould immediately appear. He ſaid therefore, A certain noble man went into a far country to receive for himſelf a kingdom, and to return. And he called his ten ſervants, and delivered them ten pounds, and ſaid unto them, Occupy till I come. But his citizens hated him, and ſent a meſſage after him, ſaying, We will not have this man to reign over us. And it came to paſs, that when he was returned, having received the kingdom, then he commanded theſe ſervants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the firſt, ſaying, Lord, thy pound hath gained ten pounds. And he ſaid unto him, Well, thou good ſervant: becauſe thou haſt been faithful in a very little, have thou authority over ten cities. And the ſecond came, ſaying, Lord, thy pound hath gained five pounds. And he ſaid likewiſe to him, Be thou alſo over five cities. And another came, ſaying, Lord, behold here is thy pound which I have kept laid up in a napkin: For I feared thee, becauſe thou art an auſtere man: thou takeſt up that thou layedſt not down, and reapedſt that thou didſt not ſow. And he ſaith unto him, Out of thine own mouth will I judge thee, thou wicked ſervant. Thou kneweſt that I was an auſtere man, taking up that I laid not down, and reaping that I did not ſow: Wherefore then gaveſt not thou my money into the bank, that at my coming I might have required mine own with uſury? And he ſaid unto them that ſtood by, Take from him the pound, and give it to him that hath ten pounds. (And they ſaid unto him, Lord, he hath ten pounds.) For I ſay unto you, That unto every one which hath, ſhall be given: and from him that hath not, even that he hath ſhall be taken away from him. But thoſe mine enemies, which would not that I ſhould reign over them, bring hither, and ſlay them before me.

As they heard theſe things.] *Viz.* That he was come to bring ſalvation to the ſons of Abraham. From whence the diſciples conceived a notion, that Chriſt would now, in this his triumphant proceſſion towards Jeruſalem, in a moſt ſolemn manner, proclaim himſelf a mighty monarch, make Jeruſalem the chief ſeat of his empire, and promote them to the higheſt places of truſt and dignity. (G. H. and Barne.) In this parable, he lets them know the quite contrary; that he was now taking his laſt journey to Jeruſalem, to die there. The nobleman here mentioned is meant of our Saviour himſelf; his going *into a far country* ſignifies his return to heaven; his coming again, is his coming to judgment; his *calling his ſervants, and delivering them* their talents, intimates to us the various gifts he beſtows upon the ſons of men, to be employ'd in his ſervice, and improv'd to his glory; and his calling them to an account, plainly denotes, the final account every individual perſon muſt give of the talents ſo entruſted with him, and the rewards or puniſhments to be expected accordingly. (B.) This parable ſeems to be of the very ſame import with that recorded in Matt. xxv. 14, *&c.*

A certain nobleman.] The Greek word *eugenees* implies one to whom the kingdom was due by right of birth. (G.) And here we may obſerve, 1. That it is ingeniouſly conjectured by Mr. Cl. that Chriſt took the riſe of this parable from the cuſtom of the kings of Judæa, Herod the great, and Archelaus his ſon, who uſually went to Rome, to receive the kingdom of Judæa from Cæſar, without whoſe permiſſion and appointment they durſt not take the government into their hands; and in the caſe of Archelaus, there is indeed ſome reſemblance of this; for the Jews ſent their complaints after him, ſhewing their unwillingneſs that this nobleman, or *eugenees*, the ſon of Herod the great, to whom the kingdom of Judæa was aſſigned by his father's will and teſtament, ſhould reign over them; and that at his return, he receiving the kingdom, tyrannized over them for ten years; but with this ſignal difference, that upon their ſecond complaint to Cæſar, they prevailed againſt him, and procured his baniſhment to Vienna. 2. That the parable here, as it reſpects our Lord Chriſt "going into a far country to receive a kingdom, and return," either reſpects his going to heaven to ſit down at the right hand of God in majeſty and glory, and ſo take poſſeſſion of his mediatory kingdom, and then return to puniſh the unbelieving and obdurate Jews; or going by his apoſtles and diſciples to erect a kingdom among the Gentiles, and then coming as it were back to puniſh the Jews, according to theſe words of his, "the Goſpel of the kingdom ſhall be preached throughout the world for a teſtimony to all nations, and then ſhall the end (of the Jewiſh polity) come." Matt. xxiv. 14. 3. That this parable doth certainly reſpect the Jewiſh nation; as appears, firſt, Becauſe they are here ſaid to reject Chriſt's kingdom, ſaying, "We will not have this man to reign over us;" and upon this account are ſtiled his enemies, and devoted to deſtruction by him, which agrees ſtill only to the Jews; ver. 27. Secondly, To them is threatned the puniſhment of the unprofitable ſervants, to wit, "to be caſt out into outer darkneſs," *&c.* Matt. viii. 12. xxii. 13. Luke xiii. 28. Matt. xxv. 30. In fine, it is expreſly ſaid, he "therefore ſpake this parable to them, becauſe they thought the kingdom of God ſhould immediately appear," ver. 11, 12. 4. The only difficulty remaining is, how to apply the pounds here, and the talents mentioned, Matt. xxv. to any of the Jews: but this ſeeming difficulty is removed by a careful obſervation of the words, which ſhew they were diſtributed not to his citizens, but *tois idiois doulois*, to his own proper ſervants, Matt. xxv. 14. to his ſervants, ver. 13. *i. e.* to his apoſtles, five; and to the ſeventy diſciples, or thoſe who had received leſſer ſpiritual gifts, two talents; to the Jews, who are alſo ſtiled *his own*, John i. 11. only one talent, (*viz.* the law and the prophets, promiſing to them the Meſſiah, and pointing out his advent, and his characters to them) which they might, and ought to have employed, ſo as to have believed, and fitted themſelves to receive and to improve the gifts of the Holy Ghoſt, as others did. 5. That as the dreadful deſtruction of the unbelieving Jews was an emblem of the laſt judgment, ſo Chriſt's reckoning with them is a repreſentation of that reckoning he will make with all men, at the great day, for all the talents they have reſpectively received; and with reſpect to that, this Lord is ſaid, Matt. xxv. 19. to come, *meta chronon polun*, after a long time. (W.)

Into a far country.] The far country here ſpoken of ſufficiently confuted their error in thinking Jeruſalem ſhould be the chief ſeat of his empire; and by making his ſervants factors and merchants in his abſence, and requiring an improvement at his return, they had little reaſon to dream, that his kingdom ſhould privilege ſloth and idleneſs, or ſecure the enjoyment of carnal pleaſures. (Barne.)

Occupy till I come.] He gave each of them a ſtock of money to traffick with in his abſence, commanding them to improve it to his beſt advantage, that he might receive the benefit of it at his return. (H.) There is no perſon whatever, who hath not ſome of theſe gifts to improve. The common ſort of Chriſtians have the knowledge of God and Chriſt, the call to the true church, inſtructions, and many other graces: Beſides theſe gifts, the miniſters of the church ought to improve whatever they have received for the ſalvation of others How few of them are there, who take care to employ their talent, and to employ it well! They either loſe it by vanity, or let it lie uſeleſs through ſloth. (Q.)

We will not have this man to reign over us.] This mad decree could only ſhew the folly and impiety of theſe rebellious citizens: for the king whom they rejected did reign over them. 1. In his mercy, in the converſion of three thouſand of them at one ſermon of St. Peter's. 2. In judgment, at his ſecond advent, but firſt eminent judicial return, after his glorious inſtalment in his far country; in the deſtruction of Jeruſalem, when theſe rebellious citizens, or their deſcendants, ſuffered all the extremities of temporal calamities. 3. He ſhall reign over them at his third and laſt terrible advent, when he ſhall come with all the ſolemnities of majeſty to judge the world, pronounce ſentence upon theſe wicked citizens, and make them the vaſſals of eternal vengeance, the certain doom of all unrepenting rebels. (Barne.)

How much every man had gained.] See the notes on chap. xvi. 2.

Thy pound hath gained ten pounds.] He modeſtly aſcribes the gain to his Lord's money, and not to his own induſtry. So, 1 Cor. xv. 10. (G. and Spanhem.)

Thou good ſervant.] See the notes on chap. xvi. 10. and xvii. 10.

Be thou alſo over five cities.] *i. e.* Be thy reward anſwerable to the improvement of thy talent. (W.) Fidelity has ſeveral degrees, as talents are different, and not one ſhall loſe its reward, from him, whoſe juſtice and goodneſs are equally infinite. Fidelity is the thing which God requires: it is this which makes the good ſervant; it is this which makes all his merit in the ſight of God. (Q.)

Kept laid up in a napkin.] He made no kind of uſe of the abilities that God had given him, but lay idle, without ever endeavouring to do any thing that might bring in any glory to God. (H.) This negligent and ſlothful ſervant ought to make all paſtors and clergymen tremble, who imagine that they lead an innocent life, if they do but avoid the groſſer ſins, and only lead an eaſy and quiet life in idleneſs and indolence. In a prieſt, it is a great evil, not to do any good. Not to uſe the gifts of God is to abuſe them. He loſes them, who does not make them ſerviceable to the good of the church. Reſt is a crime, in one who is called to a laborious life; and we cannot live to ourſelves alone, when we belong to the church. (Q.)

Thou art an auſtere man.] Servile fear repreſents God to itſelf no otherwiſe than as a hard, auſtere, imperious, and unjuſt maſter; and this it does, to palliate its own idleneſs, to have ſome pretence to murmur againſt him, and to ſcreen itſelf from his juſtice. (*Idem.*)

Out of thine own mouth.] By his own confeſſion his ſlothfulneſs and unprofitableneſs appear to be a ſin againſt conſcience in him. (H.)

Thou wicked ſervant.] See the notes on chap. xvii. 10.

Give it to him that hath ten pounds.] The more unprofitable this man hath been, the fitter 'twill be to increaſe the reward of him who hath been diligent and ſucceſsful. (H.)

Unto every one which hath.] To *have* here, is to make a right and a good uſe of what we have, to improve the gifts of nature, of fortune, or of grace, which God hath beſtowed upon us. This if any ſhall refuſe, or neglect to do, they may juſtly fear, that God will be provoked to take away his bleſſings here, and to puniſh them hereafter. But if, on the contrary, they ſhall improve them, God will beſtow more and greater bleſſings upon them, and in the end crown them with life everlaſting. "Every branch in me (ſays our Lord) that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit," John xv. 2. (Fox.) Diſtributive juſtice conſiſts not in giving to all equal portions, but moſt to them who have done moſt diligent, faithful ſervice, and puniſhing the unfaithful and idle. (H.)

Ver. 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48. And when he had thus ſpoken, he went before, aſcending up to Jeruſalem. And it came to paſs, when he was come nigh to Bethphage and Bethany, at the mount called the mount of olives, he ſent two of his diſciples, Saying, Go ye into the village over-againſt you; in the which at your entring ye ſhall find a colt tied, whereon yet never man ſat: looſe him, and bring him hither. And if any man ask you, Why do ye looſe him? thus ſhall ye ſay unto him, Becauſe the Lord hath need of him. And they that were ſent went their way, and found even as he had ſaid unto them. And as they were looſing the colt, the owners thereof ſaid unto them, Why looſe ye the colt? And they ſaid, The Lord hath need of him. And they brought him to Jeſus: and they caſt their garments upon the colt, and they ſet Jeſus thereon. And as he went, they ſpread their clothes in the way. And when he was come nigh, even now at the deſcent of the mount of Olives, the whole multitude of the diſciples began to rejoice and praiſe God with a loud voice, for all the mighty works that they had ſeen, Saying, Bleſſed be the King that cometh in the name of the Lord: peace in heaven, and glory in the higheſt. And ſome of the Phariſees from among the multitude ſaid unto him, Maſter, rebuke thy diſciples. And he anſwered and ſaid unto them, I tell you, that if theſe ſhould hold their peace, the ſtones would immediately cry out. And when he was come near, he beheld the city, and wept over it, Saying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide, And ſhall lay thee even with the ground, and thy children within thee; and they ſhall not leave in thee one ſtone upon another: becauſe thou kneweſt not the time of thy viſitation. And he went into the temple, and began to caſt out them that ſold therein, and them that bought, Saying unto them, It is written, My houſe is the houſe of prayer, but ye have made it a den of thieves. And he taught daily in the temple. But the chief prieſts and the ſcribes, and the chief of the people ſought to deſtroy him, And could not find what they might do: for all the people were very attentive to hear him.

He went before.] Our Lord was now upon his laſt journey to Jeruſalem, where he was to ſhed his blood, and lay down his life for the redemption and ſalvation of a loſt world: And it is obſervable, what a demonſtration he gives of his great willingneſs and forwardneſs to go up to Jeruſalem, there to die. (B.) Chriſt our head and pattern goes before us towards the croſs and to the ſacrifice; can we refuſe to follow him? It is the comfort and conſolation of his faithful miniſters, who in performing their duty expoſe themſelves to all kind of dangers, to ſee Jeſus Chriſt at their head, and to fight and ſuffer under his conduct, after his example, and by his grace. Men are very willing to follow him to Jeruſalem, there to celebrate the Paſſover with him: but very rarely do they follow him ſo as to be willing to be, together with him, the ſacrifice of the Paſſover. (Q.)

Nigh to Beth-phage and Bethany.] Bethany lies two miles from Jeruſalem, near the foot of the mount of Olives, and Beth-phage near the top of the ſame; the former now a tatter'd village, inhabited by Arabians, but the very foundations of the latter are quite deſtroyed. (Sandys.)

The mount of Olives.] Or mount Olivet, on the eaſt of the city, and ſeparated from it by the valley of Jehoſaphat, over-toppeth the neighbouring mountains: its weſt ſide gives a full ſurvey of the city, and is bedeck'd with olives, almonds, fig-trees, and heretofore with palms; pleaſantly rich when husbanded, but now neglected. It is not much leſs than a mile in height, ſtretching from North to South. From hence Chriſt paſſed unto Jeruſalem, in this his triumphant entry; which is ſuperſtitiouſly imitated by the Pater-guardian every Palm-Sunday. (*Idem.*) See the notes on Matt. xxi. 1.

A colt tied.] Our Saviour, who all his life-time travelled like a poor man on foot, now he goes up to Jeruſalem to die for us, he will ride, to ſhew his great forwardneſs to lay down his life for us; but what was the beaſt he rode upon? An aſs's colt; to fulfill that prophecy, Zach. ix. 9. "Tell ye the daughter of Sion, Behold, thy King cometh, riding upon an aſs;" yea, it was a colt, upon which never man rode before; to let us ſee, how the moſt unruly and untamed creatures become obedient and obſequious to Chriſt, and render themſelves ſerviceable to him at his pleaſure. It was alſo a borrowed aſs; whereby our Saviour's right to all the creatures was manifeſted; and accordingly he bids his diſciples to tell the owner, "That the Lord had need of him;" not your Lord, or our Lord, but *the Lord*; that is, he that is Lord of the whole earth, "whoſe are the cattle upon a thouſand hills." Here note, what a clear and full demonſtration Chriſt gave of his divine nature, of his omniſciency, in foreſeeing and foretelling the event; of his omnipotency, in inclining the heart, and over-ruling the will of the owner, to let the colt go; and of his ſovereignty, that as he was Lord of the creatures, he could command and call for their ſervice when ever he needed them. (B.) The eaſineſs, which theſe diſciples find in bringing away the colt, denotes that eaſineſs, wherewith the almighty power of God would bring all people into the church, by the preaching of the Apoſtles, and that docility which grace inſpires into the moſt ſavage and untractable hearts. (Q.) See the notes on Matt. xxi. 2.

They brought him to Jeſus.] That which God requires of us by theſe circumſtances, wherein Chriſt appears to the eyes of our faith, is, to carry this Saviour in our hearts and bodies; to be humble, teachable, and obedient to his word; to ſuffer ourſelves to be guided by his Spirit, by no means to contradict the holineſs of his precepts, to go forward with peace and meekneſs in his ways, bearing the yoke of our duty; and to be always diſpoſed to follow the will of him, whom we carry within ourſelves. It is not through want of power, but through myſtery, that Chriſt chuſes to be aſſiſted by his Apoſtles: He thereby teaches us, that it is the part of his miniſters to prepare ſouls for him, to be workers together with him towards their ſanctification, and to ſerve him by their miniſtry, in engaging them to bear the yoke of the Goſpel. (*Idem.*)

They caſt their garments.] Obſerve here the actions of the multitude, in acknowledging Chriſt to be their king; they ſpread their clothes in the way, caſting their garments on the ground, for him to ride upon, according to the cuſtom of princes when they ride in ſtate; yea, the multitude do not only diſrobe their backs, but expend their breath in joyful acclamations and loud Hoſannahs, wiſhing all manner of proſperity to their meek but mighty prince. In this princely, yet poor and deſpicable pomp, doth our Saviour enter the famous city Jeruſalem. Oh, how far was our holy Lord from affecting worldly greatneſs and grandeur! he deſpiſed that glory, which worldly hearts fondly admire; yet becauſe he was a king, he would be proclaimed ſuch, and have his kingdom confeſſed, applauded, and bleſſed; but that it might appear, that his kingdom was not of this world, he abandons all worldly magnificence. (B.) It is an inſtance of generoſity well becoming a Chriſtian, to make every thing ſubſervient to the triumph and reign of Chriſt in the church. We muſt, if it be neceſſary, ſtrip ourſelves of all, that he may reign and triumph in our hearts. We here ſee the power of Chriſt over the hearts of men, in this ſudden and general agreement of all the people, who without the leaſt unwillingneſs "ſpread their clothes in the way," to honour Jeſus Chriſt. But what ſhall we think, when we ſee millions of martyrs pour out their blood, and lay down their lives for the glory of his name, and Chriſtians without number renounce all things, and trample under foot honours and riches, in order to follow him? (Q.) See the notes on Matt. xxi. 7.

Bleſſed be the King.] See the notes on Matt. xxi. 9. and Luke ii. 14.

Rebuke thy diſciples.] The praiſe of God is troubleſome to the ears of the world; and envy cannot hear the good which is ſpoken of others. The proud, like the Phariſees, will not have Chriſt to reign over them; and cannot bear our inſiſting upon the kingdom of his grace. (Q.)

The ſtones would immediately cry out.] This is a proverbial expreſſion, ſignifying, that if theſe followers of Chriſt ſhould hold their peace, ſome more unlikely way ſhould be found out for the proclaiming the Meſſiah; even by thoſe who are reckon'd the moſt ſtupid and inſenſate people, as by you the Gentiles are. So, *lapidi loqueris*, thou ſpeakeſt to one who hath little ſenſe to hear or underſtand; *lapis* being metaphorically put for a ſtupid and brutiſh perſon. (W.) Chriſt tells them, that they labour in vain to ſuppreſs the teſtimony given him by his diſciples: for "if they ſhould be ſilent, the ſtones would cry out;" yea, cry out ſhame of them for neglecting their duty; as if Chriſt had ſaid, The ſpeechleſs ſtones will ſpeak, and give witneſs to me, if men will not. Learn hence, They that are owned of God ſhall not want ownings and witneſſings from man, at one time or other, in one way or other, tho' the envy and malice of men do never ſo much gainſay and oppoſe it. (B.) See the notes on Matt. iii. 9.

And wept over it.] I hope, Epiphanius (in Anchorat. ſect. 31. p. 36.) may be miſtaken, when he tells us, theſe words, and the like, in John xi. 35. were blotted out, as being denied to be in the moſt correct copies: For it is certain, and confeſſed by him, that they were to be found in Irenæus, and in Origen twice, who ſaith, our Lord wept, *eulogoos*, with good reaſon, over Jeruſalem. For he did it out of a profound charity, and deep commiſeration of the evils coming upon Jeruſalem; in both which virtues he came to be an example to us, and therefore could do nothing in it unworthy of himſelf. (W. and B.) Such are the grief, the compaſſion, and the tears of Chriſt over a ſoul, which ruins itſelf by its own wickedneſs; tears very different from thoſe of men, who weep through weakneſs, paſſion, intereſt, or hypocriſy. Theſe of Chriſt are holy and ſanctifying tears, tears of religion and zeal for the glory of God, and which make part of his ſacrifice; they are tears of compaſſion and charity towards ſinners, of contrition and repentance for their ſins, and of inſtruction and conſolation to penitents. (Q.)

If thou hadſt known.] Here the criticks note, that *ei* often ſignifies *utinam*; and ſo the words will contain an ardent wiſh, that the people of Jeruſalem had been thus wiſe; conceived after this manner, "Oh that thou hadſt known!" but tho' this be true, (ſee note on Luke xii. 49.) yet the particle *hoti*, that, makes it not applicable to this place: and therefore I think it better to ſupply the deficient ſenſe, by the words contained in the parentheſis. Here then obſerve, 1. That Chriſt here plainly ſhews, and takes it for granted, that the people of Jeruſalem, in this day of their viſitation by the Meſſias, might have ſavingly known the "things belonging to their peace;" ſince otherwiſe our Saviour's tears may rather have been looked upon as the tears of crocodiles, than of charity, and true commiſeration; and either his aſſertion, that they might have been happy, would have been contrary to truth, or his wiſh, that they had thus known the things belonging to their peace, contrary to his Father's will and decree; both which are palpably abſurd: And ſeeing the will of Chriſt was always the ſame with that of his Father, it follows alſo that God the Father had the ſame charitable affection to them, and ſo had laid no bar againſt their happineſs by his decrees, nor been wanting in any thing on his part, neceſſary towards their everlaſting welfare. See the notes on Matt. xxiii. 37. (W.) This is a figure natural enough to every language, without going to ſearch for a Hebraiſm: There being ſomething in this way of expreſſion that is ſo tender and languiſhing, that it exceeds any thing that could have come to give it a more regular concluſion: In a word, it imports that all that is great or good, all that they could wiſh for or deſire, either with relation to the public, or in their own particular, all the preſervations and deliverances, all the felicities and proſperity of a nation, might be juſtly expected from ſo happy a diſcovery, and ſuch a change in their tempers, as firſt to find out and know, and then to ſeek after "the things that belonged to their peace." They could not indeed have continued to have been as they had been formerly, the people of God, with the excluſion of all others, but they would ſtill have retained this privilege, that the Goſpel was to be offered to the Jews firſt, and then to the Gentiles; ſo that they would have been always the firſt-born of the churches of God: and if they had received the Meſſias, they might have continued to be the head of all nations. But it was otherwiſe appointed in the wiſe and holy councils of God, for reaſons which we do not now perfectly underſtand. This only we know, that God's rejecting them was "the calling of the Gentiles" (Burn.)

At leaſt in this thy day.] In ſcripture this word of the *day*, or time of a nation, ſtands in a double ſenſe; ſometimes for a "time of mercy and kindneſs, an acceptable time, and day of ſalvation;" ſometimes for a day of trial or viſitation, as it is in the following words. The meaning of the firſt is, that when God receives nations into his protection and favour, he, not being as a man, inconſtant and changeable, does not eaſily repent of the good that he ſhews them, or change his methods towards them; and therefore, till their ſins become ſo high and crying, that it does not agree with the honour of his providence not to ſhew his anger againſt them, he bears with their offences; or if he corrects them for them, he does it not in anger; he will chaſtiſe them, as he ſaid with relation to David's poſterity, "if they ſin againſt him, but he will not quite caſt them off; he will viſit their tranſgreſſions with the rod, and their iniquity with ſtripes, nevertheleſs he will not take his loving-kindneſs utterly from them," Pſalm lxxxix. 30, &c. The ſecond ſenſe of *this thy day* imports, that there is a time of trial and repentance granted by God even to guilty nations, in order to their preventing the laſt ſtrokes of his wrath, and the final calamity that is threaten'd, Gen. vi. 3. Jonah iii. 4. Num. xiv. 33, 34. (*Idem.*) It is a matter of great importance, to know the time and ways of ſalvation, which ſlip away from us, whenever we neglect them. The greateſt misfortune does not conſiſt in a man's being a ſinner, but in not knowing either his ſin, or the remedy thereof; and in rejecting the ſaving hand of him, who would heal him by repentance. The time of performing this is but *a day*, and this is the day of the ſinner: whoever lets this opportunity paſs without improving it, will ſee what the days of vengeance, the great days of the Lord are. Herein lies the great blindneſs of the ſinner, in that he prefers the peace, which he finds in ſin, in his paſſions, and in the delights and pleaſures of the preſent life, before the true and ſubſtantial peace of repentance and the croſs (Q.) 'Tis moſt unſafe for us to hug ourſelves with confidences, if we be not better husbands of our time than the Jews were, and if we do not ſtudy to do the things which belong unto our peace, while it is yet called *to-day.* (Pelling.)

The things which belong unto thy peace.] By this phraſe we are to underſtand the preſence of Chriſt among them, the preaching of the Goſpel to them. (B.) Theſe may be divided into thoſe things that belong to our peace with God; thoſe things that may preſerve the whole nation, and its peace, as it is a complicated body; and the things which belong to our peace amongſt ourſelves, one with another. (Burn.)

But now they are hid from thine eyes.] But how *hid?* Was there no more preaching in Jeruſalem; no publick Miniſtry after that Day? Yes, behold the patience and mercy of Chriſt in waiting upon this people. After this, Chriſt ſent the whole College of Apoſtles, and they preached there the things belonging to their temporal and eternal peace; but they wanted Hearts to conſider, and their ruin was unavoidable. (B.)

Thine enemies ſhall caſt a trench about thee.] Here Chriſt proceeds to declare the reaſon why he had wept over Jeruſalem. (G.) How exactly this prediction was fulfilled by the Romans, we learn from Joſephus; who tells us, that when Veſpaſian beſieged Jeruſalem, his army compaſſed the city round about, and "kept them in on every ſide." And tho' 'twas judg'd a great, and almoſt impracticable work, to compaſs the whole city with a wall, yet Titus animating his ſoldiers to attempt it, they in three days built a wall of thirty-nine furlongs, having thirteen caſtles in it; and ſo cut off all hopes, that any of the Jews within the city ſhould eſcape. Upon which the greateſt diſtreſs, that ever was, followed, as eating of girdles, and ſhoes, and the coverings of their ſhields; and at length dung and dirt, and hay, and man's-fleſh: and a rich woman, called Mary, fed on her own ſucking-child: and many other ſad expreſſions of this *ſynechee*, or diſtreſs, are ſet down by Joſephus. (H. and W.) And 'tis particularly remarkable, that the Romans firſt pitched their tents upon this very mount of Olives, where Chriſt ſpake theſe words. (Howel.) See the notes on Matt. xxiv. 22.

Lay thee even with the ground.] How exactly this was alſo fulfilled, Joſephus relateth, *viz.* that Titus having commanded the ſoldiers to dig up the city, this was ſo effectually done, by levelling the whole compaſs of it, except three towers, that they who came to ſee it were perſuaded it never would be built again. (W.) The temple was ſo ſet on fire, that it could not be quenched by the induſtry of man. (Genebrardi Chron. l. 2. A. D. 69.) And at the ſame time the temple at Delphi, being the chief in requeſt among the heathens, was utterly overthrown by earthquakes and lightning, and neither of them could ever ſince be repaired.

(Theodor. l. 3. c. 11. Sozom. l. 5. c. 19. &c.) The concurrence of which two miracles evidently ſheweth, that the time was then come, when God would put an end both to Jewiſh ceremonies, and heatheniſh idolatry, that the kingdom of his Son might be the better eſtabliſhed. (Godw.) Turnus Rufus, with his plough, plowed up the very foundation ſtones upon which the temple ſtood. (B.) See the notes on Matt. xxiv. 2.

The time of thy viſitation.] That is, the time when God viſited them with his Goſpel; firſt by the miniſtry of John, then by the preaching of Chriſt himſelf, and afterwards by his apoſtles and diſciples. (*Idem.*) There is *viſitatio miſericordiæ* as well as *juſtitiæ*, a time when men are viſited in a way of mercy. Thus Chriſt here viſited Jeruſalem, when he went to her to heal, and to ſave, and to deliver her from deſtruction. This lucid interval and lightning of mercy, before her tragical overthrow, is called the day of Jeruſalem, her day, as it was diſtinguiſhed from God's day, that time of judgment which followed it, and which our Saviour himſelf calls the days of vengeance. (Pelling.)

Caſt out them that ſold therein.] Having ſuffered his kingdom and divine authority to be thus proclaimed by others, he proceeds to exert it himſelf. For he now purged the temple (a ſecond time, as he had done at another paſſover, three years before) of thoſe who kept a public mart there, in the court of the Gentiles. This they did for the convenience of ſelling birds and beaſts for ſacrifice, and returning money for ſuch as came from diſtant parts of the country up to this feſtival. (Stanh.) But our bleſſed Saviour, being juſtly offended at this prophanation of his Father's houſe, caſt the buyers and ſellers out of the temple; teaching us, that there is a ſpecial reverence due to God's houſe, both for the owner's ſake and the ſervice ſake: Nothing but holineſs can become the place where God is worſhipped in the beauty of holineſs; the reaſon is added, " my houſe is the houſe of prayer," where by *prayer* is to be underſtood the whole worſhip and ſervice of God, of which prayer is an eminent and principal part. That which gives denomination to an houſe is moſt certainly the chief work to be done in that houſe; now God's houſe being called an houſe of prayer implies, that prayer is a chief and principal work to be performed in this houſe; yet take we heed, that we ſet not the ordinances of God at variance one with another; we muſt not idolize one ordinance, and vilify another, but reverence them all, and pay an awful reſpect to all divine inſtitutions. Our bleſſed Saviour here in his houſe of prayer preached daily to the people, as well as prayed with them; and all the people were as attentive to hear his ſermons, as he was conſtant at their prayers. Prayer ſanctifies the word, and the word fits us for prayer. If we would glorify God, and edify ourſelves, we muſt put honour upon all the ordinances of God, and diligently attend them upon all occaſions. (B.) See the notes on Matt. xxi. 12. and Mark xi. 17.

But ye have made it a den of thieves.] The temple was not only polluted by their traffick, but alſo by the injuſtice of the gains they made there. Well therefore might they be accuſed of making God's houſe " a den of thieves," ſince the profit extorted by fraud and oppreſſion is no better than downright robbery, and the exerciſe of ſuch trades in a conſecrated place was ſo far from its primitive inſtitution, that it made their injuſtice to become ſacrilege. (St.)

Sought to deſtroy him.] The Sanhedrim ſate in conſultation how they might put him to death. (H.)

CHAP. XX.

Chriſt ſilenceth the Jews queſtioning his authority: Reprehendeth them, and denounceth vengeance againſt them, under the parable of the vineyard: Defeateth their deſign to enſnare him, with reſpect to Cæſar: Convinceth the Sadducees, who denied the reſurrection: Sheweth how Chriſt is the ſon of David; and cautions his diſciples to beware of the ſcribes.

Ver. 1, 2, 3, 4, 5, 6, 7, 8. AND it came to paſs, that on one of thoſe days, as he taught the people in the temple, and preached the Goſpel, the chief prieſts and the ſcribes came upon him, with the elders, And ſpake unto him, ſaying, Tell us, by what authority doeſt thou theſe things? or who is he that gave thee this authority? And he anſwered and ſaid unto them, I will alſo ask you one thing; and anſwer me: The baptiſm of John, was it from heaven, or of men? And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven; he will ſay, Why then believed ye him not? But and if we ſay, Of men; all the people will ſtone us: for they be perſuaded that John was a prophet. And they anſwered, that they could not tell whence it was. And Jeſus ſaid unto them, Neither tell I you by what authority I do theſe things.

And preached the Goſpel.] He went into the temple, and expounded the leſſon; taking occaſion from thence to make known the Goſpel to the people, when the Sanhedrim came to him. (H)

The chief prieſts, &c.] The chief prieſts were preſidents in matters of religion, the Scribes were the interpreters of the law, and the Elders were the ſecular Magiſtrates. (Beza.) Envy and Hatred have no manner of regard, either to the holineſs of the place, or to the goodneſs of the work, or to truth itſelf, when the taking away the credit of a perſon who gives umbrage is the thing in queſtion. They leave no ſtone unturn'd to oppreſs him, but employ the ſacred miniſters, and the holy Scripture, and the ſecular authority to this purpoſe. The wicked, when they cannot excuſe their crimes, do what they can to ruin the authority of the paſtors who reprove them for them. (Q.)

By what authority.] The Phariſees having often quarrelled with our Saviour's doctrine before, they call in queſtion his Miſſion and Authority now: Altho' they might eaſily have underſtood his divine Miſſion by his divine Miracles; for Almighty God never impowered any to work miracles, that were not ſent by him. Our bleſſed Saviour underſtanding their deſign, gives them no direct anſwer, but replies to their queſtion, by asking them another: " The baptiſm of John, Was it from heaven, or of men?" that is, Was it of Divine Inſtitution, or of human invention? plainly implying, That the calling of them, who call themſelves the miniſters of God, ought to be from God; No man ought to take that honour upon him, but " he that is called of God, as was Aaron," Heb. v. 8. The Phariſees reply, that they *could not tell* whence *John* had his Miſſion and Authority; which was a manifeſt untruth; they knew it, but durſt not own it. By refuſing to tell the truth, they fall into a lye againſt the truth; thus one ſin enſnares and draws men on to the commiſſion of more: Such as will not ſpeak exact truth according to their knowledge, fall into the ſin of lying againſt their knowledge and their conſcience: Our Saviour anſwers them, " Neither tell I you by what authority I do theſe things;" He did not ſay, I cannot, or I will not, tell you; but I do not, I need not tell you; becauſe the miracles which I work before you, are a ſufficient demonſtration of my Divine Commiſſion, that I am ſent of God amongſt you; becauſe God never ſet the ſeal of his Omnipotency to a lye, nor impowered any impoſtor to work real miracles. (B.) The queſtion theſe men put to our bleſſed Saviour would have been juſt, had he not anticipated and rendred it unneceſſary, by ſuch evident proofs of his extraordinary miſſion. We have always a right to ask this queſtion, where no true miracles appear, to warrant ſuch a miſſion. (Q.)

The baptiſm of John.] See the notes on Matt. xi. 9. and xxi. 23.

They reaſoned with themſelves.] A miniſter of the church is in the moſt miſerable diſpoſition which can poſſibly be imagined, when he will neither acknowledge, nor publiſh the truth, but only ſo far as it is ſerviceable to his deſigns, and ſuppreſſes it without ſcruple when he finds his own condemnation therein. In vain do men endeavour to hide and conceal their craft and malice within themſelves; God who ſees all things, can neither be ignorant of it, nor let it go unpuniſhed. He who forbears ſpeaking againſt the truth, only through fear of men, has betrayed and diſhonoured it already in his heart, and is judged at the inviſible Tribunal of God. (Idem.)

Neither tell I you.] It is ſuitable to the prudence of Chriſt's miniſters, and to the dignity of his word, not to expoſe it to the malice of the wicked. God, who diſcovers himſelf to the ſimple, hides his light from the crafty, and confounds the falſe prudence of the world. Chriſt does not tell theſe men, from whence his authority came; but his miracles tell them very plainly. They who did not believe theſe, would not have believed him upon his bare word. The ſilence of the truth is one of the moſt terrible puniſhments of the Divine Juſtice in this world. (Idem.)

Ver. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19. Then began he to ſpeak to the people this parable: A certain man planted a vineyard, and let it forth to huſbandmen, and went into a far country for a long time. And at the ſeaſon he ſent a ſervant to the huſbandmen, that they ſhould give him of the fruit of the vineyard: but the huſbandmen beat him and ſent him away empty. And again he ſent another ſervant; and they beat him alſo, and entreated him ſhameſully, ſhamefully, and ſent him away empty. And again he ſent the third; and they wounded him alſo, and caſt him out. Then ſaid the lord of the vineyard, What ſhall I do? I will ſend my beloved ſon: it may be they will reverence him, when they ſee him. But when the husbandmen ſaw him, they reaſoned among themſelves, ſaying, This is the heir: come let us kill him, that the inheritance may be ours. So they caſt him out of the vineyard and killed him. What therefore ſhall the lord of the vineyard do unto them? He ſhall come and deſtroy theſe husbandmen, and ſhall give the vineyard to others. And when they heard it, they ſaid, God forbid. And he beheld them and ſaid, What is this then that is written, The ſtone which the builders rejected, the ſame is become the head of the corner? Whoſoever ſhall fall upon that ſtone ſhall be broken: but on whomſoever it ſhall fall, it will grind him to powder. And the chief prieſts and the ſcribes the ſame hour ſought to lay hands on him; and they feared the people: for they perceived that he had ſpoken this parable againſt them.

This parable.] In the parable before us, the Jewiſh church is compared to a *vineyard*, God the father to an *Houſholder*, his *planting*, *pruning*, and *fencing his vineyard*, denotes his care to furniſh his church with all needful helps and means to make it fruitful; his *letting it out to husbandmen*, ſignifies the committing the care of his church to the Prieſts and Levites, the public paſtors and governors of the church; his *ſervant's* are the Prophets and Apoſtles whom he ſent from time to time, to admoniſh them to bring forth anſwerable fruits to the coſt which God had expended on them; *his ſon* is *Jeſus Chriſt*, whom the rulers of the Jewiſh church ſlew and murdered. So that the deſign and ſcope of the parable is to diſcover to the Jews, particularly to the Phariſees, their obſtinate impenitency under all the means of grace, their bloody cruelty towards the Prophets of God, their tremendous guilt in crucifying the ſon of God; for all which God would unchurch them finally, ruin their nation, and ſet up a church among the Gentiles, that ſhould bring forth much better fruit than the Jewiſh church ever did. From the whole, note, 1. That the church is God's vineyard; a vineyard is a place encloſed, a place well planted, well fruited, and exceeding dear and precious to the planter, and the owner of it. 2. That as dear as God's vineyard is to him in caſe of barrenneſs and unfruitfulneſs, it is in great danger of being deſtroy'd and laid waſt by him. 3. That the only way and courſe to engage God's care over his vineyard, and to prevent it's being given to other husbandmen, is to give him the fruits of it; 'tis but a vineyard that God lets out; it is no inheritance; no people had ever ſo many promiſes of God's favour as the Jews; nor ever enjoy'd ſo many privileges, while they continu'd in his favour, as they did; but for rejecting Chriſt and his holy doctrine, they are a deſpiſed ſcatter'd people throughout the world. (B.)

Another Servant.] The holy ſcripture may be look'd upon as a ſecond *ſervant*, which calls upon and urges the miniſters of the Lord to labour in gaining ſouls, and conſecrating them to him. It is but too true, that the word of God is abuſed and ſhamefully treated by thoſe, to whom God has ſent it in order to their ſalvation, and to that of his church. We too often ſee mercenary and faithleſs paſtors read it without any reſpect, make it ſubſervient to their vanity and ambition, deſpiſe it's admonitions, and treat it as a profane and dangerous book. (Q.)

This is the heir.] Ambitious and covetous wretches know no Godlineſs, but gain; nor care whoſe that ſhould be, which by craft, or power, they can make their own: Be it an *inheritance*, and be it known to be ſo, yea be it his inheritance, who is immediate heir to the Almighty; be it the inheritance of God's anointed, even the ſon of God; yet even his inheritance (be the guilt what it may be) they are reſolved to make their own; for tho' they confeſs and acknowledge he had the right and title of inheritance to his vineyard, yet they ſay, "Come let us kill him, that the inheritance may be ours." (Allington.) Theſe husbandmen, ſeeing the heir, reſolved to kill him, and ſeize on his inheritance as their own, of which they were already in poſſeſſion. (H.)

He ſhall come and deſtroy theſe husbandmen.] If we would have power to call any thing ours; if we would have a *durable Inheritance*, we muſt have a care that we come righteouſly by it, and that we ſpend what we have to God's glory; for, ſeeing the ſin of the husbandmen was the denying to the *heir* the profits of his vineyard; God will undoubtedly take that vineyard from us, which we ſhall deny him the fruit of: and whatever ſhall be got by blood, uſurpation, and unjuſt ways; of that God will not ſuffer us to have an inheritance, nor permit any of us long to ſay, *This is ours.* (Allingt.) In Matt. xxi. 41. and in Mark xii. 9. Chriſt enquires of them, "What the Lord of the vineyard will do to theſe husbandmen?" And they anſwer, "He will deſtroy them, and let out his vineyard to other husbandmen:" Here Chriſt himſelf declares, what the lord of the vineyard will do to thoſe husbandmen; and they ſeem to ſay, God forbid that he ſhould do ſo. Now this ſeeming contrariety is by ſome ſolved thus, That the Phariſees do not by theſe words deny, that the lord of the vineyard would deſtroy thoſe husbandmen; but knowing, that the parable was ſpoken againſt them, they ſay, "Far be it from us husbandmen, to do a work ſo worthy of this puniſhment;" And this ſenſe Chriſt's reply ſeems to require, "If the prieſts and Phariſees will not do this, what means that which is written?" What means that ſaying of the Pſalmiſt? which even you Jews interpret of the Meſſiah; "The ſtone which the builders refuſed, is become the head-ſtone of (or in) the corner, Pſal. cxviii. 22. To ſtrengthen this interpretation, let it be conſider'd, that *our Lord ſpake this parable againſt them*, Matt. xxi. 45. Mark xii. 12. They therefore deny what they underſtood, that they ſhould deſtroy the ſon of the Lord of the vineyard, *i.e.* the Meſſiah, as not believing Chriſt to be the Meſſiah, but an impoſtor; but they deny not, that they who ſhould do this, were worthy of this puniſhment: Or, 2. Becauſe St. Luke peculiarly notes, ver. 9. that this parable was ſpoken to the people, this may be their anſwer, *Far be it from our rulers to do ſo vile a thing* as may bring down this judgment on us, while the rulers and Phariſees, who thought themſelves far from being ſuch husbandmen as they knew Chriſt ſuggeſted they would be, ſtick not to ſay ſuch husbandmen deſerve indeed to be deſtroyed, as thinking they ſhould never be concerned in their ruin. Either of thoſe ſolutions I like better than that of Mr. le Clerk, who will have theſe words in the beginning of this verſe, "He will come and will deſtroy theſe husbandmen, and let out his vineyard to others," to be the words not of Chriſt, but of the Sanhedrim; and yet will have the words immediately following in the ſame verſe, "and underſtanding, they ſaid (within themſelves) God forbid," to be alſo the words of the ſame Sanhedrim. For could they, underſtanding that theſe words were ſpoken againſt them, firſt give this ſevere ſentence againſt themſelves, and then in the ſame breath contradict themſelves? And, 2. Why muſt *eipon* be rendred *they ſaid within themſelves*, and not in the hearing of Chriſt, who, when they had ſaid this, looks upon them, and enquires of them, *What then is it which is written?* ver. 17. (W.)

The ſtone which the builders rejected.] See the notes on Matt. xxi. 42.

Ver. 20, 21, 22, 23, 24, 25, 26. And they watched him, and ſent forth ſpies, which ſhould feign themſelves juſt men, that they might take hold of his words, that ſo they might deliver him unto the power and authority of the governor. And they asked him, ſaying, Maſter, we know that thou ſayeſt and teacheſt rightly, neither accepteſt thou the perſon of any, but teacheſt the way of God truly. Is it lawful for us to give tribute unto Cæſar, or no? But he perceived their craftineſs, and ſaid unto them, Why tempt ye me? Shew me a peny: whoſe image and ſuperſcription hath it? They anſwered and ſaid, Cæſars. And he ſaid unto them, render therefore unto Cæſar the things which be Cæſars, and unto God the things which be Gods. And they could not take hold of his words before the people: and they marvelled at his anſwer, and held their peace.

Sent forth ſpies.] The Phariſees perceiving themſelves reprehended in the parables of our Lord, and not being able to take any advantage of his words, they grew enraged; and full of envy conſulted together, to put ſuch a captious queſtion to him, as by returning an anſwer to it, he muſt fall into their ſnare, and unavoidably expoſe his life, or loſe his reputation. (Moore.) Theſe *Egkathetoi*, *ſpies*, or informers, (whoſe buſineſs it was to watch an opportunity to *entangle him in his talk*, or to *catch him in his words*, as fiſhermen do with nets, or baited hooks,) were certain of the Phariſees and of the *Herodians*. The Phariſees generally look'd upon the Cæſarean or Roman authority, as an uſurpation: The Herodians, on the contrary, were ſtrenuous aſſerters of it; being dependants of Herod, and ſuppoſed to be collectors of the tribute-money; for it concerned Herod, who at firſt received his crown from Cæſar, to further Cæſar's tribute; not only in way of thankfulneſs, but alſo in way of policy, to prevent a poſſible depoſing;

for it was in Cæſar's power to take away the crown when it pleaſed him. Now in reſpect that Herod ſought to kill Chriſt, and the Herodians with the Phariſees took counſel againſt him, unto this our Saviour might have reference, ſaying, Mark viii. 15. "Beware of the leaven of the Phariſees, and of the leaven of Herod," *viz.* of their contagious doctrine, and fox-like ſubtilties. See the notes on Matt. xxii. 16. and Mark xii. 15.

Feign themſelves juſt men.] They put on the diſguiſe of a tender conſcience, as if they had only wanted ſatisfaction for their ſcruples; whereas their real intent was to take occaſion to entrap him. (G. and H.)

Is it lawful.] By this ſpecious queſtion they thought to bring him into a *dilemma*; for if he anſwer'd, that it was lawful, the Phariſees were ready to accuſe him to the people, as an enemy to their liberties; and if he ſaid, it was not lawful, then the Herodians would charge him with diſaffection to Cæſar, and deliver him up to the Roman governour as a traytor. For it is the laſt ſhift of falſe prophets, in order to the deſtruction of the true, to charge them with ſedition or treaſon. (Beza.)

Render therefore.] By this anſwer our Saviour eſcapes both their ſnares; that of the Herodians, by awarding to Cæſar the things which are Cæſar's; and that of the Phariſees, by rendering unto "God the things which are God's. (Bever.) We muſt never ſeparate theſe two ſentences, which Chriſt has joined with ſo much wiſdom; that ſo we may never do any thing contrary to the Rights of God in obeying princes, and never violate the rights of princes under pretence of doing ſervice to God. No reaſon, no conjuncture, no human power, can excuſe ſubjects from being faithful to their prince, ſince Jeſus Chriſt enjoins them to be ſo. (Q.) Subſtantial religion and loyalty are true and mighty, and will prevail at laſt. (Kettlew.) See the notes on Matt. xxii. 21. and Mark xii. 17.

The things which be Cæſar's.] This was not properly a determination what things were Cæſar's, but only a command to "reſtore every man his own;" or, as St. Paul expreſſes it, to "render to all their dues," Rom. xiii. 7. Whatever is due to ſovereign princes, and does not interfere with our duty to God, that we muſt give to Cæſar. (Sherl.) By *Cæſar* is meant here every king within his own dominion. (Hieron.) But if they claim that which is not theirs, and which either by the laws of God, or by the expreſs laws of the conſtitution, are declared not to belong to them, we are not bound to pay or render that, ſince it is not at all theirs. (Burn.) We muſt pay all due reſpect and juſt obedience to our prince, whatever religion he be of, ſo that the pretence of religion muſt never make us ill ſubjects. (Kettlew.)

The things which be God's.] The things of God, or thoſe things which are due to him in religion, are, 1. A belief of his Revelations. 2. Worſhipping him according to his own rules; and, 3. The ſervice of a good life, and an upright practice. (*Idem.*) But ſince the paying tribute was the point here in queſtion, it may be ſuppoſed, that the rendering to God that which was his, may more immediately relate to the poll-money, of half a ſhekel, that all the males among the Jews were bound to pay, towards the expence and repairs of the temple, Exod. xxx. 13, 14. So that by this deciſion none might exempt themſelves from that, under the pretence of their being charged with a tribute to the Romans, and that they could not be double charged, and pay both. (Burn.) Sometimes princes profeſs a wrong religion; nay, ſometimes they ſet themſelves againſt the true, and perſecute God's ſervants. And when at any time this is the caſe, our duty to God and the king ſeem as if they were at odds, and look like irreconcileable and inconſiſtent things. And then men oft times think themſelves exempt from one of them, becauſe they cannot ſerve two maſters of contrary intereſts; ſo that either in zeal for religion they caſt off all duty to their prince, and turn bigotted rebels, or elſe in compliance with their prince they throw aſide true religion, and their duty towards God, and turn irreligious time-ſervers. But the true determination of the caſe, our Saviour tells us, is to do neither of theſe. When princes happen to have any miſ-perſuaſions about religion, we muſt ſtill pay them all civil ſubjection and obedience. But our loyalty muſt not carry us to embrace their errors; but at the ſame time we muſt keep true to religion and God's ſervice. (Kettl.)

Ver. 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40. Then came to him certain of the Sadducees (which deny that there is any reſurrection) and they aſked him, Saying, Maſter, Moſes wrote unto us, If any man's brother die, having a wiſe, and he die without children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother. There were therefore ſeven brethren: and the firſt took a wife, and died without children. And the ſecond took her to wife, and he died childleſs. And the third took her; and in like manner the ſeven alſo. and they left no children, and died. Laſt of all the woman died alſo. Therefore in the reſurrection whoſe wife of them is ſhe? for ſeven had her to wife. And Jeſus anſwering ſaid unto them, The children of this world marry, and are given in marriage: But they which ſhall be accounted worthy to obtain that world, and the reſurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more; for they are equal unto the angels, and are the children of God, being the children of the reſurrection. Now that the dead are raiſed, even Moſes ſhewed at the buſh, when he calleth the Lord the God of Abraham, and the God of Iſaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him. Then certain of the ſcribes anſwering ſaid, Maſter, thou haſt well ſaid. And after that they durſt not aſk him any queſtion at all.

The Sadducees.] Our bleſſed Saviour having put the Phariſees and Herodians to ſilence in the foregoing verſes, here the Sadducees encounter him. (B.) Tho' the Phariſees and Sadducees were no great friends to one another, yet in the cauſe againſt the Saviour of the world they joined forces: But notwithſtanding this union in part, they were glad upon any occaſion to ſee one another foil'd; of which an inſtance was plain in the Sadducees queſtion about the reſurrection; for the Phariſees were well pleaſed, not that Jeſus ſpake ſo excellently, but that the Sadducees were confuted. (Howel.) See the notes on Matt. xxii. 23. and Mark xii. 18.

The children of this world marry.] As if our Lord had ſaid, After men have lived a while in this world, they die, and therefore marriage is neceſſary to maintain a ſucceſſion of mankind; but in the other world, men ſhall become immortal, and live for ever; and then the reaſon of marriage will wholly ceaſe, for when men can die no more, there will be no need of any new ſupplies of mankind. (B.)

Equal unto the angels.] The glorified ſaints, in the morning of the reſurrection, ſhall be like unto the glorious angels; not like them in eſſence and nature, but like them in their properties and qualities; namely, in holineſs and purity, in immortality and incorruptibility; and alſo like them in their way and manner of living: They ſhall no more ſtand in need of meat or drink, than the angels do; but ſhall live the ſame heavenly and immortal lives that the angels live. (*Idem.*)

The dead are raiſed.] Our Saviour having got clear of the Sadducees objection, by taking away the ground and foundation of it, he produces an argument for the proof of the ſoul's immortality, and the body's reſurrection, thus: Thoſe to whom Almighty God pronounces himſelf a God are alive, but God pronounces himſelf a God to Abraham, Iſaac, and Jacob, many hundred years after their bodies were dead; therefore their ſouls are yet alive, otherwiſe God could not be their God; for "he is not the God of the dead, but of the living." (*Idem.*) The Sadducees rejected the prophets, and all other ſcripture, ſave only the five books of Moſes. (Joſeph. Antiq. l. 13. c. 18.) Therefore, when our Saviour would confute their error concerning the reſurrection of the dead, he proves it not out of the prophets, but out of Exod. iii. 6. (Godw.)

All live unto him.] Woltzogenius interprets theſe words thus; "they live in reſpect of God's power and decree that they ſhall live again;" and hence he argues, that the ſouls of good men live not after death till the reſurrection; for, ſaith he, Chriſt argues thus, If Abraham, Iſaac and Jacob, were not to live again, God, who ſtiles himſelf their God, would be the God of the dead; whereas, if their ſouls lived, and enjoyed a ſtate of happineſs, God would not be the God of the dead, tho' they never roſe again. To this I anſwer, 1. That when 'tis ſaid, "God is not the God of the dead," the meaning is, he is not the God of them who are to abide in a ſtate of death, and never to enjoy the reſurrection of the juſt; *i. e.* he owns not them for his, who are not to be "the ſons of the reſurrection, ver. 36. and will not be called their God, as having "not prepared for them an heavenly city," Heb. xi. 16. Hence doth the ſcripture ſay of them, that they are "paſſed from death unto life," John v. 24. and that they ſhall not die, becauſe Chriſt will raiſe them up at the laſt day, John vi. 40. And in the opinion of the Jews, they only ſeem to die in the eyes of fools, becauſe their "hope is full of immortality," Wiſd. iii. 2, 3, 4. and they proverbially ſay, "the juſt live when they are dead;" and in this ſenſe, Abraham, and Iſaac, and Jacob, would not live to God; tho' their ſouls lived with him, unleſs their bodies alſo roſe again. 2. God here ſtiles himſelf the God of Abraham, Iſaac and Jacob, *i. e.* not of their ſouls only, but of their perſons; in which ſenſe the Jews always underſtood theſe words: now thus he would be the God of the dead, tho' their ſouls lived, unleſs their bodies alſo roſe again. (W.) The ſouls of the juſt are already in the hands of God, and their bodies ſure to be raiſed up, and united to them by the power of God. (H.)

Ver. 41, 42, 43, 44, 45, 46, 47. And he ſaid unto them, How ſay they that Chriſt is David's ſon? And David himſelf ſaith in the book of Pſalms, The Lord ſaid unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footſtool. David therefore calleth him Lord, how is he then his ſon? Then in the audience of all the people he ſaid unto his diſciples, Beware of the ſcribes, which deſire to walk in long robes, and love greetings in the markets, and the higheſt ſeats in the ſynagogues, and the chief rooms at feaſts; Which devour widows houſes, and for a ſhew make long prayers: the ſame ſhall receive greater damnation.

How ſay they.] The deſign of this queſtion was, 1. To confute the people's erroneous opinion touching the perſon of the Meſſiah, who they thought ſhould be a mere man, of the ſtock and lineage of David only, and not the Son of God. 2. To ſtrengthen the faith of his diſciples touching his Godhead, againſt the time that they ſhould ſee him ſuffer, and riſe again. The place Chriſt alludes to, is Pſalm cx. 1. "The Lord (that is, God the Father) ſaid to my Lord," that is, to God the Son, who was to be incarnate, whom David calleth his Lord, both as God, and as Mediator: his Lord by a right of creation and redemption alſo: Now the queſtion our Saviour puts to the Phariſees is this, How Chriſt could be both David's Lord and David's ſon? no ſon being lord of his own father: Therefore if Chriſt were David's ſovereign, he muſt be more than man, more than David's ſon. As man, he was David's ſon; as God-man, he was David's Lord. Note hence, 1. That tho' Chriſt was truly and really man, yet he was more than a mere man; he was Lord unto, and the ſalvation of, his own fore-fathers. 2. That the only way to reconcile the ſcriptures, which ſpeak concerning Chriſt, is to believe and acknowledge him to be both God and man in one perſon. The Meſſiah as man was to come forth out of David's loins, but as God-man was David's Lord, his ſovereign and Saviour; as man he was David's ſon, as God-man he was Lord of his own father. (B.) See the notes on Matt. xxii. 41.

Beware of the ſcribes.] See the notes on Matt. xxiii. 1. and Mark xii. 38.

CHAP. XXI.

Chriſt commendeth the poor widow's offering: Foretelleth the deſtruction of the temple, and city of Jeruſalem; and the ſigns which ſhall happen before that time: Forewarneth his diſciples of great and dreadful perſecutions; but exhorteth them to caution, courage, faith, patience, and watchfulneſs.

Ver. 1, 2, 3, 4. AND he looked up, and ſaw the rich men caſting their gifts into the treaſury. And he ſaw alſo a certain poor widow caſting in thither two mites. And he ſaid, Of a truth I ſay unto you, that this poor widow hath caſt in more than they all. For all theſe have of their abundance caſt in unto the offerings of God; but ſhe of her penury hath caſt in all the living that ſhe had.

He looked up and ſaw.] Our Saviour ſees with pleaſure, and beholds with delight, whatever we have hearts to give unto him; whether for the relief of his members, or for the ſupport of his ſervice. (B.) We muſt deſire to be ſeen by no other eyes but thoſe of Chriſt, if we deſire to receive the inviſible reward of charity, and not the empty reward of vanity. (Q.)

Caſting their gifts into the treaſury.] At the door of the temple, through which all the people paſſed in and out, who came up three times a year, at the ſolemn feaſts, to worſhip Almighty God in his own houſe, there was a cheſt ſet (like the poor man's box in ſome of our churches) into which all perſons caſt their free-will offerings and oblations; which were employed either for the uſe of the poor, or for the ſervice of the temple; and what was thus given our Saviour calls an offering to God, ver. 4. (B.) It ſeems a miſtake, to ſay that *doora*, gifts, ſignifies the treaſury itſelf, which in Hebrew is called *korban*; for that is *dooron*, not *doora*, in the plural number. (W.) See the notes on Matt. xv. 5.

Two mites.] See the notes on Mark xii. 42. and the table of Coins, Luke xv.

More than they all.] In all works of pious charity which we perform, God looks at the heart, the will, and the affection of the giver, more than at the largeneſs and liberality of the gift. It is not ſaid, The Lord loveth a liberal giver, but a chearful giver; He accepteth the gift according to what a man hath, and not according to what he hath not. (B.)

Ver. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36. And as ſome ſpake of the temple, how it was adorned with goodly ſtones and gifts, he ſaid, As for theſe things which ye behold, the days will come, in the which there ſhall not be left one ſtone upon another, that ſhall not be thrown down. And they asked him, ſaying, Maſter, but when ſhall theſe things be? and what ſign will there be when theſe things ſhall come to paſs? And he ſaid, Take heed that ye be not deceived: for many ſhall come in my name, ſaying, I am Chriſt; and the time draweth near: go ye not therefore after them. But when ye ſhall hear of wars, and commotions, be not terrified: for theſe things muſt firſt come to paſs, but the end is not by and by. Then ſaid he unto them, Nation ſhall riſe againſt nation, and kingdom againſt kingdom: And great earthquakes ſhall be in divers places, and famines, and peſtilences, and fearful ſights, and great ſigns ſhall there be from heaven. But before all theſe, they ſhall lay their hands on you, and perſecute you, delivering you up to the ſynagogues, and into priſons, being brought before kings and rulers for my name's ſake. And it ſhall turn to you for a teſtimony. Settle it therefore in your hearts, not to meditate before, what ye ſhall anſwer. For I will give you a mouth and wiſdom, which all your adverſaries ſhall not be able to gainſay, nor reſiſt. And ye ſhall be betrayed both by parents, and brethren, and kinſfolks, and friends; and ſome of you ſhall they cauſe to be put to death. And ye ſhall be hated of all men for my name's ſake. But there ſhall not an hair of your head periſh. In your patience poſſeſs ye your ſouls. And when ye ſhall ſee Jeruſalem compaſſed with armies, then know that the deſolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midſt of it depart out; and let not them that are in the countries enter thereinto. For theſe be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give ſuck in thoſe days: for there ſhall be great diſtreſs in the land, and wrath upon this people. And they ſhall fall by the edge of the ſword, and ſhall be led away captive into all nations: and Jeruſalem ſhall be troden down of the Gentiles, until the times of the Gentiles be fulfilled. And there ſhall be ſigns in the ſun, and in the moon, and in the ſtars; and upon the earth diſtreſs of nations, with perplexity; the ſea and the waves roaring; Mens hearts failing them for fear, and for looking after thoſe things which are coming on the earth: for the powers of heaven ſhall be ſhaken. And then ſhall they ſee the Son of man coming in a cloud with power and great glory. And when theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh. And he ſpake to them a parable, Behold, the fig-tree, and all the trees; When they now ſhoot forth, ye ſee and know of your own ſelves, that ſummer is now nigh at hand. So likewiſe ye, when ye ſee theſe things come to paſs, know ye that the kingdom of God is nigh at hand. Verily I ſay unto you, This generation ſhall not paſs away, till all be fulfilled. Heaven and earth ſhall paſs away, but my words ſhall not paſs away. And take heed to yourſelves, leſt at any time your hearts be overcharged with ſurfeiting, and drunkenneſs, and cares of this life, and ſo that day come upon you unawares. For as a ſnare ſhall it come on all them that dwell on the face of the whole earth. Watch ye therefore and pray always, that ye may be accounted worthy to eſcape all theſe things that ſhall come to paſs, and to ſtand before the Son of man.

Adorned with goodly ſtones, and gifts.] *Lithois kalois kai anatheemaſi.* Budæus makes this difference between this word *anatheema* (or *anathema*, with an *E long*) and *anathema* with an *E ſhort*, that the former here uſed ſignifies the *things* themſelves, which are dedicated to ſacred uſes; the latter, the *perſons* who are devoted to deſtruction: and he deriveth them both from the word *anatithenai*, of hanging or ſetting up; that as the one were ſet up in the temples, ſo the others names were ſet up in places of execution, in hatred and deteſtation of them. But Tolet obſerves, that in the ſcripture they are both uſed in the ſame ſenſe. So likewiſe Chryſoſtom and Illyricus, Beza and Bucan confeſs, that they are deriv'd from the ſame verb, but are of a different ſignification, according to the different ſignification of the verb itſelf; for it ſometimes ſignifies, to lay up, or ſeparate, from whence it is ſaid to be *anathema*, ſeparation, or that which is ſeparated; and ſometimes it ſignifies, to ſet or hang up; and then it is called *anatheema*, ſuſpenſion, hanging, or that which is hung up. For which reaſon thoſe gifts, which were dedicated to holy uſes, are by the Greeks called *anatheemata*, as being hung up on high, upon the walls and pillars of their temples. They uſed to have fine things in their temples, which they called *anatheemata*; and from thence came *anatheema*, accurſed, becauſe they dedicated them to their idols. (Leigh.) It is moſt certain, that the ancient Greeks did carefully diſtinguiſh between theſe two words. (Heinſ.)

One ſtone upon another.] See the notes on Matt. xxiv. 2. and Luke xix. 44.

When ſhall theſe things be?] Here we may learn, what an itching curioſity there is in the beſt of men, to know futurities, and to underſtand things that ſhall come to paſs hereafter, and when that *hereafter* will come to paſs. O how happy were it, if we were as forward to obey the declarations of God's revealed will, as we are to pry into the hidden counſels of his ſecret will! (B.)

And he ſaid, Take heed,] Tho' Chriſt could not be induced to admire the curioſity of human works, which ſhall all periſh, yet he very readily enters into a converſation concerning the judgments of God. (Q.) Neither does he gratify his diſciples curioſity, but acquaints them with their preſent duty, namely, to watch againſt deceivers and ſeducers, who ſhould have the impudence to affirm themſelves to be Chriſts, "ſaying, I am Chriſt:" ſome, Chriſt perſonal, or the Meſſias; others, Chriſt doctrinal, affirming their erroneous opinions to be Chriſt's mind and doctrine; "Take heed that ye be not deceived, for many ſhall come in my name, ſaying, I am Chriſt." Obſerve farther, the ſigns which our Saviour gives of Jeruſalem's approaching deſtruction, namely, the many broils and commotions, the civil diſorders and diſſentions, that ſhould be found among the Jews immediately before; "Ye ſhall hear of wars and commotions, and ſee fearful ſights, and great ſigns from heaven." Joſephus declares, that there appeared in the air chariots and horſemen skirmiſhing, and that a blazing ſtar in faſhion of a ſword hung over the city for a year together. Hence learn, that war, peſtilence, and famine, are judgments and calamities inflicted by God upon a ſinful people, for their contempt of Chriſt and Goſpel-grace. (B) This is one ſign or fore-runner of the deſtruction at hand, that ſuch deceivers ſhall ariſe, each pretending to be the Meſſiah. (H.) If the apoſtles themſelves had need of being warned not to miſtake, in taking a ſeducer for a Saviour, a falſe Chriſt for the true, alas! what ſeducement have we not reaſon to fear? We find a falſe Chriſt, whenever we find a deceitful guide, who directs us not to Jeſus Chriſt, who leads us to a church which is not his, who inſpires us with a doctrine which he never taught, who diverts us from the way of the Goſpel, and who by his whole conduct carries us at diſtance from the croſs, and from ſalvation. (Q.) See the notes on Matt. xxiv. 6.

Settle it therefore in your hearts.] He who enjoyns his ſervants to *watch* at all times, and to *pray without ceaſing*, is far from deſigning here to forbid them to do either; ſince it is by means even of vigilance and prayer, that this very thought is moſt deeply ſettled in their hearts. It is a great part of vigilance, and one of the chief fruits of prayer, for a man to learn therein to put his whole truſt and confidence in God, and rely only upon his grace. (Q.)

I will give you a mouth and wiſdom.] Tho' the truth of Chriſt may be oppoſed, yet the defenders of it ſhall never be aſhamed: for rather than they ſhall want a tongue to plead for it, God himſelf will prompt them by his Holy Spirit, and ſuggeſt ſuch arguments to them, as all their enemies ſhall not be able to gainſay. (B.) From this text, compared with Mark xiii. 11. it is evident, 1. That this promiſe is peculiar to the Apoſtles, to whom alone Chriſt here diſcourſeth. 2. That it belongs to them alone, when they were brought before kings and rulers, to plead the cauſe of Chriſt, and leave before them a teſtimony of the truth of it, Matt. x. 18. And therefore there can be nothing more ridiculous, than the Quakers applying this to their extemporary effuſions, their ſenſeleſs prayers and harangues; of which it cannot, without blaſphemy, be ſaid, "It is not ye that ſpeak, but the Holy Ghoſt ſpeaketh in you;" ſeeing, if ſo, all their fooliſh and ignorant harangues muſt be as ſacred, and as worthy to be preſerved, as the inſpired ſcriptures. (W.)

There ſhall not an hair of your head periſh.] This, ſaith Grotius, is a proverbial expreſſion, uſed 1 Sam. xiv. 45. 2 Sam. xiv. 11. 1 Kings i. 52. Acts xxvii. 34. ſignifying that they ſhould ſuſtain no loſs, *i. e.* all circumſtances conſider'd; for to ſuffer ſome loſs fot the preſent, to gain eternal life, is the greateſt advantage, whilſt that which ſeems at preſent to be loſt is laid up with God to be reſtored to us with uſury; and this limitation ſeems neceſſary, not only from the former words, "Some of you they ſhall cauſe to be put to death," ver. 16. but alſo from the event; for as moſt of the Apoſtles were cut off before the deſtruction of Jeruſalem, ſo the Protomartyr Stephen was taken away by the Jews; James the leſs, and other chriſtians, by Ananus the high prieſt. But yet I cannot acquieſce in this interpretation; 1. Becauſe this *proverb*, in all the places cited, contains a promiſe, that the perſons ſpoken to ſhould not die, or periſh in the danger they lay under, or as they apprehended they might do. So "no hair of any man's head ſhall periſh," Acts xxvii. 34. is the ſame as, "there ſhall be no loſs of any man's life," ver. 22. "One hair of Jonathan's head ſhall not periſh," 1 Sam. xiv. 45. is in the ſame verſe, *ou thanatootheeſetai*, "he ſhall not be put to death." "An hair of thy ſon's head ſhall not fall to the earth," 2 Sam. xiv. 11. is in the ſame verſe, "they ſhall not deſtroy thy ſon." "One hair of Adonijah ſhall not fall to the earth," 1 Kings i. 52. is in the ſame verſe, "he ſhall not be put to death." Chriſt therefore ſeems to promiſe, that whatever might befall them at other times, yet in theſe days of vengeance upon the Jews, or at the time of the deſtruction of the city, and the temple, none of thoſe Chriſtians which endured to the end ſhould periſh in that ſiege. And this the following words ſeem to inſinuate, "in patience poſſeſs your ſpirit;" that is, ſaith Tertullian, "by patience you will preſerve yourſelves," ver. 19. So Matt. xxiv. 13. "he that endureth to the end ſhall be ſaved." See here ver. 8. Accordingly the Pſeudo-Clemens, in his Recognitions, ſaith, that this was an evident token of this great myſtery, that "every one that believed in this prophet, and was baptized in his name, ſhould be kept ſafe from the deſtruction which ſhould happen to that unbelieving nation, and to their temple, by the war." And Theodoret ſaith, there was a fame, that "when Veſpaſian and Titus came to fight againſt them, the faithful that were there, by revelation, left the city, according to our Lord's admonition," Luke xxi. 20. "and that of them Zachary foretold, the reſt ſhall not periſh." (*Idem.*)

In your patience poſſeſs ye your ſouls.] Our Lord here recommends to his followers the patient bearing afflictions and perſecutions; and that they ſhould have a firm truſt and dependance on his good providence; whereby they would often ſave and deliver themſelves (for ſo the words "poſſeſs ye yourſelves" may ſignify) from ſome ſufferings, and eſcape thoſe terrible judgments by which others would be miſerably deſtroyed. (Fox.) There are three degrees of Chriſtian patience, 1. A ſilent ſubmiſſion to God's will. 2. A thankful acceptation of God's fatherly rod; and, 3. A ſerious chearfulneſs under ſorrowful diſpenſations, rejoicing in tribulation, and counting it all joy when we fall into divers temptations. As faith gives us the poſſeſſion of Chriſt, ſo patience gives us the poſſeſſion of ourſelves. (B.) It is by this, that ſinners obtain righteouſneſs, that the juſt preſerve it, that penitents recover it, that martyrs ſacrifice themſelves for it, and that the ſaints receive the crown thereof, and poſſeſs themſelves in poſſeſſing God. (Q.)

Jeruſalem compaſſed with armies.] See the notes on Matt. xxiv. 15. and Mark xiii. 14.

The days of vengeance.] Here our Saviour gives a dreadful relation of thoſe deſolating calamities which were coming upon Jeruſalem, partly from the Roman army without, and partly from the ſeditions and factions of the zealots within; who committed ſuch outrages and ſlaughters, that there were no leſs than an hundred thouſand Jews ſlain, and ninety-ſeven thouſand taken priſoners: And they who bought our Saviour for thirty pence, were now themſelves ſold thirty for a peny. (B.) But the whole number of thoſe who died, by ſword and famine, in the ſiege of Jeruſalem by Titus, is ſaid to be eleven millions, Euſeb. Hiſt. l. 3. out of Joſephus.

Until the times of the Gentiles be fulfilled.] That is, ſay ſome interpreters, till the full number of the Gentiles, which God ſhall call, be compleated. This, I confeſs, is a very ancient interpretation of theſe words, but it is contrary to the expreſs word of the apoſtle Paul, who declares, that at the converſion of the Jews, there ſhall be a greater and more glorious converſion of the Gentiles, than that which happened at the fall of them; that "their fulneſs ſhould be much more the riches of the Gentiles than their fall was," Rom. xi. 12, 13. and that "their coming in ſhould be to the Gentiles as life from the dead," and ſhould much more enrich them than their caſting off, ver. 15. I therefore do interpret theſe words thus, "Jeruſalem ſhall be inhabited," not by the Jews, but by the Gentiles ruling there, till the ſeaſon for the full converſion of the ſtill heathen Gentiles ſhall come in, *i. e.* till the time of the converſion of the Jews, and the "flowing in of all nations to them." (W.)

And there ſhall be ſigns.] Many prodigies ſhall be ſeen in the heavens, very frightful to all; and there ſhall be terrible diſtreſs upon all the ſeveral parts of Paleſtine, preſſing them ſo that they ſhall not know what to do, whether to ſtay, or to forſake their country. (H.) A farther account of which prodigies will be given in the notes on Rev. vi. 12. But ſuch expreſſions as thoſe, that "the ſun ſhall be darken'd," *&c.* Matt. xxiv. 29. Mark xiii. 24. *&c.* are not to be underſtood literally. Wherever therefore we meet with them, or to what time or place ſoever they relate, the idea we ſhould form in our minds is, that fearful judgments ſhall come upon that place or people; not that the ſun, *&c.* ſhall really fall from heaven, *&c.* For the inhabitants of the eaſtern countries, whoſe manner of ſpeaking the writers of the holy ſcriptures imitate, were wont to expreſs themſelves in very lofty and figurative terms. The learned Jews underſtand thoſe words of Iſa. xxx. 26. "The light of the moon ſhall be as the light of the ſun, and the light of the ſun ſhall be ſeven-fold," to be a prophecy of great proſperity; for they are wont to repreſent proſperity and abundance by *light*, and adverſity and want by *darkneſs*. Dr. Lightfoot ſays, that by the *ſun* is ſignified the ſtate of religion and the church, by the *moon* the civil government, and by the *ſtars* the judges and doctors of both (Fox.)

Diſtreſs of nations.] The *ethnee*, nations, here are the ſeveral parts or tetrarchies of Paleſtine, ſo divided by the Romans; (ſee the notes on Luke iii. 1.) each of which was called *ethnos*. For 'tis ſure the diſtreſs and conſternation here belongs to the Jews, not to the Gentiles. (H.)

The ſea and the waves roaring.] To this I would refer thoſe words of Joſephus, "at that time an immenſe ſtorm of the ſea brake out, and violent winds, with moſt vehement ſhowers, and terrible lightnings, and thunders, and vaſt roarings of the ſhaken earth." (De Bello Jud. l. 4. c. 17. p. 881.) or rather to that violent ſtorm called Malemboreas; which happened to the Jews at Joppa, who got in boats to the ſea; in which their boats periſhed with a violent noiſe, the people howling, and the waves roaring at the ſame time; of which Joſephus gives a very tragical deſcription, De Bello Jud. l. 3. c. 29. p. 855. (W.) But, as it is ordinary in theſe books, to expreſs the whole by the enumeration of the parts, and the whole world by the mention of heaven, and earth, and ſea, ſo 'tis probable the univerſal deſtruction of the Jews may be deſcribed here by all theſe. (H.)

The Son of man coming.] Here our Lord mingles the ſigns of the particular deſtruction of Jeruſalem, and of the general ruin of the world, together; that he might the better keep them awake, to attend both his general and particular coming; and make both them and us, at the approach of particular judgments upon cities or nations, always mindful and prepared for the general judgment of the laſt day; which he here calls the coming of the Son of man, and tells us how to entertain it. (Frank.)

In a cloud, with power and great glory.] Chriſt's being ſeated upon a cloud, we have reaſon to underſtand in the plain and literal ſenſe, whether we reflect upon the manner of God's uſual manifeſtation of his preſence in the Old Teſtament, or our Lord's transfiguration in the New: Or eſpecially, upon the teſtimony of thoſe angels which attended at his aſcenſion, Acts i. 9. *&c.* And by the *power* mentioned here, ſome have underſtood thoſe heavenly hoſts, which, we are aſſured, ſhall then attend this judge. But, beſides this military ſenſe of the word, I ſee no reaſon why we ſhould not extend it to all thoſe demonſtrations of majeſty and omnipotence, in which the Lord Chriſt ſhall then exert himſelf; ſuch as opening the graves, aſſembling all nations and ages of men, and compelling the moſt mighty, the moſt unwilling, to obey the unwelcome ſummons; doing himſelf honour upon his enemies, reſcuing and rewarding his once deſpiſed and afflicted ſervants, unlocking the myſteries of Providence, exerciſing a dominion uncontroulable, and diſplaying all the attributes of the Godhead in exquiſite perfection. This ſhall be the power, this the glory of that great day. And all this will be done, in a manner ſenſible and conſpicuous to the whole world, that ungodly wretches may "look on him whom they have pierced" with their blaſphemous impieties, and feel the terrors which they diſdained to fear. (St.)

Your redemption draweth nigh.] God had a remnant which he deſigned ſhould ſurvive that deſtruction, to be an holy ſeed: theſe are called upon to look up with chearfulneſs and joy, when the hearts of others were failing them for fear. And thus ſhall it be at the general day of judgment (of which Jeruſalem's viſitation was a type) Lord! how will the glory and terror of that day dazzle the eyes, and terrify the hearts of all the enemies of Chriſt, but delight the eyes, and rejoice the hearts of all that love and fear him, that ſerve and obey him! Then may the friends of Chriſt "look up, and lift up their heads, for their full redemption draweth nigh." (B.)

The kingdom of God is nigh at hand] Our Saviour tells them, that when they ſhould ſee the forementioned ſigns, they might conclude the deſtruction of their city and temple to be nigh at hand; and accordingly ſome of that generation then living did ſee theſe predictions fulfilled. (*Idem.*) See the notes on Matt. xxiv. 32. and Mark xiii. 28.

Take heed to yourſelves.] Here our Saviour calls upon the believing Chriſtians, to take care, and uſe the greateſt vigilance that they do not miſcarry in this dreadful ſeaſon, by reaſon of that exceſs and luxury which may render them unmindful of it, or thoſe cares which may render them unwilling to part with their temporal concerns, leſt they ſhould be involved in that ruin which would come on others, as a ſnare ſuddenly, and unexpectedly; and that they ſhould add to this vigilance, conſtant prayer to God that they might be found worthy to eſcape theſe tremendous judgments, and might ſtand ſafely and boldly before the Son of man, when he comes to execute them on the unbelieving Jews. Whence note, 1. That God's promiſe of a deliverance to the Chriſtians then was only conditional; provided that they took care to avoid thoſe ſins which might render them obnoxious to theſe judgments, and to do thoſe things which might render them worthy to eſcape them. 2. That there is to be a connexion of our endeavours with the divine aid, and providence, for our preſervation; and that we are not to expect preſervation immediately from him, without the uſe of theſe means which he hath put into our power to effect it. (W.) There is a threefold reaſon, why our Saviour forewarns us of theſe ſins, with reference to the day of judgment; 1. Becauſe they are *peccata præcurrentia*, certain prognoſticks of the day of judgment approaching; "As it was in the days of Noah, ſo ſhall the coming of the Son of man be." 2. Becauſe they are *peccata accelerantia*, they do not only foretell, but haſten the coming of Chriſt. To ſee the world drowned in voluptuouſneſs and earthly-mindedneſs, in ſecurity and ſenſuality, is not only a ſign to foretell, but a ſin that haſtens judgment, and pulls down vengeance upon a wicked world. 3. Chriſt bids us beware of theſe ſins, with reference to the day of judgment, becauſe theſe ſins are *deriſoria judicii*, they beget in men a prophane ſpirit of ſcoffing at and deriding the notices of Chriſt's appearing to judgment, 2 Pet. iii. 3, 4. "In the laſt days there ſhall come ſcoffers, walking after their own luſts, and ſaying, Where is the promiſe of his coming?" Our Saviour having thus warned them of theſe ſins, he next exhorts them to watchfulneſs; "Watch therefore, for as a ſnare that day will come upon you;" that is, very ſuddenly, and very unexpectedly. A ſnare has a threefold property, to catch ſuddenly, to hold ſurely, to deſtroy certainly. Our Lord's coming to Jeruſalem was very unexpected, and his coming to us by death and judgment will ſteal upon us, if we be not watchful. Watch we then, for our Lord will come; at what hour he will come cannot certainly be known; there is no time in which we can promiſe and aſſure ourſelves, that our Lord will not come; the time of our life is little enough to prepare for his coming. Our preparation for it will be no acceleration or haſtening our Lord's coming. And oh! how dreadful will his coming be, if we be found off our watch, and altogether unready for his appearance! Appear we muſt in judgment, but ſhall not be able to ſtand in the judgment; ſee Chriſt we ſhall as a judge, but not behold him as a redeemer. (B.)

The face of the whole earth.] As all interpreters do remark, this general expreſſion ſhould be reſtrained, and limited to thoſe places of the world which are ſpoken of, and according to the cuſtom of thoſe who ſpeak, and the time wherein they live. Whence Grotius and others have obſerved, that in the prophecies which ſpeak of the ruin of the Jews, the ſame expreſſion is always to be tranſlated by that of "all the land," verſe 26. And that when the Romans did call their empire the *world*, becauſe it was the moſt conſiderable part of it, we ſhould tranſlate that expreſſion by that of the *Roman empire*. We muſt therefore tranſlate ver. 25, 26. thus; "And the inhabitants of that country ſhall be in perplexity and deſpair, as when the ſea and its waves do roar, mens hearts failing them for fear of thoſe things which are coming on that country." Matt. iv. 8. "Then the devil brought him up into an exceeding high mountain, and ſhewed him all the kingdoms of the Roman empire." Luke ii. 1. "And it came to paſs in thoſe days, that there went out a decree from Cæſar Auguſtus, that all the Roman empire ſhould he taxed." Acts xi. 28. "Agabus ſignified by the Spirit that there ſhould be a great dearth throughout all the Roman empire;" and Rom. i. 8. "That your faith is ſpoken of through all the Roman empire.

Watch ye therefore.] See the notes on Matt. xxiv. 42. and Luke xviii. 1.

Accounted worthy] See the notes on chap. xx. 35.

Ver. 37, 38. And in the day time he was teaching in the temple, and at night he went out, and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, for to hear him.

In the day time.] Our Lord had exhorted his diſciples, in the foregoing verſes, to diligence and prayer; here he ſets an example of both before them: Buſying himſelf in God's ſervice all the day, and at night ſpending much time in prayer; in the day time he was in the temple preaching, in the evening he was in the mount of Olives praying. Lord, what an example of indefatigable zeal and diligence haſt thou ſet before thy miniſters and members! Oh, that when our Maſter comes we may be found working, our people watching, and both they and we waiting for the joyful coming of our Lord and Saviour! Amen. (H. B. and Q.)

CHAP. XXII.

The Jews conſpire againſt Chriſt. Judas covenanteth to betray him. Chriſt eateth the paſſover; and inſtituteth the ſacrament of the Euchariſt: Foretelleth that he ſhould be betrayed: Cautioneth his diſciples againſt ambition: comforteth Peter; but forewarneth him of his denial: Warneth them of dangers at hand: Prayeth in the garden; and is in an agony: Is betrayed with a kiſs: Diſapproveth Reſiſtance: Being carried to the high-prieſt's houſe, he is thrice denied by Peter, and ſhamefully abuſed; confeſſing himſelf to be the Son of God.

Ver. 1, 2. NOW the feaſt of unleavened bread drew nigh, which is called the paſſover. And the chief prieſts and ſcribes ſought how they might kill him; for they feared the people.

The feaſt of unleavened bread.] See the notes on Matt. xxvi. 1. and Mark xiv. 12.

Ver. 3, 4, 5, 6. Then entred Satan into Judas ſirnamed Iſcariot, being of the number of the twelve. And he went his way, and communed with the chief prieſts and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promiſed, and ſought opportunity to betray him unto them in the abſence of the multitude.

Then entred Satan.] That is, two days before the paſſover: for, 1. As for that ſupper, in which our Saviour gave him the ſop, at which Satan entred, the ſcripture doth expreſly tell us, that it was held "before the feaſt of the paſſover," John xiii. 1. And when our Saviour, having given him the ſop, ſaid, "What thou doeſt do quickly," ſome of our Lord's diſciples thought that Chriſt had bid him "buy thoſe things which were needful for the paſchal feaſt," ver. 29. whence it is evident that feaſt was not yet celebrated by them. And here St. Luke ſaith, Satan entred into Judas, and he conſulted with the high prieſts, and with the ſoldiers, "how he might deliver him up unto them;" and then it follows, ver. 7, 8. "then came the days of unleavened bread," and Chriſt ſaid to his diſciples, "prepare the paſſover for us that we may eat;" ſo that Satan muſt have entred into Judas before the paſſover was prepared. The Apoſtle declares that Satan inwardly "worketh in the children of diſobedience," Eph. ii. 2. and "leads them captive at his will," 2 Tim. ii. 26. When therefore Judas had, through the temptation of his covetouſneſs, robbed even the poor of the charity deſigned for them, John xii. 6. Satan ſuggeſts unto him another way to ſatisfy his avarice, even the betraying of his Maſter for a ſum of money; and when this ſuggeſtion prevailed with him to go to the high prieſts with that queſtion, "What will you give me to betray him?" Matt. xxvi. 15. then Satan fully entred into him, and carried him on without remorſe, to the performance of that horrid enterpriſe. (W.)

Give him money.] *viz.* Thirty pieces of ſilver, Matt. xxvi. 15. which were ſo many ſhekels of the ſanctuary; amounting at moſt to no more than three pounds and fifteen ſhillings of our money; (ſee the table of coins in chap. xv.) the ordinary price of a ſlave, Exod. xxi. 32.

He promiſed.] *i. e.* conſented to do the thing. For, that this word doth not only ſignify to confeſs, and to give thanks, but alſo to conſent and engage, is evident not only from the Inſtitutions of Theophilus, where we read, that *homologein* is to promiſe; but from Phavorinus, who renders *homologoo*, *ſuntithemai*, *ſumpheemi*, I promiſe, I conſent; of which import of the word we find many inſtances from Plato, Zenophon, Demoſthenes in Conſtantine. So that *exoomologeeſe* is here well render'd, he promiſed, or conſented to the price: nor is it to be wondred that St. Luke, born at Antioch, where there was an academy, and ſtudying in the univerſities of Greece, ſhould uſe this word, not as the Septuagint, but as thoſe Grecians did. (W.)

Ver. 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18. Then came the day of unleavened bread, when the paſſover muſt be killed. And he ſent Peter and John, ſaying, Go and prepare us the paſſover, that we may eat. And they ſaid unto him, Where wilt thou that we prepare? And he ſaid unto them, Behold, when ye are enter'd into the city, there ſhall a man meet you, bearing a pitcher of water; follow him into the houſe where he entreth in. And ye ſhall ſay unto the good-man of the houſe, The Maſter ſaith unto thee, Where is the gueſt-chamber, where I ſhall eat the paſſover with my diſciples? And he ſhall ſhew you a large upper room furniſhed: there make ready. And they went and found as he had ſaid unto them: and they made ready the paſſover. And when the hour was come, he ſat down, and the twelve apoſtles with him. And he ſaid unto them, With deſire I have deſired to eat this paſſover with you before I ſuffer. For I ſay unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and ſaid, Take this, and divide it among yourſelves: For I ſay unto you, I will not drink of the fruit of the vine, until the kingdom of God ſhall come.

There ſhall a man meet you.] This is ſuppoſed to have been John, ſirnamed Mark: whoſe houſe was always open to this bleſſed family. (Howel.) Here we may obſerve, 1. An eminent proof and evidence of Chriſt's divinity, in foretelling his diſciples all the particular occurrences and circumſtances, which they ſhould meet with in the city, as "a man bearing a pitcher of water," &c. 2. How readily the heart of the houſholder was diſpoſed to receive our Saviour and his diſciples, and to accommodate them with all things needful upon this occaſion. (B.)

With deſire I have deſired.] This is an Hebrew phraſe, and imports ſomewhat more than barely to deſire; for it noteth a vehement, earneſt, and continued deſire; a deſire which is in action, and working till we have our deſire accompliſhed: whereas to deſire ſimply may be a ſudden motion, or momentary paſſion. (Leigh.) This earneſt deſire of Jeſus Chriſt does not relate to the legal and ceremonial paſſover, but to the Euchariſtic paſſover, and the ſacrifice, of which he was going to be the victim. (Q.) He ſeems to have been ſo exceedingly deſirous, to explain to his diſciples what it was, to which the paſchal ceremony did chiefly refer; and to imprint it upon their minds by a viſible rite. (G.) Let us bluſh at our exceſſive coldneſs in relation to ſo precious a gift, when we conſider the ardent deſire and love with which Chriſt beſtows it upon us. (Q.) But J cannot here ſee, what Grotius and others affirm, that Chriſt gives here a reaſon, why he would anticipate the paſchal ſupper; our Lord himſelf giving a reaſon of theſe words in the following ſupper, *viz.* that "he would eat no more of it till that which was typified by this paſchal lamb, was fulfilled in the kingdom of heaven;" that is, till he who is ſtiled our paſchal Lamb was offered, and by his death had procured to men a liberty from that death, by the fear of which they were formerly kept in bondage, Heb. ii. 15. and in perpetual memory of his oblation, and the benefits purchaſed by it, had inſtituted a new paſchal ſupper, in which his diſciples ſhould eat at his table with him; that our Lord did not antedate the paſchal ſupper. See the notes on Matt. xxvi. 18. (W.)

He took the cup.] The company which were to eat the paſſover being come together, the chief Perſon began the feaſt with a cup of wine, which he gave to be diſtributed among thoſe who were preſent. This therefore was not that cup which our Lord took when he inſtituted the ſacrament; for this cup was drank at the beginning of the feaſt, but our Lord did not inſtitute the ſacrament till ſupper was ended. (Fox.)

Ver. 19, 20. And he took bread, and gave thanks, and brake it, and gave unto them, ſaying, This is my body which is given for you: this do in remembrance of me. Likewiſe alſo the cup after ſupper, ſaying, This cup is the new teſtament in my blood, which is ſhed for you.

He took bread.] Here is a very near reſemblance to the rites of the Jewiſh paſſover: in which the maſter of the family was wont in general to give God ſolemn Thanks for the fruits of the earth; acknowledging him to be creator and beſtower of them: And then, applying himſelf to the occaſion of that feſtival, and taking the unleavened bread into his hand, he ſaid, "This is the bread of affliction, which our fathers did eat in Egypt:" A form, which muſt in all reaſon be admitted, for the beſt key to that ſo very near of kin to it, by which our Saviour conſecrated bread to a ſacramental uſe, under the New Teſtament. Now this form ſeems plainly to ſignify, that neither the one, nor the other, is ſtrictly and literally the thing it is called; but a memorial only, and repreſentation, of that thing whoſe name it bears. Nor was it indeed poſſible, that the bread in Chriſt's hand could be in reality his body broken, at a time when his body was not yet broken. But the breaking of that bread was a proper figure, and a lively image of thoſe wounds and breaches, which were about to be made in his body. Thus it was to thoſe diſciples then; and thus it is now to us, by repreſenting them already made. And of this manner of ſpeech the ſcripture furniſhes other inſtances in caſes of like nature. God himſelf ſays to Abraham, of circumciſion, "This is my covenant," Gen. xvii. 10. tho' Abraham was not then actually circumciſed: And when he was ſo, it is evident from St. Paul, Rom. iv. 11. that circumciſion never was the covenant itſelf, but only the evidence and ſeal of that covenant. Moſes in like manner ſays of the Paſchal Lamb, "It is the Lord's paſſover," Exod. xii. 11. when yet the Lord had not paſſed over their dwellings, till that Lamb was actually kill'd, and their doors ſprinkled with its blood: And afterwards, that Lamb could be no other, than the memorial of his paſſing over them. So clearly it appears, that the ſign hath often the title of the thing ſignified; and that it hath the name and ſignificance of a thing to be done, as well as of a thing already done. This is a figure uſual in any caſe; but moſt natural, and in a manner neceſſary, where a ſacrament is the ſubject. For the very condition of a ſacrament implies, that the thing repreſenting, and that repreſented by it, be different; it being manifeſtly abſurd, to make any thing a ſign of itſelf. And, that we might lie under no temptation to underſtand our Saviour's words in a ſenſe different from thoſe other forms I mentioned, he ſeems to have ſufficiently explained his own meaning, by that addition, "Do this (take, and break, and eat bread) in remembrance of me:" To which interpretation St. Paul agrees exactly. (Stanh.) It is much to be feared, that they do not remember Chriſt at all to purpoſe, who refuſe this reſpect to his command, his perſon, his ſufferings, and cannot be prevailed upon to remember him, in the method of his own appointing. (*Idem.*)

Likewiſe alſo the cup.] The cup here correſponds to the Jews cup of bleſſing, at the cloſe of the paſchal feaſt; which is now converted to a nobler and better ſignification, in the uſe Chriſtians are commanded to make of it. But, by the manner of expreſſion it is evident, that by the cup was intended the wine in it; that this wine is the "blood of the New Teſtament," or the "New Teſtament in Chriſt's blood," no farther, than as it repreſents and commemorates that blood, and the covenant ratified by the ſhedding of it: Which blood yet was not ſhed, at the time when this cup firſt received that denomination. And therefore here again, to ſet us right, St. Paul adds thoſe other words of our Lord, at the conſecration of it, "Do this, as oft as ye ſhall drink it, in remembrance of me," 1 Cor. xi. 25. (*Idem.*) Here is a double metonymy, 1. That of the cup for the wine contained in it; 2. That of the ſign for the thing ſignified by it; the wine being the ſymbol of that blood in which that new covenant was eſtabliſhed. And this, ſaith the Evangeliſt, was ſaid after the paſchal ſupper, to ſignify, that this cup pertained not to the ſolemnity of the paſſover. (Beza and W.) See the notes on Matt. xxvi. 26. and Mark xiv. 22.

Ver. 21, 22, 23. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth as it was determined: but woe unto that man by whom he is betrayed. And they began to enquire among themſelves, which of them it was that ſhould do this thing.

Him that betrayeth me.] Jeſus made this prediction, that his diſciples might not be ſcandalized at the ſadneſs of his paſſion, but be confirmed in their belief, ſeeing a great demonſtration of his wiſdom and ſpirit of prophecy, in this very inſtance of foretelling the treachery of Judas Iſcariot. (Howel.) Had the preſence of Judas polluted this ordinance to any but himſelf, doubtleſs our Saviour would not have ſuffered him to approach unto it. It teaches us, That altho' nothing be more ordinary, than for unholy perſons to preſs into the holy ordinances of God, which they have no right, while ſuch, to approach unto, yet their preſence pollutes the ordinances only to themſelves. Holy perſons are not polluted by their ſins, therefore ought not to be diſcouraged from coming by their preſence. (B.)

As it was determined.] *Kata tco ooriſmenon*; that is according to the prophecies concerning the death of Chriſt, made by the counſel and appointment of God. From the *wo*, denounced upon him that ſhould betray the Meſſias, we learn, that he was highly criminal in ſo doing, and therefore could not be under an abſolute *neceſſity* of doing ſo. They therefore who, from theſe words, gather that Judas was, from the beginning of this action to the end, under an abſolute neceſſity of doing as he did, by virtue of the decree of God impelling him to this action, render Judas free from guilt; and to them, ſaith Grotius, we may ſay as Irenæus did to Florinus, (maintaining that ſome ſouls were not by choice, but by nature good; and others were by nature evil;) theſe doctrines are not ſound, nor conſonant to the ſentiments of the church; nay, they induce the greateſt impiety; theſe things neither the ancients, which were before us, and which were the diſciples of the Apoſtles, delivered, nor durſt our hereticks aſſert. Since God is good, ſaith Plato, we muſt by no means allow any body to ſay, he is the cauſe of the evil done by any; but muſt by all means refel, and reject ſuch opinions: And indeed all the ancients unanimouſly held, that neither the prophecies, nor the preſcience, nor the decrees of God laid any neceſſity upon the will of man; for they who aſſert this, ſaith Origen, abſolve ſinners from all guilt, and lay the charge of all the evils, which they do, upon God, as by his decree, preſcience, or prediction; laying upon them that neceſſity which will not ſuffer them to do otherwiſe. They alſo, ſaith he, take away the freedom of our will, and with that all praiſe and diſpraiſe, or all difference betwixt things worthy of praiſes or reprehenſion: This doctrine alſo cuts off all that is ſaid of the equity of the divine Judgment, and of the threats made againſt, or the puniſhments inflicted on, the wicked, and of the promiſes of a better life, and the reward of them that do well. For, ſaith Clemens of Alexandria, there is no difference betwixt faith and infidelity, nor is either of them worthy of praiſe or diſpraiſe, if they have an antecedent phyſical neceſſity from God: Nor are praiſes or reprehenſions, rewards or puniſhments juſt, if the ſoul hath not a freedom of deſiring, or abſtaining from things, but is carry'd on to them by an unwilling neceſſity: God, ſaith Irenæus, hath always preſerved to man his freedom and power over his own actions, that they may juſtly be condemned who do not obey him: For man, ſaith Juſtin Martyr, would neither be worthy of praiſe or reward, did he not of himſelf chuſe what is good, but was ſo by nature; nor being evil, could be juſtly puniſhed, if he were not ſo of himſelf, but could be no other than what he was made; for we are crowned or puniſhed for that which it is in our power to do. And this they eſpecially apply to this fact of Judas: For, ſaith Chryſoſtom, neither is preſcience the cauſe of wickedneſs; nor does it induce a neceſſity of doing it; for Judas was not a traytor becauſe God foreſaw it; but God foreſaw that Judas would be ſo. (W.) It is blaſphemy, to ſay that the treachery of Judas, or any other ſin, is the work of God, as ſome hereticks have done: for the will of God, in reſpect to ſuch, is only permiſſive, not efficient. (G. Beza and Q.) See more of this in the notes on Acts ii. 23. iv. 28.

Ver. 24, 25, 26, 27, 28, 29, 30. And there was alſo a ſtrife among them, which of them ſhould be accounted the greateſt. And he ſaid unto them, The kings of the Gentiles exerciſe lordſhip over them; and they that exerciſe authority upon them, are called benefactors. But ye ſhall not be ſo: but he that is greateſt among you, let him be as the younger; and he that is chief, as he that doth ſerve. For whether is greater, he that ſitteth at meat, or he that ſerveth? is not he that ſitteth at meat? but I am among you as he that ſerveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my father hath appointed unto me: That ye may eat and drink at my table in my kingdom, and ſit on thrones, judging the twelve tribes of Iſrael.

A ſtrife among them.] Some interpreters have taken pains to acquaint us, what reaſons, they imagine, ſeveral of the Apoſtles might find, to feed their hopes of obtaining a pre-eminence above the reſt of their brethren. St. Peter, they tell you, is not only mentioned firſt; but, upon his confeſſing "Chriſt to be Jeſus, the ſon of the living God," he received the peculiar honour of that anſwer, Matt. xvi. 16, &c. St. James and St. John had been dignified with the title of "Sons of Thunder;" Mark iii. 17. had been equall'd with St. Peter, by the ſame admiſſion to the privacies of their maſter; particularly at the raiſing of Jairus's daughter, Mark v. 37. and his glorious transfiguration in the mount, Matt. xvii. 1. (as we find them again, ſhortly after this, at his agony in the garden, Matt. xxvi. 37.) diſtinctions of favour, which perhaps were made encouragements to that requeſt here referred to. St. Andrew was, firſt of the whole fraternity, brought to the knowledge of Chriſt, and introduced his brother Peter to him, John i. 40, &c. St. Matthew had quitted a very gainful employment for his ſervice, Matt. ix. 9. St. Thomas ſeems to have excelled the reſt in courage; and, when his maſter, notwithſtanding the repreſentation they made of his danger, determined to return into Judea, he exhorts them all to follow his fortunes, come what would; "Let us alſo go, that we may die with him," John xi. 16. (For thus it ſeems reaſonable to underſtand that paſſage, rather than ſpoken in a ſenſe of fear and irony.) Simon the Canaanite, and Judas Thaddeus, might think this preference a natural effect of their near relation to Jeſus in blood, Matt. xiii. 55. And Bartholomew, by many ſuppoſed the ſame with Nathanael, on account of the high character given him; and the promiſe made of ſeeing Chriſt's glory, John i. 45. *&c.* To which ſome add the conſideration of his being more learned in the law, and of greater quality, than the other Apoſtles. Such have been the conjectures (and no better than conjectures) advanc'd upon this occaſion. (Stanh.) But, I ſee not any reaſon, why interpreters ſhould here ſay, this account of their contention is miſplac'd; ſince in the other Evangeliſts, it is mentioned after Chriſt's admonition concerning his paſſion, *viz.* Matt. xx. 25. Mark x. 42. See the notes there. (W.) Now, that our Saviour might effectually quench thoſe unhappy ſparks of ambition, which were kindled in his Apoſtles minds, he tells them, that ſupremacy and dominion belong to ſecular princes, not to evangelical paſtors, who ought to carry themſelves with humility and condeſcenſion one towards another. Not that Chriſt directs to a parity and equality among his miniſters, or forbids the pre-eminency of ſome over others: but the affecting of ſuperiority, and the love of pre-eminency, is that which our Saviour diſalloweth. Learn, 1. That ſo far ought the miniſters of Chriſt to be from affecting a domination and ſuperiority of power over their fellow-brethren, that, in imitation of Chriſt their Lord and maſter, they ought to account themſelves fellow-ſervants; "I am among you as one that ſerveth." 2. That ſuch miniſters as do love and affect pre-eminency and ſuperiority, are moſt unfit for it, and they deſerve it beſt that ſeek it leaſt. 3. That the dignity and honour which the miniſters of Chriſt ſhould chiefly and only affect, is in another world; and the way to be the greateſt and higheſt there, is to be low and humble here; mean in our own eyes, and little in our own eſteem; *Whoſoever is chief*, ſays Chriſt, *let him be your ſervant.* (B.) He ſets himſelf to compoſe this emulation by two arguments, 1. Taken from the different nature of his, from that of the kingdoms of this world: 2. From his own example; who ſought no other pre-eminence, than that of doing and ſuffering more for the good of mankind, than any other perſon whatſoever. (St.)

Which of them ſhall be accounted the greateſt.] That is, which of them ſhould *be the greateſt.* For the word *dokeoo* is oftentimes no more than an expletive, as 1 Cor. vii. 40. and elſewhere. (W. and Blackwall.)

Let him be as the younger.] As they who were rulers among the Jews, or judges in their Sanhedrim, were called Elders; ſo others, and eſpecially their officers, who attended them, are commonly, by way of diſtinction, ſtiled *neooteroi* the younger; and proportionably in the church, as *prebyteroi*, are they who preſide and govern, called here *meizones*, greater, ſuperior to others, ſo they who are under them are here called *neooteroi.* (H.) See the notes on Matt. xx. 26.

Ye are they.] Obſerve here, What an honourable acknowledgement Chriſt makes of the conſtancy of his diſciples love and affection towards him; "Ye are they that have continued with me in my temptations;" that is, in my afflictions, trials, and ſufferings. It is an eaſier matter to abide with Chriſt in days of peace, in times of conſolation; but when we are under afflictions, temptations, and troubles, then to abide and keep cloſe to Chriſt, this is the proof of love and friendſhip: And as Chriſt makes an honourable mention of their conſtancy toward him, ſo he preſently aſſures them of an honourable reward; "I appoint you a kingdom." Learn thence, That ſuch as are ſharers with Chriſt in his ſufferings, ſhall certainly communicate with him in his glory; "If we ſuffer with him, we ſhall alſo reign with him:" And whereas our Saviour promiſes his Apoſtles, "To ſit upon thrones with him, judging the twelve tribes of Iſrael;" We may gather, That ſuch miniſters as do moſt ſervice for Chriſt, and forſake moſt to follow him, and continue in temptation and tribulation with him, ſhall in his kingdom partake of moſt honour and dignity with him and from him. (B.)

And I appoint unto you a kingdom.] Chriſt ſpeaks not here of the kingdom common to all the faithful, but of a kingdom proper to his Apoſtles, *viz.* That, as his father had given him power to make laws, by which all his ſubjects ſhould be governed, and to which they ſhould be ſubject, ſo did he give to his Apoſtles power to deliver to Chriſtians thoſe Evangelical laws which they ſhould all be obliged to obey. Now hence it follows, that the Goſpels and Epiſtles of the Apoſtles, muſt be owned as the laws of Chriſt: And whereas the nobility in a kingdom, uſe to be known by two things, the honour and the power imparted to them, their honour in eating at the king's table, their power in having a ſhare in the government under the king; therefore our Saviour repreſents the honour of his Apoſtles by "eating and drinking with him at his table," and their power by "judging the twelve tribes of Iſrael." (W.)

Sit on thrones judging.] Setting all the dark conjectures about this matter aſide, the moſt ſafe and probable way (in my apprehenſion) of applying this paſſage, is to look upon it, as ſpoken after the manner of men, to ſignify in general a brighter crown, and more exquiſite degrees of happineſs and glory; Juſt as thoſe in princes courts are moſt highly honoured, who are allowed to ſit down with them at their own tables, and are in the chief places of truſt, and moſt eminent poſts about them. Theſe perſons accompanied, and owned, and ſtuck cloſe to Chriſt in his loweſt eſtate; they kept the faith, when there were the greateſt temptations to draw them off from it; they were indefatigably diligent, undauntedly conſtant, in their labours and ſufferings for the truth; and moſt eminently ſerviceable in advancing the kingdom of Chriſt upon earth: And therefore they ſhall receive an eminent diſtinction in his kingdom in heaven. (Stanh.) See the notes on Matt. xix. 28.

Ver. 31, 32, 33, 34. And the Lord ſaid, Simon, Simon, behold, Satan hath deſired to have you, that he may ſift you as wheat: But I have prayed for thee, that thy faith fail not; and when thou art converted, ſtrengthen thy brethren. And he ſaid unto him, Lord, I am ready to go with thee both into priſon, and to death. And he ſaid, I tell thee, Peter, the cock ſhall not crow this day, before that thou ſhalt thrice deny that thou knoweſt me.

Simon, Simon.] Here our Lord ſpeaks to all the Apoſtles in the perſon of Peter. (G.) The ſenſe of the words is this: As for you, my diſciples in general, and for thee, Peter, in particular, I muſt tell thee, that Satan hath accuſed you all before God, and deſires that he may have the ſifting of you all by his winnowing winds of temptation and perſecution, that he may ſhake your faith, and weaken your confidence; but I have prayed for you all, and particularly for thy ſelf, who art in greateſt danger of falling, becauſe ſo confident of thine own ſtrength and ſtanding, that thy faith, tho' ſeverely ſhaken, may not utterly fail: And when, by repentance, thou art recover'd from thy fall, be careful to confirm and ſtrengthen others, that they fall not in like manner. (B.) Here note, 1. For the conſolation of good men, that Satan cannot afflict or tempt them without Divine Permiſſion, Job i. 12. 2 That Satan is ſaid *ſiniaſai*, to ſift thoſe whom he tempts and afflicts; becauſe afflictions toſs and ſhake them, as wheat is toſſed and ſhaken in a ſieve. 3. That Chriſt prayed, that the faith of Peter might not fail; not that he was conſtituted by him the head of the church; but becauſe he was ſo infirm in faith as to deny his maſter thrice: Whence he deſerved to make ſhipwreck of his faith, by the ſubſtraction of Divine Grace; and had actually done ſo, had not his ſudden converſion obtained the pardon of his ſin. (W.)

I have prayed for thee.] Obſerve here, 1. That it is not ſaid, I will pray for thee, but I *have prayed* for thee. Chriſt prayed for Peter, before Peter underſtood that he had need of Chriſt's prayer; Chriſt prayed for Peter as ſoon as ever Satan deſired to ſift Peter: our interceſſor is full as nimble and ſpeedy in his ſuit for us, as Satan is in his accuſations againſt us; he has deſired, but I have prayed; he is a potent aſſailant, but thou haſt a powerful aſſiſtant. 2. The ſubject matter prayed for, "That thy faith fail not;" not that thy faith be not aſſaulted, not that thy faith be not ſhaken, but, that thy faith may not fail by an abſolute and total deficiency. (B.)

Lord, I am ready to go with thee.] St. Peter's reſolution to accompany Chriſt both to priſon and to death, was holy and good: but his too confident opinion of his own ſtrength and ability ſo to do, without a divine aid and aſſiſtance, was his failing and infirmity. (Idem.) See the notes on Matt. xxvi. 34. and Mark xiv. 30.

Ver. 35, 36, 37, 38. And he ſaid unto them, When I ſent you without purſe, and ſcrip, and ſhoes, lacked ye any thing? And they ſaid, Nothing. Then ſaid he unto them, But now he that hath a purſe, let him take it, and likewiſe his ſcrip: and he that hath no ſword, let him ſell his garment, and buy one. For I ſay unto you, that this that is written, muſt yet be accompliſhed in me, And he was reckoned among the tranſgreſſors: for the things concerning me have an end. And they ſaid, Lord, behold, here are two ſwords. And he ſaid unto them, It is enough.

Let him ſell his garment, and buy one.] Here our bleſſed Lord prepares his diſciples, with extraordinary courage, to overcome thoſe dangers they had hitherto been freed from, but after he ſhould leave them they were preſently to encounter. In the verſe foregoing he appeals to them, whether they had wanted any thing in his ſervice, tho' formerly he had ſent them forth without purſes, or ſcrips, or ſhoes, without having taken any common care beforehand for their ſubſiſtance: And they acknowledging they had lacked nothing, he proceeds here to adviſe them, that for the future, whoever had purſes, or ſcrips, they ſhould not neglect them, whoever had not ſwords, they ſhould provide them. (Sprat.) This paſſage is not to be underſtood literally, but figuratively. For our Lord could not intend that his diſciples ſhould "ſell their garments and buy ſwords," and thereby oppoſe force to force; for had this been his deſign, he would not have ſaid, *ver.* 38. that two ſwords are "enough;" nor would he have blamed St. Peter for uſing his ſword as he did, Matt. xxvi. 52. He wanted not weapons, had he been diſpoſed to put his enemies to flight. Good Expoſitors therefore think, that by theſe figurative expreſſions, our Lord admoniſhed his diſciples to arm themſelves with faith and patience againſt the perilous times which were juſt at hand. (Beza, G. H. W. B. and Fox.) See the notes on Matt. x. 9.

It is enough.] Theſe two ſwords were enough, and even too much for him, who deſigned to defend himſelf only by delivering himſelf up; to fight only by ſuffering, and to conquer only by dying. Theſe were enough to give occaſion to Chriſt to inſtruct the Church, in one of the chief of the Apoſtles, concerning the uſe ſhe was to make of the ſword, concerning the mildneſs we ought to ſhew towards our enemies, and the ſubmiſſion we ought to have for authority; and to give Chriſt an opportunity of doing good to his perſecutors, of making known his power to them, and of ſhewing them plainly that his being ſeized by them, and his death, were altogether voluntary on his part. (Heinſ. G. H. and Q.)

Ver. 39, 40, 41, 42, 43, 44, 45, 46. And he came out, as he was wont, to the mount of Olives; and his diſciples alſo followed him. And when he was at the place he ſaid unto them, pray, that ye enter not into temptation. And he was withdrawn from them about a ſtones caſt, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheleſs not my will, but thine be done. And there appeared an angel unto him from heaven, ſtrengthening him. And being in an agony, he prayed more earneſtly: and his ſweat was as it were great drops of blood falling down to the ground. And when he roſe up from prayer, and was come to his diſciples, he found them ſleeping for ſorrow, And ſaid unto them, Why ſleep ye? riſe and pray, leſt ye enter into temptation.

Mount of Olives.] See the notes on chap. xix. 37.

He ſaid unto them, pray.] Prayer is the beſt preparative for, as well as the moſt powerful ſupport under the heavieſt ſufferings that can befall us (Beza and B.) See the notes on Matt. vi. 13. and Luke xviii. 1.

He was withdrawn.] The ancient Greek and Latin manuſcripts read it *apeſtathee*, *receſſit*; not *apespasthee*. But it is obſervable, that among the Helleniſts, even *apespasthee* is uſed to ſignify no more than to *depart*, as in 2 Macc. xii. 10. and Acts xxi. 1. So that if this be the word in this place, it muſt certainly ſignify, and will be beſt render'd, he *withdrew*, or *departed* from them. (H.) Theſe circumſtances of our Bleſſed Saviour's prayer, are the pattern of a chriſtian prayer in affliction, under the apprehenſion of danger, and the expectation of death. 1. We muſt ſeparate ourſelves even from our deareſt friends, in order to open our hearts to God alone. 2. We muſt humble ourſelves internally at leaſt, and if we are able externally alſo. 3. We muſt lay our condition before God with plainneſs and ſimplicity. 4. We muſt be full of truſt and confidence. 5. We muſt ſpeak but little. 6. We muſt reſign ourſelves up to the will of God, and chuſe rather to have that done than our own. 7. We muſt perſevere in praying. 8. We muſt not reject thoſe external conſolations which God ſends us in our troubles. 9. We muſt fight valiantly againſt every thing within us which oppoſes the will of God. 10. We muſt pray the more earneſtly, and redouble our fervency, when the affliction or temptation is redoubled. 11. We muſt be prepared to reſiſt even unto blood, in fighting againſt ſin. And, 12. We muſt not forget even the wants of thoſe who are intruſted to our care. (Q.)

If thou be willing.] As Chriſt had two natures, being God and man, ſo he had two diſtinct wills: As man, he feared and ſhunned death; as God-man, he willingly ſubmitted to it. (B.) See the notes on Matt. xxvi. 39. and Mark xiv. 36.

Remove this cup.] The afflictions which God ſends on men, are often in ſcripture expreſs'd by the name of a cup. This is a metaphor borrowed from an ancient cuſtom of giving a cup, full of poiſon, to thoſe who were condemned to dye, as was done to Socrates; and as the Jews preſented to our Saviour vinegar and gall, Matth. xxvii. 34. according to their cuſtom on ſuch occaſions, to leſſen the pain of the perſon that ſuffered. There was likewiſe a cuſtom among the ancients, that thoſe who entertained their friends, gave them laws of drinking, which they were not at liberty to tranſgreſs, either as to the quantity or quality of what they were to drink: which cuſtom all reaſonable perſons look'd upon as a ſingular happineſs to be exempted from; as appears from Eſth. i. 8. as well as from that in Horace, ſerm. l. 2. ſat. 6.

Prout cuique libido eſt,
Siccat inæquales calices conviva, ſolutus
Legibus inſanis.

My gueſts ſhall have good liquors to their fill;
And every one drink freely what he will:
None ſhall preſcribe or dictate to the reſt;
Freedom and hearty welcome's always beſt.

And there appeared an Angel unto him from heaven ſtrengthening him.] In St. Jerome's time, theſe words ſeem to be wanting, both in ſome Latin and Greek copies; nor hath Ambroſe any thing of this Angel, in his commentary on this chapter: but Epiphanius, anſwering an objection of the Arians, (who contended that Chriſt could not be God, becauſe he wanted the help of Angels,) acknowledged, that this was written in the goſpel of St. Luke; making no mention of any variation of the copies: whence it may be conjectured, that this variation happened after the conflict with the Arians. But, whereas Woltzogenius ſaith, after them, that this anxiety and conſternation of our Lord, which required, that he ſhould be ſtrengthened by an Angel, proves, he was not God; he might as well have hence concluded, that he was not "filled with the ſpirit above meaſure:" and, before he made this concluſion, he ſhould have confuted Grotius ſaying here, that "the divinity dwelling in him had ſubſtracted his influence; whence Chriſt, being left to his own nature, needed the comfort of an Angel:" For otherwiſe, he who, with a word, made the whole band of ſoldiers "fall to the Ground," John xviii. 6. and healed the ear of Malchus with a touch, ver. 51 of this chapter, ſure gave ſufficient indications of the divinity reſiding in him. (W.)

Sweat, as it were great drops of blood.] That Chriſt ſweat drops of *blood*, is not affirmed in this place, but only that he ſweat drops of *ſweat*, of a ſtrange thickneſs or viſcouſneſs, and conſequently as big as the drops wherein blood is wont to fall upon the ground. So ſaith Juſtin Martyr, Theophylact, and Euthymius; and 'tis Ariſtotles obſervation of the "men in agony, that they ſweat extremely." But that the ſweat ſhould ſo far exceed the proportion of ſweat, as the drops wherein blood uſes to fall are above the drops wherein ſweat is wont, this was the ſtrange thing, and the expreſſion of the heavineſs of this agony, which is here mentioned. But I ſee nothing why this might not be ſo great an *agony*, as to force *blood* out of his capillary veins, to mix with it; this being no unuſual thing. For Ariſtotle ſays, "Some have ſweat a bloody ſweat" *&c.* and Diodorus Siculus ſays of the Indian Serpents, that "if any one be bitten by them, he is tormented with exceſſive pains, and ſeized with a bloody ſweat" (W.) The *agony* ſignifies the vehemence of the ſtruggle which Chriſt was then under: for he had not only the terrors of death to ſtruggle with, as all men have; for, if ſo, many of the martyrs might have been thought to have had more conſtancy than Chriſt himſelf: but he lay under the weight of the terrible judgment of his father's wrath, as having taken the burthen of our ſins upon him, to which nothing can poſſibly be imagined to be equally formidable. (B)

Ver. 47, 48, 49, 50, 51, 52, 53. And while he yet ſpake, behold a multitude; and he that was called Judas, one of the twelve, went before them, and drew near unto Jeſus to kiſs him. But Jeſus ſaid unto him, Judas, betrayeſt thou the ſon of man with a kiſs? When they which were about him ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword? And one of them ſmote the ſervant of the high-prieſt, and cut off his right ear. And Jeſus anſwered and ſaid, Suffer ye thus far: and he touched his ear and healed him. Then Jeſus ſaid unto the chief prieſts and captains of the temple, and the elders which were come to him, Be ye come out as againſt a thief, with ſwords and ſtaves? When I was daily with you in the temple, ye ſtretched forth no hands againſt me: but this is your hour, and the power of darkneſs.

To kiſs him.] See the note on Matth. xxvi. 47.

Shall we ſmite with the ſword.] Here, being in doubt, between what nature dictated, and the precepts of patience, ſo often repeated to them, the diſciples put this queſtion to our Lord: but Peter, without waiting for an anſwer, endeavours to repel force by force. (G.) Zeal, which carries us beyond the bounds of our vocation, is by no means acceptable to Chriſt. (Beza.) They know Chriſt but little who are for defending him by force of arms. He is very far from deſiring to ſave his *own* life, by expoſing that of others; ſince he came on purpoſe to ſhed his blood, and to die for mankind. (Q.)

And one of them ſmote.] This was Peter; as appears, John xviii. 10. There were two Swords in Chriſt's family, and Peter bore one: either becauſe he was to kill the paſchal lamb, or, according to the cuſtom of the country, to ſecure them from beaſts of prey, which in thoſe parts were frequent and dangerous in the night. But now St. Peter uſed it in an unlawful war: he had no competent authority: It was againſt the miniſters of his lawful prince: and againſt our prince we muſt not draw a ſword for Chriſt himſelf; he having forbidden it. As his "kingdom is not of this world," ſo neither were his defences ſecular; tears and prayers being the only, and proper, arms of the true ſervants of Jeſus Chriſt. (Taylor and Howel) Tho' St. Peter's heart was ſincere, his hand was too raſh: good intentions are no warrant for irregular actions; and accordingly Chriſt, who accepted the affection, reproved the action. To reſiſt authority, even in Chriſt's own defence, is raſh zeal, and diſcountenanced by the goſpel. (B.) "Put up thy ſword," ſays he, O Peter: ſubmit with patience: oppoſe not authority: do not thou break the laws of thy country, tho' for kindneſs and love of me. "Put up thy ſword:" he that uſes the ſword unlawfully, tho' on a pretence ever ſo pious, "ſhall periſh by the ſword;" ſhall either be deſtroyed by it here, or puniſhed hereafter by God himſelf for having ſo uſed it: Wherefore we are not to conclude, that our bleſſed Lord, by this check given to St. Peter, did abſolutely prohibit all manner of uſing the ſword among chriſtians; but only that he taught us the great duty of chriſtian ſubmiſſion: for, if St. Peter was, then certainly all other chriſtian ſubjects are, forbidden to unſheath their ſword againſt their lawful ſoveraign, or his miniſters, as they are commiſſion'd by him, tho' they do it on a pretext ſo ſpiritual as the cauſe of Chriſt himſelf. (Sprat) This conduct of our bleſſed ſaviour, in his own caſe, doth ſo expreſly diſcharge all buſtling and fighting, on the pretence of religion, that we muſt either ſet up for another goſpel, or utterly reject what is ſo formally condemned by the author of this we profeſs to believe. (Burn.) If neither the malice of the Jews, nor the innocence of our Lord; if neither the truth of our religion, perſecuted in its founder, nor the apparent marks of malice and envy, of violence and oppreſſion, which appeared in the whole courſe of their proſecution of him, were ſufficient to warrant St. Peter to draw the ſword in his defence, againſt that legal authority by which they acted, we muſt conclude, that neither will any of theſe pretences ſuffice to juſtify any other chriſtians in the like circumſtances now: But, if it ſhall pleaſe God, at any time, to permit the lawful powers to be againſt us, we muſt ſubmit patiently to their authority; and not, with this warm apoſtle, "take the ſword" againſt thoſe to whom God has committed the power of the ſword. (Wake)

Suffer ye thus far.] I do not think that Chriſt ſpake this to his diſciples, bidding them to permit his enemies to deal thus with him, and not do any thing for his reſcue: but rather that he ſpake thus to the *ſoldiers*, permit this injury, or aſſault, offered by one of my *apoſtles*, which I will preſently repair; for it follows, "and he healed him." And this he ſaid, and did, partly to ſhew, that he who had ſuch power to heal, and throw down his enemies, was taken willingly, and not for want of power to preſerve himſelf; and partly to preſerve his *apoſtles* from their aſſaults. (W.) But it ſeems ſtill more reaſonable, that Chriſt ſpake theſe words to thoſe who came to apprehend him; to let him alone, but ſo long as to reſtore the man's ear; which he did. (H.) The only miracle wrought by Chriſt, without being ask'd of him. (Q.) And it is remarkable, that as Peter, from whom the pope pretends to claim his ſupremacy, was the perſon reſiſting; ſo the perſon wounded, and miraculouſly healed again, was called Malchus, which in the original ſignifies *a King:* not without a myſtery, to ſhew us the unlawfulneſs of the doctrine of killing and depoſing lawful Kings, ſo much contended for by ſome of the worſt of papiſts, and from them taken up by others.

Captains of the temple.] It is paſt doubt with me, ſaith Dr. Lightfoot, that theſe "Captains of the temple" were not the Roman ſoldiers placed in the tower of Antonia; of whoſe conſpiring againſt the life of Chriſt we read not; but the captains of the ſeveral watches of the temple. For, ſay the Jews, the prieſts kept watch in three places of the temple, and the Levites in twenty-one: and to every one of theſe watches there was a chief; they conſiſting of many, and to them all, one who was eminently *archegos, the Captain*, or chief ruler of the temple. But theſe, ſay ſome, could not be the Jews, becauſe they kept watch at the paſſover, and on the ſabbath. To this I anſwer, that the Jews did not think their feaſts or ſabbaths were prophaned by ſervice done in, and for the temple on that day. That the Jews had then ſuch watches, we learn from thoſe words of Pilate, Matt. xxvii. 65. "Ye have a watch:" that the office of the prieſts and levites was called a warfare, ſee 1 Cor. ix. 7. that theſe captains were not Romans, may probably be argued even from their name, "captains of the temple;" which name is never given by Joſephus to the governours of the ſoldiers in the tower of Antonia; they being by him called *phrourarchoi*, "the governours of the caſtle;" whereas this officer is ſtill called *ho ſtrategos*, "the ruler of the temple," both by the ſcripture, Acts iv. 1. and v. 24, 26. and by Joſephus: and by Dr. Lightfoot, he is ſuppoſed to be the ſame with the man of the mount, ſo often mentioned in the Jewiſh writers, or the ruler of the mountain of the houſe. And by what we read of him both in Joſephus and the ſcripture, he ſeems to be an officer of the high prieſts, appointed to bring them who offended in the temple, (as the apoſtles were thought to have done, by preaching in it Jeſus,) to the high-prieſt and ſanhedrim, to be puniſhed. (W.)

This is your hour.] This is the time in which it is permitted to the devil and you, to exerciſe your malice, and to execute your bloody deſigns againſt me. (*Idem* and H.)

Ver. 54, 55, 56, 57, 58, 59, 60, 61, 62. Then took they him, and led him, and brought him into the high-prieſt's houſe. And Peter followed afar off. And when they had kindled a fire in the midſt of the hall, and were ſet down together, Peter ſat down among them. But a certain maid beheld him as he ſat by the fire, and earneſtly looked upon him and ſaid, This man was alſo with him. And he denied him, ſaying, Woman I know him not. And after a little while, another ſaw him, and ſaid, Thou art alſo of them. And Peter ſaid, Man, I am not. And about the ſpace of one hour after, another confidently affirmed, ſaying, Of a truth this fellow alſo was with him; for he is a Galilean. And Peter ſaid, Man, I know not what thou ſayeſt. And immediately while he yet ſpake the cock crew. And the Lord turned,

ned, and looked upon Peter: and Peter remembred the word of the Lord, how he had ſaid unto him, Before the cock crow, thou ſhalt deny me thrice: And Peter went out and wept bitterly.

And he denied him.] How may the ſlaviſh fear of ſuffering drive the holieſt and beſt of men to commit the fouleſt and worſt of ſins. It was a great aggravation of St. Peter's ſin, that the voice of a poor maid, which kept the door, ſhould be of more force to overcome him, than his faith in Jeſus to ſuſtain him: but ſmall things are ſufficient to caſt us down, if God doth not hold us up. He denies Chriſt again and again; firſt with a lye, then with an oath, and next with a curſe. (B.)

Immediately, while he yet ſpake.] Even while he was ſwearing and curſing, "the cock crew," and, as it were, took the words out of his mouth. Which circumſtance teacheth us, that tho' God ſee good to let his children fall, yet he will not long leave them, and ſuffer them to lie in ſin, (as St. John ſaith, this wicked world doth, 1 John v. 19.) but will ſeaſonably and ſpeedily put under his hand, to help them up again, and ſtrike their hearts before they be cauterized through cuſtom, which take away the ſenſe of ſin. (Jackſ.) The Greeks tell us, that a cock is called *alectoor* in their tongue, becauſe by his crowing he doth waken men, and raiſe them out of their beds: and the word *ephooneeſe*, which we render *crew*, literally ſignifies, "he lift up his voice," or according to the vulgar Latin phraſe, he *ſung.* (*Idem.*) The cock was a preacher to call St. Peter to his duty; there being ſomething of emblem between a cock and a preacher: the preacher ought to have the wings of a cock, to rouſe himſelf from drowſineſs and ſecurity, and to awaken others to a ſenſe of their duty: he muſt have the watchfulneſs of the cock, to be ever ready to diſcover and forewarn danger: he muſt have the voice of the cock, to cry aloud, to tell Iſrael of their ſin, to terrify the roaring lion of hell, and make him tremble, as they ſay the natural lion does: in a word, he muſt obſerve the hours of the cock, to crow at all ſeaſons, to preach the word "in ſeaſon and out of ſeaſon." (B.) See the notes on Matt. xxvi. 34. and Mark xiv. 30.

The lord turned, and looked upon Peter.] Silently admoniſhing him of his preſumptuous boaſting, as well as of the neceſſity of his ſpeedy repentance. (G.) Chriſt was now upon his trial for his life, (a time when our thoughts would have been wholly taken up about our ſelves:) but even then did Chriſt find leiſure to think upon Peter, to remember his diſconſolate diſciple, to turn himſelf about, and give him a pitiful but piercing look; even a look that melted and diſſolved him into tears. (B.)

Went out, and wept bitterly.] As this fall of St. Peter ought to be applied for a neceſſary mortification of our vanity; ſo may it likewiſe ſerve us for a ſupport under our frailties and temptations: but then this is a comfort which can be regularly adminiſtred to none, except to them who are careful, to be like him in his repentance. As his fault was ſudden and ſurprizing; ſo was his recovery ſpeedy and effectual: Long it was not, before he was awakened into recollection, by the crowing of the cock, and a pitying look of his injured maſter. Immediately upon the reflection, he forſook the guilty ſcene of his foul offence, ſought a convenient place for retired thoughts, melted away in tears for the horror of his crime, and from thence-forward became again the ſame faithful, affectionate, undaunted St. Peter he had been before. The book of Acts informs us at large, what noble reparation he afterwards made for this breach of faith: how vigorous and bold he was in preaching; how forward, and even joyful, in ſuffering for the goſpel of his once-denied Lord. (Stanh.) Eccleſiaſtical hiſtory reports, that ever after, when St. Peter heard the crowing of the cock, he fell upon his knees and wept: Others ſay, that he was wont to riſe, and ſpend the time in prayer and humiliation, between *cock-crowing* and daylight; and hence began that practice of ſetting up *weather-cocks* upon towers and ſteeples, to put people in mind of St. Petet's fall and repentance, by that ſignal. (B.) Have any of us fallen with Peter, tho' not with a formal *abjuration*, yet by a practical denying of him; let us go forth and weep with him; let us be more watchful over ourſelves for the time to come; let us expreſs more fervent love and zeal for Chriſt, more diligence in his ſervice, more concern for his honour and glory: this would be an happy improvement of this example; God grant it may have that bleſſed effect. (*Idem.*) See the note on Mark xiv. 72.

Ver. 63, 64, 65. And the men that held Jeſus mocked him, and ſmote him. And when they had blindfolded him, they ſtruck him on the face, and asked him, ſaying, Propheſy, who is it that ſmote thee? And many other things blaſphemouſly ſpake they againſt him.

The men that held Jeſus.] The ſoldiers and ſervants, and the baſeſt ſort of the people, who had him in cuſtody, took the advantage of the time, while the pack'd convention of the Sanhedrim was preparing to aſſemble; thus to divert themſelves, with mocking, ſmiting, and otherwiſe outrageouſly inſulting him, and blaſphemouſly ſpeaking againſt him. What degree of contempt, what mark of ſhame, what kind of ſuffering, can we then be expoſed to, which we ought not chearfully to undergo for his ſake, who endured ſo much with patience for our ſakes?

Propheſy, who is it.] The word *propheteuo*, here uſed, properly ſignifies to foretell ſomething that is afterwards to happen: Tho' it is alſo uſed to ſignify the expounding and applying of the ſcriptures to the edification of the church; as 1 Cor. xiv. 3, 24. &c. But here it is uſed for gueſſing; when they had blindfolded our Lord, and ſtruck him, they ask him to gueſs, or tell, who it was that had ſmote him.

Ver. 66, 67, 68, 69, 70, 71. And aſſoon as it was day, the elders of the people, and the chief-prieſts and the ſcribes came together, and led him into their council, Saying, Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, ye will not believe: And if I alſo ask you, ye will not anſwer me, nor let me go. Hereafter ſhall the Son of man ſit on the right hand of the power of God. Then ſaid they all, Art thou then the Son of God? And he ſaid unto them, Ye ſay that I am. And they ſaid, What need we any further witneſs? for we ourſelves have heard of his own mouth.

Art thou the Chriſt? If theſe men had been willing to have believed, they ſhould have asked the prophecies concerning Chriſt, and the miracles which he had wrought; and theſe would have anſwered for him, that he was the only Son of God: But they would fain induce him to ſpeak, with no other deſign than to deſtroy him. (Q.)

If I alſo ask you.] That is, if I demonſtrate to you, by ever ſo convincing arguments, that I am the Meſſiah, ye will neither anſwer my proofs, nor yet yield to the force of them. (G. and H.)

Art thou then the Son of God?] They conclude Chriſt guilty of blaſphemy, and conſequently of death, becauſe he ſtiled himſelf the Son of God; not in their ſenſe, in which they allowed that of the Pſalmiſt to belong to him, "Thou art my Son," Pſalm ii. 7, 12. but in his own; *i. e.* becauſe "being a man he made himſelf God," John x. 33. Whence it is manifeſt, 1. That in the ſenſe of the Jews, to own himſelf the Son of God, and to make himſelf God, was the ſame thing. 2. Hence alſo it is certain, that the Jews of that age did not think the Meſſias was to be God, but only a man, who could not challenge to himſelf divinity; ſeeing they never conclude him a blaſphemer, becauſe he ſaid he was the Chriſt, but only becauſe he ſaid he was the "Son of God," making himſelf "equal with God," John v. 18. and becauſe he declared, he ſhortly was to "ſit at the right hand of power," Matt. xxvi. 64. (W.)

CHAP. XXIII.

Jeſus is accuſed before Pilate, and ſent to Herod. Herod mocketh him, and ſendeth him again to Pilate; whereby they are reconciled to each other. Barabbas is preferred to Jeſus, and releaſed. Jeſus delivered up to be crucified: Telleth the mourning women of the deſtruction of Jeruſalem: Is crucified between two malefactors: Prayeth for his enemies. One of the malefactors, reviling him, is rebuked by the other. His death, and burial.

Ver. 1, 2, 3, 4, 5. AND the whole multitude of them aroſe, and led him unto Pilate. And they began to accuſe him, ſaying, We found this fellow perverting the nation, and forbidding to give tribute to Ceſar; ſaying, that he himſelf is Chriſt a king. And Pilate asked him, ſaying, Art thou the king of the Jews? And he anſwered him and ſaid, Thou ſayeſt it. Then ſaid Pilate to the chief-prieſts, and to the people, I find no fault in this man. And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

The whole multitude of them aroſe.] The Jews, having condemned the holy Jeſus of blaſphemy, and now all things being ready for the purpoſe, the high-prieſt and his council led him to the houſe of Pilate; hoping that he would verify their ſentence, and order execution. St. Baſil affirms, that the high prieſt cauſed him to be led with a cord about his neck; and in memory of that, the prieſts for many ages wore a ſtole about theirs: But the Jews did it according to the cuſtom of the nation, to ſignify that he was condemned to death. (Taylor and Howel.) The Jews at that time were under the dominion of the Romans; who, tho' they permitted them the liberty of their religion, and whatſoever depended directly on that, yet they debarred them of civil juriſdiction, and all cognizance of capital crimes, as in other provinces they were accuſtomed to do: So that they, having no authority to put him to death, led him thus to Pilate, who was the Roman preſident for Judæa. (Hayward.)

They began to accuſe him.] Chriſt, who was accuſed of blaſphemy againſt God, of treaſon againſt Cæſar, and of ſowing ſedition among the people, affords abundance of conſolation to thoſe who ſuffer under calumny; and admoniſhes judges and princes not to give credit to it very eaſily. No conduct or behaviour, how upright and innocent ſoever, can ſecure a man from accuſations of this nature, ſince that of Chriſt could not ſecure him from them. (Q.)

Perverting the nation.] The holy Jeſus endeavoured to recall the people from a moſt corrupt and erroneous life, into the way of truth and ſalvation: And this is what theſe impious wretches ſtile perverting them. (G.) *Diaſtrephonta*; the ſame word which wicked Ahab had miſ-applied to Elijah, when he charged him with being *ho diaſtrephoon ton Iſrael*, (according to the Septuagint) he that troubleth or perverteth Iſrael, 1 Kings xviii. 17.

Forbidding to give tribute to Cæſar.] The Jews, perceiving the governour's coolneſs and indifference towards them, very artfully attempt him. For, knowing him to be a creature of the court of Rome, and a ſlave to its greatneſs, the high-prieſt, to the ſcandal of his character, becomes informer and proſecutor; accuſing Jeſus of ſedition, denying to pay tribute to Cæſar, and calling himſelf king. Here was an impeachment of high-treaſon againſt the Roman empire; and of which, as they thought, the governour could not but take ſtrict cognizance, tho' it was no part of the accuſation of thoſe crimes they had condemned him for. (How.) But, that here they lied againſt their own conſciences, is evident from Matt. xxii. 21. But yet, this lie was covered under two ſpecious pretences, 1. That he profeſſed himſelf "king of the Jews," which theſe hypocrites here abuſe, to render him odious to the Romans, tho' they themſelves ſtill gave this title to the Meſſiah. 2. That he was a Galilean, and ſo likely to embrace the opinion of Judas Gaulonites, who held it was not lawful to pay tribute to Cæſar. (W.) See the notes on chap. xx. 22.

Saying, that he himſelf is Chriſt, a king.] He is guilty of a lie, even who only conceals any part of the truth which is material to the point in hand. And this the Jews here do: For tho' Chriſt did ſay, that he was a king, yet he declared, that his kingdom was not of this world, John xviii. 36. (G.)

Thou ſayeſt it.] It is as thou haſt ſaid. (W.) Hence the apoſtle ſays, "Jeſus Chriſt, before Pontius Pilate, witneſſed the good confeſſion," 1 Tim. vi. 13. teaching us, that tho' we may, and ſometimes ought to hold our peace, when our reputation is concerned, yet we muſt never be ſilent, when the honour of God and his truth may be effectually promoted by a free and full confeſſion. (B.)

I find no fault in this man.] Chriſt, who was to be condemned of ſedition, was firſt declared innocent, that it might be manifeſt, that he voluntarily ſubmitted to ſuffer the puniſhment of our ſins, not of his own, for he had none. (Beza.) It is ſomething indeed, for a judge not to ſuppreſs and ſtifle the knowledge which he has of innocence: but he becomes the more guilty upon this account, if he abandons the defence of it, and delivers it up to its enemies. (Q.)

They were the more fierce.] It is the common artifice of thoſe, whoſe bad doctrine or hypocriſy is diſcovered and laid open by others, to decry their accuſers as turbulent and ſeditious perſons. To hinder ſuch falſe teachers from corrupting every thing, by their pernicious maxims and calumnies, is, if you will believe them, to trouble the conſciences of men, and to diſturb the peace of church and ſtate. (*Idem.*)

Ver. 6, 7, 8, 9, 10, 11, 12. When Pilate heard of Galilee, he asked whether the man were a Galilean. And aſſoon as he knew that he belonged unto Herod's juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time. And when Herod ſaw Jeſus, he was exceeding glad: for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him; and he hoped to have ſeen ſome miracle done by him. Then he queſtioned with him in many words; but he anſwered him nothing. And the chief-prieſts and ſcribes ſtood, and vehemently accuſed him. And Herod, with his men of war, ſet him at nought, and mocked him, and arrayed him in a gorgeous robe, and ſent him again to Pilate. And the ſame day Pilate and Herod were made friends together; for before, they were at enmity between themſelves.

Heard of Galilee.] The Jews ſeem here to have mentioned Galilee, to incite Pilate againſt Chriſt as a ſeditious perſon, and to inſinuate, that he was an enemy to Cæſar, forbidding to pay tribute to him; the Galileans being prone to ſedition and rebellion upon that account, for which ſome of them were ſlain by Pilate. (W.) See the notes on chap. xiii. 1.

He ſent him to Herod.] Pilate, being informed that Jeſus was a Galilean, readily takes hold of this occaſion, to diſcharge himſelf from the Jews importunity, and his own further concern in this unjuſt trial: Beſides, conſidering that Galilee was under Herod's government, and ſuppoſing Herod, by his knowledge in the Jewiſh religion and laws, to be a fitter judge for the cognizance of this caſe, he remitted the hearing of it to Herod, who was perſonally then at Jeruſalem, on the occaſion of the feaſt. (How.) Tho' Herod was an homicide, an inceſtuous adulterer, a man widely wicked, yet our Saviour appeared before him; to teach us obedience to ſuperior magiſtrates, and not ſo much to enquire into their lives, as into their authority. (Hayw.) Chriſt never went to court of his own accord; he is led thither: And he appears there in bonds; to ſignify to us, that truth is there ſeldom free from captivity and inſults! (Q.)

He hoped to have ſeen ſome miracle done by him.] To divert him, as is uſual at court. But God is not ſo prodigal of his acts of power, as to make them ſubſervient to human curioſity. (G.)

But he anſwered him nothing.] Thus did the holy Jeſus reprove the ſottiſh careleſneſs of Herod; who, living in the place of his abode, never had ſeen his perſon, or heard his ſermons. If we neglect the opportunities of grace, and refuſe to hear the voice of Chriſt, in the time of mercy and divine appointment, we may arrive at that ſtate of miſery, in which Chriſt will refuſe to ſpeak one word of comfort to us; and the homilies of the Goſpel ſhall be dead letters, and the ſpirit not at-all refreſhed, nor the underſtanding inſtructed, nor the affections moved, nor the will determined: but, becauſe we have, during all our time, ſtop'd our ears, in his time God will ſtop his mouth, and ſhut up the ſprings of grace, that we ſhall receive no refreſhment or inſtruction, or pardon or felicity. (Tayl.)

The chief-prieſts and ſcribes.] Corrupt prieſts and teachers are generally the moſt implacable enemies of Chriſt and of the truth. (Q.)

Herod, with his men of war.] Among thoſe Greeks who follow the Hebrew idiom, *ſtrateia*, *ſtratia*, and *ſtrateuma* (the word here uſed) do ordinarily and primarily ſignify military forces: But they are alſo uſed, ſecondly, for any great concourſe, or aſſembly; as where we meet with *ſtrateia ouranou paſa*, which we render *exercitus*, "the hoſt of heaven;" that is, the whole company of heaven: And thirdly, for officers, ſervants or attendants. In which laſt ſenſe we have here *ſtrateumata*, for the officers, ſervants or attendants of Herod: And ſo the Syriac tranſlates it, and gives us authority to do the like; tho' otherwiſe it might be render'd, more vulgarly, either his company, or his ſoldiers about him. (H.) The company of nobles, and military officers, which had attended Herod out of Galilee. (Beza.) For it is not probable, that Pilate would have ſuffered him to come into Judæa and Jeruſalem with a formal army, eſpecially ſince they two "were at enmity between themſelves," ver. 12.

Arrayed him in a gorgeous robe.] Learned men do here tranſlate *estheeta lampran*, a ſplendid garment, as the Greek word properly ſignifies; but according to the Latin way of ſpeaking, it ſhould rather be render'd *white*. (Leigh.) Tho' purple and white colours were not appropriated unto kings, yet theſe colours were in chief eſteem, and principally uſed by them: yea, purple, above others, was affected by the emperors and nobility of Rome, and white by the nobility of the Jews: whence the Hebrews term their noblemen, and ſuch as are of beſt rank, *chorim*, *albatos*, men clad in white; and on the contrary, men of meaner rank, *chaſchucim*, *ſordidatos*, men clad with a foul garment, or "in vile rayment," James ii. 2. This may be the reaſon why, when the Jews accuſed Chriſt of treaſon, Pilate's ſoldiers put on him a ſcarlet, or rather a purple robe, Matt. xxvii. 28. Mark xv. 17. John xix. 2. and Herod, and his, put on him a white one; both therein applying themſelves to the cuſtoms of their own country, and in deriſion cloathing him as a king. (Godw.) Tho' this was commonly a robe of honour or excellency, it was given to Chriſt in mockage. (Marbeck.) See the notes on Matt: xxvii. 28. and Mark xv. 17. And, ſince that accident to our Lord, the church hath, not indecently, choſe to clothe her prieſts with albs, or white garments. (Tayl.)

Pilate and Herod were made friends.] The enmity, which had before been between them, is ſuppoſed to have been occaſioned by the ſlaughter of the Galileans made by Pilate, chap. xiii. 1. (G.) Irreligious men and hereticks, tho' ever ſo oppoſite to one another, frequently unite together againſt Chriſt, his truth, and his church. Worldly intereſt divides carnal men, and worldly intereſt makes them friends again; but religion rather ſuffers than gains by this reconcilement. (Q.)

Ver. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26. And Pilate, when he had called together the chief prieſts, and the rulers, and the people, Said unto them, Ye have brought this man unto me, as one that perverteth the people: and behold, I having examined him before you, have found no fault in this man, touching thoſe things whereof ye accuſe him: No, nor yet Herod: for I ſent you to him, and lo, nothing worthy of death is done unto him. I will therefore chaſtiſe him, and releaſe him. For of neceſſity he muſt releaſe one unto them at the feaſt. And they cried out all at once, ſaying, Away with this man, and releaſe unto us Barabbas: (Who for a certain ſedition made in the city, and for murder, was caſt into priſon.) Pilate therefore, willing to releaſe Jeſus, ſpake again to them. But they cried, ſaying, Crucify him, crucify him. And he ſaid unto them the third time, Why, what evil hath he done? I have found no cauſe of death in him: I will therefore chaſtiſe him, and let him go. And they were inſtant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief prieſts, prevailed. And Pilate gave ſentence, that it ſhould be as they required. And he releaſed unto them him that for ſedition and murder was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the croſs, that he might bear it after Jeſus.

Found no fault in this man.] How much more juſtice and equity did Chriſt meet with from Pilate, an heathen, than from the chief prieſts and people of the Jews, profeſſing the true religion? He abſolves him, while the hypocritical Jews, that heard his doctrine, and ſaw his miracles, do condemn him. (B.) His conduct will certainly condemn thoſe Chriſtian judges, who do not hold out in defence of calumniated innocence, even ſo long as this heathen. (Q.)

No, nor yet Herod.] Here he enforceth his own opinion, by that of Herod; as if he had ſaid, If ye do not believe me, that he is innocent, believe Herod, who is your own countryman, and of your own religion. (G.)

Nothing worthy of death is done unto him.] Herod ſent him back again, without any ſign or token, whereby he could be underſtood to deſerve death. (*Idem.*)

I will therefore chaſtiſe him, and releaſe him.] If Chriſt be guilty, why ſhould he be releaſed? If he be innocent, why ſhould he be chaſtiſed? (Q.) Pilate, being willing to deliver Jeſus from capital ſentence, appointed this of ſcourging to be inflicted on him. For that Pilate did not believe Chriſt guilty of any capital crime, it is evident, and conſequently not fit to be crucified: ſo likewiſe, beſides his own conſcience, his wife's dream did make him very unwilling to pronounce ſentence of death on him, but very induſtrious to find ſome pretence of releaſing him; and finally 'twas only the importunity of the Jews, to which he ſacrificed him: And here it is plain, that he propoſes to the Jews the ſcourging of him, as a lighter puniſhment, proportionable to his crimes, and then that he may releaſe him. From hence therefore 'tis evident, that the notion of his ſcourging was that of a lighter puniſhment, to releaſe him from a greater, (and that, as John ſets it, inflicted on him before the ſentence of death was pronounced againſt him) tho' when that was done, he was fain to gratify them, by delivering him up to their fury to be crucified alſo. And ſo the place may well be render'd, Matt. xxvii. 26. "having ſcourged Jeſus," that is, formerly having done ſo, he proceeded farther, and "delivered him to be crucified:" And Mark xv. 15. "He delivered Jeſus, having ſcourged him, (having done ſo before he thus delivered him,) to be crucified." And this ſort of ſcourging was a puniſhment uſual among the Jews for offences not capital. See Deut. xxv. 3. and 2 Cor. xi. 24. (H. and W.) Scourging was two-fold; either *virgit*, with rods, or *flagellis*, with ſcourges: Both which were in uſe among the Romans, but only the latter among the Jews. The ſcourge conſiſted of three throngs, ſo that each blow gave three ſtripes: And in their greateſt corrections they gave thirteen blows, that is, "forty ſtripes ſave one." (Godw.)

Of neceſſity he muſt releaſe one.] Cuſtom had laid a neceſſity on him. But this was no cuſtom of the Jews; only a popular act of grace, or favour of the governour, introduced by Pilate himſelf. And thus the emperors Valentinian, Theodoſius, and Arcadius, by a general law, commanded the judges, that on the firſt day of the paſſover, all the priſoners of the Jews, except thoſe who were committed for ſome certain crimes, ſhould be releaſed. (H.) See the notes on Matt. xxvii. 15. and Mark xv. 6.

They cried out all at once.] This is uſually a property of the wicked, in matters of virtue to diſagree one from another, ſo many men, ſo many minds; but in wickedneſs and miſchief, as if they were quickned by one ſpirit, they all jump in one judgment, they always concur in one deſire. (Hayw.) But, by that phraſe of "the people," or "all the people," is not meant every individual, but the greater part; as when a thing becomes very general among the people. Thus it is ſaid, "all the congregation of the children of Iſrael murmured againſt Moſes," Numb. xvi. 41. whereas 'tis plain, many were on Moſes's ſide: that "all the men of Iſrael came to Jeruſalem, and choſe Abſalom," 2 Sam. xvi. 15, 18. whereas many were with David: and that they were "all dead men," Iſa. xxxvii. 36. when the angel had ſmitten a great many, in the camp of the Aſſyrians. See the notes on Matt. xxvii. 22.

Releaſe unto us Barabbas.] Theſe wretches made a great outcry concerning the publick good, the rights of the prince, and the royal prerogative, in order to oppreſs our bleſſed Saviour: but they entirely forget and neglect all this, in begging the releaſement of a ſeditious perſon, and an enemy to peace and the public good! (Q.) Deſiring to have him crucified who raiſed the dead, and to have the other releaſed who deſtroyed the living. (Tayl.) Pilate himſelf put them in mind of the cuſtom of releaſing a priſoner, and would have had them choſen Jeſus, Matt. xxvii. 15, 17. and John xviii. 39. To this end, he puts Barabbas in nomination with him; one that was a murderer and a robber; in hopes, 'tis likely, to determine them, by ſuch an odious and abhorred compariſon, to pitch on Jeſus. There were, no queſtion, many malefactors in their priſons: Barabbas had many accomplices that lay bound with him, Mark xv. 7. for inſurrection, but he alone had committed murder in that inſurrection: and this villain, above all, he fixes on, to ſee if that could move them to prefer Jeſus to him. (Fleetwood and Delaune.) And haply, this might be one ſecret cauſe why Barabbas was preferred before him; Barabbas, albeit a villainous offender, did bear no man's ſin but his own, but Jeſus was charged with all the ſins of the world. This alſo might haply be a ſecret cauſe which did ſtrike him into ſuch a ſet ſilence, as neither the malice of accuſers, nor falſhood of witneſſes, nor injury of officers, nor cruelty or partiality of judges, were able to break it: For his innocency needed not, and our guiltineſs could not poſſibly be defended. (Hayward.)

Crucify him, crucify him.] See here how vainly variable the opinions of men are; how uncertain the friendſhip of the world! conſtant only in inconſtancy, and perſiſting in nothing but in change. They who, but ſix days before, cried out, *Hoſannah in the higheſt*, do now cry out, *crucify him, crucify him!* They who ſaluted him for their *King*, do preſently profeſs that they *have no king but Cæſar!* They who had met him with *olive branches*, do now preſent him *with ſwords and ſtaves!* They who had *ſpread their garments* before him, did now deſpoile him of his own! Finally, they who did both acknowledge and adore him for the ſon of God, within few days, preferred *Barrabbas* before him. (*Idem* and Q.) *Barabbas* here was to be pardon'd, and Chriſt muſt be condemned, only becauſe the multitude will have it ſo. Theſe are the unavoidable conſequences of a magiſtrate's yielding to the clamours of a rout, againſt his rule, and againſt his conſcience. (Fleetw.) Crucifixion was a death the moſt dreadful of all others, both for the ſhame and for the pain of it. 1. It was full of ſhame: So ſcandalous, that it was inflicted, as the laſt mark of deteſtation, upon the vileſt of people; peculiar to the meaneſt condition, and moſt heinous offences: It was the puniſhment of robbers and murderers, provided that they were ſlaves too; but otherwiſe, if they were free, and had the privileges of the city of *Rome*, this was then thought a proſtitution of that honour, and too infamous a penalty for ſuch a one, let his miſdemeanour have been what it would. 2. For the extreme pain and torture of it, it muſt needs be moſt acute; becauſe thoſe parts of the body which are pierced in the nailing, being the inſtruments of action and motion, are provided by nature with a much greater quantity of nerves, than others have occaſion for; and ſince all ſenſation is performed by the ſpirits in theſe nerves, whereſoever they abound, the ſenſe muſt needs, in proportion, be more quick and tender. (St.) But, when the *Roman* Emperors became chriſtians, this puniſhment was forbidden, out of a due reſpect and pious honour to the manner of Chriſt's death. (Nelſ.) The croſs was not the puniſhment which the law appointed for blaſphemy, but *ſtoning*; Lev. xxiv, 16. But, all this was done, that the ſcriptures might be fulfilled. (Hayw.) See the notes on Matt. xxvii. 22.

The voices of them, and of the chief prieſts, prevailed.] That is, they wrought upon Pilate to do contrary to his own judgment and inclination. (H.) The confederacy and clamour of the wicked often prevail againſt the reaſons of thoſe who ſpeak in behalf of truth and juſtice. (Q.) Few people but approve of Pilate's care and purpoſe to acquit our Lord, becauſe he thought him innocent: and all condemn his falling from that purpoſe, tho' under force and fear, and apprehenſive of great dangers. And yet, who is there amongſt us all, that has not made as honeſt and becoming reſolutions of diſcharging well his duty, in this and that particular occurrence; yet has not fainted upon trial; yielded if not to fear, yet to ſome other paſſion, that has over-born his reaſon, and made him act againſt his ſettled judgment; and yet has faintly tried to waſh his hands in innocency, by ſome poor plea or other, in excuſe of what he did, that hardly ſatisfies himſelf, much leſs impartial ſtanders by? (Fleetw.) Tho' by this God ſerved his end, to declare the innocence of his ſon; yet Pilate ſerved no end of his, nor preſerved any thing of his innocence. He that rails upon a Prince, and cries, *Saving your honour, you are a tyrant*; and he that ſtrikes a man upon the face, and cries him mercy, and undoes him, and ſays it was in jeſt, does juſt like that perſon that ſins againſt God, and thinks to be executed by ſaying, it was againſt his conſcience: that is waſhing our hands when they are ſtained in blood; as if a ceremony of purification were enough to cleanſe a ſoul from the ſtains of a ſpiritual impurity! So, ſome refuſe not to take any Oath, in times of perſecution; and ſay, it obliges not, becauſe it was forced, and done againſt their will: As if the doing of it were waſhed off by proteſting againſt it! whereas the proteſting againſt it declares me criminal, if I rather chuſe not death, than that which I profeſs to be a ſin. (Taylor.) Theſe very Jews, to whoſe outragious cries Pilate gave up Chriſt, within a few years, complained of his government, to Vitellius, then preſident of Syria; who put him out, and ſent him to Rome, to anſwer for his miſdemeanors: But, before he reached that place, Tiberius Cæſar died, and his ſucceſſor ſent him, by way of baniſhment, to Vienne, a city of France, upon the Rhoſne; where he lived deſpiſed and miſerable for five or ſix years, and then diſpatched himſelf by his own hands. ((*Idem* and Fleetw.) See the notes on Matt. xxvii. 24,

Simon a Cyrenian.] Some think, this Cyrenian was a Gentile, and that his bearing Chriſt's Croſs ſignified, that the Gentiles ſhould have a part in Chriſt, as well as the Jews, and be ſharers with them in the benefits of the croſs. (B.) Others tell us that Pentapolis, from whence he came, was full of Jews; and that the ſoldiers laid hold of this Simon, to bear a part of the burthen, at the inſtigation of the Jews, as knowing him to favour Chriſt. (G.) Be that as it will, it ſeems to have been done, not out of any favour to eaſe him of the weight, but for fear he ſhould die by the way, with leſs ſhame and ſmart than they intended him. (Howel.) See the Notes on Matt. xxvii. 32.

Ver. 27, 28, 29, 30, 31. And there followed him a great company of people, and of women, which alſo bewailed and lamented him. But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but for your ſelves, and for your children. For behold, the days are coming, in the which they ſhall ſay, Bleſſed are the barren, and the wombs that never bare, and the paps which never gave ſuck. Then ſhall they begin to ſay to the mountains, Fall on us; and to the hills, Cover us. For if they do theſe things in a green tree, what ſhall be done in the dry?

A great company.] There were four ſorts of perſons which attended our Saviour at his crucifixion; the executioners that tormented him; the Jews that mocked him; the ſpectators and lookers on that marked him; and ſympathizing friends which lamented him. (B.) We ſee here none but the meaner ſort of people touched with compaſſion for Chriſt, and bearing him company while he carries his croſs. All the reſt, the king of the Jews, the Roman governor, the high prieſt, the chief prieſts, doctors of the law, ſcribes, and ſoldiers; all theſe concern themſelves no otherwiſe about Chriſt, than only to contribute to his ſufferings. (Q.)

Jeſus, turning unto them.] At the Court, Chriſt kept a perfect ſilence: He vouchſafed not to honour king Herod with ſo much as one word; And he here ſpeaks in publick to the meaneſt of the people. How ought this preference to humble the great! How ought it to comfort thoſe, whom they generally look upon as mere worms of the earth, unworthy of their notice; but whom Chriſt thinks worthy of his notice, his acknowledgment, and his laſt inſtructions! (*Idem.*)

Weep not for me, but weep for yourſelves.] That is, weep rather upon your own account than mine: reſerve your ſorrows for the calamities coming upon "yourſelves and your children." It is very probable, that the tears and lamentations of many of theſe mourners, were but the fruits of tender nature, not the effects of faith, and flowing from a principle of grace. (H. and B.) It was no fault in theſe devout "daughters of Jeruſalem," to ſhed tears for the divine Jeſus in his way to mount Calvary; when the bleſſed virgin was ſo affected with ſorrow, as ſhe ſtood by the croſs, that old Simeon had before deſcribed it in prophecy, by a "Sword piercing through her ſoul; ch. ii. 34. There were reaſons however, that would in ſome meaſure have alleviated their ſorrow; ſome of which perhaps they did not perfectly know, and others their grief might not ſuffer them to conſider. (Higden.) In vain do we weep for Chriſt, if we do not "weep for our ſelves," when we conſider the juſtice of God. (Q.)

In the which they ſhall ſay.] That is, it ſhall be ſaid; the word *erouſi* being uſed imperſonally, by an ordinary hebraiſm. (*Trem.*) See the notes on ch. xix. 43.

Bleſſed are the barren.] This expreſſion had certainly its completion in what befel Jeruſalem in the time of the ſiege. But more particularly it may refer to one paſſage: After that Titus had incompaſs'd the city with a wall, ſo that none could come out to forage, they were forced to feed on dung, ſaith Joſephus, on ſhoes and girdles, *&c.* And for want of ſuch proviſion as this, one Mary, a noble and rich woman, daughter of Eleazar, bereaved of all by the ſeditious, killed her ſucking child, and dreſs'd it, and eat part of it: and the ſoldiers breaking in upon her, and finding a part left, went away in deteſtation, and preſently the news of it went over the whole city; and every one (ſaith Joſephus,) look'd upon it with horror, and with the ſame compaſſion, "as if they had done it themſelves." Then was this ſpeech fit for them to take up, on hearing this horrible news, "Bleſſed are the barren, and the wombs that never bare, and the paps which never gave ſuck," in compariſon to thoſe that are forced to feed on the fruits of their wombs, and devour their own ſucking infants. And then that which follows, "If they do theſe things in a green tree, what ſhall be done in the dry?" may perhaps be beſt interpreted in relation to this particular fact alſo, of that noble and rich woman, Mary. If ſuch horrible things befal the wealthieſt among you, what a diſmal ſtate ſhall others be involved in? This may poſſibly be the meaning of the phraſe. But if not, then in that other notion of the righteous and the wicked, it may have had its completion alſo. (H. and W.) See the notes on Matt. xxiv. 19. and Luke xxi. 23.

Mountains fall on us.] That this is a proverbial expreſſion uſed, Hoſea x. 8. and not to be fulfilled by what the Jews ſhould then ſay, but by what they ſhould afterwards ſuffer, is evident in it ſelf, and confeſs'd by the Jews: for the *Targum* upon Hoſea ſpeaks thus, He will bring ſuch judgments upon them, which will render their condition as miſerable, as if the mountains ſhould cover them, and the hills fall upon them. (W.)

If they do theſe things in a green tree.] Righteous and good men are in the holy ſcriptures compared to a "green flouriſhing tree," whoſe "leaves do not wither, Pſa. i. 3. and the wicked and ungodly to a "barren and dry tree," fit only for the fire. Thus, when God threatens, that he would "kindle a fire" which ſhould "devour every green tree, and every dry tree," Ezek. xx. 47. the meaning is, he would cut off the righteous and the wicked. The ſenſe therefore of theſe words is, If ſuch afflictions befal me, who have not deſerved them, what puniſhments will God bring upon the wicked, who are the inſtruments of them, and are fitted for deſtruction, as dry wood is for the fire? (H. W. Higd. Fox and Q.) It is proverbial among the Jews, that "two dry ſticks will burn a green one;" that is, that the company of two wicked men will corrupt and bring judgments upon a good man. (D. Heinſ. and W.) See the note on ver. 29.

Ver. 32, 33, 34, 35, 36, 37, 38. And there were alſo two other malefactors led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors; one on the right hand, and the other on the left. Then ſaid Jeſus, Father, forgive them; for they know not what they do. And they parted his raiment, and caſt lots. And the people ſtood beholding: and the rulers alſo with them derided him, ſaying, He ſaved others, let him ſave himſelf, if he be Chriſt the choſen of God. And the ſoldiers alſo mocked him, coming to him and offering him vinegar; and ſaying, If thou be the king of the Jews, ſave thy ſelf. And a ſuperſcription alſo was written over him, in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

The place which is called Calvary.] Mount Calvary was then at ſome diſtance out of a gate in the weſt-wall of the old city, (called the old gate, the port of Jebus, and the gate of judgment,) but now almoſt in the heart of the city: It is a rocky hill, neither high nor ample; and was once a place of publick execution. Here the emperor Adrian erected a temple to Venus: but the virtuous Helena overthrew that receptacle of paganiſm, and built in the room of it a magnificent temple, in honour of Chriſt. (Sandys) Here was Golgotha, where 'tis ſaid Abraham built the altar for the intended ſacrifice of his ſon Iſaac. (Howel) See the notes on Matt. xxvii. 33. 38. and Mark xv. 25.

Father, forgive them.] Chriſt had often preached the doctrine of forgiving enemies, and praying for them: and there he practiſes it himſelf in a moſt exemplary manner. (B.) In the midſt of all his torments he only made one prayer of ſorrow to repreſent his ſad condition to his father; but no accent of murmur, no ſyllable of anger againſt his enemies: inſtead of that, he ſent up a holy, charitable and effective prayer for their forgiveneſs; which was ſo efficacious, that, within five and fifty days, eight thouſand of them were converted. (Tayl.) Tho' he was very God, and had the power of remiſſion of Sins, as well upon the croſs as in other places, as he himſelf teſtified and practiſed, and might freely, and from himſelf, ſpontaneouſly have abſolved them, without any farther interceſſion: yet, as he was now both prieſt and ſacrifice too, it became him, having not as yet perfected the great work of our redemption, not to pronounce pardon in an authoritative manner, but by way of petition and ſupplication, to implore the divine mercy for his perſecutors: "He did not (ſays St. Chryſoſtom) pray to the father, as if he could not himſelf abſolve them from that great tranſgreſſion; but that he might inſtruct us, not only by word, but alſo by example, to pray for our perſecutors." (Sachev.) See the notes on Matt. v. 44.

They know not what they do.] That is, who it is they crucify. (W.) But they knew, that Jeſus was a good and juſt Man; and had given him that Teſtimony, that he had "done all things well," Mark vii. 37. They knew, that he was a great prophet, "a teacher come from God," John iii 2. They were in ſome ſort too convinc'd, that he was the Chriſt, John xi. 47. Where we may behold them fighting againſt the light of their own knowledge, with which our Saviour expreſly charges them, John vii. 28. and xv. 24. This appeareth further by that which is ſaid in the parable of the houſholder, Matt. xxi. 45. So that they had ſome knowledge of Chriſt; but it was not the true knowledge. (Bp. H. Leſlie) The ſchools diſtinguiſh of neſcience and ignorance. *Neſcience* is *ſimplex ſcientiæ negatio*, or *negative* ignorance; this may be, nay is, even in ſaints and angels: for a finite nature cannot have an infinite power, and therefore of neceſſity muſt be ignorant in many things. Ignorance is the privation of knowledge; and is two-fold, lawful and unlawful; of thoſe things which we may know, and of thoſe things which we are bound to know. We may know many things which we are not bound to know, but may be ignorant of them without ſin. Now, in thoſe things which we are bound to know, there is a double ignorance; the one they call ſimple, the other groſs or affected. The firſt I take to be St. Paul's caſe, a "blaſphemer, a perſecutor and injurious;" but all through ignorance, 1 Tim. i. 13. and therefore, ſaith he, "I obtained mercy." The other, when he that is ignorant will be ignorant ſtill: He quencheth the motions of the ſpirit; ſlights the dictates of his own conſcience, neglects to inquire, or uſe the means whereby he may be better informed. Thus the ſadduces did "erre, not knowing the ſcriptures," Matt. xxii. 29. They would not know them. And this was the Jews ignorance; as our Saviour himſelf tells us, Matt. xiii. 15. (Byam) Here our Lord does not only wiſh their pardon; but plead, and turn advocate for the vileſt of miſcreants. A noble warning to all his diſciples, that they too, when ill-treated, ſhould make all poſſible allowances; and put the moſt favourable conſtruction upon the wrongs they ſuffer; that they would let ignorance and infirmities, paſſions and ſurprizes, be heard in mitigation of their ſentiments; and by theſe be inclin'd to give their own, and to beg of God his pardon, for the worſt of injuries and enemies. (St.)

They parted his raiment, and caſt lots.] That which is done here by the avarice of theſe ſoldiers, was guided and directed by the ſame ſpirit who had foretold it; to give the greater authority to theſe myſteries, by the completion of the leaſt circumſtances. (Q.) See Pſal. xxii. 18. and Matt. xxvii. 35.

Derided him.] Perſecutors are generally atheiſtical ſcoffers. The chief prieſts and elders, who perſecuted Chriſt, do blaſpheme God: they mock at his power and deride his providence; which was as wicked, as to deny his being. (B.)

Offering him vinegar.] Dr. Lightfoot ſhews, from Ælius Spartianus, Capitolinus, and Trebellius Pollux, that vinegar was the uſual drink of the ſoldiers. Two cups were therefore offered to Chriſt; one of *wine* mixed with *myrrh*, before he was nailed to the croſs, Mark xv. 23. as the cuſtom of the Jews was towards men condemned to capital puniſhment; the other of *vinegar* by the ſoldiers, in a ſcoffing manner, after he was nailed to the croſs. (W.) Interpreters vary much about this. Some will have it, that in St. Matthew's ſenſe, "vinegar mingled with gall" was a bitter poiſonous draught, to ſtupify the perſon that drank it; that benumming the ſenſe he might feel leſs pain. Thoſe that differ from this ſay, that by the piety of ſome of the diſciples, and it is probable of ſome of thoſe good women which uſed to miniſter to Jeſus, there was prepared wine "mingled with myrrh; which, according to Pliny, among the Levantines, is an excellent and pleaſant mixture; and ſuch as the piety and indulgence of nations uſed to adminiſter to condemned perſons, to fortify their drooping ſpirits againſt the terrors of approaching death. But, be it which way it will, the holy Jeſus, by a voluntary taking our nature upon him, did chuſe to ſuffer the pains thereof without the refreſhment their piety intended, either by ſtupifying his ſenſe, or fortifying his ſpirits. (How.) See the notes on Matt. xxvii. 34.

A ſuperſcription.] This was written after the Jewiſh manner, from the right hand to the left; the Latin letters being to be read as if they were Hebrew; for this reaſon, as it is ſuppoſed, to make it more legible to the Jews, who, by converſing with the Romans, began to underſtand a little Latin. (Idem.) It was to ſhew the cauſe of his death. The Latin was with reſpect to the majeſty of the Roman empire; the Hebrew, being the proper language of the country where he ſuffer'd; and the Greek, becauſe of the many Grecians who came thither. Thus God directed it, that Chriſt's croſs ſhould be adorned with the titles of the nations; which, tho' not yet ſubdued, ſhould yet in a ſhort time become ſubject to his ſcepter. (G.) See the notes on Matt. xxvii. 37.

THIS IS THE KING OF THE JEWS.] The kingſhip and regal dignity of Chriſt was proclaimed by an enemy; and that in a time of his greateſt ſufferings and reproaches. Pilate, without his knowledge, did our Saviour an eminent piece of ſervice; which none of his own diſciples durſt do: but no thanks to him for it; becauſe the higheſt ſervices perform'd for Chriſt undeſignedly, ſhall never be accepted nor rewarded by him. (B.)

Ver. 39, 40, 41, 42, 43. And one of the malefactors, which were hanged, railed on him, ſaying, If thou be Chriſt, ſave thy ſelf and us. But the other anſwering, rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation? And we indeed juſtly; for we receive the due reward of our deeds: but this man hath done nothing amiſs. And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdom. And Jeſus ſaid unto him, Verily I ſay unto thee, To day ſhalt thou be with me in paradiſe.

One of the malefactors.] See the notes on Matt. xxvii. 44.

The other anſwering, rebuked him.] Almoſt all interpreters that I have read, here ſay, that this thief began his repentance upon the croſs; and hence others are apt to conceive, that tho' they repent only at the laſt gaſp, they may enter into paradiſe as he did; but this is but a precarious ſuppoſition at the beſt, and like to prove a broken reed to the chriſtian that depends upon it. For, 1. It is not certain that this thief only then began to act the penitent; for any thing we know to the contrary, he might have begun that work in priſon long before; and ſo the whole foundation of their hopes who depend upon this inſtance, is built upon a great uncertainty. And whereas, in favour of this opinion, it is ſaid, that "both the thieves upbraided him;" and therefore this thief muſt do ſo at the firſt, and after that repent; I anſwer, That St. Luke here expreſly ſays, that "one of them" only did it; and that the other did rebuke him for it; and therefore, to reconcile him with St. Matthew, let it be obſerved, that it is uſual in the Evangeliſts to aſcribe that to many, which agrees only to one of them: (ſee the note on Matt. xxvii. 44.) 2. This probably was the firſt time that this thief had the knowledge of Chriſt, or was acquainted with him; he therefore haply had no call, no day of grace, before this hour; and ſo he brake no vows or covenants, abuſed no Grace vouchſafed, ſinned againſt no ſuch light and ſtrong convictions, reſiſted no ſuch ſtrivings of the ſpirit, as they who live under the Goſpel-diſpenſation

tion muſt have often done; what comfort therefore can this example give to them, who, having once been waſhed in the laver of regeneration, ſtill wallow in the mire; who having often heard the joyful ſound, have ſlighted all the promiſes, deſpiſed all the threats, been deaf to all the callings of the word, abuſed all the means of grace, and reſiſted all the motions of the ſpirit? And to whom Chriſt may ſay, as to the Jews, "How oft would I have gathered you under my wings, and ye would not?" 3. This thief improved his time at laſt in that extraordinary manner, as perhaps no man ever did before, or will hereafter: He then believed Chriſt to be the Saviour of the world, when one of his diſciples had betrayed, another had denied him, and all of them had forſook him, to be the Son of God, the Lord of life, when he was hanging on the croſs, ſuffering the pangs of death, and ſeemingly deſerted by his Father; he proclaims him the Lord of paradiſe, when all the Jews condemned him, the Gentiles crucified him as an impoſtor and a malefactor; he feared God, acknowledged the juſtice of his puniſhment, and did with patience ſubmit unto it; he condemned himſelf, and juſtified the holy Jeſus, declaring that he had done nothing amiſs; he was ſolicitous, not for the preſervation of his body, but the ſalvation of his ſoul; not only for his own, but the ſalvation of his brother-thief, whom he ſo charitably reprehends, ſo earneſtly requeſteth not to proceed in his blaſphemous language, ſo lovingly inviteth to the fear of God: So that the glory which he did to Chriſt by his faith and piety upon the croſs, ſeems ſuch as the whole ſeries of a pious life in other men can hardly parallel. (W.)

Here we learn, 1. That true converſion is never too late for obtaining mercy and ſalvation. 2. That true converſion, how late ſoever, will have its fruits: The forementioned fruits of faith and repentance were found with this penitent thief; yet muſt not this extraordinary caſe be drawn into example: This extraordinary and miraculous grace of God is not to be expected ordinarily: We have no warrant to expect an overpowering degree of God's grace, to turn our hearts in an inſtant at the hour of death, when we have lived in forgetfulneſs of God, and in a ſupine neglect of our ſouls concern, all the days of our life; for it is evident as to this caſe of the penitent thief's converſion at the laſt hour, 1. It is an example without a promiſe. 2. It is but a ſingle example. 3. It is an example recorded but by one Evangeliſt: The Spirit of God, foreſeeing what an ill uſe ſome would make of this inſtance, leaves one example upon record, that none might deſpair; and but one, that none might preſume. 4. This was a miracle, with the glory whereof Chriſt would honour the ignominy of his croſs: So that we have no more ground to expect ſuch another converſion, than we have to expect a ſecond crucifixion This converted perſon was the firſt fruits of the blood of the croſs. From whence we learn, That God can, and ſometimes doth, tho' very ſeldom, prepare men for glory, immediately before their diſſolution by death. His grace is his own, he may diſpenſe it how, and when, where, and to whom he pleaſes; yet this is no warrant to neglect the ordinary, becauſe God doth ſometimes manifeſt his grace in an extraordinary way. True, in this converſion we have a pattern what free grace can do; but it is a pattern without a promiſe; where we have not a promiſe to encourage our hope, our hope is nothing but preſumption. (B. and Stanh.)

Doſt not thou fear God?] This is well ſaid, becauſe he who inſulteth over thoſe who are afflicted, doth in ſo doing contemn God. (G.)

Lord, remember me.] Here he ſhewed an incomparable modeſty, begging but for a remembrance only; he knew himſelf ſo ſinful, that he durſt ask no more. (Tayl.) The fruit of faith in a penitent puniſhed for his ſins is, 1. To conſider the difference betwixt the ſufferings of Chriſt, intirely innocent, and thoſe of ſinners. 2. To acknowledge, that he himſelf ſuffers juſtly. 3. To have compaſſion on thoſe, who loſe all the fruit of their ſufferings by receiving them ill, and to exhort them to repentance. 4. Not to be offended or ſcandalized at the humiliations of Chriſt. 5. To expect his eternal kingdom. 6. To pray humbly to him: and, 7. To have no other ambition, than to be remember'd by him; for his memory is his heart, and all is well when we have a place therein. (Q.)

To day ſhalt thou be with me in paradiſe.] That the words *to day* are not to be connected with *I ſay*, as if the ſenſe were this, "I ſay to thee to day," but with the words following, ſo as to contain a promiſe, that the thief ſhould even that day be in paradiſe, as to his better part, appears from the familiar phraſe of the Jews, who ſay, of the juſt man dying, "to day he ſhall ſit in the boſom of Abraham." To be ſure, Chriſt ſpake in that ſenſe, in which the thief could, and in which he knew he would, underſtand him: Now he being a Jew, would ſurely underſtand him according to the received opinion of his nation concerning paradiſe; but they plainly held it to be the place into which pious ſouls, ſeparated from the body, were immediately received: Hence ſprung that oracle of the Chaldees, "Seek paradiſe, the glorious country of the ſoul:" Hence their kind wiſh for the dying or dead perſon, "let his ſoul be in paradiſe." Now hence it follows, 1. That the ſouls of men die not with their bodies, but remain in a ſtate of ſenſibility: Chriſt here commends his into the hands of God, ver. 46. where the ſouls of the juſt are, Wiſd. iii. 1. *in peace*, ver. 3. and *in hope*, ver. 4. 2. That the ſouls of good men after death are in a happy ſtate, a ſtate of joy and felicity; for "Paradiſe (ſaith Philo) is the repreſentation of a ſoul leaping for fulneſs and greatneſs of joy;" and 'tis, according to Tertullian, "a place of divine delights." So that, as the thief could only be there that day by the preſence of his ſoul, ſo could not his ſoul be there without the greateſt joy and felicity. (W.) Chriſt, the ſovereign diſpenſer of his own grace and glory, gives it to a thief at the laſt moment of his life; to ſhew us, that he does not give it to merit. (Q.)

Ver. 44, 45, 46, 47, 48, 49. And it was about the ſixth hour, and there was a darkneſs over all the earth, until the ninth hour. And the ſun was darkened, and the vail of the temple was rent in the mids. And when Jeſus had cried with a loud voice, he ſaid, Father, into thy hands I commend my ſpirit: and having ſaid thus, he gave up the ghoſt. Now when the centurion ſaw what was done, he glorified God, ſaying, Certainly this was a righteous man. And all the people that came together to that ſight, beholding the things which were done, ſmote their breaſts, and returned. And all his acquaintance, and the women that follow'd him from Galilee, ſtood afar off, beholding theſe things.

About the ſixth hour.] See the notes on Matt. xxvii. 44. and Mark xv. 33.

Darkneſs over all the earth.] That is, over all the land. See the notes on chap. xxi. 35.

The ſun was darkned.] At the time of our Saviour's paſſion the ſun was ſo darkned, that the ſtars appeared: and the eclipſe was prodigious in the manner, as well as in degree; becauſe the moon was not then in conjunction, but full. And it was noted by Phlegon, the freed man of the emperor Adrian, by Lucian out of the acts of the Gauls, and Dionyſius, while he was yet a heathen, excellent ſcholars all, great hiſtorians and philoſophers; who alſo noted the hour of the day, and day of the week, agreeing with the circumſtances of the croſs. (How.) See the notes on Matt. xxvii. 45.

The vail of the temple was rent in the mids] That which is here ſaid of the "vail of the temple," *eſchisthe meſon*, muſt be ſo rendred, that *meſon* may be taken adverbially, for "in the middle," ſo as to be anſwerable to *eis ta duo*, "into two parts," in Matthew and Mark. Now what "vail of the temple" this was, is the only thing that will need to be here determined; for of this it is certain, that there were two vails, or high walls, intimated by the mention of the "ſecond vail," Heb. ix. 3. the one that covered or incloſed the ſanctuary from the eyes and approach of the people, who were permitted to go no farther than the court of the Jews, and only the prieſts admitted into the ſanctuary; for thus the manner was, the *thumateerion*, or altar of incenſe, was within the ſanctuary, and thither the prieſts went daily, and offered incenſe, the people mean while ſtaying without, and praying every one privately by himſelf; the thing noted by the "ſilence in heaven for half an hour," Rev. viii. 1. And thoſe prayers of the people, for ſupply of their ſeveral wants, were thus offered up by the prieſt, with that incenſe of his that went up to heaven. But the people themſelves ſtaid without, and might not enter or look in there; that vail, or wall, or ſcreen, made a full ſeparation of one from the other. And as the ſanctuary was incloſed or ſeparated from the court, ſo was the holy of holies incloſed from the ſanctuary, and thither none enter'd but the high-prieſt once a year, and ſo there was a ſecond vail. That this is here meant, is no way ſpecified, or deducible from any circumſtances of the ſtory in any of the Goſpels; yet may be thought moſt probable from one intimation of the author to the Hebrews, c. x. 20. where our way to heaven is ſaid to be conſecrated by Chriſt by the vail, that is, his fleſh. There, as the vail is made a type of Chriſt's fleſh, and being ſo, the rending of the vail will be a fit ſolemnity of the piercing and crucifying Chriſt's fleſh; ſo that vail is clearly the ſecond vail, entring into the *hagia*, the holies, ver. 19. that is, the holy of holies, as appears by chap. ix. 8, 12. And if that were here meant, then the ſignificancy is not only the approaching deſtruction of all the Jewiſh rites, but alſo that that unapproachable place, a type of heaven, was now laid open to all true Chriſtians, and that in the mean time there is liberty to approach unto God in prayer allowed to them; and again that Chriſt not now once a year, as the high-prieſt, but once for ever, there to continue, enter'd into the holy of holies, that is, beyond the ſanctuary, the common place of all the prieſts (and ſo the type of heaven, where all the angels and ſaints are) even into the inmoſt ***adytum*** at the right hand of God, far above all angels, *&c.* a place of pre-eminence peculiar to him. (H.) See the notes on Matt. xxvii. 51.

Cried with a loud voice.] See the notes on Matt. xxvii. 46, 50.

Father, into thy hands I commend my ſpirit.] The manner of our Lord's giving up his ſpirit hath generally been thought to carry in it an air of authority; and to intimate, that, as the delivering it was an act of free choice, ſo the reſuming of it was likewiſe fully in his own power. The form made uſe of on this occaſion, is ſuch as properly denotes the leaving goods of value, to be kept by a truſty friend, till called for again. It may be ſaid indeed, that other good men, who confeſſedly have not the ſame power, are found to have committed their ſouls to God in like manner. They have indeed done ſo; but with this difference, that in Chriſt this was a declaration of his having purchaſed immortality for human nature, and a ſort of claim for raiſing it from the dead: In others, it is an expreſſion of their faith, that their ſouls and bodies ſhall again be united, by virtue of that reſurrection, which their Saviour's riſing hath enſured to them. (St.)

The centurion glorified God.] Here note, that Chriſt had a teſtimony of his innocency and righteouſneſs given unto him from all ſorts of perſons whatſoever; Pilate and Herod pronounced him innocent; Pilate's wife proclaimed him a righteous perſon; Judas, the traytor, declared it was innocent blood; the thief on the croſs affirmed he had done nothing amiſs; and the centurion owned him to be a righteous man, yea, the Son of God, Mark xv. 39. Only the Phariſees and chief prieſts, which were teachers of others: not ignorance, but obſtinacy and malice, blinded and hardned them to their ruin and deſtruction; inſtead of owning and receiving him for their Saviour, they ignominiouſly put him to death as the vileſt impoſtor. (B.)

Ver. 50, 51, 52, 53, 54, 55, 56. And behold, there was a man named Joſeph, a counſellor; and he was a good man, and a juſt: (The ſame had not conſented to the counſel and deed of them) He was of Arimathea, a city of the Jews, who alſo himſelf waited for the kingdom of God. This man went unto Pilate, and begged the body of Jeſus. And he took it down, and wrapped it in linen, and laid it in a ſepulchre that was hewn in ſtone, wherein never man before was laid. And that day was the preparation, and the ſabbath drew on. And the women alſo, which came with him from Galilee, followed after, and beheld the ſepulchre, and how his body was laid. And they returned, and prepared ſpices and ointments; and reſted the ſabbath-day, according to the commandment.

A man named Joſeph.] See the notes on Matt. xxvii. 57.

He was of Arimathea.] Arimathea is the place were Samuel was born and bred up; called by the Hebrews *Ramathaim ſophim*, in Greek *Armathaim*. (How.) See the notes laſt referred to.

In a ſepulchre.] It was a ſepulchre hewn out of a rock; that ſo his enemies might have no occaſion to ſay, that his diſciples ſtole him away by ſecret holes, and unſeen paſſages under ground: It was a new ſepulchre, "wherein never man was laid before;" leſt his adverſaries ſhould ſay, it was another that was riſen, who was buried there before him. And it was in a garden; for, as by the ſin of the firſt Adam we were driven out of the garden of pleaſure, the earthly paradiſe, ſo by the ſufferings of the ſecond Adam, who lay buried in a garden, we may hope for entrance into the heavenly paradiſe. (B.)

The preparation.] See the notes on Matt. xxvii. 62.

C H A P. XXIV.

Chriſt's reſurrection is declared by angels to the women; who report it to the apoſtles. He himſelf appeareth to two diſciples, in the way to Emmaus: And after that to the eleven apoſtles at once; reproving their unbelief. He promiſeth them the Holy Ghoſt: Bleſſeth them; and aſcendeth to heaven.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. NOW upon the firſt day of the week, very early in the morning, they came unto the ſepulchre, bringing the ſpices which they had prepared, and certain others with them. And they found the ſtone rolled away from the ſepulchre. And they entred in, and found not the body of the Lord Jeſus. And it came to paſs, as they were much perplexed thereabout, behold, two men ſtood by them, in ſhining garments. And as they were afraid, and bowed down their faces to the earth, they ſaid unto them, Why ſeek ye the living among the dead? He is not here, but is riſen: remember how he ſpake unto you, when he was yet in Galilee, Saying, The Son of man muſt be delivered into the hands of ſinful men, and be crucified, and the third day riſe again. And they remembred his words, And returned from the ſepulchre, and told all theſe things unto the eleven, and to all the reſt. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told theſe things unto the apoſtles. And their words ſeemed to them as idle tales, and they believed them not. Then aroſe Peter, and ran unto the ſepulchre, and ſtooping down, he beheld the linen clothes laid by themſelves, and departed, wondring in himſelf at that which was come to paſs.

The firſt day of the week.] See the notes on Matt. xxviii. 1. and Mark xvi. 1.

They came.] That is, the women who are named here, ver. 10. (H.) They who had followed Chriſt, when his diſciples left him; who accompanied him to his croſs, and to his grave, when his diſciples durſt not appear, now, very early in the morning, viſit his ſepulchre, fearing neither the darkneſs, nor the preſence of the watchmen, tho' a band of rude ſoldiers. (B.) The diligence and earneſtneſs of a ſoul which ſeeks God is repreſented in theſe holy women. All ſloth muſt be ſhaken off, when the doing ſomething for Chriſt is the matter in queſtion. (Q.)

Bringing the ſpices.] To embalm the holy body. For the rites of embalming, among the Hebrews, uſed to laſt forty days; and their love was not ſatisfied with what Joſeph had already done. (Tayl.)

Found the ſtone rolled away.] When perſons have a true confidence in God, obſtacles do not hinder them from undertaking whatever they have reaſon to believe he requires; and the removal of them they leave to him; All manner of difficulties vaniſh before thoſe who are led by a lively faith, and a ſincere deſire to pleaſe God. (Q.)

Behold, two men.] That is, angels. For that angels appeared in ancient times in the ſimilitude of men, is clear from Gen. xviii. 2. and xix. 1, 2. and Joſh. v. 13. (F.) He that raiſed himſelf could eaſily have rolled away the ſtone, without the help of angels: But God thought fit to ſend an officer from heaven, to open the priſon-door of the grave; and, by ſetting our ſurety at liberty, proclaimed our debt to the divine juſtice to be fully ſatiſfied: Beſides, it was fit, that the angels, who had been witneſſes of our Saviour's paſſion, ſhould alſo be witneſſes of his reſurrection. His reſurrection was alſo firſt declared, 1. To women, becauſe God ſometimes makes choice of weak means for producing great effects; knowing, that the weakneſs of the inſtrument redounds to the greater honour of the agent: In the whole diſpenſation of the Goſpel, God intermixes divine power with human weakneſs: Thus, the conception of Chriſt was by the power of the Holy Ghoſt; but his mother a poor woman, a carpenter's ſpouſe: So the crucifixion of Chriſt was in great meanneſs and outward baſeneſs, being crucified between two thieves; but the powers of heaven and earth trembling, the rocks rending, and the graves opening, ſhewed a mixture of divine powers. Thus here, God ſelects women to declare, that he will honour what inſtruments he pleaſes, for the accompliſhment of his own purpoſes. 2. To theſe women, the two Maries; poſſibly, as a reward for their magnanimity and courage. (B.)

Why ſeek ye the living among the dead?] Thoſe do this, 1. Who ſeek ſalvation by the law of Moſes, long ſince dead and buried. 2. Who ſeek it by the works of nature, or by the power of them. 3. Who ſeek it, or think to be ſaved, by a meer outward holineſs; by the outward body of religion, without the inward life; by forms of godlineſs, whether they be merely ceremonial performances of religion, or great ſhews and pretences of godlineſs, without the power of it in their lives and converſations; and, 4. Who ſeek Chriſt upon worldly intereſts, taking up their religion upon by-reſpects, and for carnal or worldly affections. (Frank.)

He is not here] The angels ſhew theſe women the reſurrection of Chriſt, 1. By way of negation, "He is not here;" that is, in reſpect of his corporal preſence: which place of ſcripture alone is ſufficient to diſprove all the ubiquitaries in the world; for if his body was in every place, how could the angel ſay, that he was not in that place? 2. By way of confirmation, "for he is riſen;" as it is expreſſed in St. Matt. xxviii. 6. and the reaſon is natural, and unanſwerable: "He is riſen," and gone to another place; therefore he cannot be here, in this place. 3. By way of illuſtration; "He is riſen, as he ſaid;" and as ye may be convinced by ocular demonſtration; "come, ſee the place where the Lord lay." (Bp. Griff. Williams.) As no truth is of more importance to the Chriſtian religion than this, ſo none had greater care taken to ſtrengthen the belief of it. The teſtimony of angels, of diſciples, of women, of numbers of people; the converſation of forty days, the teſtimony of the elements themſelves, the earth trembling and quaking, as if in pangs and travel, to diſcharge this new birth; the teſtimony of others, whoſe bodies appeared in the holy city; nay, the teſtimony of the moſt inveterate enemies of Chriſt: For even the Jews themſelves, by advancing ſo incredible a ſtory, as that of his diſciples ſtealing him away, do in effect confeſs and corroborate a truth, which they ſo very weakly endeavour to deſtroy. (Stanh.) There are ſome rules, as to the truth of matters of fact in general, ſo certain, that where they all meet, ſuch matters of fact cannot be falſe, *viz.* "1. That the matter of fact be ſuch, as that mens outward ſenſes, their eyes and ears may be judges of it. 2. That it be done publickly, in the face of the world. 3. That not only publick monuments be kept up in memory of it, but ſome outward actions to be performed. 4. That ſuch monuments, and ſuch actions, or obſervances, be inſtituted, and do commence from the time that the matter of fact was done;" all which rules do meet in the matters of fact recorded of Chriſt, and particularly of his reſurrection. (Leſl.)

Remember how he ſpake.] The belief of myſteries is founded chiefly upon the word of Chriſt. It is to this word that the angels refer theſe very ſouls, whom they inſtruct with their own mouth by the direction of God. (Q.) See the notes on Mark ix. 31.

Ver. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32. And behold two of them went that ſame day to a village called Emmaus, which was from Jeruſalem about threeſcore furlongs. And they talked together of all theſe things which had happened. And it came to paſs, that while they communed together, and reaſoned, Jeſus himſelf drew near, and went with them. But their eyes were holden, that they ſhould not know him. And he ſaid unto them, What manner of communications are theſe that ye have one to another, as ye walk, and are ſad? And the one of them, whoſe name was Cleophas, anſwering, ſaid unto him, Art thou only a ſtranger in Jeruſalem, and haſt not known the things which are come to paſs there in theſe days? And he ſaid unto them, What things? And they ſaid unto him, Concerning Jeſus of Nazareth, which was a prophet mighty in deed and word before God, and all the people: And how the chief-prieſts and our rulers delivered him to be condemned to death, and have crucified him. But we truſted that it had been he, which ſhould have redeem'd Iſrael: and beſide all this, to day is the third day ſince theſe things were done. Yea, and certain women alſo of our company made us aſtoniſhed, which were early at the ſepulchre: And when they found not his body, they came, ſaying, that they had alſo ſeen a viſion of angels, which ſaid that he was alive. And certain of them which were with us went to the ſepulchre, and found it even ſo as the women had ſaid; but him they ſaw not. Then he ſaid unto them, O fools, and ſlow of heart to believe all that the prophets have ſpoken! Ought not Chriſt to have ſuffered theſe things, and to enter into his glory? And beginning at Moſes, and all the prophets, he expounded unto them in all the ſcriptures the things concerning himſelf. And they drew nigh unto the village whither they went: and he made as though he would have gone further. But they conſtrained him, ſaying, Abide with us, for it is towards evening, and the day is far ſpent. And he went in to tarry with them. And it came to paſs, as he ſat at meat with them, he took bread, and bleſſed it, and brake, and gave to them. And their eyes were open'd, and they knew him; and he vaniſhed out of their ſight. And they ſaid one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the ſcriptures?

Two of them.] Not of the apoſtles; for theſe two returning told what paſſed between Chriſt and them to the eleven apoſtles: But two of the reſt who were with them, ver. 9, 33. (W.) One of theſe two was Cleophas, as appears ver. 18. who, Hegeſippus ſaith, was the brother of Joſeph the husband of Mary; and whoſe ſon Simeon, as Euſebius ſaith, was by the conſent of all the ſurviving apoſtles made biſhop of Jeruſalem after James. (H.) The other was by ſome of the ancients thought to have been this Evangeliſt, Luke himſelf; tho' Epiphanius (*contra Saturnilianos*) reports it to have been Nathanael: But theſe conjectures are uncertain. (Beza.)

To a village called Emmaus.] Not that Emmaus near Tiberias, ſo called from the hot baths there; for that was in Galilee: but a village in the tribe of Judah, 60 furlongs from Jeruſalem. (W.) And 'tis probable, theſe two diſciples dwelt there, and were returning home after the feaſt. (G.)

Their eyes were holden.] That they knew him not, might be, not becauſe their eyes were held by miracle, but becauſe he appear'd to them "in another form" or ſhape than that which he formerly had when he converſed with them, Mark xvi. 12. and which when they knew him might be changed: for that their eyes did not perceive him through grief, as Mr. Le Clerc conjectures, is not very likely; for tho' they were ſad, ver. 17. we read not that they wept. And ſeeing it is elſewhere ſaid, that "the Lord opened the eyes of Balaam," Numb. xxii. 31. "of the young man," 2 Kings vi. 17. of the hoſt of the king of Syria, ver. 20. which was with-held from ſeeing, or ſtruck blind, ver. 18. in all which caſes doubtleſs an extraordinary power was exerted, I believe rather according to the plain import of the words, that God withheld the eyes of Hagar from ſeeing the well, and then opened her eyes, Gen. xxi. 19. by taking away the impediment; and that here Chriſt ſome way with-held their eyes from perceiving him; and then, removing that impediment, opened their eyes, that they knew him. (W.)

What manner of communications.] Chriſt asks not, becauſe he knew not what they ſaid; for what could he be ignorant of, who knew mens hearts and reins? But to give them an occaſion to begin the diſcourſe. (*Idem.*)

A Stranger in Jeruſalem.] *Paroikein* here may ſignify to be *extra patriam*, one of another country, and as ſo a ſtranger to the affairs of Judea and Jeruſalem. So the ſeed of Abraham was *paroikon en ge allotria*, ſtrangers in another country, Acts vii. 6. Moſes was *paroikos*, a ſtranger in the land of Midian," ver. 29. The Gentiles, not yet called to be fellow citizens with the ſaints, are *xenoi kai paroikoi*, "Strangers and aliens," Eph. ii. 19. And, according to this metaphor, the Patriarchs are ſaid *paroikein*, "to ſojourn in the Land of Promiſe, as in a ſtrange country," Heb. xi. 9. The Chriſtians to live in this world, *hoos paroikous*, "as ſtrangers and pilgrims," 1 Pet. ii. 11. the time they ſpend here is the time *paroikias autoon*, "of their ſojourning," 1 Pet. i. 17. So alſo the Philoſophers held, that heaven was their own country, that they were *tees poleos tees anotates politai*, citizens of the city above, and ſtrangers in this world. Hence any one who is ignorant of what is done in any place, is ſtiled a ſtranger in it. So Antonius ſaith they are *xenoi koſmou*, ſtrangers in the world, who know not what is done in it. And Cicero ſpeaks thus to Atticus, I deſire thee, *ne illuc hoſpes veniam*, that I may not come thither as a ſtranger, that is, as ignorant of things done there: and again, 'tis ſomething for him that comes to Rome, *non eſſe hoſpitem, & peregrinum*, not to be ignorant of what is done there; and in his familiar epiſtles he writes for inſtructions in what is done in the common-wealth, *ne hoſpes plane veniam*; that he might not come thither as a ſtranger. So here, "Art thou a ſtranger?" *i. e.* art thou ignorant of things well known to all that dwell at Jeruſalem? (*Idem*)

Mighty in deed and word.] That is, in miracles and doctrine, approved by God. (H.) See the notes on ch. vii. 16.

To be condemned to death.] *Eis krima thanatou*, To the ſentence of death. So 1 Kings iii. 28. all Iſrael heard *to krima toutou*, this judicial ſentence of king Solomon. *Tou krima to Moab*, God's ſentence againſt Moab, Jer. xlviii. 47. and *to krima Babuloonos*, his ſentence againſt Babylon, ch. li 9. Let my ſentence *to krima mou*, come forth from thy preſence, ſaith the Pſalmiſt, Pſal. xvii. 2. (W)

We truſted, that it had been he.] The notion of the Meſſias being a temporal Saviour was ſo deeply rooted in the minds of the diſciples,

ciples, that it remained here with them, even after he was riſen from the dead: they acknowledge him to be "a prophet mighty in deed and word;" but they queſtion whether he were the Meſſias, the "redeemer of Iſrael:" they could not reconcile the ignominy of his death with the grandeur of his office; nor conceive how the infamy of a croſs was conſiſtent with the glory of a king: "We truſted, that it had been he, who ſhould have redeemed Iſrael;" as if he had ſaid, we were full of hopes, that this had been the Meſſias, ſo long expected by us; but this being "the third day" ſince he died, we fear we ſhall find ourſelves miſtaken. (B.)

O fools.] Hence note, that the command, Matt. v. 22. is not always tranſgreſſed by this expreſſion; but only when it is uſed without cauſe, from an undue commotion of ſpirit, or a mind evil-affected towards our brother. (W.) This reproof from Chriſt ſeems ſomewhat harſh; but it is extremely charitable, and neceſſary to awaken their faith: For, the very reaſon here given for their doubt, ought to have convinced them; ſince he could not have been riſen, if his body had then been found in the ſepulchre. (Q.)

Ought not Chriſt to ſuffer.] As if he had ſaid, Do ye not find, that the perſon deſcribed by the prophets in the Old-Teſtament to be the Meſſias, was to wade to his glory through a ſea of blood? Why then do ye think your ſelves deceived in the perſon that ſuffered three days ago, when his death doth agree ſo well with the predictions of the prophets, who foretold, That the Meſſias ſhould be cut off, but not for himſelf, and be ſmitten for the iniquities of his people? Here we may obſerve, the great wiſdom and grace of God, who makes ſometimes the diffidence of his people an occaſion of farther clearing up the choiceſt truths unto them: never did theſe diſciples hear ſo excellent an expoſition of Moſes and the prophets concerning the Meſſiah, as now, when their ſinful diſtruſt had ſo far prevailed over them. Obſerve, 2. The doctrines which Chriſt inſtructs his diſciples in, namely, in the neceſſity of his death and paſſion, and of his glory and exaltation; "Ought not Chriſt to ſuffer, and to enter into his glory?" Learn, 1. That with reſpect to God's decree, and with relation to man's guilt, the death of Chriſt was neceſſary and indiſpenſable. 2. That his reſurrection and exaltation was as neceſſary as his paſſion. 3. That there was a meritorious connexion between Chriſt's ſufferings and his glory; his exaltation was merited by his paſſion; "he was to drink of the brook in the way, and then he ſhould lift up his head." (B.)

The things concerning himſelf.] That all things written by the Evangeliſts concerning Chriſt are certainly true, is manifeſt by comparing the ſeveral predictions of the prophets. (Beza.) For there are ſome expreſs prophecies: as in Iſaiah and Daniel: and ſome types and ſymbols; as the ſerpent lifted up by Moſes, the expiatory ſacrifice offer'd up for the people, the affairs of David; the explication of all which was made by Chriſt to his apoſtles, and by them to us. (G.) See more of this in the notes on ver. 46.

He made, as though he would have gone further.] Yea, perhaps he would have done ſo, had they not been urgent with him to abide with them, ver. 29. or he ſeemed to them, by continuing on his courſe, to be willing ſo to do: So Mark vi. 48. *ethele parelthein autous*, "he would have paſſed by them;" not that Chriſt intended this, but that he ſeemed to them, by continuing his courſe on the ſea, to be willing ſo to do. Here therefore was no diſſimulation in Chriſt; but only, in the diſciples and apoſtles, a miſtaken conjecture from his walking. Now, tho' words ought to be the certain interpreters of our minds, and therefore ought not to be uſed ſo as that we may be deceived by them; yet walking hath no certain ſignification, nor was inſtituted to be a certain indication of the mind; and ſo there ſeems here to be no juſt occaſion for the long diſcourſes, which ſome hence make of lying, ſimulation or diſſimulation; here being no inſtance of that kind. (W.)

They conſtrained him.] But that was only by their earneſt deſire and entreaty; "ſaying, abide with us." See the notes on ch. xiv. 23.

He took bread.] After the manner of the maſter of the family; bleſſing the meat, and carving, and diſtributing it to them. (G. and H.) This, ſay the papiſts, he did when he celebrated the ſacrament, chap. xxii. 19. therefore here alſo he celebrated the ſacrament, tho' in bread only. This he did, ſay I, when he fed the four, and the five thouſand: for then *artous eulogeſe ki klaſas edooke*, "he bleſſed the bread, and breaking it, gave it to his diſciples" to give to the multitude, Matt. xiv. 19. Mark vi. 41. and viii. 6. and will they ſay, that then alſo he celebrated the ſacrament before the inſtitution of it? 2. To make of *bread* a ſacrament, 'tis abſolutely neceſſary, according to them, that Chriſt ſhould ſay, "This is my body," which here he ſaid not: If they rejoin, that this is to be underſtood, I ſay, with as much reaſon, That *wine*, the uſual concomitant of a ſupper, is to be underſtood; and ſo here will be no example of communicating in one kind. 3. If Chriſt here celebrated a ſacrament without wine, he alſo conſecrated without wine; which yet, the papiſts ſay, is never to be done. (W.) See the notes on Matt. xiv. 19. and Luke xxii. 19.

They knew him.] That myſtical interpretation of the ancients is worthy of obſervation, that Chriſt cannot be truly known, except by thoſe who are in the unity of his body, the church; which is ſignified by the "breaking of bread." (G.) We may know religious perſons, not only in the exerciſes of religion, but even in the moſt common actions of life; which they convert into holy actions, by the holineſs of their diſpoſitions, by prayer which ſanctifies every thing, and by the oblation which they make thereof to God. The meals of Chriſtians ought to reſemble thoſe of Chriſt; who here teaches them, never to ſit down to them, till they have invoked the divine bleſſing by thankſgiving and prayer, which muſt be performed with faith, attention, and reverence, and not careleſſly, by rote, and only for faſhion-ſake. (Q.)

He vaniſhed out of their ſight.) He withdrew himſelf again out of their ſight: either by a ſudden change of place, or by a cloud caſt over his body: whence we can no more argue, that he had only an airy body, than that he had the like when *ekrube*, "he hid himſelf, paſſing through the Jews, when they were about to ſtone him" John viii. 59. where this word is uſed of *Pelops*, in Pindar, it ſignifies one that was loſt, and no where to be found, though much ſought after, by the men his mother ſent to look after him; and I grant to Mr. Clerc, that a man may be loſt, and not found by them that ſeek after him, without a miracle; but *aphantos ap autoon egeneto*, "he became inviſible to them," or diſappeared from them, ſeems to carry the matter higher, though it may be otherwiſe. (W.) He diſapeared; but, in what manner, or by what means, it is not known. (H.)

Ver. 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48. And they roſe up the ſame hour, and returned to Jeruſalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is riſen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus ſpake, Jeſus himſelf ſtood in the midſt of them, and ſaith unto them, Peace be unto you. But they were terrified and affrighted, and ſuppoſed that they had ſeen a ſpirit. And he ſaid unto them, Why are ye troubled, and why do thoughts ariſe in your hearts? Behold my hands and my feet, that it is I my ſelf: handle me, and ſee, for a ſpirit hath not fleſh and bones, as ye ſee me have. And when he had thus ſpoken, he ſhewed them his hands, and his feet. And while they yet believed not for joy, and wondred, he ſaid unto them, Have ye here any meat? And they gave him a piece of a broiled fiſh, and of an hony-comb. And he took it, and did eat before them. And he ſaid unto them, Theſe are the words which I ſpake unto you, while I was yet with you, that all things muſt be fulfilled which were written in the law of Moſes, and in the prophets, and in the pſalms, concerning me. Then opened he their underſtanding, that they might underſtand the ſcriptures, and ſaid unto them, Thus it is written, and thus it behoved Chriſt to ſuffer, and to riſe from the dead the third day; and that repentance and remiſſion of ſins ſhould be preached in his name, among all nations, beginning at Jeruſalem: And ye are witneſſes of theſe things.

The ſame hour.] Here we may obſerve, that theſe two diſciples at Emmaus, being fully ſatisfied in the truth of Chriſt's reſurrection, by his appearing to them in breaking of bread, they aroſe preſently, and went from Emmaus to Jeruſalem: it muſt needs be late at night, being after ſupper, and ſeven miles diſtance; yet conſidering the ſorrow that the diſciples were under, theſe two leave all their private affairs, and haſten to comfort them with the glad tidings of our Lord's reſurrection; Teaching us, That all ſecular affairs, all private and particular buſineſs muſt give place to the glory of God, and the comfort and ſalvation of our ſouls. (B.)

Found the eleven gathered together.] At their private aſſembly, where they met together by night, for fear of the Jews, to comfort and encourage one another; as John xx. 19.

Saying, The Lord is riſen indeed.] The two diſciples, full of the joyful news, ſay thus to the apoſtles, and the reſt who were with them, at their firſt entrance, without any previous ſalutation.

And hath appeared to Simon.] We had been in our ſins for all his death, if he had not riſen again: his care therefore, for our greater faith and comfort, is to make that appear; and ſo he did to Simon. Not firſt of all: for that was to Mary Magdalene, out of whom he had caſt ſeven devils" Mark xvi. 9. She was therefore ſent with the bleſſed news, ver. 7. to Simon Peter; and ſo it appeared to his ears: but that's not enough, he muſt have it in his eye too; and ſo he "appeared to Simon:" particularly to her, and to him, a polluted woman and a perjur'd man, for the comfort of poor penitents; grievous ſinners now become gracious ſaints. Thus he is the firſt man (as ſhe was the firſt perſon) honour'd with the firſt apparition of Chriſt. Penitential tears gain Chriſt's heart. (Brough.) He diſtinguiſhes Peter, and favours him with a particular viſit; becauſe he is a penitent, whoſe heart is under great affliction and humiliation. It is a very great conſolation to the diſciples, recover'd from their errors but continuing ſtill weak, to learn ſo ſoon, that Chriſt does not reject ſinners, and that he has even a compaſſion and tenderneſs towards penitents. (Q)

How he was known of them.] We may here obſerve the wonderful effects of the Euchariſt, of the practice of works of mercy, and of the word of God. 1. To recover us out of dangerous ways and errors. 2. To bring us back to unity. 3. To confirm us in the faith; and 4. To open our eyes, that we may know Chriſt more perfectly. (*Idem.*)

As they thus ſpake.] Obſerve the great endeavours which our Saviour uſed to confirm his diſciples faith in the reſurrection: "He comes and ſtands in the midſt of them, and ſays, Peace be unto you:" next "he ſhews them his pierced hands, ſide, and feet," with the ſcars and marks, which he yet retained, that they might ſee it was their crucified maſter: after all this, "he eats before them a piece of a broiled fiſh, and honey-comb;" not that he needed it, his body now being become immortal; but to aſſure them that it was his own perſon, and that he had ſtill the ſame body: yet ſo ſlack and backward were they to believe that Chriſt was riſen, that all the predictions of the ſcripture, all the aſſurances they had from our Saviour's mouth, and the ſeveral appearings of Chriſt unto them, were little enough to eſtabliſh and confirm their faith in the reſurrection of our Saviour. (B.)

Suppoſed that they had ſeen a ſpirit.] *i. e.* A phantaſm, or a ſpirit aſſuming the ſhape of Chriſt, and appearing to them in it: *viz.* becauſe they heard no noiſe of any doors opening, or of feet moving towards them: and ſo, though they doubted not of Chriſt's reſurrection, ver. 34. yet might they, for theſe reaſons, doubt of this appearance of him in the midſt of them, without knocking at the door for entrance, or giving any indications of his coming to them. (W.)

Handle me, and ſee.] Chriſt proves, that he has a true body, from the evidence of their ſight and touch: as the apoſtles teſtify to the truth of the reſurrection of his body; as being "that which their eyes had ſeen, and their hands had handled;" 1 John i. 1. Therefore thoſe ſenſes muſt be ſufficient to teſtify the truth of any body; and much more the truth of the ſubſtance of Bread remaining after the ſacrament, confirm'd alſo by the taſte and ſmell: and the denial of this muſt render the argument of Chriſt here, and the teſtimonies of the apoſtles, infirm. Our Saviour goes on, in confirmation of the ſame thing, by ſaying, "A ſpirit hath not fleſh and bones, as ye ſee me have." Now, certain it is, that our Lord's argument muſt be firm: It therefore muſt be certain, 1. That evil ſpirits cannot aſſume ſuch a body as will not yield unto the touch; but only a meer phantom, or an aerial appearance of a Body, which cannot cheat the touch and eyes of men. And, 2. That good ſpirits, if they can aſſume a more ſolid body, yet cannot put illuſions upon men in things belonging to their faith, or be ſent by God for ſuch ends. (*Idem.*] And if the church of Rome will not allow us to believe our ſenſes, we ſhall loſe the beſt external evidence we can have to prove the truth of the Chriſtian religion; namely, the miracles of Chriſt: for how can I know that thoſe miracles were true, but by the judgment of my ſenſes? Now as our ſenſes tell us, that Chriſt's miracles were true, ſo they aſſure us, that the doctrine of tranſubſtantiation is falſe. (B.)

Yet believed not, for joy.] Their joy was greater than their minds were able to contain. (G.) The greater and more tranſporting it was, the leſs confident were they of the truth of it. (H.) Thinking it was too good to be true, and rather might be a pleaſant dream, Pſal. cxxvi. 1. (W.) And therefore, to confirm them in the certain belief of it, he called for ſome meat, and

Did eat before them.] To prove to them that his body was truly raiſed. And ſeeing it cannot be ſuppoſed, that Chriſt in this action deſigned any illuſion, it follows from his truly eating, that his body had thoſe parts by which meat is chewed; and a ſtomach to receive it. (*Idem.*) See Acts x. 41.

All things muſt be fulfilled.] Theſe two great events, of the Meſſiah's death, and riſing again the third day, were foretold in theſe three parts of the holy ſcripture: "the law of Moſes," or Penteteuch; the Nebiin, or prophets, and the pſalms: which diviſion of the books of the Old-Teſtament obtained in our Saviour's time, as Joſephus witneſſeth.

Then opened he their underſtanding.] It is one thing to open the ſcriptures themſelves, or to explain them, and another to open their underſtandings to perceive them; Chriſt did the latter. Whence note, That the opening of the mind and heart effectually to receive the truths of God, is the peculiar prerogative and office of Jeſus Chriſt; "Then opened he their underſtanding;" namely, by the illuminations of his holy ſpirit. One of the greateſt miſeries under which lapſed nature labours, is ſpiritual blindneſs: Chriſt has the only Eye-ſalve which can heal and cure it, Rev. iii. 18. And there is no worſe cloud to obſcure the light of the ſpirit, than a proud conceit of our own knowledge. (B.) Chriſt here expounded, or explained to them, the ſcriptures concerning the Meſſiah. (Joſ. Mede.) And probably alſo gave them ſome firſt fruits of that ſpirit of prophecy, which fell more plentifully on them at the day of Pentecoſt. (W.)

Thus it is written.] Certain it is therefore, that, ſomewhere in the Old-Teſtament, theſe things were foretold: yea, St. Paul further aſſures us that they are "according to the ſcriptures," 1 Cor. xv. 3 4. It becomes not us therefore to be ſo ignorant, as commonly we are, which thoſe ſcriptures be which foretel them. It is a main point of our faith; and that which the Jews moſt ſtumble at, becauſe their doctors had not obſerved any ſuch thing of Meſſiah: but the more they were ignorant thereof, the more it concerns us to be confirmed therein. (Mede.) This is a ſure and convertible rule, nothing was done by Chriſt which was not foretold; nothing was foretold which was not done: If the law ſends forth a writ, with a *ſcriptum eſt*, it is *written*, the Goſpel ever returns it with a *factum eſt*, it is *done*. (Hodſon.)

Thus it behoved Chriſt to ſuffer.] That Meſſiah ſhould ſuffer death, was fore-ſignified in the law, or Pentateuch. 1. In the ſtory of Abraham, where he was commanded to offer his ſon Iſaac, the ſon wherein his ſeed ſhould be called, and to whom the promiſe was entailed, "that in it ſhould all the nations of the world be bleſſed, Gen. xxii. 18. What was here acted elſe, but the myſtery of Chriſt's paſſion? to wit, that the promiſed ſeed ſhould make all the nations of the world bleſſed, by becoming a ſacrifice for ſin? For which, that it might be the more evident, the place is alſo deſigned; the region of mount Moriah: there Abraham was bid to offer his ſon Iſaac, even where Meſſiah, who was then in the loins of Iſaac, was one day to be offered upon the Croſs. 2. By the ſlaying of beaſts, for the atonement of ſin, in their ſacrifices; which were nothing elſe but ſhadows and repreſentations of that offering upon the croſs which the Meſſiah was one day to make of himſelf for the ſins of the world; which myſtery of the end of thoſe legal ſacrifices, was ſhewed in the former ſtory of Abraham's offering Iſaac. For when he had brought his ſon to the place appointed, and had built an altar, and was now ready to ſlay him, as he was commanded, the angel of the lord ſtayed his hand, and ſhewed him a ram caught in a thicket by the horns: which ram Abraham took, and offered for a burnt offering, inſtead of his ſon; to ſignify, that the offering of the bleſſed ſeed was yet to be ſuſpended, and that God in the mean-while would accept the offerings of bulls and rams, as a pledge of that expiation, which the bleſſed ſeed of Abraham in the loins of Iſaac ſhould one day make. And as to the prophets, we find three evident prophecies that Meſſiah ſhould ſuffer death. 1. That famous one, Iſa. liii. "He was wounded for our tranſgreſſions, he was bruiſed for our iniquities, the chaſticement of our peace was upon him, and with his ſtripes we are healed;" ver. 5. "he was oppreſſed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the ſlaughter, and as a ſheep before his ſhearers is dumb, ſo he openeth not his mouth." ver. 7. "He was cut off out of the land of the living; for the tranſgreſſion of my people was he ſmitten." ver. 8. Now that this prophecy was one of thoſe, by which the apoſtles uſed to prove this verity, appears by the ſtory of the converſion of the Eunuch, Acts viii. 32. unto whom Philip coming, whilſt he was in his chariot, reading this place of ſcripture, and he thereupon asking Philip, of whom the prophet ſpake theſe words, the text tells us, that "Philip began at the ſame ſcripture, and preached unto him Jeſus." ver. 35. 2. That of Dan. ix. who pointing out the time of Meſſiah's coming, by "ſeventy weeks," limits his account, not at his birth, but at his ſuffering; as the moſt principal moment of his ſtory. "From the going out of the commandment, to reſtore and to build Jeruſalem, unto Meſſiah the prince, ſhall be ſeven weeks, and threeſcore and two weeks: and after the threeſcore and two weeks, ſhall Meſſiah be cut off; ver. 25. 26. 3. Zach. xii. 10. where, at the time when the Jews ſhall be converted, Chriſt is brought in, ſpeaking in this manner; "I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications; and they ſhall look upon me, whom they have pierced. "Hence it follows, that the Jews ſhould have "pierced Meſſiah," before they received him to be their Redeemer. And that this place alſo was one of thoſe applied by the apoſtles to this purpoſe, appears by St. John's twice alledging it: once, in his Goſpel, when the ſoldier with a ſpear pierced our Saviour's ſide; then ſaith he, was fulfilled that ſcripture, which ſaith, "They ſhall look upon him whom they pierced:" again, in the beginning of his revelation, "Behold, ſaith he, he cometh with clouds, and every eye ſhall ſee him, and they alſo which pierced him," Rev. i. 7. Now for the third diviſion of ſcripture, the Pſalms, the principal place there, is that of Pſal. xvi. 10. quoted both by St. Peter, and St. Paul in the "Acts of the apoſtles "My fleſh ſhall reſt in hope, for thou wilt not leave my ſoul in the grave, neither ſuffer thine holy one to ſee corruption," Acts ii. 25, *&c.* and xiii. 35, *&c.* For David, as St. Peter, and St. Paul ſay, was buried, and his body ſaw corruption: therefore it cannot be ſpoken of him; but of Meſſiah, in the perſon of David, as a type in whoſe loyns Meſſiah was. Now then if Meſſiah's body were to be laid in the grave, it follows he was to dye, and to be in the ſtate of the dead. (Mede.) And that the ſecond Pſalm had alſo a peculiar reference to the Meſſiah, we learn from the alluſion made to it, by the whole college of the apoſtles, Acts iv. 25, *&c.* (Stanh.)

And to riſe from the dead the third day.] It behoved Chriſt to do this according to the ſcriptures. For this was alſo foreſhewn in the law, 1. In the ſame hiſtory of Iſaac, wherein his ſacrifice or ſuffering was acted. For, from the time that God commanded Iſaac to be offered for a burnt-offering, Iſaac was a dead man; but the third day he was releaſed from death. This the text tells us expreſly, that it was "the third day," Gen. xxii. 4. when Abraham came to mount Moriah, and had his ſon, as it were, reſtored to him again; which circumſtance, there was no need, nor uſe at all, to have noted, had it not been for ſome myſtery. For had there been nothing intended, but the naked ſtory, what did it concern us to know, whether it were the third, or the fifth day, that Abraham came to Moriah, where he received his ſon from death? Now, St. Paul expreſly makes this releaſe of Iſaac from ſlaughter, a figure of the reſurrection: for thus he ſpeaks of this whole ſtory; "By faith Abraham when he was tried, offered up Iſaac; and he that had received the promiſes offered up his only begotten ſon: of whom it was ſaid, that in Iſaac ſhall thy ſeed be called; accounting that God was able to raiſe him up even from the dead; from whence alſo he received him in a figure." Heb. xi. 17, *&c.* 2. By the law of ſacrifices, which were to be eaten before the third day: ſome ſacrifices were to be eaten the ſame day they were offered, Lev. vii. 15. but thoſe which were deferred longeſt, as the peace-offerings, were to be eaten before the third day: the third day no ſacrifice might be eaten, but was to be burnt; ver. 17. if it were eaten, it was not accepted for an attonement, but counted an abomination; ver. 18. to ſhew that the ſacrifice of Meſſiah, which theſe ſacrifices repreſented, was to be finiſhed the third day, by his riſing from the dead; and therefore, the type thereof determined within that time, beyond which time it was not accepted for attonement of ſin, becauſe then it was no longer a type of him. As for the prophets, we find no expreſs prediction in them, for the time of Chriſt's riſing (for that of the prophet Jonah, I take to be rather an alluſion, than a prophecy: only in general, it is implied, that Chriſt ſhould riſe again; both in that famous prophecy of Iſa. liii. and that of Zach. xii. In the former it is ſaid, that after he had "made his ſoul a ſacrifice for ſin, he ſhould ſee his ſeed, and prolong his days, and the pleaſure of the Lord ſhould proſper in his hand." Iſa. liii. 10. And again, that the Lord ſhould "divide him a portion with the great;" and that he ſhould "divide the ſpoil with the ſtrong, becauſe he had poured out his ſoul unto death;" ver. 12. which argues that he ſhould not only live again, but be victorious after he had died. In that of Zachary it is ſaid, the Jews ſhould look upon, or ſee him whom they had formerly pierced; and, that in that day he would "pour upon them the ſpirit of grace and ſupplication, Zach. xii. 10. Therefore he was to live again after they had pierced him. But, in the Pſalms, not only his riſing again is propheſied of, but the time thereof determined; tho' at firſt ſight it appears not ſo: namely, in that fore-alledged paſſage of the ſixteenth Pſalm, "Thou wilt not leave my ſoul in hell, nor ſuffer thine holy one to ſee corruption." All men ſhall riſe again, but their bodies muſt firſt return to duſt, and ſee corruption: But Meſſiah was to riſe again before he ſaw corruption: if before, then the third day at fartheſt; for then the body naturally begins to ſee corruption. This may be gathered by the ſtory of Lazarus in the Goſpel, where Jeſus commanding the ſtone to be rolled from his grave, Martha, his ſiſter, anſwered, "Lord by this time he ſtinketh; for he hath been dead four days," John xi. 39. Alſo by that rule, given by the maſters of phyſick, (*vid. Meurſii gloſſar. græco-barbarum, in* Tritennatai) that thoſe who dye of the apoplexy, ſuffocation of the mother, or like ſudden deaths, ſhould not be buried till ſeventy-hours were paſt; becauſe within that time, they might revive; and examples are given of thoſe who have done ſo. They give alſo a reaſon of it in nature; becauſe, ſay they, in that time the humours of the body make their revolution: the flegm in one day, or twenty-four hours; the choler in two days, or forty-eight hours; the melancholy in three days, which is ſeventy-two hours: and this to be the reaſon why an ague, founded in an inflammation of flegm, returns every day; an ague, which comes from choler, every other day; from melancholy, every third day. Now if a body may be kept ſo long unburied, it is ſuppoſed, it may be kept ſo long uncorrupted, when a corruption is not begun before death, as in ſome diſeaſes; but longer it will not continue. When therefore it is ſo often inculcated in the New-Teſtament, that our Saviour ſhould "riſe again the third day," the Holy Ghoſt, in ſo ſpeaking, reſpects not ſo much the number of days, as the fulfilling of ſcripture, that Meſſiah's body ſhould not ſee corruption, but ſhould riſe before the time wherein dead bodies begin to corrupt. So that if there be any other ſcripture, which implies that Meſſiah ſhould riſe before his body ſhould ſee corruption, that ſcripture, whatſoever it be, ſhews he ſhould riſe again within three days. (Mede.)

Repentance and remiſſion.] Obſerve here the ſpecial charge given by our Saviour to his apoſtles, "to preach repentance and remiſſion of ſins;" to preach it in Chriſt's name; to preach it "to all nations, beginning firſt at Jeruſalem." Whence note, the aſtoniſhing mercy of Jeſus Chriſt; although Jeruſalem was the place where he loſt his life, the city that barbarouſly butchered, and inhumanly murdered him, yet there he will have the doctrine of repentance preached; nay, firſt preached; there the Goſpel-combination muſt firſt begin, "that repentance and remiſſion of ſin be preached, beginning at Jeruſalem." Lord! How unwilling art thou that any ſhould periſh, when thou not only prayedſt for thy murderers, and offeredſt up thy blood to God in behalf of them that ſhed it, but requiredſt thy ambaſſadors to make Jeruſalem the firſt tender of remiſſion, upon condition of repentance, "that repentance and remiſſion of ſin ſhould be preached among all nations, beginning at Jeruſalem." (B.)

Ye are witneſſes of theſe things.] Chriſt's reſurrection being a matter of fact, muſt be proved by the teſtimony of eye-witneſſes, who, if they be honeſt men, and ſuch as ſuffer the greateſt prejudices in fortunes, reputation, and life, for this teſtimony, we have the greater reaſon to believe it: for their honeſty muſt render them unwilling to teſtify a falſhood; their intereſt and prudence would not ſuffer them, without any neceſſity laid upon them, to teſtify a lye; much more to teſtify the groſſeſt falſhood to their utmoſt damage, and without any proſpect of advantage: but farther, if they confirm this teſtimony by all kinds of ſigns, miracles, and wondrous powers, exerciſed by themſelves, and others, who embraced their teſtimony; if this was done in all places, on all kinds of perſons, for a whole age, or ages, this renders it impoſſible they ſhould thus atteſt a lye; and therefore Chriſt bids them ſtay at Jeruſalem till they were thus impower'd by virtue from on high, to confirm this teſtimony, Acts i. 8. (W.)

Ver. 49. And behold I ſend the promiſe of my Father upon you: but tarry ye in the city of Jeruſalem, until ye be endued with power from on high.

The promiſe of my father.] That is, the gift of the Holy Ghoſt, which was promiſed him by the father, to be by him given to his apoſtles. (G.) To ſupply the want of his bodily preſence; and to inſtal them to ſucceed him in his holy office. (H. and B.)

Tarry ye in the city of Jeruſalem.] That is, continue in the Church, there expecting the divine promiſes, which are received only in her boſom. (Q.) Theſe words ſhould teach us, neither to expoſe ourſelves to the world and its temptations, nor to undertake the work of God, "until we be endued with power from on high." (Idem.)

Ver. 50, 51, 52, 53. And he led them out as far as to Bethany: and he lift up his hands, and bleſſed them. And it came to paſs, while he bleſſed them, he was parted from them, and carried up into heaven. And they worſhipped him, and returned to Jeruſalem with great joy: And were continually in the temple, praiſing and bleſſing God. Amen.

As far as Bethany.] To that part of Bethany, which was on mount Olivet, where Chriſt had often poured forth his prayers and tears to his father; that the place which had been the witneſs of his humiliation, might be ſo likewiſe of his exaltation. (G.) See the notes on Mark xvi. 19. and Luke xix. 29.

He lift up his hands and bleſſed them.] Here is ſignified the rite of benediction, which was wont to be performed with "laying on of hands." But whenever the bleſſing was to be imparted to numbers of people at once, it was uſual, for ſaving of time, to "lift up the hands" over the heads of thoſe for whom the bleſſing was begg'd; as Levit. ix. 22. And the like has been uſed by the Chriſtian Biſhops, as well at the beginning as at the end of every aſſembly. (*Idem.*)

Carried up into heav'n.] This muſt be underſtood of his human nature only: for the divine nature fills all places both in heaven and earth; and this at all times too, being incapable of that which we properly call local motion. The ſame Body of Chriſt, which was born, and ſuffer'd, and died, was actually carried up thither:

and ſo our Saviour's aſcenſion was no imaginary or figurative, but a real, proper, and corporal, aſcent into heaven. (St.) As he raiſed himſelf out of his grave, ſo did he aſcend into heaven by his own power; there to appear in the preſence of God for us; and, as our fore-runner, to give us an aſſurance, that, in due time, we ſhall aſcend after him, "whither the fore-runner is for us entred;" Heb. vi. 20. (B.)

They worſhipped him.] Obſerve here the act of homage and adoration, which the apoſtles perform to the Lord Jeſus; how they worſhipped him, that is, as God, the eternal ſon of God, being ſo declared by the reſurrection from the dead, and by his aſcenſion into heaven before their eyes; from whence he will certainly come at the end of the world, to judge both the quick and the dead. (*Idem.*) Theſe words are rejected by Dr. Mill; though they are owned by Jerome, Theophylact, and all the verſions, and wanting only in his imaginary old vulgar. (W.)

Returned to Jeruſalem with great Joy.] Becauſe they now underſtood the wonderful methods, whereby the redemption of mankind was brought about; and had heard that gracious promiſe of ſending the Holy Ghoſt. (G.) Our Saviour's aſcenſion into heaven adminiſters unſpeakable comfort aud great degrees of confidence, with regard to the capacity, in which he aſcended thither. The Author to the Hebrews takes notice, that this action of our Lord was typified under the old law, by the high-prieſts entring into the "holy of holies," on the ſolemn day of atonement: whither alſo he brought in the blood of the ſacrifice. Now this was done, not upon the high-prieſt's account alone: but in behalf of the whole congregation; whoſe repreſentative he then was, and for whoſe benefit the ſin-offering had been ſlain. Thus alſo Chriſt, the ſubſtance and antitype of that antient figure "is entred into places not made with hands, even into heaven itſelf," for this very purpoſe (ſays the apoſtle) "now to appear in the preſence of God for us," Heb. ix. 24. Hence we have leave to look on this aſcent, not merely as a private and perſonal advantage, but as performed under that publick character which Chriſt ſuſtained, in the quality of our great high-prieſt. And as the ſacrifice of his death was acceptable for the "ſins of many:" ſo the repreſentation of that ſacrifice, at his aſcenſion, does likewiſe affect, and extend to as many as are purged and pardon'd by it. He went up therefore before us; and he went up for us. From whence the ſame author mentions, as "an anchor of our hope both ſure and ſtedfaſt, that Jeſus, the fore-runner is entred for us within the veil," ch. vi. 19, 20. Now the fore-runner is a relative term, and of neceſſity muſt have regard to ſome perſons following behind. A better application whereof we cannot have, than that made by our Lord himſelf, when, comforting his diſciples for his departure from them, he ſays, "In my father's houſe are many manſions. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myſelf; that where I am, there ye may be alſo." John xiv. 2, 3. (St.)

Continually in the temple.] That is to ſay, daily, at the proper hours: though they had at the ſame time, their conſtant aſſemblies among themſelves in private houſes; as appears from Acts i. 15 ii. 46. iii. 1. and xii. 12. (G.) Some, from theſe words conceive they dwelt in ſome *upercon*, "upper room," or apartment of the temple, belonging to ſome prieſt or levite; ſuch as are mentioned, 2 Kings xi. 2, 3 2 Chron. xxii. 11, 12. But it is not eaſy to conceive, the Sanhedrim and rulers of the people would have permitted this; and yet notwithſtanding all their hatred of, and oppoſition to them, we never read they thus diſlodged them. They therefore may be ſaid to have continned "always in the temple, as conſtantly reſorting thither at the hours of prayer; as the ſacrifices offered morning and evening, are ſtiled *holokautomata diapantos*, "continual ſacrifices," 1 Chr. xvi. 40. 2 Chr. ii. 4 (W.)

The E N D *of the Goſpel according to* St. L U K E.

CRITICAL and EXPLANATORY
ANNOTATIONS
UPON THE
HOLY GOSPEL
ACCORDING TO
St. *JOHN.*

SAINT John the Evangeliſt was a native of Bethſaida in Galilee, the ſon of Zebedee and Salome, and younger brother to St. James, commonly ſtiled James the Greater; with whom he was brought up in their father's employment of a fiſherman, and together with him called to be a follower and apoſtle of Jeſus Chriſt.

He was the youngeſt of all the apoſtles; being under thirty years of age when he was called to that dignity: And he lived till the reign of Trajan, ſurviving our Lord's paſſion near ſeventy years; ſo that he died about one hundred years old.

His intimacy with St. Peter is the leſs remarkable, becauſe of the familiarity with which he had the honour to be treated by Chriſt himſelf. For he was not only admitted (as his brother James alſo and Peter were) to the more private paſſages of our Saviour's life; but was particularly diſtinguiſhed, as "the diſciple whom Jeſus loved," to lie in his boſom at the laſt ſupper, and to be intruſted with the peculiar care of the bleſſed virgin-mother by her dying Son.

After our Lord's aſcenſion, 'tis probable he continued in Jeruſalem till ſhe alſo died; which is ſaid to have happened about fifteen years from that time. But in the diviſion of the ſeveral provinces among the apoſtles, that of Aſia fell to his ſhare: where he founded the churches of Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea; tho' his chief place of reſidence was Epheſus, where St. Paul had ſettled a church before, and conſtituted Timothy the firſt biſhop of it: And yet, 'tis thought, he did not confine his miniſtry to Aſia Minor, but preached alſo in ſome other parts of the Eaſt; and probably in Parthia; his firſt epiſtle being anciently intitled "To the Parthians."

After many years ſpent there, he was, by order of Domitian, ſent to Rome; where, in the heat of that perſecution, he was caſt into a cauldron of burning oil: out of which it pleaſed God to deliver him in ſafety. But the cruel emperor, nothing moved with this miraculous deliverance, immediately thereupon baniſhed him into Patmos, a diſconſolate iſland in the Archipelago. And here it was, that thoſe viſions were manifeſted to him, which are intitled his Revelation.

In the reign of Nerva, the perſecution ceaſing, St. John had liberty to return to Epheſus: where, during this his ſecond reſidence, he wrote his Goſpel, at the requeſt of the Aſian biſhops and others; as he is alſo thought to have done his Epiſtles about the ſame time.

In this Goſpel he relates ſeveral paſſages of our Saviour's life, (particularly in the beginning of his miniſtry) which the other Evangeliſts had omitted; and ſets himſelf to prove the eternal exiſtence of the Word, or Son of God, in oppoſition to the hereſies of Ebion, and Cerinthus, and the Nicolaitans, who denied our Lord's divinity. It was written by him in Greek, but afterwards tranſlated into Hebrew and other languages.

The deſign and ſcope of it is to deſcribe the perſon of Chriſt in his two natures, divine and human, as the object of our faith: And this he does in ſuch a ſublime and lofty manner, that he was by the ancients compared to the eagle, which ſoars aloft, and makes her neſt on high, and commonly, by way of eminence, diſtinguiſhed with the character (which he well deſerved) of John the Divine; agreeably with that title which Chriſt himſelf had conferred upon him, of a "Son of thunder." For, whereas the other Evangeliſts inſiſt chiefly upon Chriſt's humanity, proving him to be truly man, the ſon of Mary; St. John, with a particular eye to the hereticks, proves him to be God as well as man; God from eternity, and man in the fulneſs of time: They relate what Chriſt did; he reports what Chriſt ſaid: They recount his miracles; he records his ſermons and prayers: In ſhort, the profound myſteries of the Goſpel are here unfolded by "the beloved diſciple, as if (in St. Auguſtin's phraſe) he had drawn them out of "Chriſt's boſom;" and particularly thoſe of the divinity and incarnation of our bleſſed Redeemer.

As to his ſtyle, whatſoever objections may be made to it, by certain criticks, who take the liberty to charge all the inſpired writers of the New Teſtament with "barbarous language, falſe Greek, and ſoleciſms," we may ſay, in the words of a very learned modern, "He who cannot ſee true and genuine eloquence in the apoſto-"lical writings, is unqualified to be a critick." And how groundleſs and unjuſt that charge is upon them all, and particularly upon this Evangeliſt, I beg leave to refer my reader, for full and ample proof, to The ſacred Claſſicks defended and illuſtrated, by A. Blackwall, M.A.

CHAP. I.

The Eternity, Divinity, Humanity, and Office of Jeſus Chriſt. The Miſſion, Miniſtry, and Teſtimony of John the Baptiſt. Two of his Diſciples follow Chriſt. Andrew brings Peter to him. Chriſt calls Philip: and he brings Nathanael.

Ver. 1, 2, 3, 4, 5. IN the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light ſhineth in darkneſs, and the darkneſs comprehended it not.

In the beginning.] *En archee* cannot here ſignify in the beginning of the Goſpel; but, as Grotius ſaith, it being taken from the word *beriſcheth*, Gen. i. 1. tranſlated by the Septuagint *en archee*, muſt ſignify *cum primum rerum univerſitas cœpit creari*, from the beginning of the creation; as appears from what follows. (W.) In the beginning of all time; before which there was nothing but eternity. (Bever.)

Was the Word.] *Ho Logos*, a title underſtood by the generality of the Jews, and many heathens of that and former ages, to denote a divine perſon. For, that the *Word* is a perſon, a divine perſon, and the maker of all things, were notions very familiar to the Jews; as is plain from the Chaldee paraphraſts: And many of the Gentile philoſophers had mentioned the *Logos*, or *Word*, as inſeparable from the deity, and the cauſe and artificer of all things: So that, thus far the Evangeliſt neither expreſſed himſelf in any uncouth terms, nor affirmed any thing new. But that which lay upon him to prove, for the inſtruction and conviction of both theſe ſorts of men, was that this *divine Word* did come into the world; did converſe among and enlighten mankind, with thoſe diſcoveries of truth and ſalvation contained in the Goſpel; and did do and ſuffer all thoſe wondrous things related there at large, in the perſon of our Redeemer. (Stanh.) Obſerve here, 1. The perſon ſpoken of, Jeſus Chriſt, under the name of the Word; becauſe God ſpeaks to us by him, and makes known his will to us by Chriſt, as we make known our minds to one another by our words. Again, as our words are the conception and image of our minds, ſo Chriſt is the expreſs image of his Father's perſon; and was begotten of the Father, even as our words are begotten of our minds. 2. What the Evangeliſt here aſſerts concerning the Word; *viz.* (1.) His eternal exiſtence: "In the beginning was the Word." When all things received their being, then the Word was, and did actually ſubſiſt, even from all eternity: "For all things were made by him, and without him was not any thing made that was made;" which plainly ſhews, that the Evangeliſt is here ſpeaking of the creation, riſe, or beginning of all created things; and that Jeſus Chriſt, not only antecedent to his incarnation, but even before all time, and the beginning of all things, had an actual being and exiſtence. (2.) His perſonal co-exiſtence with the Father: "The Word was with God;" that is, eternally and inſeparably with him, in the ſame eſſence and nature, being *in* the Father as well as *with* him; ſo that the Father never was without him, Prov. viii. 30. So that the Son is a perſon diſtinct from the Father, but of the ſame eſſence and nature with the Father: He is "God of God, very God of very God; being of one ſubſtance with the Father, by whom all things were made." (3.) His divine eſſence: "The Word was God." Here St. John declares the divinity, as he did before the eternity, of our bleſſed Saviour: He was *with God*, and exiſted in him; therefore he muſt be God, and a perſon diſtinct from the Father "The Word was God," ſay the Socinians; that is, a God by office, not by nature, as being God's embaſſador. But, the word *God* is uſed eleven times in this chapter in its proper ſenſe; and it is not reaſonable to conceive, that it ſhould be here uſed in an improper ſenſe; in which this word in the ſingular number is never uſed throughout the whole New Teſtament. (W. and B.) Hence we may learn, That the eternity, the perſonality, and the divinity of Chriſt, are of neceſſity to be believed, if we will worſhip him aright. Chriſt tells us, We muſt worſhip the Son *even as* we worſhip the Father, chap. v. 23. Now, unleſs we acknowledge the eternity and divinity of Chriſt, the ſecond perſon, as well as of God the Father, the firſt perſon, we honour neither. There is this difference between natural things and ſupernatural: Natural things are firſt underſtood, and then believed; but ſupernatural myſteries muſt be firſt believed, and then will be better underſtood: If we will firſt ſet reaſon on work, and believe no more than we can comprehend, this will hinder faith; but if, after we have aſſented to Goſpel-myſteries, we ſet reaſon on work, this will help faith. (B.) The Socinian gloſs makes a very plain and flat tautology in the words of the Evangeliſt. For the ſenſe of them, according to it, muſt be this; That Chriſt *was*, when John Baptiſt preached that he was; or, which is all one, when he was preaching his own Goſpel. Now, how can it be worthy of an inſpired apoſtle to aſſert, that the Word had a being when he began to preach, or when he was twenty-nine years old; that is, when the Baptiſt came to make him manifeſt to Iſrael? This being as true of any other man living, as of the Word; even of Judas and Pilate; and as plainly told by all the foregoing Evangeliſts. (W.) See the notes on Luke i. 2.

Was with God.] *Pros ton Theon*; that is, *meta Theou*, ſaith Theophylact: Which Mr. Cl. interprets, *in God*; ſaying, *Reaſon was in God.* But he gives no inſtance where the prepoſition *pros* in the New Teſtament ſignifies *in*; whereas there be many inſtances where it hath the ſignification of *para* and *meta*, with; as, Matt. xiii. 56. xxvi. 18. Mark ix. 19. xiv. 49. 1 Cor. ii. 3. xvi. 6. So in this Evangeliſt, 1 Ep. i. 2. iii. 21. v. 14. And thus in Ignatius, Chriſt is mentioned, as being with the Father before the world, and proceeding from him alone. Nor will this phraſe admit of either of the ſenſes impoſed on it by the Socinians, *viz.* Not of that which ſaith, he "was with God," that is, "he was known to God alone." For, 1. This is not abſolutely true; he being known, before his prophetick office was begun, to the angels, Luke ii. 11. to the virgin, Mary, to whom the angel had revealed that he was "the Son of the Higheſt," one that ſhould "ſit on the throne of David," and was to be called Jeſus, Luke i. 30. *&c.* as well as to Zachary, Joſeph, Simeon, Anna, and the wiſe men. 2. It is a gloſs without example of any ſuch import of the phraſe, and without any probability. For who would think that, by ſaying, only Titius was with Sempronius, I ſhould mean that he was known to him alone? And, 3. This is as true of Antichriſt, of hypocrites latent among believers, of a ſecret thief, or murderer: but can it therefore properly be ſaid that they are with God? Wherefore, this gloſs being ſo plainly abſurd, they flie to a ſecond, *viz.* That Chriſt, before he entred upon his prophetick office, was taken up into heaven, to be inſtructed in the mind and will of God; as Moſes was into the mount; and upon that account it is here ſaid, that he "was with God." But here lies the great difference. When Moſes was called up into the mount, the people had publick notice, and many witneſſes of it, Exod. xxiv. 3, 9. *&c.* and the like at his coming down, chap. xxxiv. 29. *&c* But, if Chriſt was thus taken up into heaven, before he entred upon his office, why was not that alſo then made publick? why no witneſſes of it? When he was transfigured on the holy mount, he took Peter, James, and John with him; which circumſtance is carefully recorded, and Peter himſelf lays great weight upon it, 2 Pet. i. 16. *&c.* But not one of the Evangeliſts ſays a word of his being taken up into heaven to be inſtructed in his embaſſage. (W.)

The Word was God.] The article *ho* joined to *Logos* ſheweth, that this is the ſubject, and *Theos* that wanteth it the predicate. (Beza and Lightf.) "He that made all things is God," in the proper acceptation of the word, Heb. iii. 4. But, by the "Word (here ſpoken of) were all things made, and without him was not any thing made that was made," ver. 3. "He in the beginning laid the foundation of the earth, and the heavens are the works of his hands," Heb. i. 10. "He created all things, viſible and inviſible" Col. i. 16. Therefore he muſt be God, in the proper acceptation of the word. (W. and B.)

Made by him.] The Hebrews, when they would ſay a thing with the greateſt force and certainty, are wont to expreſs it both affirmatively and negatively; as "he ſhall live, and not die;" that is, he ſhall moſt aſſuredly live. So here, "All things were made by him, and without him was not any thing made that was made;" that is, he made *all* things, without exception: And conſequently, he himſelf is not a creature, becauſe it is abſolutely impoſſible that any thing ſhould ever make itſelf. But then, if he *be*, and yet was never made, it is certainly true, that he always *was*, even from all eternity. (Fox.)

In him was life.] Here we have a farther proof of Chriſt's divinity, and an evidence that he had a being as God, before his incarnation; for as much as all life is centred in him, communicated by him, and derived from him. In him was life, *formaliter & cauſaliter.* Life was formally in Chriſt, as the ſubject of it, and alſo cauſally in him, as the fountain of it. Learn, 1. That Chriſt is the author and diſpenſer of all life unto his creatures. He is original life in the order of nature, becauſe by him man was created, Gen. i. 26. He is ſpiritual life in the order of grace, John xiv. 6. He is eternal life in the order of glory, 1 John v. 20. Learn, 2. That all creatures receiving light and life from Chriſt, not as an inſtrument, but as the fountain from whence it floweth, and in which it is preſerved, it is an evident proof of his divinity, and an argument that he is truly and really God. (B.) The Evangeliſt, having conſidered the Word, in the former verſe, as the author of nature, cometh now to treat of him as the author of grace; there as the Creator, here as the Redeemer: For, having related there, that "by him all things were made," and amongſt "all things," man received his natural life and being, he goes on now to ſhew, that by the ſame Word alſo, man, when he was fallen and periſhed, and had incurred the penalty of dying the death, re-obtained a new and better life, namely by faith, and laying hold of him in the promiſe. (Lightf.)

And the life was the light of men.] By giving them the knowledge of eternal life, and of the way leading to it; and in which they that walk are ſaid to "walk in the light," 1 John i. 7. to "abide in the light," ii. 10. and to be the "children of the light," chap. xii. 36. And Chriſt ſays, "I am the light of the world; he that follows me ſhall have the light of life," chap. viii. 12. ix. 5. and xii. 46. And then theſe following words, "the light ſhineth in darkneſs," muſt reſpect the heathen world, ſtiled Darkneſs, Rom. xiii. 12. Eph. v. 8. and the blind Jews: And the darkneſs muſt be ſaid not to comprehend it, becauſe the vicious part of the world would not own, but hated the light; and "loved darkneſs rather than light, becauſe their deeds were evil;" and ſo they were reproved by it, chap. iii. 19, 20. (W.) That ſmall remainder of the knowledge of what is good, and of natural light in ſinners, namely, reaſon itſelf, is no other than a communication of the eternal light of the Word: And yet the generality of men are either altogether ignorant of it, or at leaſt unmindful of rendering to him the glory of it. (Q.) The life of the promiſe was the light that ſhone in the world, and to which all the patriarchs and prophets, and all the holy men of God, that lived before the fulfilling of it, had an eye and reſpect, as to a light ſhining in a dark place, and whereby they guided all their devotions, and whereto they aimed all their actions. And this light then ſhone, and yet ſhineth, in all the types, ſhadows, figures and predictions of the Law, and of the prophets, as we daily read them; and that darkneſs and myſtical cloudineſs, which lay over them, did not comprehend it, but that it gave ſome ſhare in that obſcureneſs: And yet did they not reach to that brightneſs of revealing of Chriſt, but that it was neceſſary that the Goſpel ſhould be preach'd; the beginning of which is mentioned in the very next verſe, namely, the preaching of John. (Lightf.)

Ver. 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36. There was a man ſent from God, whoſe name was John. The ſame came for a witneſs, to bear witneſs of the light, that all men through him might believe. He was not that light, but was ſent to bear witneſs of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them he gave power to become the ſons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the fleſh, nor of the will of man, but of God. And the Word was made fleſh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. John bare witneſs of him, and cried, ſaying, This was he of whom I ſpake, He that cometh after me, is preferred before me; for he was before me. And of his fulneſs have all we received, and grace for grace. For the law was given by Moſes, but grace and truth came by Jeſus Chriſt. No man hath ſeen God at any time; the only begotten Son, which is in the Boſom of the Father, he hath declared him. And this is the record of John, when the Jews ſent prieſts and Levites from Jeruſalem, to ask him, Who art thou? And he confeſſed, and denied not; but confeſſed, I am not the Chriſt. And they asked him, What then? Art thou Elias? And he ſaith, I am not. Art thou that prophet? And he anſwered, No. Then ſaid they unto him, Who art thou? that we may give an anſwer to them that ſent us: what ſayeſt thou of thyſelf? He ſaid, I am the voice of one crying in the wilderneſs, Make ſtraight the way of the Lord, as ſaid the prophet Eſaias. And they which were ſent, were of the Phariſees. And they asked him, and ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that prophet? John anſwered them, ſaying, I baptize with water: but there ſtandeth one among you, whom ye know not; He it is who, coming after me, is preferred before me, whoſe ſhoes latchet I am not worthy to unlooſe. Theſe things were done in Bethabara beyond Jordan, where John was baptizing. The next day John ſeeth Jeſus coming unto him, and ſaith, Behold the Lamb of God, which taketh away the ſin of the world. This is he of whom I ſaid, After me cometh a man, which is preferred before me: for he was before me. And I knew him not: but that he ſhould be made manifeſt to Iſrael, therefore am I come baptizing with water. And John bare record, ſaying, I ſaw the Spirit deſcending from heaven, like a dove, and it abode upon him. And I knew him not: but he that ſent me to baptize with water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending and remaining on him, the ſame is he which baptizeth with the Holy Ghoſt. And I ſaw, and bare record that this is the Son of God. Again the next day after, John ſtood, and two of his diſciples: And looking upon Jeſus as he walked, he ſaith, Behold the Lamb of God.

A man ſent from God.] With commiſſion from God, to preach repentance to the Jews. (H.) Here may we look back, and ſee the method and intention of the Evangeliſt, and the reaſon why he calleth Chriſt by this name, "The Word," rather than any other. For, 1. He was the Word, by whom all things, and among them, man, were created. 2. The Word, by which man, being fallen, was recovered, and obtained life. 3. The Word of light, direction, and conſolation to the holy patriarchs. 4. The Word of promiſe, in the darkneſs of the law and prophets: And he is now come to be the Word incarnate, and the publiſher of the Goſpel, which began from John; Mark i. 1. And thus hath the Evangeliſt made the whole Old Teſtament no other than a vailed Goſpel; ſpeaking of Chriſt, tho' ſomewhat obſcurely, from the beginning to the end: As in the creation, ver. 3. in the promiſe, ver. 4. in the expectation of the fathers, *ibid.* in the darkneſs of the law and prophets, ver. 5. in the neceſſity of a clearer revelation of him by his own coming, *ibid.* (Lightf.) St. John's miſſion is without miracles, becauſe it is ordinary: and he only preaches repentance to men, in order to fit them to receive the Meſſias, which was alſo the Goſpel of all the prophets. (Q.) See the notes on Matt. iii. 1. and xi. 10. and Mark i. 1.

Whoſe name was John.] John the Baptiſt, the fore-runner of our Saviour, was the ſon of Zacharias and Elizabeth, according to the ſcriptures: To which we refer, for the acts of his life, and the circumſtances of his death; the account that ſome prophane authors give of him, being not at all to be relied on.

To bear witneſs of the Light.] *The Light*, in this and the following verſes, is taken perſonally for Chriſt himſelf; whereas in ver. 4, 5. it was taken virtually only: There, for the light that flowed from Chriſt, and therefore it is ſaid, that "light was in him;" here, for Chriſt, the light itſelf; for ſo is he called, ver. 9. See Iſa. x. 17. xlii. 6 and xlix. 6. and Mic. vii. 8. For, 1. Chriſt revealeth the Father and his will, ver. 18. and chap. xvi. 25. and "whatſoever doth make manifeſt is light," Eph. v. 13. 2. He is "the brightneſs of the glory, and the expreſs image of the Father," Heb. i. 3. "who is light, without any darkneſs at all," 1 John i. 5. 3. He enlighteneth the hearts of his by faith, Eph. v. 14. and, 4. Chriſt, held out in the Goſpel, filled the world full of the light of knowledge, in compariſon of what it was under the law, Pſalm xix. 3. and Iſa. xi. 9. (Lightf.) See here the deſign of the Baptiſt's teſtimony; not only, that ſome few elect, but that "all men might believe in Chriſt." (W.) Where the word *all* joineth the Gentiles with the Jews, which hitherto had been ſecluded. And in the ſame ſenſe is Chriſt's "lighting every one that cometh into the world," ver. 9. to be underſtood, for his general and univerſal enlightening of the world, with the ſhining of the Goſpel: For there is a compariſon made here, by the Evangeliſt, between the light of the promiſe under the law, and the light of the Goſpel and Chriſt in it. (Lightf.)

He was not that light.] Here the Evangeliſt proceeds in declaring Chriſt to be really God, becauſe he was that original, that eſſential light, which had no beginning, ſuffers no decay, but is ſo diffuſive, as in ſome kind, and in ſome meaſure or other, to enlighten every man that cometh into the world. Some of the Jews had a conceit, that John the Baptiſt was the promiſed Meſſias, as appears by Luke iii. 15. "The people were in expectation, and all men muſed in their hearts of John, whether he were the Chriſt or not." Here therefore, to undeceive the Jews, the Evangeliſt adds, that John was not that light: John was a great light, a burning and a ſhining light, but not ſuch a light as the Meſſias was to be. John was a light inſtrumentally, Chriſt efficiently: John was a light enlightened, Chriſt was a light enlightening: John's light was by derivation and participation, Chriſt's was eſſential and original. John's light was as the light of a candle in a private houſe, in and among the Jews only; but Chriſt's light was as the light of the ſun, ſpreading over the face of the whole earth. "This is the true Light that lightens every man that cometh into the world," that is, he enlightens all mankind with the light of reaſon, and is the author of all ſpiritual illumination in them that receive it. Chriſt is called a Light in regard of his office, which was to manifeſt and declare that ſalvation to his church which lay hid before in the purpoſe of God; and he is called the True Light, not ſo much in oppoſition to all falſe lights, but as oppoſed to the types and ſhadows of the Moſaical diſpenſation. Learn, 1. That every man and woman that comes into the world is enlighten'd by Chriſt in ſome kind and meaſure or other. All are enlighten'd with the light of reaſon and natural conſcience: Some with the light of grace and ſupernatural illumination. Learn, 2. That Chriſt being the eſſential, original, and eternal light, enlightning and enlivening the whole creation, is an evident and undeniable demonſtration that he is truly and really God. (B.) And thus may we alſo reconcile the ſeeming contradiction between this paſſage, and that other, where the apoſtles are called "the light of the world," Matt. v. 14. For, 1. We muſt diſtinguiſh between the doubtful meanings of the word *light*: Becauſe there is a light which is ſelf-exiſtent, and a light which is derived from another; a light which is eſſentially ſo, and a light by participation; a light which is ſubſtantial, original, and radical, and a light only accidental and borrowed; a light independent, and a light dependent; a light which is perfect, intenſively and extenſively, and a light imperfect, a light which breaketh through all darkneſs, and a light obſcured with darkneſs; a light which ſhineth and illuminateth, and a light which only ſeemeth to ſhine. In the former ſenſe Chriſt alone is light, in the latter his diſciples are ſo. That prædicate may therefore, in a different reſpect, be affirmed and denied, concerning the diſciples, in like manner as other prædicates may be. Thus it may, in a different ſenſe, be affirmed and denied, that men are juſt, good, and ſuch like. Hence alſo Chriſt adds, in the words there following, what ſort of light he aſcribeth to his diſciples; to wit, that of a candle. 2. It is not here abſolutely denied, that John the Baptiſt was a light, but only 'tis denied, that he was that light, properly, of which the apoſtle here ſpeaketh, to wit, a ſelf-exiſtent, independent, eſſential, and perfect light; "the true light, which lighteth every man that cometh into the world." 3. Elſewhere John himſelf is called "a burning and a ſhining light," and the Jews are ſaid to have "rejoiced in his light," chap. v. 35. Yea, all Chriſtians are, proportionably, a light, and ought to ſhine as the children of light, full of the light of grace on earth, and appointed to the light of glory in heaven. Thus, they are commanded to "ſhine as lights in the world," Phil. ii. 15. as being "the children of light, and the children of the day." And, tho' John had obtained a greater light than the prophets, and other ſaints, of the Old Teſtament, as having the honour to point out the perſon of the Meſſiah, yet "he that is leaſt in the kingdom of heaven is pronounced to be greater than he," Matt. xi. 11. and Luke vii. 28. under the Goſpel diſpenſation, by reaſon of the greater light which accompanieth it. Hence the former œconomy is called "a time of ignorance," Acts xvii. 30. comparatively, in order to the latter. In the former, the lamps only were lighted in the houſe of God; under the latter, "the day-ſpring from on high," Luke i. 78. (*anatolee*, *oriens*, he whoſe name is the Eaſt, Zech. iii. 8. and vi. 12.) "hath viſited us," with fulneſs of light and grace: In the former, God revealed himſelf under a cloud, and covered with a cloud; but in the latter, "we all, with open face, behold as in a glaſs the glory of the Lord;" 2 Cor. iii. 18. hereafter to behold the ſame ſtill more clearly and fully, in the light of the Father. (Spanhem.)

Lighteth every man that cometh.] This may be either read, *which coming into the world, lighteth every man*; or, as our Engliſh hath it, "which lighteth every man that cometh:" but the latter is approved the true; 1. By the very place where the word *erchomenon* lieth: for it followeth not immediately the word *phoos*, but *anthropon*; and ſo being joined with it, reaſon and the cuſtom of grammar tell us, that it ſhould be conſtrued with it. and 2. It is ordinary with the Jews to call men by this peraphraſis, ſuch as "come into the world;" which idiom of the Hebrews the Evangeliſt followeth here. The Syriac alſo reads it as we do. (Lightf. and W.) See the notes on Matt. xi. 3.

He was in the world.] That is, he that was God from eternity, made himſelf viſible to the world in the fulneſs of time. The Evangeliſt repeats it again, That "the world was made by him," to ſhew his omnipotency and divinity; and then adds, that "the world knew him not," as an evidence of the world's blindneſs and ingratitude. Notwithſtanding the eternal Son of God appeared in the world, and the world was made and created by him; yet the generality of the world did not know him; that is, did not own and acknowledge him, did not receive and obey him. They neither knew him as Creator, nor accepted of him as Mediator: yea, "he came to his own;" that is, his own kindred and country, the church and people of the Jews; but the generality of them gave him cold entertainment. It was the ſin of the Jewiſh nation, that though they were Chriſt's own peculiar people; his own by choice, his own by purchaſe, his own by covenant, by kindred, yet the generality of them did reject him, and would not own him for the true and promiſed Meſſias. (B.) Chriſt rejected by his own, is the conſolation of all ſuch as ſuffer at the hands of their near relations. (Q.)

As many as received him.] In ver. 11. it is *parelabon*, but in ver. 12. it is *elabon*: which words, though they ſignify the ſame thing, yet may admit of ſome diſtinction in the ſenſe. For Chriſt came among the Jews bodily, yet they would not ſo much as receive him bodily, nor acknowledge him for Meſſias at all: but, coming among the Gentiles, by his word and ſpirit, they received him ſpiritually. (Lightf.) Now this receiving of Chriſt implies theſe three things. 1. The aſſent of the underſtanding to that divine teſtimony which the ſcripture gives of Chriſt. 2. The conſent of the will to ſubmit to this Jeſus as Lord and King. 3. The affiance and truſt of the heart in Chriſt alone for ſalvation; for faith is not a bare credence, but a divine affiance, and ſuch an affiance in Chriſt, and reliance upon him, as is the parent and principle of obedience to him. It is the high and honourable privilege of all ſuch as receive Chriſt by faith, to become the ſons of God by adoption. This is a precious privilege, a free privilege, an honourable privilege, an abiding privilege, and calls for all poſſible returns of gratitude and thankfulneſs, of love and ſervice, of duty and obedience, of ſubmiſſion and ſelf-reſignation. (B.)

Power to become the ſons of God.] *Exouſia* here ſignifies the right, privilege, dignity and prerogative; as 1 Cor. viii. 9. and ix. 5, 6. This privilege to be the "ſons of God," is as Grotius well notes, a right to the inheritance of the ſaints, Rom. viii. 17. a right to a bleſſed reſurrection, Luke xx. 36. a right to abide always in our father's houſe, John viii. 35. a right to a ſtate of immortality and incorruption, Rom. viii. 23. (W.) The people of the church are called the "ſons of God," Gen vi. 2. And, after the diſperſion at Babel, where the heathens became the "children of men," ch. xi. 5. this title was appropriated only to the Jews, Exod. iv. 22. Hoſ. xi. 1. But now, when the Jews, Chriſt's own people, ſhould not receive him when he ſo came among them, this privilege ſhould be conferred upon what heathen or Gentiles ſoever ſhould receive him; that they ſhould be henceforward, as the Jews had been hitherto, "the ſons of God," or the church of Chriſt. (Lightf.) The true nobility, and that which alone ought to be eſteemed and valued by a Chriſtian, conſiſts in being a child of God. This quality comprehends every thing: but alas! Few underſtand it, few preſerve it, few live like children of God. A gentleman of the loweſt rank values himſelf upon his not degenerating from his birth: and yet a Chriſtian, by leading a carnal life, degenerates from a birth which is altogether holy, ſpiritual and divine. (Q.)

Believe on his name.] That is, in, or on him. For the name of God in ſcripture doth often ſtand for God himſelf; as Pſal. lxxv. 1, Mic. vi. 9. Acts iii. 16, *&c.* For, as R. Menahem ſays, upon Exod. vi. 3. God is without any mixture or compoſition, but a moſt pure and ſimple eſſence; and therefore his name and himſelf are not two ſeveral things, as they be in the creatures, but one and the ſame. (Lightf.)

Which were born.] To be born of any thing, ſignifies to receive his beginning or principle of life and motion from any thing: and ſo here, to be "born of God," is to have received ſome ſpecial influence from him; and proportionably, to be a "ſon of God," is that ſtate which is anſwerable to ſuch a principle; a life proportionable to ſuch a beginning; that higher pitch of Chriſtian-living now under the Goſpel. And in oppoſition to that, 1. Thoſe who are "born of blood," (which is the livelieſt expreſſion of our corrupt birth, or natural ſtates) are thoſe who live the natural, heathen, firſt life, ſaith Clem. Alexandrinus; the life of the natural man. 2. Thoſe who are "born of the will of the fleſh," are carnal men, thoſe who follow their own vicious, carnal will: and 3. Thoſe who are "born of the will of man," (though literally that may note thoſe who are adopted by man, yet) by way of accommodation, and ſo as may be agreeable to the former phraſes, ſeem to be thoſe, who, by the influence of that higher rational principle, live according to the rule of rational nature, that is, of unregenerate morality; to which the rules of Chriſt's law ſuperadding much of light and perfection, the believers, and receivers of Chriſt are here defined to be thoſe who live according to thoſe rules of that higher principle, (and ſo are ſaid to be "born of God,") and not according to any of theſe lower ſtates. (H.) "Not of bloods," in the plural number; that is, not of the kindred, deſcent, or continued pedigree, from the patriarchal line, or the blood of Abraham, Iſaac, Jacob, *&c.* ſucceſſively. (Lightf.) Some, obſerving that the Apoſtle ſaith, "God made all men *ex henos haimatos*, "of one blood," Acts xvii. 26. refers this birth of bloods to our natural production, and our being born of the "will of the fleſh," to the birth of the Jews, by that circumciſion which was made in the fleſh. But I prefer the former expoſition, becauſe though circumciſion be made in the fleſh, it proceeds not *ek thelematos ſarkos*, from "the will," deſire, or luſting "of the fleſh," but was done by them in obedience to the command of God. (W.) Jeſus Chriſt is the only "ſon of God" by nature and generation; and through him only it is, that we are made the "ſons of God" by grace and adoption, ver 12. If we be the ſons of God, we are made ſo; but he is the ſon of God, "not made, nor created, but begotten." "I go to my father, and to your father," ſaith he himſelf, ch. xx. 17. mine firſt; and then, and therefore, yours alſo. He is *medium unionis*; like the corner-ſtone, wherein both ſides of the building unite; or like the ladder, whereon Jacob ſaw "angels aſcending and deſcending:" All intercourſe between heaven and earth, God and man, is in and through him. (Sanderſon.) It is by the choice of the "will of God," and by his love, that we are made partakers of his divine nature, and appointed to enjoy his heavenly inheritance: It is this will therefore, and this love, which we muſt take for the rule of our life; and not the "will of the fleſh," nor the "will of man," namely, a human or carnal love. (Q.) See the notes on Matt. iii. 9. and Luke iii. 23.

The Word was made fleſh.] In the deſcription of this great myſtery of the incarnation, we may obſerve, 1. The two terms, the word, and fleſh; expreſſing Chriſt's two natures; and the word was made, or became, their hypoſtatical union. 2. The word *fleſh* is rather uſed by the Evangeliſt than the word *man*; (though they oftentimes ſignify but the ſame thing; as Gen. vi. 12. Pſal. lxv. 2. Iſa. xl. 5, 6.) 1. To make the diſtinction of the two natures in Chriſt the more conſpicuous; and that, according to the common ſpeech of the Jews, who ſet "fleſh and blood" in oppoſition to God; as Matt. xvi. 17. Gal. i. 16. 2. To magnify the mercy of God in Chriſt's incarnation the more; in that *fleſh*, being in its own nature ſo far diſtant from the nature of God, yet that he thus brought theſe two natures together, as of them to make but one perſon for the reconciling of man and himſelf together. 3. To confirm the truth of Chriſt's humanity againſt future hereſies; which have held, that he had not a true and real human body, but only fantaſtical, or of the air. 4. To explain what he ſaid before, that believers became the "ſons of God;" that is, not by any change of their bodily ſubſtances, but by participation of divine grace: For Chriſt, on the contrary, became the "ſon of man," by aſſuming of *fleſh*, and not by changing into it. 5. To ſhew the plaiſter fitly applied unto the ſore, and the phyſick to the diſeaſe: For whereas in us, that is, in "our fleſh," there dwelleth no good, but ſin, death, and corruption; he took upon him this very nature, which we have ſo corrupted; ſequeſtring only the corruption from it, that in the nature he might heal the corruption. And 6. He ſaith, he "was made," or became, *fleſh*, and not he "was made *man*;" leſt it ſhould be conceived, that Chriſt aſſumed a perſon: For he took not the perſon of any *man* in particular, but the nature of man in general. (Lightf.) Chriſt, "the Word" was "made fleſh," 1. Not by changing his divinity into humanity, but by aſſuming the humanity into the divinity. 2. Not by confounding the divine with the human nature, but by uniting the human nature with the divine perſon. (Bever.) Here are five degrees of abaſement, oppoſed to the glories above-mentioned: God became man; the ſon of the father, the ſon of man: the word, a child; the life, a mortal man; and the light, by dwelling among men, ſhone in the midſt of darkneſs. (Q.)

And dwelt among us.] That is, among us his diſciples; for ſo the next clauſe, "we beheld his glory," importeth; and this Evangeliſt ſpeaketh the ſame thing more at large, 1 John i. 1. (Lightf.) *eskenoſe*, he dwelt, or pitched his tabernacle, with us. (Uſher.) Which word has an apparent affinity, both in ſound and ſenſe, with the Hebrew *ſhacan*, uſed in the Old Teſtament, when mention is made of the *ſchechinah*, or God's preſence in the tabernacle. (W.) The tabernacle was a type of Chriſt's human nature; 1. As the outſide of the tabernacle was mean, made of ordinary materials, but its inſide glorious; ſo was the Son of God. 2. God's ſpecial preſence was in the tabernacle; there he dwelt, for he had a delight therein: In like manner dwelt all the fulneſs of the Godhead bodily in Chriſt; and the glory of his divinity ſhined forth to the eye and view of his diſciples: For they "beheld his glory, the glory as of the only begotten of the Father;" that is, while Chriſt appeared as a man among us, he gave great teſtimonies of his being the Son of God; The divinity of his perſon did ſhine forth, through the veil of his fleſh, and was ſeen by all them that had a ſpiritual eye to behold it, and a mind diſpoſed to conſider it. (B.) Though this incarnation of Chriſt was the greateſt humbling of him, yet was it nevertheleſs the greateſt manifeſtation of his glory; never ſo much of the divine power and glory was ſeen upon earth, as in this. (H.)

The glory, as of the only-begotten.] That is, the very glory of the only begotten; as Numb. xi. 1. Prov. x. 20. (Lightf.) For the particle *as*, is not here a note of ſimilitude or compariſon, but of confirmation and unqueſtionable definition: As if (ſays St. Chryſoſtome) the Evangeliſt had ſaid, "we ſaw his glory," ſuch as became, and was fit for the only begotten, and true natural ſon of God, the king of all. (Beza, H. and W.)

Full of grace and truth.] Here *pleres*, the nominative caſe, is put for the genitive. So Eph. iii. 17, 18. and Rev. i. 5. See examples of the like conſtruction in prophane authors, produced by Grotius, on Mark vi. 40. and by Schmidius. Note alſo, that it appeareth from the following words, ver. 17. "for the law came by Moſes, but grace and truth by Jeſus Chriſt," that this ſon of God is ſaid to be "full of grace and truth," in oppoſition to the law of Moſes. Now grace, in the New-Teſtament, implies two things; both which are declared to be wanting in the law of Moſes: 1. The mercy of God, in the free pardon of our ſins, or our juſtification or freedom from the guilt of ſin; from which we "could not be juſtified by the law of Moſes," Acts xiii. 38, 39. "For by the law," ſaith the apoſtle, "can no man be juſtified," Gal. iii. 11. Rom. iii. 20. We "being juſtified freely by his grace, through the Redemption which is in Jeſus," ver. 24. Whence it is ſaid to them, who ſeek to be juſtified by the law of Moſes, that they are "fallen from grace," Gal. v. 4. 2. Grace doth in ſcripture ſignify "the gifts of the holy ſpirit" freely conferred upon believers, who is therefore ſtiled "the gift by grace," Rom. v. 15. and his gifts are repreſented by the word *grace*; as when St. Peter ſaith, "as every man hath received the gift, ſo let him miniſter, as good ſtewards of the manifold grace of God," 1 Pet. iv. 10, 11. and St. Paul, Rom. xii. 6. "having therefore gifts, differing according to the grace given us, whether prophecy," *&c.* See Gal. ii. 8. 9. Eph. iii. 7. Now this promiſe of the ſpirit was the conſequence of faith in Chriſt, Gal. iii. 14. Hence are theſe two aſſigned as the great differences betwixt the law and the Goſpel; that the firſt was the "adminiſtration of the letter only," the other "of the ſpirit;" the firſt the adminiſtration of condemnation, the ſecond of juſtification, 2 Cor. iii. 7, 8. Again, the law is ſaid to have been only "a ſhadow of things to come," and an image of thoſe things of which Chriſt exhibited the body, truth, and ſubſtance, Col. ii. 17. Heb. viii. 5. and x. 1. and hence truth is here ſaid to come by Chriſt; and he is here repreſented as full of truth. (W.)

John bare witneſs.] *Martyrei, witneſſeth,* in the preſent tenſe; becauſe the authority of his teſtimony endureth for ever. (G.) This is cenſur'd by Eraſmus, as an innovation in the Evangeliſt: But it is uſed by the oldeſt and beſt authors. (Blackw.) Here we have the Baptiſt's firſt teſtimony concerning Chriſt the promiſed Meſſiah: And it conſiſts of four parts. 1. He prefers Chriſt before himſelf, as being ſurpaſſingly above him; ver. 15. 2. Before all believers, in point of fulneſs and ſufficiency of divine grace; ver. 16. 3. Before Moſes, whom the Jews doated ſo much upon, ver. 17. And 4. Even before all perſons whatſoever, in point of knowledge, and revealing the mind of God; ver. 18. (B.)

Before me, for he was before me.] What is the notion of *protos*, firſt, in the New-Teſtament, may here be fitly defined; 1. It ſignifies, in many places (being ſpoken of a perſon or perſons, eſpecially when it hath a genitive caſe annex'd to it) "a ruler," or "principal perſon." So Mark vi. 21. Luke xix. 47. Acts xiii. 50. xxviii. 7. and ver. 17. In this ſenſe, the phraſe *prootos mou*, cannot be taken here, ſo as to be rendred, my lord, my prince, or my captain: for that is certainly the meaning of the phraſe precedent *emprosthen mou gegonen*, "he was preferred before me;" as will appear by ver. 27. compared with Matt. iii 11. Mark. i. 7. Luke iii. 16. There by the mention of the ſhoe, *&c.* 'tis plain, that thoſe four places are parallel, and that which is *emprosthen mou gegonen*, "was preferred before me" in this, is by all the other Evangeliſts rendred *iſchuroteros mou eſtin*, "is ſtronger than I." And therefore St. Chryſoſtome here interprets *emprosthen mou*, "before me," by *lamproteros, entimoteros*, more excellent, more honourable. From this clear notion of *emprosthen, precedent*, for propriety of dignity, will depend the juſt notion of *prootos mou*, annex'd thereto by the cauſal *oti, for*, as the proof of the former, and ſo ſomewhat different from it; or elſe it would be the proving of *idem per idem*, the ſame by its ſelf. Thence it follows, that *emprosthen*, noting Chriſt's dignity above John's *prootos mou*, muſt not be rendred in that ſenſe; and ſo it remains, that it be referred to priority of time, *hoti prootos mou en*; for (although he was born after me, and not yet entred on his office, yet) "he was before me;" he had a being long, even infinitely before me. The only exception againſt this rendring of *prootos* is, that the word is of the ſuperlative degree, not of the comparative. But that is eaſily anſwered, by remembring, that in the New-Teſtament the degrees of compariſon are promiſcuouſly uſed, taken one for another; and that on occaſion of the Hebrew idiom, which hath not thoſe degrees of compariſon, which other languages have. Thus is *mia, one*, uſed for *proote, firſt*, Luke xxiv. 1. and others the like. And thus is *prootos, firſt*, in the ſuperlative, uſed for the comparative, *proteros, former.* So 'tis evidently in this Goſpel, chap. xv. 18. *eme procton humoon memiſoken*, "the world hated me before you:" chap. xx. 8. *ho elthoon prootos*, "he that came firſt," ſignifies him that came before Peter, ver. 3. and ſo is taken for the comparative *proteros.* And ſo when Chriſt is called the *prootokos paſes ktiſeoos*, Col. i. 15. literally "the firſt-born of all the creation," it muſt be interpreted, as it is in the Nicene creed, according to this notion of *prootos*, "begotten of his father before" the whole creation; or as it follows, ver. 17. *pro pantoon*, "he is before all things." Thus is the word uſed ſometimes in human Greek authors alſo; as *prooton Dareiou* in Ariſtophanes, before Darius: And that it muſt be ſo here, appears by the conjunction of *mou* to it, which (as by being in the genitive caſe, it is fit to be joined with a word of the comparative degree, ſo) by being of a ſingle perſon, uncapable of diſtribution or plurality, cannot belong to a ſuperlative. (H.) "He that cometh after me is preferred (that is, to be preferred) before me, for he was before me," (ſays John) meaning, with reſpect to the dignity of his perſon, and the eminency of his office, as being the eternal God. Now, "among them that are born of women there hath not riſen a greater than John the Baptiſt;" Matt. xi. 2. Luke vii. 28. If Chriſt then was greater than John, it was in regard of his being God; and God from all eternity. (B.)

Of his fulneſs.] The full ſenſe of this verſe ſeems to be, "of his fulneſs have all we receiv'd (fulneſs) and grace for (or, in proportion to, his) grace. There is in Chriſt Jeſus an infinite fulneſs of divine perfections: The ſpirit was given to him without meaſure; and from him are derived to us wiſdom, knowledge, virtue, aſſiſtance, *&c.* in ſuch proportions and degrees as we are capable of receiving them. (Fox.) Our fulneſs, how great ſoever, is but like that of a veſſel; Chriſt's is that of a fountain: Ours is derivative; his is original and inexhauſtible. (B.) "In him dwelleth all the fulneſs of the Godhead bodily;" that is to ſay, by ſuch a perſonal and real union, as doth, inſeparably and everlaſtingly, conjoin that infinite Godhead with his infinite manhood, in the unity of the ſelf-ſame individual perſon. He in whom that fulneſs dwelleth, is the perſon; that fulneſs, which ſo doth dwell in him, is the nature. Now, there dwelleth in him not only the fulneſs of the Godhead, but the fulneſs of the manhood alſo. For, we believe him to be both "perfect God, begotten of the ſubſtance of his father before all worlds; and perfect man, made of the ſubſtance of his mother, in the fulneſs of time." And therefore, we muſt hold, that there are two diſtinct natures in him; and two ſo diſtinct, that they do not make one compounded nature, but ſtill remain uncompounded, and unconfounded together. But he, in whom the fulneſs of the manhood dwelleth, is not one, and he, in whom the fulneſs of the Godhead, another: But he, in whom the fulneſs of both thoſe natures dwelleth, is one and the ſame Immanuel; and conſequently but one perſon. (Uſher.) In him are, 1. All the treaſures of wiſdom and knowledge; Col. ii. 3. 2. The fulneſs of grace; Pſal. xlv. 2. the very "ſtature of fulneſs;" Eph. iv. 13. 3. "The fulneſs of truth," ver. 14. and chap. xiv. 6. and 2 Cor. i. 20. 4. The fulneſs of the ſpirit; chap. iii. 34. and xv. 26. 5. The fulneſs of riches; Eph. iii. 8. And 6. The fulneſs of glory; ver. 14. (Frank.)

Grace for grace.] There is no doubt, but this is to be underſtood of the law and the Goſpel; though the latter indeed is more full of it: For "thoſe whom the law brings only to the gate, the Goſpel introduceth into the temple;" as an ancient writer elegantly expreſſes it. (D. Heinſ.) God's gracious deſign, to help, aſſiſt, and pardon penitent and returning ſinners, of every nation and country, and to beſtow eternal life upon them, was not made known in the law of Moſes, as it is diſcover'd in the Goſpel of Chriſt; who is the truth and ſubſtance, and was ſignified and prefigured by the typical obſervances in the law. (Fox.) "Grace for grace" is put to ſignify abundance of graces; as Job ii. 4. "Skin for skin;" that is, skin after skin, one thing after another, will a man "give for his life:" And "grace for grace;" that is, grace after grace, will God give us; one after another; never leave giving; will not only give us one or two graces, but a full tide of them: "All ſpiritual bleſſings;" Eph. i. 3. "Redemption, and forgiveneſs of ſins;" ver. 7. "the knowledge of the myſtery of his will;" ver. 9. "the ſeal of the holy ſpirit of promiſe;" ver. 13. (Frank.) Whatever we receive of that nature, is no other than a gift of his bounty, and an emanation from his fulneſs. (Q.) Not for any merit in us, but from his own mere goodneſs. (G.)

The law was given by Moſes.] Not as the author, but as the diſpenſer of it: He was God's miniſter, by whom the law, which reveals wrath, was given to the Jews: "But grace and truth came by Jeſus Chriſt:" grace, in oppoſition to the condemnatory curſe and ſentence of the law; and truth, in oppoſition to the types, ſhadows, and ceremonies of the legal adminiſtration; Chriſt being both the diſpenſer and the author of it. (G. and B.) The law was given, to awaken, admoniſh, and enlighten the ſinner, and to cauſe him to ſeek after grace: Grace is given, to perfect and fulfil the law by charity; and truth, to diſperſe the darkneſs of Idolatry, the ſhadows of Judaiſm, and the hypocriſy of wicked Chriſtians. (Q.)

No man hath ſeen God at any time.] God is a ſpirit, and cannot be ſeen with mortal eyes. Our knowledge of him in this life is but imperfect. It is in the other ſtate we are to expect to ſee him as he is. Jacob is indeed ſaid to "have ſeen God face to face," Gen. xxxii. 30. and Moſes to have ſeen and talked with him. But theſe expreſſions are not to be underſtood literally, but as ſpoken after the manner of men: For they only ſignify God's revealing and diſcovering himſelf to them, in a more full and clear manner than to others; they do not imply that they ſaw his eſſence; for no man can ſee him, as he is in himſelf, and live. By the coming of the Son of God into the world, who "is in the boſom of the father," and is the image of the inviſible God, we Chriſtians have a more diſtinct knowledge of the will and attributes of God, than thoſe who lived before, though favoured with immediate revelations by God. (Fox.) See the notes on Matt. xi. 27.

In the boſom of the Father.] *Eis ton kolpon* is here put for *en too kolpoo*; as in Matt. ii. 23. Mark i. 39. ii. 1. v. 34. Luke i. 20. viii. 48. ix. 61. xi. 7. xvi. 8. Acts vii. 4, 53. viii. 23. xiii. 42. Eph. i. 10. Heb. xi. 9. (W.) This uſe of *eis* for *en* is among thoſe which Dr. Mill cenſures, as falſe Greek and ſoleciſms, with an air of aſſurance, in my humble opinion, not becoming. This learned gentleman might be led into this miſtake by the authority of Grotius, who, on Acts vii. 45. ſays, 'tis frequent with the Helleniſts to exchange *en* and *eis*; becauſe the Hebrews, for both theſe particles, put the prefix *beth.* But 'tis very common with the old Greeks, who knew nothing of Hebraiſms, or Helleniſtical language, to put *eis* for *en*, and *en* for *eis*; as in Herodotus, Thucydides, and Xenophon: And as to Thucydides in particular, the judicious Dr. Hudſon truly ſays, 'tis a way of expreſſion frequently uſed by this author. (Blackw.) " The boſom of the Father" is the ſource, from whence all truth is derived, and where at the ſame time it reſides: And, as the Son alone, the eternal Truth, is *in* that adorable boſom, it is by him alone, that all truth muſt be conveyed to us; ſome by the natural channel of reaſon, ſome by the ſupernatural means of revelation. (Q.) This expreſſion implies three things: 1. Unity of natures; the boſom is the child's place, who is part of ourſelves, and of the ſame nature with ourſelves. 2. Dearneſs of affection; none lie in the boſom but the perſon who is dear to us. And, 3. Communication of ſecrets: Chriſt's lying in his Father's boſom intimates his being conſcious to all his Father's ſecrets, to know all his counſels, and to underſtand his whole will and pleaſure. (B.)

Who art thou?] Here we have a ſecond teſtimony, which John the Baptiſt gave of our Saviour Jeſus Chriſt. " The Jews ſent prieſts and Levites from Jeruſalem, ſaying, Who art thou? That is, the Sanhedrim, or great council at Jeruſalem, to whom it belonged to judge who were true prophets, ſent meſſengers to the Baptiſt to know, Whether he was the Meſſias or not? John refuſes to take this honour to himſelf, but tells them plainly, He was his harbinger and forerunner; and that the Meſſias himſelf was juſt at hand. From hence note, how very cautious, and exceeding careful this meſſenger of Chriſt was, and all the miniſters of Chriſt ought to be, that they do not aſſume or arrogate to themſelves any part of that honour which is due to Chriſt; but ſet the crown of praiſe upon Chriſt's own head, acknowledging him to be all in all. 1 Cor. iii. 5. " Who then is Paul? and who is Apollos? but miniſters by whom ye believed." Obſerve farther, in this teſtimony of John the Baptiſt, theſe two things: 1. A negative declaration, who he was not; " I am not (ſays he) the Meſſiah whom ye look for, nor Elias, nor that prophet " ye expect: Not Elias, that is, in your ſenſe, not Elias the Tiſhbite; not Elias, for identity of perſon, but Elias, for ſimilitude of gifts, office and calling. John came, tho' not in the perſon, yet in the power and ſpirit of Elias. He denies farther, that he was that prophet, that prophet which Moſes ſpake of, Deut. xviii. 15. nor any of the old prophets riſen from the dead; nay, ſtrictly ſpeaking, he was not any prophet at all, but " more than a prophet:" The Old Teſtament prophets propheſied of Chriſt to come: but John pointed at, ſhewed, and declared a Chriſt already come; and in this ſenſe he was no mere prophet, but more than a prophet. 2. We have here the Baptiſt's poſitive affirmation who he was; namely, Chriſt's herald in the wilderneſs, his uſher, his forerunner, to prepare the people for the receiving of the Meſſias, and to make them ready for the entertainment of the Goſpel, by preaching the doctrine of repentance to them. From hence learn, that the preaching of the doctrine of repentance is indiſpenſably neceſſary, in order to the preparing of the hearts of ſinners for the receiving of Jeſus Chriſt. Obſerve laſtly, the great and exemplary humility of the holy Baptiſt, the mean and lowly opinion he had of himſelf. Altho' John was the greateſt among them that were born of a woman, and ſo much eſteemed by the Jews, and had the honour to go before Chriſt in the exerciſe of his office and miniſtry, yet he judges himſelf unworthy to carry Chriſt's ſhoes after him. " He that cometh after me, is preferred before me, whoſe ſhoes I am not worthy to unlooſe." Learn hence, that the more eminent gifts the miniſters of the Goſpel have, and the more ready men are to honour and eſteem them, the more will they abaſe themſelves, if they be truly gracious, and account themſelves highly honoured in doing the meaneſt offices of love and ſervice for Jeſus Chriſt. (*Idem.*) There was, at that time, an univerſal expectation of the Meſſias appearing. Now John having baptized great multitudes of people who had reſorted to him, and thereby gained a mighty reputation, the Sanhedrim ſent ſome deputies, men of note for knowledge and authority, to examine, whether he was that eminent perſon, or who he was. (Stanh.) What ſhall we be able to anſwer, when God himſelf ſhall aſk us, and that perhaps very ſoon, Who art thou? a Chriſtian? a prieſt? a biſhop? Where is the life of one? where are the proper works? Let us prevent this dreadful queſtion, and frequently aſk ourſelves, " Who we are!" And let our hearts anſwer us as ſincerely, as they will be one day forced to anſwer God. (Q.)

He confeſſed, and denied not; but confeſſed.] Such pleonaſms are frequent in the ſcriptures; as 2 Kings xviii. 38. Iſa. xxxviii. 1. Ezek. vii. 6. and eſpecially in the writings of this Evangeliſt; as ver. 3. (where ſee the notes) 1 John i. 1. and ii. 27. (W.) So St. Paul ſays, " I ſpeak the truth in Chriſt; I lye not," 1 Tim. ii. 7. which is a ſolemn and ſeaſonable repetition, proper to convince St. Timothy of the pious zeal and authority of St. Paul. Beza, on that place, allows it to have great emphaſis, and ſays it is an Hebrew pleonaſm: To which Caſaubon replies, " And why an Hebrew pleonaſm, (*i. e.* ſo as to exclude it from being claſſical Greek) when the beſt authors of Greece frequently uſe it?" (Bl.)

Art thou Elias? And he ſaith, I am not.] This queſtion is founded on two paſſages in the prophecy of Mal. iii. 1. and iv. 5, 6. The Jews univerſally believed, that Elias ſhould appear before the Meſſiah: And our Lord allows the opinion ſo far, as to anſwer his diſciples, when objecting it, that John was the Elias, meant in that prophet, Matt. xvii. 12. But the Jews imagined, either that the body of Elijah was preſerv'd in paradiſe, and ſhould again appear upon earth at this ſeaſon appointed for it; or that, this body being diſſolved, God would infuſe the ſpirit of Elijah into a new one; ſo that, either way, the very perſon of Elijah ſhould appear before this day of the Lord: But Chriſtian interpreters think the paſſage intended of one, ſo very like to Elijah, in temper, in office, and other circumſtances, that this reſemblance might be a ſufficient ground for calling him by that name. And for ſuch figures of ſpeech, as we have inſtances in heathen authors; ſo the ſcriptures particularly call the Meſſiah by the name of David, who was a type of him; though David had been then long dead, and there was no expectation of his appearing, which could countenance the interpreting that expreſſion of his own perſon; Ezek. xxxiv. 23, 24. and xxxvii. 24, 25. and Hoſ. iii. 5. This is ſo reaſonable an expoſition of Malachi's words here, that, beſides the inconteſtable authority of our Lord, who thus explains it, we have the confeſſion of ſome learned Jews, that it need not be rigorouſly confined to Elias in perſon; but may mean ſome other called by his name, for the mutual and great reſemblance which ſhould be between them. See Pocock on Mal. iv. 5. (St.) John's anſwer to the queſtion was therefore no more than if he had ſaid, I am not that Elias in perſon whom ye expect: And expoſitors tell us, he choſe to anſwer thus out of modeſty, that he might not commend, or bear witneſs of himſelf; thinking it more convenient, that Chriſt ſhould thus bear witneſs of him than that he ſhould aſcribe ſo great a dignity to himſelf. (W.) For the compoſing of ſuch differences, as appear in the letter of the ſcripture, it is neceſſary that we obſerve the known conditions of right oppoſition. There is no oppoſition betwixt propoſitions, unleſs the ſame thing be ſpoken of; as well as in the ſame reſpect, and at the ſame time. So that there is no difference betwixt this text and Matt. xi. 14. becauſe the ſame perſon is not ſpoken of: For John ſpeaks of Elias the prophet whom the Jews expected to come; but Chriſt of that Elias promiſed, Mal. iv. 5. that is, one who ſhould be like Elias, coming in his " power and ſpirit, Luke i. 17. (Lukin.)

The voice of one crying.] Here John the Baptiſt clearly declares himſelf to be the perſon propheſied of, Iſa. xl. 3 For as the Elias, in Mal. iv. 5, 6. appears to be the very ſame with the meſſenger in chap. iii. 1. by our Lord's applying thoſe two ſcriptures together, to the Baptiſt; ſo Malachi's meſſenger, and Iſaiah's voice, appear to be no leſs evidently to be meant of the ſame perſon, by St. Mark's application of them both to the ſame Baptiſt, Mark i. 1. *&c.* If then that prophecy of Iſaiah did, and were acknowledged to point at the ſame perſon with the other in Malachi; it follows, that the Baptiſt, by returning anſwer to thoſe great oracles of the Sanhedrim, that he was Iſaiah's " voice crying in the wilderneſs," did, in effect, and by neceſſary conſequence, affirm himſelf to be Malachi's Elias; though not the Elias whom they erroneouſly expected: And thus, St. John's anſwer to the Jews is ſo far from contradicting what our Lord aſſerts concerning him, that it is in truth the very ſame thing; the perſons in Iſaiah and Malachi the ſame, and the buſineſs they came about alſo the ſame. (St.) See the notes on Matt. iii. 3.

Why baptizeſt thou then?] Baptiſm was no new or ſtrange thing with the Jews. It was acknowledged and practiſed, as an emblem of purification from paſt guilt, and a rite of entring ſolemnly into covenant with God. The expoſitors of their law agree, that this ceremony paſſed upon the whole congregation of Iſrael, juſt before the law was given at mount Sinai, Exod. xix. 10. and they underſtood that command of God, " to ſanctify them," which we render " waſhing their cloaths," of a baptiſmal immerſion of their bodies. Their cuſtom, in all ſucceeding ages, hath been, to receive their Heathen proſelytes by baptiſm, as well as by ſacrifice, and (if males) circumciſion; grounding that practice on Numb. xv. 15. That therefore which gave ſurpriſe and offence on this occaſion was, that John adminiſtred baptiſm to thoſe native Jews, who were preſumed to have no need of it; an indignity done to the ſuppoſed holy ſeed; ſuch as implied a reproach of uncleanneſs, and brought them down to the level of the deſpiſed Gentiles: A diſparaging innovation, in their judgment, which nothing leſs than a divine authority could juſtify. (*Idem.*)

I

I baptize with water.] That is, I am the meſſenger, of which Malachi ſpeaks, who am ſent before the Lord, to "prepare his way," by bringing you to repentance and amendment of life: and therefore baptize you with water, to mind you of that purity of heart, which is requiſite to the reception of him: So that, by my baptizing you with water to produce in you that purity, will be fulfilled the promiſe of God, Ezek. xxxvi. 25. and by his baptiſm will be fulfilled the words there following, in ver. 27. (W.)

Whoſe ſhoes latchet.] Whoſe diſciple I am not worthy to be. (H.) See the notes on Matt. iii. 11. Let us learn to put a vaſt difference betwixt the honour we pay to Jeſus Chriſt, and that reſpect which we pay to the memory of the greateſt among the ſaints; and even to that of the mother of the moſt holy Jeſus. This is one of the firſt inſtructions which God thought fit to give us by St. John (the Baptiſt;) and we cannot act contrary thereto, without overturning every thing in religion. (Q.)

In Bethabara beyond Jordan.] That is, according to the import of the word, Beth-abara, about the place where the Jews paſſed over Jordan, to go into the land of Canaan. It is ſituated, ſaith Dr. Lightfoot, beyond Jordan, in the Scythopolitan country, where the Jews dwelt among the Scyrophœnicians. (W.) A word, in appearance altogether inſignificant, is ſometimes full of myſteries. St. John made choice of this place, 1. Becauſe it was the paſſage of Jordan, over which the people, about that time, began to travel, in their way to Jeruſalem, to keep the feaſt of the paſſover. 2. It was likewiſe that very place, (as before is obſerv'd) by which Jeſus or Joſuah, led the people of God, by a ſecond miraculous paſſage, through the midſt of the water; which was a kind of ſecond baptiſm, followed ſoon after by a ſecond circumciſion, and a ſecond paſſover. And 3. It was the place, where the manna ceaſed. All which prefigured that which Jeſus was come to perform in truth and reality, by waſhing his people from their ſins, in order to put them into poſſeſſion of heaven; where the perfect adoption is completed, the ſecond circumciſion of the whole old man; where all types and figures ceaſe, and where he himſelf is the true Lamb, and the eternal paſſover. (Q.)

The next day.] *He Epaurion* ſignifies here the day immediately following, not (according to the latitude of the Hebrew) "the morrow," that is, any part of the following time: For thus, I conceive, the whole ſeries and courſe of this ſtory in St. John is to be made up. As in the other Evangeliſts, Matt. iii. 11. Mar. i. 4. Luke iii. 16. the teſtimonies of John Baptiſt concerning Chriſt are ſet down, before Chriſt was particularly made known unto him; ſo now, the ſpirit having viſibly deſcended on him at his baptiſm (as the ſame Evangeliſts agree in relating) this Evangeliſt farther mentions John Baptiſt's ſubſequent teſtimonies of him, founded in that demonſtration of the ſpirit then deſcending on him. Such is that mention'd ver. 15. where the Baptiſt ſaith, "This was he that I ſpake of;" this perſon on whom the ſpirit ſo viſibly deſcended after my baptizing of him, was he to whom my former obſcurer teſtimonies belonged. And this ſeems to have been delivered by the Baptiſt, at the time of Chriſt's abſence in the wilderneſs forty days, (ſet down by the other Evangeliſts:) and ſo all that ſecond teſtimony, mention'd ver. 19. &c. whereof him he ſaith, ver. 26. "There ſtood among you one whom ye knew not," referring again to that time of Chriſt's being baptized of John; at which time he ſaw (that is, I conceive, John Baptiſt ſaw) "the ſpirit deſcend upon him," Mat. iii. 16. and ſo again Mar. i. 10. John, coming out of the water, with him, from baptizing him, "ſaw the heavens open'd," &c. noting the deſcent of the ſpirit upon him to have been particularly ſeen by this Baptiſt; by which he was enabled thus to teſtify of him. The ſecond teſtimony of John's was cauſed by the Jews ſending to him from Jeruſalem, to know whether John were the Meſſias or no; and this ſtill in the time of Chriſt's abſence: And then 'tis added, *Te epaurion*; "the day after" the return of thoſe meſſengers, the day after this teſtimony, and anſwer of his to the Jews, Jeſus came back from the deſart to Jordan, where John was; and there John ſees him, and teſtifies again of him at large. And the next day after this is the beginning of a new account, ver. 35. and again, *Te epaurion*, ver. 43. "the next day", is the ſecond day of that new account, and then 'tis added diſtinctly, *Te hemera te trite*, chap. ii. 1. "on the third day." (H.)

Behold the Lamb of God.] It is no ſmall matter in ſcripture, that hath an *Ecce*, *Behold*, prefixed to it: And nothing can better deſerve it, than thoſe paſſages which relate to our Lord's wonderful incarnation &c. Iſaiah had his *Ecce*; "Behold, a virgin ſhall conceive!" Zachary had his *Ecce*; "Behold, thy king cometh!" But John's is more emphatical than theirs. John was more than a prophet; They ſhew'd him to the eye of faith; he to the eye of ſenſe; ſo proving himſelf not only an harbinger, but an herald: As he prepared his way, before he came; ſo now doth he declare his preſence, being come: "Behold the Lamb of God!" (Grenville.) The perſon ſent from God, as a Lamb prepared for the ſlaughter; in whom are ſumm'd up and completed, all the typical Moſaical preſcriptions of lambs to be ſacrificed. (H.) St. John here gives him the appellation of a Lamb, rather than that of any other kind of victim; becauſe the lamb was the proper victim for the deliverance of God's people; and becauſe the Jews were perhaps, at that very time, going up to the paſchal ſacrifice. (Q.) In Revel. v. 5. our Evangeliſt calls him a Lion. Chriſt is as a Lamb in patience; as a Lion in his power: As a Lamb in his paſſion; as a Lion in his reſurrection. In this metaphor of a Lamb, we may note three properties of Chriſt; his innocence, meekneſs, and profitableneſs. (Grenv.) This is John the Baptiſt's third teſtimony concerning Chriſt; in which he points out Chriſt as the true ſacrifice for the expiation of ſin. "Behold the Lamb of God:" The Lamb of God's appointing to be an expiatory ſacrifice; the Lamb of God's election; the Lamb of God's affection; the Lamb of God's acceptation; the Lamb of God's exaltation; who by the ſacrifice of his death, "has taken away the ſin of the world." The ſin, not the ſins, in the plural number; to denote original ſin, as ſome think; or, as others, to ſhew, that Chriſt hath univerſally taken upon himſelf the whole burthen of our ſin and guilt And there ſeems to be a ſecret antitheſis in the word *world*. In the Levitical ſacrifices, only the ſins of the Jews were laid upon the ſacrificed beaſt; but this lamb takes away the ſin both of Jew and Gentile. "The Lord hath cauſed to meet on him the iniquity of us all." And the words, *taketh away*, being in the preſent tenſe, denotes a continued act, and intimate to us thus much, *viz*. That it is the daily office of Chriſt to take away our ſin, by preſenting to the father the memorials of his death. Chriſt takes away from all believers the guilt and puniſhment of their ſins, the filth and pollution of them; the power and dominion that is in them: And as St. John called upon the Jews, to behold the Lamb of God with an eye of obſervation; ſo it is our duty to behold him now with an eye of admiration, with an eye of gratulation; but eſpecially with an eye of faith and dependance, improving the fruit of his death to our own conſolation and ſalvation, Iſa. xlv. 22. "Look unto me and be ſaved," &c. (B.) This, Grotius refers to the reformation of mens lives; whereas it plainly reſpects the "Lamb ſlain, as a piacular victim, 1 Pet. i. 19. to "redeem us to God by his blood," Rev. v. 9. or to procure for us redemption, that is, "the remiſſion of ſins," Eph. i. 7. Col. i. 14. and to exempt all that believed in him from that ſentence of death which came upon the world for the ſin of Adam. To illuſtrate this, let it be noted, 1. That when a ſacrifice was offered for Sin, he that brought it, laid "his hand upon the head" of the victim, according to the command of God, Lev. i. 4. and iii 2. and iv. 4. and by that rite transferr'd his ſins upon the victim, who is ſaid to "take them upon him, and to carry them away." Accordingly, in the daily ſacrifice of the lamb, the ſtationary men, ſaith Dr. Lightfoot, who were the repreſentatives of the people, laid their hands upon the lambs thus offered for them; and theſe two lambs offered for the daily ſacrifice, were bought with that half ſhekel, which all the Jews yearly paid, "as the price of redemption of their lives, to make an atonement for them," Exod. xxx. 12, 14, 16. This Lamb was therefore offered to take away the guilt of their ſin, as this phraſe ſignifies when it relates to ſacrifices. When therefore the Baptiſt had ſaid, he baptized them for the remiſſion of ſins, he here ſhews them by what means that remiſſion was to be obtained. (W.)

And I knew him not.] Obſerve here, 1. That tho' John the Baptiſt was a near kinſman of Chriſt, according to the fleſh, yet the providence of God ſo order'd it, that for thirty years together they did not know one another, nor converſe with each other, nor probably ever ſaw the faces of each other; to be ſure he did not know him to be the Meſſiah. This, no doubt, was over-ruled by the wiſdom of God, to prevent all ſuſpicion, as if John and Chriſt had compacted together to give one another credit: That the world might ſuſpect nothing of the truth of John's teſtimony concerning Chriſt, or have the leaſt Jealouſy, that what he ſaid of Chriſt, was from any byaſs of mind to his perſon; therefore he repeats it a ſecond time, "I knew him not." Hence we may learn, that a corporal ſight of Chriſt, and an outward perſonal acquaintance with him, is not ſimply needful, and abſolutely neceſſary for enabling a miniſter to ſet him forth and repreſent him ſavingly to the world. 2. The means declared by which John came to know Chriſt to be the true Meſſiah: It was by a ſign from heaven, namely, the Holy Ghoſt deſcending like a dove upon our Saviour: "He that ſent me to baptize with water, the ſame ſaid unto me, upon whom thou ſhalt ſee the ſpirit deſcending and remaining, the ſame is he." Learn hence, 1. That Chriſt, taking upon him our nature, did ſo cover his glory with the veil of our fleſh and common infirmities, that he could not be known by bodily ſight from another man. Till John had a divine revelation, and an evident ſign from heaven, that Chriſt was the Son of God, he "knew him not." 2. That Chriſt in his ſolemn entry upon his office, as Mediator, was ſealed unto the work by the deſcending of the Holy Ghoſt upon him; He was ſealed by the Holy Ghoſt's deſcending, and the father's teſtifying, that this was his beloved Son, in whom he was well-pleaſed. Now it was, that God gave of the ſpirit to Chriſt by meaſure, for the effectual adminiſtration of his mediatorial office: now "it pleaſed the father, that in Chriſt ſhould all fulneſs dwell."

He was filled extenſively with all kinds of grace, and filled intenſively with all degrees of grace, in the day of his inauguration, when the holy ſpirit deſcended upon him. (W. and B.)

I ſaw the ſpirit deſcending. See the notes on Matt. iii. 16. and Mark. i. 10.

Baptizeth with the Holy Ghoſt.] Not only uſing the known rite in the receiving of his proſelytes, but moreover ſending down the holy ſpirit upon them. (H.) See the notes on Matt. iii. 11.

This is the Son of God.] From theſe premiſes it follows, that John's teſtimony of Chriſt, that he "is the Son of God," is no more than what he plainly ſaw with his eyes, and heard diſtinctly affirmed, by a voice from heaven. (H.) Wonderful is the divine wiſdom! It obviates the perverſeneſs of the Jews, by the teſtimony of St. John; who calls Jeſus Chriſt "the Son of God," before Chriſt himſelf declares that he is ſo. (Q.)

And two of his diſciples.] John's diſciples were ſomewhat backward to acknowledge Jeſus for the Meſſiah; and the rather becauſe, they thought, he did eclipſe the glory of their maſter; as appears from that complaint they made, chap. iii. 26. See therefore the ſincerity of the holy Baptiſt: He takes every opportunity to draw off the eyes of his own diſciples from himſelf, and to fix them upon Chriſt. (B. and Nelſ.)

Ver. 37, 38, 39, 40, 41, 42. And the two diſciples heard him ſpeak, and they followed Jeſus. Then Jeſus turned, and ſaw them following, and ſaith unto them, What ſeek ye? They ſaid unto him, Rabbi, (which is to ſay, being interpreted, Maſter) where dwelleſt thou? He ſaith unto them, Come and ſee. They came and ſaw where he dwelt, and abode with him that day: For it was about the tenth hour. One of the two which heard John ſpeak, and followed him, was Andrew, Simon Peter's brother. He firſt findeth his own brother Simon, and ſaith unto him, We have found the Meſſias, which is, being interpreted, the Chriſt. And he brought him to Jeſus. And when Jeſus beheld him, he ſaid, Thou art Simon, the ſon of Jona: Thou ſhalt be called Cephas, which is by interpretation, a ſtone.

They followed him.] The "two diſciples," who heard John's teſtimony of Jeſus, followed him. One of them is here named, *viz.* Andrew: And the other is thought to have been St. John the Evangeliſt himſelf; who uſually conceals his own name: Which is the more probable, becauſe he does ſo particularly relate the circumſtances of theſe tranſactions, which the other Evangeliſts had omitted. (H. W. and Howel.)

Rabbi.] About the time of our Saviour's nativity, titles began to be multiplied; and among the reſt, theſe of Rab, Ribbi, Rabbi, and Rabban; ſignifying a perſon of much, or great learning. They uſed a certain form of diſcipline in their ſchools. The ſcholar was termed Talmid, a diſciple, in reſpect of his learning; Katan, a junior, in reſpect of his minority; Bachur, that is, one choſen, or elected, in reſpect of his election or co-optation into the number of the diſciples: After he was found to be a proficient, he was, by impoſition of hands, made a graduate and aſſociate; Chaber, a companion to a Rabbi; which ceremony, called Semicah, was in imitation of that of Moſes to Joſhuah, Numb. xxvii 18. At length, when he was thought worthy to teach others, then was he called Rabbi. And whereas in his minority, he was only call'd the ſon of ſuch a one; (as for example, Ben Maimon:) when he was graduate, he was call'd by his own name, prefix'd to the other; (as Moſes, Ben Maimon:) and at laſt, he was honour'd with the additional title of Rabbi; as Rabbi Moſes, Ben Maimon: All which they joined together, in one technical word, compoſed of thoſe four initial letters; calling him, by way of abbreviature, RaMBaM. Thus Rabbi Levi, Ben Gerſom was called, in like manner, RaLBaG; and ſo of the reſt. The chief Rabbies, in their publick aſſemblies, ſat advanced in high chairs, affecting the chief ſeats, Matt. xxiii. 6. and their companions ſat, or rather leaned, upon benches, or lower forms; while the diſciples, their ſcholars, lay on the ground at the feet of their teachers. Thus St. Paul was "brought up at the feet of Gamaliel," Acts xxii. 3. and "Mary ſat at Jeſus feet, and heard his word," Luke x. 39. Some have obſerved, that Rab was the the title of honour for thoſe who were received to be doctors in Chaldæa; Rabbi proper to the judges or ſenators in the holy land; and that Rabboni was not given to any, but to the wiſe men of the houſe of David. (Bp. Ailey, Selden, Godw.) See the notes on Matt. xxiii. 8.

About the tenth hour.] That is, about four o' clock in the evening; and ſo they abode with him all night. (Tayl. and W.)

He firſt findeth his own brother.] When Andrew had found the Meſſias, he call'd his brother Simon to be partaker of his joys; which as it happens in accidents of greateſt pleaſure, cannot be contained within the limits of the poſſeſſor's thoughts. (Tayl. and B.) On this account St. Andrew is generally, by the fathers, ſtiled, the ***protoclete***, or firſt-called diſciple: But, in a ſtrict and proper ſenſe he was not ſo; tho' he is named the firſt of the diſciples who came to Jeſus, yet he was not called till afterwards. Andrew, and (as it is ſuppoſed) John, firſt followed Chriſt to his abode: And theſe two, being convinced he was the Meſſiah, Andrew, at their return, imparted it to Peter, and "he brought him to Jeſus." Yet neither did Andrew, John, or Peter, at that time, join themſelves to our Saviour, ſo as to accompany him; nor were they as yet called by him: But they all returned to their imployment of fiſhermen; from which they were not called by Chriſt to follow him, till about a year afterwards, (as is partly noted already on Matt. iv. 18.) In the mean time had intervened all that is related in the three firſt, and part of the fourth chapters of this Evangeliſt; and particularly the calling of Philip and Nathanael. Thus it will clearly appear, how little ground there is for aſſerting the privilege of the firſt call (from whence they infer the ſupremacy) to belong to Peter. All that can be ſaid of him in that particular is, his coming to Chriſt with Andrew, when Chriſt told him, his name ſhould be changed into Cephas, *&c.* But, at that time, Chriſt did not bid him follow him; and after that 'tis clear he parted from him, and followed his trade ſome time, till Chriſt's ſecond coming into Galilee, and till after John's impriſonment. And if that which Chriſt then ſaid to him, joyned with his coming to, but not ſtaying with him, ſhould be thought ſufficient to date his calling from thence; yet then are Andrew, and that other diſciple, in all reaſon to be reſolved on, as "the firſt call'd," having gone to Chriſt's abode, and continued that evening with him. But if this be not ſufficient to ſettle the ***protocleſia*** in either of theſe; becauſe they and St. Peter return'd to their trades till after John's impriſonment, then ſure it muſt be placed ſomewhere elſe: For 'tis clear, Chriſt had his diſciples before that, who baptized many; and 'tis clear of Philip, that he followed Chriſt, as his inſeparable attendant: And there is little reaſon to doubt it of Nathanael; and ſo in no reſpect can it be ſettled in St Peter, who, yet farther, when he did "forſake all and follow Chriſt," had three more, Andrew and James and John, which accompanied him in ſo doing. (H. Spanhem. and Stanh.)

Thou art Simon.] Woltzogenius notes, that Chriſt here gives Peter a ſpecimen of his divine virtue, (as he afterwards does to Philip, ver. 47.) ſhewing, that he was able, by the holy ſpirit, to ſearch into and diſcover the moſt ſecret receſſes of the heart. (W.) His proper name was Simon, which ſignifieth, in the Hebrew, hearing or obeying; being derived of the radical Shamah. Chriſt gave him the name of Cephas; not with alluſion to *Cephale*, which in Greek ſignifieth a head (as the papiſts would have it, to make St. Peter the head of the church:) But in a proper Syrian word, Cephas; which always ſignifieth a *rock* or *ſtone*, and is never tranſlated to any other ſignification. (Bp. Ailey.) See the notes on Matt. xvi. 18.

Ver. 43, 44, 45, 46, 47, 48, 49, 50, 51. The day following Jeſus would go forth into Galilee, and findeth Philip, and ſaith unto him, Follow me. Now Philip was of Bethſaida, the city of Andrew and Peter. Philip findeth Nathanael, and ſaith unto him, We have found him, of whom Moſes in the law, and the prophets did write, Jeſus of Nazareth, the ſon of Joſeph. And Nathanael ſaid unto him, Can there any good thing come out of Nazareth? Philip ſaith unto him, Come and ſee. Jeſus ſaw Nathanael coming to him, and ſaith of him, Behold an Iſraelite indeed, in whom is no guile. Nathanael ſaith unto him, Whence knoweſt thou me? Jeſus anſwered and ſaid unto him, Before that Philip called thee, when thou waſt under the fig-tree, I ſaw thee. Nathanael anſwered and ſaith unto him, Rabbi, thou art the Son of God, thou art the king of Iſrael. Jeſus anſwered and ſaid unto him, Becauſe I ſaid unto thee, I ſaw thee under the fig-tree, believeſt thou? thou ſhalt ſee greater things than theſe. And he ſaith unto him, Verily, verily I ſay unto you, Hereafter you ſhall ſee heaven open, and the angels of God aſcending and deſcending upon the Son of man.

Jeſus would go forth into Galilee.] That out of an ignoble country he might gather diſciples who were alſo ignoble; therewith to confound the wiſdom of this world, 1 Cor. i. 27, 28. and, by the ſucceſs of ſuch contemptible means, to atteſt the divinity of the doctrine they preached. (G. and Nelſ.)

Findeth Philip.] This Philip had now the honour of being the firſt called, to be a diſciple of our Saviour; whom he commanded to follow him; that being the conſtant form he uſed in chuſing his diſciples: And he immediately engaged in his ſervice, tho' he had not ſeen any miracle. But 'tis reaſonable to believe, that he was acquainted with Moſes and the prophets, and that he was awakened with the general expectation then among the Jews, that the Meſſias would immediately appear: Beſides, we are to ſuppoſe, the divine grace did particularly accompany the command of Chriſt, and diſpoſe thoſe whom he called, to believe him to be the Meſſias. (Neſſ. and Howel.) And tho' Clemens of Alexandria intimates, that he was the diſciple, who, when he was called, deſired leave "firſt to go and bury his father," (as is noted on Matt. viii. 21.) it does not appear by what authority he makes Philip to be the perſon. (Stanh.) There are three ſorts of calls to the knowledge of the truth. 1. That of thoſe, who ſeek it by the advice of their paſtor; as St. Andrew did. 2. Of ſuch as are brought to it by the advice and example of ſome pious relation; as St. Peter was. And 3. Of thoſe whom God calls to it in an extraordinary manner; as he called St. Philip. But in which ſoever of theſe ways it happens, the call comes from God. (Q.)

Of Beth-ſaida the city of Andrew and Peter.] *i. e.* Where they dwelt. This ſeems to be added, to ſhew the reaſon why Philip followed Jeſus before he knew any thing of his doctrine, becauſe what he had heard from them who dwelt near him, had prepared his mind ſo to do; and from the following words of Philip and Nathanael, "We have found him," *&c.* we learn, that not only Peter and Andrew, but Chriſt himſelf had diſcourſed to Philip of the predictions of the law and the prophets concerning him. Note alſo, that *hon*, ver. 46. is put for *peri hou*, of whom, as ver. 15. (W.)

Philip findeth Nathanael.] Here it may be obſerved, that ſome people think it a matter of wonder, that our Saviour, ſhewing ſuch particular marks of eſteem (as in the following verſes he expreſſes) for Nathanael, did not chuſe him into the college of apoſtles: To which St. Auguſtin gives this for anſwer, That he was a doctor of the law, which profeſſion, at that time, was grown very ſcandalous, by reaſon of the many and vile corruptions crept into it; which ſoon after was the occaſion of the many woes proclaim'd againſt the profeſſors of it by our Saviour. (Howel.) But many, both of ancient and modern times, have ſuppoſed him to be in the apoſtolical college, and the ſame perſon with Bartholomew; becauſe, 1. As no other Evangeliſt makes mention of Nathanael; ſo neither does St. John, who mentions him, ever once make mention of Bartholomew. 2. In the catalogue of the apoſtles, the giving of which is the only occaſion of naming St. Bartholomew in the reſt, Philip and he are conſtantly coupled together; and thoſe pairs are thought to join the perſons, as ſent together, two by two, upon the power of miracles firſt committed to them: Very fit companions, ſuppoſing Nathanael the man; whom Philip, 'tis plain, had intimacy with, and was the firſt inſtrument of bringing to Jeſus. 3. He is, by St. John, named in company with ſeveral other apoſtles; and ſo, that we have reaſon to conclude him one of the twelve, chap. xxi. 2. for it is upon our Lord's ſhewing himſelf at the ſea of Tiberias, after his reſurrection. This the Evangeliſt declares to be "the third time" of his doing ſo, ver. 14. But the two former appearances are expreſly recorded to be made to the eleven, chap. xx. 24, 28. and the reſt named here being of that number, the word diſciples muſt in all reaſon be ſo reſtrained, as to ſignify the ſame perſons here, as in the former accounts. Conſequently, 'tis highly probable, I had almoſt ſaid evident, that Nathanael was one of the twelve: Which will be hard to account for, otherwiſe than by taking the ſame perſon to be meant by St. John, under his proper name Nathanael, and in the other Goſpels, under his patronymical name Bartholomew. And this is ſtill the more probable, becauſe 4. The name Bar-Tholomew imports only the ſon or ſcholar of Tholomew, or Tolmai; and that, among the Jews, there were perſons ſo called, is evident from Joſephus. (Stanh. Cave, Neſſ. and How.)

Good thing come out of Nazareth?] See the notes on Matt. ii. 23. He did not object againſt the meanneſs of Chriſt's original, the low condition of his parents, or the narrowneſs of their fortunes: But only againſt the place of his birth; which could not be Nazareth; the prophets having foretold, that he ſhould be born in Bethlehem. And yet he was not ſo far carried away with this popular prejudice, as not to enquire farther concerning our Saviour; and when he was ſatisfied he was the Meſſiah, he preſently own'd him for ſuch (N.)

Behold an Iſraelite indeed.] That no ſort of men which dwelt among the Iſraelites were more fraudulent than the Gibeonites, is plain even from Joſh. ix. Part of whom, the Nathanim, or Nethinims, were condemned to be "hewers of wood, and drawers of water, for the congregation," ver. 27. for the fraud wherewith they had beguiled them. To which our Lord might here probably allude; declaring, that Nathanael was far from being like one of thoſe Nathanim; but, on the contrary, a true Iſraelite, "in whom is no guile." (D. Heinſ.) By this character, in one of the firſt of his diſciples, our Saviour hallows ſimplicity of ſpirit, and receives it into his diſcipline, that it might now become a duty evangelical. That which Chriſtian ſimplicity prohibits, is the mixing arts and unhandſome means for the purchaſe of our ends; witty counſels that are underminings of our neighbour, deſtroying his juſt intereſt to ſerve our own; ſtratagems to deceive; indefinite and inſignificant anſwers; unjuſt and unlawful concealment of our purpoſes; fallacious promiſes, and falſe pretences; flattery, and unjuſt and unreaſonable praiſe; ſaying one thing, and meaning the contrary; pretending religion to ſecular deſigns; breaking faith; taking falſe oaths; and ſuch other inſtruments of human purpoſes, framed by the devil, and ſent into the world to be perfected by man: Chriſtian ſimplicity ſpeaks nothing but its thoughts; and when it concerns prudence, that a thought or purpoſe ſhould be concealed, it concerns ſimplicity, that ſilence be its cover, and not a falſe vizor: It rather ſuffers inconvenience than a lye: It deſtroys no man's right, tho' it be inconſiſtent with our own advantage: It reproves freely and palliates no man's wickedneſs: It intends what it ought, and does what is bidden, and uſes courſes regular and juſt; ſneaks not in corners, but walks always in the eye of God, and the face of the world. (Tayl. and Smalridge.)

Thou art the Son of God, thou art the king of Iſrael.] Theſe ſeem to be the two titles of the Meſſiah, in the Jewiſh phraſe, ſignifying the ſame thing; for tho' the Jews acknowledged the Meſſiah ſhould be "the Son of God," yet not in that high ſenſe in which Chriſt was the proper and peculiar Son of God; for this they look upon as blaſphemy, chap. v. 18. but in that ſenſe in which they ſtile themſelves his ſons, chap. viii. 41. (W.)

Thou ſhalt ſee greater.] When a man has once opened his heart to faith, his faith continually grows ſtronger by means of new proofs. God at firſt makes faith depend upon very ſmall things, to ſubject and humble the minds of men, and to convince them, that it is a gift of God: he afterwards comforts and encourages them, by giving them a ſight of the greater wonders of religion, to manifeſt his goodneſs and munificence towards thoſe, who reſign themſelves up intirely to him. (Q.)

See heaven open.] Chriſt here ſeems to allude to Jacob's ladder, Gen. xxviii. 12, 13 on the top of which was the Divine Majeſty, and the angels aſcending (ſaith Maimonides) to receive his commands, and deſcending to execute them. Chriſt therefore, by theſe words, ſeems to inform them, that the miracles, which they ſhould ſee performed by him, ſhould declare the Divine Majeſty preſent with him; and giving him thoſe commands he was to execute by his prophetick office, as clearly as if they had ſeen the angels of God aſcending and deſcending on him. They who refer this to the day of judgment, did not conſider this was to happen *aparti*, within a little while: and they who refer it to Chriſt's paſſion and reſurrection, muſt ſhew how the angels then aſcended and deſcended on Chriſt in the ſight of the apoſtles. (W.)

CHAP. II.

Chriſt honoureth a marriage feaſt with his preſence; and turneth water into wine. He goeth to Capernaum: And from thence to Jeruſalem; where he driveth the buyers and ſellers out of the temple. He foretelleth his own death and reſurrection. Many pretend to believe in him.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. AND the third day there was a marriage in Cana of Galilee; and the mother of Jeſus was there. And both Jeſus was called, and his diſciples, to the marriage. And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine. Jeſus ſaith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do it. And there were ſet there ſix water-pots of ſtone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jeſus ſaith unto them, Fill the water-pots with water. And they filled them up to the brim. And he ſaith unto them, Draw out now, and bear unto the governour of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was (but the ſervants which drew the water knew,) the governour of the feaſt called the bridegroom, And ſaith unto him, Every man at the beginning doth ſet forth good wine; and when men have well drunk, then that which is worſe: but thou haſt kept the good wine until now. This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory; and his diſciples believed on him.

In Cana of Galilee.] This is to diſtinguiſh it from another Cana, which was in the tribe of Ephraim. (W.)

Jeſus was called.] Here we may obſerve, 1. That whenever our Saviour was invited to a publick entertainment, he never refuſed the invitation, but conſtantly went; not ſo much for the pleaſure of eating, as for the opportunity of converſing and doing good, which was meat and drink unto him. 2. What honour Chriſt put upon the ordinance of marriage: he honours it with his preſence and firſt miracle. Some think it was St. John that was now the bridegroom; others, that it was ſome near relation of the Virgin-mother: But whoever it might be, doubtleſs Chriſt's deſign was rather to put honour upon the ordinance, than upon the perſon How bold is the church of Rome in ſpitting upon the face of this ordinance, by denying its lawfulneſs to the miniſters of religion? when the apoſtle, Heb. xiii. 4. affirms, That "Marriage is honourable among all." Neither the prophets of the Old Teſtament, nor the apoſtles of the New (St. Peter himſelf not excepted) did abhor the marriage-bed, or judge themſelves too pure for an inſtitution of their Maker. 3. That it is an ancient and laudable inſtitution, that the rites of marriage ſhould not want a ſolemn celebration. Feaſting and friends upon ſuch an occaſion is both lawful and commendable, provided the rules of ſobriety and charity, modeſty and decency, be obſerved, and no ſinful liberty aſſumed: But it muſt be ſaid, that feaſting in general, and marriage feaſts in particular, are ſome of thoſe lawful things which are difficultly managed without ſin. 4. That our Saviour's working a miracle, when he was at the marriage-feaſt, ſhould teach us, by his example, that in our chearful and free times, when we indulge a little more than ordinary to mirth amongſt our friends, we ſhould ſtill be mindful of God's honour and glory, and lay hold upon an occaſion of doing all the good we can. 5. As Chriſt was perſonally invited to, and bodily preſent at this marriage-feaſt, when here on earth, ſo he will not refuſe now in heaven to be ſpiritually preſent at his people's marriage: they want his preſence with them upon that great occaſion, they deſire and ſeek it; he is acquainted with it, and invited to it, whoever is neglected: And where Chriſt is made acquainted with the match, he will certainly make one at the marriage. Happy is that wedding, where Chriſt and his friends (as here) are the invited, expected, and enjoyed gueſts. (B.)

Woman, what have I to do with thee?] Chriſt here, and in other places, calls her not mother, but woman; thereby to ſignify, that he was more and greater than only the ſon of Mary: And he thus expreſſes himſelf to her, to teach this common and laſting doctrine to all future ages, not to obſcure his divine glory by giving immoderate honours to his mother. (Beza.) As alſo to prevent her being thought more than a woman, above or beyond a woman, becauſe ſhe had brought forth the Son of God. (B.) And it is the opinion of ſome other learned men, that the holy Jeſus, the moſt tender and dutiful ſon that ever was born, when he called his mother plainly woman, declared againſt thoſe idolatrous honours, which he foreſaw would be done her in latter ages; which is no improbable gueſs. But, in the more plain and unceremonious times, it was a title applied to ladies of the greateſt quality and merit, by people of the greateſt humanity and exactneſs of behaviour. So Cyrus the Great ſpeaks to the queen of the Armenians, in Xenophon; and ſervants addreſſed queens, and their miſtreſſes, in the ſame language, in Sophocles. (Blackw.) The Papiſts here contend, that theſe words are not to be deemed a reprehenſion of his mother, but only an inſtruction to his diſciples, that in the things of God, they ought not to have reſpect to the ſolicitations of earthly parents. But, 1. The word *gunai*, woman, plainly ſhews, theſe words were directed not to his diſciples, but to his mother. 2. We never find this phraſe uſed in ſcripture, otherwiſe than by way of objurgation or reprehenſion; as Judges xi. 12. 2 Sam. xvi. 10. and xix. 22. 1 Kings xvii. 18. 2 Kings iii. 13. 2 Chron. xxxv 21. *&c.* And, 3. Maldonate confeſſeth, that moſt of the ancient fathers do openly or obſcurely intimate, what Irenæus plainly ſaith, that ſhe was guilty of ſome fault or error, in inciting her ſon to this miracle unſeaſonably. So Chryſoſtom, Eutychius, and Theophylact, upon the place. (W.) How fooliſh then, as well as impious, is it to think, that ſhe, who had not ſo much power as to direct the working of one miracle on earth, ſhould have now lodged in her hands all the power in heaven! (B.) However, it is not eaſy to reſolve, what is the importance of this ſpeech of Chriſt to his mother, *Ti emoi kai ſoi*, What have I to do with thee? yet by the next verſe, which tells us what Mary did upon it, (*viz.* ſpake to the attendants, that they "ſhould do whatſoever Chriſt bade them") 'tis clear that ſhe did not conclude from his ſpeech, that he would not make uſe of his power to help them to wine; but directly the contrary; that ſhe believed he would: And 'tis clear by ver. 7. that Chriſt immediately goes about it; bids them "fill the water-pots with water," and immediately turns it into wine. By this 'tis manifeſt, that the meaning of Chriſt's ſpeech muſt not be, that his time of working miracles was "not yet come;" but either that it was not yet the fitteſt point of time to do this particular miracle, but it would be more fit, becauſe more beneficial, when the wine was quite ſpent; or elſe that 'twas not yet his time to do his miracles ſo openly and publickly, as Mary ſeemed to believe, and his kindred after inſiſt on, c. vii. 4. but Chriſt frequently provides againſt. To this latter the circumſtances of the context conſidered all together do moſt incline: And accordingly the reſult is, that tho' he meant to work this miracle, yet he would do it more privately, ſo as it ſhould appear to none of the gueſts, or to the bridegroom, or to the ruler of the feaſt; but only to the waiters, and his own diſciples and mother, that came along with him. This is manifeſt by the event; for, ver. 9. "the ruler of the feaſt knew it not, but only they that drew the water;" that is, the waiters: nor is there any farther publick notice taken of the miracle, but only that the Evangeliſt mentions it, as a beginning, or *præludium*, of his ſigns or wonders, ver. 11. by which, by little and little, he made himſelf known to the world, and "manifeſted his glory;" that is, made it appear, that the Godhead dwelt in him; but this not to all, but to his diſciples, of whom peculiarly 'tis added, that they "believed on him." As for that form of ſpeech, *ti emoi kai ſoi*, it is only a form of repreſſing (as much as *ea*, let alone, with which 'tis joined, Mark i. 24.) and ſo is uſed Matt. viii. 29. Mark v. 7. Luke viii. 28. (and in other places herein before cited) to expreſs diſlike to the propoſal, or to deſire him to let them alone, not to meddle with them. And accordingly, it here ſignifies Chriſt's diſlike of Mary's propoſal, which was, without any care of ſecrecy, publickly to ſupply them with wine, now it was wanting: Which manner of doing it Chriſt diſlikes, and gives his reaſon for it; "It was not yet fit" to do his miracles ſo publickly. The truth of this interpretation, by which 'tis granted that Chriſt did not ſay that it was not his ſeaſon to do the miracle, but only not to do it ſo publickly, is ſo convincing, that Gregory Nyſſene, rather than he would grant the meaning of it to be, that his time of doing any miracle was not yet come, thought himſelf obliged to read the latter part of the verſe by way of interrogation alſo, "Is not my hour yet come?" and to interpret it thus, "Am not I yet of age to be maſter of my own actions? Wilt thou rule me now at this age ſtill?" But there is no need of this altering the punctation. Juſtin Martyr, or the "Author of the Queſt. and Anſw. ad Ortho." would have it render'd thus literally, "What is it to me and thee?" that is, "the care of providing wine belongs not to thee and me. But the firſt interpretation is moſt ſatisfactory, and beyond exception. (H.)

Mine hour is not yet come.] The proper opportunity to work a miracle will be, when they ſhall all plainly ſee, that "they have no wine" left; leſt otherwiſe they ſhould think the water was mixed with wine. (G.) Some from the propriety of the Greek words, *hyſtereſantos oinou*, have ſuppoſed his mother to ſpeak before the wine was out; and when it grew ſo low, that ſhe ſaw there would not be enough.. Now, the cuſtom of our Saviour's miracles is, to come into mens ſuccour, when human helps are either paſt and ineffectual, or not to be had at all: The neceſſity therefore of that ſupernatural ſupply intended them, was firſt to be felt and manifeſt; in order to recommend the benefit itſelf, and to give the manner of their attaining it, a power of making a deeper impreſſion upon their minds. (St.)

After the manner of the purifying.] See the notes on Mark vii. 2 *&c.* and Luke xi. 38.

Fill the water-pots with water.] There were uſually, in their dining-rooms, greater veſſels, from which they poured out into leſſer, according as they needed; of which ſort it is not improbably thought, (Stukius, in lib. conviv.) that theſe ſix water-pots were, containing two or three firkins apiece. (Godw.) Now theſe being deſigned for a holy uſe, it was reckoned a ſin, and heinous prophanation, to put any thing but water into thoſe veſſels: So that here was no room for ſuſpecting any thing of wine, in thoſe pots of ſtone before. (Stanh.) Here then we may obſerve, 1. The reality of the miracle, and the ſincerity of Chriſt in the working of it. To evidence there was no deceit in the miracle, not wine-casks, but water-pots are called for; wine-veſſels, in which ſome lees were remaining, might have given both a vinous colour and taſte to the water; but ſtone-pots could contribute nothing of this nature; and being open pots, there was no ſtealing wine into them without obſervation. Again, Our Saviour's employing the ſervants, and not his diſciples, takes off any ſuſpicion of colluſion; and his ſending it to the ruler or governour of the feaſt, was an evidence that the miracle would bear examination. Our Saviour's miracles were real and beneficial; they were obvious to ſenſe; not lying wonders, nor fictitious miracles, which juglers cheat the people with. 2. Tho' he wrought a real miracle, yet he would not work more of miracle than needed; he would not create wine out of nothing, but turned water into wine. 3. The liberality and bounty of Chriſt in the miracle here wrought: Six water pots are filled with wine: Had he turned but one of thoſe large veſſels into wine, it had been a ſufficient proof of his power; but to fill ſo many was an inſtance both of his power and mercy And, as his bounty appeared in the quantity, ſo in the excellency of the wine; "Thou haſt kept the good wine until now." (B.)

The governour of the feaſt.] There were two principal parties in the feaſts of the Jews, 1. The maſter of the houſe, who was in Hebrew called *baalhabeth*, and in Greek *oicodeſpotes*. 2. The maſter (governour or ruler) of the feaſt, called in Hebrew *baal-miſchte*, and in Greek *architrichlinos*. To which two ſome have added a third, whom they would have to be *præfectus morum*. That there were ſuch in the court of Ahaſuerus, appears Eſth. i. 8. and ſo there were among the Athenians; by whom they were called *oinoptai* and *ophthalmoi*, as having the inſpection of the wine and the gueſts, to prevent any intemperance or diſorder. But whether any ſuch belonged unto the Jews is juſtly doubted. (Godw.) To this governour of the feaſt it belonged to bleſs what was prepared; and having drank of the cup thus bleſſed, to ſend it about to the whole company: Whence Chriſt ſaith to the ſervants, "Draw out now, and bear unto the governour of the feaſt." (W.)

When men have well drunk.] The great Caſaubon, who had a good notion of the purity and propriety of the New Teſtament Greek, and has illuſtrated many paſſages by parallel claſſical expreſſions, ſometimes too unadviſedly pronounces thoſe to be mere Hebraiſms, which are found Greciſms, and proved ſo by the beſt authors. *Methuein*, ſays this learned critic, according to the uſage of the Hebrew, does not ſignify here to be drunk, but only chearful drinking, within the bounds of temperance. But, that it has the ſame ſignification alſo in the Grecian Claſſics, is plain from Herodotus; who ſays of the Perſians, that, when they have drank chearfully and freely, then they debate about the moſt ſerious and important affairs: The word is *methuſcomenoi*, which often expreſſes the debauchery and crime of drunkenneſs, but muſt here be limited to an allowable indulgence. (Blackw.) And in the ſame ſenſe it is alſo to be underſtood, Gen. xliii. 34. Pſalm xxiii. 5. Cant. v. 1. Jer. xxxi. 14, 25. Hoſea xiv. 7. Haggai i. 6. *&c.* Moreover, theſe are not the words of Chriſt, but of the ruler of the feaſt; declaring, not how it was with the gueſts there preſent, but only that it was the uſual cuſtom to bring the beſt wine firſt, and when men had well drank, then the meaner ſort, and that this cuſtom was not then obſerved. And, admit ſome perſons might exceed in drinking of this very wine miraculouſly made, which yet is more than can be gathered from the text, our Lord cannot be charged with miniſtring to that exceſs by making this proviſion of it, unleſs we alſo charge the providence of God as being inſtrumental to all that gluttony and drunkenneſs which is committed in the world, becauſe it doth afford that meat and drink, which by the glutton and drunkard are abuſed to exceſs. (W.)

This beginning of miracles.] For all thoſe miracles, which are reported to be done by Chriſt in his infancy, and the interval of his younger years, are apocryphal and ſpurious. (Tayl.)

Manifeſted forth his glory.] That is, his power of working miracles; which is ſtiled his glory, chap. xvii. 22. and 2 Cor. iii. 18. and for which he was "glorified of all," Luke iv. 15. And this was opportunely done, to confirm the faith of his diſciples, who were newly come to him; and therefore 'tis added, that they "believed on him." (W.)

Ver. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22. After this, he went down to Capernaum, he, and his mother, and his brethren, and his diſciples, and they continued there not many days. And the Jews paſſover was at hand, and Jeſus went up to Jeruſalem, And found in the temple thoſe that ſold oxen, and ſheep, and doves, and the changers of money, ſitting: And when he had made a ſcourge of ſmall cords, he drove them all out of the temple, and the ſheep, and the oxen; and poured out the changers money, and overthrew the tables: And ſaid unto them that ſold doves, Take theſe things hence; make not my Father's houſe an houſe of merchandiſe. And his diſciples remember'd that it was written, The zeal of thine houſe hath eaten me up. Then anſwered the Jews, and ſaid unto him, What ſign ſheweſt thou unto us, ſeeing that thou doeſt theſe things? Jeſus anſwered and ſaid unto them, Deſtroy this temple, and in three days I will raiſe it up. Then ſaid the Jews, Forty and ſix years was this temple in building, and wilt thou rear it up in three days? But he ſpake of the temple of his body, When therefore he was riſen from the dead, his diſciples remember'd that he had ſaid this unto them: and they believed the ſcripture, and the word which Jeſus had ſaid.

His mother and his brethren.] They follow Chriſt's example: To ſhew, that his miniſters ought rather to draw their relations after them, by their good example, than to ſuffer themſelves to be drawn aſide by their carnal affection; and that, in things pertaining to their miniſtry, they ſhould rather govern their relations, than be governed by them. (Q.)

Not many days.] Becauſe of the approach of the great feaſt of the paſſover at Jeruſalem. (G. and Tayl.)

Jeſus went up.] Obſerve here, how obedient in all things Chriſt was to the ceremonial law. He was not naturally ſubject to the law; but, to fulfill all righteouſneſs, he kept the paſſover yearly, according to the command of God, Exod. xxiii. 17. (B.) See the notes on Luke ii. 42.

A ſcourge of ſmall cords.] Or rather of ruſhes: For ſo the word *ſchoinion* properly ſignifies. (W.)

He drove them all out.] Here 'tis remarkable, that both the firſt and the laſt time that our bleſſed Lord was in the temple after his baptiſm, he ſignalized his zeal againſt the irreverence and prophanation, which the Jews were guilty of therein; reformation being the beginning as well as the concluſion of his prophetical office. (G. and Q.) His firſt work was to purge and reform the temple from abuſes; not to ruin and deſtroy it, becauſe it had been abuſed: Places dedicated to the worſhip and ſervice of God, if idolatrouſly abuſed, muſt not be pulled down, but purged; not ruined, but reformed. (B.) See the notes on Matt. xxi. 12. Mark xi. 15. and Luke xix. 45.

Overthrew the tables.] The Greek word *trapeza*, table, here is that from which thoſe who dealt in returning money, or in bills of exchange, and made advantage or gain by ſo doing, are called *trapezitæ* ordinarily among authors. But here the *trapezitæ* ſeems to ſignify that ſort of men, who (as merchants among us) return money for others to ſome other place, by which they received ſome themſelves. Hence it was, that the Iſraelites, being obliged by the law to come up to Jeruſalem, how far ſoever they dwelt from it, and there to ſacrifice, and to offer the half ſhekel for the uſe of the temple, Exod. xxx. 13. which by reaſon of the length of their journey, ſometimes they could not do, theſe *trapezitæ* ſet up their tables in the very temple, that ſo they might traffick with all that had need of them; in like manner as others bought "oxen and ſheep and doves," to ſell there to them who had not brought their ſacrifices with them. (How.)

Remember'd that it was written.] *viz. Pſal.* lxix. 9. Where, under the perſon of David, the Meſſiah is plainly deſcribed. (G. and (B.)

The zeal of thine houſe.] Here we may obſerve, 1. The grace deſcribed, zeal, which is the ardour of the affections, carrying forth a man to the utmoſt for God's glory, and his church's good: Zeal is not ſo much one affection, as the intenſe degree of all the affections. 2. The object about which our Saviour's zeal was converſant; God's houſe, that is, all things relating to the worſhip of God, temple, tabernacle, ark, *&c.* which were the pledges of God's preſence. 3. The effect of this, it "hath eaten me up," like fire that eats up and devours that whereon it lights. What was ſaid of St. Peter, that he was a man made up all of fire; and of St. Paul in reſpect of his ſufferings, that he was a ſpark of fire burning in the midſt of the ſea, may much more truly be ſaid of Chriſt, when he was engaged in the wotk of church reformation. Learn, that as Chriſt was, ſo Chriſtians ought to be, very zealous for the glory of God, the honour of his houſe, and the purity of his worſhip. "The zeal of thine houſe," that is, for the honour of thine houſe, "hath eaten me up. (B.)

Then anſwered the Jews.] See the notes on Luke xiv. 3.

What ſign ſheweſt thou?] To reform abuſes in publick places, belongs to none but thoſe who have either a publick human authority, or elſe a divine. Now this buying and ſelling in the temple was tolerated by the Sanhedrim, as well as by the prieſts: And therefore our Saviour muſt neceſſarily ſhew himſelf to be a prophet: But prophets muſt prove themſelves to be ſo, either by working miracles, or by foretelling of ſomewhat that is to come. (G. and W.) The Jews require a ſign, and call for a miracle to juſtify Chriſt's commiſſion. And had they not a miracle here before their eyes? Was it not a very great one, that Chriſt ſhould, without any viſible authority, make men obey him ſo readily, and ſtrike ſuch a terror into them, only with "a ſcourge of ſmall cords?" Was not this enough to manifeſt the preſence of the Divinity? (B. and Q.) St. Jerome (on Matt. xxi.) ſays, that certain fiery rays or beams, darting from Chriſt's eyes, drove out theſe merchants from this place. I dare not avouch this: But he drove them out, unarmed with any weapons that might carry dread and terror with them. Behold then the weakneſs of the means on the one ſide, and conſider the greatneſs of the oppoſition on the other. Here was a confluence of people to oppoſe Chriſt; this being the moſt ſolemn mart of the paſſover: And here were merchant-men, whoſe hearts were ſet upon gain (the world's God,) to oppoſe him; a parcel of ſturdy fellows: And yet Chriſt no ſooner ſpeaks to them, and ſhakes his whip at them, but, like a company of fearful hares, they run before him. (B.) See the notes on Matt. xii. 38. Mark viii. 11. and Luke xi. 16, 29

Deſtroy this temple.] When elſewhere they required a ſign, he remitted them to that of Jonas the prophet, Matt. xii. 39, 40. And here he alſo ſeems in effect to do the ſame thing: Saying, that by raiſing of "the temple of his body," after they had deſtroyed it, or, by his reſurrection from the dead, he would afford them a convincing demonſtration, that he had good authority for what he ſaid and did; and that he was that prophet which was to come. (W.) But here we muſt obſerve, that theſe words are not imperative; but only predictive and permiſſive: Chriſt did not command or bid them to deſtroy his body; but only foretold what he knew they would do, and what himſelf would do, when they had deſtroyed or put him to death. Examples of the like way of ſpeaking we have alſo, in Gen. xx. 7. and xlii. 18. Deut. xxxii. 50. Iſa. viii. 9, 10. and liv. 1. Matt. xii. 33. John xiii. 27. Eph. iv. 26. (W. B. and F.)

This temple.] Some think, that when our Lord ſpake theſe words, he by ſome geſture, as pointing, or the like, ſignified that he meant his own body. (F.)

I will raiſe it up again.] Note, that Chriſt aſſerts his own power in raiſing his own body from the dead. True! the father is often ſaid to raiſe him; and it is neceſſary that it be ſo ſaid, that it might appear that divine juſtice was fully ſatisfied for our ſins; in that he was by him delivered from that death which he underwent for us: But yet it is often aſſerted, That Chriſt raiſed himſelf, and that he was quicken'd by the ſpirit, which was as well the ſpirit of the Son, as of the Father, dwelling eſſentially in him. (W. and B.) See the notes on Luke xxiv. 51.

Forty and ſix years.] Thus the text ought to be read, "Forty and ſix years hath this temple been in building." (Prideaux.) Mr. Whiſton, ſays, the words ſhould be render'd, "forty-ſix years hath this temple been built." But our tranſlation is juſtified, 1. By the uſe of the ſame word, in the Segtuagint, in the ſame caſe, Ezra v. 16. And 2. By the force of the argument of the Jews, *viz.* that it could not reaſonably be thought, that Chriſt himſelf, or with his ſmall retinue, ſhould do that "in three days," which had coſt many thouſand labourers forty-ſix years to build. (W.) It is greatly queſtion'd, of which temple this ſpeech is to be underſtood. Many interpret it of the ſecond temple, which was begun in the ſecond year of king Cyrus, Ezra iii. 8. and finiſhed in the ninth of Darius Hyſtaſpis, which were "forty and ſix years." But it ſeems more probable, to be underſtood of Herod's temple; which at the time when theſe words were ſpoken, had ſtood preciſely "forty and ſix years;" all which time it was, more and more, adorned, beautified, and perfected; in which reſpect it may be ſaid to be ſo long in building. (Godw.) But whether this computation of the Jews be true or falſe, neither Chriſt, nor the Evangeliſt, are concern'd in the matter; ſince St. John only relates what the Jews ſaid to Chriſt: For if they ſaid any thing that was not true, he who relateth truly what they ſaid, can loſe no credit by it. (W.)

Riſen from the dead.] From among the dead; according to the French phraſe, *D'entre les morts.* (Trem.)

They believed the ſcripture.] That is, they believed with underſtanding (G.) The completion of myſteries opens the underſtanding, to the knowledge of the ſcripture, and ſtrengthens faith. (Q.)

Ver. 23, 24, 25. Now when he was in Jeruſalem at the paſſover, in the feaſt-day, many believed in his name, when they ſaw the miracles which he did. But Jeſus did not commit himſelf unto them, becauſe he knew all men, and needed not that any ſhould teſtify of man: For he knew what was in man.

When they ſaw the miracles.] They were convinced by the works which our Saviour wrought, that he came from God, and what he ſaid and did was really true, and no impoſture. (B.)

Did not commit himſelf unto them.] *Ouk epiſteuen*; he did not truſt them. Our Saviour did not, and would not truſt them, who yet believed on his name. Thence note, That a naked aſſent to the hiſtory of the Goſpel, is not ſufficient to entitle us to ſaving faith. We may aſſent to the truth of all that we find there, and yet be far from the kingdom of God. Saving faith implies more than the aſſent of the underſtanding to the truths of the Goſpel. We cannot believe or disbelieve what we pleaſe, but muſt needs aſſent to what is evident to our underſtanding: So that it is poſſible for a man to aſſent to the truths of Chriſtianity, and yet temain in a ſtate of damnation. If he doth not embrace it as good, as well as aſſent to it as true: If our faith be not the parent and principle of obedience; if our belief doth not influence our practice, tho' we paſs for believers among men, we are no better than unbelievers in the account of Chriſt. If we believe Jeſus to be the true Meſſias, and do not receive him in all his offices: If we commit ourſelves to his ſaving mercy, but do not ſubmit our ſelves to his ruling power: If we deſire him for our Saviour, but diſown him for our Sovereign: If we expect ſalvation by him and do not yield ſubjection to him, we put a cheat upon ourſelves; for he only believes as he ſhould, that lives as he does believe. (*Idem.*)

He knew what was in man.] St. John's deſign in writing of this Goſpel, being to aſſert the divinity of Chriſt, he ſcatters evidences of it in almoſt every chapter. Here he declares his omniſcience, "He knew what was in man;" that is, being God bleſſed for ever, he had an exact knowledge of the hearts of men; not by any revelation of mens hearts from God, but by immediate intuition from himſelf. He knows all men, and all that is in men. See here an ample teſtimony of the Divinity of Chriſt; his knowledge of the ſecrets of the hearts of all men, which is declared to be the undoubted property of God alone, 1 Kings viii. 39. (Idem.)

CHAP. III.

Chriſt teacheth Nicodemus the neceſſity of regeneration, and faith. John's baptiſm, teſtimony, and doctrine, concerning him.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. THERE was a man of the Phariſees, named Nicodemus, a ruler of the Jews: The ſame came to Jeſus by night, and ſaid unto him, Rabbi, we know that thou art a teacher come from God: For no man can do theſe miracles that thou doſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? Can he enter the ſecond time into his mother's womb, and be born? Jeſus anſwered, Verily, verily I ſay unto thee, Except a man be born of water, and of the ſpirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the ſpirit, is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again. The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: So is every one that is born of the ſpirit. Nicodemus anſwered and ſaid unto him, How can theſe things be? Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things? Verily, verily I ſay unto thee, We ſpeak that we do know, and teſtify that we have ſeen; and ye receive not our witneſs. If I have told you earthly things, and ye believe not, how ſhall ye believe if I tell you of heavenly things? And no man hath aſcended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

Nicodemus a ruler.] That is, one of the Jewiſh Sanhedrim. See the notes on Luke xiv. 1.

Came to Jeſus by night.] Partly out of ſhame, leſt the world ſhould think, that ſuch a knowing man as he was, wanted inſtruction: And partly out of fear; for he had ſomething to loſe, and therefore durſt not own Chriſt publickly. (B.)

We know, that thou art.] This could not be ſaid of his brethren, the Phariſees, and rulers of the Sanhedrim; for none of them believed on him, chap. vii 48. *Oidamen* therefore here may relate chiefly to Nicodemus himſelf, and only ſignify *I know*, as it often doth: Or elſe it may ſignify, *it is*, or may be, *known*; as when the blind man ſaith, "We know, that God heareth not ſinners," chap. ix. 31.

Except a man be born again.] It is here needleſs to enquire whether the word *anothen* ſhould be render'd *from above*; or *again*, as our tranſlation doth, and as Nicodemus underſtood Chriſt's words: ſince 1. Every one who is born again, is alſo born from above, Jam.

iii. 17. as being born of that ſpirit which cometh from above. 2. To "ſee the kingdom of God" here, and to enter into it, ver. 5. is the ſame thing: And both theſe phraſes ſignify to be a real member of that kingdom, and to enjoy the bleſſings belonging to them who are ſo. Thus, to "ſee good," Eccleſ. vi. 6. to "ſee good days," Pſal. xxxiv. 12. and to "ſee life," ver. 36. is to enjoy them; and "to ſee God," Job. xix. 26. Matt. v. 8. and to "ſee the Lord," Heb. xii. 14 is to enjoy him. 3. Chriſt ſeems to ſpeak this, not primarily of that heavenly kingdom, into which the bleſſed ſhall enter at the day of Judgment; but of that ſpiritual kingdom which was to be erected by the Meſſiah; and into which men enter'd by baptiſm: Whence it muſt follow, that no man is indeed a member of Chriſt's kingdom, who is not truly regenerate. "If ye continue in my word, (ſaith Chriſt,) then are ye my diſciples indeed," chap. viii. 31. and "if any man hath not the ſpirit of Chriſt, he is none of his," Rom. viii. 9. And 4. This ſeems to be directed againſt the falſe and pernicious conceptions of the Jewiſh doctors, the Scribes and Phariſees; who thought they had a title to the kingdom of God, and the bleſſings of it, as being the "ſeed of Abraham according to the fleſh," and promiſed to all Iſraelites on that account a portion in the world to come; declaring, ſaith Juſtin Martyr, that to all who were of the ſeed of Abraham, tho' they were ſinners and diſobedient to God's laws, ſhould be given an eternal kingdom. (W.)

Verily, verily.] I am not ſo quick-ſighted, or ſo eagle-eyed, as ſome men are: I cannot find an oath here, as they have done. A proteſtation, an aſſeveration, I ſee; and ſuch as doth command attention and belief. I ſhall only paſs by it with the words of Bernard. "Amen, Amen: *Verbum confirmationis præmittitur; magnum eſſe noveris quod ſequitur.*" Where ſuch an emphatical and ſignificant word, as "verily, verily," doth go before, there is without doubt ſome great matter following after. There is indeed: For water and ſpirit muſt go before, or heaven and happineſs will not follow after. (Byam.)

Born of the ſpirit.] The nature of proſelytes among the Jews, and the difference of them, hath been ſpoken of already, (in the notes on Matt. xxiii. 15.) Thoſe of them, who, being not born of Jewiſh but heathen parents, receiv'd the Jewiſh religion, and ſubmitted to their whole law, were admitted, not only by circumciſion and (while the temple ſtood) ſacrifice, but alſo with the ceremony or ſolemnity of waſhing the whole body, in a river or other great receptacle of water. Now theſe ſo initiated did put off all their former relations, not only of worſhip and manners but even of kindred; and came forth, as if they had been new born, of a new mother, as the Talmud oft expreſſes it: So that he who was of kin to him before, ſhould from thence forth ceaſe to be ſo accounted. To this, I ſuppoſe, our Saviour refers, when he ſpeaks of "leaving father and mother, and wife and children," &c. Mark x. 29. and Luke xviii. 29. as well as here of being "born again of water." For from hence it is, that, at the receiving of Chriſtian religion, which is the nobler proſelytiſm, and hath in the ceremony of initiation, not only the waſhing in water, but alſo the baptiſm of the ſpirit too, that is, the communication of that ſpirit of Chriſt, in ſome meaſure, that deſcended on the apoſtles, Acts ii. 2. a man is here ſaid by Chriſt to "be born anew of water and the Holy Ghoſt;" and when Nicodemus, a learned Jew, and a maſter among them, ſeems to be ignorant, and wonders how this can be, and asks this groſs queſtion to that firſt part of it, how one that is of age "can be born again," Chriſt wonders at him, ver. 10. intimating, that this is the very doctrine of proſelytiſm, which no knowing Jew can be ignorant of; to wit, that he is to be waſh'd and circumcis'd, and being ſo, is by the Jews counted as one new born. This "waſhing of regeneration," Tit. iii. v. is in effect a being new born, and he that ſo "follows Chriſt in this regeneration," or new birth, Mat. xix. 28. if that be the right punctation) "leaves brothers and ſiſters, father and mother, wife and children." And to the ſame purpoſe belongs that which here follows, ver. 11, 12. intimating that ſpeech of Chriſt, which Nicodemus ſo little underſtood, of "being born anew of water," to have been a thing ordinarily ſeen and known among the Jews, an ordinary, inferior, "earthly thing," in compariſon with thoſe higher, celeſtial doctrines (ſo much more contrary to the Jewiſh cuſtoms and laws) that ſhould be revealed, and to the "baptizing with the Holy Ghoſt," of which alſo he here ſpeaks; referring ſtill to this cuſtom of proſelytes among the Jews, which is here accommodated to the receiving of Chriſtian religion, entring into his diſcipleſhip. (H.) For that our Lord here ſpeaks of baptiſmal regeneration, the [illegible] Chriſtian church, from the beginning, hath always taught; [illegible] that with very good reaſon. For, 1. Tho' water is ſometimes put to ſignify or repreſent the purifying operations of the holy ſpirit: yet, to "be born of water" is a phraſe never uſed in ſcripture for being born of the ſpirit: But very properly is it uſed of that baptiſm which is the laver of regeneration, and was, by all the antients, ſtiled *palingeneſia*, or regeneration. 2. To be "baptized with the holy Ghoſt and with fire," Matt. iii. 11. and Luke iii. 16. is to be baptized with the Holy Ghoſt, deſcending on the apoſtles, in the ſymbol of fire, as the event declared, Acts ii. 2, 3. And therefore, in like manner, to be "baptized with water and the Holy Ghoſt," moſt likely ſignifies to be baptized with the Holy Ghoſt, and with the ſymbol of water. 3. The queſtion betwixt Chriſt and Nicodemus, was about that which was requiſite to fit a man to enter into the kingdom, that is, the church of God, and make him partaker of the bleſſings of the Goſpel. Now 'tis certain, that baptiſm by water is by our Lord declared to be the ordinary means of entring into his kingdom, Matt. xxviii. 19 Mark xvi. 16. and John iv. 1. and therefore he muſt here ſpeak of that! And hence, even when the Holy Ghoſt was actually fallen upon Cornelius and his friends, St. Peter "commands them to be baptized in the name of the Lord Jeſus;" *i. e.* to be admitted to be Chriſt's diſciples by that rite, and looks upon it as a neceſſary conſequent of that higher baptiſm, Acts x. 47, 48. Chriſt therefore here declares it to be a rite neceſſary for the entrance of adult perſons into his kingdom; and it ſeems highly reaſonable to eſteem ſo of it: For, what ſalvation can be expected by them, who, after he hath told them, they muſt be baptized with water, that they may enter into his kingdom, do, by refuſing that ſacrament, too plainly ſhew, that they refuſe that way of entring, and becoming his diſciples, which he had appointed for that end? But then here muſt be excepted from this neceſſity, 1. Infants; as being incapable of knowing, and therefore of tranſgreſſing, this command: They therefore ſhall not ſuffer in their eternal intereſts, for the miſtake or neglect of their parents 2. Thoſe who want that baptiſm they deſire, not out of contempt but neceſſity; as dying before they can procure it. For ſince it is not the waſhing of the body, but the ſtipulation or "anſwer of a good conſcience," that renders baptiſm ſaving, 1 Pet. iii. 21. it cannot be purely the want, but the contempt of that, which muſt condemn us. And 3. Whatever ignorance of the precept, or miſtake about the nature of it, renders not men incapable of baptiſm by the Holy Ghoſt, can never render them incapable of the ſalvation promiſed to the baptized. (W.)

That which is born of fleſh is fleſh.] That is, fleſh only; our parents being only the fathers of the fleſh," Heb. xii. 9. Whence it is, that it cannot be ſufficient to entitle infants to the bleſſings of this kingdom without baptiſm, that they are born of Chriſtian parents according to the fleſh; but that ſome operation of the ſpirit is neceſſary to fit them for the kingdom of heaven. Some infer from theſe words, that man, in his natural ſtate, can do nothing but what is carnal, and therefore ſinful; and only can begin to do what is truly good when he is born again of the ſpirit: Whereas, 1. This expoſition renders it impoſſible for a man to do any thing towards his own converſion; and ſo renders all God's commands and exhortations to the wicked to turn themſelves from their iniquity, all his promiſes of pardon to them who do ſo, all his threats of death if they neglect to do ſo, and all his complaints againſt them that they would not do ſo, vain and abſurd, and (as Cyril of Alexandria ſays) a vain rhapſody; they being then only commands and exhortations to others to perform that which, if it ever be done, he muſt do himſelf. And 2. This expoſition makes the word, fleſh and fleſhly birth, ſignify one corrupted by his fleſhly appetite, and ſo led and governed by the motions of the fleſh: Whereas Tolet well obſerves, that to be "born of the fleſh" here only ſignifies that natural generation, by which a man is born into the world, of the will of the fleſh; this being the only birth Nicodemus ſpake of, as of a thing incredible, becauſe then a man muſt enter twice into his mother's womb. This therefore is the plain meaning of our Lord, that, beſides that natural birth, by which we receive only our fleſh and body from our parents, there is need of a ſpiritual birth, to fit us for the kingdom of God: But he ſays nothing of any neceſſity lying upon us, till we are thus born again, to do only evil, or of our incapacity to do any thing which may contribute to this new birth. (*Idem.*)

The wind bloweth.] Nicodemus making an exception againſt our Saviour's notion of regeneration from the abſurdity and impoſſibility of it, as he thought; our Saviour therefore proceeds to clear the matter by a ſimilitude taken from the wind; which at once declares the author, and deſcribes the manner of ſpiritual regeneration. The author of it is the holy Spirit of God, compared to the wind; 1. For the quality of its motion; It "bloweth when, and where it liſteth." 2. From the ſenſibleneſs of its effects; "Thou heareſt the ſound thereof." 3. From the intricacy or myſteriouſneſs of its proceedings; Thou "canſt not tell whence it cometh, and whither it goeth." As the natural wind is not under the power of man, either to ſend it out or to reſtrain it; it bloweth "where it liſteth" for all us, tho' not where it liſteth in regard of God: In like manner, the holy ſpirit is as wind, in the freeneſs of its motion, and in the variableneſs of it alſo. It is various as to the time; ſome are wrought upon in youth, others in old age: Various in the methods of working; ſome are wrought upon by the corroſives of the law, others by the lenitives of the Goſpel: Various in the means and manner of his working; upon ſome by a powerful ordinance, upon others by an awakening providence. (B.) As we know not the original cauſe of the wind, or why it blows now ſtronger and then gentler, now from this quarter and then from that; yet, by the ſound thereof, and other effects, we are ſenſible that it is: So, tho' the renewed perſon knows not the manner or degrees of the operation of the holy ſpirit, which produced the change in him, yet the change is preceptible by its fruits and effects, tho' he is not always able to diſtinguiſh the motions of the ſpirit from the inward workings of his own mind. (H. and Fox.) They who ſay, the word *pneuma*, ſignifies here not the *wind*, but the Holy Spirit, do 1. Deſtroy the compariſon intimated in the word *So:* And 2. Make Chriſt ſay, that Nicodemus heard the voice of the ſpirit; which is not very probable. (W.)

So is every one.] Two ſpecial effects the wind has; to purify, and to refreſh: And theſe are the prime effects of the ſpirit too. For, 1. When the Holy Spirit enters into the heart, it purifies and cleanſes it from all pollution; Pſal. li. 10. For the ſpirit is compar'd to fire, Acts ii. 3. and that purifies; To water, John iv. 10. and that cleanſes; and here to wind, which blows away all the chaff and duſt that is either in us or about us. 2. This ſpirit refreſhes too; Pſal. li. 12. civ. 30, Iſa. lxiii. 14. John xiv. 26. Rom. viii. 15. Nay, 3. It revives us, even when we are dead; John vi. 63. Rom. viii. 2. like that wind the naturaliſts ſpeak of, which in the ſpring time quickens the dull dead earth into herbs and flowers. (Frank.)

How can theſe things be?] Here we may obſerve, how Nicodemus, conſulting only with carnal reaſon, perſiſts in his apprehenſion concerning the abſurdity and impoſſibility of our Saviour's notion of regeneration, or being born of the Spirit. "Nicodemus ſaid, How can theſe things be?" Learn hence, that the great cauſe of mens ignorance in matters of ſalvation, and the myſteries of religion, is, conſulting their own natural reaſon, without ſubmitting their underſtandings to the authority of divine revelation. Till they can give a reaſon for every thing they believe, they cry out with Nicodemus, "How can theſe things be? Whereas, tho' we cannot give a reaſon for all Goſpel-myſteries which we believe, we can give a good reaſon why we believe them; namely, becauſe God hath revealed them. No man can be a Chriſtian, who refuſes to ſubmit his underſtanding to the authority of divine revelation. (B.)

A maſter of Iſrael, and knoweſt not theſe things] Hence we may learn, 1. That a man may be very knowing himſelf, and take upon him to teach and inſtruct others, and yet be very ignorant of the nature, and much unacquainted with the work of regeneration upon his own ſoul: A man may be very ſharp-ſighted, as the eagle, in the myſteries of art and nature, and yet blind as a mole in the things of God. 2. That ignorance in the fundamentals of religion eſpecially, is very culpable and ſhameful in them that enjoy the means of knowledge, but eſpecially in thoſe that undertake to inſtruct and teach others. "Art thou a teacher, thou a maſter in Iſrael, and knoweſt not theſe things?" (*Idem.*) Our Saviour might well admire, that a teacher of Iſrael ſhould have no notion of a new birth by water, or a birth from above. (W.) For it was cuſtomary with the Jews to make proſelytes by baptiſm, and to call them new men, when thus enter'd into the Jewiſh church. (St.) See the notes on ver. 5.

No man hath aſcended.] Here our Saviour declares to Nicodemus, That none ever "aſcended up into heaven," to fetch down from thence the knowledge of divine myſteries, and to reveal the way of life and ſalvation to mankind by a Mediator, but only Chriſt himſelf; who, tho' he took upon him the human nature, and was then man upon earth, yet was he at the ſame time in his divine nature actually *in heaven* as God. This text evidently proves two diſtinct natures in Chriſt; namely, a divine nature as he was God, and an human nature as man. In his human nature, he was then upon earth, when he ſpake theſe words; in his divine nature, he was at that inſtant in heaven. Here obſerve, That the Son of God hath taken the human nature into ſo cloſe and intimate an union with his Godhead, that what is proper to either nature is aſcribed unto the perſon of our Saviour. The ſame perſon who was on earth as the Son of man, was then in heaven as God, and yet but one perſon ſtill. (B.) "He that came down from heaven" is here called "the Son of man," by the ſame figure that his blood is called "the blood of God;" the apoſtle aſcribing that to one nature which is proper to the other. (Fox.) What the Jews ſay of Moſes, that he aſcended into the high heavens, (Targum, in Cant. i.) is not true; as appears from theſe words of Chriſt, as well as from the hiſtory of Moſes, which ſhews that he only aſcended to mount Sinai. But it is moſt true of Chriſt, who "in the beginning" was with the Father, and who "came down from heaven," to do and to declare his Father's will, chap. vi. 38. But then 1. He is ſaid, as to his divine nature, to deſcend from heaven: not by a local deſcent, or by quitting heaven, but only by a manifeſtation of himſelf on earth: In which ſenſe God himſelf is ſaid in the Old Teſtament to deſcend to ſee the tower of Babel, Gen. xi. 5. and to confound the lips of them that built it, ver. 7. and to ſee the iniquity of Sodom, Gen. xviii. 21. and to deliver his people from the hand of the Egyptians, Exod. iii. 8. and to give them the law, Exod. xix. 18. And thus, ſaith St. Auſtin, he is ſaid to deſcend, not when he from heaven obſerves what is done on earth, for that is metaphorically "to look down from heaven;" but when he doeth ſomething upon earth beyond the uſual courſe of nature, which therefore ſeemeth to require his more than ordinary preſence there; and then he is uſually ſaid to appear either attended by his holy angels, or in a flame, or cloud of glory, the ſymbol of his majeſtick preſence. 2 That thoſe things are frequently aſcribed by this Evangeliſt to Chriſt, which neither do, nor can agree, and which elſewhere are not aſcribed to any creature, *viz.* that he is he who "in the beginning was with God, chap. i. 1. "that is in the boſom of the Father," ver. 18. "that is with God," chap. vi. 46. and here, "who is in heaven." Now, this never was or could be ſaid of a mere creature; for, as Woltzogenius confeſſeth, no creature can be in heaven and on the earth at the ſame time. The Gloſs of Grotius here is this, "Singulari Dei dono nobis conceſſus eſt," he is given to us by the ſpecial gift of God; but this anſwers not the fulneſs of the phraſe, "he came from heaven;" for all the prophets were ſent to the Jews, and the apoſtles both to Jews and Gentiles, by the eſpecial gift and kindneſs of God, and yet none of them are ſaid to "come down from heaven:" Chriſt is ſtiled "the Lord from heaven," 1 Cor. xv. 47. as coming down from thence to judge the world, 1 Theſſ. iv. 16. the new Jeruſalem is ſaid to "come down from heaven," Rev. iii. 12. and xxi. 2, 10. becauſe 'twas repreſented ſo in a viſion to St. John: the baptiſm of John is ſaid to be "from heaven;" but neither he nor his doctrine to deſcend from heaven. In vain do ſome Socinians produce, as parallel expreſſions, thoſe words of St. Paul, "he hath ſeated us in the heavenly places in Chriſt Jeſus," Eph. ii. 6. and our city "is in heaven," Phil. iii. 20. for the laſt only ſignifies, that heaven is the place where we are to dwell for ever; the firſt, that Chriſt hath exalted the human nature thither. Their Strength conſiſts in their ſecond anſwer, *viz.* that *ho oon* is to be render'd, who was with God, and, who was in heaven; and this, ſay they, is here apparent, becauſe Chriſt ſpeaks of himſelf as "the Son of man," both here and chap. vi. 62. To which it might be anſwer'd, that Chriſt in theſe places ſaith, "the Son of man is in heaven," as St. Peter ſaith, "the Prince of life was crucified," Acts iii. 15. St. Paul, that "the Lord of glory ſuffered," 1 Cor. ii. 8. and that "God purchaſed a church with his own blood," Acts xx. 28. *viz.* the Son of man is in heaven, not as the Son of man, but as the Son of God. But that which fundamentally deſtroys this anſwer, is this conſideration, that it is not true that Chriſt, as to his human nature, "in the beginning was with God, or was in heaven." Yes, ſay they, after his baptiſm, he was taken up into heaven, there to be made acquainted with the will of God. But (as before was obſerved on chap. i. 1.) 1. This ſophiſm is ſufficiently confuted by the profound ſilence of all the Evangeliſts concerning it: for they tell us very particularly of very many things concerning Chriſt, which are comparatively of little moment; of his circumciſion, of the flight with him into Egypt, of his ſtay in the temple, of his being carried by the tempter unto a very high mountain, and his being placed by him on a pinnacle of the temple: Can we then reaſonably think, the wiſdom of the Holy Spirit would neglect to record that aſcent of Chriſt into heaven, on which his divine wiſdom, and the truth of his whole prophetick office did ſo much depend? 'Tis true, the argument is negative; but then, in matters of great moment to the eſtabliſhment of our faith, in what this our great prophet taught, and to advance him above all other prophets, as this aſcent muſt be, even Sclichtingius allows ſuch arguments; it being not reaſonable, ſaith he, to ſuppoſe the wiſdom of the Holy Ghoſt, in matters of this nature and importance, ſhould be wholly ſilent. 2. To what end ſhould our Saviour be thus ſnatched up into heaven; or what neceſſity was there of it? Could not the Father declare his will to him, as to other prophets, while he was on earth? Sure, an Almighty and all-preſent God could as well do this out of heaven as in it. Or was it becauſe he would not do this to him upon earth? This cannot truly be affirmed, ſeeing Chriſt was anointed, and filled with that Spirit by which he performed his prophetick office, not in heaven, but on earth. There it was that "the Spirit deſcended on him as a dove," Matt. iii. 16. and by virtue of this Spirit he received at Jordan, "he taught in the ſynagogues, and was glorified of all," Luke iv. 15. By this Spirit he was ſanctified for his office, and "ſent into the world," John x. 36. By this unction the Father ſent him to preach "remiſſion of ſins, and the acceptable year of the Lord," Luke iv. 18, 19. On this account he ſpake the words of God, becauſe "the Father had given him the Spirit, not by meaſure," here ver. 34. Whence it appears that Chriſt was fitted for this prophetick office by that Spirit he received on earth. Well then, either our Lord was taken up into heaven, to be thus inſtructed, before this unction he received on earth, or afterwards. If before, this unction of the Spirit muſt be needleſs; unleſs God did his work imperfectly in heaven, and gave him there no full and perfect knowledge of his will: If after this unction, this aſcent was needleſs; he being by it filled with the ſpirit of wiſdom, counſel and power, above meaſure: What therefore could be wanting to him, who from this Spirit had received all the treaſures of wiſdom, and power to perform the greateſt miracles for the diſcharge of his prophetick function?" (W.)

Ver. 14, 15, 16, 17, 18, 19, 20, 21. And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up: That whoſoever believeth in him ſhould not periſh, but have eternal life. For God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved. He that believeth on him, is not condemned: but he that believeth not is condemned already, becauſe he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifeſt, that they are wrought in God.

As Moſes lifted up.] Chriſt having inſtructed Nicodemus in the doctrine of regeneration in the former verſes, he now inſtructs him in that of the death of the Meſſiah, and the neceſſity of faith in his death: "The Son of man muſt be lifted up:" that is, upon the croſs, and die; "that whoſoever believeth in him ſhould not periſh." (B.)

The ſerpent in the wilderneſs.] Here we are to obſerve, 1. An Old Teſtament type, which our Saviour refers to: And that is the brazen ſerpent in the wilderneſs; the hiſtory of which is recorded, Numb. xxi. 6. *&c.* 2. The anti-type, or the ſubſtance of what that type did ſhadow forth, that is, Chriſt. (B.) Nicodemus being a Phariſee, and a great doctor in Iſrael, and conſequently well ſkill'd in the law of Moſes, therefore our Saviour foretells him of his paſſion, as prefigured by the brazen ſerpent, under which Nicodemus himſelf could not but imagine ſome great myſtery to be concealed.

Even ſo muſt the Son of man.] Here we learn, that Chriſt Jeſus is of the ſame uſe and office to a ſoul ſtung with ſin, which the ſerpent was of to the Iſraelites, who were ſtung with ſerpents. Thus far they agree, 1. In the occaſion of their inſtitution; being both appointed for cure and healing. 2. That they muſt both be "lifted up," before cure could be obtained; the one upon the pole, the other upon the croſs. 3. That they both muſt be look'd upon before cure could be obtained: The looking up of the Iſraelites was as neceſſary unto healing, as the lifting up of the ſerpent. Faith is as neceſſary to ſalvation, as the death of Chriſt: The one renders God reconcileable unto ſinners, the other renders him actually reconciled. Again, 4. Did the brazen ſerpent heal all that looked upon it, and looked up unto it, tho' all had not eyes alike, ſome with a weak, others with a ſtronger eye? In like manner doth Chriſt juſtify and ſave all, that with a ſincere faith, tho' weak, do rely upon him for ſalvation; "Whoſoever believeth in him ſhall not periſh." Further, the brazen ſerpent was effectual for Iſrael's cure after many ſtingings; if after they were healed, they were ſtung afreſh, and did look up to it, they were healed by it. Thus the merit of Chriſt's death is not only effectual for our cure and healing at our firſt converſion, but after involuntary relapſes and backſlidings, if by faith we have recourſe to the blood of Chriſt, we ſhall find it efficacious for our farther benefit and future healing. In a word, as the brazen ſerpent had the likeneſs of a ſerpent, the form, the figure, the name, the colour of a ſerpent, but nothing of the venom and poiſon of it; ſo Chriſt did take upon him our nature; but ſin, the venom and poiſon of our nature, he had nothing to do with; tho' Chriſt loved ſouls with an inſuperable love, yet he would not ſin to ſave a ſoul. This was the ſimilitude and reſemblance between Chriſt and the brazen ſerpent. The diſparity or diſſimilitude follows: 1. The brazen ſerpent had no power in itſelf, or of itſelf, to heal and cure; but Chriſt has a power, inherent in himſelf, for the curing and healing of all that do believe in him. 2. The brazen ſerpent cured only one particular nation and people, Jews only; Chriſt is for the healing of all nations, and his ſalvation is to the end of the earth. 3. The brazen ſerpent cured only one particular diſeaſe; namely, the ſtinging of the fiery ſerpents; but Chriſt pardons all the iniquities, and "heals all the diſeaſes" of the people, Pſalm ciii. 3. 4. Tho' the brazen ſerpent healed all that looked up unto it, yet it did not give an eye to any; whereas Chriſt doth not only heal thoſe who look up to him, but beſtows the eye of faith, to enable them to look unto him that they may be ſaved. 5. The brazen ſerpent did not always retain its healing virtue, but in time loſt it, and was itſelf deſtroyed, 2 Kings xviii. 4. but the healing virtue and efficacy of Chriſt's blood is eternal. And, 6. The Iſraelites, who were cured by looking up to the brazen ſerpent, died afterwards: But the ſoul of the believer, who is healed by Chriſt, ſhall never die more; "Whoſoever believeth in him ſhall not periſh, but have everlaſting life." (B.) He does not here ſay, as the Socinians do, that the death of Chriſt was neceſſary for the confirmation of the Goſpel; but, as the fathers do, that it was neceſſary to procure to us life eternal, by removing that death which ſin had brought upon us. Note alſo, that as *hypſouſthai*, here, and in chap. viii. 28. and xii. 32. is to "be lifted up" upon the croſs; ſo R. Solomo interprets the poll, on which the ſerpent was lifted up, a fork: And Juſtin Martyr, Tertullian and Barnabas ſay, this was a figure of the croſs; and that it was a ſymbol of ſalvation; he who turned to it being preſerved from death, not by what he ſaw, but by the Saviour of all men. (W.) See the notes on chap. i. 12. and Luke xiii. 23.

God ſo loved the world.] Thoſe words are one of thoſe four moſt comfortable ſentences, which the church hath ſelected out of the New Teſtament, as the moſt befitting our meditations, when we come to receive the bleſſed Euchariſt; and they contain, as Mathuſius obſerves, all the cauſes of our ſalvation: As 1. The impulſive cauſe, that moved God to ſave us; which was his mercy and meer love to us: "God ſo loved the world;" and ſo the apoſtle ſhews, Tit. iii. 4. 2. The meritorious cauſe, that deſerved ſo much good for us: Not our own works, but the merits of Jeſus Chriſt; "He gave his only begotten ſon." 3. The material cauſe that was to receive all this good; "the world:" For "God ſo loved the world." 4. The inſtrumental cauſe, on our part, that apprehendeth all this good; which is faith: "That whoſoever believeth in him." And 5. The final cauſe; that is, the benefit we reap from God's love: Our deliverance from hell, and the inheritance of eternal life; "That whoſoever believeth in him ſhould not periſh, but have everlaſting life." (Bp. Griff. Williams.) Learn hence, that faith is the way which God hath appointed, and the condition which God hath required, in order to our obtaining ſalvation by Jeſus Chriſt. This faith conſiſts in the aſſent of the underſtanding, that Jeſus is the Saviour of the world; in the conſent of the will, to accept of Jeſus freely and voluntarily, deliberately, adviſedly and reſervedly, for our Saviour; in accepting the merit of his blood, and ſubmitting to the authority of his laws; it being in vain to expect ſalvation by Chriſt, if we do not yield ſubjection to him, (B.) Here Woltzogenius objects againſt Chriſt's ſatisfaction thus; Since God ſhewed the higheſt love to men in ſending thus his ſon to die for them, he could not then be angry with them, and therefore could require no atonement to be made to him for them; and Chriſt therefore could not die to reconcile this kind and loving God to the world. To this I anſwer, that we are taught, by plain examples of holy ſcripture, that love of benevolence in God towards ſinners is well conſiſtent with his diſpleaſure againſt them for their ſins: As in the caſe of Job's three friends. For, "the Lord ſaid to Eliphaz the Temanite, My wrath is kindled againſt thee and againſt thy two friends; for ye have not ſpoken of me the thing that is right," Job xlii. 7. In which words there is a declaration of God's anger againſt them for their ſin, exactly parallel to that of God ſuppoſed by us in this caſe: And yet we find a like expreſſion of his love, in the enſuing words, "Therefore take unto you now ſeven bullocks and ſeven rams, and go to my ſervant Job, and offer up for your ſelves a burnt-offering; for him will I accept; leſt I deal with you after your folly;" ver. 8. God's love is viſible in directing them to that ſacrifice which would obtain his favour: But it was only after the oblation offered, and the prayer of Job, that he forgave their ſins; ver. 9. Again, Did not God ſhew his kindneſs to his people Iſrael, in admitting a Beaſt to ſuffer in their ſtead, and appointing his blood to make atonement for them? And yet, did not he himſelf require this atonement to be made, that ſo their ſins might be forgiven? Did he not appoint this blood to be offered to him as a propitiation for their ſins? And did not then the victim die? And was not his blood offered, to reconcile this loving God to ſinners? And is it not hence evident, that God's love to ſinners is well conſiſtent with his diſpleaſure againſt them for their ſins? (W.)

For God ſent not.] Obſerve here, 1. That the ſalvation of ſinners was the intentional end, and the condemnation of them only the accidental event of Chriſt coming into the world: The deſign of Chriſt's firſt coming into the world was to ſave it; the end of his ſecond coming will be to judge the unbelieving part of it. 2. That unbelief is the formal cauſe of the ſinner's damnation: It is that ſin which doth bind all other ſins upon the ſinner, and conſigns him over to damnation: It is that ſin which doth not only procure damnation, but no damnation like it; which is intimated in the next verſe. (B.) The Jews imagined, that God firſt "made the world only for their ſakes," 2 Eſd. vi. 55, 59. and that the redemption of it was only deſigned for their good, and alſo that their Meſſiah would come to ſubdue and condemn the nations whom he hated. Chriſt, on the contrary, here declares, that God was ſo far from hating or condemning them, that he ſent the Meſſiah into the world to ſave them, and conſequently to die for them. Vain here is their imagination, who by the world underſtand only the elect out of the world: For then, Chriſt here muſt only ſay, that he was ſent that the elect, who believed in him, ſhould not periſh; as if any who were abſolutely elected to ſalvation by faith in him, could either periſh, or not believe! No, 'tis apparent from theſe words, That of this world thus beloved by God, ſome would not believe, and ſo would periſh. And this is more apparent from the words immediately following; in which the world, which he was ſent to ſave, is divided into believers and unbelievers, and into thoſe that will be ſaved and condemned; for thus they run, "He (of this world) who believeth in him is not condemned, but he that believeth not is now condemned;" which muſt be falſe, if you reſtrain this world to ſuch elect as cannot periſh, and cannot but believe to life eternal. And, laſtly, He that believeth not, ſaith Chriſt, ſhall therefore be condemn'd, "becauſe he believeth not in the name of the only Son of God." Now, is it not abſurd to ſay, Men ſhall eternally be condemned for not believing in him, who died not for them, and was not ſent for their ſalvation? Since then, Chriſt frequently declares, that all to whom the Goſpel is propounded, ſhall be condemned, if, and becauſe, they believe not in him, ver. 18. and chap. xii. 47. 'tis certain that he died for the ſalvation of them alſo. (W.)

This is the condemnation.] Here we may obſerve, 1. The worth and dignity of a choice and invaluable privilege declared, "Light is come into the world." A perſonal light, Chriſt; a doctrinal light, the Goſpel. 2. The unworthineſs, abuſe, and great indignity, which the world, through infidelity, offers to this benefit; they reject it, and "love darkneſs rather than light." 3. The dreadful ſentence of wrath which the rejection of this benefit, and the abuſe of Chriſt, brings upon the impenitent and unbelieving world. It terminates in its full and final condemnation; "This is the condemnation:" that is, 'tis a juſt and righteous condemnation, an inevitable and unavoidable condemnation, an heightened and aggravated, an accelerated and haſtened, an irrevocable and eternal condemnation. Learn hence, that the greater and clearer the light is, under which the unregenerate and impenitent do live in this world, ſo much the heavier will their condemnation and miſery be in the world to come, if they wilfully and finally reject it. (B.) This is it that will aggravate our ſin and puniſhment; that when God made ſuch proviſion for us, when Chriſt came to enlighten and take us off from all our former evil courſes, we are ſo beſotted to our own ſinful ways, that we chuſe rather to continue in them, than to be reformed and purified by Chriſt, or but ſo much as to be taught our duty by him. (Hall, H. and W.) See the notes on chap. i. 4, 10, 11.

Loved darkneſs rather than light.] Here the criticks note, that *mallon e*, is not a comparative, as if the workers of iniquity did in ſome meaſure love the light; for, ver. 20. they are ſaid to hate it; but, as in other places, is a negative: So chap. xii. 43. "They loved the praiſe of men (*mallon eper*,) more than the praiſe of God. So 1 Tim. i. 4. 2 Tim. iii. 4. Heb. xi. 25. in which places *mallon e* may be render'd as here "and not light." "And this they did, not only in "thoſe times of ignorance, at which God winked," Acts xvii. 30. but after the clear light had ſhined upon them; by which it appeared, that the deeds of darkneſs were ſo pleaſing to them, that when they were diſcovered to them ſo to be, they ſtill bore that affection to them, which render'd the light diſpleaſing to them, becauſe it did reprove them: Whereas, they who had hearts diſpoſed to obey that light, which would direct them in the way to happineſs, "came to it," that they might be the more aſſured they were doing the works of God, *i. e.* thoſe works, which were performed according to his will, which tended to his glory, and chiefly did reſpect him as the end and object of them. (W.) By darkneſs, in theſe words, we are not to underſtand mere ignorance, but error likewiſe: Not only a bare privation or abſence of truth and knowledge, but the preſence of its contrary falſhood: Indeed, any thing that ſtands in oppoſition to light, that wholſome metaphor, under which the doctrine of our bleſſed Saviour and his Goſpel are here repreſented. The reaſon of that reluctance men have, and that reſiſtance they make, againſt the laws and doctrines of Chriſtianity, is from their own vicious luſts and inclinations; which would either keep them in utter ignorance of their faith and duty, or diſpoſe them, if that might not be done, to corrupt and pervert the doctrines of the Goſpel, in order to render them more compliant and leſs offenſive to their looſe and ſinful practices; 1. Becauſe the light of truth would diſcover to an ill man the baſeneſs and deformity of ſin and vice, and make him a terror to himſelf, by repreſenting him in his true colours, under all the corruptions and filthineſs of his preſent ſtate; and this he deſires not to ſee. 2. 'Twould convince him of the great danger of his preſent courſe, and, by conſequence, of the neceſſity of reforming it; which cannot be done, he imagines, without great trouble, and therefore deſires not to think of it. And 3. It would take off the edge of his reliſh, and abate the eagerneſs of his inclination to his preſent intereſts and pleaſures; and theſe he cannot endure to part with. 'Tis for theſe reaſons, that ſome men renounce the very articles of their faith, venture to blaſpheme God himſelf and our bleſſed Saviour, to droll upon his miracles, and to expoſe and ridicule the prieſthood, without which no religion ever yet did, or ever can, ſubſiſt. And is it not from hence likewiſe, becauſe men give up conſcience to intereſt, and ſacrifice to ambition, pride, or covetouſneſs, that we ſee them thus run in with the corrupt ſtream of the times, deſert and change their old honeſt principles, and contradict or null the doctrines of the church, to which they have ſubſcribed? And which will ſtand good, in their old ſenſe, for ever, notwithſtanding all the knavery and malice of theſe men againſt them; and tho' all the powers of earth or hell combine to overthrow them. 'Tis for the ſame reaſons, that ſuch men as theſe I have mention'd, are wink'd at, are ſupported, are encouraged, by others, as bad as themſelves, and whoſe intereſt they ſerve by ſuch proceedings. 'Tis for theſe reaſons, in this prophane and degenerate age, in this perverſe and crooked generation, that even to blaſpheme Chriſt and his religion, ſhall, among ſome men, meet with applauſe, amongſt others come off with more impunity, and leſs ill-treatment at their hands, than an honeſt man, for ſteadily doing his duty, if he ſhall happen at the ſame time to croſs theſe mens factious humour, or diſcountenance their reprobate principles. (Tilly.)

Every one that doeth evil.] There are three degrees of blindneſs; 1. When paſſion cauſes men to prefer the darkneſs of ſin before the light of truth. 2. When the love of ſin renders truth itſelf diſagreeable and odious to us. And 3. When men keep at a diſtance, flie from it, perſecute, ſuppreſs, and ſtifle it, as a dangerous evil. (Q.)

Ver. 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36. After theſe things came Jeſus and his diſciples into the land of Judea, and there he tarried with them, and baptized. And John alſo was baptizing in Enon, near to Salim, becauſe there was much water there: And they came, and were baptized. For John was not yet caſt into priſon. Then there aroſe a queſtion between ſome of John's diſciples and the Jews about purifying. And they came unto John, and ſaid unto him, Rabbi, He that was with thee beyond Jordan, to whom thou bareſt witneſs, behold, the ſame baptizeth, and all men come to him. John anſwered and ſaid, A man can receive nothing, except it be given him from heaven. Ye your ſelves bear me witneſs, that I ſaid, I am not the Chriſt, but that I am ſent before him. He that hath the bride, is the bridegroom: But the friend of the bridegroom, which ſtandeth and heareth him, rejoyceth greatly becauſe of the bridegroom's voice: This my joy therefore is fulfilled. He muſt increaſe, but I muſt decreaſe. He that cometh from above, is above all: He that is of the earth, is earthly, and ſpeaketh of the earth: He that cometh from heaven, is above all. And what he hath ſeen and heard, that he teſtifieth; and no man receiveth his teſtimony. He that hath received his teſtimony, hath ſet to his ſeal, that God is true. For he whom God hath ſent, ſpeaketh the words of God: For God giveth not the ſpirit by meaſure unto him. The father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlaſting life: And he that believeth not the Son, ſhall not ſee life; but the wrath of God abideth on him.

He tarried with them and baptized.] That is, by his diſciples; as the Evangeliſt interprets himſelf, chap. iv. 2. By the compariſon of which texts, it will appear, that our Lord had given his diſciples a commiſſion to baptize. What therefore they did in this matter, being done by his authority and appointment, it is agreeable to the uſual forms of ſpeaking, to ſay, that it was done by him. (Fox.) Not, as moſt interpreters conceive, into his own name, or ſo as to exact from them a belief that he was the Chriſt; for, this he forbids his diſciples to divulge till he was riſen from the dead, Matt. xvi. 20. and xvii. 9. He therefore only did baptize as John had done, into the faith of the Meſſiah which was to come, and with that baptiſm of repentance which prepared the Jews for the reception of his kingdom. (W)

John alſo was baptizing in Enon.] For, as the text tells us, "there was much water there." A place the more convenient, becauſe therein their whole bodies might be dipped. For in this manner only was the Jewiſh baptiſm performed; by a deſcent into the water, Acts viii. 38. and an aſcent out of it, ver. 39. and a burial in it, Rom. vi. 3, 4. Col. ii. 12. Some here enquire, why Chriſt ſhould thus baptize when John had not deſiſted ſo to do? But, ſince both by their baptiſm intended the ſame thing, I ſee no reaſon why our Saviour might not as well baptize, as "preach repentance," Matt. iv. 17. whilſt the Baptiſt was doing the ſame thing. (*Idem.*) See the notes on Matt. iii. 6.

John was not yet caſt into priſon.] See the notes on Matt. xiv. 3.

There aroſe a queſtion.] It being without example to baptize a Jew, and they being ſtiled the pure ſervants of God, Neh. ii. 20. and thought to be born in holineſs, the Phariſees might ask, what need there was of any baptiſm to purify them? And, if John's baptiſm was ſufficient for this end, why did Chriſt ſet up another after it, which ſeemed to argue him greater than John, and that his baptiſm muſt confer ſome higher degree of purity? (*Idem.*)

He that was with thee.] Obſerve here, what a ſpirit of envy there was in John's diſciples againſt Chriſt, upon account of the multitude of his followers: "He that was with thee beyond Jordan, baptizeth, and all men come to him." Where note, 1. How meanly John's diſciples think and ſpeak of our Saviour, compared with John their maſter. They do not ſo much as allow him a name, or give him any title, but "He that was with thee beyond Jordan." 2. How they intimate, as if Chriſt had received all his credit and reputation from their maſter John: "He to whom thou bareſt witneſs baptizeth;" as if they had ſaid, This man, whom the people flock after, neglecting thee and thy diſciples, is much inferior to thee; for he came to thee, thou did'ſt not go to him; thou baptized'ſt him, he did not baptize thee; thou gaveſt teſtimony to him, he did not give teſtimony to thee. (B.)

John anſwered, and ſaid.] Obſerve here, How holily and wiſely John the Baptiſt corrects the envy and jealouſy of his own diſciples, and endeavours to root out all prejudice out of their minds againſt Chriſt; in order to which, he ſhews them a five-fold difference betwixt Chriſt and himſelf. 1. He tells them Chriſt was the maſter, John but his miniſter; and that he had told them ſo from the beginning, "Ye yourſelves bear me witneſs, that I ſaid, I am not the Chriſt; but that I am ſent before him." The faithful miniſters of Chriſt think it honour enough to be ſervants to him, and would not have their followers attribute the leaſt part of that honour and glory to them, which is due to Jeſus Chriſt. 2. John acquaints his diſciples, that Chriſt was the bridegroom of his church, to whom the Chriſtian church was to be ſolemnly eſpouſed and married; and that he had honour enough in being one of the bridegroom's friends and ſervants; and accordingly, inſtead of envying, he rejoiced at the ſucceſs which the bridegroom had, and took great pleaſure in it. 3. "He muſt increaſe, but I muſt decreaſe." He muſt increaſe; that is, in honour and dignity, in eſteem and reputation, in diſcovery and manifeſtation. He ſhall ſhine forth as the riſing ſun, and I muſt diſappear as the morning ſtar. Not that John's light was diminiſhed, but by a greater light obſcured only; as all the ſtars diſappear at the appearance of the ſun. Yet obſerve what matter of joy it was with John to ſee himſelf outſhined by Chriſt: Let him increaſe, tho' I decreaſe. 4. In the divine original of his perſon, ver. 51. "He that cometh from above is above all," ſays John. Now Chriſt is from above, his original from heaven; I am from the earth, tho' I had my commiſſion from heaven, and accordingly my words and actions are earthly. My Maſter therefore infinitely ſurpaſſes and excells me in the dignity of his perſon, and in the ſublimity of his knowledge 5. To the intent that he might remove the prejudice which was upon the diſciples minds againſt the Meſſiah, he ſhews them, that his own teſtimony, which they ſo much admired, was by revelation only; Chriſt's by immediate intuition. John teſtified only what he received; but Chriſt what he had ſeen, lying in the boſom of the Father. "What he hath ſeen and heard, that he teſtifieth" Obſerve how ſadly and ſorrowfully the holy Baptiſt reſents it, that Chriſt's teſtimony was no better received and entertained by the world. "He teſtifieth, but no man receiveth his teſtimony." John's diſciples murmured, that "all men came unto Chriſt;" but John mourns that there came not more; and complains, that none, that is, very few "received his teſtimony." Learn hence, that it ought and will be matter of great regret and ſorrow to all the friends of Jeſus Chriſt, but eſpecially to his faithful miniſters and ſervants, that his doctrine is ſo ill received and entertained in the world. (*Idem.*) See the notes on chap. i. 20.

I am ſent before him.] See the notes on Matt. xi. 10.

He that hath the bride.] Among the Jews, in their rites of eſpouſals, there is frequent mention of *chuppah*, a place where, under a covering, it was uſual for the bridegroom to diſcourſe familiarly, but privately, with his ſpouſe, whereby their affections might be more knit one to another, in order to marriage, which were not ſuppoſed to be ſo, till the bridegroom came chearfully out of that *chuppah*. To this doth David refer, Pſalm xix. 5. ſpeaking of "the ſun, which, as a bridegroom, comes forth, rejoicing, from the *chuppah*." This cuſtom is now ſtill obſerved among the Jews in Germany, (as 'tis affirmed) either before the ſynagogue, in a ſquare place covered over, or, where there is no ſynagogue, they throw a garment over the bridegroom and the bride, and that ſerves the turn. See Paulus Fagius Exeg. in Gen. 4. Whilſt now the bridegroom thus talks with the bride, the bridegroom's friends uſe to ſtand at the door, and hearken whether all do ſucceed well or no: and when they hear the voice of joy, which is an intimation from the bridegroom that all is well, then they rejoice, and ſo celebrate this news Of theſe *paranymphoi*, or *pronubi*, it is farther obſervable out of the Greek Liturgies, in the Euchologie, that they are uſed as mediators between the bridegroom and his bride, and help to make the league between them; and therefore in the office of marriage, one of thoſe takes the man's ring, and gives it to the woman, and the woman's in like manner to the man. (H.) There can be no greater joy to a faithful paſtor, than to ſee, by the edification of his flock, that Chriſt, the bridegroom, ſpeaks to the hearts thereof, and that it is really his, in quality of his ſpouſe. (Q.)

Is above all.] See the notes on chap. i. 15, 27.

No man receiveth his teſtimony.] The words *no* and *none*, in the ſcripture, are frequently to be underſtood by way of compariſon, and not in the moſt general ſenſe. For inſtance, "There is none righteous, no, not one: there is none that underſtandeth; there is none that ſeeketh after God;" Pſalm xiv. 3. liii. 3. and Rom. iii. 10. *&c.* Now, to underſtand theſe places in the moſt general ſenſe, would be to contradict the deſign of the Holy Spirit; becauſe the ſcriptures themſelves record ſeveral righteous perſons. So Jer. viii. 6. "No man repented;" that is, few, or almoſt none, in compariſon with thoſe who did not repent: And thus here, "No man receiveth his teſtimony," that is, they who receive it, in compariſon of thoſe who do not receive it, are but few, or almoſt none. (Fox.)

God giveth not the Spirit by meaſure unto him.] To give a thing by meaſure, in the ſcripture phraſe, is to do it ſparingly: As when it is ſaid, "They ſhall drink water by meaſure," Ezek. iv. 16. and to "correct in meaſure," Jer. xxx. 11. and xlvi. 28. it is to do it ſparingly, or in ſuch a proportion: In which ſenſe we read of the "meaſure of faith," Rom. xii. 3. and "the meaſure of the gift of Chriſt," Eph. iv. 7. So that to give the Spirit without meaſure, is to give him in the greateſt affluence, and without reſtraint. (W.) Obſerve here the excellency of Chriſt's miſſion, and how it differed from that of the prophets. 1. God ſpake to them by intervals; whereas he ſpeaks continually in his Son, becauſe this Son is God. 2. The prophets ſpake by an inſpiration which was borrowed, tranſient, and "given by meaſure;" whereas Chriſt ſpake by the Holy Ghoſt, who is his own Spirit, who inſeparably dwells in him, and by the poſſeſſion of whoſe fulneſs he receives his unction and conſecration. 3. God loved the prophets as his ſervants; but he loves Chriſt as his only Son, and communicates himſelf to him in proportion to his love. 4. The prophets had only particular commiſſions, limitted to a certain time and to certain purpoſes; but Chriſt has full power given him, as the general diſpoſer of all his Father's works, the executor of his deſigns, the head of his church, the univerſal high-prieſt of his good things to come, the ſteward and diſpenſer of all his graces, the Saviour of his people, and the only way which leads to truth and life. (Q.) See the notes on chap. i. 16.

Hath given all things into his hand.] See the notes on Matt. xi. 27.

He that believeth.] See the notes on ver. 15, 16. and chap. i. 4.

CHAP. IV.

Chriſt, paſſing through the country of the Samaritans, diſcourſeth with, and revealeth himſelf unto a woman at Jacob's well. His diſciples wonder at the converſation. The woman calleth her neighbours to ſee Chriſt. He declareth to his diſciples the great zeal for God's glory. Many Samaritans believe in him. He returns into Galilee: And there healeth a certain ruler's ſon, who lay ſick at Capernaum.

*Ver.*1,2,3,4,5,6,7,8,9,10,11,12,13,14,15,16,17,18,19,20,21,22,23,24,25,26. WHEN therefore the Lord knew how the Phariſees had heard that Jeſus made and baptized more diſciples than John, (Tho' Jeſus himſelf baptized not, but his diſciples) He left Judea, and departed again into Galilee. And he muſt needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his ſon Joſeph. Now Jacob's well was there. Jeſus therefore being wearied with his journey, ſat thus on the well: and it was about the ſixth hour. There cometh a woman of Samaria to draw water: Jeſus ſaith unto her, Give me to drink. For his diſciples were gone away unto the city to buy meat. Then ſaith the woman of Samaria unto him, How is it that thou, being a Jew, askeſt drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans. Jeſus anſwered and ſaid unto her, If thou kneweſt the gift of God, and who it is that ſaith to thee, Give me to drink, thou would'ſt have asked of him, and he would have given thee living water. The woman ſaith unto him, Sir, thou haſt nothing to draw with, and the well is deep: from whence then haſt thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himſelf, and his children, and his cattle? Jeſus anſwered and ſaid unto her, Whoſoever drinketh of this water ſhall thirſt again. But whoſoever drinketh of the water that I ſhall give him, ſhall never thirſt: but the water that I ſhall give him ſhall be in him a well of water, ſpringing up into everlaſting life. The woman ſaith unto him, Sir, give me this water, that I thirſt not, neither come hither to draw. Jeſus ſaith unto her, Go, call thy husband, and come hither. The woman anſwered and ſaid, I have no husband. Jeſus ſaid unto her, Thou haſt well ſaid, I have no husband: For thou haſt had five husbands, and he whom thou now haſt is not thy husband: in that ſaidſt thou truly. The woman ſaith unto him, Sir, I perceive that thou art a prophet. Our fathers worſhipped in this mountain; and ye ſay, that in Jeruſalem is the place where men ought to worſhip. Jeſus ſaith unto her, Woman, believe me, the hour cometh, when ye ſhall neither in this mountain, nor yet in Jeruſalem worſhip the Father. Ye worſhip ye know not what: we know what we worſhip: for ſalvation is of the Jews. But the hour cometh, and now is, when the true worſhippers ſhall worſhip the Father in ſpirit and in truth: for the Father ſeeketh ſuch to worſhip him. God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit, and in truth. The woman ſaith unto him, I know that Meſſias cometh which is called Chriſt; when he is come, he will tell us all things. Jeſus ſaith unto her, I that ſpeak unto thee am he.

Jeſus himſelf baptized not.] Euodius, biſhop of Antioch, reports, that Jeſus baptized the bleſſed Virgin his mother, and Peter only; and that Peter baptized Andrew, James and John; and they others. (Tayl.) But how that tradition is reconcileable with this text, let the reader judge. See the notes on chap. iii. 22.

He left Judea, and departed.] In proſpect of the danger this might bring upon him, from the envy and malice of the Phariſees, and their power in the Sanhedrim, of which many of them were members. (W.) For it was not yet the fit ſeaſon for him to leave the world, till he had farther diſſeminated his doctrine. (H.) Hence we learn, 1. That when the faithful miniſters of Chriſt do meet with eminent ſucceſs in their maſter's ſervice, they muſt expect to meet with a mighty ſhock of malice and envy from Satan and his wicked inſtruments; Chriſt himſelf experienced it; let his miniſters expect and prepare for it. 2. That it is neither unlawful nor unbecoming, for the miniſters of Chriſt to flee, when perſecution threatens them; their Lord and Maſter having fled before them, and commanded alſo, "When they perſecute you in one city, flee into another," Matt. x. 23. (B.) (See the notes there.) There is a time to give way to the enemies of the truth, and a time to render it triumphant over them. It is a very great grace, not to miſtake in this matter, and to do nothing out of ſeaſon. (Q.) The method to be obſerved is, neither to be afraid to proceed in the diſcharge of our neceſſary duty, nor otherwiſe too raſh, to bring ourſelves into unneceſſary dangers. (Beza.)

A city of Samaria, which is called Sichar.] 'Tis certain, from Ecclus. l. 26. and from Joſephus, Antiq. l. xi. c. 8. that the name of the city was Sichem. This therefore is either a corrupt pronunciation, like that of Beliar for Belial; or elſe a name of reproach put upon it by the Jews, from Sichar, as if it were a city of drunkards, as Achan, Joſh. vii. 25. is called Achar, 1 Chron. ii. 7. as being a troubler of Iſrael. (W.)

Being wearied with his journey.] Our Lord, in his journeying from place to place, did travel uſually on foot: And the weakneſs of his body upon travelling ſhews him to be truly and really man, and "in all things like unto us, ſin only excepted." (B.)

Sate thus on the well.] That is, thus weary and thirſty as he was: Or *houtoos*; as it happened, without any proviſion of a ſeat to reſt upon. (G. H. W.)

About the ſixth hour.] That is, ſaith one, ſix a-clock in the evening; St. John counting by the Roman hours: But this miſtake is evident from chap. i. 39. (W.) Here the Evangeliſt ſhews the cauſe of our Saviour's thirſt, *viz.* that it was now full noon, and the heat of the day. (G.)

There cometh a woman.] Obſerve here, 1. How all our motions and actions are under the direction of God; and how divine providence doth ſometimes diſpoſe of ſmall matters to become occaſions of great good: This poor woman's coming to the well, "to draw water," became the means of her converſion. 2. That Chriſt ſeeks after, and ſpeaks to her, before ſhe takes any notice of him. 3. The great poverty of our Lord's outward condition; he wanted a draught of water for his refreſhment, and a meal's meat now at dinner time, to refreſh his wearied nature. But, 4. That tho' Chriſt had neither houſe nor land, nor money of his own, yet he lived not by begging, or upon alms: "The diſciples were gone into the city to buy (not to beg) meat." 5. How bitter is the enmity which differences in religion, and diverſity of opinions do occaſion: They do not only alienate affections, but even violate the bands of civil ſociety and common converſation: "The Jews had no dealings with the Samaritans;" would neither eat nor drink with them. (B.)

The Jews have no dealings with the Samaritans.] By the traditions of the Phariſees they might buy of them; and therefore Chriſt's diſciples do not ſcruple at this, ver. 8. But they were not to borrow any thing of them, or receive any kindneſs from them, or drink of their water, or eat of their morſels; for they bound them under an anathema, not to eat of the fruit or morſel of a cuthæan, and held the eating of their fleſh to be as bad as eating ſwine's fleſh. (R. Eliez. c. 38.) But Chriſt, deſpiſing ſuch traditions as had no foundation, either in the law of God or equity, and tended to the impairing the laws of common friendſhip or humanity, asks drink of this Samaritan woman, and eateth with them. (W.) The ground of the quarrel was this. In the ſixth year of Hezekiah, Salmanaſſar, king of Aſſyria, ſack'd Samaria, tranſported the Iſraelites into Aſſyria, and planted a colony of Aſſyrians in Samaria: Which colony being deſtroy'd by divine vengeance, the king thought the cauſe was their not ſerving the God of Iſrael; and therefore ſent a Jewiſh captive prieſt to inſtruct the remaining Aſſyrians in the Jewiſh religion. Notwithſtanding, they ſtill retained the Gentile ſuperſtitions; till Manaſſes, the brother of Jaddi the high-prieſt at Jeruſalem, married the daughter of Sanballat. Manaſſes, being reproved for marrying the daughter of an uncircumciſed Gentile, and admoniſhed to diſmiſs her, flies to Samaria, perſuades his father-in-law to build a temple in mount Gerizim, introduces the rites of daily ſacrifice, and makes himſelf high-prieſt; pretends to be the true ſucceſſor of Aaron, and commences a ſchiſm in the time of Alexander. Hence the queſtion of religion grew ſo high, that wherever a Jew and Samaritan met, it occaſioned great animoſities, which often terminated in bloodſhed or murder. (Tayl. Prid. and Howel.) See the notes on Luke ix. 53.

If thou kneweſt the gift of God.] Obſerve here, 1. The mercy which Chriſt had for, and was ſo deſirous to beſtow upon this poor woman. It was "the gift of God;" that is, himſelf, his Holy Spirit, in the ſanctifying gifts, and ſaving graces of it: All which are compared to water, in regard of their effects and operations, which are to purify the unclean, and to ſatisfy the thirſty. 2. The way and courſe which this woman, and every loſt ſinner ought to take, in order to the obtaining of this ineſtimable gift; and that is, by asking it: "Thou would'ſt have asked, and he would have given thee living water." Learn hence, that Chriſt himſelf, his Holy Spirit, with all the ſanctifying graces of it, muſt be earneſtly ſought of God: and ſuch as do unfeignedly ſeek them, ſhall certainly obtain them. 3. The true cauſe and reaſon aſſigned, why ſinners ask not for, and ſeek not after, Jeſus Chriſt, and the graces of the Holy Spirit; and that is, ignorance of the worth and want of them: "If thou kneweſt the gift of God, thou would'ſt have asked." Learn hence, that it is ignorance of the worth of Chriſt, and inſenſibleneſs of the want of him, that makes perſons ſo indifferent in their deſires after him, and ſo remiſs in their endeavours for the obtaining of him. (B.) By "the gift of God," and "living water," Chriſt ſeems here to underſtand the Holy Spirit, repreſented in the Old Teſtament by "clean water," Ezek. xxxvi. 25, 27. and in the New by "living water," as here, and in chap. vii. 38. or "the water of life," Rev. xxi 6. and xxii. 1. For, 1. Spring water is, in the Hebrew idiom, called "living water," in oppoſition to that which ſtagnates: For life conſiſting in continual motion, by reaſon of the continual ebullition of this water, it is ſaid to live; ſee Lev. xiv. 5, 50. xv. 13. and Numb. xix. 17. And hence it is here ſaid to be "water ſpringing up," ver. 14. And, 2. This Holy Spirit, to be communicated to believers, is ſtiled "the gift of God," Acts viii. 20. "the heavenly gift," Heb. vi. 4. and "the gift," Acts xi. 17. (H. and W.)

Whence then haſt thou that living water?] Obſerve here, 1. How ignorant perſons are of ſpiritual things, till enlighten'd by the holy Spirit of God. This poor woman's queſtion looks much like that of Nicodemus, chap. iii. 9. "How can theſe things be?" A natural perſon cannot perceive the mind of Chriſt, when ſpeaking to him about ſpiritual things. Spiritual objects muſt have a ſpiritual eye to diſcern and behold them, 1 Cor. ii. 14. "The natural man perceiveth not the things of the Spirit." 2. With what great humility and condeſcenſion our holy Lord treats this poor woman, pitying her ignorance, and pardoning her infidelity; he tells her, That the water of that well which ſhe was about to draw, could not give an abiding ſatisfaction; but the thirſt quenched for the preſent, would certainly return again: But he that ſhould drink of the water which he had to give, that is, be made partaker of the graces of his Spirit, ſhall find ſuch refreſhing ſatisfaction therefrom, that all inordinate deſires after earthly things will be quenched and extinguiſhed, and will be like "a well of water ſpringing up," till they come to eternal glory. Learn hence, 1. That as the body of man is ſubject to a natural, ſo is the ſoul of man ſubject to a ſpiritual kind of thirſt. 2. That no creature-comfort, or earthly enjoyment, can quench this thirſt which the ſoul of man is ſubject unto. 3. That the ſpirit of grace, which our Saviour here calls the "water of life," is able fully and perfectly to quench the thirſt of the ſoul; and where it is once ſavingly received, ſhall never be totally or finally loſt. "It ſhall be in him a well of water ſpringing up into everlaſting life;" that is, the graces of the Spirit ſhall be in believers as permanent habits, as fixed principles that ſhall not decay. Hence St. Peter calls it "incorruptible ſeed, which liveth and abideth for ever," 1 Pet. i. 23. (B.)

Our father Jacob.] The Samaritans themſelves will not own their original from the Eaſtern colonies of Eſarhaddon, but claim to be deſcended from the ſons of Joſeph; and therefore call Jacob their father. But Joſephus tells us, they uſed to do this, only when the Jews were in proſperity: but if, at any time, they fell under difficulties or oppreſſions, they then diſclaimed all relation to them; ſaying, they were of another nation; as was notoriouſly done by them in the time of Antiochus's perſecution. (Prideaux.)

Shall never thirſt.] Here is ſignified the baptiſm of the water of ſalvation; which is but once to be received, but never more to be repeated. (G.)

Go, call thy husband.] Jeſus ſaid this, to take occaſion to prepare the woman to receive his doctrine, by convincing her that he was a prophet. (W.)

Well ſaid.] When our Saviour had bid the woman of Samaria to "call her husband," ſhe anſwered, "I have no husband:" And the tranſlations make our Saviour approve her anſwer, by replying, "Thou haſt well ſaid, I have no husband." But Eraſmus, and others, have very judiciouſly obſerved, that this is an ironical way of ſpeaking; which is ſo far from approving what one ſays, that, on the contrary, it repreſents it abſurd and ridiculous. The words then muſt be render'd, "Finely anſwer'd indeed! I have no husband." (Howel.)

Not thy husband.] "For thou haſt had five husbands," from whom thou haſt been divorced for thy adulteries; "and he whom thou now haſt," or cohabiteſt with, "is not thy husband;" thou living with him in fornication. Others think, ſhe had divorced herſelf from her former husbands, contrary to the law, which permitted not women to begin the divorce; and ſo was really the wife of ſome former husband then living. (G. and W.) See the notes on mark x. 12. Theſe words import, 1. What manner of perſon this woman was: Beſides that ſhe was an idolater, as being a Samaritan, ſhe was alſo an adultereſs, and lived now in the ſin of uncleanneſs with one that was "not her husband," after ſhe had "had five husbands before. Whence we learn, that the ice of old age will not quench the fire of luſt: Such is the pollution of our nature, that luſt will be inſatiable, if grace doth not reſtrain it. This woman, after five marriages, yet lives in the ſin of uncleanneſs. 2. The method and means our Lord uſes, in order to her converſion. 1. He deals very tenderly and gently with her; he uſes no roughneſs or tartneſs of ſpeech with her; he doth not upbraid her for her impudent lewdneſs, in living with a man that was none of her husband; but only gives her to underſtand that he knew the ſin ſhe lived in: Yet this he did likewiſe with all imaginable privacy, whilſt his diſciples were away, and no body by but they two only. Hence learn, 1. That private ſins are not to be reproved publickly. 2. That in reproving ſin, all ſharpneſs and bitterneſs of expreſſion muſt be avoided: The pill of reproof muſt be wrapped up in ſugar; for if they to whom it is given taſte the bitterneſs of gall and paſſion mixed with it, they will certainly ſpit it out before, it may be upon, our faces. Our Lord's practice here inſtructs us, that ſin is to be ſo reproved, as that the credit and eſtimation of the ſinner may be preſerved as much as may be. Note, That as Chriſt dealt with this woman tenderly and gently, ſo he diſcovers her ſin to her particularly; and ſets her ſecret ſin before the face of her conſcience diſtinctly. If ever the miniſtry of the word works upon the minds of men to their converſion, it muſt be by a particular and cloſe application of the word to every man's conſcience: Generals will not affect. 3. What the particular ſin is, which Chriſt charges home upon the conſcience of this woman; it is the ſin of uncleanneſs, that the man ſhe kept with, was not her husband. Learn hence, That amongſt all ſins, the ſin of uncleanneſs will lie heavieſt upon the conſcience, and wound the ſoul moſt deeply, when the ſpirit of God once effectually diſcovers it, and charges it home upon the conſcience: For there is no ſin ſo directly oppoſite to ſanctification and holineſs as this ſin; no ſin that quenches the holy ſpirit of God like this (B.)

Thou art a prophet.] Becauſe he ſo exactly knew the ſecrets of her life, which ſhe thought were known to God alone. (W.) And here the Evangeliſt declares a threefold effect and fruit of the grace of converſion that appeared in this woman. 1. She neither denied, nor excuſed, nor extenuated this ſin, which Chriſt had charg'd her with, But tacitly owns, and implicitly confeſſes it. 2. She doth not only own and confeſs what ſhe was charg'd with, but ſhe doth profeſs reverence to our Saviour's perſon, and pays honour to him as an extraordinary prophet; "Sir, I perceive that thou art a prophet." 3. She deſireth inſtruction and reſolution from him, concerning the worſhip and ſervice of the true God; how ſhe might ſeek him, and where ſhe might ſerve him moſt acceptably. (*Idem.*)

Our fathers worſhipped in this mountain.] The Samaritans contended, that mount Gerizim was the moſt ancient place of worſhip, becauſe Abram (they ſay) built there an altar to God, Gen. xii. 6, 7. and ſo did Jacob, Gen. xxxiii. 20. And therefore that was the place where ſacrifices were to be offered, before the temple at Jeruſalem was built. But the Jews anſwer'd, that the temple was built on the mountain of Moriah, in the place where Abraham offer'd up Iſaac, Joſ. antiq. l. 7. c. 10. And that that was the place of worſhip throughout all generations; Targ. in 2 Chron. iii. 1. & *Maimon de edific. templi.* tr. 1. c. ii. (W.) See the notes on ver. 9. Nay, ſo were the Samaritans poſſeſs'd with a belief of the antiquity of their temple, that, in the time of Ptolomy Philometer, about a hundred and ſixty years before Chriſt, they undertook, with the hazard of their lives, to prove it before that of Jeruſalem, even out of the laws of Moſes. (Oliver.) And the Samaritan advocates, failing of that proof, which they pretended to, were put to death, for their ſedition at Alexandria. (Prid.) Here we may obſerve, how ready and forward perſons of a falſe religion are, to aſcribe too much to antiquity, and to the example and cuſtom of their forefathers: Whereas it is not the continuance of a thouſand or two thouſand years, that can make any thing truly ancient in religion, except it has been from the beginning; nothing is truly ancient, in matters of religion, but that which can derive its original from him, who is truly called "The ancient of days." (B.)

Believe me.] Since you are convinc'd that I am a prophet. (G.)

Neither in this mountain, nor yet at Jeruſalem.] Here our Saviour tacitly foretells her of the deſtruction of both. (*Idem.*) This controverſy, ſaith Chriſt, will ſhortly be decided, by removing the occaſion of it, *viz.* this way of worſhipping God by ſacrifices; and by giving liberty to worſhip God with ſpiritual ſacrifices "in every place," as the prophet Malachi foretold, chap. i. 11. (W.) His anſwer conſiſts of two parts, 1 Concerning the place of worſhip: 2. Concerning the worſhip itſelf. As to the place of worſhip, our Saviour tells her, that tho' the Jews had heretofore, by warrant of God's word, regularly worſhipped at Jeruſalem, and the Samaritans, ſuperſtitiouſly, at mount Gerizim, yet "the hour was coming," namely, at his death, when all difference of places for God's worſhip ſhould be taken away; and therefore ſhe need not trouble herſelf, to know which of the two was holier, and the better place to ſerve him in. 2. Our Saviour reſolves her, concerning the worſhip itſelf, namely, That the ceremonial worſhip, which the Jews and Samaritans uſed, ſhould ſhortly be aboliſhed, and inſtead thereof a more ſpiritual form of worſhip ſhould be eſtabliſh'd, more ſuitable to the ſpiritual nature of the great and Holy God, and containing in it the truth and ſubſtance of all that which the Jewiſh ceremonies prefigured and ſhadowed forth. (B.) See the notes on ver. 9.

Ye worſhip ye know not what.] This many think is ſpoken with relation to ſome falſe objects of their worſhip, or ſome idolatrous way of worſhip which obtained among them. The Jews gave it out that they worſhipped God in the image of a dove; but this ſeems plainly fabulous, and invented by the Jewiſh rabbins out of hatred to them. For, 1. Among the idols which they worſhipped, when they came from Aſſyria to Samaria, there is not the leaſt hint of any image of a dove worſhipped by them. 2. Joſephus, tho' he in ſeveral places inveighs againſt them ſharply upon other accounts, doth never charge them with this crime; which ſhews it to be a later invention of their rabbins: And, 3. It is a thing wholly inconſiſtent with that law of Moſes which they then owned: For as all images are forbidden by it, ſo it did require them to ſacrifice the dove to God; and it was always judged an abſurd thing to worſhip that which they did ſacrifice. See Bochart, Hieroz. part 2. l. 1. c. p 6, 8. Others ſay, they worſhipped God only as the topical God of that country: But tho' this might be true of them, when they firſt came into Samaria, and retained their heathen ſentiments, yet could it not be true of them after, that, rejecting all their heatheniſh ſuperſtitions, they had embraced that law in which Jehovah is continually ſtiled the maker of heaven and earth, and the God of all the earth; and when, as Epiphanius ſaith, they endeavoured to renounce all idolatry, and to own one God. 3. Whereas Epiphanius, and many of the Jews, pronounce them guilty of latent idolatry, for worſhipping God in that mountain where Jacob hid the idols of the nations, according to theſe words, Gen. xxxv. 4. "And they gave to Jacob all the ſtrange Gods that were in their hands, and Jacob buried them under the oak which was by Sychem;" it is not probable that Chriſt ſhould accuſe them of falſe worſhip, on the account of idols under ground, which they knew nothing of, and which they never did intend to worſhip. Obſerve then, 1. That the enquiry of the woman, and the diſpute was, ſaith Joſephus, only about the place of worſhip, and therefore it is very probable Chriſt's anſwer chiefly doth reſpect the place. 2. That Chriſt, by ſaying to the Samaritan woman, That ſhortly they ſhould not worſhip the Father in that mountain, does tacitly own that the Samaritans did worſhip the Father; nor doth he inſtruct her who was the true object of her worſhip, but only how ſhe was to worſhip the true God. 3. When they came firſt to Samaria, it is obſerved, that "they knew not Miſhtap, the manner of worſhipping the God of Iſrael," 2 Kings xvii. 26. In this, ſaith Chriſt, ye are ſtill deficient; as not worſhipping the God of Iſrael, according to his preſcription in the law, but according to your own inventions. Ye therefore may be truly ſaid not to know him, whoſe will ye obſerve not; neither worſhipping him according to his nature, in the ſpirit, nor according to that law which is the rule of his worſhip, and according to which alone ye can do him acceptable ſervice. If then ye would obtain ſalvation by the worſhip of him, ye muſt do it according to the revelation made to the Jews: To whom, as the promiſe of a Saviour was given, ſo from them is ſalvation to come to the world, according to the promiſe made to their father Abraham, "In thee ſhall all the families of the earth be bleſſed." (W.) See the notes on Luke xxiv. 47.

Worſhip him in ſpirit, and in truth.] This is an abuſed text, being commonly alledged, to prove, that God, now in the Goſpel, either requires not, or regards not, external worſhip, but that of the ſpirit only: And this to be a characteriſtical difference between the worſhip of the Old Teſtament and the New. If at any time we talk of external decency in rites, and bodily expreſſions, as fit to be uſed in the ſervice of God; this is the uſual buckler to repel whatſoever may be ſaid in that kind. It is true indeed, that the worſhip of the Goſpel is much more ſpiritual, than that of the law: But that the worſhip of the Goſpel ſhould be only ſpiritual, and no external worſhip required therein (as the text, according to ſome mens ſenſe, and allegation thereof, would imply) is repugnant, not only to the practice and experience of the Chriſtian religion in all ages; but alſo to the expreſs ordinances of the Goſpel itſelf. For what are the ſacraments of the New Teſtament? Are they not rites, wherein and wherewith God is ſerved and worſhipped? The conſideration of the holy Euchariſt alone, will confute this gloſs. For is not the commemoration of the ſacrifice of Chriſt's death upon the croſs, unto his Father, in the ſymbols of bread and wine, an external worſhip? And yet with this rite hath the church, in all ages, uſed to make her ſolemn addreſs of prayer, and ſupplication, unto the Divine Majeſty; as the Jews in the Old Teſtament did by ſacrifice. When I ſay, in all ages, I include that of the apoſtles: For ſo much St. Luke teſtifieth of that firſt Chriſtian ſociety, Acts ii. 46. "They continued in breaking of bread, and in prayers." As for bodily expreſſions, by geſtures and poſtures, as ſtanding, kneeling, bowing, and the like; our bleſſed Saviour himſelf "lift up his ſacred eyes" to heaven when he prayed for Lazarus, John xi. 41. "fell on his face·" when he prayed in his agony, Mat. xxvi. 39. St. Paul (as himſelf ſaith) Eph iii. 14. "bowed his knees to the father of our Lord Jeſus Chriſt:" He and St. Peter, and the reſt of the believers, do the like more than once, in the *Acts* of the apoſtles: What was impoſition of hands, but an external geſture, in an act of invocation for conferring a bleſſing? And that perhaps ſometimes without any vocal expreſſion joyned therewith. Beſides, I cannot conceive any reaſon, why in this point of evangelical worſhip, geſture ſhould be more ſcrupled at, than voice. Is not confeſſing, praiſing, praying, and glorifying God by voice, an external and bodily worſhip, as well as that of geſture? Why ſhould then the one derogate from the worſhip of the father, "in ſpirit and truth," and not the other? To conclude, there was never any ſociety of men in the world, that worſhipped the father in ſuch a manner, as this interpretation would imply: And therefore this cannot be our Saviour's meaning; but ſome other. Let us ſee if we can find out what it is. There may be two ſenſes given of theſe words; both of them agreeable to reaſon, and the analogy of ſcripture; let us make our choice. The one is, That to worſhip God "in ſpirit and truth," is to worſhip him, not with types and ſhadows of things to come, Hebr. x 1. as in the Old Teſtament; but according to the verity of the things exhibited in Chriſt, according to that; "the law was given by Moſes, but grace and truth came by Jeſus Chriſt." John i. 17. Whence the myſtery of the Goſpel, is elſewhere by our Saviour in this Evangeliſt, termed truth, as cap. xvii. 17. and the doctrine thereof by St. Paul, "the word of truth," Epheſ. i. 13. Rom. xv. 8. "The time therefore is now at hand, ſaid our Saviour, when the true worſhippers ſhall worſhip the father," no longer with bloody ſacrifices, and the rites and ordinances depending thereon; but in, and according to the verity of that which theſe ordinances figured: For all theſe were types of Chriſt, in whom being now exhibited, the true worſhippers ſhall henceforth worſhip the father. This ſenſe hath good warrant from the ſtate of the queſtion between the Jews and Samaritans, to which our Saviour here makes anſwer: Which was not about worſhip in general, but about the kind of worſhip in ſpecial; which was confeſſed by both ſides, to be tied to one certain place only; that is, of worſhip by ſacrifice, and the appendages; in a word, of the typical worſhip, proper to the firſt covenant; of which ſee a deſcription, Heb. 9. This Joſephus expreſly teſtifies, lib. antiq. cap. i. ſpeaking of the Jews and Samaritans, which dwelt together at Alexandria: "They lived, (ſaith he,) in perpetual diſcord one with the other; whilſt each laboured to maintain their country cuſtoms; thoſe of Jeruſalem affirming their temple to be the ſacred place, whither ſacrifices were to be ſent; the Samaritans, on the other ſide, contending they ought to be ſent to mount Garizim. For otherwiſe, who knows not, that both Jews and Samaritans had other places of worſhip, beſides either of theſe? Namely their proſeucha's and ſynagogues, wherein they worſhipped God, not with internal only, but external worſhip; though not with ſacrifice, which might be offered in one place only. And this alſo may ſeem to have been a type of Chriſt, as well as the reſt; namely, that he was to be that one, and only mediator of the church; in the temple of whoſe ſacred body, we have acceſs unto the father, and in whom he accepts our ſervice and devotions: according to that, "Deſtroy this temple, and I will rear it up again in three days: He ſpake, (ſaith the text) of the temple of his body." Chap. ii. 19, 21. This ſenſe divers of the ancients hit upon: Not that in the New Teſtament men ſhould worſhip God, without all external ſervices; (for the New Teſtament was to have external and viſible ſervices, as well as the old;) but with ſuch as ſhould imply the verity of the promiſes already exhibited; not by types and ſhadows of them yet to come. We know, the Holy Ghoſt is wont to call the figured face of the law, "the letter," and the verity thereby ſignified, "the ſpirit." As for ſpirit and truth, both together, they are but once found in holy writ; to wit, only in this place: And ſo, no light can be borrowed by comparing of the like expreſſions any where elſe, to expound them: Beſides, nothing hinders, but they may be taken one for the expoſition of the other; that to worſhip the Father "in the ſpirit," is the ſame with to worſhip him "in truth." But howſoever this expoſition be fair and plauſible, yet, me-thinks, the reaſon which our Saviour gives in the words following, ſhould argue another meaning: "God (ſaith he) is a ſpirit, therefore they that worſhip him, muſt worſhip him in ſpirit and truth:" But, God was a Spirit from the beginning: If therefore, for this reaſon, he muſt be worſhipped in "ſpirit and truth," he was ſo to be worſhipped in the Old Teſtament, as well as in the New. Let us therefore ſeek another meaning; for the finding whereof, let us take notice of the condition of the Samaritan ſchiſm, here mentioned in the notes on ver. 9. and what our Saviour here ſays, at ver. 22. and we ſhall find, at leaſt, that the genuine meaning of theſe words is not againſt external worſhip; which I think this demonſtration will evince. To "worſhip what we know," as the Jews are ſaid to do, and to "worſhip in ſpirit and truth," are taken by our Saviour for equivalents; elſe the whole ſenſe will be inconſequent: But the Jews worſhipped not God without rites and ceremonies, who yet are ſuppoſed to worſhip him "in ſpirit and truth:" *Ergo*, To worſhip God without rites and ceremonies, is not to worſhip him "in ſpirit and truth," according to the meaning here intended. (Mede.) Now, that we may thus worſhip God in ſpirit, 1. We muſt lay, as the foundation, not only purity of body from all uncleanneſs, but of the ſoul alſo, from all ſpiritual defilements, all pride and haughtineſs of mind, all malice, envy, bitterneſs of ſpirit, all impure thoughts, and evil concupiſcence, for theſe are ſtiled "works of the fleſh," Gal. v. 19, *&c.* Now "they that are in the fleſh (ſaith the apoſtle) cannot pleaſe God," Rom. viii. 8. nor can they mind "the things of the Lord," who are not pure "in body and in ſpirit," 1 Cor. vii. 34. 2 Cor. vii. 1. And with this the very heathens were ſo well acquainted, that they often taught, that God was, *pura mente colendus*, to be worſhipped with a pure mind; this was the beſt offering we could give, and the beſt habitation we could build him. 2. We muſt have juſt and awful thoughts of the Divine Majeſty, oft repreſenting him to our thoughts, as a God of infinite purity and Juſtice, as well as power and wiſdom; one who is always preſent with, and beholds all our ſecret thoughts and actions in order to a future recompence: For, by theſe apprehenſions fixed in our hearts, we ſhall be naturally induced to "glorify him in our ſpirits," 1 Cor. vi. 20. Having laid this foundation, we muſt endeavour to walk humbly with God, ſubjecting ourſelves wholly to his providence, being contented with all conditions in which he doth think fit to place us, and ſubmitting our own wills to his good pleaſure; which is in ſcripture ſtiled "poverty of ſpirit," Matt. v. 3. and the wiſdom of the ſpirit, Rom. viii. 6. 3. We muſt endeavour to reſemble him as much as may be in holineſs and righteouſneſs, in truth, in goodneſs, and in mercy; for even the heathens ſay, We then worſhip God beſt, when we are moſt like to him. And, 4. We muſt worſhip God, from ſpiritual principles, a ſincere love and filial reverence of him; to ſpiritual ends, that we may promote his glory, and do what is well pleaſing to him; and after a ſpiritual manner, ſerving him with the whole heart, ſoul and mind, and with a fervency of ſpirit. (W.)

I that ſpeak unto thee am he.] Here we may obſerve, 1. What a general expectation there was, at that time, of the Meſſiah's coming: This woman, tho' a Samaritan, yet ſaith, "I know, that Meſſias cometh." 2. What his work and office was expected to be, *viz.* to reveal and "tell us all things," needful to be known for our ſalvation. 3. How freely and fully Chriſt reveals himſelf to this poor woman, "I that ſpeak unto thee am he:" whereas, when the Jews asked him, "If thou be the Chriſt, tell us plainly," chap. x. 24. he did not in plain terms tell them who he was; nor even when John the Baptiſt ſent two of his diſciples to ask him, "Art thou he that ſhall come?" Matt. xi. 3. Hence we learn, that the Lord delights to reveal himſelf, and his will, to ſuch as, with an humble mind and honeſt heart, deſire to know him and to underſtand their duty. (B)

Ver. 27. And upon this came his diſciples, and marvelled that he talked with the woman: yet no man ſaid, What ſeekeſt thou? or, Why talkeſt thou with her?

Upon this came his diſciples.] The providence of God ſo order'd it, that the diſciples, who were gone to the city to buy meat, ver. 8. did not return to interrupt this conference, till Chriſt had finiſhed his diſcourſe, and made himſelf known to be the Meſſias. (B.)

Marvelled, that he talked with the woman.] For to talk with women was one of the ſix things, which the rabbins ſay, do render a diſciple impure. (W.) It was alſo unuſual for Chriſt to do ſo: And, as he was wont to talk of nothing but heavenly things, they wonder'd what could be the ſubject of that diſcourſe, becauſe they did not imagine that a Samaritan woman was ſo deſirous to be inſtructed by him in thoſe matters. (G.) This affords an example of great weight. We muſt not immediately cenſure good men, tho' they ſeem to us to do ſomething contrary to decency. We run no riſque at all, in ſuſpending our judgment, and waiting till ſome farther diſcovery may be made: But we hazard a great deal, when we expoſe ourſelves to the violation of juſtice and charity, by a raſh and precipitate judgment. (Q.) When the cedars of Libanus have been obſerved to fall, when David and Solomon have been diſhonour'd, he is a bold man, who will venture farther than he is ſent in errand by neceſſity, or invited by charity, or warranted by prudence. I deny not, but ſome perſons have made holy friendſhips with women: St. Athanaſius with a devout and religious virgin; St. Chryſoſtome with Olympia; St. Jerome with Paula Romana; St. John with the elect lady; St. Peter and St. Paul with Petronilla and Tecla: And therefore it were a jealouſy beyond the ſuſpicion of monks and eunuchs, to think it impoſſible to have a chaſt converſation with a diſtinct ſex. 1. A pure and right intention. 2. An intercourſe not extended beyond neceſſity or holy ends. 3. A ſhort ſtay. 4. Great modeſty. And, 5. The buſineſs of religion, will, by God's grace, hallow the viſit, and preſerve the friendſhip in its being ſpiritual, that it may not degenerate into carnal affection. And yet theſe are only advices uſeful, when there is danger in either of the perſons, or ſome ſcandal incident to the profeſſion, that, to ſome perſons, and in the conjunction of many circumſtances, are oftentimes not conſiderable. (Taylor.)

Ver. 28, 29, 30. The woman then left her water-pot, and went her way into the city, and ſaith to the men, Come, ſee a man which told me all things that ever I did: Is not this the Chriſt? Then they went out of the city, and came unto him.

Left her water-pot, and went.] Here is ſhewn a mind inflamed with the love of divine things, ſo as to make her forget what ſhe came about. When once a ſoul has taſted the ſweetneſs and excellency that is in Jeſus Chriſt, thoſe things that were highly eſteemed before, will be little regarded then. (G. and B.)

Ver. 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42. In the mean while his diſciples prayed him, ſaying, Maſter, eat. But he ſaid unto them, I have meat to eat that ye know not of. Therefore ſaid the diſciples one to another, Hath any man brought him ought to eat? Jeſus ſaith unto them, My meat is to do the will of him that ſent me, and to finiſh his work. Say not ye, There are yet four months, and then cometh harveſt? behold, I ſay unto you, Lift up your eyes, and look on the fields, for they are white already to harveſt. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that ſoweth, and he that reapeth, may rejoice together. And herein is that ſaying true, One ſoweth, and another reapeth. I ſent you to reap that whereon ye beſtowed no labour: other men laboured, and ye are entered into their labours. And many of the Samaritans of that city believed on him, for the ſaying of the woman, which teſtified, He told me all that ever I did. So when the Samaritans were come unto him, they beſought him that he would tarry with them: and he abode there two days. And many more believed becauſe of his own word: And ſaid unto the woman, Now we believe, not becauſe of thy ſaying: for we have heard him ourſelves, and know that this is indeed the Chriſt, the Saviour of the world.

I have meat to eat.] I have ſomewhat to do, more valuable and pleaſant to me, than eating and drinking. (H. and W.) Not that our Saviour did not want meat at this time; for he was both hungry and thirſty, as appears by his asking water of the woman to drink, and by his ſending his diſciples into the city to buy meat: But he was more intent upon doing his Father's work, than upon ſatisfying his own hunger. (B.)

My meat is to do.] This phraſe is uſed by the ancients, concerning things which are done by them with pleaſure: As in Ariſtophanes, Plautus, and others. (W.)

Say not ye ?] Is not this proverbial among you, to ſay, for the encouragement of yourſelves in ſowing ? (G. and W.) Our Saviour, having given a plain evidence of his fervent deſire to bring ſouls to God, doth here labour to ſtir up the like affections in his diſciples: And this he doth by three very effectual arguments. 1. From the ripeneſs of the people, and their willingneſs to hear, and their readineſs to be reaped and gather'd by the Goſpel,(whereof there was a preſent inſtance in the Samaritans, who were now coming forth in multitudes to Chriſt) which opportunity was therefore to be improved, " Lift up your eyes, and look on the fields, for they are white already for harveſt." Learn hence, That as a people is ſometimes ripe for the miniſtry of the word, as corn is ripe and ready for the reaper's hand, ſo it is the duty of the miniſters of Chriſt to lay hold upon ſuch opportunities with as much deſire and delight, as the harveſt-man doth upon a reaping ſeaſon. 2. From the great reward they ſhould receive for this their work. " He that reapeth receiveth wages." The harveſt-man's wages is double to what other labourers receive. The miniſters of God ſhall receive good wages at his hand, how ill ſoever they are requited and rewarded by an unkind world. And as a farther encouragement, it follows, " He that ſoweth, and he that reapeth, ſhall rejoice together ;" that is, the prophets who took ſo much pains in ſowing the ſeed of the Goſpel, and particularly John the Baptiſt, and you my apoſtles which ſucceed them, and reap the fruit of what they did ſow, ſhall have the ſame reward in glory, and rejoice together. Learn hence, That not only the ſucceſsful, but the faithful labourer in God's harveſt ſhall be rewarded : Not only thoſe which ſee the fruit of their miniſtry in the converſion of ſinners, but ſuch as are faithful ſeeds-men. Tho' the ſeed does not come up till we are in our graves, nay, tho' it rots under the clods, and does not come up at all, yet ſhall the faithful ſeedsman be rewarded according to his labour, not according to his ſucceſs. 3. From the eaſineſs and facility of that labour which God required of them ; " Others have laboured, and ye are enter'd into their labours ;" that is, the prophets and John the Baptiſt have prepared the ground, and ſown the ſeed, and made ready a people for the Lord, and now you enter into their labours, performing and gathering them into a Goſpel-church. Yet this muſt not be underſtood abſolutely, but comparatively : Not as if the prophets reaped nothing, converted none ; but that their fruit was ſmall in compariſon of the ſucceſs which the apoſtles found : Nor is it to be underſtood as if the apoſtles took no pains at all ; but that the prophets greater pains render'd the apoſtles labours ſucceſsful, who took leſs pains. Learn hence, That the wiſdom of God ſees it fit that all his ſervants in the work of the miniſtry do not meet with the ſame difficulties, nor enjoy the ſame ſucceſs : Some are laborious ſowers, others are joyful reapers ; ſome labour all their days with little viſible ſucceſs, others bring in many to Chriſt, perhaps by a ſingle ſermon ; ſome labour even with wearineſs, and reap little, others enter into their labours, and reap much. (B.)

He abode there two days.] Tho' he forbad his apoſtles, Matt. x. 5. to enter into any city of the Samaritans, that he might make the Jews ſee they were his peculiar care at that time ; yet, to ſhew that the Goſpel was not their incloſure, he now himſelf ſtays with the Samaritans two days, preaching the Goſpel to them. (H.) He abode there ſo long, that he might not contemn perſons ſo deſirous to learn of him : And he ſtay'd no longer, that he might not neglect the Jews, or ſeem to prefer the Samaritans before them. (G. and W.)

The Chriſt, the Saviour of the world.] That is, ſaith Mr. Cl. the Saviour of the Jews ; for 'tis not likely the Samaritans thought of the ſalvation of the Gentiles. But, why might not they think ſo, who knew, that " in the ſeed of Abraham were the families of the earth to be bleſſed ?" And, ſince the Samaritans were not Jews, had they uſed theſe words in that reſtrained ſenſe, they had excluded themſelves from this ſalvation. " The world " doth ſometimes ſignify the multitude, or the publick ; as when Chriſt's brethren ſay to him, " Shew thyſelf to the world," chap. vii. 4. and the Phariſees ſay, " The world is gone after him," chap. xii. 19. but never the Jews, in oppoſition to the Gentiles. (W.)

Ver. 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54. Now after two days, he departed thence, and went into Galilee : For Jeſus himſelf teſtified, that a prophet hath no honour in his own country. Then when he was come into Galilee, the Galileans received him, having ſeen all the things that he did at Jeruſalem at the feaſt : for they alſo went unto the feaſt. So Jeſus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whoſe ſon was ſick at Capernaum. When he heard that Jeſus was come out of Judea into Galilee, he went unto him, and beſought him that he would come down and heal his ſon : for he was at the point of death. Then ſaid Jeſus unto him, Except ye ſee ſigns and wonders, ye will not believe. The nobleman ſaith unto him, Sir, come down ere my child die. Jeſus ſaith unto him, Go thy way ; thy ſon liveth. And the man believed the word that Jeſus had ſpoken unto him, and he went his way. And as he was now going down, his ſervants met him, and told him, ſaying, Thy ſon liveth. Then enquired he of them the hour when he began to amend : and they ſaid unto him, Yeſterday at the ſeventh hour the fever left him. So the father knew that it was at the ſame hour, in the which Jeſus ſaid unto him, Thy ſon liveth, ; and himſelf believed, and his whole houſe. This is again the ſecond miracle that Jeſus did, when he was come out of Judea into Galilee.

A prophet hath no honour.] See the notes on Matt. xiii. 57. and Luke iv. 24.

Having ſeen all the things.] To believe without miracles, is the excellency of the faith of the Samaritans : To believe on the account of miracles, is at leaſt to do more than the generality of the Jews, and to yield to the authority of God, as the Galileans did. Theſe miracles are for us, as well as for thoſe who ſaw them, ſince the Goſpel renders them preſent to us. (Q.) See the notes on chap. ii. 23.

A certain nobleman.] The Greek word *baſilicos*, in this place, undoubtedly ſignifies an officer of the king ; one who had ſome place at the court of Herod Antipas, who was then tetrarch of Galilee (Howel.) We do not find Chriſt often attended with nobility. " Have any of the rulers believed on him ?" chap. vii. 48. yes ; here is one. The ſoveraign grace of God is free : He has his numbers amongſt all orders, ranks, and degrees of men ; and tho' " not many noble are called," 1 Cor. i. 26. yet ſome are. (B.) See the notes on Matt. viii. 6. and Luke vii. 2.

Except ye ſee ſigns and wonders.] Ye Jews and Herodians " will not believe," on the account of the excellency and goodneſs of my doctrine, as the Samaritans did ; nor unleſs ye ſee miracles wrought before your eyes. (W.)

Sir, come down ere my child die.] As if Chriſt could not have cured him abſent ! Lord heal my ſon, had been a proper ſuit to him who was the great phyſician : But, " Come down and heal him," was to teach Chriſt how to work. He who doeth whatſoever he will, muſt do it how he will, and when he will : It is for us to crave and receive, not to preſcribe and appoint. (B.) When a centurion, whoſe ſervant lay ſick, at Capernaum too, ſolicited his help, the meſſage met with this encouraging reply, " I will come and heal him." That centurion was duly ſenſible both of our Lord's power, and of his own unworthineſs, Luke vii. 6. &c. To him therefore the kindeſt advances were made. But the nobleman here ſeems rather to look for attendance and reſpect ; and to have thought, that nothing leſs than our Lord's own preſence could do any ſervice ; nay, and that even this, if not quickly granted, would come too late. He therefore was to be treated in another way : To be taught, that the Meſſiah is no reſpecter of perſons ; that the outward ſtate and dignity is of far leſs regard with him, than the inward diſpoſition and virtue of the man : To be convinced, that God is a God afar off, as well as near at hand ; and that one ſingle word at a diſtance ſhould be as effectual to the patient, as a ſight of him, or a touch, or any corporal application whatſoever. (Stanh.)

CHAP. V.

Chriſt goeth up to the feſtival at Jeruſalem; and there, on the ſabbath, cureth the man who had been diſeaſed eight and thirty years. The Jews, enraged, perſecute him for it. He anſwereth for himſelf, and reproveth them; aſſerting his authority, by the teſtimony of his Father; of John the Baptiſt; of his own works; and of the holy ſcriptures.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9. AFTER this there was a feaſt of the Jews, and Jeſus went up to Jeruſalem. Now there is at Jeruſalem, by the ſheep market, a pool, which is called in the Hebrew tongue Betheſda, having five porches. In theſe lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain ſeaſon into the pool, and troubled the water: whoſoever then firſt after the troubling of the water ſtepped in, was made whole of whatſoever diſeaſe he had. And a certain man was there, which had an infirmity thirty and eight years. When Jeſus ſaw him lie, and knew that he had been now a long time in that caſe, he ſaith unto him, Wilt thou be made whole? The impotent man anſwer'd him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another ſteppeth down before me. Jeſus ſaith unto him, Riſe, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the ſame day was the ſabbath.

By the ſheep-market.] *Probatikee.* Some here underſtand *agora*, and ſo call it the ſheep-market. Others think *pulee* rather to be underſtood, and ſo call it the ſheep-gate; which latter is the more probable, becauſe we read of ſuch a gate, Neh. iii. 1. It was on the eaſt ſide of the city, near the temple; and through that gate were the ſheep brought in which were to be ſacrificed. Near unto which, and within the gate, was this pool; being the ſame with the pool of Siloam. See the notes on Luke xiii. 4.

Betheſda.] This pool had the name of *probatikee* in Greek, becauſe the entrails of the ſheep, and other ſacrifices, are ſaid to have been waſhed therein: And St. Jerome reports, that in his time there was yet a lake there, whoſe waters were very red, as if mixed with blood; giving teſtimony of what was done there of old. (W.) But the Hebrew name *Beth-heſdah*, which ſignifies "the houſe of mercy," ſeems to imply, that there was a houſe built *epi te probatike colymbethra*, upon or adjoining to this ſheep-pool; which ſerved as an hoſpital for the ſick and diſeaſed; and in the porches of which they "waited for the moving of the water." (H.)

For an angel went down.] Some think, the cures here ſpoken of were effected in a natural way, and that the entrails of the ſacrificed beaſts, being waſhed in this pool, an healing virtue was communicated for curing the palſy, and ſuch cold diſeaſes; as perſons that have lame and withered hands are at this day directed to put them into the belly of a beaſt newly opened. But others look upon the healing virtue of this pool to be ſupernatural and miraculous, becauſe it cured all diſeaſes, how great and deſperate ſoever, and this in a moment, or very quickly; and but one at a time; and that one, the firſt that ſtepped in only, after an angel had deſcended and troubled the waters: All which ſhew, that the healing virtue came not from the goodneſs of the waters, but that it was a ſupernatural work. Some think that the miracle of this pool was granted to the Jews, partly to ſtrengthen them in the true worſhip of God, and to confirm them in their religious courſe of ſacrificing, againſt the ſcoffs of the Romans, who were now their lords; ſuch a virtue being given to that water wherein their ſacrifices were wont to be waſhed. Learn thence, That means of God's appointment, how improbable and unlikely ſoever, muſt not be deſpiſed, but awfully admired, and thankfully uſed, altho' the way and manner of their working be not underſtood or comprehended by us. (B.) The former opinion ſeems to be favoured by Dr. Hammond, for theſe reaſons; 1. Becauſe thoſe who waited here for cure were not men of all ſorts of diſeaſes, but only the "blind, halt, withered," ver. 3. and perhaps the paralytical: and therefore he ſuppoſes, the "whatſoever diſeaſe," ver. 4. may not denote an unlimited univerſality, but reſtrained to whatſoever diſeaſes of thoſe here mentioned. 2. Becauſe a medicinal force and virtue may well be ſuppoſed to have naturally come to theſe waters, by the waſhing of the entrails of ſo many thouſand ſacrifices, as were kill'd at the feaſt of the paſſover; 255600 having been teſtified at one paſſover, in Nero's time. 3. Becauſe theſe waters had no medicinal power, but when they were warm with the freſh waſhings, and immediately after they were moved or ſtirred up, he ſuppoſes ſome officer appointed to "go down, at a certain ſeaſon, into the pool," to ſtir it about; that ſo the groſſer parts, and congelations of blood, which went to the bottom, might be made to infuſe themſelves more ſtrongly into the water: Which officer, being ſo ſent, might therefore properly be called *angelos*, meaning a meſſenger, and not an angel of the Lord. But Dr. Whitby obſerves, that all the circumſtances of this hiſtory ſhew, that this conjecture, tho' it ſeems to be ſupported by the authority of St. Chryſoſtom and Theophylact, is highly improbable. For, 1. How unlikely is it, that this ſhould be a natural means of curing all ſorts of diſeaſes without exception, the blind, the halt, and the withered. And, 2. That it ſhould only cure the perſon that "firſt ſtepped in," tho' he might be follow'd by others the ſame inſtant? For how ſhould the natural virtue of this pool, impregnated with the warm entrails of ſo many ſacrifices, extend itſelf only to one man? And, 3. How unlikely is it, that it ſhould do this only at one time of the year, *viz.* at the paſſover? For this was done, not at ſeveral times, but only "at a certain time," ver. 4. And, 4. The very foundation of this conjecture is taken away, by that obſervation of Dr. Lightfoot, that there was a laver in the temple, for the waſhing of thoſe entrails; and ſo they were not likely to be waſhed in this pool. It is farther to be noted, that theſe waters of Siloam were a type of the kingdom of David, and of Chriſt. 1. Of the kingdom of David, according to Iſa. viii. 6. "This people refuſeth the waters of Siloah that go ſoftly;" that is, ſaith the Targum, the kingdom of David, that rules them quietly. And, 2. Of Chriſt, according to thoſe words of the ſame prophet, chap. xii. 3. "With joy ſhall ye draw water out of the wells of ſalvation;" whence Siloah is interpreted *ſent*. To this type of the Meſſiah God might therefore give this virtue about that time, to prepare the Jews to receive his advent who was ſent to them; and, when "a fountain was to be opened for ſin and for uncleanneſs," Zach. xiii. 1 (*viz.* that of the blood of Chriſt) might communicate this virtue to this pool, as a prefiguration of it: Whence, as Tertullian (adv. Jud. c. 13.) notes, The virtue of this pool then ceaſed, when they, perſevering in their infidelity, rejected our Saviour. And this might be one reaſon, why the Jewiſh writers are ſo ſilent as to the virtue of this pool; becauſe, by its ſignification, it related to Chriſt, and by this miracle confirmed his doctrine.

Ver. 10, 11, 12, 13, 14, 15, 16. The Jews therefore ſaid unto him that was cured, It is the ſabbath-day; it is not lawful for thee to carry thy bed. He anſwered them, He that made me whole, the ſame ſaid unto me, Take up thy bed, and walk. Then asked they him, What man is that which ſaid unto thee, Take up thy bed, and walk? And he that was healed wiſt not who it was: for Jeſus had conveyed himſelf away, a multitude being in that place. Afterward Jeſus findeth him in the temple, and ſaid unto him, Behold, thou art made whole: ſin no more, leſt a worſt thing come unto thee. The man departed, and told the Jews, that it was Jeſus which had made him whole. And therefore did the Jews perſecute Jeſus, and ſought to ſlay him, becauſe he had done theſe things on the ſabbath-day.

The ſame ſaid unto me, Take up thy bed, and walk.] The time when Chriſt wrought this miracle was on the ſabbath-day: And, as an evidence of the certainty of the cure, Chriſt bids him, "Take up his bed, and walk." Our Saviour's miracles were real and beneficial: They were obvious to ſenſe, and would bear the examination of all perſons: And his working this, and many more on the ſabbath-day, was for the teſtification of the miracles to all that would take notice of them. Obſerve here, How unjuſtly the Jews tax the cripple that was healed, with the breach of the ſabbath, for taking up his bed, and walking on the ſabbath-day; whereas the law only forbids carrying burdens on the ſabbath-day, for profit, in way of trade: But this man carrying his bed, was a teſtimony of God's goodneſs and mercy towards him, and his gratitude and thankfulneſs towards God. Hypocritical and ſuperſtitious perſons oft-times pretend much zeal for obſerving the letter of the law, little reſpecting the moral ſenſe and ſignification of it.

Beſides, our Saviour has a mind to let the Jews know, that he was Lord of the ſabbath; that he had a power over it, and could diſpenſe with it as he thought good. (B.) See the note on Mark ii. 24.

What man is that?] They do not aſk him, Who was it that made him whole; but who bade him take up his bed and walk? They ſeek not an occaſion to admire him, but to calumniate and accuſe him. (G.)

Conveyed himſelf away.] Here we may obſerve the great modeſty and humility of our bleſſed Saviour, and how hateful all oſtentation and vain-glory was unto him: For, having wrought this famous miracle before the people, at a publick time, to ſhun all applauſe from the multitude, he conveys himſelf privately away from them. (*Idem* and B.)

In the temple.] There to offer up his thanks to God, for his being healed. (G. and B.)

Sin no more.] The main deſign of this caution is to convince us, that thoſe evils and calamities which we ſuffer, are, ſome way or other, occaſioned by our ſin. And indeed, if we impartially ſurvey thoſe numerous calamities, which oppreſs the world, we ſhall find them generally reducible to one of theſe three heads: Either, 1. They are the natural effects of ſin: Or, 2. The juſt retribution of it: Or, 3. The neceſſary antidotes againſt it. (Scott.) Let us learn from theſe words, 1. That diſeaſes and afflictions are puniſhments of ſin; and conſequently, that the beſt remedy we can apply to them is repentance and converſion. 2. That theſe puniſhments ought to ſerve as inſtructions; and that, after the cure either of our bodies or our ſouls, we are obliged to manifeſt a very great humility, and a profound gratitude towards God. 3. That relapſes are more dangerous, and more ſeverely puniſhed. 4. That one of the chief cares of a ſpiritual guide or director, who has laboured in the converſion of a ſoul, and been bleſſed with ſucceſs, is, to remind it, from time to time, of the great favour it has received, of the ſad condition out of which it has been recover'd, and to ſecure it againſt relapſes. 5. That a ſpiritual director ought not to loſe ſight of a ſoul which he has converted; but that he ought even to ſeek it out, to improve the beginnings of its new life. And, 6. That it is "in the temple," and at the foot of the altar, that a penitent ſoul ought to be found, in prayer, in performing the duties of religion, in the preſence of God, and in recollection. It is there that it will find Jeſus Chriſt, and receive new graces and inſtructions. (Q.)

Told the Jews, that it was Jeſus.] Not to accuſe him to them, nor with any evil deſign to inform againſt him, and ſtir up the Jews to perſecute him; but, partly out of gratitude, to own the author of his cure, and publiſh it to his honour; partly to direct others to apply to him, and partly to excuſe himſelf, as only doing this at the command of ſo great a prophet. (G. W. and B.)

Ver. 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31. But Jeſus anſwered them, My Father worketh hitherto, and I work. Therefore the Jews ſought the more to kill him, becauſe he not only had broken the ſabbath, but ſaid alſo, that God was his father, making himſelf equal with God. Then anſwer'd Jeſus, and ſaid unto them, Verily, verily, I ſay unto you, The Son can do nothing of himſelf, but what he ſeeth the Father do: for what things ſoever he doth, theſe alſo doth the Son likewiſe. For the Father loveth the Son, and ſheweth him all things that himſelf doth: and he will ſhew him greater works than theſe, that ye may marvel. For as the Father raiſeth up the dead, and quickneth them; even ſo the Son quickneth whom he will. For the Father judgeth no man; but hath committed all judgment unto the Son: That all men ſhould honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath ſent him. Verily, verily, I ſay unto you, He that heareth my word, and believeth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation; but is paſſed from death unto life. Verily, verily, I ſay unto you, The hour is coming, and now is, when the dead ſhall hear the voice of the Son of God: and they that hear, ſhall live. For as the Father hath life in himſelf; ſo hath he given to the Son to have life in himſelf; And hath given him authority to execute judgment alſo, becauſe he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves ſhall hear his voice. And ſhall come forth, they that have done good, unto the reſurrection of life; and they that have done evil, unto the reſurrection of damnation. I can of mine own ſelf do nothing: as I hear, I judge: and my judgment is juſt; becauſe I ſeek not mine own will, but the will of the Father which hath ſent me. If I bear witneſs of myſelf, my witneſs is not true.

My Father worketh.] Here our Saviour begins his apology or juſtification of himſelf. And his firſt argument is drawn from his unity and equality in operation with the Father. Here he ſpeaks of himſelf, not as a ſervant or inſtrument, but as the fellow-worker with the Father, both in the works of creation, and in the works of providence and preſervation alſo. (B.) God, "my Father," ſays he, from whoſe reſt ye take the celebration of the ſabbath, did not ſo reſt from all work on the ſabbath-day, but that, ever ſince, he hath done works of providence, and of preſervation, and mercy, every day: And why may not I, his Son, do ſo without exception; my Father's actions and mine being the ſame? (H. and W.) See the notes on Matt. xii. 10. Luke vi. 7. and xiii. 15.

That God was his Father.] Here note, 1. That he is here ſaid to ſtile "God his Father," after a manner proper and peculiar to himſelf, as being "his own ſon," Rom. viii. 32. not as Adam and the angels were, by creation, nor as good men are, by adoption only; in which ſenſe the Jews pretended to have God for their father, chap. viii. 41. and both Philo and the Jewiſh writers ſpeak of him as the father of Iſrael, and of thoſe who had a true knowledge of him: For, in this ſenſe, to call himſelf the Son of God, could neither be worthy of death, nor worſe than the violation of the ſabbath. 'Tis therefore evident, the Jews thought Chriſt, by "ſaying God was his Father," made himſelf his Son, in ſuch a manner, as render'd him "equal with God," in nature, as a ſon is to his father; and yet they thought he did this, not as the Socinians ſay, by ſaying he did the works of his Father; but, as their words teſtify, by calling God his Father, in a ſenſe peculiar to himſelf: and hence they accuſe him of blaſphemy, for ſaying that he was the Son of God, Matt xxvi. 65. John x. 33. which they never do, for ſaying he was the Meſſiah, or that he did the works of God. 2. That the Jews did not then think, that their Meſſiah was to be God; or, in the ſublime ſenſe, "the Son of God." Hence Origen declares, that having diſcourſed with many wiſe men of the Jews, he could find none of them who allowed, that he was God, or the Son of God. And Jerom on thoſe words, Jer. xvii. 5. "Curſed be he who putteth his truſt in "man," ſaith, the Jews are accurſed, who truſt in a Man, *viz.* in their Meſſiah, whom they expect to come as a mere man, and not as the Son of God. (W.)

The Son can do nothing of himſelf.] The Jews concluding Chriſt to be a falſe prophet, becauſe he, in this peculiar manner, ſtiled "God his Father," Chriſt here undertakes to ſhew, 1. That he exerciſed his prophetick office according to the will of the Father: 2. That he confirmed it by miracles, done by the power of God reſiding in him. Chriſt therefore here ſeems not to ſpeak of his eſſential power, but of his prophetick office, and of the doctrine which he taught, and confirmed by miracles. 1. Becauſe, as to his eſſential power, the action of the Father and the Son being one and the ſame, both as to power and time, he cannot properly be ſaid to "do nothing of himſelf," or to "do nothing but what he ſees the Father do." 2. Becauſe, as to "ſpeak nothing of himſelf," is to ſpeak nothing of his own inſtinct and will, without commiſſion from God; ſo "to do nothing of himſelf," is to do nothing without commiſſion from, and knowledge of the will of God that he ſhould do it: and ſo reſpecteth his prophetick office, and the things done in confirmation of it. And then the words following, "unleſs he ſee the Father doing" them, muſt bear this ſenſe, Unleſs he, by the Spirit of the Father reſiding in him, ſee that the Father would have them done by him; for what the Father *poiee*, would have done, he doeth according to his will, or as he would have them to be done. And this import of the words ſeems to be confirmed, 1. From the following words, "for the Father loveth the Son, and ſheweth him all things which he (the Son) doeth; and he will ſhew him greater works than theſe;" which are to be done by him, even that of raiſing the dead, ver. 21. For, becauſe we receive all our knowledge from our eyes or ears, therefore Chriſt, ſpeaking of the execution of his prophetick office, uſeth theſe metaphors, declaring, that he "ſpake and teſtified what he had ſeen," chap. iii. 11. "what he had ſeen with the Father," chap. viii. 38. And again, that he "ſpake what he had heard from the Father," chap. viii. 26, 40. xv. 15. And becauſe they who teach or declare things, do by that ſhew them to us; therefore Chriſt uſes this metaphor here, and chap. viii. 28. and again, chap. xii 49, 50. Now, that he ſpake this with reſpect to the ſpirit of prophecy, with which he was anointed, and by the Father ſent "to preach the Goſpel to the poor," &c. Luke iv. 18.

the Baptiſt teacheth in chap. iii. 33, 34. And he himſelf intimates, chap. xiv. 10. 2. That he ſaid truly, "My Father worketh hitherto, and I work," he proves, from the divine works God the Father had given him power to do; tho' he was to do them after his reſurrection and advancement to his kingdom, *viz.* the reſurrection of the dead, and the future judgment. (*Idem.*) The Arians of old, and the Socinians at this day, are wide, when they produce this text, to prove that Chriſt is not equal with God the Father. They forget, or neglect, to diſtinguiſh betwixt his divine nature, which could do all things, and his mediatorial office, which could not do, but what the Father that ſent him had appointed him to do. (B.)

The Father loveth the Son.] See the notes on chap. iii. 35.

Even ſo the Son quickneth whom he will.] This is more than ever was ſaid of any prophet or apoſtle, that he did ſuch works at his will; and here chiefly reſpects Chriſt, not acting as a prophet, but as a king ſitting at the right-hand of power: and this being an action repreſented as proper to God, who ſaith, "I am, and there is none beſides me; I kill, and make alive," Deut. xxxii. 39. 1 Sam. ii. 6. a work to be performed by his ſole power, Matt. xxii. 29. Acts xxvi. 8. and by "the ſtrength of his power," Eph. i. 19. who is a "God quickning the dead," Rom. iv. 17. Hence it is evident, That Chriſt, who will not only "raiſe our mortal bodies," but alſo make them "like unto his glorious body," by that power "whereby he is able even to ſubdue all things unto himſelf," Phil. iii. 21. muſt be God; and that *the Father*, by giving him to "have life in himſelf, as he hath it in himſelf," ver. 26. muſt have given him the fulneſs of the deity, from which this power is inſeparable. (W. and B.) See the notes on Luke vii. 14, 15.

Hath committed all judgment unto the Son.] Seeing this judgment is committed to him, 'tis evident, ſaith Woltzogenius, that he cannot be God the higheſt; becauſe He reigns and judges by his own power, derived from none: And yet, he owns, that in this judgment is comprehended an entire government, and divine empire over the whole world, and eſpecially over the whole church of God; from whence it is demonſtrable, that he muſt be God. For this government muſt be attended with a power of raiſing all them from the dead, whom he ſhall place before his judgment-ſeat, and with the perfect knowledge, not only of the actions of all men from the beginning of the world, but alſo of their ſecret thoughts; ſince otherwiſe he cannot bring every ſecret thought and work into judgment, nor "bring to light the hidden things of darkneſs, or manifeſt the ſecret counſels of the heart," 1 Cor. iv. 5. or judge every man according to his works, 2 Cor. v. 10. He alſo muſt be omnipreſent and omniſcient, even the ſearcher of all hearts; that he may know, and anſwer the prayers of all his ſervants in all corners of the earth, as the Socinians grant he doth: and almighty, that he may be able to ſupply all their wants; aſſiſt and enable them to do every-where the greateſt miracles in his name; defend and preſerve them againſt all the powers on earth, and even "the gates of hell;" raiſe and condemn their enemies, with the devil and his angels, to eternal deſtruction from his preſence; and alſo crown his ſervants with everlaſting glory. Now, how all theſe things can be done by a mere creature, is as difficult to conceive, as any myſtery of the bleſſed Trinity. I anſwer therefore, in that diſtinction of the ſchools, that the *principium quod*, or the perſon thus judging, "is the Son of man," ver. 27. this judgment being to be exerciſed by the man Chriſt Jeſus, Acts xvii. 31. But the *principium quo*, that is, the power, or principle, by which he does it, is the whole fulneſs of the deity, individually united to his human nature, or, "the word made fleſh," Chap. i. 14. This therefore hinders not, but he, to whom this judgment is thus given, may be "God of God." (W.)

All men ſhould honour the ſon, even as they honour the father.] That is, ſaith Woltzogenius, That they, owning this dignity and power, by which he is equal to God, may give him that obedience, honour, and worſhip, which is due to a divine and heavenly king; for that the honour and worſhip due to Chriſt is divine honour, is evident from this, That it is ſuch as is due to the father; to whom, by the conſent of all men, belongs divine worſhip. And hence he proves, that Chriſt is to be worſhipped with invocation, becauſe he who refuſes to pray to him, doth not honour him as he honours the Father: In this, ſaith he, conſiſts the higheſt honour we give to the Father, that we own him for the chief monarch, and Lord of all things, in whoſe power is our ſalvation and deſtruction; and therefore, by prayer, endeavour to obtain from him the enjoyment of good things, and deliverance from evil. He that owns theſe things to belong to Chriſt, and doth thus worſhip him, he honoureth the Son as he doth the Father. So he: But now, can he be equal to God, who is only a Creature; or be worthy of divine worſhip, who is no God? The precept being plain, and own'd by Chriſt himſelf, "The Lord our God is one Lord; Deut. vi. 4. And therefore, "Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve," Matt. iv. 10. Can he, who ſaid, "Thou ſhalt worſhip no other God" but me, Exod. xxxiv. 14. and "My glory will I not give to another," Iſa. xlii. 8. himſelf appoint, that any creature ſhould be worſhipped as God, or have that honour, worſhip, and obedience, in which his glory doth conſiſt? It is therefore no unjuſt imputation, to call them idolaters, who give this worſhip to one, who, they ſay, is by nature only man; ſeeing they do the very thing charged on the heathen idolaters; that is, they worſhip "them which by nature are no gods," Gal. iv. 8. and do that to a creature, which God requires to be done to himſelf; *viz.* that they ſhould, "glorify him as God," Rom. i. 21. and do that with which God upbraided his own people, *viz.* the worſhipping a "new God, whom their fathers knew not," Deut. xxxii. 17. If you ſay here, They give him the ſame worſhip, but not as the firſt, but only as the intermediate cauſe of our ſalvation; it may be eaſily replied, That then they cannot "honour him as they honour the father;" and, much leſs, as the chief monarch and Lord of all things. Moreover, I inquire, whether this middle cauſe be created or uncreated? If uncreated, he is by nature God; and, ſince there is but one God, of the ſame eſſence with the father: But if created, they muſt be guilty of idolatry, who give him the ſame worſhip with the father, and therefore give the creature the ſame worſhip with the Creator. (*Idem.*)

He that heareth my word, and believeth.] Obſerve here the chief points neceſſary to ſalvation; 1 To hear the word of the Goſpel. 2. To believe, and truſt in God. 3. To believe the doctrine of the Trinity; a God who ſends, a God who is ſent, and a God who is the ſpirit and love of both; one only God in three perſons. 4. To believe the incarnation of the Son ſent by the father. 5. To believe the fall of Adam; his condemnation to the death of body and ſoul; and original ſin, which renders his fall and condemnation common to all his poſterity. 6. To believe the neceſſity of a redeemer, in order to our "paſſing from death unto life." 7. To hope for "everlaſting life." And, 8. To believe the reſurrection of the body, and the immortality of the ſoul (Q.)

The dead ſhall hear the voice.] That Chriſt here ſpeaks not only of a ſpiritual reſurrection from the death of ſin, is evident, 1. Becauſe he ſpeaks of it as a thing ſhortly future; whereas the ſpiritual reſurrection was in ſome already paſt. 2. Becauſe he promiſes this reſurrection not to them that ſhould hear his word, but *phoneen*, his voice: And that he ſpeaks of a proper reſurrection, appears, 1. From the gradation he here makes from the reſurrection of ſome, to the reſurrection of all, ver. 28. 2. Becauſe he adds, That "they who hear, ſhall live;" and that becauſe the Son, whoſe voice they hear, hath life in himſelf," ver. 26. I therefore think, that our Lord ſpeaks of that hour, when, he riſing from the dead, "many bodies of the ſaints aroſe with him," Matt. xxvii. 52, 53. (W.)

Becauſe he is the Son of man] That is, the Meſſias, to whom all power and dominion is given, Dan. vii. 14. and of whom the Jews ſaid, that he ſhould raiſe the dead, R. Eliezer, c. xxxiv. p. 38. or becauſe he took the human nature upon him, he ſuffer'd in it, and by that paſſion "became the author of eternal ſalvation unto all them that obey him." Hebr. v. 9. and laſtly, in that nature only could be a viſible judge. (*Idem.*) The authority of Jeſus Chriſt, as head of the Church, and envoy of his father, is compriſed in theſe two qualities of Saviour and judge. As Saviour, he delivers from death and beſtows life; and he beſtows it, as being eſſential life, and the fountain of all life, in quality of Son of God: As judge, he puniſhes and condemns to death; and will alone exerciſe this power of judging the world in a plain and ſenſible manner; becauſe he alone render'd himſelf inviſible by the incarnation, and he alone is Son of God and Son of man together. (Q.)

The reſurrection of damnation] This ſeems to be ſpoken in oppoſition to the doctrine of the Phariſees, who (as Joſephus writeth) thought the reſurrection pertained only to the juſt, and that the wicked, and the antediluvian ſinners were to be excluded from it. A late author hath endeavour'd to avoid the clear evidence of this text. Tho' he is obliged, from the force of theſe words, "All that are in the graves ſhall come forth," to own, that all mankind ſhall ariſe: Yet he will not own, that this diſtribution of them, into thoſe "that have done good, and thoſe that have done evil," contains all, but only ſome of them; *viz.* ſuch as have had the Goſpel made known to them. But what inſtance can be given, through the ſcriptures, of an univerſal propoſition, diſtributed into two parts, in which the oppoſite members do not contain the whole general? The abſurdity of this may be demonſtrated in ſome ſcripture inſtances. Matt. xxv. 31, 32, 33. "The Son of man ſhall ſit upon the throne of his glory, and all nations ſhall be gathered before him; and he ſhall ſet the ſheep on his right hand, and the goats on his left." Now, muſt not the ſheep and the goats be equal to all nations? So again, Rom. ii. 6. *&c.* the apoſtle ſaith, "God will render to every man according to his deeds: To them, who, by patient continuance in well-doing, ſeek for glory and honour and immortality, eternal life; but unto them that are contentious and do not obey the truth, indignation and wrath, tribulation and anguiſh." Now, doth not this diſtribution into the obedient and diſobedient contain all that are comprehended in the general words, Every man? And doth not the apoſtle himſelf interpret the words ſo? ver. 9, 10. (W.)

As I hear, I judge.] That is, I pronounce ſentence, according to the will of my father. For *krima* and *kriſis*, is a ſentence. See the notes on Luke xxiv. 20.

If I bear witneſs of my ſelf, my witneſs is not true.] That is, as moſt interpreters ſay, If I only do it, it is not valid; the law requiring two or three witneſſes: For if there were not two at leaſt, tho' what a man depoſed might be true in fact; yet it was not allow'd to be true in law: And by this diſtinction interpreters reconcile what our Lord here ſays, with what we read, chap. viii. 14. But a more likely ſenſe of theſe words ſeems to be this; "If I bear witneſs of my ſelf," affirming myſelf to be a prophet, and ſent by God, without doing thoſe works which are ſufficient to juſtify ſuch pretenſions, "my witneſs would not be true;" and ye would have reaſon to think me a bold and confident pretender, and a falſe prophet: Becauſe God never ſends prophets to men, without giving them ſufficient credentials, to induce men to believe that they come from him. See chap. x. 25, 37, 38. (W. and F.)

Ver. 32, 33, 34, 35. There is another that beareth witneſs of me, and I know that the witneſs which he witneſſeth of me is true Ye ſent unto John, and he bare witneſs unto the truth. But I receive not teſtimony from man: but theſe things I ſay, that ye might be ſaved. He was a burning and a ſhining light: and ye were willing for a ſeaſon to rejoyce in his light.

Another that beareth witneſs.] That is, John the baptiſt, whom they themſelves "counted as a prophet," Matt. xiv. 5. and xxi. 26. and on that account received his baptiſm. Now, according to their own rules, he is to be received as a prophet, to whom a prophet gives his teſtimony. (W.)

Ye ſent unto John.] There are ſeveral circumſtances in St. John, which render his teſtimony unexceptionable. 1. He was conſulted, by the very enemies of Chriſt, as a holy and extraordinary perſon. 2. He was perfectly free from all ſelf-intereſt, having declined making the leaſt advantage by his own reputation. 3. He was ſincere, undaunted, and ſo averſe to all kind of flattery, that he reproved Herod at the hazard of his liberty and life. And 4. He was ſo far from having been ſolicited or courted by Chriſt, that he had not yet ſo much as ſeen him. (Q.) See the notes on chap. i. 15, &c. and iii. 29.

I receive not teſtimony.] Our Lord does not here ſay, that ſuch men as John the Baptiſt, and his apoſtles, might not be witneſſes to men, of his being the Meſſiah; for they were choſen witneſſes, and abundantly qualified to give teſtimony of him to the world: But he did not appeal to his teſtimony, on his own account, or for his own ſake; but for theirs, that they believing the teſtimony of ſuch a competent and ſufficient witneſs, might be ſaved. (F.) Hence it is evident, that Chriſt ſeriouſly willed, and intended, the ſalvation of them who yet "would not come to him, that they might have life," ver 40. and therefore were not actually ſaved. (W.)

A burning and a ſhining light.] "His word burned as a lamp," ſaith the Son of Sirac, Ecclus, xlviii. 1. And yet "in this light they rejoiced but for a ſeaſon:" For, when he had freely given teſtimony to Chriſt, and reproved their vices, they blaſphemed him, and ſaid, "he had a devil," Luke vii. 33. (H. W. and B.) See the notes on chap. i. 8.

Ver. 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47. But I have greater witneſs than that of John: for the works which the father hath given me to finiſh, the ſame works that I do, bear witneſs of me, that the father hath ſent me. And the father himſelf which hath ſent me, hath born witneſs of me. Ye have neither heard his voice at any time, nor ſeen his ſhape. And ye have not his word abiding in you: for whom he hath ſent, him ye believe not. Search the ſcriptures, for in them ye think ye have eternal life, and they are they which teſtify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my father's name, and ye receive me not: if another ſhall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and ſeek not the honour that cometh from God only? Do not think that I will accuſe you to the father: there is one that accuſeth you, even Moſes, in whom ye truſt. For had ye believed Moſes, ye would have believed me: for he wrote of me. But if ye believe not his writings, how ſhall ye believe my words?

I have greater witneſs.] Chriſt's miracles were ſpeaking teſtimonies of his unity with the father, and of the divinity of his perſon. Not ſo as the miracles of his apoſtles: For he wrought his miracles in his own name, and by his own power and authority; but the apoſtles expreſly declare the contrary, Acts iii. 12. 16 And this was a much greater demonſtration of his being ſent by God, than the teſtimony of John the Baptiſt, or any other of the beſt of men. (H. and B.)

The father himſelf.] See the notes on Matt. iii. 17. and xvii. 5.

Search the ſcriptures.] *Ereunate*, the greek word here uſed, is metaphorical, taken from ſuch as uſe to ſearch in mines for ſilver and gold: They will dig deep; they will break the ſeveral clods of earth all to pieces to find out the golden ore: And thus muſt we deal with the ſcripture; ſearch, as we would for gold, or ſome precious thing which we would fain find, Prov. ii. 4. ſearch; that is, ſhake and ſift them, as the word ſignifies, ſearch narrowly, till the true force and meaning of every ſentence, yea, of every word and ſyllable, nay, of every letter and jod therein, be known and underſtood: compare place with place, the ſcope of one place with another, things going before with things coming after; yea, compare word with word, letter with letter, and ſearch it thoroughly. (Whitaker and Perkins.) This phraſe intimates, 1. That there is an ineſtimable treaſure lying hid in the holy ſcriptures, which we ſhall never fathom by a ſlight ſuperficial ſearch. 2. That this inexhauſtible treaſure may be found out by the painful ſearcher; and it is the duty of all the members of the viſible church to read and ſearch the ſcriptures, which point the way to eternal life. (B.) "Search the ſcriptures;" Look into and examine the writings of the Old Teſtament, whereon ye depend, and believe, that through performance of the Moſaical precepts ye ſhall have eternal life: And on examination ye ſhall find, that all thoſe prophecies are types, and fulfilled in me; and that all the promiſes of life there made, have an aſpect on me, the giver of life. (H.) See the notes on Luke xvi. 29. and xxiv. 27, 44, &c.

Ye will not come to me.] Notwithſtanding ſo many clear teſtimonies that I am the Meſſias, ye will not believe in me; which ſhews, your infidelity is the reſult, not of ſimple ignorance, but of wilfulneſs and obſtinacy. (H. W. and B.) See the notes on chap. i. 11. iii. 19. and vi. 44.

If ye believe not his writings.] Their pretences for not believing in Chriſt were theſe two; Their love to God, and reverence for the law of Moſes: But Chriſt here proves, That they could have no true love of God, ver. 42. nor faith in Moſes, ver. 46. for this very reaſon, that they believed not in him. (W.) See the notes on Luke xvi. 31.

CHAP. VI.

Chriſt feedeth five thouſand men with five loaves and two fiſhes: Upon which the people would have made him king; but he withdrew himſelf. He walketh upon the ſea to his diſciples: Reproveth all the carnal hearers, who followed him only for the loaves and fiſhes: Declareth himſelf to be the bread of life to believers. Whereupon many of his followers deſert him.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15. AFTER theſe things Jeſus went over the ſea of Galilee, which is the ſea of Tiberias. And a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed. And Jeſus went up into a mountain, and there he ſat with his diſciples. And the paſſover, a feaſt of the Jews, was nigh. When Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread that theſe may eat? (And this he ſaid to prove him: for he himſelf knew what he would do.) Philip anſwered him, Two hundred penny-worth of bread is not ſufficient for them, that every one of them may take a little. One of his diſciples, Andrew, Simon Peter's brother, ſaith unto him, There is a lad here, which hath five barley-loaves, and two ſmall fiſhes; but what are they among ſo many?

And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down, in number about five thouſand. And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down; and likewiſe of the fiſhes as much as they would. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that prophet that ſhould come into the world. When Jeſus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himſelf alone.

After theſe things.] That is, the year following. For he healed the man at the pool of Betheſda, as is related in the former chapter, at the paſſover, ſaith Dr. Lightfoot, and fed the five thouſand here, ver. 4. at the paſſover following. (W.) See the notes on Matt. xiv. 13.

The ſea.] He went in a boat with his diſciples, over that part of the lake of Geneſareth in Galilee, which waſheth the city Tiberias. (Beza, H. and Claget.) Our verſions do expreſs too generally, by the name of *ſea*, all the waters which are gathered together into one place, tho' oftentimes they are nothing more than ponds or lakes. See the notes on Matt. iv. 18.

When he had given thanks.] In St. Mark vi. 41. it is ſaid, "He looked up to heaven, and bleſſed, and brake the loaves," &c. where, by *bleſſing*, ſome interpreters underſtand the multiplying virtue which he then commanded down upon the ſuſtenance they were about to take; and that marvellous increaſe in the hands of the diſtributers, whereby it became a repaſt ſufficient for ſo vaſt a multitude: Others, that he thus gave *thanks* to his Father for, and begg'd his *bleſſing* upon it, for the wholeſome nouriſhment of thoſe bodies which were to be fed with it: And theſe notions ſeem abſolutely neceſſary to that paſſage of St. Mark; who, after the mention of his giving *thanks*, adds, that "he bleſſed a few ſmall fiſhes, and commanded to ſet them alſo before" the people. It is enough to warrant the indifferent uſe of theſe two words, that the forms of addreſs to Almighty God, upon the uſe of his gifts for our refreſhment, have uſually been mixed; and conſiſt partly of praiſes, and partly of petitions. Accordingly, we expreſly call this action, "giving thanks, ſaying grace, bleſſing the table, craving a bleſſing," and the like: Becauſe the end of ſuch devotions is manifeſtly two-fold. They are deſigned to render our acknowledgments to God for his liberality; and alſo to beg, that it may be ſanctified to us, by tending to promote all thoſe good purpoſes, which ſuch bounty is intended to ſerve and advance. The whole indeed of this ſervice ſeems to have been exactly deſcribed by St. Paul, when, condemning the erroneous ſuperſtition of ſome, who preached up the diſtinction of meats, he declares the lawfulneſs of all; and that the danger lay not ſo much in the kinds eaten, as in the manner of eating, 1 Tim. iv. 4, 5. Hence it ſeems evident, that a ſecret ſenſe of God's goodneſs, upon ſuch occaſions, is by no means enough; but that it is expected, men ſhould make ſolemn and outward expreſſions of it, when they receive his creatures for their ſupport. This is a ſervice and homage not only due to him, but profitable to themſelves: The creatures are his, and therefore to be "received with thankſgiving." But the ſanctifying thoſe creatures to man's uſe, and rendering that which is good in its own nature, ſerviceable and advantageous to the party receiving it, this depends upon the Word, or the particular bleſſing of the Creator; and therefore it is our part to draw down that Word by prayer. This is to eat and drink like men and Chriſtians, when we perform an act of worſhip, which appears to have had a place even in natural religion, and the practice of heathens themſelves. (Stanh.) See the notes on Matt. xiv. 19.

They filled twelve baskets.] See the notes on Mark vi, 43.

The miracle that Jeſus did.] *Semeion* properly ſignifies a ſign or token, tho' we tranſlate it a *miracle*; and miracles are the proper ſigns or tokens whereby a prophet is to be known. See the notes on chap vii. 31.

This is of a truth that prophet that ſhould come.] That is, the Meſſias, commonly called *Ho erchomenos*, he that cometh; alluding to the ſeveral prophecies concerning him. See the notes on Matt. xi. 3. The Jews look'd for a prophet to come about that time; and that he ſhould make himſelf known to them by miracles: They had heard a great fame of Chriſt; and now they ſaw him do a great miracle: Therefore they believed, that he muſt be "that prophet." And, having entertained a falſe notion, that the Meſſiah was to be a temporal prince, they were now minded (as by the divine Spirit he knew) to

Take him by force, to make him a king.] Had this been the end of Chriſt's coming, he needed not any election, or other act of the people, "to make him a king." For he had a much better title inherent in him, being *ho techtheis baſileus*, born king of the Jews; Matt. ii. 2. that is, the natural-born heir to the crown, according to hereditary right. But, as he diſclaimed all earthly dominion, and declared, that "his kingdom was not of this world," John xviii. 36. ſo he diſdained all popular elections and promotions; and therefore withdrew himſelf from them, and "departed again into a mountain himſelf alone;" having firſt ſent away his own diſciples, to whom he knew ſuch a motion would not be unacceptable.

Ver. 16, 17, 18, 19, 20, 21. And when even was now come, his diſciples went down unto the ſea, And enter'd into a ſhip, and went over the ſea towards Capernaum: and it was now dark, and Jeſus was not come to them. And the ſea aroſe, by reaſon of a great wind that blew. So when they had rowed about five and twenty, or thirty furlongs, they ſaw Jeſus walking on the ſea, and drawing nigh unto the ſhip: and they were afraid. But he ſaith unto them, It is I, be not afraid. Then they willingly received him into the ſhip, and immediately the ſhip was at the land whither they went.

Even was now come.] See the notes on Matt. xiv 23.

About five and twenty, or thirty furlongs.] In matters of ſo ſmall importance, the Spirit of God did not think it neceſſary to ſuggeſt the exact meaſure. (W.) But this ſhews, what a ſmall progreſs they had made in their paſſage, from the evening, when they imbarked, till "the fourth watch of the night," when Jeſus came up to them, Matt. xiv. 25. and Mark vi. 48 whereas the whole courſe of a night and a day in navigation is computed at a thouſand furlongs. (G.) See the notes on Matt. xiv. 25.

They were afraid.] "Suppoſing it had been a Spirit," Mark vi. 49. (where ſee the note.) But Chriſt may be coming to ſave his people, and they not able at preſent to diſcern and apprehend him; their fears may be higheſt, when their deliverer and deliverance is neareſt. (B.)

Immediately the ſhip was at the land.] Tho' they had made ſo little progreſs before, yet now the ſhip came preſently to the place whither it was bound. (Claget.)

Ver. 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51. The day following, when the people, which ſtood on the other ſide of the ſea, ſaw that there was none other boat there, ſave that one whereinto his diſciples were enter'd, and that Jeſus went not with his diſciples into the boat, but that his diſciples were gone away alone: (Howbeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks) When the people therefore ſaw that Jeſus was not there, neither his diſciples, they alſo took ſhipping, and came to Capernaum, ſeeking for Jeſus. And when they had found him on the other ſide of the ſea, they ſaid unto him, Rabbi, when cameſt thou hither? Jeſus anſwered them and ſaid, Verily, verily, I ſay unto you, Ye ſeek me, not becauſe ye ſaw the miracles, but becauſe ye did eat of the loaves, and were filled. Labour not for the meat which periſheth, but for that meat which endureth unto everlaſting life, which the Son of man ſhall give unto you: for him hath God the Father ſealed. Then ſaid they unto him, What ſhall we do, that we might work the works of God? Jeſus anſwered and ſaid unto them, This is the work of God, that ye believe on him whom he hath ſent. They ſaid therefore unto him, What ſign ſheweſt thou then, that we may ſee and believe thee? What doſt thou work? Our fathers did eat manna in the deſert; as it is written, He gave them bread from heaven to eat. Then Jeſus ſaid unto them, Verily, verily, I ſay unto you, Moſes gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then ſaid they unto him, Lord, evermore give us this bread. And Jeſus ſaid unto them, I am the bread of life: he that cometh to me, ſhall never hunger: and he that believeth on me, ſhall never thirſt. But I ſaid unto you, that ye alſo have ſeen me, and believe not. All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out. For I came down from heaven, not to do mine own will, but the will of him that ſent me. And this is the Father's will which hath ſent me, that of all which he hath given me I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day. And this is the will of him that ſent me, that every one which ſeeth the Son, and believeth on him, may have everlaſting life: and I will raiſe him up at the laſt day. The Jews then murmur'd at him, becauſe he ſaid, I am the bread which came down from heaven. And they ſaid, Is not this Jeſus the ſon of Joſeph, whoſe father and mother we know? how is it then that he ſaith, I came down from heaven? Jeſus therefore anſwered and ſaid unto them, Murmur not among yourſelves. No man can come to me, except the Father, which hath ſent me, draw him: and I will raiſe him up at the laſt day. It is written in the prophets, And they ſhall be all taught of God. Every man therefore that hath heard, and hath learn'd of the Father, cometh unto me. Not that any man hath ſeen the Father, ſave he which is of God, he hath ſeen the Father. Verily, verily, I ſay unto you, He that believeth on me hath everlaſting life. I am that bread of life. Your fathers did eat Manna in the wilderneſs, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread, which came down from heaven: if any man eat of this bread, he ſhall live for ever: and the bread that I will give, is my fleſh, which I will give for the life of the world.

Rabbi, when cameſt thou?] It was uſual with Chriſt to give no anſwer to queſtions not tending to edification, but to divert from them to more profitable ſubjects; as is noted on Luke xiii. 23. (W.)

Labour not.] This prohibition muſt not be underſtood abſolutely, but comparatively: Not as if Chriſt intended to take them off from their lawful labours and callings; but as if he had ſaid, Do not, chiefly and primarily, labour for earthly things, which are all periſhing, but let your regard "for that meat which endureth," and nouriſheth to eternal life, be ſo great, as that your concern for the periſhing enjoyments of this life may be comparatively as nothing. (H. W. and B.) Here is, Firſt, a prohibition againſt anxious concern for all temporal enjoyments, as 1. carnal pleaſures, 2. popular applauſe, and eſpecially, 3. earthly riches: Secondly, an affirmative command, to labour for Chriſt himſelf, and his moſt holy religion; which he preſſes under this notion of meat, 1. becauſe they were now ſeeking for food, 2. to ſhew our need of him, for our ſpiritual life, ver. 53. and, 3. to ſhew the near conjunction and union betwixt Chriſt and ſuch as become his ſincere diſciples, chap. xvii. 21, 23. (Bever.) And whereas Chriſt, in this whole chapter, ſpeaks of believing in him, and in his ſalutary paſſion, and of receiving his doctrine, under the metaphor of meat and drink; he doth this by a metaphor very familiar to the Eaſtern nations, and frequent in the Jewiſh writings. Thus Wiſdom crieth in the ſtreets, "Come, eat of my bread, and drink of the wine which I have mingled," Prov. ix. 5. that is, "Go in the way of underſtanding," ver. 6. "Eat ye that which is good, and let your ſoul delight itſelf in fatneſs," Iſa. lv. 2. that is, "Hear, and your ſoul ſhall live;" ver. 3. Thus doth the ſon of Sirac introduce Wiſdom, ſaying, "They that eat me ſhall yet be hungry, and they that drink me ſhall yet be thirſty," Ecclus. xxiv. 21. that is, They that obey me, ver. 22. Hence Philo often ſpeaks of prudence, wiſdom, virtue, as the food of the ſoul, or that ſpiritual meat and drink, which nouriſheth to eternal life. So that the ſenſe of theſe words is this, Labour by faith in me, and embracing my doctrine, to obtain that eternal life, which the Son of God will give you: For he is to be lifted up upon the croſs, "that whoſoever believeth in him ſhould not periſh, but have everlaſting life," chap. iii. 16. And "him hath God the father ſealed:" That is, he hath, by his authority, commiſſioned, and, by his teſtimony owned, him to be "that prophet," and Meſſiah, from whom all bleſſings are to be expected; and, by anointing him with his Spirit above meaſure, hath, as it were, ſet his ſeal, in confirmation of his meſſage; ſo that ye may be ſure, the life he promiſes, in his father's name, ſhall be given you. So Chriſt expounds himſelf, ver. 29. Saying, "This is the work of God, that ye believe on him whom he hath ſent;" that is, this is that which he commands, and which is highly acceptable to him: So "the ſacrifices of God are a broken and a contrite heart," Pſal. li. 17. that is, theſe are the moſt acceptable ſacrifices to him: And "the righteouſneſs of God," Rom. i 17. and 2 Cor. v. 21. is that righteouſneſs which he alone accepts. (W.) See the notes on Matt. iii. 17. Mark i. 11. and ix. 7. Luke iii. 22. and ix. 35. John i. 33. and v. 37.

What ſign ſheweſt thou then?] Here the Jews tell our Saviour, That before they will believe in him, they muſt ſee ſome ſign from him, to confirm his doctrine, and prove him to be the Meſſias: They acknowledge Chriſt had wrought a great miracle in feeding five thouſand perſons with five barley loaves; but Moſes fed their fathers in the wilderneſs, who were no leſs then ſix hundred thouſand perſons, with excellent manna from heaven; and this for forty years together: From whence they would ſeem to conclude, that they had more reaſon to believe Moſes than Chriſt: Not conſidering, that Moſes was but an Inſtrument, to obtain by prayer the manna at the hands of God; but Chriſt was an agent, and that by a creating power inherent in himſelf, he multiplied the five loaves to the feeding of five thouſand. Note, 1. That he who publiſhes a new doctrine to the world, ought to confirm his miſſion by ſome miraculous operation. 2. That God honoured Moſes, his meſſenger, very much, and Chriſt his miniſter much more; in that both of them wrought great and ſpecial miracles for the confirmation of their miſſion. 3. That the Jews, not believing Chriſt to be the true Meſſias, upon ſo many atteſtations, and after his divine miſſion was confirmed by ſuch miraculous operations, render'd their Infidelity inexcuſable, and their obſtinacy invincible (B.) See the notes on Matt. xii. 38. and xvi. 1. This ſudden turn of theirs was ſo ſtrange, that Grotius does not allow thoſe who now ſaid this, to have been the ſame perſons who were fed in the wilderneſs the day before. But I can ſee no reaſon for his opinion. For, the Evangeliſt plainly ſeems to continue the relation, as of the ſame perſons: And it is no unuſual thing, for men either to keep or alter their perſuaſions, as they are led by their prejudices and intereſts. And our Saviour told thoſe that had been fed in the wilderneſs, that they follow'd him for worldly advantages, and not for inſtruction in ſpiritual and heavenly matters, ver. 26. So that finding themſelves diſappointed, it was not unlikely, that they would fail in their opinion of him. To which we may add, that one main deſign of the following diſcourſe was to ſhew, that external evidence was not ſufficient to create faith, without the inward preparation of a ſincere and honeſt mind: Which was very pertinent to the caſe of thoſe men, who were made confident, that Jeſus was "that prophet," by the late miracle, till they found that his doctrine was contrary to their worldly affections. (Clag.)

Moſes gave you not that bread.] Upon the Jews mentioning manna to our bleſſed Saviour, he takes occaſion to make a compariſon betwixt himſelf, "the bread of life;" and manna, the bread of Moſes; and that in three particulars. 1. It was not Moſes that gave the Iſraelites that manna; it was God at the prayer of Moſes: but it was God that now offered them "the bread of life;" were they willing to accept it. 2. The manna was not "given from heaven," that is, from the celeſtial heaven, but only from the air and clouds, which frequently in ſcripture is called heaven: But Chriſt "the bread of life" was given, and ſent by the father from the higheſt heaven, even the heaven of glory. 3. Manna was not true ſpiritual food effectively and of itſelf, but bodily food only; but Chriſt is real and ſpiritual bread, which gives life to loſt and dead men; which manna did not, could not do. And whereas manna was peculiar to Iſrael only, Chriſt gives life to all ſorts of perſons, Gentiles as well as Jews; "The bread of God giveth life unto the world." Learn hence, That as Chriſt is the truth and ſubſtance of all types in the Old Teſtament, ſo particularly, the manna was an illuſtrious type of Chriſt. In many things they agree; and in ſome they differ. They agree in their original; manna came down from above, ſo did Chriſt; manna was freely given, ſo is Jeſus Chriſt the free gift of God; manna was not fit to be eaten as it lay in the field, but muſt be ground in a mill, or beaten in a mortar, and baked in an oven, before it was fit for food; Chriſt was ground by ſufferings, bruiſed on the croſs, ſcorched in the fiery oven of his father's wrath, that he might become a fit Saviour for us. Again, as the manna was gathered by the Iſraelites daily and equally; it was rained down about their tents, and every man had his omer:

Thus is Chriſt in the miniſtry of the word daily offered to a loſt world, and all that believe in him ſhall ſhare alike in the benefit of the juſtification, ſanctification, and glorification from him. But now the manna and Chriſt differ in this; and the truth excells the type thus: There is a quickening, inlivening virtue, a life-giving, and a life-upholding power in Chriſt the bread of life, which was never found in manna, the bread of Iſrael: And whereas manna only fed the body of an Iſraelite, and this only for a little time in the wilderneſs; Chriſt nouriſhes the ſoul, the ſouls of all believers, be they Jew or Gentile, bond or free; and this not for a time, but for eternity; "the bread of God is he which cometh down from heaven, and giveth life unto the world." (H. W. and B.)

He that cometh to me ſhall never hunger.] See the notes on chap. iv. 14.

All that the father giveth me, ſhall come to me.] Here we are to note, 1. That to believe in Chriſt, and to come to him, is the ſame thing. So chap. v. 30. "Whom the father hath ſent, him ye believe not." is in ver. 40. "ye will not come to me, that ye may have life." So chap. vii. 37. "If any man thirſt, let him come to me, and drink;" and, to encourage them to embrace this invitation, he adds, "He that believeth on me, out of his belly ſhall flow rivers of living water, " ver. 38. So ver. 35. of this chapter, "He that cometh to me ſhall never hunger," is the ſame with the following words, "He that believeth on me ſhall never thirſt." So when Chriſt had ſaid, "Ye have ſeen me, and have not believed, " he adds this reaſon of their incredulity, Ye come not to me, becauſe ye are not given of the father; and ſaith, "Him that cometh to me I will not caſt forth; for this is the will of my father, that he who hath ſeen the Son, and believed in him, ſhould have eternal life." 2. That to be "given of the father," cannot here ſignify, to be abſolutely choſen by him to eternal life; for then, 1. The Jews could not be reaſonably accuſed for not coming to Chriſt, or not believing in him; much leſs that they would not believe, or come to him, ſeeing, upon this ſuppoſition, that only they whom God had abſolutely choſen to eternal life could come to him, it was impoſſible they ſhould believe who were not thus elected; and ſo it could not be imputed as their crime, that they did not that thing which 'twas impoſſible for them to do: Whereas 'tis certain, that our Saviour repreſents it as their great ſin, that "in him whom the father had ſent they believed not," chap. v. 38. and that they "would not come unto him that they might have life," ver. 40. telling them, that the ſpirit would convince them "of ſin, becauſe they believed not in him," chap. xvi. 9. and that they had "no excuſe for that ſin," chap. xv. 22, 24. Whereas, what better excuſe could be made for them than this, that they could not come to him, as being not elected by God to that life he offered, to induce them ſo to do? 2. Hence it muſt follow, that Chriſt could not rationally have invited them to come to him, or called them to believe in him, who were not given him by the father; for this was to invite them to come to him, that they might live, whom he well knew could never come, as being never choſen to obtain that life; much leſs could he have told them, that this was the work, which God required them to do, or that the father had "given them this bread from heaven;" this being to require them, according to this ſuppoſition, to believe a lye, *viz.* that Chriſt was ſent to be "the bread of life," and a Saviour to them, for whom the Father never did intend ſalvation by him. And yet Chriſt manifeſtly ſays to them, who ſeeing him did not believe, and therefore were not given to him by the father, "Labour for that meat which nouriſheth to life eternal, which the Son of man ſhall give to you," ver. 27. and that "this is the work of God, that ye believe in him that he hath ſent," ver. 29. and my "father giveth you the true bread from heaven, even him that cometh down from heaven, and giveth life (not to the elect only, but) to the world," ver. 32. 33. I therefore here enquire thus, Was our Lord truly willing that thoſe he ſpeaks to ſhould have life? If not, why doth he ſay, "Theſe things I ſpeak unto you, that ye might be ſaved," chap. v. 34. but "ye will not come unto me that ye might have life?" ver. 40. If ſo, why did he ſay, that he "did always thoſe things which pleaſed him?" chap. viii. 29. and "could do nothing but what he ſaw his father doing," chap. v. 19. ſeeing 'twas not the father's will that they ſhould be ſaved, or come unto him that they might have life, whom he had not given to him, that is, had not elected to ſalvation. Note 3. That Chriſt here gives a reaſon why they believed not, *viz.* "Ye have ſeen, and yet believe not, becauſe ye are not given to me of my father;" Now, it is reaſonable to conceive this reaſon ſhould agree with all his other reaſons aſſigned of their infidelity; which yet are manifeſtly founded not on any thing wanting on the part of God, but on ſomething wanting in themſelves that they might do ſo, *viz.* 1. That they came not to the light "becauſe their works were evil," and being ſo they "hated the light, and would not come to it," chap. iii. 19, 20. that they believed not in him, "becauſe he ſpake the truth," which was diſtaſteful to them, chap. viii. 45. 2. Becauſe they "had not the word of God abiding in them," nor believed God bearing witneſs to him, nor Moſes ſpeaking of him, chap. v. 38, 46. and ſo being taught of God they would not learn. 3. Becauſe they were not of God; "Ye therefore do not hear his word, becauſe ye are not of God," chap. viii. 47. and becauſe they "had not the love of God in them," chap. v. 42. 4. Becauſe they preferred the praiſe of men before the praiſe of God, "not ſeeking that glory which cometh of God only," ver. 44. 5. Becauſe they were not of his ſheep, *i, e.* not docile, nor diſpoſed to hear his voice; "Ye therefore believe not, becauſe ye are not of my ſheep," chap. x. 26. 6. Becauſe, through the perverſeneſs of their hearts, they could not hear his words; "Why do ye not know my ſpeech, even becauſe ye cannot hear my words?" chap. viii. 43. and this they could not do, becauſe they were "of their father the devil, and his works they would do," ver. 44. and therefore, 4. To be "given of the father," is, 1. To be convinced, by the miracles which God hath wrought by him to teſtify the truth of his miſſion, and thereby to ſet his ſeal unto him, that he was the Meſſiah, and the ſon of God; and to be willing upon theſe teſtimonies to own him as ſuch; laying aſide all thoſe unreaſonable prejudices, and carnal affections which obſtructed their coming to him. This appears, 1. From the deſcription which Chriſt gives of thoſe whom God had given him, *viz.* "They were thine, and thou gaveſt them to me, and they know, that I came from thee, and they have believed that thou haſt ſent me," chap. xvii. 6, 8. For this is ſpoken of Chriſt's diſciples; of whom it is ſo often ſaid, they "ſaw his miracles, and believed on him," chap. ii. 11. By them they therefore knew, that he came forth from God, and ſo are ſaid to be given him of God, who by theſe miracles convinced them of this truth, and ſo they believed that he had ſent him. 2. This appears farther from theſe words, "There are ſome of you that believe not; for Jeſus knew from the beginning who they were that believed not" (ſincerely;) and ſaith, "Therefore I ſaid to you, No man can come unto me except it were given him of my Father," ver. 64, 65. For theſe men had not laid aſide their prejudices againſt his words; they could not believe that he came down from heaven, who was the Son of Joſeph, ver. 42. They murmur at his words, and were ſcandalized, ver. 61. they "went away from him, and walked no more after him;" ver. 66. and therefore, thro' their prejudices againſt his perſon and his doctrine, they could not prevail with themſelves to think, that he came forth from God; and upon that account Chriſt here informs us, that he ſaid, No man could come unto him, unleſs it were given him of the father. And, 3. This we may learn from a like expreſſion in the book of Deuteronomy, chap. xxix. 2, 3, 4. "Ye have ſeen all the Lord did before your eyes in the land of Egypt, the great temptations, ſigns and miracles which there he wrought; yet the Lord hath not given you an heart to perceive, and eyes to ſee, and ears to hear unto this day." The Lord hath not given, or rather, Hath not the Lord given you? So 2 Sam. xiii. 26. 2 Kings v. 26. Job ii. 10. and Mal. ii. 15. For here 'tis manifeſt, that the way of God's giving them an heart to perceive, was by working thoſe ſigns and miracles before their eyes which might induce them ſo to do; and yet, for want of this improvement of them to this end, it is admired that the Lord hath not given them this heart; or is imputed as their great fault that he had not given it; *i. e.* that after all he had done to produce it in them they had it not. 2. Chriſt, being ſent by God the father, that the world through him might be ſaved, and he having ſent his Son to propound to them that eternal life, which "was with the Father, and was manifeſted to us by his Son," and to propoſe to us the terms on which this life might be obtained (as Chriſt doth throughout this chapter;) he is ſaid to have "given us eternal life, and that this life is in his Son," 1 John v. 11. and that "this is his record" concerning him; and here, that "the Father had given them the true bread from heaven, that giveth life unto the world," ver. 32, 33. And they who were ſo convinced of the truth of this promiſe, by our Saviour's miracles, as to expect to receive it by faith in him, and obedience to his doctrine; and ſo affected with this promiſe of eternal life, as to eſteem it above all other things, and ſo were willing to apply themſelves to the performance of thoſe duties which he required to obtain it, and to reject and quit thoſe things which might obſtruct them in the proſecution of it, are ſaid to be "given to him of the father," becauſe he wrought thoſe miracles which gave them this conviction; on which account, when Peter had confeſſed that he was the Chriſt, Chriſt anſwered, "Fleſh and blood hath not revealed this, to thee, but my Father which is in heaven," Matt. xvi. 17. (See the note there;) and becauſe he gave this promiſe of eternal life, and ſent his Son to reveal it to the world; and therefore, when he ſaith here to his apoſtles, whom the Father had given him, "Will ye alſo go away?" Simon Peter anſwers, ver. 67, 68, 69. Lord, to whom ſhould we go; ſeeing thou haſt the words of eternal life? And we believe, and know, that thou art the Chriſt the Son of the living God." Now 'tis evident, that all who have this ſtrong conviction that our Saviour came from God, and this concernment for that eternal life which he promiſed as the encouragement to come to him, will believe on him: Becauſe ſuch perſons can neither want aſſurance that they ought to do ſo, nor the moſt prevalent engagements ſo to do; as having that eternal life before their eyes, which they more value than all wordly things, and for which they are willing and prepared to quit all their lower intereſts. (W. H. and Fox.) The phraſe "All that my Father giveth me, ſhall come to me, is an alluſion to what is often ſeen among us, *viz.* To a Father's committing the care of educating a hopeful and promiſing child, to a wiſe and ſkilful maſter, with the expectation of having a good account of him at laſt. Not but that theſe expreſſions alſo imply the preparations of the heart to be from the Lord: Neither does this hinder, but that our Lord muſt be underſtood to have done what was fit to prepare thoſe whom he found ſo averſe as theſe men were. See the notes on ver. 45. (Clag.)

Not to do mine own will, but] That is not ſo much my own will as my father's: or not my own will only, but his who ſent me. For thus are negatives frequently put for comparatives; as Gen. xlv. 8. Exod. xvi. 8. 1 Sam. viii. 7. 2 Chron. xix. 6. Prov. viii. 10. Jer. vii. 22. and xxxi. 34. Matt. vi. 19. and xii. 7. Mark xiii. 11. and elſewhere. See the notes on Luke xiv. 12. Chriſt's will, as he is God, is no way different from the father's: But as man, his will was diſtinct from the father's, tho' ſtill ſubordinate to it; and therefore, tho' he had a will of his own as man, yet he came not to fulfil that. But our ſaviour ſpeaks not here of himſelf, either as God or man, but as God-man, as mediator, as one ſent from the father, and therefore was obliged to do his will; wherefore he ſaith not the will of my Father, but "the will of him that ſent me." (Bev. and B.) See the notes on chap. iv. 34. and v. 30. and Luke xxii. 42.

Every one which ſeeth.] To ſee Jeſus, ſignifies the ſame that it does, ver. 36. That is, ſeeing his miracles, and all other teſtimonies of a divine authority that were diſcernable in him. Only *theoroon* ſeems to note an attentive conſideration of them, which is proper to ingenuous and honeſt men, and will certainly produce faith: Whereas *heoracate*, ver. 36. may ſignify that careleſs and ſuperficial ſight of his works, proper to thoſe men, in whom prejudice ſo prevailed, that they ſaw, and yet believed not. (Clag.) From theſe general words ſome infer, that every true believer muſt perſevere unto the end; ſince otherwiſe he cannot "have everlaſting life." But to this, and to all other promiſes and declarations of a like nature, which engage that God will give eternal life to the believer, I anſwer, That nothing is more evident, than that they can be only underſtood of ſuch a faith as doth "endure to the end," Matt. xxiv. 13. and ſo includeth perſeverance in it. For, either theſe promiſes are made to temporary believers, and ſo to thoſe which after fall away, which is contrary to the tenor of the ſcripture, and makes the promiſes of eternal life, and the threats of perdition belong to the ſame perſons, *viz.* to them who "having lived by faith, draw back," Hebr. x. 38, 39. Or elſe they depend on this condition, that ſuch men do continue in the faith, according to thoſe expreſs words, Col. i. 21. 23. and Hebr. iii. 6, 14. And then it is demonſtratively certain, that perſeverance is included in them, and made the condition on which the bleſſing promiſed doth depend, and therefore cannot be proved from them. (W.)

I will raiſe him up.] That perſon who can, by his own almighty power raiſe the dead, muſt certainly be God. And this power Chriſt had. He raiſed others from the dead, and his own dead body from the grave alſo, by his own power. And therefore Chriſt ſays, "Iam the reſurrection and the life;" and, I will raiſe him up at the laſt day." Doubtleſs, he who ſpake theſe words, and made theſe promiſes, knew his own power to perform them: And that power muſt be omnipotent; and that act of omnipotence doth prove him to be God. 'Tis true, the diſciples raiſed the dead, who yet were not God: But with this difference; They raiſing the dead by Chriſt's power, he raiſing himſelf and others by his own power. (B.)

The Son of Joſeph.] See the notes on Matt. xiii. 55.

Draw him.] Here our Lord ſays, "No man can come to me, except the father, which ſent me, draw him:" And chap. v. 40. he complains, "Ye will not come to me, that ye might have life." Which places explain each other. May we not therefore conclude, that God draws many to come to Chriſt? That he invites them to accept of the ſalvation offer'd by him? And that the reaſon why ſo few come and are ſaved, is, becauſe they will not cloſe with the invitation, but refuſe to come when they are drawn by the Father? Almighty God deſires the ſalvation and happineſs of all men, and offers them grace and ſtrength ſufficient for that end: But if, when they are drawn by the motions of his ſpirit, they refuſe to come, he will not, generally ſpeaking, uſe force and violence to them, but leave them to "eat of the fruit of their own way, and be filled with their own devices," Prov. i. 31. For it is clear, from the Old and New Teſtament, that God endeavours the ſalvation of many who are not ſaved. What elſe can be the meaning of that ſolemn appeal, Iſa. v. 4? Or of that lamentation of our redeemer, Matt. xxiii. 37? (H. W. B. and F.) See the notes on ver. 35, and 37.

It is written.] The prophets here referr'd to, are Iſa. liv. 13. and Jerem. xxxi. 34. In the former of which the words are, "All thy children ſhall be taught of the Lord." And thus we are taught, 1. By his example, particularly to "love one another," 1 Theſſ. iv. 9. 2. By his ſpirit; that unction which taught the primitive Chriſtians all things needful to be known, 1 John ii. 27. 3. By his word; for ſo, ſaith Clemens of Alexandria, are we taught of God. And, laſtly, By his Son; delivering the mind of God to us as his prophet; and ſo giving us the knowledge of what he requires us to believe and do, in order to ſalvation; and confirming the truth of what he thus delivered in his name, by miracles done by the finger of God; and ſo ſetting his ſeal to the doctrine taught. And of this teaching by God are theſe words to be underſtood; 1. Becauſe the prophet Iſaiah is there ſpeaking of the ſetting up the kingdom of Chriſt, and of the teaching then promiſed. 2. Thus is it that the Father draws men to Chriſt; of which theſe words are made the proof. (See note on ver. 37.) 3. From the argument following, ver. 46. That they were not to expect to be taught immediately by the Father, as a ſcholar is by his maſter, ſeeing him preſent, and hearing him ſpeak, but only "by him that had ſeen the Father," and ſo ſpake, and did thoſe things which he had ſeen of the Father, chap. iii. 11. viii. 28. and xii. 50. So that "he who had ſeen him had ſeen the Father," chap. xiv. 9. (W. and Fox) The meaning of the whole is, as if our Lord had ſaid, Ye muſt have God for your maſter, before ye can be the diſciples of the Son; ye muſt be prepared by thoſe qualities, which there is no need of a new revelation to teach you, before ye are fit to receive that doctrine which the Son brings. And now it is plain, that theſe very ſpeeches and reaſonings of our Saviour tended to prepare them for conviction and faith. For, by ſhewing them the great need of a teachable ſpirit, in hearing and learning of God, and what bleſſings the want of this diſpoſition would bereave them of, and by repeating and inculcating upon them that great concernment of the reſurrection, he did what was moſt proper in itſelf to diſpoſe them to a better mind, to weaken their prejudices, and to make them attend to thoſe teſtimonies of his coming from God, which they had already ſeen, inſtead of deſiring more ſigns, which, in the temper they were in at preſent, would have done them no good, if they had been granted. (Clag.)

Hath ſeen the Father.] See the notes on Matt. xi. 27. and John i. 18.

He that believeth.] This explains all that is ſaid about the neceſſity of eating, *&c.* ſhewing clearly, that our Saviour meant the believing of his doctrine, and being conformed to it in heart and life. For, if "he that believeth ſhall have everlaſting life," then he that believeth in him, eateth Chriſt, according to his meaning in this chapter. (Clag.) See the notes on chap. iii. 16, 18, 36.

I am that bread of life.] In theſe verſes our bleſſed Saviour reſumes his former doctrine, namely, that he is the object of ſaving faith, and the bread of life, which he compares with the manna, the bread of Iſrael: "Your fathers did eat manna in the wilderneſs;" which manna was an illuſtrious type of Chriſt. Thus both "came down from heaven;" both were freely given of God, without any merit or deſert of men; both in a miraculous manner; both at firſt unknown what they were, and whence they came; both equally belonging to all; both ſufficient for all, poor and rich. The manna, white in colour, ſo clear is our Lord's innocence; pleaſant like honey, ſo ſweet are his benefits; beaten and broken before eaten, Chriſt on his croſs bleeding and dying; given only in the wilderneſs, and ceaſing aſſoon as they came into the land of promiſe; as ſacraments ſhall vaniſh, when we enjoy the ſubſtance in heaven. But tho' manna was thus excellent, the eaters of it were *dead*; but ſuch as feed upon Chriſt, the bread of life, ſhall live eternally in bliſs and glory. "I am the living bread which came down from heaven: If any man eat of this bread he ſhall live for ever." Here we learn, 1. What a miſerable creature man naturally is, in a pining and ſtarved condition, under the want of ſoul-food. 2. That Jeſus Chriſt is the food of ſouls, which quickens them that are dead, and is unto the needy ſoul all that it can need; ſuch ſpiritual food as will prove a remedy and preſervative againſt death, both ſpiritual and eternal. "I am the living bread." (B.) Here our Lord calleth himſelf again *bread*, as before in ver. 35. thereby implying, what he afterwards expreſſeth, that he is to be eaten. Now, moſt certainly, we are to eat Chriſt only in ſuch a ſenſe as that is wherein he is bread. But no man will ſay, that Jeſus was, or can be properly bread: Therefore it is not eating him literally and properly, that can be here meant, but only believing on him; which is by the ſame figure called eating, whereby he called himſelf bread. (Clag.)

Eat thereof, and not die.] This is the firſt place, where our Saviour, in purſuance of that figure, expreſſeth *believing* in him, ver. 35, 47. by *eating* him. In ver. 35, where he alſo calls himſelf "the bread of life," he did not purſue the figure throughout, by ſaying, he that *eateth* me, but "he that cometh to me (*i. e.* who is my diſciple) ſhall never hunger; and he that believeth on me (not he that drinketh me) ſhall never thirſt." Which makes it very plain, that by *eating* here we are to underſtand *believing*; not a corporeal, but a ſpiritual action: And, becauſe it does not yet appear, that he limits the object of believing, we are therefore to underſtand him as ſpeaking of the neceſſity of receiving his whole doctrine, and ſubmitting to it in heart and life; which whoſoever does, ſhall not die, but live eternally. (*Idem.*)

The bread that I will give, is my fleſh] Without doing great violence to our Saviour's words in this place, they cannot be ſo underſtood, as if he promiſed to turn bread into his fleſh, for the life of the world; as they muſt ſuppoſe, who will ground the Roman doctrine of tranſubſtantiation upon this place. For, if ſome ſuch change were here to be underſtood, it muſt be quite contrary, *viz.* a change of his fleſh into bread; inaſmuch as he calls himſelf "the living bread," and ſays, "The bread that he would give was his fleſh, which he would give for the life of the world." If therefore it be inſiſted upon, that the words are to be properly underſtood, and that therefore a change muſt be ſuppoſed, of one ſubſtance into another, it muſt not be of bread into the ſubſtance of Chriſt's fleſh, but of Chriſt's fleſh into the ſubſtance of bread; which interpretation, I think, no-body has ever yet been ſo unreaſonable as to contend for. What account therefore is to be given of theſe words, but this? That our Saviour, having hitherto purſued a figurative way of ſpeaking, upon the occaſion ſo often mentioned, went on in the ſame way of expreſſion, to lay before them that principal doctrine of the Goſpel, that Chriſt was to die for the ſalvation of mankind; which is the plain ſenſe of giving his fleſh to be bread for us: For he "gave his fleſh for the life of the world," when he gave himſelf to the death for us all; and his fleſh, ſo given, is bread to us, becauſe his death is the means of our living for ever. And, whereas Chriſt mentioned the giving of his "fleſh for the life of the world," as a future thing, and likewiſe the giving of his fleſh to be bread, it does not follow, that becauſe the former was to be performed on the croſs only, therefore the latter was to be performed only in the Euchariſt. This, I ſay, does not follow, unleſs it could be proved, that he promiſed, in thoſe words, to give us his natural fleſh to be eaten properly in the Euchariſt; which I have ſhewn, is impoſſible to be proved from hence Still therefore we are to underſtand, not a corporal, but a ſpiritual eating. And whereas our Saviour ſaid, "The bread that I will give is my fleſh, which I will give for the life of the world," the meaning is this, that his fleſh ſhall be given for the life of the world, "once for all:" But the ſpiritual food or nouriſhment, which his fleſh ſo given ſhould afford, would be given evermore, not only in the Euchariſt, but in the whole miniſtration of the Goſpel; which holds forth the death of Chriſt to be believed, and offers the bleſſed fruits and advantages thereof to all that are diſpoſed to partake of them. Againſt this interpretation it is alſo objected, That if the doctrine of our Lord's paſſion, and the believing of it, be here meant, no reaſon can be given, why our Saviour ſhould ſpeak in the future tenſe, "The bread that I will give is my fleſh;" ſince this ſpiritual food was no leſs given before the incarnation and paſſion of Chriſt than afterward; for the patriarchs lived and were nouriſhed by faith: And therefore, if ſpiritual eating be only intended, Chriſt ſeemed to promiſe a new thing, which yet he had given of old; ſo that his promiſe is to be underſtood of giving his natural fleſh to be eaten, which was never done before the Euchariſt. This is the objection: And a very ſtrange one it muſt needs be to him who ſhall conſider, 1. That our Saviour ſpeaketh in the future tenſe to the woman of Samaria, where yet the expreſſion is acknowledged to be figurative, and the meaning of it to be *believing*. "Whoſoever drinketh of the water that I ſhall give him ſhall never thirſt; but the water that I ſhall give him (*doſo*) ſhall be in him a well," &c. Now, would not this be rare arguing? Our Lord ſays, "I will give water:" Therefore he promiſed ſomething that he had never given before! Therefore ſpiritual drinking, or believing, is not meant, becauſe the patriarchs believed of old! Therefore the promiſe is to be taken literally and properly! And yet this is that very argument to prove the literal ſenſe in this verſe. But then, 2. Our Lord ſpeaks of the neceſſity of preſent eating his fleſh, and drinking his blood, in the 53d and 54th verſes: And therefore the argument from the future tenſe, to prove that he ſpake properly of the Euchariſt, is inſufficient. 3. Suppoſing that all had been future, and that ſomething was promiſed more than had been formerly given; yet it follows not, that Chriſt ſpake properly of the Euchariſt, much leſs of giving his fleſh properly to be eaten there. For, tho' the fathers believed of old, yet the doctrine of the paſſion was never clearly underſtood by the faithful before our Saviour's time; no, nor as yet by his own diſciples. Our Saviour did now and then mention it; and here he gave them ſome intimations of it, which they underſtood not then, ſo well as they did afterwards. (See the notes on ver. 53.) Himſelf ſaid to them, "Many prophets and righteous men have deſired to ſee thoſe things which ye ſee, and have not ſeen them; and to hear thoſe things which ye hear, and have not heard them," Matt. xiii. 17. And yet his diſciples hitherto had attained to a very imperfect knowledge of Chriſtianity. Tho' therefore the good men of old were juſtified by faith, and ſaw the promiſes afar off, and had ſome general intimations of the Goſpel: yet, whether the particular objects of our faith were not a new thing, worthy of Chriſt's promiſe, I leave indifferent men to judge. Laſtly, It has been ſaid, that the natural fleſh of Chriſt was to be given, or offer'd upon the croſs, ſubſtantially or properly, "for the life of the world:" And therefore the ſame fleſh was to be given, with the ſame propriety, to be bread for us, and to be eaten by us; *viz.* in the Euchariſt. To which I anſwer, 1. As before, That this arguing will conclude more than they deſire who urge it: For if the former clauſe is to be underſtood in the ſame ſtrictneſs and propriety of words with the latter, then the fleſh of Chriſt was to become bread properly; for he ſaid, "The bread which I will give is my fleſh." But, 2. It is much more reaſonable to underſtand the giving of his fleſh to be bread, according to the meaning of this kind of expreſſions throughout the whole diſcourſe: And our adverſaries do acknowledge, that thoſe paſſages, "I am the bread of life;" "He that eateth of this bread ſhall live for ever;" (that is, all of this kind, from ver. 32. to this very clauſe in ver. 51.) are to be underſtood of ſpiritual eating, *i. e.* of believing. Since therefore our Saviour gave no manner of intimation that he changed his ſtyle, there is more reaſon to interpret thoſe words, of giving his fleſh to be bread, and of eating his fleſh, and drinking his blood, in a ſenſe agreeable to that wherein eating him is to be underſtood all along before, than to underſtand them properly, that is to ſay, of bodily eating; tho' it is the fleſh of Chriſt which is given to be eaten, that fleſh which was ſubſtantially and properly given "for the life of the world." (*Idem.*)

Ver. 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65. The Jews therefore ſtrove among themſelves, ſaying, How can this man give us his fleſh to eat? Then Jeſus ſaid unto them, Verily, verily I ſay unto you, Except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you. Whoſo eateth my fleſh, and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day. For my fleſh is meat indeed, and my blood is drink indeed. He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath ſent me, and I live by the Father; ſo, he that eateth me, even he ſhall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread ſhall live for ever. Theſe things ſaid he in the ſynagogue, as he taught in Capernaum. Many therefore of his diſciples, when they had heard this, ſaid, This is an hard ſaying, who can hear it? When Jeſus knew in himſelf, that his diſciples murmured at it, he ſaid unto them, Doth this offend you? What and if ye ſhall ſee the Son of man aſcend up where he was before? It is the ſpirit that quickneth, the fleſh profiteth nothing: the words that I ſpeak unto you, they are ſpirit, and they are life. But there are ſome of you that believe not. For Jeſus knew from the beginning, who they were that believed not, and who ſhould betray him. And he ſaid, Therefore ſaid I unto you, that no man can come unto me, except it were given unto him of my Father.

Strove among themſelves.] Obſerve here, how the Jews, underſtanding Chriſt after a carnal manner, were offended at what he had ſaid; for they thought it was inhuman to eat man's fleſh, and could not underſtand how the body of Chriſt could in ſuch a ſenſe be food to all the world. Hence note, that carnal perſons put a carnal ſenſe upon Chriſt's ſpiritual words, and ſo occaſion their own ſtumbling. But yet notwithſtanding the Jews ſtumbling at our Saviour's expreſſion, he doth not alter his words, but preſſeth more and more the neceſſity of feeding upon him by faith, in order to eternal life; "Except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you." Learn from hence, 1. That the Lord Jeſus Chriſt is the true ſpiritual food of all believers. 2. That thoſe, and only thoſe who do by faith feed upon him, ſhall obtain a life of grace and glory from him; if we do not by faith feed upon him, we can have no evidence for a life of grace, nor title to a life of glory. This place ſome Papiſts produce to countenance the doctrine of tranſubſtantiation, and a bodily eating and drinking of Chriſt's fleſh and blood in the Sacrament. But it is evident that Chriſt treats not of the ſacrament in this chapter, for the ſacrament was not now inſtituted; therefore it is not a ſacramental, but a ſpiritual feeding upon Chriſt by faith is here meant. For this eating gives life to the eater; all that eat are ſaved, and all that do not eat are damned; but this is not true of a ſacramental eating: Beſides, this eating which Chriſt ſpeaks of, he makes abſolutely neceſſary to ſalvation; but ſome are ſaved that never fed upon Chriſt in the ſacrament, as John the Baptiſt, and the thief on the croſs. Laſtly, If it be underſtood of a ſacramental eating and drinking, woe be to the church of Rome, for denying the cup to the laity; becauſe drinking of Chriſt's blood is here made as neceſſary, as eating of his fleſh, in order to eternal life. Obſerve farther the cloſe and intimate union which is betwixt Chriſt himſelf, and thoſe that feed upon him; "He that eateth me, dwelleth in me, and I in him." As meat is turned into the eater's ſubſtance, ſo believers and Chriſt become one; and by feeding on him, that is, by believing in him, there followeth a mutual inhabitation; Chriſt dwelling in them, and they in him; this is true of a ſpiritual feeding upon Chriſt, but not of a ſacramental eating. Nay, Chriſt carries it higher ſtill, and tells us, That as there is a real union between the father and him, and as the Father lives who ſent him, having an eternal fountain of life in himſelf, and the Son lives by the Father, having the ſame life communicated to him with his eſſence from the father; in like manner (ſays Chriſt) he that eateth me, the ſame ſhall live by me. All which is certainly true of our ſpiritual feeding upon Chriſt by faith; but cannot be applied to a corporal feeding on him in the ſacrament, as the papiſts would have it. (B.)

Except ye eat the fleſh.] What is meant here by "the fleſh and blood of the Son of man," muſt be explain'd, 1. By taking notice of the figure, or idiom, frequent in ſcripture; whereby the parts ſet down ſeparately do ſignify the whole which conſiſts of thoſe parts. Thus "the heavens and the earth" ſignify the whole compages of the ſublunary world, 2 Pet. iii. 7. and many the like. And ſo "Chriſt's body and fleſh and bones," Eph. v. 30. and here, "the fleſh and blood of the Son of man," is the ſon of man, or Chriſt himſelf. 2. By obſerving the notion of "fleſh and blood," frequently uſed, not only to ſignify our mortal condition, which our fleſh and blood is ſubject to, (whereupon, when St. Paul ſaith, that "fleſh and blood cannot inherit the kingdom of God," he adds, "neither can corruption inherit incorruption;" 1 Cor. xv. 50. but alſo this mortal nature, as it is ſubject to much weakneſs, and afflictions, *&c.* as Iſa. xxxi. 3. "The Egyptians are men and not God, and their horſes fleſh, and not ſpirit;" that is, weak helpers, unfit to be truſted in: So when St. Paul ſaith, that "through the infirmity of the fleſh," that is, in many afflictions, and perſecutions, he "preached unto them." Gal. iv. 13. And ſo it notes Chriſt in his ſtate of humiliation, quite contrary to that which the Jews expected their Meſſias ſhould come in; that Chriſt which was look'd on now ſo meanly, and was afterwards crucified by them. 3. By obſerving the occaſion of Chriſt's diſcourſe here, (for it is ordinary with Chriſt to accommodate his ſpeeches to the occaſions; as Mat. iv. 19. when he calls the fiſhermen, he tells them he "will make them fiſhers of men," ſo John iv. 10, 14, and 32. and here, ver. 27. and many the like,) which was thus begun; They followed him for his loaves, ver 26. He reprehended that in them, and bids them ſeek, and deſire "that meat which endureth to everlaſting life," ver. 27. that is, that doctrine of his which is food for their ſouls; and being received, and digeſted and turn'd into increaſe of good life in them, would bring them to immortality: They aſk him the way for them to do this; He tells them plainly, by believing on him, ver. 29. They thereupon call for a ſign, a miracle to be wrought by him, or elſe they will not believe, ver. 30. And they inſtance in Moſes who brought them Manna from heaven; and they would have him do ſome ſuch thing, that they may believe on him, ver. 31. Upon this occaſion he begins, and compares himſelf with that manna, and ſhews how much he ſurpaſſes that; and ſo continues that compariſon betwixt himſelf and bread: As that is a means to preſerve this ſhort life which deſerves not to be call'd life; but he is the author and donor, and publiſher of eternal life, ver. 33. Upon this ſpeech of his, "the Jews murmur," ver. 41. that he ſhould call himſelf "the bread that came down from heaven:" Chriſt reſumes that ſpeech, and ſpeaks it with all confidence, "I am that bread of life," ver. 48. that is, that ſpiritual food, that will bring men to everlaſting life; and "this bread, ſaith he, is his fleſh, which he will give for the life of the world," ver. 51. that is, he will dye for this end, to bring men to immortal life; and that is it which he means by his being "the bread of life." Upon this, as if they underſtood nothing all this while (tho' he had firſt ſpoken to them in plain terms, and expreſs'd all by believing on him, ver. 29, and 35. and only took up this more obſcure figurative ſpeech by way of anſwer to their propoſals) they aſk, in a ſenſleſs perverſe manner, "how can this man give us his fleſh to eat?" ver. 52. To which this verſe is a confident anſwer," "Verily, verily, I ſay unto you, except ye eat," *&c.* ſtill meaning, what all this while he had meant in oppoſition to their manna, that his doctrine, for the preaching of which he was ſent down from heaven, and that grace, which ſhould he purchaſed for them by his death, was the moſt excellent food for their ſouls; which would eſtabliſh, or comfort, or ſuſtain their hearts, that is, maintain ſpiritual life in them, and that which would become eternal, ver 54. All which being put together makes up this compleat ſenſe of the words, that Chriſt, this mortal, deſpiſed, crucified Chriſt, that took our fleſh on him, came down from heaven, here lived and died, to reveal his Father's will unto us, and work belief in us, is the food of our ſouls, the believing, and obeying of whom will, as food ſuſtains corporal life, beget and maintain ſpiritual life in us, and bring us to eternity. By which alſo appears what faith it is, which is look'd on by Chriſt as ſo highly neceſſary; even that which is here expreſs'd by feeding on this ſpiritual food, not only eating, but digeſting, and turning it into the nouriſhment of our ſouls; ſuch a believing the doctrine of Chriſt as hath preſent influence on our lives, obeying, not only underſtanding, his commands, embracing his promiſes upon the terms on which they are made, undertaking the performance of the condition of them, and not only aſſenting to the truth of them, and ſo for the humility of his life, and the charity and zeal to the good of mens ſouls, and the conſtancy and courage of his death, and the charity ſo great as to lay down his life even for enemies, to tranſcribe, and practiſe that alſo. This is to "eat the fleſh of the Son of man, and to drink his blood; and without this we "have no life" in us. (H.) To prove that Chriſt in this chapter ſpeaks not of oral and ſacramental eating, but only of doing this ſpiritually, by faith in his blood, I premiſe, 1. That nothing was more common among the eaſtern nations, than to uſe the metaphor of eating and drinking, when they ſpake not of corporeal meat or drink, which was to go into the mouth, but only of ſpiritual, to be fed on by the ſoul; as hath been fully prov'd already, on ver. 27. 2. That it is the ſame thing in this chapter, to "eat of the bread which came down from heaven," and to "believe in Chriſt," breaking "the bread of life" to us by his doctrine, and offering himſelf a ſacrifice and oblation for us to obtain that life: For, when he had exhorted them to "labour for the meat that did not periſh," he tells them, ver. 29. That "this was to believe on him whom God had ſent:" When he had told them, ver. 35. That he was "the bread from heaven," he immediately adds, "He that cometh to me ſhall never hunger, and he that believeth in me ſhall never thirſt:" Having ſaid that he was "the bread which cometh down from heaven, and giveth life unto the world," ver. 33. he confirms this expreſſion, ver. 40. by theſe words, "This is the will of my Father, that every one that ſeeth the Son, and believeth on him, ſhould have eternal life." And again, ver. 47, 48. "Verily, verily, I ſay unto you, He that believeth on me, hath everlaſting life; I am that bread of life." 3. Obſerve, that from theſe metaphors our Lord proceeds to that contained in theſe words, objected by the Roman doctors, ver. 51. "The bread which I will give, is my fleſh, which I will give for the life of the world; that is, it is my body which I will give up unto death, that by it the world may have life. The Jews, taking theſe words in a groſs ſenſe, as if our Lord had promiſed to give his real fleſh to be ſwallowed down their throats, and eaten by them as they had eaten bread the day before, and as their forefathers had eaten manna in the wilderneſs, exclaiming againſt him, as promiſing a thing abſurd, inhuman, and impoſſible, ſaying, "How can this man give us his fleſh to eat?" To this our Saviour anſwers, ver. 53. in words ſtill more expreſſive, of his violent and bloody death for the ſalvation of mankind, *viz.* "Except ye eat my fleſh and drink my blood," *&c.* Now theſe words are by ſome conceived to import thus much; Unleſs ye, with the mouth of your bodies, do eat my real and corporeal fleſh, and drink my proper blood, ye cannot have eternal life. Againſt this ſenſe, I argue, 1. From ver. 51. thus, The fleſh which Chriſt here promiſed to "give for the life of the world," is the ſame with the "bread that cometh down from heaven;" "If any man eat of this bread, he ſhall live for ever (ſaith Chriſt;) and the bread which I will give is my fleſh, that I will give for the life of the world." And again, having ſaid, "Whoſo eateth my fleſh, and drinketh my blood, hath eternal life," ver. 54. and "He that eateth me ſhall live by me," ver. 57. he adds immediately, "This is that bread which came down from heaven;" and "He that eateth of this bread ſhall live for ever," ver. 58. Now, our Lord hath expreſly taught us, that the eating of this bread of life imported only our believing on him, as hath already been made evident: Therefore, the eating of his fleſh doth certainly import the ſame ſpiritual action. Moreover, we are only to eat of Chriſt as fleſh, in that importance of the phraſe in which we are to eat of Chriſt as bread: For as he ſaith, He "will give fleſh to eat;" ſo doth he ſay, He "will give bread to eat:" As he ſaith, "He that eateth my fleſh ſhall live for ever;" ſo he ſaith, "He that eateth of this bread ſhall live for ever." But none could ſay, that Chriſt was, or could properly be, bread, or eaten by the mouth, as ſuch: Wherefore, he being only figuratively and ſpiritually bread, could only figuratively and ſpiritually be eaten as ſuch: If therefore in the ſame importance only we are to eat his fleſh, that alſo is to be eaten in a ſpiritual ſenſe. 2. From theſe words, ver. 52. “ How can this man give us his fleſh to eat?” ’tis evident, the Jews conceived, that our Lord promiſed to give them his proper fleſh to eat and ſwallow down their throats, as they had done the bread with which he fed them: And it is on all hands agreed, that they miſtook the ſenſe of Chriſt’s words, and fanſied ſuch a meaning of them as he did not intend. But had our Lord intended the corporeal eating of his fleſh, and drinking of his blood, ’tis certain that it muſt be ſwallowed down their throats, as properly as the bread which they had eaten: And therefore, no man who maintaineth this corporeal eating of Chriſt’s fleſh to be intended here, can, ſuitably to his opinion, ſay, that they impoſed a falſe ſenſe upon our Saviour’s words; ſince, from this ſenſe it doth inevitably follow, that Chriſt intended that his human fleſh ſhould properly be eaten; and their words ſignify no more. Add to this, that when ’twas objected to the fathers of the three firſt centuries, that they did eat man’s fleſh, (*viz.* in the Euchariſt,) they conſtantly, in their apologies, rejected that accuſation, as the vileſt calumny, and as a moſt abominable thing, ſufficient to diſcover the author of it to be ſome wicked dæmon: Whereas, had they received this as an article of faith, that they did daily eat the fleſh of the man Chriſt, and thought his word obliged them to do this, with what ſincerity could they, without all limitation or diſtinction, not only have denied, but even deteſted the doing ſo? 3. This verſe affords two farther arguments, in refutation of the corporeal ſenſe of theſe expreſſions; 1. That it follows plainly from it, That the thief upon the croſs and all the pious and believing Jews, who heard theſe words, and died before our Saviour’s paſſion, muſt of neceſſity be damned; for our Lord ſaith, with an aſſeveration to them, “ Except ye eat the fleſh,” *&c.* Now, this was ſaid at the paſſover then inſtant, ver. 4. and ſo at leaſt above a year before our Saviour’s paſſion; and ſo before the inſtitution of that ſacrament, in which alone his fleſh could be corporally eaten: And therefore, had it been intended of corporeal and ſacramental eating, it was impoſſible that any perſon of thoſe hearers could be ſaved, who died in the enſuing year. 2. Theſe words, interpreted in the corporeal ſenſe, do plainly and inevitably infer, That they who do deprive the laity, all their whole lives, of drinking of this blood, expoſe them to inevitable damnation; Chriſt having ſaid, “ Except ye drink the blood of the Son of man, ye have no life in you:” For tho’ eating and drinking, being taken figuratively, do ſignify the ſame thing, *viz.* believing in a crucified Saviour; yet, being taken properly, they cannot be reputed the ſame thing: For albeit, they who receive the body only, may be well ſaid to “ eat the fleſh” of Chriſt, becauſe they take ſomething by way of meat into their mouths, yet cannot they be ſaid to “ drink his blood,” if they take nothing into their mouths by way of drink. Since therefore eating and drinking are two diſtinct actions, ſo that he cannot properly be ſaid to drink who only eats; ſince the privation of life is here connected with not drinking of Chriſt’s blood, as much as with not eating of his fleſh, according to the corporeal interpretation of theſe words; he muſt certainly be deprived of the life here promiſed who doth not receive the cup, becauſe he is deprived of drinking of the blood of Chriſt, 4. From ver. 54, 56. the Argument runs thus; Whoſoever eateth the fleſh and drinketh the blood of Chriſt, in the ſenſe here ſpoken of, “ dwelleth in Chriſt, and Chriſt in him;” and therefore is a true and living member of Chriſt’s body, and he ſhall have eternal life, and be partaker of an happy reſurrection; and ſo no perſon can either be wicked here, or deprived of everlaſting life hereafter, who in this ſenſe here mentioned, eats of the fleſh and drinketh of the blood of Chriſt. Now this is very true, of eating ſpiritually, and by faith, as it imports believing on Chriſt: For, “ this, (ſaith Chriſt) is the will of him that ſent me, that every one who believeth on the Son may have everlaſting life, and I will raiſe him up at the laſt day,” ver. 40. but then of ſacramental eating of Chriſt’s fleſh, it is as falſe; for this was eaten by a Judas, and continually is eaten by millions, who are both wicked here, and will be damned hereafter: This therefore cannot be the import of our Saviour’s words. And here obſerve, 1. That our Lord ſpeaks in the general, “ Whoſoever eats.” 2. That he ſpeaks thus, not by way of promiſe, which might be conditional, but by way of plain aſſertion, and declaration of a thing moſt certain. And, 3. That the text ſhews the eating mentioned here can never be performed unprofitably, no not without the greateſt benefit; for ’tis oppoſed to eating manna in the wilderneſs, on this account, that whereas that gave only temporal life, this would aſſuredly confer eternal; whereas that was not able to preſerve from temporal, this would preſerve from death eternal. 5. Moreover, ver. 61, and 62. our Lord ſpeaks thus, “ Doth this offend you? What if ye ſhould ſee the Son of man aſcend up where he was before?” *i. e.* Are ye offended that I thus ſpeak of giving you my fleſh to eat? Do ye look on this expreſſion now as ſo abſurd and unintelligible? What then will ye think of it, when this body ſhall be removed hence to heaven? *i. e.* How will ye then be ſcandalized, and think it ſtill more difficult and more impoſſible to apprehend, how ye ſhall eat my fleſh and drink my blood, provided ye go on to underſtand my words in the groſs carnal ſenſe? For Athanaſius ſaith well, that Chriſt here mentioneth his aſcent into heaven, that he might divert them from the corporeal ſenſe; and therefore argued thus, Seeing it will be then impoſſible, that ye ſhould corporally eat my fleſh, when it is ſo far removed from you; by this ye may diſcern, I ſpeak of a ſpiritual eating of it. Whence, by the way, we learn, that Chriſt thought his aſcenſion into heaven ſufficient demonſtration to the Jews, that his fleſh could not be eaten upon earth; and why it ſhould not be ſo to the Chriſtian, I am yet to learn. 6. The 63d verſe affords us a more plain and certain expoſition of our Saviour’s meaning in the precedent words; for thus it runs, “ It is the ſpirit that quickneth; the fleſh profiteth nothing: The words that I ſpeak unto you, they are ſpirit, and they are life.” For the import of theſe words is to this effect; to that eating and drinking, of which in this diſcourſe I have ſtill ſpoken, I have annex’d the promiſe of life, ſaying expreſly, “ He that eateth me, ſhall live by me;” he ſhall by me be quickned, *i. e.* be raiſed up to life eternal; and that he abideth in me by that “ Spirit which quickneth our mortal bodies,” Rom. viii. 11. ſo that “ my words are ſpirit and life,” as being the means of obtaining the ſpirit, and by him this life; to which effects my fleſh, if ye could eat it, would profit you nothing. Had our Lord ſaid, it is the ſpirit that quickneth, the fleſh profiteth nothing, therefore the fleſh which I will give ſhall be joined to my divinity, and by the virtue of it give you life, he had ſaid ſomewhat like the ſenſe which others put upon this text; but ſaying only, “ The words which I ſpeak unto you, they are ſpirit;” we cannot doubt, but he ſpeaks of eating and of drinking of his fleſh and blood ſpiritually. And another argument to the ſame purpoſe will be noted hereafter, upon ver. 68, 69. (W. and Clag.) See the notes on ver. 27. and chap. iv. 14.

Meat indeed.] One principal notion of *alethees* hath been formerly explained (ſee note on Luke xvi. 8.) to ſignify truly valuable, or durable; or truly valuable, becauſe it is durable; and ſo here true meat, or truly meat, is explained to be the “ bread of life,” ver. 48. that, on which he that feeds ſhall “ live for ever;” ſo the food “ that endures for ever,” ver. 27. and oppoſite to manna, on which they that feed, die, ver. 49. And this, 1. as the word truly noteth ſome ſpecial eminency, wherein any attribute belongs to the ſubject, and when it is applyed to reſemblances, it then ſignifies that, which is ſpoken of, to be more eminently that, by which ’tis reſembled, than that itſelf is, As, “ I am the true vine,” that is, a vine by bearing grapes, (which yield wine, which “ makes glad the heart of man”) is not near ſo able, and proper to refreſh a thirſty perſon, as I am; as my commands and promiſes are. So St. John of Chriſt, c. i. 9. that “ he is the true light;” that is the moſt excellent. So Heb. viii. 2. Heaven is, “ the true tabernacle,” that of which the tabernacle was but a dark and poor reſemblance; and ſo this is called “ true bread,” ver. 32. and “ truly meat” here; that is, more nutritive, and ſtrengthning, and comforting than meat and bread is. 2. In reſpect of the particular matter, to which ’tis here applied, *viz.* food, that which feeds one for an hour, or a day, (and enlargeth his life, but ſo long) being not truly food, not worthy to be ſo called, at leaſt not ſo, in compariſon with that which keeps him alive, ſo as life is adequately oppoſite to death, that is, “ for ever.” And ſo with us the word falſe ſignifies fading, tranſitory, that which will fail us, when it were moſt of advantage for us to receive benefit by it (H. and W.)

What and if.] When ye ſhall ſee me aſcend up to heaven, it will not ſeem ſtrange that I came down from thence: And, becauſe, even then, it will remain neceſſary, that ye ſhould eat my fleſh, and drink my blood, ye may be ſure, I do not mean that groſs feeding upon my fleſh, and drinking my blood, in which ye underſtand what I have ſaid; for my body will then be too far removed from the converſation of mortal men, to be capable of being ſo uſed. (Clag.) See the notes on ver. 53. and chap. iii. 13.

It is the ſpirit.] See the notes on ver. 53.

Jeſus knew.] See the notes on chap. ii. 24, 25.

Ver. 66, 67, 68, 69, 70, 71. From that time many of his diſciples went back, and walked no more with him. Then ſaid Jeſus unto the twelve, Will ye alſo go away? Then Simon Peter anſwered him, Lord, to whom ſhall we go? thou haſt the words of eternal life. And we believe, and are ſure that thou art the Chriſt, the Son of the living God. Jeſus anſwered them, Have not I choſen you twelve, and one of you is a devil? He ſpake of Judas Iſcariot the Son of Simon: for he it was that ſhould betray him, being one of the twelve.

From that time.] While Chriſt fed his followers with the loaves, and while they hoped he would be a temporal king, and that they (as being the firſt that had declared for him,) ſhould be preferred to great places and dignities under him; ſo long he could not get rid of their company. But when once he came to tell them plainly of their faults, and to diſſuade them from minding ſo much as they did the intereſts of this world; when he had acquainted them that his kingdom was a ſpiritual kingdom, and that the only way for them to be made partakers of it, was by carefully obſerving thoſe ſtrict rules of holineſs and virtue which he taught; at this they were greatly offended, and it was as hard to keep them together, as it was before to diſmiſs them. (Blackall.)

Many of his diſciples went back.] Probably not fewer than five thouſand at once; and as far as appears by the hiſtory, there were only twelve that remained with him: And yet there can be no doubt, but theſe were the true church, and they which went away were ſchiſmaticks. Sometimes a multitude may be in the right, and ſometimes (probably much oftner) they are in the wrong; and whether they be in the right or wrong is a thing to be inquired into, not to be taken for granted: For truth and goodneſs are always the ſame; but the fancies and opinions of men are infinitely various and uncertain. And therefore, ſeeing God hath not left it to us to determine among ourſelves by moſt votes, which is the true religion and the right worſhip, but hath himſelf clearly ſtated and determined this matter in the ſcripture, that determination of his is, and will ever be, moſt undoubtedly true; 'tis that therefore that we muſt ſtick to, and abide by, let the crowd, or the multitude, go which way it will. (*Idem.*) Amongſt all theſe who now went back, St. Mark the Evangeliſt is ſaid to have been one, and that he was happily recover'd by St. Peter. (Tayl)

Will ye alſo go away?] Theſe words are not ſo much a queſtion put to them, to know whether they would ſtay or go, as an option given them; a leaving it to their will and choice, whether they would do the one or the other: From whence we may obſerve, 1. That it is not agreeable to the nature of the Goſpel, to force or compel men to the profeſſion of it; (See the notes on Luke xiv. 23.) And, 2. That no licence given, no toleration granted, no exemption from temporal penalties, in caſe of ſeparation allow'd by men, is ſufficient to excuſe from the guilt of ſchiſm thoſe who ſeparate from the true chriſtian church, whereof they were members, or to render their ſchiſm no ſin. For, ſeeing church-communion is a duty laid upon us by God, it plainly follows, that no human authority can releaſe us from our obligation to it: And conſequently, that theſe words, "Will ye go away?" Or, ye may go away if ye will, by what man ſoever they are pronounced, cannot make it lawful for us to forſake the aſſemblies of the faithful; (that is to ſay) ſo long as the terms of communion there are lawful. (Blackall.)

Thou haſt the words of eternal life.] Theſe words confirm the interpretation of the former verſes (See the notes on ver. 53.) Upon which we may obſerve, 1. That Peter doth, as it were, repeat the words of Chriſt; "My words are life," ſaith Chriſt, ver. 63. "Thou haſt the words of life eternal," ſaith St. Peter: Whereas, if he had underſtood our Saviour to have ſpoken here of oral manducation, his anſwer would in all probability have been to this effect, Whatſoever appearance there may be of inhumanity, abſurdneſs and impoſſibility, of eating thy natural fleſh, and drinking of thy blood; yet we believe it, becauſe thou haſt ſaid it, who art truth itſelf, and who art able to make good thy words. We therefore hearing nothing of this tendency from him, may conclude that he knew nothing of this import of them. And, 2. That he thought it ſufficient to ſay, "We believe thou art the Chriſt;" which, if our Lord ſpake here of oral manducation, was nothing to the purpoſe: But if he only ſpake of ſpiritually eating of him, 'twas the very thing which was deſigned by our Lord in this diſcourſe, and which he ſpake of in thoſe words which ſo much offended others. We therefore conclude, with Clemens of Alexandria, That when our Lord ſaid, "Eat my fleſh and drink my blood," he allegorically meant the drinking of faith and of the promiſes; and that our Lord is by way of allegory to thoſe that believe in him, meat and fleſh, and nouriſhment, and bread, and blood: With Tertullian, That our Lord all along urged his intent by allegory, calling his word fleſh, as being to be hunger'd after, that we might have life; to be devoured by the ear, ruminated upon by the mind, and by faith digeſted: With Origen, That we are ſaid to "drink his blood," when we receive his words, in which life conſiſts; that his "fleſh is meat indeed," and his blood drink "indeed," becauſe he feedeth all mankind with the fleſh and blood of his word, as with pure meat and drink: With Euſebius, That his words and doctrines are fleſh and blood: With Athanaſius, That the words which Chriſt ſpake, were not carnal, but ſpiritual; for how could his body have ſufficed for meat, that it ſhould be made the food of the whole world? With St. Auſtin, Why provideſt thou teeth and a belly? Believe, and thou haſt eaten; for to believe in him, is to eat the living bread: And, laſtly, with Jerom, In the trueſt ſenſe, the body and blood of Chriſt is the word and doctrine of the ſcripture; the fleſh and blood of Chriſt is poured into our ears. We ſay, in the language of Origen, If ye are the ſons of the church, own theſe things to be figures; for if ye follow the letter, this very ſaying "Except ye eat the fleſh," is a killing letter: In the words of Euſebius, pronounced in the name of Chriſt, Do not think, that I ſpeak of that fleſh with which I am compaſſed, as if you muſt eat of that; neither imagine, that I command you to drink of my ſenſible and bodily blood; but underſtand well, that the words that I have ſpoken to you, they are "ſpirit and life:" For as St. Auſtin ſaith, touching the expoſition of ſcripture phraſes, If the ſaying be preceptive, either forbidding a wicked action, or commanding that which is good, it is no figurative ſpeech; but if it ſeems to command any wickedneſs, or to forbid what is profitable and good, it is figurative. This ſaying "Except ye eat," *&c.* ſeems to command a wicked thing; it is therefore a figure, enjoining to communicate in the paſſion of our Lord; and ſweetly and profitably remember, that his fleſh was wounded and crucified for us. (W. and Clag.)

One of you is a Devil.] Small was the number of thoſe who confeſſed Chriſt; and yet even among them was an hypocrite, who was therefore one of the worſt of men. (Beza.) "The devil put it into the heart of Judas, to betray" his maſter, chap. xiii. 2. And the infuſion of that ſpirit of Satan was ſo ſtrong in him, that it did, after a ſort, transform him into the ſame image, inſomuch that he is here called by his name, "a devil." Whence all Judas-like traytors may know, to whom they owe their wiſdom. (Sanderſon.)

CHAP VII.

Chriſt reproveth the unreaſonable forwardneſs of his kinſmen. Goeth up privately to Jeruſalem; but appeareth publickly in the temple, teaching, and maintaining his doctrine and authority. The chief prieſts and phariſees ſend officers to apprehend him. The people divided in their opinions about him. The Phariſees, enraged, rebuke their officers for not taking him; and Nicodemus for ſpeaking in his behalf.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. AFTER theſe things, Jeſus walked in Galilee: for he would not walk in Jewry, becauſe the Jews ſought to kill him. Now the Jews feaſt of tabernacles was at hand. His brethren therefore ſaid unto him, depart hence, and go into Judea, that thy diſciples alſo may ſee the works that thou doſt. For there is no man that doth any thing in ſecret, and he himſelf ſeeketh to be known openly: if thou do theſe things, ſhew thy ſelf to the world. For neither did his brethren believe in him. Then Jeſus ſaid unto them, My time is not yet come; but your time is alway ready. The world cannot hate you: but me it hateth, becauſe I teſtify of it, that the works thereof are evil. Go ye up unto this feaſt: I go not up yet unto this feaſt, for my time is not yet full come. When he had ſaid theſe words unto them, he abode ſtill in Galilee. But when his brethren were gone up, then went he alſo up unto the feaſt, not openly, but as it were in ſecret.

Would not walk in Jewry.] So long as it was neceſſary for Chriſt to preſerve himſelf from danger, he was pleaſed to uſe the ordinary means for his own preſervation: namely, retirement, and withdrawing himſelf. Chriſt, as God, could have rid himſelf out of the hands of his enemies by a miraculous preſervation; but he uſed the ordinary means when they would ſerve the turn: And, as he would not decline danger when his hour was come, ſo would he not run into it, before it was come, but uſed all prudential means and methods for his own ſafety. (B.) Thus he inſtructed us, by his example, not to irritate men, or run into danger, without neceſſity, upon preſumption of divine protection; but that we are to uſe all lawful means which God hath put into our hands to avoid them. Only note, That, by abiding in Galilee, Chriſt did not decline the end of his coming into the world: Becauſe his doctrine and miracles found more faith there than in Judæa; ſo that he choſe to be moſt there, where his doctrine was like to do moſt good. Note alſo, That to *walk*, when it relates to places or perſons, ſignifies to tarry there, or with them, for a time; as in chap. vi. 66. and xi. 54. when it relates to actions or things, it ſignifies to be often doing them, or converſant about them; as Rom. vi. 4. viii. 1. xiii. 13. and xiv. 15. Gal. vi. 16. Eph. iv. 17. and Col. iii. 7. (W.)

Feaſt of tabernacles.] There were three great feaſts, which the Jews celebrated every year; namely, the feaſt of the paſſover, the feaſt of Pentecoſt, and the feaſt of tabernacles. This laſt was obſerved in the month of September, after they had gather'd in the fruits of the earth; whence it was alſo called the feaſt of ingathering. At this feaſt they went out of their houſes, and dwelt in booths ſeven days, in remembrance of their living in tents or booths in the wilderneſs, for forty years together, before they came to Canaan. Now, the inſtitution of this feaſt, being to call to the Iſraelites remembrance their former condition in the wilderneſs, teaches us, how prone and ready we are to forget our troubles, and the mercies wherewith our troubles have been ſweetned, when once they are paſt and over. The Jews, when ſettled in Canaan, going out of their houſes yearly, and dwelling in booths, did thereby teſtify, that preſent mercies had not made them forget former trials and troubles. (B.) Concerning theſe booths, the Jews write, That they ought to be made in the open air, not within doors, nor under the ſhelter of a tree: They ought not to be cover'd with cloaths, nor to be made too cloſe with the boughs; but ſo as the ſun and ſtars might be ſeen, and the rain deſcend thorough them. In theſe they ought to dwell thoſe ſeven days, as in their houſes: They ought to furniſh them with houſhold-ſtuff to lay under them, and to ſleep under them; only in rainy weather they had liberty to eat and ſleep in their houſes, till the rain was over; and feeble perſons, who could not endure the ſmell of the earth, were permitted to ſtay at home. In Nehemiah's time, they made their booths, ſome upon the roof of their houſes, which were flat, Deut. xxii. 8. ſome in their courts, ſome in their ſtreets, Nehem. viii. 16. Plutarch ſays, theſe booths were made principally of ivy-boughs: But the ſcripture reckoneth up four diſtinct kinds, which are thought to be the citrine-tree, the palm-tree, the myrtle-tree, and the willow of the brook, Lev. xxiii. 40. The rabbins teach, that every man brought, every morning, his burden of the boughs of theſe four trees, otherwiſe he faſted that day: And this burden they termed Hoſannah. (See the notes on Matt. xxi. 9.) The ſacrifices offer'd on theſe ſeven days, are preſcribed, Numb. xxix. 13, *&c.* The 22d day of the month was in truth a diſtinct feaſt; as appeareth, Nehem. viii. 18. But yet, becauſe it immediately follow'd the feaſt of tabernacles, it hath always been accounted the laſt day of that feaſt. (Godw.) From the command to begin this feaſt on "the fifteenth day of the ſeventh month," Lev. xxiii. 34, *&c.* that is, the month *Tiſri*, (which anſwers to the latter part of our September, and beginning of October,) it is well obſerv'd by the learned Dr. Prideaux, that the epiſtle of the Jews, ſet down in the beginning of the ſecond book of the Maccabees, ſeems to be ſpurious: Becauſe it ſpeaks of "the feaſt of tabernacles in the month *Caſleu*," 2 Macc. i. 9. which falls in the middle of winter; when they could neither lie abroad in ſuch booths, nor find green boughs enow to make them.

That thy diſciples alſo may ſee.] That is, either that thy diſciples in Judea may ſee the works thou doſt in Galilee: Or that thy diſciples in Galilee, going up to the feaſt, and ſeeing thee doing the like works there, before the Sanhedrim, who can beſt judge of them, may be the more confirmed in the faith; for "the Galileans receiv'd him, having ſeen all the things that he did at Jeruſalem, at the feaſt;" chap. iv. 45. (W.)

Seeketh to be known openly] *En parrheſia einai.* This greek word, *parrheſia*, in the New Teſtament hath divers ſignifications. 1. It ſignifies *adeian*, that is, boldneſs, confidence, or fearleſneſs of danger; as in chap. xi. 54. and ſo likewiſe, Acts xxviii. 31. Phil. i. 20. Hebr. iii. 6. and x. 35. and 1 John iv. 17. and elſewhere. 2 It ſignifies freeneſs, or liberty, of ſpeaking what a man will: As in Acts ii. 29. 2 Cor. vii. 4. Philem. viii. Hebr. iv. 16. 1 John ii. 28. iii. 21. and v. 14. and elſewhere. 3. From this ariſes a third ſenſe of the word, to ſignify perſpicuity of ſpeech, in oppoſition to dark parabolical expreſſions; As in chap. x. 24. xi. 14. xvi. 25. and 29. and 2 Cor. iii. 12, 13. 4. It ſignifies ſpeaking in any aſſembly, in a declamatory way: As in Mark viii. 32. and in this chapter, ver. 13. and 26. and elſewhere. And, 5. It ſignifies authority. Thus, I conceive, it is to be underſtood in theſe books, whenſoever it has the prepoſition *en* (*with*, or *in*,) before it; as in this, and many more places. (H.)

Neither did his brethren believe in him.] His kindred did not as yet believe that he was the Meſſiah, becauſe they ſaw not that pomp and outward ſplendor, which they expected from the Meſſiah: Or, imagining, that he ſought to be, *en parrheſia*, a publick perſon, they conceived, that he pretended to do more than indeed he could; as appears from theſe words, "If thou doſt theſe things, ſhew," that thou doſt them, where the beſt judges of thy actions are. Yet, that afterwards they believed, we learn from Acts i. 14. where they are number'd among thoſe who cleaved to the Apoſtles. (W.)

My time is not yet come.] See the notes on chap. ii. 4.

The world cannot hate you.] The ſeeming oppoſition between theſe words, and thoſe in chap xv. 19. will be removed, by obſerving, that our Lord ſpeaks to thoſe who did not as yet believe in him, ver. 5. They therefore entertaining the ſame opinion of him at that time with the generality of the world, it is not to be wonder'd at, that they were "not hated" by it on that account. But when they ceaſed to be "of the world," and embraced the ſame ſentiments with the reſt of his followers, then they, not conforming to the world, were hated by it. (Fox.) See the notes on chap. iii. 19.

Go ye up.] Here our Lord tells his kindred, that they might go up ſecurely at any time, for the reaſons newly given: But, for his own part, he ſays, "I go not up yet unto this feaſt; for my time is not yet full come." He would go up, in obedience to the divine command: But he would go as privately as he could; to avoid danger, by human prudence, when there was no neceſſity of doing it by a miraculous power. "I go not up yet to this feaſt." Here Grotius notes, That this particle (*oupo*) yet, was not originally in the text; becauſe Porphyry accuſes Chriſt of inconſtancy and mutability, (ſaith St. Jerom) as ſaying, I go not up to this feaſt, when afterwards he went; and therefore concludes this particle was after added by the Chriſtians, to avoid the force of his objection. But, this is to accuſe the Chriſtians of adding to, and altering the ſcriptures, to ſave the credit of an heathen, and profeſs'd enemy to chriſtianity! As if Porphyry could not read negligently, or meet with a deficient, or corrupt latin copy! 'Tis certain, that Chryſoſtom reads it *nun*, or *oupo*: So did alſo the Syriac and Arabic verſions, the Alexandrian, and moſt other, manuſcripts: And both the words preceding and following do require this reading: For Chriſt ſaith, ver. 6. "My time (of going up) is not yet come;" and here, "I go not up *yet* unto this feaſt, for my time is not *yet* come:" Where he reſpects not the time of his death, as ſome imagine; for then he ſhould not have gone up to Jeruſalem, till the time came that he was to ſuffer there; whereas we find him, at this feaſt of tabernacles, ver. 10. and "at the feaſt of the dedication," chap. x. 22. He therefore muſt here ſpeak of his "going up to this feaſt." (W.) This reading of the text is warranted by Tolet, and even by the vulgar Latin: Notwithſtanding which, certain Jeſuits in England have had the confidence, openly and gravely, to produce it, as an authority for their new-invented doctrine of equivocation and mental reſervation; as if our Lord had abſolutely ſaid, "I go not up," with a ſecret reſervation of his intention to go; whereas, by adding the word *yet*, he does not deny his intention to go, but only delays it till he ſhould ſee the proper time for it. (*Abbot prælect. de mendacio.*)

Ver. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31. Then the Jews ſought him at the feaſt, and ſaid, Where is he? And there was much murmuring among the people concerning him: for ſome ſaid, He is a good man: others ſaid, Nay; but he deceiveth the people. Howbeit, no man ſpake openly of him for fear of the Jews. Now about the midſt of the feaſt, Jeſus went up into the temple, and taught. And the Jews marvelled, ſaying, How knoweth this man letters, having never learned? Jeſus anſwered them, and ſaid, My doctrine is not mine, but his that ſent me. If any man will do his will, he ſhall know of the doctrine, whether it be of God, or whether I ſpeak of my ſelf. He that ſpeaketh of himſelf, ſeeketh his own glory: but he that ſeeketh his glory that ſent him, the ſame is true, and no unrighteouſneſs is in him. Did not Moſes give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people anſwered and ſaid, Thou haſt a devil: who goeth about to kill thee? Jeſus anſwered and ſaid unto them, I have done one work, and ye all marvel. Moſes therefore gave unto you circumciſion (not becauſe it is of Moſes, but of the fathers) and ye on the ſabbath-day circumciſe a man. If a man on the ſabbath-day receive circumciſion, that the law of Moſes ſhould not be broken; are ye angry at me, becauſe I have made a man every whit whole on the ſabbath-day? Judge not according to the appearance, but judge righteous judgment. Then ſaid ſome of them of Jeruſalem, Is not this he whom they ſeek to kill? But lo, he ſpeaketh boldly, and they ſay nothing unto him: do the rulers know indeed that this is the very Chriſt? Howbeit we know this man whence he is: but when Chriſt cometh, no man knoweth whence he is. Then cried Jeſus in the temple as he taught, ſaying, Ye both know me, and ye know whence I am: and I am not come of myſelf, but he that ſent me is true, whom ye know not. But I know him, for I am from him, and he hath ſent me. Then they ſought to take him: but no man laid hands on him, becauſe his hour was not yet come. And many of the people believed on him, and ſaid, When Chriſt cometh, will he do more miracles than theſe which this man hath done?

Murmuring among the people.] Obſerve here the different opinion which the Jews at Jeruſalem do expreſs concerning our Saviour; ſome allowing him the charitable character of being a good man; others traducing him as being a deceiver of the people. Our dear Lord, we ſee, when here on earth, paſſed through evil report and good report. Is it any wonder, to find the friends of Chriſt branded with infamy and reproach, when Chriſt himſelf paſſes under the infamous character of a deceiver of the people? Some allowed him to be "a good man; others ſaid, Nay, but he deceiveth the people." (B.) The chief freedom which men have in the world, is to ſpeak ill of Chriſt and his religion! What eſteem then ought we to have for the world? That which Chriſt ſuffer'd in his own perſon, from the Jews, he now ſuffers in his church, his truth, and his ſervants, at the hands of infidels and hereticks, and frequently of wicked livers among the orthodox. A profligate perſon generally finds protection, and ſome perſons to ſpeak in his favour; whereas a good man is abandon'd, and no body dares open his mouth in his behalf. The reaſon is, becauſe the worldly man is more faithful to the world, than Chriſtians are to Chriſt. How deſirable is it then to be thus abandon'd, ſince it gives us ſo great a conformity with our head? (Q.) See the notes on ver. 40. and chap. vi. 14.

No man ſpake openly.] See the notes on ver. 4.

About the midſt of the feaſt.] Dr. Pocock informs us, that the days betwixt thoſe which were ordinary and feſtival, were ſtiled *dies medii*, intermediate days; becauſe ſome works might be done in them, which were not lawful to be done on their ſolemn feaſt days. And ſuch were the days here ſpoken of, *viz.* thoſe between the firſt and the laſt days of this feaſt. (G. H. and W.) Here father Queſnel has laid down ſeveral inſtructions for a preacher, who is rightly and duly called to that office. 1. That he ſhould avoid all eagerneſs and forwardneſs to preach; after the example of Chriſt, who lets about half the octave of the feaſt be paſt over before he begins. 2. That he ſhould not exerciſe ſo holy a function at the inſtance of his relations, or upon motives of fleſh and blood. 3. That he ſhould not make the firſt day of his preaching a mere feſtival. 4. That he ſhould ſet apart as much time for prayer as for preaching. 5. That he ſhould not, under pretence of preparing himſelf to preach, excuſe himſelf from keeping the feſtivals in a Chriſtian manner. 6. That his ſermons ought to be inſtructions, and not declamations; teaching, and not trifling away the time in diſplaying fine thoughts, or playing upon words. 7. That he ſhould lay in beforehand a large ſtock of knowledge, as to the truths of religion, by the ſtudy of the ſcriptures. 8. That he ought, by prayer, as well as ſtudy, to endeavour to attain ſuch knowledge. 9. That he ſhould not preach his own doctrine, but only what he can refer to God as the author. 10. That he ſhould ſo preach, that the ſervants of God may know it to be his word in the mouth of the preacher. 11. That he ſhould not ſeek his own glory, but only that of God. 12. That he ſhould not be diſcouraged at the hardneſs of ſinners hearts. 13. That he ſhould not through fear, either of ill uſage, or even of death itſelf, diſſemble ſuch truths as are neceſſary, be they ever ſo diſagreeable to ſinners. 14. That he muſt not expect to ſee himſelf juſtified before the wicked world. 15. That he ſhould ſlight and diſregard perſonal affronts and injuries, but never deſert the cauſe of God. And, 16. That he ſhould not give over inſtructing thoſe whom God has committed to his care, let the world ſay and do what it will to the contrary.

Jeſus went up into the temple, and taught.] Obſerve here, 1. Tho' Chriſt went up to Jeruſalem privately, leſt he ſhould ſtir up the jealouſy of the Phariſees againſt himſelf unſeaſonably; yet went he into the temple, and taught publickly: His example teaches us, that altho' the ſervants of Chriſt may for a time, and in ſome caſes, withdraw themſelves from apprehended danger; yet when God calls them to appear openly, they muſt do it courageouſly, without ſhrinking, tho' the danger be ſtill impending. Jeſus went up to Jeruſalem, enter'd the temple, and taught. 2. So admirable was our holy Lord's doctrine, that the Jews marvelled how he ſhould come to the knowledge of ſuch divine myſteries, conſidering the meanneſs of his education. They were ſtruck with admiration, but they wanted faith; whereas the leaſt degree of ſaving faith is beyond all admiration without it. 3. Our Lord vindicates his doctrine, telling the Jews, That the doctrine he deliver'd was not his own; that is, not of his own inventing and deviſing: it was no contrivance of his, nor taught him by men; but received immediately from the Father, whoſe embaſſador and great prophet he was. Again, When Chriſt ſays, "My doctrine is not mine," that is, not only mine, but my Father's and mine. For as he was God equal with the Father, ſo he naturally knew all his counſels; and as man had knowledge thereof, by communication from his Godhead. Learn hence, That the doctrine of the Goſpel is a doctrine wholly from God; he contrived it, and ſent his own Son into the world to publiſh and reveal it. Chriſt was ſent, and his doctrine was not his own, but his that ſent him. 4. A double rule given by our Saviour, whereby the Jews might know, whether the doctrine he preached were the doctrine of God. 1. If a man walk uprightly, and doeth the will of God, in the beſt manner, according to his knowledge; "If any man will do his will, he ſhall know of my doctrine whether it be of God." There is no ſuch way to find out truth, as by doing the will of God. 2. They might know that his doctrine was from God, becauſe he ſought his Father's glory, and not his own, in the delivery of it. "He that ſeeketh his glory that ſent him, the ſame is true." Hence learn, That the nature and ſcope of that doctrine which Chriſt deliver'd, eminently tending not to promote his own private glory, but the glorifying of his Father, is an undoubted proof and evidence, that his doctrine was of God. (B.)

Not mine, but his that ſent me.] Here Stegman ſays, If Chriſt had any other nature beſides the human, according to which he was the prime author of his doctrine, could he have truly ſaid, "My doctrine is not mine"? Could one who was the true God, deny that he "ſought his own glory"? Since the true God cannot do otherwiſe, ſure he, who thus denies theſe things, which are ſo proper to God, cannot be God moſt high. To which ſome anſwer, 1. That this indeed cannot properly be ſaid of him, *Super quem alius non eſt*, who has none ſuperior to him; which is the diſtinction put by Juſtin Martyr and Irenæus, betwixt God the Father and the Son, whom they believed to be truly God; *viz.* That this cannot be ſaid of him who is the original, and the fountain of the Deity, and derived his eſſence from none; but it may be ſaid of him who is "God of God," as deriving his divine eſſence from the Father; eſpecially when, "being in the form of God," he did not covet to appear as God, but "took upon him the form of a ſervant," acting, even when Lord of all things, "to the glory of God the Father," Phil. ii. 6, 7, and 11. For thus he ſpeaks of himſelf, as having an original, according to which the Jews "knew both who he was, and whence he was," ver. 28. of this chapter: That is, ſaith Stegman, of what parents he was according to the fleſh: And yet, chap. viii. 14. he ſaith, "Ye cannot tell whence I come;" and ver. 19. "Ye neither know me, nor my Father:" That is, ſaith the ſame Stegman, Ye know not my divine excellency: And ſo both, ſaith he, are true, but in a diverſe manner; they knowing him, as to his earthly parents, but not as to his divine excellency and deſcent from heaven. Why therefore may we not uſe the like diſtinction here, *viz.* That his doctrine was not his *only*, and yet was *his*; That he came not to do his own will, and yet he did it; that is, he did not do it, as he was man, but yet did do it as he was God as well as man? (See the notes on chap. vi. 38.) Since, from this inſtance it appears, that truly may be aſcribed to him in an higher ſenſe, which he removes from himſelf, when he ſpeaks of himſelf as acting here on earth. Thus he tells his apoſtles, he was to be "no more in the world, but to leave the world, and go to the Father;" and even to "go away" from them, chap. xvi. 7, 28. and xvii. 11. And yet he promiſeth to be "always with them," Matt. xxviii. 20. and to "abide with them for ever," John xiv. 16, 23. See the note on ver. 28. But, 2. I anſwer, That Chriſt, by ſaying theſe and the like words, reſpects himſelf as a prophet, ſent by his Father into the world. Now the very office of a prophet requires, that he ſhould ſpeak nothing of himſelf, nor deliver his own mind and doctrine, nor ſeek his own glory; but ſhould ſpeak all things in the name, and do all things for the glory of him that ſent him: And to this may be referr'd moſt of thoſe paſſages of this Goſpel, which the Socinians urge againſt the deity of Chriſt; they being ſpoken by him, not to declare by what power and wiſdom he acted, as he was the only begotten Son of God, but to demonſtrate, that he was no falſe prophet, that he delivered not a doctrine invented by himſelf, to get a name and reputation to himſelf, but only taught that doctrine he had received from his Father, and which tended to advance his glory. For, 1. To ſpeak of himſelf, in the ſcripture phraſe, is to ſpeak from his own heart and private motion and invention, what he had not received from God, as the falſe prophets did. So Moſes ſays, "Hereby ye ſhall know, that the Lord hath ſent me, to do all theſe works, for I have not done them of my own heart," (or at my own will, ſay all the Targums.) And Balaam ſpeaks thus, "If Balaak would give me his houſe full of ſilver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad, of my own mind, (of my own will, ſaith the Targum;) but what the Lord ſaith, that will I ſpeak." Numb. xxii. 18. xxiv. 13. Hence God complains of the falſe prophets, that "they ſpake from their own heart, and not out of the mouth of the Lord," Jer. xxiii. 16. and "the deceits of their own hearts," ver. 26. Thus, to "ſpeak of (or from) himſelf," here, in ver. 17, 18, is oppoſed to ſpeaking from God, and chap. viii. 28. it ſtands oppoſed to ſpeaking what he was taught by God; in theſe words, I ſpeak "not of myſelf, but as the Father hath taught me, ſo I ſpeak;" and chap. xii. 49. "I ſpeak not of myſelf, but as the Father hath given me commandment." See alſo chap. xiv. 10. When, therefore Chriſt ſaith, "My doctrine is not mine," he ſpeaks not this in reſpect of his own knowledge; he having in him "all the treaſures of wiſdom," Col. ii. 3. nor in reſpect of authority, for he oft ſtiles it "his word, his commandment;" nor in reſpect of his will, which was always one with that of his Father: but he only denies, that he ſpake as a falſe prophet, ſaying things of himſelf, without commiſſion from his Father; or running when he had not ſent him, as they did, but, as the Baptiſt, ſaith of him, "ſpake the words of God." Now, what reaſon can be given, why Chriſt, tho' having in him all "the fulneſs of the Godhead," might not ſay, when upon earth, he ſpake and acted as a prophet ſent from God; that he was no falſe prophet; that he uttered no doctrine of his own invention, nor any thing which he had no commiſſion to ſpeak to them; and that in the delivery of it "he ſought not his own glory," as the falſe prophets did? (W.)

If any man will do his will.] That is, if he hath an honeſt heart, prepared to obey the truth, when he is convinced of it, "he ſhall know of the doctrine;" *i. e.* ſhall have means ſufficient to convince him that it is of God. [*Idem.*)

Did not Moſes give you the law?] Obſerve here, 1. That our Lord, having vindicated his doctrine, in the former verſes, comes now to vindicate his practice, in healing the impotent man on the ſabbath-day, for which the Jews ſought his life, as a violation of the fourth commandment given by Moſes. Our Saviour tells them, That, notwithſtanding their pretended zeal for the law of Moſes, they more notoriouſly broke the ſixth commandment, by "going about to kill him," an innocent perſon, than he had broke the fourth, by "making a man whole on the ſabbath-day." Hence learn, That it is damnable hypocriſy, when men pretend great zeal againſt the ſins of others, and do allow and tolerate worſe in themſelves. This is, for their practice to give their profeſſion the lye. The Jews condemn our Saviour, for a ſuppoſed breach of the fourth commandment; whilſt they are guilty themſelves of a real breach of the ſixth. Obſ. 2. The ignominy and reproach which the Jews fix upon our bleſſed Saviour, in the heighth of their rage and fury againſt him. "Thou haſt a devil!" The king of ſaints in heaven, as well as the whole hoſt of ſaints on earth, hath been frequently ſmitten and deeply wounded with reproach. Chriſt was reproached for our ſake, and when we are reproached for his ſake, he takes our reproach as his own. Moſes's reproach was the reproach of Chriſt, Heb. xi. 26. And he eſteemed it a treaſure, which did more enrich him with its worth, than preſs him with its weight. "Eſteeming the reproach of Chriſt greater riches than the treaſures of Egypt." Obſ. 3. The wonderful meekneſs of Chriſt, in paſſing over this reproof and calumny, without one word of reply. Guilt is commonly clamorous and impatient; but innocence is ſilent and regardleſs of miſreports. Our Saviour is not at the pains of a word, to vindicate himſelf from their impotent cenſure; but goes on with his diſcourſe, and juſtifies his own action, in healing a man on the ſabbath-day, from the Jews own practice in circumciſing their children on that day, if it happen to be the eighth day: And the argument runs thus; if circumciſion may be adminiſtred to a child on the ſabbath-day, which is a ſervile kind of work and bodily exerciſe, without blame or cenſure; why muſt I fall under cenſure, for healing a man on the ſabbath-day, thoroughly and perfectly, only by a word ſpeaking? Hence learn, That the law of doing good, and relieving the miſerable at all times, is a more ancient and excellent law, than either that of the ſabbath reſt, or of circumciſion upon the eighth day. A ritual law muſt and ought to give place to the law of nature, which is written in every man's heart. As if our Lord had ſaid, If you may wound a man by circumciſion on the ſabbath-day, may not I heal one? If you may heal on that day one member of the circumciſed, may not I make a man whole every whit? If you be at pains to cure ſuch a one with your hand, may not I without pains cure a man with the word of my mouth? (B.) See the notes on ch. vi. 16, 18

None of you keepeth the law.] That is, none of you who go about to deſtroy an innocent perſon, Exod. xxiii. 7.

Thou haſt a devil.] It did not ſeem credible to the multitude, that any body endeavoured to kill him: And therefore they charge him of being mad, and poſſeſſed with a lying ſpirit. (G. H. and W.) See the notes on Matth. iv. 24. and xvii. 15.

Ye all marvel.] That is, Ye look upon it with anger and offence, ver. 23. So *thaumazein* ſignifies alſo in Eccleſ. v. 8. Ecclus. xi. 21. (W.)

Moſes therefore gave] 'Tis to be obſerved, that as *de* in other goſpels, ſo *oun* in this, is a particle of tranſition, otherwiſe inſignificant, ſerving only for paſſage, not to import any cauſalty. And the ſame is here to be ſaid of *dia touto*, in the beginning of this verſe, which is only a form of proceeding in the preſent diſcourſe, and might be rendred, To this purpoſe, ye may obſerve; That which follows being an account of the lawfulneſs of working cures on the ſabbath-day, and not the concluding this from the former, as *dia touto*, for this cauſe, or therefore, literally would import. But, 'tis poſſible, that *dia touto*, here might be the concluding of the former verſe, and the reading thus, *thaumazete dia touto*, Ye wonder, or are angry with me, for this. So Theophylact reads it. But this is a conjecture. (H. and W.)

Not becauſe it is.] Not that circumciſion was firſt inſtituted by Moſes; for it came down from the fathers, Abraham, Iſaac and Jacob. (G.)

Ye on the ſabbath-day circumciſe] The preſcript time for circumciſion was the eighth day, Gen. xvii. 12. Yea, the eighth day was ſo preciſely obſerved, that if it fell on the ſabbath, yet they circumciſed the child; whence aroſe that ſaying among them, *Circumciſio pellit ſabbatum*; the ſabbath giveth place to circumciſion. The Jews ſuperſtitiouſly conceiting, that each creature's perfection depended upon the ſanctification of one ſabbath-day at leaſt, ſay that God did therefore injoin the eighth day, that one ſabbath might firſt paſs over each male, before he ſhould be partaker of this ſacrament. But we may more probably ſay, that the reaſons why God would not ſuffer them to anticipate the eighth day were, 1. To ſhew, that God, in the matter of ſalvation, neither was, nor is, ſimply tied to ſacraments; for, if ſo, there had been no leſs cruelty in forbidding circumciſion until the eighth day, than there was love in permitting it on the eighth day. 2. Becauſe in this time of the Moſaical pædagogy, there was a kind of legal uncleanneſs, in which the creatures were thought to be, as remaining in their blood, for the firſt ſeven days after their birth, Lev. xii. 2, 3. and xxii. 27. Notwithſtanding, God thought it not convenient to defer it longer than eight days, for the comfort of the parents, which they received by a mature and ſeaſonable initiation of their children. (Godw.)

That the law of Moſes.] All interpreters do acknowledge, that the Greek particle *hina* frequently ſignifies *yet ſo as:* And it cannot well admit of another ſenſe here; where it ſhould be render'd, "If a man on the ſabbath-day receive circumciſion, yet ſo as not to break the law of Moſes, *&c.*" as Heinſius has obſerv'd, and as is evident from our Saviour's deſign in this expreſſion.

Judge not according to appearance] From the foregoing argument, Chriſt draws an inference or concluſion, That there is no making a judgment according to the firſt appearance of things; and that ſuddenneſs or raſhneſs, prejudice or partiality in judging, overthrows righteous judgment. This is the general application of what he had ſaid before; and the particular application of it as to himſelf, comes to this; "Judge not according to appearance, but judge righteous judgment:" As if Chriſt had ſaid, Lay aſide your prejudices againſt my perſon, and compare theſe caſes attentively and impartially with one another; and then ſee whether ye can juſtly condemn me as a ſabbath-breaker, and acquit yourſelves. Such was the perfect innocency of our Saviour's actions, that he could and did ſubmit them to the reaſon and judgment of his very enemies. (B.)

Then ſaid ſome of them.] Obſerve here, 1. Our bleſſed Saviour having vindicated both his doctrine and practice, and appeared publickly in the temple, and ſpeaking boldly there, the People of Jeruſalem, knowing the hatred and enmity of the chief prieſts and rulers againſt him, do wonder that they did not apprehend him. Learn, Almighty God doth and can preſerve his own, in the faithful diſcharge of their duty, in ſuch an admirable manner, that even their enemies themſelves may wonder at it, and be aſtoniſhed with it. Obſerve, 2. The argument which the Jews urged againſt our Saviour's being Chriſt, and the promiſed Meſſias, namely, that they "knew whence he was," whereas "when the Meſſiah cometh, no man ſhall know whence he is." Now herein they aſſert a manifeſt untruth; for tho' Chriſt, in reſpect of his Godhead, was prefigured by Melchiſedec, who was "without father or mother, without deſcent;" (that is, without any that the ſcripture mentions) yet in reſpect of his human nature, the Jews might know whence he was; for the ſcripture plainly pointed out the tribe, the family, the lineage, and the place of his birth. Obſerve, 3. That Chriſt, being grieved at this impudent cavil, doth reply unto it with much boldneſs and zeal; he "cried, ſaying, Ye both know me, and whence I am; but the Father that ſent me ye know not:" That is, Ye know me as a man, where I was born, and of what family I am; but ye know not my divine nature, nor the Father from whom I am by eternal generation, and who hath ſent me into the world. Obſerve, 4. What cauſeleſs rage appeared in theſe men againſt Chriſt, for declaring the truth unto them: they would have taken him by violence, had not the the power and providence of God reſtrained them for the preſent, becauſe his time to ſuffer was not yet come. Hence learn, That violence and perſecution againſt the faithful diſpenſers of the truths of God, have been the lot and portion of ſuch in all ages and generations. Chriſt experienced it; let his miniſters expect it. Obſerve, 5. That altho' the rulers at Jeruſalem were angry and enraged, yet the meaner and inferior ſort of people believed on him, being convinced by the wonderful miracles which he had wrought among them, that he was the true and promiſed Meſſias. For, ſay they, "Whenever the Meſſias comes, he cannot do greater and more evident miracles than this man hath done." Learn hence, That altho' the grace of God be not enſured to, or entailed upon any ſort of people, yet ordinarily it is the meaner ſort of people with whom it prevails moſt. Many of the common people at Jeruſalem were believing, when the rulers there were perſecuting: Men that live in pleaſure and at eaſe, ſee no need of dependance upon God; have little inclination or deſire to farther the Goſpel, and to encourage either the diſpenſers or profeſſors of it; nay, it is well if they do not turn perſecutors. (*Idem.*) See the notes on ver. 16. and Matt. xi. 17.

He that ſent me is true.] *Viz.* 1. Becauſe he is the ſource and origin of the eternal and ſubſiſting truth, and as ſuch ſent him by the incarnation. 2. Becauſe he thereby made good the truth of his promiſes. 3. Becauſe he gives teſtimony to the truth of the incarnation of the Word by miracles, which are the ſeal of his divine miſſion. (Q.)

Becauſe his hour was not yet come.] *Viz.* The time of his paſſion. Till when, their wills, however wicked, were reſtrained from effect, by a certain divine force. (G.)

Will he do more miracles than theſe?] All the learning and ſubtlety of the ſcribes and doctors of the law does not come up to this plain and concluſive argument. Miracles are neceſſary, and withal ſufficient, to authoriſe the miſſion of a prophet: Thoſe which, according to the ſcriptures, are to authoriſe the Meſſias, can be neither greater, nor more in number, than thoſe of Jeſus; therefore Jeſus is the Meſſias, ſince, in working ſuch miracles, he plainly declares and proves himſelf to be ſo. (Q.) As he was a prophet above all other prophets, ſo his miracles were far above all other miracles. Never any one did miracles like him, even his enemies being judges; no, nor all that ever were before him, according to their own computation. For, whereas all the prophets before him, in three or four thouſand years, did but ſeventy-four miracles, beſides Moſes, who did ſeventy-ſix, if their reckoning were true; (Menaſ. Ben Iſrael's Conciliat. par. i. q. 11. in Deut.) our Saviour alone, in three or four years time at moſt, did more than it was poſſible to keep account of; inſomuch that, as St. John ſays, in a proverbial expreſſion, If they were all to be reckoned together, "the world itſelf could not contain the books that ſhould be written," chap. xxi. 25. (Bp. Lloyd.)

Ver. 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44. The Phariſees heard that the people murmur'd ſuch things concerning him: and the Phariſees, and the chief prieſts, ſent officers to take him. Then ſaid Jeſus unto them, Yet a little while am I with you, and then I go unto him that ſent me. Ye ſhall ſeek me, and ſhall not find me: and where I am, thither ye cannot come. Then ſaid the Jews among themſelves, Whither will he go, that we ſhall not find him? will he go unto the diſperſed among the Gentiles, and teach the Gentiles? What manner of ſaying is this that he ſaid, Ye ſhall ſeek me, and ſhall not find me: and where I am, thither ye cannot come? In the laſt day, that great day of the feaſt, Jeſus ſtood and cried, ſaying, If any man thirſt, let him come unto me, and drink. He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water. (But this ſpake he of the Spirit, which they that believe on him ſhould receive: for the Holy Ghoſt was not yet given, becauſe that Jeſus was not yet glorified.) Many of the people therefore, when they heard this ſaying, ſaid, Of a truth this is the prophet. Others ſaid, This is the Chriſt. But ſome ſaid, Shall Chriſt come out of Galilee? Hath not the ſcripture ſaid, That Chriſt cometh of the ſeed of David, and out of the town of Bethlehem, where David was? So there was a diviſion among the people, becauſe of him. And ſome of them would have taken him; but no man laid hands on him.

The Phariſees heard.] The Phariſees were moved, out of zeal for their traditions, and they of the Sanhedrim out of jealouſy, leſt their power ſhould be diminiſhed. (H.) But the Sadducees did not much regard theſe things, becauſe they deſpiſed traditions, and depended on the Roman intereſt to ſupport their power. (G.) See the notes on ver. 12.

Then ſaid Jeſus unto them.] That is, to the officers who were ſent to apprehend him; to convince them, that they need not trouble themſelves to take him, becauſe he was ſoon to return again to him who had ſent him. (H. and W.) Our Saviour tells them, That as they deſired to be rid of him, ſo ere long they ſhould have their deſire: He would leave them, and go to his Father; and then they would wiſh for his bodily preſence again, but ſhould not have it. Learn hence, That the deſpiſers of Chriſt have little cauſe to be weary of him, and to ſeek to drive him away by violence and perſecution; for their obſtinacy and contempt of him will cauſe him to depart, and finally to forſake them. (B.)

Ye ſhall ſeek me.] To wit, in your diſtreſs, "and ſhall not find me." Thus moſt commentators do interpret it: But the precedent words, and the following, ſeem to require this ſenſe, I go to my Father; and tho' ye ſhould ſeek me, ye cannot then find me; for ye are not fitted to go to heaven where my father is. (W.)

Unto the diſperſed.] The Jews were diſperſed before this time in ſeveral places among the Gentiles, ſome in Europe, others in Aſia: Thoſe in Europe had their chief aſſembly at Alexandria, and there the Septuagint tranſlation of the bible into Greek was in uſe; and thence they are called the diſperſion of the Helleniſts. And of theſe there were many alſo in Jeruſalem which uſed the Septuagint tranſlation, being thus ſkilled in the Greek tongue; and theſe living not in Greece are yet called, Acts vi. 1. Helleniſts, becauſe they uſed the Greek language, and the Septuagint tranſlation; whereas others are called Hebrews. The Aſian diſperſion is mentioned, 1 Pet. i. 1. and had Babylon for their metropolis, and uſed the Targum or Chaldee paraphraſe of Onkelos in their ſynagogues. Of theſe two diſperſions, ſee Rev. xii. 14. (H.) Tho' the word diſperſion is not thought to agree well with the Gentiles being in their native ſoil: Yet there ſeems a neceſſity of underſtanding, by this phraſe, the Gentiles diſperſed, from the time of building the tower of Babel, into divers nations, Gen. x. For, 1. It is not ſaid, will he go to the diſperſion, and teach the Jews? But will he go, "and teach the Gentiles?" which fixes the ſenſe to them. 2. This ſeems here to be ſaid, by way of imputation and reproach, to Chriſt: Whereas it could be no imputation on him, to preach to the Jews, to whom he was ſent; nor could this ſeem ſtrange to them: But they thought it unlawful for a Jew to converſe with the uncircumciſed, Acts x. 28. nor could they patiently hear of one ſent to preach to the Gentiles, Acts xxii. 22. Nor is the phraſe in St. Peter parallel; it being not ſimply the diſperſion, but the ſtrangers of the diſperſion." (W.) They imagin'd, that becauſe his doctrine was leſs conformable to the Jewiſh ceremonial law, he might therefore think it would be the more acceptable to the Gentiles; and that ſo he might hope to ſtrengthen and ſecure himſelf, by their help, againſt all the attempts of the Jews. (G.)

That great day of the feaſt.] This feaſt was the feaſt of tabernacles, the laſt day of which was a great and ſolemn day, as well as the firſt. See the notes on ver. 2. and 14. Now upon this day it was a cuſtom among the Jews to offer up a pot of water unto God, which they drew out of the fountain of Siloam, and carried through the water-gates to the ſacrifice, to denote the bleſſing of rain, which they then prayed for, as of ſpecial uſe againſt the approaching ſeed time; as at the paſſover they offered an omer, to obtain from God his bleſſing on their harveſt; and at Pentecoſt their firſt-fruits, to obtain from God his bleſſing on the fruits of the trees. See Rab. Levi ben Gerſom on 2 Sam. xxiii. 16. Theſe waters which they thus offered, they brought into the temple with the ſound of the trumpet; and offered them with ſinging of voices and inſtruments. And in relation to theſe cuſtoms of the Jews at that feaſt Chriſt here is ſaid to have cried, with a loud voice, ſupplying the ſound of the trumpet, a voice of proclaiming, "ſaying if any man thirſt," *&c.* taking occaſion from their cuſtom of drawing water out of Siloah, to excite the people to fetch and draw from him, as from a true fountain, all the gifts of the ſpirit, which may tend to the fitting them for a divine heavenly plantation. (Tremel. Godw. G. H. W. and B.)

If any man thirſt.] It was uſual with Chriſt, to take occaſion from ſome obvious thing, to diſcourſe and preach his goſpel; and to make uſe of phraſes metaphorically taken from the matter in hand, Thus here, and to the woman at Jacob's well, he uſes the phraſe of *water* and *thirſt*: To the multitude which follow'd him for the loaves, he ſpeaks in the phraſe of *bread*, *&c.* See the notes on chap. iv. 10. *&c.* vi. 26. *&c.*

Out of his belly ſhall flow.] As Chriſt had, in the foregoing verſe, alluded to that cuſtom of offering the water; ſo he doth here to another, which was at their fountains to build great veſſels of ſtone, and in the midſt or belly of them to have pipes, through which the water paſſed, and came out by cocks. Now, ſays Chriſt, Thus ſhall it be with every one "that believeth on me:" He ſhall be abundantly filled with the ſpirit of God, in all the ſanctifying and ſaving graces of it. Chriſt, and his holy ſpirit are a living fountain, whoſe waters never fail: They are not a water-brook, but a ſpring of waters: We ſhall never miſs of the waters of life, if we ſeek unto and wait upon Chriſt for them; nor of ſuch a quantity, as will be ſufficient for ourſelves, and wherewith alſo to refreſh others. (H. B. and Fox.) For obſerve, 1. That Chriſt ſpeaks here of the internal gifts of the ſpirit; *viz.* Thoſe of prophecy, tongues, wiſdom, and the knowledge of all myſteries: For he ſpeaks of thoſe "gifts of the Holy Ghoſt," which were "not yet given, becauſe that Jeſus was not yet glorified;" he therefore ſpeaks of the gifts to be received after his aſcenſion; which were theſe internal gifts. 2. That theſe gifts of the ſpirit are promiſed under the metaphor of "waters flowing out of the belly of believers," agreeable to the nature of internal gifts. So Chriſt ſaith to the Samaritan woman, "The water which I will give will be a fountain of water ſpringing up to life eternal," chap. iv. 14. So Iſa. xxxii. 1, 2. "Behold a king ſhall reign in righteouſneſs, and princes ſhall rule in judgment; and a man ſhall be as rivers of water in a dry place." And chap. xliv. 3. "I will pour water upon him that is thirſty, and floods upon the dry grounds; I will pour my Spirit upon thy ſeed, and my Spirit upon thy offſpring;" that is, ſaith the Targum, As waters are given to the thirſty earth, ſo will I give my ſpirit upon thy ſons. And Ezek. xxxvi. 25, 26, 27. "I will pour clean water upon you, and ye ſhall be clean; I will put my Spirit in the midſt of you," (in your bowels, ſaith the Targum.) Whence it is manifeſt, that they muſt be miſtaken who ſay, the words of Chriſt are not to be found in the Old Teſtament, and ſo interpret his words thus, "He that believeth in me," as the ſcriptures require him to believe, "out of his belly ſhall flow rivers of living water;" whereas that phraſe, "as the ſcripture hath ſaid," is never uſed to expreſs the manner after which a thing is to be done; but always to confirm the truth and the authority of the thing mentioned. See ver. 42. Rom. iv. 3. ix. 17. x. 11. xi. 2. Gal. iv. 30. Jam. ii. 8. 3. Obſerve that Chriſt ſpake thus on "the laſt day of the feaſt of tabernacles." Now, on that day, ſay the Jews, they uſed to compaſs the altar ſeven times with branches in their hand, ſaying ſome prayers, in which they often repeated the words Hoſanna and Hatzlicka, "Save now and proſper us;" whence that day was ſtiled Hoſanna Rabba, or "the great day of the feaſt," as here. And, as they add, by the inſtitution of their prophets Haggai and Zachariah, they then fetch'd water with great joy and pomp from the fountain of Siloah, and brought it to their prieſts, who poured it upon the altar with the wine of their ſacrifice, ſinging theſe words of Iſaiah, chap. xii. 3. "With joy ſhall ye draw water from the fountain of ſalvation;" that is, ſaith the Targum, With joy ſhall ye receive a new doctrine from the elect of the juſt: And whilſt they were thus ſinging, they expected the Holy Spirit ſhould fall upon them; as they ſaid he did on the prophet Jonas, whilſt he was employed in this very action. They farther ſay, that there was a place in the court of the women, whither they carried theſe waters, called Beth-Haſcoavah, the place of drawing, becauſe thence they drew the Holy Spirit. And laſtly, Zachary foretells, that "all the nations ſhould come to Jeruſalem at the feaſt of tabernacles," chap. xiv. 16. and "in that day (ſaith he) living waters ſhall go forth from Jeruſalem," ver. 8. And hence we learn why that day was called "the great day of the feaſt," and how appoſitely our Lord ſpake to them of receiving the Holy Ghoſt, under the metaphor of living, *i. e.* fountain water. (W.) Tho' the Spirit was in ſome meaſure given by God, from the beginning, to good men; yet the more plentiful effuſion of it was deferred, till the aſcenſion and glorification of Jeſus Chriſt. (B.)

This is the prophet.] See the notes on chap. i. 21. iv. 42. and vi. 7.

Chriſt come out of Galilee.] See the notes on chap. i. 46.

Bethlehem where David was.] See the notes on Matt. ii. 5.

A diviſion among the people.] See the notes on ver. 12.

Some of them.] Some of them that were ſent for that purpoſe, "would have taken him:" But others of them, who were much affected with his doctrine, not conſenting, "no man laid hands on him." (W.)

Ver. 45, 46, 47, 48, 49, 50, 51, 52, 53. Then came the officers to the chief prieſts and Phariſees; and they ſaid unto them, Why have ye not brought him? The officers anſwered, Never man ſpake like this man. Then anſwered them the Phariſees, Are ye alſo deceived? Have any of the rulers, or of the Phariſees believed on him? But this people who knoweth not the law, are curſed. Nicodemus ſaith unto them (he that came to Jeſus by night, being one of them) Doth our law judge any man before it hear him, and know what he doth? They anſwered and ſaid unto him, Art thou alſo of Galilee? Search, and look: for out of Galilee ariſeth no prophet. And every man went unto his own houſe.

Never man ſpake like this man.] Here are two things obſervable, 1. The power of Chriſt's words, to change the frame and temper of mens ſpirits: For theſe men came with hearts alienated from Chriſt, and with intention to carry him to the chief prieſts; but return with great admiration of his excellency and worth. 2. Here is obſervable the honeſty of theſe men: For they do not return with a pretence, that they feared the multitude, and therefore thought it dangerous to apprehend him; but they ingenuouſly confeſs, they could not prevail with themſelves to apprehend a perſon whoſe diſcourſes were ſo holy and divine. (W. and B.) See the notes on Matt. vii. 29.

Have any of the rulers or of the Phariſees believed on him?] This is plainly the Popiſh argument, by which they attempt to prove, That private men, laicks, and inferior prieſts, are not to be govern'd by their own ſentiments of Chriſt's doctrine; but muſt ſubmit to their general councils, and the majorpart of their church-guides. And it is as ſtrong in the mouth of the Phariſees, againſt Chriſt being the true Meſſias. (W.)

Doth our law judge any man before it hear him.] Obſerve here, how God ſtirs up Nicodemus, tho' he durſt not openly own Chriſt, yet to plead for him, that he might not be condemned unheard. This was a common rule of juſtice; and nothing but what might have been ſaid on behalf of the greateſt malefactor: Yet, tho' he could not well have ſaid leſs, God ſo order'd it, that it was enough to divert the ſtorm from falling upon Chriſt at this time. One word ſhall be ſufficient to blow over a perſecution, when God will have it ſo. (B)

Out of Galilee ariſeth no prophet.] That Galilee was under a reproach among the Jews, appears, chap. i. 46. And as there 'tis ſaid, that "no good could come out of Nazareth;" ſo here that "never any prophet came out of Galilee." But, upon ſearch, it ſeems to appear, that the Phariſees here were too large in their obſervation of reproach; for, though it happened not often, yet of Jonah we find that he was of Gath-Hepher, 2 Kings xiv. 25. that was a town of the tribe of Zebulun, Joſh. xix. 13. and conſequently in Galilee, Iſa. ix. 1. and this Jonah propheſied in the time of Joaſh (when he was oppreſs'd by the Syrians) that by his ſon Jeroboam the kingdom ſhould be delivered out of their hands, 2 Kings xiv. 25, 26. and was afterwards ſent to Ninive, Jonah i. 1. (H.) It is wonderful, that not only the multitude, who had heard the ſhepherds declaring, from an angel, that Chriſt was born at Bethlehem, Luke ii. 15, 16. and had wonder'd at the words which had been told them by the Shepherds, ver. 18. ſhould make this objection here, ver. 41. but that the chief prieſts and Phariſees, who knew, that the wiſemen went to Bethlehem, to worſhip him "who was born king of the Jews," Matt. ii. 2. ſhould inſiſt upon it. This is an inſtance of the power of prejudice, to ſhut the eyes againſt the cleareſt truth. (W.) But, this tranſlation is ſomewhat like the Jewiſh proverb, *viz.* That the ſpirit doth not reſt but only upon the rich! Neither the one or other of theſe is agreeable either to charity or truth; for God is no reſpecter either of places or perſons: And perhaps no other circumſtance more plainly ſhews Jeſus to be the Meſſias, than this one, that he was thought to be a Galilean. Nahum, as well as Jonah, was born in Galilee: And 'tis probable alſo, that ſome of thoſe were Galileans, whom Obadiah hid from the cruelty of Jezebel. This could not be unknown to the chief prieſts and Phariſees; neither could they talk thus among themſelves. I therefore would tranſlate it, "Out of Galilee ariſeth not" (or, taking the preter tenſe for the future, according to the Hebrew idiom, will not ariſe) "that, or the prophet"; that is, the Meſſiah; the contrary of which was true. (Maſſey.) See the notes on chap. i. 46.

Every man went unto his own houſe.] They broke up abruptly, without coming to any concluſion. The reaſon of which is ſuppos'd to have been, that the Sadducees concurred in opinion with Nicodemus at that time; tho' they afterwards join'd with the Phariſees, on the accuſation of ſedition, as being greatly devoted to the Romans. (G.) See the notes upon the beginning of the next Chapter.

CHAP VIII.

Chriſt delivereth the woman taken in adultery. He preacheth himſelf the light of the world; and juſtifieth his doctrine. Anſwereth the Jews, who boaſted of their deſcent from Abraham: And conveyeth himſelf away out of their hands, when they were attempting to ſtone him.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. JESUS went unto the mount of Olives: And early in the morning he came again into the temple, and all the people came unto him; and he ſat down, and taught them. And the Scribes and Phariſees brought unto him a woman taken in adultery; and when they had ſat her in the midſt, They ſay unto him, Maſter, this woman was taken in the very act. Now Moſes in the law commanded us, that ſuch ſhould be ſtoned: but what ſayeſt thou? This they ſaid, tempting him, that they might have to accuſe him. But Jeſus ſtooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued aſking him, he lift up himſelf, and ſaid unto them, He that is without ſin among you, let him firſt caſt a ſtone at her. And again, he ſtooped down, and wrote on the ground. And they which heard it, being convicted by their own conſcience, went out one by one, beginning at the eldeſt, even unto the laſt: and Jeſus was left alone, and the woman ſtanding in the midſt. When Jeſus had lift up himſelf, and ſaw none but the woman, he ſaid unto her, Woman, where are thoſe thine accuſers? Hath no man condemned thee? She ſaid, No man, Lord. And Jeſus ſaid unto her, Neither do I condemn thee: go, and ſin no more.

Jeſus went.] All theſe eleven verſes, as well as the laſt verſe of the foregoing chapter, are wholly omitted in many ancient copies. St. Chryſoſtome leaves it out; ſo doth Nonnus, and Theophylact, and the Syriac interpreter: And Euthymius ſaith, that none of the ancients have taken notice of it in their expoſitions of the Goſpel. Maldonate, who ſtrives for it, to make good the Trent canon, doth yet confeſs, that of all the manuſcript Greek copies none have it but only one with Leontius's comment; and that in that alſo it is daſh'd out with a pen, and omitted by the commentator; that it is not in the moſt ancient copy of the Vaticane; that none of the twenty-three authors in the Catena mention it. And in the end of the third book of Euſebius Eccl. Hiſt. we have theſe words, ſpeaking of Papias; He hath related another ſtory of a woman accuſed to Chriſt of many ſins, which the Goſpel according to the Hebrews contains; implying it not to be in any of the four Goſpels: Other later Greek copies there are, which have this ſtory in this place; and ſo the Arabic; and moſt of the Latin; ſo the author of the *Synopſis*, attributed, (but 'tis thought, not truly) to Athanaſius. In this difficulty the reſolution which is given by the learned H. Grotius ſeems to be moſt reaſonable, that this part of the ſtory was, by word of mouth, delivered by the apoſtles, to them that heard them; that Papias and others had it (as is teſtified by Euſeb. l. 3. c. 39.) from the ſcholars and hearers of St. John; that, though others of Papias's pretended traditions were not, yet this was approved and received by the Church, (as ſufficiently teſtified to have come from the apoſtles, and, as St. Jerome affirms, put into that which was called the Goſpel of the Nazarens) and ſo in later times after the Syriac, but before the Arabic and ancient Latin tranſlations, put into this place of his Goſpel, and accordingly read in the church of God. (H.) But ſee the notes on ver. 9.

Unto the mount of olives.] See the notes on Luke xix. 29. and xxi. 37.

Such ſhould be ſtoned.] That all that are guilty of adultery ſhould be ſtoned, we find not in the law of Moſes: But that they ſhould "die the death;" which phraſe, ſay the Talmudiſts, generally ſignifies ſtrangling. This puniſhment of ſtoning belongs particularly to thoſe that are taken in the fact, as here the woman was, ver. 4. So ſaith Philo of ſuch, All men have counted them worthy of many deaths; and ſo of ſtoning, which was a high degree of ſeverity: and ſo Solon in one of his laws, If any man take an adulterer in the fact, he may uſe him how he pleaſe; and in the twelve tables, He that takes him, may kill him lawfully and ſecurely. (*Idem.*) If ſhe who was taken in adultery was a married woman, the law required that ſhe "ſhould be put to death," Lev. xx. 10. and Deut. xxii. 22. that is, ſay all the Jews, that ſhe ſhould be ſtrangled: But, if ſhe were only a damſel eſpouſed, the law ſaith, ſhe ſhall be ſtoned, Deut. xxii. 23, 24. Whence interpreters conclude this adultereſs was only eſpouſed. (Seld. and W.)

Tempting him.] The Phariſees deſire no better advantage againſt Chriſt, than a contradiction to Moſes their law-giver. It has been an old ſtratagem, to ſet Moſes and Chriſt at variance; but they are faſt friends: They are ſubordinate one to another, not oppoſed one againſt another: Moſes brings us to Chriſt; and Chriſt to glory. (P.)

He that is without ſin among you.] Chriſt ſpeaks here, not to the magiſtrate, who muſt do his office, tho' he himſelf ſhould not be innocent; but to the accuſers of this woman before him, to whom it belonged not to paſs ſentence on her. Moreover, the Jews ſay, The woman was not to be accuſed of her huſband, nor to be tried by the waters of jealouſy, if the huſband was guilty of the ſame crime. Chriſt therefore might ſpeak thus to him in the firſt place; Let him who is to accuſe her, and to begin the execution, if he be free from the like ſin, "caſt the firſt ſtone at her." Nor is it to be wonder'd, that all her accuſers, having heard this, ſhould depart from her, "being convinced by their own conſcience" of like guilt; ſeeing that was "an adulterous generation," Matt. xii. 39. And the Jews own, that the adulterous did multiply under the ſecond temple: And St. Paul ſpeaks thus, even to the doctors of the Jews, "Thou that ſayeſt, A man ſhould not commit adultery, doſt thou commit adultery?" Rom. ii. 22. And laſtly, Juſtin Martyr ſaith, That Trypho, and other Jews, complied with the ſentiments of their Rabbins, who permitted them to have every one four or five wives, and ſaid, They ſinned not, if, after the example of the patriarchs, ſeeing a beautiful woman, they deſired her; and ſo taught them to commit adultery. (W.)

And the woman ſtanding in the midſt.] That is, without any of her accuſers: For ſhe ſtood ſtill in the midſt of the people, ſaith the text; and the apoſtles were then with their Lord. Now, as to the truth of this hiſtory, which ſome criticks ſuſpect, it appears from the teſtimony of St. Jerom, That this hiſtory was found in many Greek and Latin copies of the Goſpel of St. John; and therefore was wanting but in few of them. The Apoſtolical Conſtitutions acknowledge it, l. ii. c. 24. The Greek code, cited by Cotelerius, ſaith, Theſe words are not to be found in ſome manuſcripts, nor in Apollinares; but they are entire in the ancient manuſcripts; and that all the apoſtles made mention of them, in the Conſtitutions they ſet forth for the edification of the church. St. Athanaſius ſpeaks plainly of it; ſaying, Hither we muſt refer what is ſpoken of the woman accuſed of adultery. St. Ambroſe ſaith, The queſtion and abſolution of the woman, which in the Goſpel of St. John was brought to Chriſt, was always famous in the church. St. Auſtin ſpeaks often of it; and ſaith, They are enemies to the faith, who take theſe words out of the books; perhaps fearing leſt it give impunity to the women. And Proſper owns it. Moreover all the verſions in the Polyglot own this hiſtory. It was found in the ſixteen manuſcripts of Stephanus; and in the ſeventeen manuſcripts of Beza, ſave one. Nor is it to be doubted, ſaith Selden, that it was received from primitive antiquity in the copies of the Eaſt; as appears from the Harmonies of Tatian and Ammonius of Alexandria, and the canons thence made. Now, this Tatian flouriſhed A. D. 160, that is, ſixty years after the death of St. John; and made his Harmonies of the Goſpels out of the copies then in uſe. Ammonius flouriſhed about the year 230, and did the ſame. And Euſebius of Cæſarea, who flouriſhed about the year 320, made his Ten Cantons out of thoſe Harmonies: Whence it may eaſily be diſcerned, what is contained in all the Goſpels; what in three; what in two; and what in one only. Now the number Eighty-ſix in the Canon belonging to St. John, contains this hiſtory; whence we may certainly conclude, that it was in his Codex. That it was wanting in ſome few Greek copies, is not to be wondred, if we conſider that the ſentence of many of the ancients was ſo ſevere, that they would not admit adulterers or adultereſſes into the church after the longeſt penance; and thought that it was no hurt to kill them; for men of theſe ſevere opinions might be unwilling to admit this hiſtory, as St. Auſtin ſaith, as thinking it gave a permiſſion to this ſin, by ſaying, "Neither do I condemn thee." The hiſtory which Papias mentions of a woman accuſed of many ſins before our Lord, or rather by him, ſeems not to be this, but rather that of the woman of Samaria; this being accuſed but of one, ſhe of many ſuch ſins; and ſo no inference can be thence made for or againſt the truth of this hiſtory. See F. Simon's Crit. Hiſt. l. 1. c. 13. and Dr. Mills in locum. (*Idem.*)

Neither do I condemn thee.] Tho' Chriſt abhorred the ſin, yet he did not condemn the ſinner. He did not excuſe the woman, or connive at her offence; but only declined the office of a civil judge, which was to paſs ſentence on criminals. He therefore does not ſay, No man ought to condemn thee, but "Hath no man condemned thee?" He does not execute the office of a magiſtrate in judging her to death; but of a miniſter, in calling her to repentance and reformation. Neither does he only ſay, Go, and commit adultery no more; but "Go, and ſin no more." It is not a partial repentance, or a turning away from this or that particular ſin, which will denominate us true penitents, or entitle us to the pardoning mercy of God; but a leaving off all ſin, of what kind ſoever. (B.) See the notes on Luke xii. 14. and John v. 14.

Ver. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29. Then ſpake Jeſus again unto them, ſaying, I am the light of the world: he that followeth me, ſhall not walk in darkneſs, but ſhall have the light of life. The Phariſees therefore ſaid unto him, Thou beareſt record of thyſelf; thy record is not true. Jeſus anſwered and ſaid unto them, Tho' I bear record of myſelf, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the fleſh, I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that ſent me. It is alſo written in your law, that the teſtimony of two men is true. I am one that bear witneſs of myſelf, and the Father that ſent me beareth witneſs of me. Then ſaid they unto him, Where is thy Father? Jeſus anſwered, Ye neither know me, nor my Father: if ye had known me, ye ſhould have known my Father alſo. Theſe words ſpake Jeſus in the treaſury, as he taught in the temple: and no man laid hands on him, for his hour was not yet come. Then ſaid Jeſus again unto them, I go my way, and ye ſhall ſeek me, and ſhall die in your ſins: whither I go, ye cannot come. Then ſaid the Jews, Will he kill himſelf? becauſe he ſaith, Whither I go, ye cannot come. And he ſaid unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world. I ſaid therefore unto you, that ye ſhall die in your ſins: for if ye believe not that I am he, ye ſhall die in your ſins. Then ſaid they unto him, Who art thou? And Jeſus ſaith unto them, Even the ſame that I ſaid unto you from the beginning. I have many things to ſay, and to judge of you: but he that ſent me is true; and I ſpeak to the world thoſe things which I have heard of him. They underſtood not that he ſpake to them of the Father. Then ſaid Jeſus unto them, When ye have lift up the Son of man, then ſhall ye know that I am he, and that I do nothing of myſelf; but as my Father hath taught me, I ſpeak theſe things. And he that ſent me, is with me: the Father hath not left me alone: for I do always thoſe things that pleaſe him.

Then ſpake Jeſus again.] Our bleſſed Saviour having baffled the deſign which the Phariſees had upon him; and ſhewed a ſpirit of divine wiſdom, in delivering himſelf from that ſnare which they had laid for him, he returns to inſtruct the people in the treaſury. And here note, 1. He inſtructs them in the nature of his office, which was, to enlighten all men with the knowledge of divine truth; ſo that they ſhould not "walk in darkneſs," either of ſin or error, but be led to eternal life. Learn hence, That the great end and errand of Chriſt's coming into the world, was to give light unto poor ſouls that ſat in darkneſs. Obſerve, 2. The exception which the Phariſees made againſt our Saviour's teſtimony of himſelf; "Thou beareſt record of thyſelf; thy record is not true." Indeed, ſuch is the corrupt nature of man, which is prone to ſeek itſelf, and hunt after vain-glory, that it may render a perſon's teſtimony of himſelf ſuſpected: But Chriſt being true God, that cannot lye, and coming out of the boſom of his Father, as his ambaſſador, his teſtimony of himſelf is above all exception, and ought to be credited without farther proof. Obſerve, 3. How Chriſt challenges his enemies the Phariſees for judging carnally of him, and according to the meanneſs of his outward appearance, whereas "he judged no man;" that is, 1. No man, as they judged, according to outward ſhew. Or, 2. "I judge no man;" that is, at preſent. My proper work is not to condemn any, but to teach all; and my preſent office is that of a prophet, not of a judge: My coming now is to inſtruct and ſave the world; my next coming will be to judge and condemn it. Obſerve, 4. Chriſt declares that he is "not alone" in the teſtimony given of himſelf, but that "the Father did alſo teſtify and bear witneſs of him;" and that according to their own law, the teſtimony of two was always accounted and eſteemed valid. Now, ſays Chriſt, If ſo much weight is to be laid upon the teſtimony of two men, how much more forcible ſhould the teſtimony of the Father, and of him whom the Father hath ſent, be, to ſatisfy you, that what I ſay of myſelf is true? Learn hence, 1. That the Father and the Son, tho' one in eſſence and operation, yet are diſtinct perſons. 2. That theſe diſtinct perſons did bear joint witneſs concerning Chriſt: God the Father teſtified of him by a voice from heaven; and Chriſt as God, bare witneſs of himſelf as man, and as mediator: Surely out of the mouth of two ſuch witneſſes, the truth of Chriſt's divine miſſion is ſufficiently eſtabliſhed. (B.)

I am the light of the world.] The Jews uſed this ſaying of the firſt Adam (See Buxt. Lex. Talm. p. 1321.) and Chriſt, the ſecond Adam, applies it to himſelf. (W.) There are but two ways; one of which is certainly ours. The firſt is the way of light, which leads to life: The ſecond is the way of darkneſs, which leads to death. The latter is the life wherein men follow their paſſions; a life which is nothing but wandering, darkneſs and death, both in itſelf and in its conſequences. The former is the Chriſtian life, of which Jeſus Chriſt is himſelf the way, the light, and the life: The way, by the merits of his ſacrifice, and by the dignity of the myſteries of his life, and of his death upon the croſs; which comprehend all his actions, privations, and ſufferings: The light, by the truth of his word; which contains his ſaving inſtructions, his edifying virtues, and his internal diſpoſitions: The life, by the holineſs of his ſpirit; from which fountain is derived the infuſion of his love, the operation of his grace, and the communication of his glory. How great comfort muſt it needs be, to one who ſincerely deſires to be ſaved, to find thus in Jeſus Chriſt whatever is neceſſary to ſalvation! But, how dreadful is it, not to follow this only light; and to chuſe rather to follow the darkneſs of our own paſſions! (Q.) See the notes on chap. i. 4, 5, 9. and iii. 19.

Though I bear record of myſelf.] My teſtimony of myſelf doth not invalidate my teſtimony. My coming from heaven on an embaſſy to you, on another's, not my own errand (and that teſtified by the Spirit to John Baptiſt, and by him to you, if ye would believe, but however to myſelf undoubtedly known) gives a validity to my teſtimony, and joins God himſelf in the teſtimony with me: And as the Holy Ghoſt hath teſtified, that I am ſent by God, ſo my aſcenſion to heaven (which will ſufficiently prove my miſſion) being known to me beforehand, tho' not to you, and being diſcoverable by the event to you alſo, eſpecially when ſo many eye-witneſſes ſhall have teſtified it to you; it will follow, that my teſtimony of myſelf, tho' a ſingle one, will be authentick and valid, tho' perhaps, as the one is not already, ſo the other alſo will not be heeded by you. (H. and W.) See the notes on chap. v. 31.

Ye cannot tell whence I come.] See the notes on chap. vii. 28.

I judge no man.] The great deſign of our Lord's coming into the world was for the ſalvation of mankind. This he ſeriouſly endeavoured while he lived in it; and commiſſion'd his apoſtles, *&c.* to do the like, both then and afterwards. He being indeed appointed judge of the world, will hereafter paſs a ſentence of condemnation on all who ſhall refuſe to accept of the ſalvation he offers, on the juſt and reaſonable terms it is propoſed to them: But he was not to execute this office while he lived in this world; and therefore he ſays, both here and elſewhere, "I judge no man: I came not to judge the world," *&c.* (Fox.) See the notes on chap iii. 17.

Ye neither know me.] Tho' ye know my perſon, parentage, and country, yet ye know not my divine excellency and deſcent from heaven: And this reconciles the ſeeming difference between theſe words, and thoſe in chap. vii. 28. (*Idem.*)

I go my way, and ye ſhall ſeek me.] Here are four dreadful truths; which ought to be the cauſe of fear to all, but of deſpair to none; 1. That there are ſome perſons, from whom God withdraws himſelf, in leaving them to themſelves. 2. That then they ſeek God to no purpoſe, becauſe they do not ſeek him as they ought. 3. That they "die in their ſins." And 4. That they ſhall be eternally ſeparated from God. (Q.) The ſins of believers go to the grave before them; ſin dieth while they live: But the ſins of unbelievers go to the grave with them; while they live, they are dead in ſin, and by ſin they fall into death, from whence there is no recovery. (B.) See the notes on chap. vii. 34.

If ye believe not.] Of all ſins, infidelity or unbelief is the grand one under the Goſpel. The devil hath as great an advantage upon men, by making them ſtrong in unbelief, as God hath by making his people ſtrong in the faith; for unbelief renders a ſinner's caſe deſperate and incurable. (*Idem.*) See the notes on chap. iii. 18. 36. and vi. 47.

Who art thou?] See the notes on chap i. 19.

Even the ſame that I ſaid unto you from the beginning.] As I ſaid, *teen archeen*, "from the beginning," or *before*. Thus it is uſed alſo, Gen. xiii. 4. xli. 20. and xliii. 18, 20. So that I would render the whole ſentence thus, I am what I told you before; It being very common, in anſwer to ſuch a queſtion, to omit *I am*, or ſomewhat of like import; as in Matt. xxvi. 25, 64. and xxvii. 11. But, whereas Dr. Mill cenſures this phraſe, amongſt others, as an impropriety, and bad Greek; the ſame word is often uſed, in the ſame ſignification, by the moſt authentick Greek writers; and particularly by Hippocrates, Herodotus, and Iſocrates. (H. W. and Blackwall.) And the like is to be ſaid of the propriety of that phraſe, in the next verſe, *lego eis ton coſmon*, "I ſpeak (or ſay) to the world;" which is clear'd from the imputation of a ſoleciſm, by the like expreſſion in Herodotus and Xenophon. (Bl.)

When ye have lift up the Son of man.] That is, upon the croſs; (See the notes on chap. iii. 14.) "then ſhall ye know that I am he:" That is, ye ſhall then have ſuch teſtimonies, by my reſurrection and aſcenſion, and the effuſion of the Holy Ghoſt upon my diſciples, as ſhall be ſufficient to convince you, and ſhall prevail upon many, o believe that I am the Chriſt. (H. and W.) In this verſe we may obſerve three parts of the doctrine of this divine ſchool. 1. Containing the myſteries of the Trinity, and of " the Son of man;" expreſſed by the term *I am.* 2. Including the actions of Chriſt's life, and his death upon the croſs; denoted by the term *I do.* 3. Comprehending his doctrine and maxims; ſignified by the term *I ſpeak.* The three fundamental points or tenets, taught in this ſchool, are, 1. That Jeſus Chriſt is " perfect God, and perfect man," in one ſingle perſon. 2. That his actions are divine, of an infinite merit and dignity. And 3. That his doctrine is truth itſelf, and the infallible rule of their life and converſation. (Q.)

He that ſent me is with me.] That which Chriſt here affirms, is that the preſence of God was always with him. And this is, 1. propounded, " He that ſent me is with me:" 2. amplified, " The Father hath not left me alone:" and then, 3. The reaſon of this is annexed, " For I do always thoſe things that pleaſe him." He did not leave him alone, in all the troubles and difficulties that he met withal, in the finiſhing the great work of man's redemption; ſtill God was with him. It is true, there was a time, when Chriſt was without the ſenſible manifeſtation of his Father's preſence, when he cried out, " My God, my God, why haſt thou forſaken me?" (See the notes on Matt. xxvi. 46, 50.) But yet, even then, in truth and reality, his Father did not leave him: For, tho' he had not the evidences of his Father's preſence, yet he had the influences of it. To inſtance only in this one thing; God's aſſiſting preſence was always with him, both in his active and his paſſive obedience: And indeed he had that work to do, and thoſe miſeries to ſuffer, that if God had left him, if he had not been mightily aſſiſted by the divine nature, Chriſt, as meer man, could neither have done, nor have ſuffer'd, what he did: But the Father was with him, to uphold and ſupport him, Iſa. xlii. 1. And we find, that Chriſt did confide in this, chap. l. 7, 9. and Pſalm xvi. 9. And that it was made good to him, in his greateſt neceſſities, Matt. iv. 11. and Luke xxii. 43. and ſeveral other places. (Jacombe.) One man cannot ſend another, without being ſeparated from him: But God ſends his Son, by uniting the human nature to the divine, in the perſon of the Word; by an union of all the moſt intimate and inſeparable. The Hierarchical miſſion honours and imitates this divine miſſion, which is the ſource and pattern thereof. It unites the ſubordinate miniſter to the biſhop, and by him to Jeſus Chriſt; admits him to a ſhare of the prieſthood, authority, grace and ſpirit of his biſhop; renders him an inſtrument entirely one with the biſhop, in the ſacerdotal operations and ſacred functions; and makes the biſhop, in ſome ſenſe, preſent wherever the miniſter is, who acts by his power and orders, and does what is pleaſing to him, according to the ſpirit of the heavenly high-prieſt. What then do thoſe do, who ſhake off the honourable yoke of the epiſcopal miſſion! (Q.) See the notes on chap. iii. 11. and v. 19.

For I do always thoſe things that pleaſe him.] This Chriſt did, in a double reſpect, 1. His undertaking the work of our redemption was very well-pleaſing to his Father; that poor loſt and undone ſinners ſhould be brought back again unto God, and reſtored unto his love and favour, Iſa. liii. 10. " the pleaſure of the Lord;" that is, the work of our redemption. Therefore, when Chriſt was publickly to enter upon this great work, the Father ſends him out with this witneſs, " This is my beloved Son, in whom I am well pleaſed," Matt. iii. 17. where he ſpeaks not of his well-pleaſing, only as to his perſon, but alſo as to his undertaking. 2. As the work itſelf was pleaſing unto God, ſo was alſo Chriſt's managing of it; for in all things he kept to his Father's commiſſion and command, doing nothing of himſelf but " as his Father bade him," ver. 28. His eye was ſtill upon his Father's will. Whatever he willed him to do, that he did. Whatever he willed him to ſuffer, that he ſuffered; and thus he " always did the things that pleaſed him." And there is the ſame diſpoſition of heart in all true believers, to pleaſe God; in all things to pleaſe him: They have the ſame ſpirit that Chriſt had, only in a different proportion. (See the notes on chap. i. 16.) And they are to ſhew forth the virtues of Chriſt: Tho' what he actually performed, they can only endeavour; what was perfect in him, may be ſincere, but imperfect in them. Now, thoſe who pleaſe God, and ſincerely endeavour to " do always the things that pleaſe him," God will be with: Such the Father will not leave alone; eſpecially in times of ſuffering and trouble: For that promiſe is exceeding full, Heb. xiii. 5. " I will never leave thee, nor forſake thee." (Jacombe, W. and B.) The Greek word *areſton*, here uſed, ſignifies, in common uſe, the decree or appointment of any court, or judge, or prince; (coming from *areskoo*, juſt as *dogma*, the ordinary word for an ordinance, doth from *dokeoo*, agreeable to the form, Acts xv. 25.) ſo the *principum placita* among the Romans, the *arreſts* of the parliament of Paris, &c. among the French, and the Common Pleas in England (that is, *communia placita*, or *areſta*) a phraſe to expreſs a court of judicature among us; the word *Pleas* denoting judgments in one court, as the King's Bench, a tribunal, in another. So here *areſta* may poſſibly be God's laws, decrees, determinations, which he, as the judge or prince of all, of his good pleaſure, determines to be done: And becauſe commiſſions are iſſued out of courts, and are a kind of decree of thoſe courts, that ſuch a man ſhould have ſuch a power, therefore *areſta* may be extended to thoſe. So Acts vi. 2. 'Tis not thought fit, or appointed, or determined, &c. and ver. 5. The thing was reſolv'd on, and agreed on by all, the multitude there having to do in the choice of the men, as follows; and the apoſtles conſecrating and impoſing hands on them, ver. 6. So Acts xii. 3. I ſuppoſe the meaning is, that the Jews had expreſs'd their judgment, paſt their votes in it; that is, either the Sanhedrim of the Jews, or poſſibly the people of the Jews: For ſo, ſince the power of capital puniſhments was taken from the Jews, and was now in the Romans hands, the proceeding was after the Roman faſhion; which was, *ut injuſſu populi nihil fiat*, that nothing ſhould be done without the command of the people. Thus 'twas before in the caſe of Chriſt, Matt. xxvii. 22. where Pilate asks the multitude, " What ſhall we do with Jeſus? and they all ſaid, Let him be crucified." This was their *areſton* there; and ver. 24. it ſeems, the judge could not reſiſt this vote of theirs: and the whole matter is laid on this ſentence of theirs, Pilate diſclaiming, and " waſhing his hands" from having any thing to do in it: And ſo, in that of James, the Jews, it ſeems, had given their votes, and Herod ſeeing how forward they were in it, (for ſo Euſebius expreſſes it, they not only conſented, but joined in it) to gratify them farther, he proceeded to apprehend Peter alſo: and of him 'tis added (agreeably to what hath been now ſaid) that Herod meant " after the paſſover to bring him forth to the people," that is, to ask their ſentence, or pleaſure, concerning him; and accordingly, if they ſo voted, to put him to death; and therefore, ver. 11. when he recounteth his deliverance, he calls it not only a reſcue from the " hand of Herod," but from " the people of the Jews, and their expectation." (H.)

Ver. 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59. As he ſpake theſe words, many believed on him. Then ſaid Jeſus to thoſe Jews which believed on him, If ye continue in my word, then are ye my diſciples indeed; And ye ſhall know the truth, and the truth ſhall make you free. They anſwered him, We be Abraham's ſeed, and were never in bondage to any man: how ſayeſt thou, Ye ſhall be made free? Jeſus anſwered them, Verily, verily I ſay unto you, Whoſoever committeth ſin, is the ſervant of ſin. And the ſervant abideth not in the houſe for ever: but the Son abideth ever. If the Son therefore ſhall make you free, ye ſhall be free indeed. I know that ye are Abraham's ſeed; but ye ſeek to kill me, becauſe my word hath no place in you. I ſpeak that which I have ſeen with my Father: and ye do that which ye have ſeen with your father. They anſwered and ſaid unto him, Abraham is our father. Jeſus ſaith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye ſeek to kill me, a man that hath told you the truth which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then ſaid they to him, We be not born of fornication; we have one Father, even God. Jeſus ſaid unto them, If God were your Father, ye would love me: for I proceeded forth, and came from God; neither came I of myſelf, but he ſent me. Why do ye not underſtand my ſpeech? even becauſe ye cannot hear my word. Ye are of your father the devil, and the luſts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him. When he ſpeaketh a lye, he ſpeaketh of his own: for he is a liar, and the father of it. And becauſe I tell you the truth, ye believe me not. Which of you convinceth me of ſin? And if I ſay the truth, why do ye not believe me? He that is of God, heareth God's words: ye therefore hear them not, becauſe ye are not of God. Then anſwered the Jews, and ſaid unto him, Say we not well that thou art a Samaritan, and haſt a devil? Jeſus anſwered, I have not a devil; but I honour my Father, and ye do diſhonour me. And I ſeek not mine own glory: there is one that ſeeketh and judgeth. Verily, verily, I ſay unto you, If a man keep my ſaying, he ſhall never ſee death. Then ſaid the Jews unto him, Now we know that thou haſt a devil. Abraham is dead, and the prophets; and thou ſayeſt, If a man keep my ſaying, he ſhall never taſte of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makeſt thou thyſelf? Jeſus anſwered, If I honour myſelf, my honour is nothing: it is my Father that honoureth me, of whom ye ſay that he is your God: Yet ye have not known him, but I know him: and if I ſhould ſay, I know him not, I ſhall be a liar like unto you: but I know him, and keep his ſaying. Your father Abraham rejoiced to ſee my day: and he ſaw it, and was glad. Then ſaid the Jews unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham? Jeſus ſaid unto them, Verily, verily I ſay unto you, Before Abraham was, I am. Then took they up ſtones to caſt at him: but Jeſus hid himſelf, and went out of the temple, going through the midſt of them, and ſo paſſed by.

Many believed.] That is, many of thoſe who had ſeen the miracles by which he confirmed his doctrine. See the notes on chap. vii. 31. (W.) Obſerve here, 1. The bleſſed fruit and ſucceſs of our Saviour's foregoing diſcourſe, concerning his perſon and office. "As he ſpake theſe words many believed on him:" not by their own natural power and ability, but by Chriſt's omnipotent and efficacious grace. He that ſpake to the ear, cauſed his word to reach the heart: Chriſt himſelf, that planted and watered, gave alſo the increaſe. Obſerve, 2. The love and care of Chriſt, mentioned to theſe new converts; he watereth immediately theſe plants with wholeſome advice and counſel. "If ye continue in my word, then are ye my diſciples indeed." Where note, It muſt be Chriſt's word, the true doctrine of the Goſpel, and this abided and continued in, which will evidence our diſcipleſhip. Obſerve, 3. A ſpecial privilege, which ſhall follow upon abiding in the doctrine of Chriſt; they ſhall increaſe in the knowledge of it, and be made free by it. "Ye ſhall know the truth, and the truth ſhall make you free." Where note, 1. That man is naturally in bondage and captivity, by blindneſs of mind, by hardneſs of heart, by rebellion of will. 2. That the means appointed by God for ſetting him at liberty from this captivity and bondage, is the word of Chriſt, and the doctrine of the Goſpel. "The truth ſhall make you free. (B.)

Then are ye my diſciples indeed.] They are diſciples, who come to hear the word: But the name of "diſciples indeed" belongs truly to thoſe who receive and obſerve what they are taught, as the rule of their life and actions. (G.) To "continue in his word" is not to have only a tranſient taſte of it, nor to love ſome of its truths, nor to practiſe ſome one part of it, nor to obſerve it only externally, or for ſome days or months; but it is, to love all its truths, to perſevere in the practice of them, throughout the whole courſe of our lives; and that upon a principle of love to God, and to make his law our joy and delight. (Q.)

Ye ſhall know the truth.] The Jews learned nothing but types and ſhadows in the ſchool of Moſes; the Gentiles, only falſhoods and lies in the ſchool of the devil: But Chriſtians, in the ſchool of Chriſt, learn the truth; which confounds falſhood, diſperſes ſhadows, and fulfills the law. We never learn, or "know the truth," perfectly, except when we love it; And we never love it, but only when the love thereof is graven in our hearts by the finger of God, which is his Spirit: And this "makes us free," in delivering us from the heavy yoke of the letter and ceremonies of the law, from criminal inclinations, from deceitful pleaſures and worldly fears, which render us ſlaves to ſin. (*Idem.*) See the notes on chap. vii 17.

They anſwered him.] That is, the other Jews there preſent; not thoſe who "believed on him," but others who were bloodily diſpoſed. (H.) Obſerve here, how theſe carnal Jews underſtand all that our Saviour ſaid, to be ſpoken in and after a carnal manner. When he ſpake to them before, of "eating his fleſh, and drinking his blood," they underſtood it groſly of his natural body: When he ſpeaks to them here of a ſpiritual freedom from ſin, they underſtand it of a civil freedom from ſervile bondage and ſubjection; alledging, They were "Abraham's ſeed, and never in bondage to any." Which was a manifeſt untruth; having been in bondage, in their anceſtors, to the Egyptians and Babylonians, and in their own perſons to the Romans. But this was not the bondage that Chriſt meant; but a perpetual ſlavery and thraldom under the dominion of ſin, and power of Satan; for he that "committeth ſin, is the ſervant of ſin:" That is, whoſoever doth habitually, wilfully, deliberately, and conſtantly, allow and tolerate himſelf in a ſinful courſe, he is under the ſervitude and thraldom of ſin: Every ſinner is a bond-ſlave; and to live in ſin, is to live in ſlavery. And this every man doth till the Son makes him free: Then, and not till then, he is "free indeed." Learn hence, That intereſt in Chriſt, and continuance in his doctrine, ſets the ſoul at liberty from all that bondage whereunto it was ſubject in its natural and ſinful ſtate. O happy exchange, from being the devil's ſlaves, to become Chriſt's freemen! and alſo freed from the rigorous exactions and terrible maledictions of the law. (B.) See the notes on Matt. iii. 9. and vi. 24.

Ye ſhall be free indeed.] There being dangerous miſtakes concerning Chriſtian liberty, it may be proper here to obſerve, That our Lord, by his coming, did abrogate and ſet aſide the Moſaic law, ſo far as it conſiſted in the outward rites and ceremonies, and typical obſervances, appointed by that inſtitution: But Chriſtian liberty cannot be ſaid to conſiſt in this, becauſe we were never under that law. No, the moſt valuable part of our liberty conſiſts in our being ſet free from the power and dominion of ſin, and the tyranny of the devil; and in our being enabled to practiſe the univerſal laws of righteouſneſs and goodneſs, and becoming thereby the obedient ſubjects of our heavenly Father. Hence the deſign of our Lord's coming is repreſented to be, to "deſtroy the works of the devil, to turn us from darkneſs to light, and from the power of Satan unto God:" And "that we, being delivered out of the hands of our enemies, might ſerve him without fear, in holineſs and righteouſneſs, all the days of our life." Hence the apoſtle ſpeaks of our being "made free from ſin," and becoming the "ſervants of God." True liberty therefore does not lie in having a power to do what unbridled luſt and ungoverned paſſion prompts men to; but in doing what right reaſon and the laws of God make our duty. God, who is abſolutely free, and acts without controul, is bounded by the intrinſick goodneſs of his own nature; ſo that, notwithſtanding his infinite power, he cannot commit evil, or do any thing unworthy of himſelf How widely therefore are they miſtaken, who fancy that our Lord, by his coming, has diſſolved the obligation men were under, to practiſe the duties of the moral law? For, a ſerious endeavour to conform ourſelves to the whole will of God reſpecting moral duties, by what way ſoever he has diſcovered it to us, is made a condition of our having an intereſt in his merits and death. The very heathens had a juſt ſenſe of this truth, That no man could be a free man, till he had gotten the maſtery over his ſenſual part, and lived agreeable to the dictates of right reaſon and the will of God. (Fox.)

I know, that ye are] The Jews boaſting again, that they were Abraham's ſeed, and bearing themſelves much upon it; our Saviour tells them, He knew they were ſo; his natural children according to the fleſh; but not his genuine children according to the ſpirit. This he proves, becauſe they did not tread in Abraham's ſteps, and do his works; For, if either the temper of their minds, or the actions of their lives, were agreeable to Abraham, they would not ſeek, as they did, to deſtroy and kill him, only for bringing the doctrine of ſalvation to them, which he had heard and learned of the Father. Thence learn, 1. How prone we are to glory in our outward privileges, and to rely upon them: Whereas theſe are arguments of God's goodneſs towards us, but no evidence of our goodneſs towards him. 2. That it is very dangerous and unſafe, to pride ourſelves in, and depend upon any external privileges and prerogatives whatſoever; as our being born within the pale of the viſible Church; our deſcending from pious parents, and holy progenitors: For, unleſs we be followers of their faith, admirers of their piety, and imitate their example, we are none of their children; but belong to another Father, as our Saviour tells the Jews in the other verſes. (B.) See the notes on chap. vii. 19.

That which I have ſeen.] See the notes on chap. v. 19, 30.

Ye would do the works of Abraham.] Chriſt owns, they were Abraham's ſeed according to the fleſh, ver. 37. And therefore only denies them to be ſo, as to their manners, or that reſemblance with the works of Abraham, which would make God own them as his children, *viz.* his ſteady faith, Rom. iv. 16. and ready obedience, Hebr. xi. 8. 17. by which alone they could obtain the bleſſing of Abraham, Gal. iii. 9, 14.

Ye do the deeds of your Father.] Here our Saviour proceeds by degrees in his reprehenſion. He intimates to the unbelieving Jews, that they have another Father: But as yet he does not name him, to ſee whether they would be brought to repentance by gentler means. (G.) It was a known cuſtom of the Hebrews, to call thoſe Fathers, who were either the authors or firſt examples of any thing; and thoſe their ſons, or children, who obſerv'd their precepts, or imitated their manners. (Spanh.) See the notes on Matt. xii. 27.

We be not born of fornication.] The prophets, repreſenting the idolaters, among the Jews, as fornicators, and their worſhipping other Gods, as their "going a whoring from their own God," Lev. xvii. 7. Ezek. xxiii. 30. Hoſ. iv. 12. and ix. 1. when they had brought themſelves off from that ſin, they repreſented the idolatry of others under that name. So that their very treatiſes of idolatry bore the name of treatiſes of whores, or whoredom: And the book of wiſdom ſaith, "The deviſing of idols was the beginning of ſpiritual fornication," or idolatry, Wiſd. xiv. 12. Hence Philo ſaith, They who introduce many Gods differ nothing from thoſe that are born of whoredom. Hence the Jews here, being free from idolatry, ſay, they were not born of whoredom, but were the children of God; as worſhipping one God only, and thinking, that, on this account, God would not impute to them their other ſins: But againſt this Chriſt here declares, they only are to be owned as the children of God, who do the works of God. (W.)

If God were your Father, ye would love me.] The Jews having, in the foregoing verſes, boaſted, that they were the children of Abraham, and in theſe, that they were the children of God; our Saviour diſproves this, telling them, that "if God were their Father, they would love him," as proceeding from him by eternal generation, and in his office imploy'd by him as mediator: Alſo, if God were their Father, they would underſtand him ſpeaking from God; whereas now they were ſo tranſported with malice, that they could not endure his doctrine with patience, tho' it came from God. (B.)

I proceeded forth.] Others are ſaid to be of God; even all that hear his words, ver. 47. And the prophets are ſtiled "men of God," in the Old Teſtament, and his miniſters in the New, 1 Tim. vi. 11. 2 Tim. iii. 17. But, tho' Moſes, the prophets, and apoſtles, were ſent of God into the world, yet it is ſaid of none of thoſe, that they did come, or "proceed forth from God:" This therefore muſt import ſomething peculiar to Chriſt. It then either muſt reſpect the Socinian gloſs, of Chriſt's aſcent into heaven, to be inſtructed in his prophetick office, and his deſcent again from thence; which gloſs I have confuted, (note on chap. iii. 13.) Or the Jews opinion, that the Soul of the Meſſiah was created at the beginning of the world, and ſo came down from heaven to animate his body; which the Socinians, who deny that Chriſt had any exiſtence before he was born of the virgin, cannot approve of: Or it muſt import his divine original from the Father, by the communication of his eſſence, or the union of the divine *Logos* to the human nature; which we aſſert. See the note on chap. xiii. 3 (W.)

Becauſe ye cannot hear my word.] That is, ye cannot bear it with patience. (G.) Men of your tempers cannot yield obedience to it. This doubtleſs was the great ſin of the Jews: And ſo they wanted not either natural power, or aſſiſtance neceſſary on God's part, to do this; but only a moral power, or a mind well-diſpoſed to obey his words. (W.) See the notes on chap. vii. 17.

Your father, the devil.] By reſembling him in your actions: For as he is a ſon of Abraham, who does the works of Abraham, ver. 39. ſo is he "a child of the devil," who doth his works, 1 John iii. 8, 10. not only out of ignorance, and human frailty, but from choice and affection to, or good liking of them. "He was a murderer from the beginning," *i. e.* as ſoon as man was created, for "through the envy of the devil death enter'd into the world," Wiſd. ii. 24. and ſo "came upon all men," Rom. v. 12. ye, by ſeeking my death, in this reſemble him: He "abode not in the truth," but ſeduced Eve by a lye; ye in like manner therefore believe me not, "becauſe I tell you the truth," ver. 45. which ſhews you have hearts alien from the truth, but well affected to falſhood, as it is with him. Oh, how tremendous a thing is it to have the devil for our father! How careful therefore ſhould we be, to avoid thoſe things which will ſubject us to this vile relation? *viz.* Murder, lying, hatred of the truth here; envy, and enmity to others, Matt. xxvii. 18. "bitter zeal, and ſtrife in the heart," Jam. iii. 14, 15. Pride, 1 Tim. iii. 6. every cuſtomary ſin, 1 John iii. 8. (*Idem* and B.)

He is a liar, and the father of it.] Ignorance of figurative Grammar, and of the allowable liberties taken by the ſublimeſt authors, has occaſion'd weak people to run into erroneous and heretical opinions. Here we have *tou pſeudous* a lye, included, and fully compriſed, in the ſenſe of *pſeuſtees*, a liar; the devil was a liar, and the father of lying. Epiphanius, in his Panærium, has five or ſix times this groundleſs and ridiculous addition, And the father *autou*, was a liar: Whence ſome unſtable and weak Chriſtians, conſtruing the Greek word (*autou*) of *him*, inſtead of *of it*, imbib'd that ſtupid error, that the devil had a father, who was a liar! Nonnus, the poetical paraphraſt of St. John, follows this abſurd reading. And yet, there are ſeveral parallel phraſes in Thucidides, which fully and unavoidably reach the point, and clear the difficulty. (Dr. Heinſ. W. and Blackw.)

Which of you convinceth me of Sin?] Obſerve here the challenge, which Chriſt gives to the worſt of his enemies. So perfectly pure, innocent and ſpotleſs, was the doctrine and life of Chriſt, that tho' his enemies loaded him with ſlander and falſe accuſation, yet none of them could juſtly convict him of the leaſt known ſin. (B.) Whereas, in a falſe prophet, ſome marks to diſcern him by may eaſily be found; *viz.* his thirſt after honour and applauſe, covetouſneſs, or falſhood. (W.) It belongs to none but the prince of paſtors (Chriſt himſelf,) to be entirely free from ſin: But his miniſters ought to be at leaſt free from heinous crimes; and ſhould bring to the ſacred miniſtry the innocence of their baptiſm, either wholly preſerv'd, or at leaſt, in ſome meaſure, repaired by a worthy repentance. For, he who ſhews in his manners plain and evident marks of the infidelity of his heart, in reſpect of the truths of the Goſpel, is not a likely perſon to induce others to believe them. (Q.)

He that is of God.] That is, who reſembles him in holineſs and goodneſs, and is diſpoſed to do his will, is ready to receive the doctrine that comes from him: And it is an evidence, that ye do not thus reſemble him, nor bear a filial affection to him, that ye receive not his words. (W.) The diſpoſition with which a man "heareth God's words," and the uſe which he makes thereof, ſhew whether he is the ſervant of God, and how far he is ſo. What can be ſaid of ſo many Chriſtians, who take ſo little care, either to hear or to read the word of God, or who do it only by way of ceremony and for faſhion's ſake; but that they are Chriſtians by way of ceremony, and uſe ſome ſmall endeavours after ſalvation only for faſhion's ſake? We are never tired with hearing a friend ſpeak, or ſpoken of: And ſhall we pretend to be the friends of God, and yet have a negligence, diſguſt, and perhaps a continual forgetfulneſs, of the word and things of God? (Q.)

Thou art a Samaritan.] This title of Samaritan is here, by way of reproach, affix'd on Chriſt; not that they thought him ſo, but becauſe this was an odious name among the Jews: So are idolaters called *Aramæi*, or Syrians, Lev. xxv. 47. becauſe the Syrians were anciently ſuch: And thus all cruel men we call Turks; and covetous Jews; not that we think they are ſuch naturally, but that they are like unto them: Or elſe, becauſe Chriſt had converſ'd with the Samaritan woman, which was againſt the Jewiſh rule, he might be thought a deſerter of the Jewiſh law, and ſo to be one of them. (H.) See the note on chap iv. 9.

And haſt a devil.] See the notes on chap vii. 20.

I have not a devil.] The reproach of Samaritan was one of the laſt affronts, at that time, capable of being paſs'd upon any man; and yet this is only anſwered by ſilence, as not worthy our Lord's notice: But the other part, of "having a devil," would draw down ſcandal upon his doctrine, and weaken the authority of his preaching; and therefore this was fit, nay neceſſary, to be confuted; and upon that point he condeſcends to reaſon with them. Hence we may learn how to diſtinguiſh injuries, and how we ſhould proportion our reſentments, according to the different ſorts and conſequences of them. Where the provocation is private, and terminates in our ſelves, it is a mark of a great and a Chriſtian mind, to put it up, or ſoftly to reprove it: But where it reaches farther, and wounds deeper, where truth and goodneſs are ſtruck at through our ſide, ſilence is tameneſs there; for then the cauſe ceaſes to be our own. God's glory, and the good of mankind, are concern'd in the reſpect due to virtue and religion: And that which is none of ours, we ought not to recede from; nor can we give it up, without committing a fault. 2. As to the manner, how to proceed in ſuch defence, Chriſt's own words are a pattern ſufficient; wherein he only clears himſelf from their wicked ſuggeſtions, with all the mildneſs that became his character, and the juſtneſs of his cauſe. (Stanh. B. and Q.)

If a man keep my ſaying.] See the notes on chap. v. 24. and vi. 40.

If I honour myſelf.] See the notes on chap. iii. 27. and v. 31.

Ye have not known him.] Obſerve here three duties with reſpect to God, 1. To know him. 2. To confeſs him. 3. To obey him. Since we cannot worſhip and adore God, unleſs we love and obey him, let us not flatter ourſelves, that we know him as our maſter and Father, ſo long as we deſpiſe his law, and do not perform his will. (Q.) See the notes on chap. i. 18. and vii. 28, 29.

Abraham rejoiced to ſee my day.] That is, he was exceeding glad, that he might ſee it. (H.) For the Greek word *agalliaomai*, being derived from (*agan*) *valde*, and (*allomai*) *ſalto*, ſignifies ſuch exceeding joy, as is expreſſed by outward actions, as skipping, dancing, &c. Thus David expreſſed his joy by "leaping and dancing," 2 Sam. vi. 14, 16. And in the like ſenſe it is to be underſtood, Matt. v. 12. Luke i. 47. vi. 23. and x. 21. John v. 35. Acts ii. 26. and xvi. 34. 1 Pet. i. 8, and iv. 13. and Rev. xix. 7. (Leigh.) Or it may here be underſtood as a peculiarity, ſignifying that Abraham earneſtly or vehemently deſired and longed to ſee the day, that is, to know the time, when the promiſe made to him, Gen. xii. 3. was to be fulfilled by the coming of Chriſt. (Beza, G. W. and Fox.) And this latter ſenſe affixed to it, which is not ſtrain'd or unnatural, will ſolve what ſeems to be a groſs tautology here in our tranſlation: Whereas, in this ſignification it runs eaſy and clean. The Perſian, Syriac, and Arabic verſions all give it this ſenſe; and the particle *hina* in the original ſeems to require it. The word ſignifies to rejoice, both in the claſſicks and Greek tranſlators of the Bible: And in the latter it ſignifies to give thanks or joyfully to praiſe; here only to deſire earneſtly: Which is a very natural metonymy, whereby antecedents and conſequents are put for each other; more natural than the uſing *aſpairo*, to ſignify to contend, or earneſtly ſtrive; which properly ſignifies to pant, or breath hard. And the like peculiarities are frequent in Herodotus, Xenophon, Demoſthenes, Iſocrates, Thucidides, Plato, and others of the moſt authentic Greek claſſicks. (Blackw.)

He ſaw it.] *viz.* By the eye of faith; as 1 Pet. i. 10. *&c.* (W.) A ſtrong faith gives ſuch a clear ſight of Chriſt, tho' at a diſtance, as produceth an holy delight and rejoicing in him. (B.) The word *ſaw* is here uſed in the ſame ſenſe, as the prophets are called *Seers*; becauſe they, by the gift of the Holy Spirit, could diſcern and foreſee things which were hidden to others. (D. Heinſ.)

Not yet fifty years old.] There is no cauſe to wonder, why the Jews, who were not ſolicitous about the age of Chriſt, ſhould ſpeak thus of one, whoſe gravity, wiſdom, and countenance perhaps, might cauſe them to think him older than truly he was. It was more to be admired, that Irenæus ſhould plead apoſtolical tradition for this Jewiſh error; eſpecially when we conſider, that many of the fathers, namely Clemens of Alexandria, Tertullian, Julius Africanus, Lactantius, and divers others, held that our Lord preached but one year, and ſuffer'd in the fifteenth year of Tiberius, and the thirtieth year of his age. Moreover, all Chriſtians agree, that our Lord ſuffer'd under Pontius Pilate. Now, he was depoſed by Tiberius in the laſt year of his reign, ſaith Joſephus; which demonſtrates, that our Lord's ſufferings muſt be paſt in the thirty-ſeventh year of his age. But indeed he was entring only into his thirtieth year, in the fifteenth of Tiberius, when he was baptized and conſecrated to his office, Luke iii. 1, and 23. and therefore could be but three and thirty years and an half old, in the nineteenth year of Tiberius, when he was crucified. (W.)

Before Abraham was, I am.] That is, 1. I have a being from all eternity; and ſo before Abraham was born: And therefore, as young as ye take me to be in reſpect of my age here, I may well have ſeen and known Abraham. But then, 2. In reſpect of my preſent appearance here on earth, tho' that be but a little above thirty years duration, yet, long before Abraham's time, it was decreed by my Father, and in kindneſs to Abraham revealed to him while he lived; in which reſpect 'tis true, that he knew me alſo. (H.) The Socinians interpret theſe words thus, "Before Abraham is made the father of many nations, I am the Meſſiah:" For, ſay they, 1. *Prin genesthai* doth not ſignify "before he was," but, "before he was made;" as it doth, chap. iii. 19. and xiv. 29. And, 2. Thoſe words *Ego eimi* is, Matt. xxiv. 5. "I am the Chriſt," or the Meſſiah, as Mark xiv. 62. and Luke xxi. 8. So the phraſe ſignifies, ſay they, here, ver. 24, 28. and chap. xiii. 19. But againſt this ſtrained expoſition, let it be conſidered, 1. That the whole ſeries of the diſcourſe ſhews, that the oppoſition is here put, not betwixt Abraham's being the father of all nations, and Chriſt's being the Meſſiah, but between *to genesthai*, the birth of Abraham, and *to einai*, the being of Chriſt. Moreover, the word Abraham, ſo frequent in the holy ſcripture, doth always ſignify his perſon, and is never elſewhere uſed in this myſtical ſenſe, in which it imports not his perſon, but his privilege, or rather the completion of a promiſe made to him. It being therefore evident, that the diſcourſe, from ver. 55. is of Abraham's perſon, it is incongruous here to introduce a myſtical ſenſe of the word, which the Jews never thought of; and which had Chriſt intended, he in all likelihood would have ſaid *prin Abram genesthai Abraam, i. e.* before the reaſon of his new name be accompliſhed. In confirmation of this argument, let it be noted, that the word *genesthai* ſignifies as well *to be*, as to be made. It ſignifies to be, Matt. v. 45. John i. 6, 30. chap. xx. 27. Acts vii. 38. and xiii. 5. And when 'tis uſed of perſons, in the ſenſe of *fieri*, to be made, it ſignifies to be born, produced, or generated: And ſo here, "before Abraham was made," muſt be the ſame as "before he was born." The places cited by the Socinians are doubly impertinent, *viz.* John iii. 19. and xiv. 29. 1. Becauſe *pro toon genesthai* is "before they are;" and, 2. Becauſe they ſpeak not of perſons but only of things, which were to happen afterwards. 2. Chriſt, in theſe words, anſwers the objection of the Jews, that he being "not yet fifty years old," could not have ſeen Abraham. Now, according to our interpretation, he anſwers it fully, by ſaying he was the eternal *Logos*, chap. i. 1. or the perſon that ſaid to Moſes, "I am," Exod. iii. 14. whereas according to the Socinian comment, his anſwer is nothing to the purpoſe, and was no more true of him than it was of all that heard him, that they were before Abraham; they being all before he was made the father of all nations. Who therefore can believe our Saviour would, upon this occaſion, put them off with ſuch a piece of ſophiſtry? For, as Novatian argues, either Chriſt lied, and put a cheat upon them, if being from Abraham, he was not "before him;" or, he was "before him," being the God of Abraham. (De Trin. c. 23.) To this Stegmannus anſwers, That this is no abſurdity, it being uſual with Chriſt to anſwer nothing directly to the objection of the Jews; to which effect he cites John vii. 20, 21. xii. 23, 25. and xiv. 23. Luke xiii. 23, 24. but very fallaciouſly: For, John xii. 23, 25. there is neither queſtion, nor objection; Luke xiii. 23, 24. there is a curious queſtion, but no objection; John xiv. 23. Chriſt ſpeaks not to the Jews, but to his own diſciples; and John vii. 20. Chriſt anſwers to the queſtion ſufficiently, by ſaying, ver. 23. "Are ye full of choler or rage againſt me?" and the people more directly, ver. 25. which made it the leſs neceſſary for him ſo to do. Let Stegman ſhew, if he can, when Chriſt anſwers in this impertinent and illuſive manner to the Jews carping at his words as being falſe, and impoſſible to be true, with ſuch an aſſeveration, "Verily, verily, I ſay unto you." 3. Had this only been Chriſt's meaning, why do the Jews "take up ſtones," to puniſh him as a blaſphemer; there being not the leaſt ſemblance of blaſphemy in the words taken in this ſenſe? They may do it, ſaith Stegman, becauſe he profeſſed himſelf the Meſſiah; for as blaſphemers, ſo alſo falſe prophets were to be ſlain. But as they never did attempt to ſlay, or to accuſe him upon this account, tho' he ſtill owned himſelf a prophet ſent from God to them; ſo they themſelves teſtify, they ſtoned, or attempted to ſtone him, for this "blaſphemy, that, being a man, he made himſelf God." chap. x. 33. 4. I aſk, whether our Saviour was willing to be underſtood by the Jews, or not? If not, why did he uſe this ſolemn preface, "Verily, verily, I ſay unto you?" If he would be underſtood, why did he ſpeak unto them in that language in which they neither did, nor could underſtand him? For how could they imagine the word Abraham was to be underſtood in ſuch a ſenſe in which they never knew it uſed? In a word, this interpretation is contrary to all antiquity; as their expoſitions in theſe caſes uſe to be: For even the Ante-nicene fathers proved that Chriſt was God, perfect from the beginning, and no new God, from theſe words. So Iren. l. 4. c. 27. Orig. contra Celſum, l. 8. p. 386. Tertul. adv. Prax. cap. 22. p. 513. Novatian, cap. 23 As for the phraſe *Ego eimi*, I am, let it be noted, 1. That, in the other Evangeliſts, it is only uſed to ſignify what the falſe Chriſts would ſay; and ſo can have no other import than "I am the Chriſt:" but, in this Goſpel, it ſeems to ſignify, "I am the Son of God." For he that ſaith, I am, ver. 24, 28. is he who had God for his Father, ver. 19. and was "from above" ver. 23. And chap. xiii. 19. he that calls them to "believe, I am," is he who came from the Father, ver. 3. and was their Lord, ver. 13. and was going to the Father, ver. 1. Now the rulers of the Jews ſtill accuſed Chriſt of blaſphemy, and condemned him upon this account, Matt. xxvi. 65. Luke xxii. 70, 71. Thus therefore Chriſt might ſay *I am*, and yet be God of God. 2. Others anſwer, with Grotius, That Chriſt here only ſignifies, that he was before Abraham, in the decree of God: But, 1. Chriſt anſwers to the objection of the Jews; which had no reſpect to the priority of theſe two perſons in the decree of God, but as to actual exiſtence. 2. In this ſenſe, even Judas, and all the murderers of our Lord, might be before Abraham had a being: And, laſtly, the arguments produced againſt the former anſwer conclude as ſtrongly againſt this. See Placæus, Argument 11. a Sect. viceſim. prim. ad finem. (W. and B.) To which I ſhall here ſubjoin a paſſage from Dr. Browne, Biſhop of Cork and Roſs, his letter, in anſwer to Toland, and all other oppoſers of revelation and Chriſtian myſteries, upon the pretence of ſetting up for reaſon and evidence, and clear and diſtinct notions of every thing they give their aſſent to. I am convinced (ſays he, p. 62, *&c.*) by the completion of prophecies, the miracles he wrought, and the agreeableneſs of his doctrine to the natural ſentiments of our minds, that whatever Jeſus Chriſt was, he came from God. I find him, in many places, aſſuming to himſelf the name, and titles, and worſhip of God. In diſcourſing with the Jews, he uſeth this form of ſpeech, "Before Abraham was, I am," on purpoſe to ſignify to them, that he was that very divine being which was revealed to Moſes under that name: And, ſome time after, he tells them, that as he was the Son of God, ſo "He and the father were one." That the Jews underſtood him in this ſenſe I am ſure, becauſe they took up ſtones, at each of theſe ſayings, to ſtone him as a blaſphemer, becauſe he made himſelf "equal with God." If theſe expreſſions were not to be underſtood in the ſenſe they took them, he would certainly have undeceived them, and made it known, that he was not God in the ſenſe they underſtood him, but that he was only a God by deputation, according to the wild notion of the Socinians. But he ſpake the truth, and the Jews underſtood him right, That he was eternal God, equal with the Father; the very ſame God, who was ſignified by that ſacred name, I AM: And he hath never undeceived either them or us to this day; but, inſtead thereof hath uſed many expreſſions to countenance and encourage this notion of him: And therefore, if I act like a reaſonable man, I am under a neceſſity, either of giving my aſſent to this, or of utterly rejecting him as an impoſtor. Now, had he been an impoſtor, God, who ſhew'd himſelf always very jealous of his honour, would never have confirmed this doctrine of his with ſuch repeated teſtimonies. If we ſuppoſe him to be only a meſſenger come from God, and a meer man, who ſpake only by his Spirit and commiſſion, he would never have uſed ſuch expreſſions, as muſt naturally be miſunderſtood, and lead thouſands into the groſs ſin of idolatry, which of all others is moſt deteſtable to God. Moſes was never ſuffer'd to enter into the land of Canaan for a much leſs ſuſpicious expreſſion, and in the heat of paſſion too, Numb. xx. 10. "Muſt we fetch you water out of this rock? Which was a vain-glorious inſinuation, that he and Aaron wrought that miracle by their own immediate power and proper efficacy. This comes much ſhort of theſe expreſſions of our Saviour's, "Deſtroy this temple, and in three days I will raiſe it again": "I have power to lay down my life, and I have power to take it up;" and "Before Abraham was, I am." And indeed, that paſſage concerning Moſes ſeems to have been upon record, by the ſpecial providence of God, for this purpoſe, that it might be a good argument of conviction to the Jews of the divinity of the Son: Since this inference was very natural and obvious from it; *viz.* If God was ſo incenſed with Moſes, for making uſe of one expreſſion, which ſeem'd to encroach upon his prerogative; then how far would he have been from giving teſtimony, of much more frequent and greater miracles, to a perſon, who, by many plainer expreſſions, aſſumed to himſelf the full power and perfection of the God-head, if he were not really what he gave himſelf out to be? For this reaſon, I ſay, becauſe I can't reject him as an impoſtor, therefore I believe this propoſition, and confeſs the bleſſed Jeſus, the Son of God, equal with the Father. Now, thus far I proceed in this myſtery upon the ſtricteſt rules of reaſon and evidence; and my faith in this propoſition is founded upon clear and diſtinct ideas. For I know clearly whom I mean by Jeſus Chriſt; namely, that perſon who was born of the Virgin Mary, and crucified under Pontius Pilate: I have a clear and diſtinct idea of what it is for one thing to be equal to another: And I apprehend very well what is ſignified by the name of God here; namely, that divine Being, whoſe neceſſary exiſtence I infer from that clear knowledge I have of his creatures; and of whoſe nature, tho' I have not the leaſt notion, as it is in itſelf, yet I form the beſt idea of him I can, by enlarging all the perfections that are diſcernable in the creatures: And I have a clear and diſtinct idea of what it is for one perſon to be the ſon of another. Thus I underſtand the meaning of the words; nor is there any thing in them contradictory to my reaſon. And laſtly, I have clear and diſtinct ideas of thoſe miraculous proofs to the ſenſes of men, and of thoſe completions of prophecies, and the excellency of that doctrine they confirm, the agreeableneſs of it to the common notions of men, and its natural tendency to make men eaſy and pleaſant, and uſeful to one another: All which raiſe ſuch an evidence or knowledge in my mind of the divinity of his miſſion, who revealed this propoſition to me, that I muſt do violence to my reaſon, if I do not give my aſſent to it. And thus far it is not ſo properly and ſtrictly a myſtery. But, when I think of this propoſition again, Jeſus, the Son of God, is God equal with the Father, I muſt own, at the ſame time I give my aſſent to it, I have no knowledge of that eternal generation, which I form an impoper idea of, from the procreation of one man from another: Nor have I any notion of this wonderful union of the human nature with the divinity: Nor can I in the leaſt imagine wherein this equality conſiſts. Theſe, and all other things relating to the manner of it, are wholly out of the reach of all my capacities, and totally obſcured from me. Theſe are the things which make it a myſtery, and in reſpect of this part of it, the authority or veracity of God is the only ground of my perſuaſion: And my Chriſtian faith of this article conſiſts in thus giving my aſſent to the exiſtence of things which I have no notion of, when he hath taken care to give me undoubted teſtimonies of the revelations coming from him: And I truſt he will accept of it; becauſe 'tis no raſh inconſiderate aſſent, but that I uſe thoſe powers of knowledge I have, as ſtrictly and impartially in this, as I would do in any affair which immediately concerned my life. (Fox.)

Jeſus hid himſelf, and went out.] Hence we may obſerve the lawfulneſs of avoiding danger and perſecution. There are ſome occaſions, in which the dangers that threaten us may fairly be declined; and others, wherein, without a breach of decency and duty, they cannot. As to which our judgments may be directed by theſe two rules, 1. That whatever difficulty cannot be otherwiſe avoided, than by violating our conſcience, that, we are to conclude, God hath called us to ſuffer. 2. That a man may uſe all lawful means for his own preſervation; and where the regular uſe of theſe is ſucceſsful, that may be accounted a caſe, in which he was no way bound to ſuffer. (Stanh.) See the notes on Luke xxiv. 31.

CHAP. IX.

Chriſt miraculouſly healeth a man who was born blind. The Phariſees are offended, becauſe it was done on the ſabbath-day: And excommunicate the man, for his confeſſion of Chriſt; but he is received of Chriſt.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

AND as Jeſus paſſed by, he ſaw a man which was blind from his birth. And his diſciples aſked him, ſaying, Maſter, who did ſin, this man or his parents, that he was born blind? Jeſus anſwered, Neither hath this man ſinned, nor his parents: but that the works of God ſhould be made manifeſt in him. I muſt work the works of him that ſent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus ſpoken, he ſpat on the ground, and made clay of the ſpittle, and he anointed the eyes of the blind man with the clay, And ſaid unto him, Go waſh in the pool of Siloam (which is by interpretation, Sent.) He went his way therefore, and waſhed, and came ſeeing. The neighbours therefore, and they which before had ſeen him, that he was blind, ſaid, Is not this he that ſat and begged? Some ſaid, This is he: others ſaid, He is like him: but he ſaid, I am he. Therefore ſaid they unto him, How were thine eyes opened? He anſwered and ſaid, A man that is called Jeſus, made clay, and anointed mine eyes, and ſaid unto me, Go to the pool of Siloam, and waſh: and I went and waſhed, and I received ſight, Then ſaid they unto him, Where is he? He ſaid, I know not.

Blind from his birth.] And therefore the more proper object for Chriſt to magnify his divine power upon; ſuch blindneſs being accounted incurable by any natural means (G. and B.)

Who did ſin?] Something is implied or ſuppoſed; namely, 1. That all bodily afflictions and calamities do come upon us for ſin: Whereas afflictions, altho' they always fall upon a ſinner, yet they are not always ſent to puniſh ſin, but by way of purgation and prevention of ſin. 2. It is here ſuppoſed, that as ſome afflictions come upon men for perſonal ſins, ſo others come upon them for parental ſins: And that children may, and oftimes do, very juſtly ſuffer for their parents ſins. 3. It is here ſuppoſed, that there is no other reaſon of a perſon's ſufferings but only ſin: Whereas tho' ſin be much and often the cauſe of ſuffering, yet we may wrong God and man, yea, and ſin too, to conclude, it is always the cauſe of ſuffering. 4. It is implied here, that there is a tranſmigration of ſouls from one body to another: The diſciples ſuppoſed, that this ſoul, when it was in another body, ſinned, and was now puniſhed, by being put into a blind body. This Pythagorean error was crept in among the Phariſees, and the diſciples ſeemed to be tainted and infected with it. This may teach us, how far the holieſt and wiſeſt of men are from an infallible Spirit; and that the beſt men may be miſled by a common error. (Blackall, and B.) Here note alſo, 1. That 'tis certain, theſe diſciples do not enquire, whether this man was born blind for his original ſin, ſince in that all others equalled him in guilt; and yet they here ſuppoſe he might, and the Phariſees ſay poſitively, ver. 34. "Thou waſt wholly born in ſins;" when as yet they themſelves were equally guilty of original guilt. Both therefore muſt underſtand this of ſome perſonal, and ſpecial ſin. 2. It is not hard to conceive what they might intend by the ſin of the parents, *viz.* the begetting him in their uncleanneſs, againſt the law, Levit. xx. 18. and this was thought to have ſo ill an influence upon the child, as to render it obnoxious to leproſy, or mutilation, and ſo might be the cauſe of this perſon's blindneſs: Whence Philo ſaith, that it was forbidden, that they might not produce imperfect children. And 3. That the opinion of the Platoniſts and Pythagoreans, concerning the tranſmigration of ſouls from one body to another, and being put according to their merit into better or worſe bodies, had obtained among the Jews, being perhaps derived from thoſe of Alexandria to their brethren in Judea. To this effect is that ſaying of the author of the Wiſdom of Solomon, that "being good he came into a body undefiled," or free from any notable infirmity; Chap. viii. 20. Joſephus ſaith, that this opinion firmly obtained among the Eſſenes, that ſouls were immortal, and that they deſcended from the pure air, to be chained to bodies. And Philo ſaith, the air was full of them, and that thoſe which were neareſt to the earth, deſcending to be tied to mortal bodies, return back to bodies, being deſirous to live in them. And ſo the apoſtles may be ſuppoſed to enquire here, whether our Lord allowed of any of thoſe ſentiments, that the ſoul of this man might be put into this imperfect body, for the puniſhment of what it had done before, whether in, or out of the body. (H. and W.)

Neither hath this man ſinned.] Chriſt's anſwer muſt not be underſtood abſolutely, as if he denied this man and his parents to be guilty of ſin; for both he and they had ſin enough, not only to deſerve temporal blindneſs, but eternal darkneſs. The meaning is, that in afflicting this man, the Lord did not ſo much reſpect his or his parents ſin, as the manifeſtation of his own glory in this miraculous cure. Chriſt doth not deny, but that a man's own ſin, and the ſin of his parents, may be the procuring cauſe of blindneſs: But that neither the one nor the other was the cauſe in that man's caſe; but that the power and mercy of God might be ſeen in reſtoring this man to his ſight, therefore was he born blind. Whence note 1. That tho' ſin be always the deſerving, yet it is not always the procuring, cauſe of affliction. 2. That we ſeldom think of, or hit upon, any other cauſe of affliction, but only ſin: Tho' the deſign of God looks beyond the ſin of man in afflictions; yet man ſeldom looks beyond that, or thinks of any other deſign of God in afflicting, but only puniſhing for ſin. (H. B. and Fox.) Our Saviour wiſely avoided to ſatisfy their curioſity in a point that it was needleſs for them to know; but told them, They had miſſtated the caſe: That the queſtion ſhould have been, Whether the blindneſs was at all deſign'd for a puniſhment of ſin? Or whether it was inflicted for ſome other cauſe? (Bl.) See the notes on Luke xiii. 2.

But that the works.] *i. e.* Tho' God did not actively concur to render this man blind; yet in his wiſdom he thought fit to leave this imperfection in the Plaſtic matter unrectified, that he might ſhew his miraculous power in giving ſight to ſuch a one, his wiſdom uſing this as a confirmation of Chriſt's doctrine; and his goodneſs in illuminating the ſoul and body of this man at once, and miniſtring this motive to others to believe. (W.)

I muſt work.] Here our Saviour tells his diſciples, That he was ſent by God into the world, and had a great work aſſigned him by God, during his abode in it; namely, to inſtruct, reform, and ſave mankind: And what our Saviour ſays of himſelf, is applicable to every one of us in a lower ſenſe: We are ſent into the world to work out our own ſalvation in the firſt place, and then to promote the ſalvation of others as much as in us lies. Note, 1. That every one has a work to do in the world; a great work aſſigned him by God that ſent him into it. 2. That the time allotted for the finiſhing and diſpatching of this great work, is a limited time, it is a ſhort time; our working ſeaſon is a ſhort ſeaſon; "While it is day." 3. That after the working ſeaſon is paſt and expired, there will ſucceed a night of darkneſs, in which there muſt be a ceſſation from work; "The night cometh." (B.) Saith Stegman, Chriſt ſpeaking of theſe works, not as his works, nor ſimply as the works of God, but "of him that ſent him," ſhews that he did them by the command of another; whereas the true God can be ſubject to the command of none: And hence he concludes Chriſt is not truly God. To this I anſwer, That Chriſt doth plainly call theſe works "the works of God," ver. 3. and ſo declares that they were done by a divine power, which is inſeparable from a divine eſſence. 2. Chriſt here ſpeaks in the perſon of a prophet ſent from God; which Chriſt was, only by virtue of his human nature, and therefore could not here ſpeak of himſelf as God. (W.) See the notes on chap. v. 19. and vii. 16.

I am the light of the world.] 'Tis uſual with Chriſt, when he hath done his cures upon the body, to convert his ſpeech to thoſe ſpiritual things which were adumbrated by them, and for which cauſe they were done. So, having given ſight to this blind man, he ſtiles himſelf "the light of the world;" which he was by that evangelical doctrine which did illuminate the minds of men. And tho', at his departure from the world, he was no longer ſo by his bodily preſence, and oral inſtructions, he ſtill continued ſo to be by the irradiations of his Holy Spirit, and by the doctrine of his apoſtles ſpread throughout the world. (*Idem.*) See the notes on chap. i. 5, 9. and viii. 12.

Made clay of the ſpittle.] Amongſt other good arguments to prove, that the effects of particular providences come not by ſecond cauſes, nor by nature, nor by chance, this is one, that ſome effects are wrought even contrary to nature. As this of opening the eyes of the blind with clay; which naturally is more proper to put out the eyes than to open them: That of Eliſha's making ſalt water freſh and ſweet, by caſting ſalt into it, 2 Kings ii. 19, *&c.* Joſeph's impriſonment being the means of his preferment, Gen. xxxix. And the unlearned Chriſtians confounding the learned men of their time. (Andr.) That which in the hand of another perſon would cauſe blindneſs, ſerves to reſtore ſight in the hand of Jeſus Chriſt; becauſe the creature is nothing, and can do nothing, but what the creator is pleas'd to make it be and do. (Q.) Obſerve here, 1. An act of divine power on Chriſt's part, working a cure by ſuch improbable means. Had he applied ſome medicinal ointment to the eyes, then the praiſe had been aſcribed to his skill, not to his power: But now it plainly appeared, that all the virtue was in Chriſt, not in the means. Lord! What great things canſt thou do by weak and unlikely means; yea, by oppoſite and contrary means! But it is the praiſe of omnipotency to work by improbabilities. From the contemptibleneſs of the means or inſtrument, always redounds the greater honour to the agent. Obſerve 2. An act of faith and obedience on the man's part; "He went away, and waſhed his eyes in the pool of Siloam, and returned ſeeing." Where note, 1. How Chriſt delights to exerciſe and try the faith of his people, by their ſubjection and obedience to difficult commands. 2. That true faith joined with ſincere obedience, never faileth the expectation of them that exerciſe it; eſpecially in obeying the moſt hard and difficult commands. Therefore the Evangeliſt added, that the blind man after waſhing returned ſeeing. (B.) Had not this man's faith produced obedience to Chriſt's commands he had not been healed. (W.) See the notes on Mark viii. 23.

Siloam, which is by interpretation ſent.] This pool of Siloam, was a pool, or fountain, of lympid water, falling with a great noiſe from the hard rocks at the foot of mount Sion, which God ſent at the prayer of Iſaiah the prophet, a little before his death, to ſatisfy the neceſſities of his people, oppreſſed with thirſt, and a ſtrict ſiege; and it gave its water at firſt by returns and periods, always to the Jews, but not to the enemies: And thoſe intermitted ſpringings were ſtill continued, but only a pool was made from the frequent effluxes. The interpretation of the word is purpoſely mention'd, becauſe this fountain, thus *ſent*, ſo near the temple, was to put the Jews in mind of the Meſſiah, who was to be ſent from God. (Beza, Tayl. G. H. W. and Howel.) See the notes on chap. v. 2. and Luke xiii. 4.

Ver. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34. They brought to the Phariſees him that aforetime was blind. And it was the ſabbath-day, when Jeſus made the clay, and opened his eyes. Then again the Phariſees alſo asked him how he had received his ſight. He ſaid unto them, He put clay upon mine eyes, and I waſhed, and do ſee. Therefore ſaid ſome of the Phariſees, This man is not of God, becauſe he keepeth not the ſabbath-day. Others ſaid, How can a man that is a ſinner, do ſuch miracles? And there was a diviſion among them. They ſay unto the blind man again, What ſayeſt thou of him, that he hath opened thine eyes? He ſaid, He is a prophet. But the Jews did not believe concerning him, that he had been blind, and received his ſight, until they called the parents of him that had received his ſight. And they asked them, ſaying, Is this your ſon, who ye ſay was born blind? How then doth he now ſee? His parents anſwered them, and ſaid, We know that this is our ſon, and that he was born blind: But by what means he now ſeeth, we know not; or who hath opened his eyes, we know not: he is of age, ask him; he ſhall ſpeak for himſelf. Theſe words ſpake his parents, becauſe they feared the Jews: for the Jews had agreed already, that if any man did confeſs that he was Chriſt, he ſhould be put out of the ſynagogue. Therefore ſaid his parents, He is of age, ask him. Then again called they the man that was blind, and ſaid unto him, Give God the praiſe: we know that this man is a ſinner. He anſwered and ſaid, Whether he be a ſinner or no, I know not: one thing I know, that whereas I was blind, now I ſee. Then ſaid they to him again, What did he to thee? how opened he thine eyes? He anſwered them, I have told you already, and ye did not hear: Wherefore would ye hear it again? will ye alſo be his diſciples? Then they reviled him, and ſaid, Thou art his diſciple; but we are Moſes diſciples. We know that God ſpake unto Moſes: as for the fellow, we know not from whence he is. The man anſwered, and ſaid unto them, Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not ſinners: but if any man be a worſhipper of God, and doth his will, him he heareth. Since the world began was it not heard, that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They anſwered, and ſaid unto him, Thou waſt altogether born in ſins, and doſt thou teach us? And they caſt him out.

They brought to the Phariſees.] That is, "the neighbours, and they which before had ſeen him that was blind," brought him to the great council, or Sanhedrim, which, conſiſting chiefly of that ſect, paſſeth frequently in this Evangeliſt under that denomination of "the Phariſees." And this they might do, either from ill-will to Chriſt, or out of curioſity, to know, whether they would own the perſon who had done this ſignal miracle, to be the very man of whom Iſaiah had propheſied, that he ſhould "open the eyes of the blind." And ſurely, the providence of God ſo order'd this, that they might hear from the mouth of the blind man, a teſtimony, which would either convince them, or render their unbelief without excuſe. (W.)

It was the Sabbath-day.] Our Saviour choſe to work moſt of his famous miracles on the ſabbath-day, probably, 1. To confirm his doctrine, which he taught on that day. And, 2. To inſtruct the Jews in the true doctrine, and proper duties, of their ſabbath; and to let them know, that works of neceſſity and mercy are very conſiſtent with the ſanctification of the ſabbath. (B.) And this he might alſo do, the rather, becauſe he foreſaw the danger ſuperſtition might bring upon the believing Jews, when the days of vengeance ſhould come upon that nation; whence he exhorts them to "pray, that their flight might not be on the ſabbath-day," Matt. xxiv. 20. (*Idem.*)

Not of God, becauſe.] That is, He is not ſent of God, as a prophet: And yet they themſelves own, that a prophet might do and command things contrary to the reſt required on the ſabbath; and prove this from the example of Joſhua, who commanded, that the ark ſhould be carried round Jericho, the armed men going before and after it ſeven days; one of which muſt have been the ſabbath, Joſh. vi. How then could that, which prophets were, by their own principles, allow'd to do, prove that Chriſt was no prophet? Eſpecially, conſidering, that by theſe actions he did not violate the reſt of the ſabbath, but only their corrupt traditions concerning it. (*Idem.*) This is a true repreſentation of men, who being blind by nature, will neither receive the light themſelves, nor ſuffer it in others; nor yet be at peace among themſelves. (Beza.) See the notes on chap. iii. 2.

A ſinner do ſuch miracles.] Certainly, ſuch miracles cannot be wrought but by the finger of God; and ſo cannot be the work of an impoſtor, a man of ſin, a great ſinner. (H.) See the notes on ver. 30, 31.

There was a diviſion among them.] *Schiſma*, from *Schizo*, to cut, rend, or tear aſunder, properly ſignifies a ſection in a ſolid body: But, by a metaphor it is applied to diviſion, diſſenſion, and diverſity of opinions. (Leigh.) What the proper import of it is in the eccleſiaſtical ſenſe ſhall, God willing, be clearly explained hereafter, in the proceſs of this work. See the notes on chap. vii. 12.

Unto the blind man.] The man is here called blind, even after he had received his ſight; and this is rightly tranſlated from the Greek. We are therefore to conſider, that it is the ſtyle of the holy ſcriptures, and ſo alſo of all languages, ſometimes to give to perſons, and likewiſe to inanimate things, the qualities they formerly had, tho' they now have them no more. Thus Moſes's rod is called a rod, Exod. vii. 12. when it was changed into a ſerpent. Thoſe who were cured of their blindneſs, deafneſs, and lameneſs, are ſtill called the blind, the deaf, and the lame, Matt. xi. 5. Simon is called the leper, Matt. xxvi. 6. after he was cured of his leproſy; and Matthew is called the publican, Matt. x. 3. after he had quitted that employment. (Howel.)

The Jews did not believe concerning him.] Obſerve here, 1. How deſirous the Phariſees were to obſcure the glory of this famous miracle. In order to which, 1. They examine the man, to know what his thoughts were of the perſon who had done this for him. They judged him to be an impoſtor, and a great ſinner; the man declares that "he is a prophet." 2. They examine his parents, being unwilling to believe the man himſelf, whether he was their ſon? And, if ſo, whether he was born blind? And by what means he now had his ſight? What endeavours are here uſed to ſmother a miracle, which undeniably proved Chriſt to be the expected Meſſias! They examine firſt the man, then his parents, then the man again; hoping, that, being overaw'd with fear, they would either deny, or at leaſt conceal, the truth: But, the more they ſtrove to darken and obſcure the truth, the more conſpicuous and evident they made it. "Great is truth, and will prevail," how many ſoever oppoſe it, and ſet themſelves againſt it. Obſerve 2. The cautiouſneſs of his parents anſwer. They expreſly own, that the blind man "was their ſon, and that he was born blind:" But for the manner of his cure, they wave that; poſſibly becauſe they did not ſee the cure wrought, and fearing the ſentence of excommunication; a decree being paſſed, among the rulers, that whoſo "confeſſed Chriſt ſhould be put out of the ſynagogue." Hence learn, 1. That excommunication, or ſeparation from the ſociety of God's people, is an ancient and honourable ordinance in the church of God, and as ſuch to be revered and eſteemed. 2. That this ordinance of God has been, and may be, abuſed by wicked men, and the edge of it turn'd againſt Chriſt himſelf, and his ſincereſt members. And, 3. That the fear of unjuſt excommunication muſt not diſcourage us from confeſſing the truth, when called to it. (B.) A ſincere and Chriſtian heart makes no difficulty of ſpeaking according to truth, even before the enemies thereof. (Q.) By all this we ſee how much it concerns us, not to ſuffer our minds to be prepoſſeſſed, ſince paſſion cloſes the eyes againſt things the moſt evident. What pains and trouble do men give themſelves, only to avoid receiving the truth? There is no avenue, whereby it can approach them, left unſhut. They refuſe to receive it, only becauſe it diſpleaſes them: And it diſpleaſes, only becauſe they will not receive it, out of obſtinacy, intereſt, or blindneſs. Theſe Jews have very faithful followers, in the perſons of hereticks, and of thoſe among the learned, who, by much examining things, bring themſelves to that paſs, as to reject that as incredible which is in itſelf the moſt evident. (*Idem.*)

Put out of the ſynagogue.] That *ſynagogai*, the ſynagogues of the Jews, ſignify all manner of aſſemblies, is well known. Agreeably, the removing, or turning "out of the ſynagogues," is the ſeparating any offender from ſuch aſſemblies; ſetting a mark of reproach upon him, that he might not be familiarly convers'd with by any; which is *aphorizein*, Luke vi. 22. the *Nidui*, ſo known among the Jews. This was always done with circumſtances of contumely, and ſo hath *oneidizein* added to it, contumelious uſage. And ſo, ver. 35. of this chapter, their "caſting the man out of the ſynagogue," ſignifies that ceremony of reproach; the officers of the court taking him that was condemned, and thruſting him out of the aſſembly. What thus belonged to excluding him out of the aſſembly, tho' it belonged to civil commerce, yet certainly excluded him out of the ſacred aſſembly alſo: For the loweſt degree of excommunication among the Jews, being the ſeparating for the ſpace of four paces, this muſt needs belong to all kind of aſſemblies, ſacred as well as civil. And therefore St. Chryſoſtome here affirms, they "caſt him out of the temple," Hom. 59. and Nonnus, of the diſciples in Chriſt's name, "they ſhall drive you out of God's houſe." Where only it muſt be obſerved, that this ſeparation being only for four paces, that is, from familiar commerce, or *cum diſcrimine*, to ſet a mark upon them, the excommunication did not always reach to total excluſion out of the temple; but confined them to a particular part and entrance into the temple, called "the gate of mourners," and excommunicate perſons, as others were admitted to that of bridegrooms, as 'twas called. This word is, beſide this place, uſed twice more in this Goſpel. Chap. xvi. 2. it clearly ſignifies what here it doth, excluding them from familiar converſation of men, and thoſe liberties which all others enjoyed. But, chap. xii. 42. it doth by accident come to ſignify ſomewhat more; loſing the dignity of being one of the Sanhedrim: For being there ſpoken of the rulers or members of the Sanhedrim, the interdicting them the aſſemblies, caſting them out, muſt of conſequence deprive them of that dignity or office; as in the Chriſtian church the excommunicating of a prieſt muſt neceſſarily be the degrading or ſuſpending him from his prieſthood. This puniſhment among the Jews (referred to Rev. xxii. 15.) being the making of any man infamous, (ſhaming, in order to reforming him) is by Chriſt accommodated to Chriſtian eccleſiaſtical uſes, by removing men from the ſacrament and prayers of the church, to work reformation on them, when admonitions will not work upon them. (H and W.)

Then again called they the man.] Here we have an account of the Phariſees farther practiſing upon the blind man, to rob Chriſt of the glory of this miracle. 1. They inſinuate with him; ſaying, "Give God the praiſe:" As if they had ſaid, Aſcribe the cure to God, not to this man; whom they conclude to be a ſinner, becauſe he broke (as they thought) the ſabbath. 'Tis no new thing, to ſee men pretend to aim at the glory of God, when at the ſame time they are maliciouſly oppoſing Chriſt, and perſecuting his members. 2. They attempt to frown this poor man into a denial of the miracle, or to perſuade the people that it was a cheat. But it is wonderful to obſerve, how his boldneſs increaſed; God giving him that wiſdom and courage, which all his adverſaries were not able to reſiſt or gainſay. Therefore they revile him, for being ſo ſilly as to become a diſciple to Chriſt, whoſe office and authority they knew not; whereas they were the diſciples of Moſes, whom they knew God ſpake unto. Learn hence, That ſuch as are led by malice, and prepoſſeſſed with prejudice againſt Chriſt, will not only think baſely of his perſon, but refuſe to ſee the cleareſt evidences of his authority and commiſſion. "As for this fellow (ſay the malicious Phariſees) we know not from whence he is," or who gave him this commiſſion. (B.)

They reviled him, and ſaid. Here it may be asked, what there is of aſperity, or reviling language, in their ſaying to the man, "Thou art his diſciple, but we are Moſes's diſciples"? For who would not wiſh to be Chriſt's diſciple, tho' it were even on the condition to have it made an objection againſt him by the impious and prophane? But, as the ancients rightly obſerved, we are not ſo much to regard the words themſelves, as the ſpirit with which they are ſpoken: For, whatſoever is ſpoken by any one, with a ſpirit of reviling another, is a reproach, tho' it may not indeed have any thing reproachful in itſelf. (D H.)

We know not from whence he is.] It is extremely dangerous to know ſome certain truths, and not to know them well. Indeed "God ſpake unto Moſes:" But the moſt important truth he taught him, was, that he was no more than only a type or ſhadow of our bleſſed Saviour; and that his law was given to no other end, but to lead men to Jeſus Chriſt: And this was the thing which theſe Phariſees, theſe great pretenders to learning, knew nothing of. (Q.) See the notes on chap. vii. 28.

Why, herein is a marvellous thing.] In theſe verſes the blind man proceeds to vindicate our bleſſed Saviour, who had cured him of his blindneſs, from the exceptions of the Phariſees; and endeavours by ſolid arguments to convince them, that his cure (being born blind) was truly miraculous, and conſequently proved Chriſt to be of God. 1. The man admires, that Chriſt, having wrought ſuch a miracle upon him, they ſhould be ignorant of his authority, "This is marvellous, that ye know not from whence he is, and yet he hath opened mine eyes." He lays down a general propoſition, That no deceiver, or falſe teacher, is heard of God, or enabled by him to work ſuch miracles as theſe, but only ſuch faithful ſervants as do his will are thus extraordinarily aſſiſted by him. "We know that God heareth not ſinners;" that is, ſuch as love and delight in ſin; ſuch as are in a ſtate of ſin, and go on in a courſe of ſin: God will not hear ſuch, or anſwer the prayers of ſuch. Indeed God ſometimes hears a ſinner's prayers in wrath, and refuſes to hear a ſaint's prayers in mercy: But he never denies a ſaint's prayer in wrath, or hears a ſinner's prayer in mercy. The propoſition laid down is an eternal truth; "God heareth not ſinners;" that is, ſo long as they purpoſe to continue ſinners, and go on in a courſe of ſin, and remain bold and preſumptuous ſinners. Learn thence, That none that live in a courſe of ſin can reaſonably expect that God ſhould hear them, and give an anſwer of prayer to them. "God heareth not ſinners: But if any man be a worſhipper of God, and doeth his will, him he heareth;" that is, If a man feareth God, and worketh righteouſneſs, him the Lord accepteth, heareth, and anſwereth. Learn hence, 1. That ſuch as would be heard of God, and accepted with him, muſt be devout worſhippers of him. 2. That it is not enough to prove men religious and acceptable with God, that they are devout worſhippers of him, unleſs they walk in obedience to him, and do his will. "If any man be a worſhipper of God, and doeth his will, him he heareth." Obſerve, 3. How the blind man goes on to prove, that Chriſt had a ſpecial authority from God, and an extraordinary preſence of God with him in what he did, becauſe he had done ſuch a work as was never done by Moſes, or by any of the prophets, or by any perſon whatſoever, ſince the creation of the world: From whence he wiſely and well infers, that Chriſt was a perſon authoriſed by and ſent of God. Learn hence, 1. That Chriſt having done that which was never done before, (namely, to give ſight to one that was born blind) it was an evidence of his omnipotency. 2. That this act of omnipotency proved him to "be God." Whatever miracles the prophets wrought, they wrought them by Chriſt's power, but Chriſt wrought this and all other miracles by his own power. Obſerve 4 How this blind man, tho' unlearned, judges more rightly of divine things, than the whole learned council of the Sanhedrim. Whence we learn, That we are not always to be led by the authority of councils, popes, or biſhops; and that it is not abſurd for laymen ſometimes to vary from their opinions. (W. and B.)

And yet he hath opened mine eyes.] The particle *kai* is here adverſative, as it is render'd, "and yet he hath," or although he hath: As if he had ſaid, It is wonderful, that ye know not whence he is, tho' he has open'd mine eyes. So it is uſed in Thucidides and Plato, for *but* or *yet*. (Blackw.)

God heareth not ſinners.] The prayers of a profeſt Libertine, of a ſeducer, and of ſuch ſinners as will not think of converſion, are rejected of God; but thoſe of a ſinner, who through love to God hates ſin, never are. A penitent ſinner is no longer a ſinner in the ſight of God: He can never deſpiſe the prayer of an humble and contrite heart; ſince it is his ſpirit who cauſes it to pray, and forms the very prayer itſelf. (Q.) See the notes on ver. 16. and 30.

Opened the eyes of one that was born blind.] The Jews themſelves reckon this among the ſigns of the Meſſiah, that he ſhould "open the eyes of the blind." Midraſh, in Pſal. cxlvi. 8. (W.) And here 'tis obſervable, what a beautiful expreſſion the great Father St. Cyprian made choice of in deſcribing this divine miracle. *Oculos formaſſe*: Becauſe the man being born blind, and never having had his eye-ſight, Chriſt did not ſo properly recover, as *make* his eyes. (Marſhall.)

If this man were not of God.] See the notes on ver. 16. and chap. iii. 2.

Altogether born in ſins.] See the notes on ver. 2.

And they caſt him out.] See the notes on ver 22.

Ver. 35, 36, 37, 38, 39, 40, 41. Jeſus heard that they had caſt him out; and when he had found him, he ſaid unto him, Doſt thou believe on the Son of God? He anſwered and ſaid, Who is he, Lord, that I might believe on him? And Jeſus ſaid unto him, Thou haſt both ſeen him, and it is he that talketh with thee. And he ſaid, Lord, I believe: And he worſhipped him. And Jeſus ſaid, For judgment I am come into the world: that they which ſee not, might ſee; and that they which ſee, might be made blind. And ſome of the Phariſees, which were with him, heard theſe words, and ſaid unto him, Are we blind alſo? Jeſus ſaid unto them, If ye were blind, ye ſhould have no ſin: but now ye ſay, We ſee; therefore your ſin remaineth.

When he had found him.] Obſerve here, 1. Our Saviour's regard to this blind man, whom the Phariſees had ſet at naught and excommunicated: He finds him out, reveals himſelf more fully to him, and directs him to believe in him. Where obſerve, That the miracle, which Chriſt had wrought upon the blind man, did not convert him, and work faith in him, till Chriſt revealed himſelf unto him, and enabled him to diſcern the truth of what he revealed. Learn hence, That miracles confirm faith; but miracles alone cannot work faith: The blind man had experienced a miracle wrought upon him, yet remains an unbeliever, till Chriſt ſaid, I am he. Obſ. 2. How readily the man receives the Lord Jeſus Chriſt by Faith, upon the forementiond revelation of himſelf unto him: He inſtantly ſaid, "Lord, I believe;" and in teſtimony thereof, worſhips him; that is, as God incarnate, as God manifeſted in the fleſh. Thence learn, That true knowledge of the Son of God will beget faith in him; and true faith in him, will be productive of homage and adoration, of obedience and ſubjection to him. He that knows Chriſt aright, will believe; and he that believes, will worſhip and obey: "He ſaid, Lord, I believe: And he worſhipped him." (B.)

Who is he, Lord, that I might believe.] Docility opens the heart to faith; but it is God who gives both. Not to *believe* immediately, but to deſire to be firſt inſtructed, is agreeable to the prudence which faith itſelf requires. When we are once thoroughly perſuaded of the almighty power of God, we are diſpoſed to believe every thing, as ſoon as it is ſufficiently propounded to our underſtanding as coming from him (Q.)

Thou haſt both ſeen him, and it is he.] *Kai eorakas auton, kia*, Gramarians know, that when two *kia*'s do thus come together, the firſt is to be render'd, *both*. So, ch. xi. 48. "Take away both our place and nation:" So, ch. xii. 28. "I have both glorified it, and will glorifiy it again:" And that the Aoriſt is uſually put for the preſent tenſe. And ſo theſe words are well render'd thus, "Thou both ſeeſt him, and he talketh with thee." So chap. i. 26. "One ſtands in the midſt of you;" Chap. v. 45. "Moſes in whom ye truſt;" Chap. xi. 27. "I believe thou art the Chriſt." See Luke viii. 20. Acts i. 11. xii. 14. Rom. v. 2. 1 Tim. iv. 10. *Et Gloſſ. de verbo*, l. 3. tr. 3. Can. 46. (W.)

He worſhipped him.] That is, he bowed down, and made a moſt lowly obeyſance to him, as to the Meſſiah. (G. and H.) See the notes on Matt. viii. 2. Luke xxiv. 52. and here, ver. 35.

For judgment I am come.] The ſenſe of theſe words ſeems to be this, "I am come," to declare and manifeſt the juſt judgment and providence of God, which, contrary to the vain opinions of men, appears in this, "that they which ſee not," that is, who are ignorant, and ſenſible of their ignorance, and deſirous to have it removed, "may ſee; and that they which ſee," that is, who vainly think they ſee, and know enough already, and therefore ſhut their eyes againſt the light, "might be made blind," that is, be left in darkneſs. (Fox.) The criticks and ſome of the Fathers note, That the conjunction *hina* is not cauſal, but only conſequential; as when Chriſt ſaith, "I came not to ſend peace upon the earth, but a ſword," *i. e.* This will be the event and conſequence of my coming; ſo *hina* is uſed here, ver. 2. Rom. i. 20. 1 Cor. xi. 19. See the notes on chap. xii. 38, 40. And when Chriſt here ſaith, I came, "that they who ſee not might ſee;" he ſeems eſpecially to reſpect the Gentiles "ſitting in darkneſs," &c. That the Gentiles (ſaith Origen) who are now blind, may ſee; and Iſrael, who now ſees, may be made blind, through their infidelity. So alſo Cyril, and Chryſoſtome, referring us to the words of St. Paul, Rom. xi. 25. and Eph. v. 8. (W. and B.) See the notes on chap. iii. 17.

If ye were blind.] Obſerve here, 1. How the Phariſees, who watched all opportunities to inſnare our Saviour, look upon theſe laſt words as reflecting upon them; as if Chriſt did inſinuate, that they were blind. "Are we blind alſo?" They that ſhut their eyes, and will not ſee the light which Chriſt offers them, are the worſt of blind ones. Obſ. 2. Our Saviour's reply to the Phariſees queſtion, "If ye were blind;" that is, ſimply ignorant of your duty, and withuot the means of knowledge and inſtruction, "ye ſhould have no ſin;" that is comparatively, to what ye have; ye now ſhould not have had ſo much ſin and guilt upon you as now ye have, by ſhutting your eyes againſt the light: "But now ye ſay, we ſee;" that is, being puffed up with the knowledge which ye have, as if ye were the only men that ſaw; this proud conceit of yours renders your condition incurable, and "your ſin remaineth" unpardonable.

Learn hence, 1. That it is a far greater ſin to contemn the known laws of God, than to be ignorant of them; pride is a greater hindrance of knowledge than ignorance, becauſe the proud man thinks he wants no knowledge. 2. That the moſt exalted knowledge is inſufficient to ſalvation, without a ſuitable and correſpondent practice. The Phariſees had the key of knowledge at their girdle, yet our Saviour tells them of a double damnation: Lord! How ſad is it ſo to know Chriſt in this world, as that he will be aſhamed to know us in another world! (G. H. W. and B.)

CHAP. X.

Chriſt continueth his ſermon to the Jews, under the parable of the door and the ſheepfold. The Jews divided about him. He juſtifieth his authority by his works: Eſcapeth their hands; and retireth beyond Jordan, where many believe on him.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18. VERILY, verily, I ſay unto you, He that entreth not by the door into the ſheepfold, but climbeth up ſome other way, the ſame is a thief and a robber. But he that entreth in by the door, is the ſhepherd of the ſheep. To him the porter openeth; and the ſheep hear his voice; and he calleth his own ſheep by name, and leadeth them out. And when he putteth forth his own ſheep, he goeth before them, and the ſheep follow him: for they know his voice. And a ſtranger will they not follow, but will flee from him: for they know not the voice of ſtrangers. This parable ſpake Jeſus unto them: but they underſtood not what things they were which he ſpake unto them. Then ſaid Jeſus unto them again, Verily, verily, I ſay unto you, I am the door of the ſheep. All that ever came before me, are thieves and robbers: but the ſheep did not hear them. I am the door: by me, if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture. The thief cometh not but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have it more abundantly. I am the good ſhepherd: the good ſhepherd giveth his life for the ſheep. But he that is an hireling, and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and fleeth: and the wolf catcheth them, and ſcattereth the ſheep. The hireling fleeth, becauſe he is an hireling, and careth not for the ſheep. I am the good ſhepherd, and know my ſheep, and am known of mine. As the father knoweth me, even ſo know I the Father: and I lay down my life for the ſheep. And other ſheep I have, which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold, and one ſhepherd. Therefore doth my Father love me, becauſe I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myſelf: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

Verily, verily, I ſay unto you.] Every thing ſpoken by Chriſt is infallibly true: But whenever he delivers any truths with a particular aſſeveration, it is either becauſe they are of greater importance; or becauſe the mind of man is more averſe to them; or becauſe the ſmall number of thoſe who will practiſe them may render them incredible. (Q.) Our bleſſed Lord having, in the end of the foregoing chapter, upbraided the Phariſees for their blindneſs and ignorance in the myſteries of religion, notwithſtanding the high conceit they had of their own knowledge, he proceeds here farther to convince them, that they were blind leaders of the blind, tho' they thought and looked upon themſelves as the only guides and teachers of the people. And in order hereunto, he propounds a parable of the true and falſe Shepherd, which repreſents a good and bad paſtor and teacher, and gives us a fourfold mark and character of a good ſhepherd. 1. The good ſhepherd "enters in by the door;" that is, he has his vocation and miſſion from Chriſt; he comes into the church regularly, in a right and approved way and manner; not by any clandeſtine methods, or indirect means. "To him the porter openeth;" that is, the Holy Spirit, who openeth the hearts of men to receive Jeſus Chriſt and the doctrine of the Goſpel, which the faithful ſhepherds deliver in his name, and by authority received from him. Learn hence, That all faithful paſtors have a lawful call to the works of the miniſtry: They enter by the right door, and execute their truſt in a right manner; but ſuch as without a call from God, unwarrantably thruſt themſelves into the miniſtry, are no better, nor no other, than "thieves and robbers" in God's account. 2. Another property of a good ſhepherd, is this, That "he calleth his ſheep by their names." This importeth three things; 1. A ſpecial love that he bears to them. 2. A ſpecial care that he has over them. 3. A particular acquaintance with them, that he may know how to apply himſelf ſuitably to them; which tho' it be eminently verified in Chriſt, yet is it the duty of every faithful paſtor and under-ſhepherd, in his meaſure, to labour after. 3. The good ſhepherd leadeth out his ſheep into good paſtures; that is, he feedeth them with ſound doctrine; nouriſhes them with the word of life: Whereas the hireling, or falſe ſhepherd, whatever he may do for his own ſake, has no regard to Jeſus Chriſt; to the honour of his perſon, the edification of his Church, or the ſalvation of ſouls; but his deſign is to raiſe and enrich himſelf; and ſo he may compaſs that, he cares not how many ſouls periſh thro' his neglect. 4. The laſt property of the good ſhepherd here mentioned, is this, That "he goeth before his ſheep," as the ſhepherd doth before his flock; namely, by a holy life, and unblameable converſation: He treads out thoſe ſteps before the people, which they take in their way towards heaven. "And the ſheep follow him," and are guided by him. "He leadeth out his ſheep, and goeth before them, and the ſheep follow him; for they know his voice." Now, for the right underſtanding this parable, let it be noted; 1. That Chriſt directs this parable againſt the Scribes and Phariſees to whom he ſpake, chap. ix. 40. as appears, 1. From the pronoun *humin*, which begins this chapter thus, "I ſay unto you." And, 2. From theſe words, ver. 6. "This parable ſpake Jeſus to them." They therefore muſt be the perſons concerned in the contents of it. Note therefore, 2. That theſe Phariſees took upon them to be guides and teachers of the people, whence by our Saviour they are repreſented as blind guides: They alſo held, that others were to receive authority to teach from their commiſſion or ordination to that office; tho' we find not, that they received any ſuch authority from God; who rather had appointed "the prieſts lips to preſerve knowledge, and the people to ſeek the law at their mouths," Mal. ii. 7. and thoſe of the tribe of Levi, to "teach his judgments to Jacob, and his law to Iſrael," Deut. xxxiii. 10. even "all the commandments which God had delivered by the hand of Moſes," Levit. x. 11. And hence Chriſt repreſents them as "a plantation which his father had not planted," Matt. xv. 13. bids his diſciples "beware of their doctrine," Matt. xvi. 12. they "teaching for doctrines of God the commandments of men, and making void the commandments of God by their traditions," Matt. xv. 6, 9. Their voice therefore was ſuch as the true ſheep neither would nor ought to hear. Note, 3. That theſe "Scribes and Phariſees believed not in Chriſt," John vii. 48. they "neither would enter into the kingdom of God themſelves, nor ſuffer others to enter into it," Luke xi. 52. and therefore are ſaid to have "taken away the key of knowledge." Chriſt therefore here pronouncing himſelf the door both of the ſhepherds, ver. 1. and of the ſheep, ver. 6 by which they were to enter into the ſheepfold, informs them, that now, that he the great ſhepherd of the ſheep was come, they who refuſed to own him, and to teach the ſheep in his name, according to his doctrine, and by his authority, as his apoſtles, and the ſeventy did, had no true commiſſion to inſtruct them; and that they who ſet up in oppoſition to him, to be the guides and teachers of the people, were not only blind, but falſe guides, and even "thieves and robbers;" the firſt, as taking away what belongs not to them; the ſecond, as deſtroying the Sheep. (W.)

He that entreth.] Here we may obſerve the marks, qualities and duties, of a good paſtor. 1. A lawful entrance into the miniſtry, by the internal call of Chriſt; namely, by an impulſe proceeding from his Spirit. 2. An external call, which is then lawful, and comes from the Holy Ghoſt, when it is convey'd by a lawful miſſion, and by the apoſtolic authority of biſhops, with a concurrence of the neceſſary talents and qualifications, according to the rules of the church, and the Spirit of the cannons. 3. Not the gift only, but the right uſe of the word for the inſtruction of the ſheep. 4. A perfect knowledge of his ſheep, and acquaintance with their wants and neceſſities, inward and outward, and with their ſeveral inclinations. 5. A diligent endeavour, to bring them out of their ſins, errors, and evil habits; out of the powers of the world and the devil; and to lead them into the wholſome paſtures of God's word, and the ways of a Chriſtian life. 6. Going before his ſheep, in the practice of what he preaches, and leading ſuch a life as they may follow, without fear of going aſtray. 7. Teaching no ſtrange doctrine, and continuing within the bounds of Catholic unity. 8. A true ſenſe, imprinted on his heart, that not he himſelf, but Jeſus Chriſt, is "the door of the ſheep," by whom they find entrance into the Church, and an admittance to the grace of faith, of the ſacraments, of charity, of good works, and of ſalvation. 9. A ſound remembrance, that whoever boaſts of being the way of ſalvation, and the gate of heaven, ſhews himſelf to be a thief and an impoſtor. 10. Conſtant care to conduct ſouls to Chriſt, as the door of ſalvation. 11. An endeavour to procure his ſheep eternal life, by the means of the life of grace. 12. A reſolution to ſacrifice himſelf for his ſheep. 13. A careful diſtinction betwixt a mercenary ſpirit, and the paſtoral charity. 14. A ſerious conſideration that to fly when he ought to ſtand his ground, to yield up the intereſts of his flock when he ought to maintain them, to hide himſelf when he ought to appear, and to be ſilent when he ought to ſpeak, are plain indications, that a man has either no concern at all for the welfare of his ſheep, or more regard to his own temporal conveniencies than to their eternal ſalvation. 15. Not only a knowledge of his ſheep, but the imployment of his thoughts continually upon them. 16. A continual deſire and labour to bring in more ſouls to God. 17. A contempt of all earthly things, of the conveniencies of life, and of life itſelf, that he may approve himſelf a faithful miniſter of Chriſt. 18. A willingneſs to "lay down his life," and to be made a voluntary ſacrifice, for his people. 19. Having the will of God continually before his eyes, and joining the virtue of obedience to that of charity. And 20. An expectation of, and preparation for, ill uſage from the ungrateful world, in return for all his toils and labours. (Q.)

To him the porter openeth.] That is, to him, who thus entreth by the door, God, the great keeper of the ſheepfold, openeth, as to one allow'd by him to feed his ſheep; and him the ſheep hear and obey, teaching the doctrine of the Goſpel, and the kingdom of God to them, in the name, and by the authority of the great Shepherd of the ſheep: And when this Shepherd by himſelf or others, acting in his name, and by his miſſion, leadeth "forth his own ſheep, he goes before them," after the manner of the eaſtern ſhepherds, to preſerve them from danger, and to conduct them into wholſome paſtures, ver. 4. So did Chriſt and his ſhepherds, being *typoi*, examples, for the flock to follow, 1 Pet. v. 3. (W.)

Calleth his own ſheep by name.] *Probata*, ſheep, here ſignify, in this parable, the obedient ſervants of God, conſidered before, and without, the revelation of Chriſt unto them, who, being ſo qualified, are moſt ready to embrace the precepts of the Chriſtian perfection, when they are offer'd to them: Theſe alſo is Chriſt ready to receive, or any that, having been engaged in ſin, come with patience, and reſolution of mind to be ſuch: And conſequently, when theſe come to Chriſt, they are ſtyled here, and looked on by him, as *idia probata*, that is, either peculiar ſheep, thoſe that by God's prevenient graces are thus fitted, beyond all other, to come to Chriſt, or elſe, as the 12th verſe imports, (where the ſhepherd is ſet oppoſite to "the hireling, whoſe own the ſheep are not;") his own ſheep, thoſe to whom Chriſt hath a peculiar title beyond all others, who are therefore ſaid to be given by God to Chriſt as his poſſeſſion. Now, of theſe thus own'd, or acknowledg'd by Chriſt, it is here ſaid, that he doth "call them by name;" That refers to the cuſtom of ſhepherds, that are ſo converſant among their ſheep, that they know them ſeverally, (ſee ver. 14. and 27. "I know them") and have a ſeveral name for every of them, by which they diſtinguiſh and call them, and each of them knows, and anſwers by obediential coming, or following, to that call. So ver. 3. "they hear his voice and know it," v. 4. and "he is known of them," ver. 14 Thus, among us, huntſmen do with their hounds, and plow-men with their cattle; And it ſeems in Jewry, where the feeding of cattle was the great trade, and where other cuſtoms obtained than thoſe that are among us, the ſhepherd did thus with his ſheep. For want of their art, and uſage of going before, and leading, and calling their ſheep after them, which is known in the ſcripture, to have been among them, Pſal. xxiii. 2, 3. and Pſal. lxxx. 1. and lxxvii. 20. our ſhepherds now go after, and drive the ſheep. But the change and diverſity of cuſtoms in divers countries is very ordinary. And here it is evident, that this cuſtom of the Jews is referr'd to, by ver. 4. where anſwerable to the ſhepherd's calling, and leading, and going before, is the ſheeps following, and knowing his voice, whereas ver. 5 "A ſtranger they will not follow; for they know not the voice of ſtrangers." By which it is clear, that his "calling his own ſheep by name," and leading them, is the ſhepherd's particular care, and providence for his ſheep, and, in the moral, denotes Chriſt's peculiar owning theſe honeſt, obedient, humble creatures, that come to him, not in the clothing, but real qualities of the ſheep, and making proviſion for them. (H. and Stanh.)

I am the door of the ſheep.] Obſerve here, 1. The character which Chriſt gives of himſelf; "I am the door of the ſheep;" that is, the only way and means, by which ſinners have acceſs to God, and can obtain ſalvation; the only door by which ſinners are enter'd into the kingdom of grace, and admitted into the kingdom of glory. Learn hence, That there is no poſſible way of acceſs to God for fallen man, but by Jeſus Chriſt. As there is no proper way of entring the houſe, but by the door, and thoſe that ſo enter are ſafe: In like manner, ſuch as come unto God through Jeſus Chriſt, in the way of faith and holy obedience, ſhall be put into a ſecure condition, and at laſt obtain eternal ſalvation. 2. The end and deſign of Chriſt in coming into the world, aſſerted and declared by himſelf; "I am come, that they might have life; and that they might have it more abundantly." But had not his people ſpiritual life before he came into the world? Yes, He gave life to his people, before his coming, in a meaſure ſufficient to ſupply their neceſſity: But, ſince his coming, he gives it in ſuch a ſuperabounding meaſure, as may teſtify his divine bounty: They ſhall not only barely live; but live abundantly; that is, their ſpiritual life ſhall abound, through the upholding, ſtrengthning, quickning, and comforting preſence of his Holy Spirit: For, having convey'd ſpiritual life unto his people, in their regeneration and converſion, he will cauſe it to increaſe more and more in their ſanctification, until it arrive to a compleat perfection in their glorification. And 3. The character, which our Saviour gives of the Scribes and Phariſees in general, and of theſe falſe Chriſts, and falſe prophets, which went before him in particular: He ſtyles them thieves and robbers; "All that came before me were thieves and robbers." He does not ſay, All that were ſent before me; but all that came before me. So that Chriſt does not ſpeak of the true prophets, who were ſent by God before him; but of the falſe, who came of themſelves without any commiſſion. The meaning therefore is, All perſons that came before me, pretending to be, what I am, the true Meſſias, as did Theudas, and Judas of Galilee, *&c.* were "thieves and robbers;" that is, they only ſought their own advantage, while they deceiv'd and ruin'd you. Hence learn, That whoever took upon them the office and perſon of the Meſſias before Chriſt, or whoſoever have ſince uſurped a lawful calling in his church, without his commiſſion, they are in Chriſt's account no better than murderers, thieves, and robbers; and they ought to be ſo in the people's eſteem: "The ſheep did not hear them." (H. Stanh. W. and B.)

Have it more abundantly.] See the notes on chap. i. 16.

I am the good ſhepherd.] In this and the following verſes our Saviour evidently proves himſelf to be the true ſhepherd of his church, by the marks and ſigns, by the properties and characters of a "good ſhepherd," which were eminently found in him; as, 1. Jeſus Chriſt, the great ſhepherd of his church, hath an exact knowledge of all his flock, "I know my ſheep." And this, 1. With a knowledge of intelligence and obſervation; 2. With a knowledge of approbation and acceptation; and, 3. With a knowledge of care and protection. Thus Chriſt knows his ſheep, and is alſo "known of them;" that is, believed on, beloved, and obeyed by them. 2. He "lays down his life for his ſheep:" He does not only give life to his ſheep, but gives his own life by way of ranſom for his ſheep. This example of Chriſt teacheth all ſubordinate ſhepherds, to prefer the good of their flocks even before their own lives. (B.) He is "the good ſhepherd," referr'd to by the prophets, Iſa. xl. 11. Ezek. xxxiv. 23. and xxxvii. 24. and ſo as to "lay down his life for his ſheep, and to take it up again," ver. 15, 17. which laſt words can agree to no other ſhepherd. I grant, the apoſtles, and their ſucceſſors, were true ſhepherds, and not hirelings: But none of them could be "the good ſhepherd," here, or the "one ſhepherd," ver. 16. *viz.* "the chief ſhepherd," 1 Pet. v. 4. tho' by their miniſtry he brought both Jews and Gentiles into his fold, after his reſurrection; and they doing this in his name, and by his authority and aſſiſtance, he himſelf is ſaid to do it, ver. 16. (W.) Now, the reaſons why Chriſt ſhould chuſe to make uſe of this alluſion, are chiefly, 1. Becauſe it was very proper to the perſons with whom he then argued, and the cuſtoms of their country; where the greateſt part of their wealth and improvement conſiſted in ſheep: And the examples of Jacob and David in particular are proofs, that the keeping of theſe was not uſually committed to ſervants and ſtrangers; but men of the greateſt quality and ſubſtance, the children of the family, nay the maſters and owners themſelves, made it their buſineſs, and eſteem'd the looking to their flocks a care and employment in no caſe below them. Hence probably came that frequent metaphor, of ſtiling kings the ſhepherds of their people: Hence Iſrael, God's peculiar treaſure, are ſo often ſtiled "the ſheep of his paſture;" and hence the ancient prophecies deſcribed the Meſſiah in the character of a ſhepherd. And, 2. Becauſe ſheep are remarkable for their peculiar ſimplicity and ſweetneſs of temper, ſo innocent and inoffenſive, ſo peaceable and gentle, ſo patient and ſubmiſſive, ſo honeſt and undeſigning, that they gain more upon the tenderneſs of mankind than moſt other creatures: All which qualities are ſo many lively images of that plainneſs and probity, that modeſty and humility, that quietneſs and ſubmiſſion, which prepare and fit men for embracing the doctrine of Chriſt. (Stanh.)

The hireling fleeth.] The *hireling* here is not he who receives maintenance from his particular flock; for this he may do, by virtue of Chriſt's ordinance, 1 Cor. ix. 13, 14. and of this, ſaith

Chriſt, he "is worthy," Luke x. 7. And much leſs is it he who labours among them, with reſpect to that recompence, or "crown of glory, he is to receive, when the chief ſhepherd ſhall appear," 1 Pet. v. 4. But it is he, who is an intruder, "whoſe own the ſheep are not;" who intends not their good, ſo much as his own profit; and who, in time of danger, flies for his own ſafety, not caring tho' the wolf tear and devour them. Hence alſo we may learn, that a true paſtor muſt not deſert his flock in time of peril, when by his abſence they may be brought into great peril, and by his preſence may be happily preſerved from it. (W.) See the notes on ver. 7.

Know my ſheep, and am known of mine] That is, I have an intimate affection for them, and they ſincerely love me. For this phraſe ſignifies, 1. To approve: Thus "the Lord knoweth the righteous," Pſalm i. 6. and whom he approveth not, he is ſaid not to know; See the notes on Matt vii. 23. 2. To love, and to be kindly affected to: As when God ſaith, "You only have I known of all the families of the earth," Amos iii. 2. And "If any man love God, the ſame is known of him." 1 Cor. viii. 3. And, 3. To preſerve and protect: As, "Thou haſt known my ſoul in adverſities," Pſalm xxxi. 7. And "The Lord is good, a ſtrong hold in the day of trouble, and he knoweth them that truſt in him," Nah. i. 7. (*Idem.*)

As the Father knoweth me, even ſo.] See the notes on Matt. xi. 27. John i. 18. vii. 28, 29. and viii. 55.

I lay down my life for the ſheep.] The plain meaning of this place is, that thoſe who obey the voice of Chriſt, and ſubmit to the terms and conditions on which ſalvation is offered to them, ſhall partake of the benefits of his death. This is evident, from what our Lord ſays of his ſheep, ver. 4. that "they follow him, and know his voice." But thoſe who, from this and ſuch like expreſſions, would limit the death of Chriſt to a few particular perſons only, interpret them in a ſenſe which contradicts other plain ſcriptures; which aſſure us, that Chriſt "died for all," 2 Cor. v. 15. that he "would have all men to be ſaved," 1 Tim. ii. 4. and that he "taſted death for every man," Heb. ii. 9. If any therefore miſs of ſalvation, it muſt be through their own fault. (W. and Fox.) He who died both for his friends and his enemies died for all: But Chriſt died both for his friends, John xv. 13, 14. and for his enemies, Rom. v. 8. Again, He who died for the church of God, and for the unrighteous, that he might bring them to the church of God, died for all: But Chriſt died for both, 1 Pet. iii. 18. And laſtly, He that died for his ſheep that heard his voice, and for the loſt ſheep that did not hearken to his voice, died for all: But Chriſt died for his ſheep that heard his voice, as the text ſaith here, and for his loſt ſheep, Matt. x. 6. and xviii. 11. Therefore he died for all. (W.) See the notes on chap. vi. 37, 44.

And other ſheep I have.] Here Chriſt proves himſelf to be the true ſhepherd of his church, from another property of a good ſhepherd, which is, to take care for increaſing and enlarging of his fold, by bringing in the Gentiles to it, and breaking down the partition-wall, to make one church both of Jews and Gentiles. He calls the Gentiles his "other ſheep," by way of anticipation; becauſe ſhortly they were to be ſo, and united, together with the believing Jews, into one ſheepfold: And, whereas he ſays, he muſt bring theſe ſheep in, we are to underſtand it, not of a neceſſity of coaction, but of a neceſſity of compact; it being a fœderal agreement betwixt the Father and himſelf, that both Jew and Gentile ſhould be one flock, incloſed in one fold, and preſented to his Father as a glorious church. (H. Stanh. W. and B.) See the notes on ver. 11.

One fold, and one ſhepherd.] Here our Saviour ſeems probably to allude to a remarkable prophecy in Ezek. xxxvii. where, by the reſurrection of dry bones the dead hope of Iſrael was revived, and by the uniting of two ſticks was foreſhew'd the incorporating of Iſrael with Judah: Only he improves it, according to his uſual method, by ſuperadding a ſpiritual ſenſe to the more common ſignification, and applying it to the uniting of Jews and Gentiles in the Chriſtian church; as is noted on the foregoing verſe: And this was the more ſeaſonable at this time, when he was, not long after, to be vilified and crucified, and his followers to be left as a parcel of dry bones; whoſe hopes and expectations would be quite dead with him, but were to be revived by his reſurrection. (Brady.) To give the reader a clear notion of this "one fold, and one ſhepherd," that is to ſay, in the language of the primitive fathers, of the one church, and one epiſcopate, would exceed the bounds of theſe notes: I ſhall therefore recommend him to St. Cyprian's treatiſe of the "unity of the church;" which excellent piece deſerves to be read with great attention, as ſtating the ancient principles of church-unity in ſo clear a light, that our modern ſchiſmatics might hence alone, if they would come diſpoſed to it, meet with the conviction they ſo ſadly want. (Marſhall.)

Therefore doth my Father love me.] Hence note, 1. That Jeſus Chriſt certainly foreknew his own death and reſurrection. 2. That Chriſt was a voluntier in dying, "He laid down his life," none could have taken it from him. 'Tis true, his death was a violent death, but a voluntary ſacrifice; he died violently, but yet voluntarily: The hand of his enemies could never hurt him, without his own conſent. 3. That as Chriſt died voluntarily with reſpect to himſelf, ſo in a way of ſubjection to his Father's command: "This commandment have I received from my Father." 4. That this voluntary ſubmiſſion of Chriſt to die for us, was the ground of his Father's love to him: "Therefore doth my Father love me, becauſe I lay down my life." Altho' the Father had many reaſons to love the Son, yet none was ſtronger than this obedience to death, even the curſed death of the croſs, for the redemption and ſalvation of loſt ſinners: Therefore did the Father love him with a more exceeding love, becauſe he laid down his life for his ſheep. (B.)

I lay down my life.] Here Chriſt ſpeaks in the preſent tenſe, becauſe his whole life on earth was ſuch a continual ſcene of perſecution and ſuffering, as might be called a dying daily. (Beza.) Grotius, having hinted, on ver. 11. that *tithesthai*, to lay down, ſignifies only to expoſe it to danger, or "putting our life in our hand," as the phraſe is, Judges xii. 3. and 1 Sam. xxviii. 21. ſaith alſo that *palin labein*, to take it again, here, is to reſcue it from danger. But this is a very forced conſtruction: For, 1. This phraſe, to "lay down the life," being abſolutely put, is only uſed in the New Teſtament; and there only by this apoſtle: And it always ſignifies to die, or to give the life to death; as when St. Peter ſaith, "I will lay down my life for thee," chap. xiii. 37, 38. When Chriſt ſaith, chap. xv. 13. "Greater love than this hath no man, than that one ſhould lay down his life for his friend." And the beloved diſciple, 1 John iii. 16. argues thus, "If he laid down his life for us, we ought to lay down our lives for the brethren." And ſurely, when Chriſt ſaith here, "I lay down my life for my ſheep," he meant not only, that he would expoſe himſelf to danger, but that he would ſuffer death for them: When therefore he ſaith, in the ſame place, "I have power to take it up again," he doubtleſs meant, he had power to raiſe it from death. Stegman the Socinian ſaith, That Chriſt here aſcribes this power to himſelf improperly; becauſe God had promiſed to uſe his power in raiſing him from the dead: But, 1. Is it proper to introduce Chriſt poſitively ſaying, "I have" what he had not, only becauſe another had that power? Since he ſays not, I have a promiſe, but I have *exouſian*, the power, to reſtore this life I lay down. 2. If we conſider how plainly he had challenged this power to himſelf, the power of raiſing up, and quickening whom he would, and that becauſe he had "life in himſelf," chap. vi. 21, 26. and engaged his word of truth, both "to raiſe up his own body," chap. ii. 19. and the "bodies of all his ſaints," chap. vi. 39, 40, 44, 54. yea, the bodies of "all that were in their graves," chap. v. 28, 29. as being "the reſurrection and the life," chap. xi. 25. we cannot doubt his power to raiſe his own body. And, 3. When he ſaith, in the preceding words, "No man taketh my life from me, but I lay it down of myſelf, I have power to lay it down," he plainly aſcribes to himſelf a right or power to give up himſelf to the death; why therefore ſhould not the ſame words immediately following, *viz.* "I have power to take it up again," bear the ſame ſenſe? The little ſophiſms of Stegmannus here, are of no force to the contrary: For, why might not Chriſt's body die, tho' it was united to an immortal nature, as well as when it was united to an immortal ſoul? Nor do we ſay, that he was dead according to his human nature, but only according to his body; or that the union of his body with the divine nature was diſſolved by death, but only the union of his body with his ſoul. Note alſo, that the words following, "This commandment have I received from the Father," reſpect not the raiſing of his body, but only the laying down his life, or his dying for the ſheep, as Grotius here notes. (W.) Tho' the laſt phraſe ſeems yet more properly to be render'd a promiſe than a commandment, ſince it is manifeſtly grounded on that famous promiſe, in Pſalm xvi. 10.

Ver. 19, 20, 21. There was a diviſion therefore again among the Jews for theſe ſayings. And many of them ſaid, He hath a devil, and is mad: why hear ye him? Others ſaid, Theſe are not the words of him that hath a devil: Can a devil open the eyes of the blind?

There was a diviſion.] Here the Evangeliſt ſhews, what different effects this ſermon of our Saviour had upon the Jews; many of them, to calumniate and ſlander him, as one poſſeſſed and mad, and therefore not to be heard and minded; others of calmer thoughts ſaid, That the doctrine he taught, and the late miracle which he had wrought in curing the blind man, were abundantly ſufficient to confute ſuch a groundleſs ſlander. Learn hence, That the doctrine of Chriſt meeting with diverſity of diſpoſitions, it is no wonder that it occaſions different effects, to the ſoftening of ſome, and hardening of others; even as the ſame ſun, that melteth the wax, hardeneth the clay: Yet is not this to be imputed to the doctrine of our Saviour, but to mens corruptions which oppoſe the truth, and the maintainers of it. (B.) The Goſpel diſcovering the hipocriſy of the world, 'tis no wonder the world was in an uproar at its firſt appearance. (Beza.) See the notes on chap. vii. 12. and ix. 16.

He hath a devil, and his mad.] It may ſeem marvelous, how the Demoniacs, ſo often mention'd in the Goſpel, ſhould ſo abound in and about that nation, which was the people of God, whereas, in other nations, and their writings, we hear of no ſuch; and that too, as it ſhould ſeem, about the time of our Saviour's being on earth only; becauſe, in the time before, we find no mention of them in ſcripture: The wonder is yet the greater, becauſe it ſeems, notwithſtanding all this, by the ſtory of the Goſpel, not to have been accounted then, by the people of the Jews, any ſtrange or extraordinary thing, but as a matter uſual; nor beſides is taken notice of by any foreign ſtory. To meet with all theſe difficulties, which I ſee not how otherwiſe can be eaſily ſatisfied, I am perſuaded, till I ſhall hear better reaſon to the contrary, that theſe Demoniacs were no other than ſuch as we call mad-men, and lunaticks: At leaſt that we comprehend them under thoſe names; and that therefore they both ſtill are, and in all times and places have been, much more frequent than we imagine: The cauſe of which our miſtake, is that diſguiſe, of another name, and notion, than we conceive them by; which makes us take them to be divers, which are the ſame. That you may rightly underſtand this my aſſertion, before I acquaint you with the reaſons which induce me thereunto, you muſt know, that the maſters of phyſick tell us of two kinds of deliration, or alienation of the underſtanding; One, *ex vi morbi*, that, namely, which is with or from a fever, called delirium, or phrenitis, the latter being a higher degree than the former; another kind *ſine febre*, when a man, having no other diſeaſe, is craſed and diſturbed in his wits. And this, they ſay, is either ſimple dotage, proceeding from ſome weakneſs of the brain or intellective faculty; or *melancholia*, or *mania*, which they deſcribe and diſtinguiſh thus: Both of them to be when the underſtanding is ſo diſturbed, that men imagine, ſpeak, and do things, which are moſt abſurd, and contrary to all reaſon, ſenſe, and uſe of men: But their difference to be in this, that *melancholia* is attended with fear, ſadneſs, ſilence, retiredneſs, and the like ſymptoms; *mania* with rage, raving, and fury, and actions ſuitable, which is moſt properly ſtiled madneſs. Now then, I ſay, that thoſe demoniacs in the Goſpel were ſuch as we call mad-men: Underſtand me, to mean not of deliration, *ex vi morbi*, or of ſimple dotage, but of thoſe two laſt kinds, *melancholici* and *maniaci*, whereunto add *morbus comitialis*, or falling ſickneſs, and whatſoever is properly called lunacy. Such as theſe, I ſay, the Jews believed, and ſo may we, to be troubled and acted with evil ſpirits: As it is ſaid of Saul's melancholy, That "an evil ſpirit from the Lord troubled him;" and therefore, paſſing by all other cauſes and ſymptoms, they thought fit to give them their name from this, calling them *daimonizomenos*: An occaſion, of the more frequent uſe of which expreſſion, in our Saviour's time, and the ages immediately before him, than formerly had been, or may ſeem to have been, given by the ſect of Sadducees, which, after the time of Hyrcanus, had much prevailed, and affirmed, as St. Luke tells us, "That there was no reſurrection, neither angel nor ſpirit:" To affront, and cry down whoſe error, it is like enough, the Phariſees, and the reſt of the right-believing Jews who followed them, affected to draw their expreſſions whereſoever they could, from angels and ſpirits; as preſently they did, in the Acts, when St. Paul awaken'd their faction in the Council, ſaying, "I am a Phariſee, and the ſon of a Phariſee," *&c.* "We find no evil, (ſay they) in this man, but if a ſpirit or an angel, hath ſpoken unto him, let us not fight againſt God." Having thus ſufficiently ſtated, and explicated my aſſertion; now you ſhall hear what grounds I have for the ſame. 1. Therefore, I prove it out of the Goſpel itſelf; and that, in the firſt place, from this ſcripture, "He hath a devil and is mad:" Where, I ſuppoſe, the latter words to be an explication of the former. 2. I prove it out of Matt. xvii. 14, 15. where it is ſaid, "There came to our Saviour a certain man, kneeling down to him, and ſaying; Lord have mercy on my ſon, becauſe he is lunatick and ſore vexed; for oft-times he falleth into the fire, and oft into the water." That this lunatick was a Demoniac, is evident, both out of the eighteenth verſe of that chapter, where it is ſaid, Our Saviour "rebuked the devil, and he departed out of him, and the child was cured from that very hour;" as alſo out of Luke ix. 39. where it is ſaid, of the ſelf-ſame perſon, "Lo, a ſpirit taketh him, and he crieth out, and it teareth him, that he foameth again, and, bruiſing him, hardly departeth from him." By comparing of theſe places, you may gather, what kind of men they were, which the ſcripture calls *daimonizomenoi*, Demoniacs. Now I come to other teſtimonies; and 1. Take notice, that the Gentiles alſo had the like apprehenſion of their mad-men; whence they called them Larvati, and Cerriti; where Larvati is as much as *Larvis, id eſt, Demonibus acti:* So Feſtus; Larvati (ſaith he) *furioſi & mente moti, quaſi larvis exterriti:* And for Cerriti, they were ſo called, *quaſi Cereriti, hoc eſt, a cerere percuſſi.* And therefore, when Menechmus in Plautus fains himſelf mad, and talks accordingly, the phyſician, who was ſent for to cure him, asks the old man who came to fetch him, whether he were Larvatus or Cerritus. If the Gentiles thought thus of their mad-men, ſhould we think it ſtrange the Jews ſhould? I could tell you here, that the Turks conceit of their mad-men, is not unlike this; but that they ſuppoſe the ſpirit that works in them, to be a good, rather than evil one. But I let this paſs. 2. My next teſtimony ſhall be out of Juſtin Martyr, who, in his ſecond apology *ad Antonnium*, to prove, at leaſt to a Gentile, that the ſouls of men have exiſtence, and ſenſe, after death, brings for an argument, their *necyomantia*, and their *evocationes mortuorum*, together with other the like; And, in the laſt place, this of Demoniacs; where, by his deſcription of them, we may eaſily gather what kind of people they were, which were ſo taken to be. *Item illi* (ſaith he) *qui a mortuorum manibus corripiuntur*, (for ſuch were theſe Demonia taken to be) *atque humi abjiciuntur homines*, which all call Demoniacs and mad-men: *Daimonoleptoi* therefore, and *mainomenoi*, were all one, as men then conceived. Note here, that theſe *daimonia* were taken to be the ſouls of men deceaſed, and that not among the Gentiles only, but, as may ſeem, among the Jews alſo: For Joſephus, in his ſeventh book, *De Bello Judaico, cap.* 25. mentioning theſe *daimonizomenoi*, upon occaſion of a certain herb, ſuppoſed to be good for them, ſaith expreſly, by way of parentheſis, *ſpiritus ſunt peſſimorum hominum vivis immerſa.* I tell not this, meaning to avouch it for true; but only that you might underſtand, how Juſtin Martyr's argument proceeds, to prove that ſouls have exiſtence after death, from *demoniaci.* 3. My laſt proof is taken from thoſe Energumeni, which are all one with *daimonizomenoi*, ſo often mentioned in our church liturgies, in the ancient canons, and in other eccleſiaſtical writings, many ages after our Saviour's being on earth; and that, not as any rare and unaccuſtomed thing, but as ordinary and uſual. They were wont to be ſent out of the church when the liturgy began; as they did the Pœnitentes, Auditores, and Catechumeni, which might not be partakers of the holy myſteries. If thoſe were not ſuch, as we now a-days conceive of no otherwiſe than as mad-men, ſurely the world muſt be ſuppoſed to be very well rid of devils, over what it hath been; which, for my part, I believe not. Nay, that theſe *energumenoi*, or *daimonizomenoi*, were ſuch as I ſpeak of, Balſamon and Zonaras both, in their Scholia upon the canons of the church, will, I think, inform us: For, to reconcile two canons, concerning thoſe Energumeni, which ſeem contradictory, one (called of the apoſtles) in theſe words; *Si quis demonem habet, ne fiat clericus, ſed neque cum fidelibus precetur*: Another of Timotheus, Patriarch of Alexandria, ſpeaking thus, *Si qui fidelis* (*daimonizetai*) *debet eſſe ſanctorum myſteriorum particeps.* To reconcile theſe, I ſay, they affirm the former, which admits them, not to be meant of him, that is continually and always mad; *ne forte quid mali aut inhoneſti agat, aut Demoniacas voces emittat, ita ut populum dei conturbet, atque divinum officium impediat*; but that of Timotheus that admits them, to be underſtood of him that is mad but by fits, and hath his lucid intervals. (Mede.) See the notes on chap. vii. 20. and viii. 48, 52.

Open the eyes of the blind.] See the notes on chap. ix. 6, 7.

Ver. 22, 23, 24, 25, 26, 27, 28, 29, 30. And it was at Jeruſalem the feaſt of the dedication, and it was winter. And Jeſus walked in the temple in Solomon's porch. Then came the Jews round about him, and ſaid unto him, How long doſt thou make us to doubt? If thou be the Chriſt, tell us plainly. Jeſus anſwered them, I told you, and ye believed not: The works that I do in my Father's name, they bear witneſs of me. But ye believe not; becauſe ye are not of my ſheep, as I ſaid unto you. My ſheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they ſhall never periſh, neither ſhall any pluck them out of my hand. My Father which gave them me, is greater than all: and none is able to pluck them out of my Father's hand. I and my Father are one.

The feaſt of the dedication.] This feaſt was not of divine, but human inſtitution: It was appointed by Judas Maccabeus; and continued eight days, as an anniverſary commemoration for the repairing of the temple. Now, our Saviour was ſo far from reproving the Jews for obſerving this feaſt, which was of human inſtitution, that he graced the ſolemnity with his own preſence. Hence obſerve, 1. That our Saviour held communion with the Jewiſh church, and did, without ſcruple, conform himſelf to the obſervation of their rites and cuſtoms, altho' they were not originally of divine inſtitution. Learn 2. That ſuch a Chriſtian, as doth peaceably comply with the practice of the church, in whoſe communion he lives, in the obſervation of thoſe indifferent rites and cuſtoms which are uſed by her, acts moſt agreeably to our Saviour's practice and example. Who can, with any ſhew of reaſon, cenſure Chriſtians, for obſerving the feaſt of the Nativity, who ſee Chriſt himſelf obſerving the feaſt of Dedication? Certainly no perſon of ſober principles ever queſtioned, but that eccleſiaſtical rulers, and civil magiſtrates, have a power to appoint publick days of thankſgiving yearly, for the commemoration of mercies, which ought never to be forgotten. From our Saviour's preſence at this feaſt, Grotius well notes, That feſtival days, in memorial of publick bleſſings, may piouſly be inſtituted by perſons in authority, without a divine command. But, to be ſomewhat more particular here, we are to obſerve, 1. That there was a ſolemn dedication, or conſecration, of places to religious uſes, even in Nature: For Jacob, in his journey, before the Law was given, conſecrated even that ſtone, which he ſet up, with intention to build God an houſe there, Gen. xxviii. 20. 2. There were the like dedications in the time of the law; *viz.* Of the tabernacle erected by Moſes, Numb. vii. 1. Of the temple built by Solomon, 1 Kings viii. 1. and 2 Chron. v. 2, *&c.* Of the ſecond temple which was rebuilt after the captivity, Ezra vi. 16. As well as this under our conſideration, when the holy temple was purg'd of the pollutions of the heathens, and a new altar ſet up in the place of that which had been prophaned, 1 Macc. iv. 45, *&c.* 3. Neither of the former feaſts of dedication, tho' ſolemnly kept at the time, appear to have been made anniverſary; but this was held every year, for eight days together: And yet Chriſt himſelf was ſo far from condemning this yearly feſtival, or diſputing the meer human authority by which it was inſtituted, that he honour'd it with his own preſence; thereby countenancing, and authorizing the inſtitutions of lawful authority, tho' human only, and directing us to ſubmit to the ſame: For, 4. That it was not at any anniverſary (if there had been any held) of either of the other dedications, but at this of Judas Maccabeus, is evident here, where we are expreſly told, that "it was winter:" Whereas that of Solomon's was "in the month Ethanim, which is the ſeventh month," 1 Kings viii. 2. that is, in autumn; and that of the ſecond temple was "in the month Adar," Ezra vi. 15. which was the twelfth month, and the beginning of the ſpring; but this was begun, and ordained to be continued eight days, from "the five and twentieth day of the month Caſleu," which was "the ninth month," 1 Macc. iv. 52, 59. anſwering to December, and conſequently winter. (Tremel. Donne, G. Prid. W. Godw. and B.)

In Solomon's porch.] Becauſe it was winter, and there was a cover; whereas in ſummer the cuſtom was to walk in the open air, or the courts of the temple which were not cover'd. This porch was call'd by Solomon's name, either to continue his memory, or becauſe the porches had ſome reſemblance of that porch which Solomon built before the temple, 1 Kings vi. 3. and was built in the ſame place where this had been. (Trem. G. H. W. and Godw.) The walks of our bleſſed Saviour were not ſuch as proceed from idleneſs, irreverence, and irreligion, accompanied with diſcourſe of the ſame nature, and ſuch as we ſometimes ſee in holy places, to the ſhame of Chriſtians; but they were profitable and religious walks, ſuch as tend to ſalvation. (Q.)

How long doſt thou make us to doubt?] Or keep our mind in ſuſpence. See the notes on Luke xii. 29. To which may be added here, That this is one of the many places, animadverted on by Dr. Mill, with an air of aſſurance, as inſtances of ſoleciſms and falſe Greek, with which the New Teſtament is ſaid to be defiled. This paſſage, in the original, is ſaid to be falſe Greek. Whereas, if we could not find the word (*airo*) in exactly the ſame ſenſe, in a claſſick, yet that would be only a peculiarity, and could not be falſe Greek, or ſoleciſm. But, we have a parallel place in an admirable Greek author; who is indeed much lower in time, but little inferior in merit, to the noble authors we chiefly make uſe of, *viz.* Plutarch, Demoſth. p. 853. *paulo ante fin.* Francof. 1599. *apud hæred.* Wichel. Where the ſame phraſe is made uſe of, to expreſs Greece being in ſuſpence, and doubtful expectation of the iſſue. (Blackw.)

Tell us plainly.] See the notes on chap. vii. 4.

The works that I do.] See the notes on chap. v. 36. and more hereafter, on ver. 38.

Ye believe not, becauſe ye are not of my ſheep.] It is evident that Chriſt here gives the reaſon why they believed not; as he doth alſo chap. viii 43, 45, and 47. And this obſervation excludes the evaſion of thoſe who ſay, *Becauſe*, here, does not render the reaſon of their unbelief, but only intimates, that it was conſequential to their being not his ſheep: For 1. The word, here render'd *becauſe*, is not *hoti*, but *ou gar*; for "ye are not my ſheep," Now, *gar* is a rational particle, pointing out the cauſe. 2. The reaſon, which Chriſt here aſſigns, of this defect of faith, is doubtleſs ſuch as render'd it a great crime in them: For ſure, that muſt be ſuch for which they were to "die in their ſins," chap viii. 24. 'Tis therefore certain this unbelief cannot be reſolv'd into any natural defect of knowledge on their part, or any decree, or act of reprobation, on God's part; but into the want of a docile and well-diſpoſed mind. For, if it were the ſame, to be one of Chriſt's ſheep; and to be predeſtinated to faith and ſalvation, the import of Chriſt's words muſt be this, Ye therefore "believe not, becauſe ye are not of" the number of the elect, but of thoſe whom God hath from eternity rejected. Now, by this account of their infidelity, Chriſt would not have accuſed, but excuſed the Jews: For what fault could it be in them, not to do that which by reaſon of an act of God, before they had a being, they were incapable of doing? Then might they have replied to Chriſt, we therefore believe not, becauſe God, by his act of reprobation, hath ſhut the door of faith againſt us; and ſo our infidelity is not to be imputed to us, but to God. (W.) See the notes on chap. vi. 37. and 44. and viii. 43.

My ſheep hear my voice.] See the notes on ver. 4, 5, and 11.

They ſhall never periſh.] Our bleſſed Lord does not ſay, "they ſhall never periſh" through any faults of their own; but that they, continuing in his fold, and to be his ſheep, ſhall never periſh through any defect of his, or by reaſon of any want of power in him: For he is ſtronger than all their enemies, and "his Father, who gave them to him is greater than all" their adverſaries; and therefore none are able to "pluck them out of his hands." But, that his ſheep may ſtray out of his fold, and put themſelves from under his protection, is manifeſt from the cautions given them, to be circumſpect and watchful, and to "take heed leſt they fall," 1 Cor. 10, 12. and the exhortations to "continue in his goodneſs," Rom. 11, 22. and to "look to themſelves, that they loſe not thoſe things which they have wrought," 2 John 8. (W. and F.)

I and my Father are one.] That is, *One*, in eſſence and nature, *One* in authority and power; and not barely one in will and affection, one in concord or conſent. That this is the genuine ſignification of the words, appears, 1. From the original text; where it is not ſaid, "I and my Father are" (*heis*) one perſon, in the maſculine gender, but (*hen*) one thing, in the neuter. Now, if that *thing* be not the divine being, they cannot be *One*: For, ſince the Father is confeſs'd to be God, the Son cannot be one thing with the Father, if he be not God too. 2. It appears from the context; where our Saviour, having, in the preceding verſes, aſcribed the preſervation of his ſheep to the power of his Father, "None is able to pluck them out of my Father's hands," aſcribes the ſame alſo to his own power, "Neither ſhall any pluck them out of my hand; plainly intimating, that his ſheep were equally ſafe in his own hand, as in his Father's: For, ſays he, "I and my Father are one." And, 3. It appears from the next verſes, that the Jews underſtood him in that ſenſe; "taking up ſtones to ſtone him," as guilty of blaſphemy, "becauſe he made himſelf God." Now, this invidious charge Chriſt doth not evade, by declaring, that he conſpired with the will of God, as all true prophets did; but by appealing to the works, which he did by the power of the Father reſiding in him: All which plainly carries this to an unity of power, not of will only; and then St. Chryſoſtom's inference is undeniable, That if the power be the ſame, the eſſence alſo is the ſame. (W. and B.) From this text it is alſo obſervable, that tho' Chriſt be *one* in eſſence with the Father, yet they are diſtinct perſons one from another: For the original words are *hen eſmen*, "I and my Father (that is, in the plural number *we*) *are* one; clearly expreſſing at once the plurality of perſons, and the unity of the Godhead.

Ver. 31, 32, 33, 34, 35, 36, 37, 38. Then the Jews took up ſtones again to ſtone him. Jeſus anſwered them, Many good works have I ſhewed you from my Father; for which of thoſe works do ye ſtone me? The Jews anſwered him, ſaying, For a good work we ſtone thee not; but for blaſphemy, and becauſe that thou, being a man, makeſt thyſelf God. Jeſus anſwered them, Is it not written in your law, I ſaid, Ye are gods? If he called them gods, unto whom the word of God came, and the ſcripture cannot be broken: Say ye of him whom the Father hath ſanctified, and ſent into the world, Thou blaſphemeſt; becauſe I ſaid, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, tho' ye believe not me, believe the works: that ye may know and believe that the Father is in me, and I in him.

Took up ſtones again.] This is now the third time, that the Jews attempted to caſt Chriſt down headlong, or "to ſtone him." There would be but few preachers, could they foreſee, as Chriſt did, that they ſhould frequently meet with nothing but ill-uſage in the exerciſe of their miniſtry. They are often diſcouraged at leſs: And what is more deplorable, there is no occaſion for ſo frightful a proſpect to make them change the truth into lies and flatteries, and diſguiſe the word of God, in a moſt ſhameful and ſcandalous manner. (Q.)

But for blaſphemy.] See the notes on Matt. ix. 3. and John v. 18.

Is it not written in your law?] That is, in Pſalm lxxxii. 6. which book ye allow to be canonical ſcripture. (H.)

Called them gods, unto whom the word of God came.] The "coming of the word of the Lord" to any man, ſignifies among the Hebrews, frequently in the Old Teſtament, God's ſending a man, deſigning him, appointing him, to any office; and ſo 'tis conſtantly uſed in the writings of the prophets; who begin their prophecies ſolemnly in this form; "The word of the Lord came unto me, ſaying:" which is but their ſhewing or vouching their commiſſion. And ſo when, Rom. x. 17. it is ſaid, *akoee*, that is, preaching of the word, not their hearing, but their being heard, (as in Plato in Phædro, I deſire to temper the brackiſh hearing with ſweet, or potable ſpeech, where *hearing* is uſed for the word or ſpeech which is heard) is "by the word of God," the meaning of it is, that no man muſt "preach, except he be ſent," ver. 15 Where "the word of God" ſignifies not the word which they preach, but the commiſſion from which they are authoriſed to preach to others. And ſo for the office of judge, &c. it is as proper, "the word of the Lord," ſignifying a commiſſion from God, mediately, or immediately, for any ſuch: Which when it comes to any man, for the execution of power above others, it is the inſtating of him in that office of power; and the ſame will be ſaid of the ſacerdotal alſo. But, the truth is, the phraſe here is not, "Thoſe to whom the word of the Lord came," upon which ſuppoſition this interpretation is built; but *pros hous ho logos tou Theou egeneto*, "to whom the word of God was, or was ſpoken;" and that may thus be interpreted. David, Pſalm lxxxii. 1. hath theſe words, "God ſtandeth in the congregation of the mighty, he judgeth among the gods; how long will ye judge unjuſtly?" In that place the judges, or rulers of the Sanhedrim, are called gods, by the Pſalmiſt, in the perſon of God: And again, ver. 6. "I have ſaid, ye are gods, and ye are all children of the moſt High:" Chriſt, referring here to this, ſaith, "Is it not written in your law, I have ſaid, ye are gods?" From whence he concludeth, "If he called them gods, to whom the word of God was," that is, to whom, or of, or concerning whom God ſpake, in that place of the law, (that is, in the book of Pſalms, comprehended ſometimes under the word *law*, ſee chap. xii. 34. as the whole Old Teſtament is called "the law and the prophets," tho' elſewhere there is a third mention of the diviſion of thoſe books, the *hagiographa*, the book of Pſalms contained under that branch) "if he called thoſe gods, and ſons of God," who were but ordinary judges of thoſe times, choſen by men, and by impoſition of hands of the Sanhedrim advanced to that office, after the common manner of all (nothing peculiar, or extraordinary, or of immediate miſſion from heaven in all this) then how much more may he, whom God the Father hath ſent, with his immediate commiſſion into the world (the Spirit deſcending on him, which is called the ſanctifying of him, and the "voice from heaven, This is my beloved Son," &c. being the very words of his commiſſion) ſay without blaſphemy, that he is "the Son of God?" ver. 36. And this ſeems the moſt obvious clear meaning of the place. (D. H. and H.) This place the Socinians produce to prove, that Chriſt was not God by nature, but only in reſpect of his ſanctification and miſſion. It is a certain truth, that he who was "ſanctified and ſent was the Son of God;" but he was not, therefore, the Son of God, becauſe ſanctified and ſent: His ſanctification was not the ground of his ſonſhip; but his ſonſhip was the cauſe of his ſanctification. He was a Son before he was ſent; even from eternity: Otherwiſe, it muſt have been ſaid, that God ſent him to be his Son; and not, that God ſent his Son. This ſuppoſes him, before he was ſent, to have been actually his Son; as certainly he was before, from the foundation of the world, Prov. viii. 23. (B.) But this controverſy is very largely diſcuſſed by Dr. Whitby on this text.

Sanctified and ſent.] See the notes on Luke i. 35. and John v. 18. vi. 27.

If I do not the works.] Here Chriſt uſes another argument, to prove, that it was no blaſphemy in him, to call himſelf God; which argument runs thus; If I do thoſe miraculous works, which no power leſs than a divine power can effect, then ye ought, by theſe works, to be led to believe and acknowledge, that I am truly and really God: But the works which I do, are the effect and product of an omnipotent power; therefore ye ought to believe, that I am one in eſſence with the Father, there being a mutual in-exiſtence of one perſon in the other, ſo that the Father is in me, and I in him; and thus "I and the Father are one." Learn hence, That Chriſt never required of his diſciples and followers an implicit faith, or a blind obedience: But as he ſubmitted his doctrine to the trial of reaſon, ſo he ſubmitted his miracles to the examination and judgment of ſenſe; therefore he ſays, "If I do not the works of my Father," that is, divine works, "believe me not" to be a divine perſon. (W. and B.) See the notes on ver. 25.

Ver. 39, 40, 41. 42. Therefore they ſought again to take him: but he eſcaped out of their hand, And went away again beyond Jordan, into the place where John at firſt baptized; and there he abode. And many reſorted unto him, and ſaid, John did no miracle: but all things that John ſpake of this man were true. And many believed on him there.

He eſcaped out of their hand.] Chriſt did not avoid this danger, either out of diffidence, or fear of death, or to take his eaſe; but that he might gather a church elſewhere. (Beza.) See the notes on chap. vii. 30. and viii. 59.

Where John at firſt baptized.] That is, in Bethabara, beyond Jordan. See the notes on chap. i. 28.

John did no miracle.] Here obſerve the dignity of Chriſt above John. "John did no miracle;" but Chriſt did all. The wiſdom of God ſo order'd it, that tho' the Old Teſtament prophets, Elijah and Eliſha, wrought many miracles for the confirmation of their divine miſſion, yet John the Baptiſt, coming immediately before Chriſt, as his meſſenger and fore-runner, wrought none; for theſe three reaſons probably; 1. That ſo the glory of Chriſt, in working miracles, when he came upon the ſtage of his miniſtry, might be the more clear and evident. 2. That the evidence of Chriſt being the Meſſias, might be the more clear by the miracles which he wrought. 3. That the minds of the people might not be divided and diſtracted, between John and Chriſt; and that there might be no pretence of competition between them: Therefore "John did no miracle; but all things that John ſpake of Chriſt were true" (B.) See the notes on chap. iii. 30. and vii. 31.

CHAP. XI.

Chriſt raiſeth Lazarus from the grave, after four days burial. Many Jews believe. The great council conſpire againſt him Caiaphas propheſieth his death. Chriſt retireth to Ephraim: And is laid in wait for at the paſſover.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16. NOW a certain man was ſick, named Lazarus of Bethany, the town of Mary and her ſiſter Martha. It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whoſe brother Lazarus was ſick. Therefore his ſiſters ſent unto him, ſaying, Lord, behold, he whom thou loveſt is ſick. When Jeſus heard that, he ſaid, This ſickneſs is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jeſus loved Martha, and her ſiſter, and Lazarus. When he had heard therefore that he was ſick, he abode two days ſtill in the ſame place where he was. Then after that ſaith he to his diſciples, Let us go into Judea again. His diſciples ſay unto him, Maſter, the Jews of late ſought to ſtone thee; and goeſt thou thither again? Jeſus anſwer'd, Are there not twelve hours in the day? If any man walk in the day, he ſtumbleth not, becauſe he ſeeth the light of this world. But if a man walk in the night he ſtumbleth, becauſe there is no light in him. Theſe things ſaid he: and after that, he ſaith unto them, Our friend Lazarus ſleepeth: but I go, that I may awake him out of ſleep. Then ſaid his diſciples, Lord, if he ſleep, he ſhall do well. Howbeit Jeſus ſpake of his death: but they thought that he had ſpoken of taking of reſt in ſleep. Then ſaid Jeſus unto them plainly, Lazarus is dead: And I am glad for your ſakes, that I was not there, (to the intent ye may believe) nevertheleſs, let us go unto him. Then ſaid Thomas, which is called Didymus, unto his fellow diſciples, Let us alſo go, that we may die with him.

Named Lazarus.] This chapter relates unto us the miraculous power of Chriſt in raiſing of dead Lazarus; which, as it was one of his laſt, ſo was it one of the greateſt, miracles which he wrought: And yet we find none of the Evangeliſts make mention of it, but only St. John: The reaſon ſuppoſed to be this; becauſe, when the other Evangeliſts wrote their hiſtory, Lazarus was alive; (for Epiphanius ſays, he lived thirty years after he was raiſed by Chriſt) and probably, the mention of this relation might have brought Lazarus into danger and trouble: But St. John wrote his Goſpel after Lazarus's death. This miracle was a ſufficient demonſtration of Chriſt's Godhead: None but an almighty power could recal a man four days dead, from a ſettled corruption to a ſtate of life: None but he that created Lazarus could thus make him anew. (G. and B.) Others give another conjecture, why this miracle was not recorded by the former Evangeliſts, *viz.* That the laſt of thoſe three, writing but fifteen years after our Lord's aſcenſion, might think it needleſs to mention a miracle, concerning a perſon living ſo near Jeruſalem, where there was ſo great a fame thereof, and ſo many living witneſſes to atteſt it: But, St. John, writing this Goſpel, ſay the ancients, above ſixty years after our Lord's aſcenſion, when by the death of the perſon, and moſt of the witneſſes which were preſent at his reſurrection, the memory and fame of it might be much impair'd, had great reaſon to perpetuate the memory of it by this large rehearſal of it. (W.) And here, all unprejudic'd perſons may obſerve, That this whole narrative is adorn'd with a great number of the moſt moving and lively circumſtances; which are to the mind as the moſt beautiful and diverſified landſcape to the eye: 'Tis a maſterpiece and great pattern of genuine ſenſe and eloquence. There is a peculiar pomp and ſolemnity in the account of this miracle, which was immediately preparatory to that of our Saviour's raiſing himſelf the third day, after his miraculous ſubmiſſion to death and the grave. (Blackw.) See the notes on Luke vii 14.

Bethany, the town of Mary.] See the note on Luke xix. 29. It is here call'd "the town of Mary, and her ſiſter Martha," in the ſame ſenſe as Bethſaida is ſtiled "the city of Andrew and Peter," chap. i. 44. meaning the place in which they dwelt. (W.)

That Mary, which anointed.] This is, by moſt Interpreters, thought to be ſpoken of Mary Magdalen: But, I find no mention in ſcripture, of her anointing the head or feet of Jeſus, as this Mary did, Chap. xii. 3. Yea, when St. Luke had ſpoken of a woman who anointed, not our Lord's head, as this Mary did, but his feet only, Chap. vii. 46. he proceeds, chap. viii to the mention of Mary Magdalen; giving a Character of her, not from what ſhe had done to Chriſt, but from what he had done to her; ſaying, It was that Mary, "out of which he had caſt ſeven devils, ver. 2. which alſo is the character of her in St. Mark, chap. xvi. 9. Nor ſeems it for our Saviour's honour to have been ſo converſant with one who had been a noted harlot, tho' ſhe had now repented of that lewdneſs, or ſuch an ardent lover of her as he was of this Mary, ver. 5. It alſo is to be noted, that the apoſtle mentions this as a thing done, before he ſpeaks of the raiſing of Lazarus; not that it was done before his reſurrection from the dead, as appears, chap. xii. 3. but becauſe it was done before he writ his Goſpel, telling us when it was done in the chapter following. (G. and W.) See the notes on Luke vii. 37.

He whom thou loveſt, is ſick.] Here obſerve, 1. The tender ſympathy of theſe two endeared ſiſters with their afflicted brother; they feel his ſorrows, and acquaint their Saviour with his ſufferings. "Lord! behold, he whom thou loveſt, is ſick." They do not ſay, Our brother that loves thee is ſick; but "he whom thou loveſt, is ſick:" Thereby pleading, not the merit of Lazarus, but the merit of Chriſt: For how can the love of Chriſt, which is infinite and eternal, have any cauſe but itſelf? Note, the perſon whom Chriſt loved is ſick, and dies. Learn thence, That ſtrength of grace, and dearneſs of reſpect, even from Chriſt himſelf, cannot prevail, either againſt death, or againſt diſeaſes: Lazarus, whom Chriſt loved, is ſick. 2. The gracious anſwer which Chriſt ſent to the ſiſters meſſage; "This ſickneſs is not unto death, but for the glory of God;" that is, This ſickneſs ſhall not bring upon him ſuch a death, as he ſhall remain under the power of to the general reſurrection; but is only deſigned to give me an opportunity of glorifying God, by exerciſing my miraculous power in reſtoring him to life. Learn hence, 1. That, as God's own glory is his ſupream aim and end in all his actions, ſo in particular it is deſigned by him, in ſending afflictions upon his people, to glorify his power and wiſdom, mercy and love, in and upon them: The ſaints ſickneſſes are all for the glory of God. 2. That God is glorified when his Son is glorified: As none do honour the Father, who do not honour the Son; ſo the Father accounts himſelf glorified, when the glory of his Son is advanced. (G. W. and B) The love of Jeſus Chriſt for his church and its members is the ſource of all his mercies. This love is not like human affection, which is for ſecuring the objects of it, as much as poſſible, from diſeaſes, afflictions, and from death itſelf: He ſuffers thoſe whom he loves moſt, to be expoſed to all theſe like other men; but his love cauſes them to make a better uſe of them. St John makes mention here of this love, to teach us, that diſtempers are not always marks of God's diſpleaſure; and that we ought not, upon their account, to imagine ourſelves either neglected or forgotten by his providence, or depriv'd of the bleſſing of his love. (Q.)

Not unto death, but for the glory of God.] That is, not unto death only. See the notes on ver. 3. chap. v. 21, *&c.* and ix. 3.

Jeſus loved Martha, and her ſiſter, and Lazarus.] Here obſerve, What an happy, becauſe an holy and religious, family was here, and much honoured by Chriſt; "Jeſus loved Martha, Mary, and Lazarus:" Where-ever true piety dwells, it draws the eye and heart of Chriſt towards it. Chriſt had frequently and familiarly lodged under their roof, and he rewards them for their entertainment with his love; "Jeſus loved Martha, and her ſiſter." Where note, That Martha is here named firſt, tho' elſewhere Mary had the precedency; to ſhew, no doubt, that they were both equally dear to Chriſt. (*Idem.*) And yet,

He abode two days ſtill in the ſame place.] Where we may obſerve, That tho' Chriſt loved Lazarus, yet he ſeems to neglect him; he delays going to him for ſome days: But could Chriſt abſent himſelf from one ſo long, whom he loved ſo well? We find he did. Let us take heed that we do not miſinterpret Chriſt's delays: He ſeldom comes at our time, but never ſtays beyond his own: Our Saviour had a double end in ſtaying thus long; namely, for greatning of the miracle, and confirming of their faith. Had Chriſt gone before Lazarus was dead, they might have attributed his recovery rather to the ſtrength of nature, than to Chriſt's miraculous power: Or had Chriſt raiſed Lazarus as ſoon as he was dead, they might peradventure have thought it rather ſome trance or extaſy, than a death and diſſolution: Therefore Chriſt ſtays ſo many days, that God might be the more glorified, and his own omnipotent power the more magnified. We learn then, That when Chriſt delays to help them whom he dearly loves, it is always for wiſe ends and holy purpoſes. (W. and B.) God frequently refuſes to grant a leſs favour, in order to confer upon us a greater. (Q.) When he ſeemeth to delay his helping hand, he conſulteth both his own glory, and our good; as the event here ſheweth. (Beza.) Our Saviour's ſtay two days after the meſſage, and pathetical addreſs of the mourning ſiſters, kept them a little longer in ſuſpence and grief: But it ſhew'd his perfect wiſdom and goodneſs; as it made the wonderful work more remarkable, and conducive to the conviction of the ſpectators. For, if the Son of God had immediately gone, and recover'd Lazarus of his ſickneſs, the miracle would not have had ſo many witneſſes, nor have been entirely free from objections, which at leaſt would have leſſen'd it: But, to raiſe a perſon, "four days dead," offenſive and reduced to corruption, was a ſurprize of unutterable joy to his friends; remov'd all poſſible ſuſpicion of confederacy; ſilenc'd the peeviſhneſs of cavalling; and triumph'd over all the obſtinacy and impudence of prejudice. (Blackw.) See the notes on ver. 17.

The Jews of late ſought to ſtone thee.] Tho' the diſciples were dearly affected to Lazarus, for they had learn'd to love where their maſter loved; yet they diſcourage Chriſt from going to him into Judæa, for fear of violence. They plead for their maſter's ſafety, at the ſame time aiming at their own: They were to go with him; and they knew, their danger was inwrapped in his; therefore they ſeek to divert him from his intention. Oh! How has the fear of ſuffering made many of the friends of Chriſt decline an opportunity of glorifying God, and doing good to others! But cannot God give ſafety, in the midſt of danger, if he pleaſeth? Let us then not chuſe our way according to our own apprehenſion, either of danger or ſafety: But, as we ſee God going before us, if our call be clear, let us go on with courage, whatever difficulties lie in our way. (B.) See the notes on chap. x. 31.

Are there not twelve hours in the day?] This was a parabolical intimation, that his hour was not yet come. (Stanh.) As if he had ſaid, My day is not yet fully ſpent; and therefore it is not in the power of mine enemies to precipitate my paſſion, or to bring the night of ſufferings upon me before the appointed time. (B.) See the notes on chap. ix. 4. and Luke xiii. 32.

Lazarus ſleepeth; but I go, that I may awake him.] How amiable is the modeſty and wiſdom of our Saviour, in this expreſſion! He was not pleaſed to ſay, Lazarus is dead, and I go to raiſe him up; to prevent any appearance of vanity and oſtentation. Great words are an improper introduction to ſuch aſtoniſhing actions; they ſufficiently ſhew and magnifie themſelves. (Bl.) This expreſſion teaches us, That death is a kind of reſt, or ſleep, to the friends of Chriſt; that to a juſt man it is as deſireable, as reſt after the labours of the day; that the hope of the reſurrection ſhould make us deſpiſe death, which is to laſt, as it were no longer than the ſpace of one night; that it is as eaſy to the Son of God to raiſe a dead perſon, as it is to awaken one who is aſleep; that the diſciples ought to be accuſtomed to the language of faith, which is uſeful to preſerve and revive the notions thereof in their minds, *&c.* (Q.) But it is not only the death of good men, which is compared to, or ſtiled a ſleep, as the death of Moſes, Deut. xxxi. 16. of David, 2 Sam. 7, 12. Pſal. xiii. 3. but the phraſe is uſed alſo of bad men, who are ſaid to "have ſlept their ſleep," Pſal. lxxvi. 5. to "ſleep in the duſt," Dan. xii. 2, and generally of the kings of Iſrael and Judah, that they "ſlept with their fathers." So the word is uſed, ſaith Buxtorf, by the Talmudiſts and Rabbins; though ſaith he, it is uſed by them with a particular reſpect to the bodies of pious men, whoſe death is but a ſleep: And perhaps the ancient Jews might uſe this metaphor, as St. Paul doth, 1 Theſſ. iv. 13. in oppoſition to the heathens, who, having no expectation of the reſurrection of the body, ſtiled death a perpetual ſleep; declaring, they expected to be raiſed out of it as certainly as they roſe from ſleep: And, in alluſion to this metaphor, Chriſt here ſaith, "I go, to awake him out of ſleep," *i. e.* to raiſe him from the dead. (W.) See the notes on Matt. ix. 24.

I am glad, for your ſakes, that I was not there.] Who, had I been preſent, could not have ſeen my friend languiſhing, or reſiſted the importunity of his ſiſters to prevent his death: But now by raiſing him, after he has been four days dead, I ſhall ſo confirm your faith that I am the Meſſiah, as that ye need not doubt of it when I ſuffer death, as knowing my power to raiſe others, and therefore my own body, from the dead; as I have told you, I both can and will do. (*Idem.*) The faith of the moſt eminent ſaints, even of the apoſtles themſelves, wants confirmation, in this ſtate of weakneſs and imperfection, and is capable of growth. (B.) Here he gently blames their little faith, that he may make them more attentive to the miracle which he is going to perform. (Q.) See the notes on chap. ii. 19. and x. 18.

Thomas, which is called Didymus.] Didymus, according to both Greek and Syriac, ſignifies a *twin*; as Thomas alſo doth among the Hebrews: It being cuſtomary with the Jews, when travelling into foreign countries, or familiarly converſing with Greeks and Romans, to aſſume to themſelves a Greek or a Latin name, of great affinity, and ſometimes of the very ſame ſignification, with that of their own country. (Nelſ.)

Let us alſo go, that we may die with him] St. Chryſoſtome makes this an argument of greater cowardiſe in Thomas, than in any of the reſt: Others look upon it, as an inſtance of affection and reſolution. The moſt natural interpretation ſeems to be, that, tho' he ſaw nothing but death like to follow, upon their going again ſo near Jeruſalem; yet, if Jeſus were determined to hazard his perſon, it would ill become them to deſert him, whatever the conſequence might be. This ſenſe appears to be neceſſary, if by "dying with *him*," he meant Jeſus: And the dying with Lazarus carries ſo much of irony and poignancy, as was neither decent in reſpect to our Lord, nor at all agreeable to this apoſtle's manner. For, how full of other good qualities ſoever he might be, he ſeems to have been ſlow enough of apprehenſion: As appears, not only from his not underſtanding our Saviour's meaning, in ver. 9, 10. in which his brethren were equal with him; but more ſo, in chap. xiv. 5. where our Lord's words are more intelligible; and moſt of all, by his unperſuadeable ſtiffneſs in the point of Chriſt's reſurrection, chap xx. 25. (Stanh.)

Ver. 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46. Then when Jeſus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jeruſalem, about fifteen furlongs off. And many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, aſſoon as ſhe heard that Jeſus was coming, went and met him: but Mary ſat ſtill in the houſe. Then ſaid Martha unto Jeſus, Lord, if thou had'ſt been here, my brother had not died: But I know, that even now whatſoever thou wilt aſk of God, God will give it thee. Jeſus ſaith unto her, Thy brother ſhall riſe again. Martha ſaith unto him, I know that he ſhall riſe again in the reſurrection at the laſt day. Jeſus ſaid unto her, I am the reſurrection, and the life: he that believeth in me, tho' he were dead, yet ſhall he live; And whoſoever liveth, and believeth in me, ſhall never die. Believeſt thou this? She ſaith unto him, Yea, Lord: I believe that thou art the Chriſt the Son of God, which ſhould come into the world. And when ſhe had ſo ſaid, ſhe went her way, and called Mary her ſiſter ſecretly, ſaying, The Maſter is come, and calleth for thee. Aſſoon as ſhe heard that, ſhe aroſe quickly, and came unto him. Now Jeſus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the houſe, and comforted her, when they ſaw Mary that ſhe roſe up haſtily, and went out, followed her, ſaying, She goeth unto the grave to weep there. Then when Mary was come where Jeſus was, and ſaw him, ſhe fell down at his feet, ſaying unto him, Lord, if thou had'ſt been here, my brother had not died. When Jeſus therefore ſaw her weeping, and the Jews alſo weeping which came with her, he groned in the ſpirit, and was troubled, And ſaid, Where have ye laid him? They ſay unto him, Lord, come and ſee. Jeſus wept. Then ſaid the Jews, Behold, how he loved him! And ſome of them ſaid, Could not this man, which opened the eyes of the blind, have cauſed that even this man ſhould not have died? Jeſus therefore again groning in himſelf, cometh to the grave. It was a cave, and a ſtone lay upon it. Jeſus ſaid, Take ye away the ſtone. Martha, the ſiſter of him that was dead, ſaith unto him, Lord, by this time he ſtinketh: for he hath been dead four days. Jeſus ſaith unto her, Said I not unto thee, that if thou would'ſt believe, thou ſhould'ſt ſee the glory of God? Then they took away the ſtone from the place where the dead was laid. And Jeſus lift up his eyes, and ſaid, Father, I thank thee that thou haſt heard me. And I knew that thou heareſt me always: but becauſe of the people which ſtand by, I ſaid it, that they may believe that thou haſt ſent me. And when he thus had ſpoken, he cried with a loud voice, Lazarus, come forth. And he that was dead, came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jeſus ſaith unto them, Looſe him, and let him go. Then many of the Jews, which came to Mary, and had ſeen the things which Jeſus did, believed on him. But ſome of them went their ways to the Phariſees, and told them what things Jeſus had done.

In the grave four days already.] See the notes on ver. 39.

About fifteen furlongs.] That is, about two miles; commonly called a ſabbath-day's journey. (G.)

To comfort them.] Their neighbours and friends came, to viſit and relieve them in their ſadneſs, with ſuch conſolatory arguments as they had. Nor doth the Chriſtian religion condemn natural affection. Human paſſions are not ſinful, if not exceſſive: To be above the ſtroke of paſſions is a condition equal to angels: To be in a ſtate of ſorrow, without the ſenſe of ſorrow, is a diſpoſition beneath the beaſts: But duly to regulate our ſorrows, and ſet boundaries to our grief, is the wiſdom, the duty, the intereſt, and the excellency of a Chriſtian. (B.)

Martha, aſſoon as ſhe heard.] Altho' Martha was a true mourner for the death of her brother, yet ſhe doth not ſo far indulge to grief, but upon the firſt notice of Chriſt's approach, ſhe ariſes to go forth to meet him, with a mournful moan in her mouth, "Lord, if thou had'ſt been here, my brother had not died." Where obſerve, How faith and infirmity were mixed together: Faith appear'd in that firm perſuaſion which ſhe had of Chriſt's power; as if death durſt not ſhew his face in Chriſt's preſence: But then her infirmity appeared in limiting Chriſt both to time and place: To place, "If thou had'ſt been here;" as if Chriſt could not, if it had pleaſed him, ſave his life, abſent as well as preſent: Then to time, "Now he ſtinketh;" as if ſhe had ſaid, You are come, but, alas! too late; you have ſtaid too long; he is paſt recovery; the grave hath ſwallowed him up; as if death would not deliver up his priſoner at the command of Chriſt. Oh! the imperfect compoſition of the beſt of ſaints! What mixture of faith and infirmity is found in the holieſt and beſt of Chriſtians! This alſo farther appears in her next words, ver. 22. "I know, that whatſoever thou ſhalt aſk of God, he will give it thee:" She ſeems not to believe that Chriſt was able to raiſe him by his own immediate power, but muſt obtain power of God to do it, as the prophets were wont to do that raiſed the dead: She thought Chriſt a perſon highly in God's favour, but ſcarce believed him able to raiſe Lazarus by his own power. Had her faith extended to a belief that Chriſt was equal with the Father, and that the fulneſs of the Godhead dwelt in him, ſhe would not have queſtioned his power to raiſe him from the grave: For, tho' Chriſt, as Mediator, did apply himſelf by prayer to God at the raiſing of dead Lazarus, ver. 41, 42. yet as God, he had a power of himſelf to raiſe Lazarus; an almighty power, communicated with his eſſence from the Father, by an eternal and ineffable generation. (B.) See the notes on chap. v. 21.

Thy brother ſhall riſe again.] As our Saviour had, with the utmoſt mildneſs and condeſcenſion, borne the peeviſhneſs and infirmities of his apoſtles; ſo does he alſo cure the miſtakes of Martha; cheriſhing her weak faith, and by ſteps raiſing her to the acknowledgment of his divinity. (Blackw.) He ſpeaks modeſtly, as uſual; and ſays nothing of himſelf, or his own power, unleſs neceſſity requires it of him. (G.) Here obſerve, 1. That the knowledge and belief of the general reſurrection is, and ought to be a ſufficient ſupport under the loſs of our endeared friends who die in the Lord. 2. That the doctrine of the general reſurrection was no new doctrine: Job believed it, chap. xix. 26. Daniel publiſhed it, chap. xii. 2. the Phariſees had a notion of it; but Martha here makes it an article of her faith, "I know he ſhall riſe again in the reſurrection at the laſt day." 3. How Chriſt particularly inſtructs Martha in the cauſe of the reſurrection; acquainting her, that he himſelf is the author and efficient cauſe of it: "I am the reſurrection and the life;" that is, I am the author, and principal efficient cauſe of the reſurrection: And this, with reſpect to both natures: 1. His divine nature is the efficient cauſe of the reſurrection; he ſhall raiſe our bodies out of the duſt by the power of his Godhead. 2. His human nature is the exemplary cauſe or pattern of the reſurrection; for which reaſon Chriſt is called the "firſt-born from the dead:" For tho' ſome were raiſed before him, yet was his reſurrection the cauſe of their reſurrection. Hence St. Paul argues, from Chriſt's reſurrection, the certainty of the reſurrection of his members: Chriſt and believers are one myſtical body; therefore is not Chriſt perfectly riſen till all his members are riſen with him. Indeed Chriſt's perſonal reſurrection was perfect when he aroſe, and all believers aroſe repreſentatively in him; yet till all believers ariſe perſonally, the reſurrection of Chriſt has not received its utmoſt perfection; but there is ſomewhat behind of the reſurrection of Chriſt. Moſt fitly then might our Saviour aſſert, "I am the reſurrection and the life." 4. That Chriſt not only aſſerts himſelf to be the reſurrection, but alſo the life: "I am the reſurrection and the life;" that is, I am the cauſe of life natural, ſpiritual, and eternal: "And whoſoever liveth and believeth in me, ſhall never die;" that is, eternally: Tho' his body ſhall die becauſe of ſin, yet his ſpirit ſhall live becauſe of righteouſneſs. (B.) See the notes on Luke xiv. 14. John v 28, 29. vi. 35, 40. viii. 51. and x. 28.

Thou art the Chriſt.] Obſerve here, The full confeſſion which Martha makes of her faith in Chriſt as God; "Thou art the Chriſt, the Son of God, which ſhould come into the world." A confeſſion which comes neareſt to that of St. Peter, Matt. xvi. 16. of any that we meet with in ſcripture: Nay, it ſeems more full than Peter's confeſſion; for thoſe additional words, "which ſhould come into the world," are not in his confeſſion: The ſum is, ſhe believed Chriſt to be the very Meſſias, who was typified and prefigured, propheſied of, and promiſed to the Old Teſtament ſaints, as the perſon that in the fulneſs of time ſhould come into the world for the redemption and ſalvation of it. Chriſt is never rightly believed in, nor regularly depended upon for ſalvation, except he be owned and acknowledged to be the eternal Son of God. Martha was now fully perſuaded of Chriſt's divine nature; of which the beſt of the diſciples, till after our Saviour's reſurrection, had but a faint and uncertain perſuaſion. (B.)

Followed her, ſaying.] This crowd of Jews know not, that Chriſt was the perſon, who drew them to the place, and brings them out of this houſe, to be witneſſes, on the part of the whole nation, of the laſt and moſt remarkable proof of his miſſion. This will be a miracle of mercy for ſome few; for the reſt a miracle of judgment: To the former it will be the laſt influence of grace, to compleat and finiſh their converſion; to the latter, the filling up of their meaſure, and as it were the ſeal, of their obduracy. We muſt pray on all occaſions. It frequently happens, that people think, they are only going to make a viſit of civility or curioſity, when they are perhaps going to meet with that, which will decide their portion for all eternity! (Q.)

He groned in the Spirit, and was troubled.] Or was moved in his Spirit. Whence we learn, That humane affections and commotions are not to be condemn'd as ſinful, if they do not incline us to do any thing repugnant to piety or reaſon, but only to expreſs our affection to our friend, or our compaſſion to mankind. (W.) Chriſt "groned in the Spirit," when he conſider'd the nature of ſin, the conſequences, effects, and puniſhment thereof, which are pain and death. The ill uſe, which he foreſaw the Jews would make of the miracle he was going to work, and a full purpoſe of following his Father's order, in reſtoring Lazarus to his ſiſters, raiſed in Chriſt this conteſt. (Q.) *Tarattesthai* is to be troubled with any paſſion; but, in this Goſpel peculiarly, with grief: So, chap. xii. 27. "Now is my ſoul troubled," in reſpect of death approaching. So chap. xiii. 21. "Jeſus, having ſaid this, was troubled in ſpirit," to think of his being delivered up by Judas. So, in his exhortation to the diſciples, when he tells them of his death, chap. xiv. 1. "Let not your heart be troubled:" And ver. 27. 'tis ſet diſtinct from fear the other paſſion, "Let not your heart be troubled, nor cowardly." So here 'tis joyned with "groning in ſpirit," as expreſſions of inward grief; as the tears that follow, ver. 35. are outward evidences of it. As for the form of ſpeech in the Greek, he troubled himſelf, that is but an idiom of the Hebrews; who oft uſe the reciprocal voice Hithpael for a paſſive. (H.)

Jeſus wept.] What a ſolemn concern, what a tenderneſs of devotion, poſſeſſes every Chriſtian heart, when he attends the ever-adorable friend of mankind to the place where Lazarus lay, among the mourning Jews, and his diſconſolate friends, the hoſpitable Martha, and the devout Mary! He, who had all the tenderneſs and goodneſs, without the faults, of humane nature, condoles and ſympathiſes with the diſtreſs'd mourners, with all the inward concern, and outward expreſſion, of undiſſembled grief. "He was troubled, gron'd in Spirit, and wept." After this, one cannot but pity the weakneſs of thoſe orthodox Chriſtians, who were offended with a paſſage parallel to this in St. Luke; and would have had it ſtruck out of the canon, as a diſhonour to our bleſſed Saviour, as Epiphanius relates the thing. How meanly do we think of the affected formality, and unnatural concern of the Stoics, when we read of the wiſeſt and divineſt perſon that ever appear'd in the World, "Jeſus wept"? This ſpoils all the pointed and ſmart ſayings of Seneca, upon the unconcern and courage of his wiſe man; and makes us in love with that ſaying of the ſatyriſt, ſo full of good nature and good ſenſe;

> *Lachrymæ noſtri pars optima ſenſus.*
> (Tears, the beſt way to eaſe a troubled mind.)

(*Blackw.*) St. Jerome ſays, Our Saviour wept here in compaſſion to Lazarus, who was to be brought back again into a ſinful and troubleſome world. (B.) See the notes on Luke xix. 41. and xxii. 44.

A cave, and a ſtone lay upon it.) The form of the burial place among the ancient Jews, was a vault, hew'd out in a rock, ſix cubits long, and four broad; in which eight other cells or leſſer holes (or as ſome ſay thirteen) were made, as ſo many diſtinct receptacles, or tombs, for the dead bodies to be laid in. As often as they buried any, they were wont to roll a great ſtone to the mouth of the cave. (Godw.) See the notes on Matt. xxvii. 60.

Jeſus ſaid, take ye away the ſtone.] No doubt, but that voice, which raiſed the dead, could have remov'd the ſtone: But it is always the will of Chriſt, that we put forth our utmoſt endeavours, and do what we can, in order to our own deliverance. To remove the ſtone, and untie the napkin was in their power: This therefore they muſt do: But, to raiſe the dead was out of their power; and Chriſt will do this alone. Our hands muſt do their utmoſt, before Chriſt will put forth his help. (B.)

He ſtinketh; for he hath been dead four days.] Here Martha, having no hope of ſo great an event, as her brother's being immediately raiſed again to life, ſeems to call away our Lord from the cave, leſt he ſhould be offended with the unſavoury ſmell of the body, now beginning to putrify. (G.) Her argument is this, "He hath been dead four days:" That is, this is the fourth day ſince his death; and therefore, according to experience of dead bodies, which after a revolution of the humours, completed in ſeventy-two hours, (See the notes on Luke xxiv. 46.) tend naturally to putrefaction, he muſt needs be putrefied, and ſo ſtink, before this time. (H.) In this time the viſage of the dead began to change in thoſe countries, and all hopes of any return to life ceaſed. So Dr. Lightfoot, from Maimonides and the Talmudiſts, ſays, They go to the ſepulchres, and viſit the dead for three days, for ſo long the Spirit wanders about the ſepulchre; but then they certifie of the dead, for after three days his countenance is changed. (W.) But whereas, in ver. 17. we read, that "when Jeſus came" to Bethany, "he found that Lazarus had lain in the grave four days already, and here his ſiſter ſaith only "he hath been dead four days;" to reconcile this, which to ſome may ſeem an inconſiſtency, let us obſerve, 1. That the Greek phraſe here is no more than *tetartaios eſti*, that is, in general terms, this is the fourth day; which may be conſtrued the fourth day after his burial, as properly as after his death. But then, 2. It appears from the context, that after our Saviour had receiv'd the news of his being ſick, "he abode two days ſtill in the ſame place where he was," (that is, other two days, beſide that on which he receiv'd the news;) and then, on the fourth day, incluſively from that of the ſickneſs, he went to Bethany. Now, Bethany being not above ſix miles from the place where our Saviour was before, (W.) he doubtleſs arrived there on the ſame day on which he ſet out; that is, on the fourth day after Lazarus his ſickneſs and death, when he alſo raiſed him again. From whence we muſt conclude, 3. That the body of Lazarus was repoſited in the cave or vault, the ſame day on which he died; without any embalming at all; (as is noted by Mr. Calmet;) which at once reconcileth the ſeeming difficulty, and ſhews the reaſon why Martha ſaid, "By this time he ſtinketh."

Father, I thank thee that thou haſt heard me.] Woltzogenius ſaith, it follows not from theſe words, that Chriſt requeſted any thing of the Father; God being, by an Hebraiſm, ſaid to hear them to whom he vouchſafeth any benefit, tho' they did not aſk it, Pſal. x 17. Iſa. lxv. 24. there being no need, that Chriſt ſhould requeſt that power which from his unction he always had reſiding in him, but only that he ſhould thank the Father for it. But the words following, "I know that thou doſt hear me always," ſeem plainly to imply a requeſt; not indeed that he might receive power to raiſe Lazarus from the dead, for that he teſtifies he had already, Chap. v. 22, 26. but that this miracle might be efficacious to confirm the faith of his apoſtles, and to convince the multitude that he was a prophet ſent from God, and did all things to promote his glory. (W.)

He cried with a loud voice.] That it might appear to all, that even the dead were ſubject to his voice. (*Idem.*) And that it might be a repreſentation of that ſhrill and loud voice of the laſt trumpet, at the general reſurrection; which ſhall ſound into all graves, and raiſe all fleſh from their bed of duſt (B.) After we have been highly pleas'd and entertain'd with our Saviour's moſt genuine expreſſions of friendſhip, tenderneſs, and generous compaſſion, with what wonder and devout awe are we ſtruck, when we hear that royal and godlike command, "Lazarus, Come forth!" With what ſurprize and amazement do we view the aſtoniſh'd priſoner of the grave, in his funeral attire, ſtart up at that voice which all nature obeys! Before, Jeſus expreſs'd all the tenderneſs of the moſt generous, and prudence of the wiſeſt, of men: Here, he claims his full authority; ſpeaks and acts with the majeſty of the God of Gods, and declares himſelf the reſurrection, the life, and the truth. (Blackw.)

Then many of the Jews.] Obſerve here the different effects which this miracle had upon thoſe Jews that were preſent at the raiſing of Lazarus. Some of them believed on Chriſt; but others, perſiſting in their unbelief, went to the Phariſees, and informed againſt him. Notwithſtanding all the evidences which our Saviour gave of his being the Meſſias, by the miracles which he wrought, yet many rejected him, and refuſed to believe in him, to their unutterable and inevitable condemnation. (B.) There are always flatterers to be found, who make their court to perſons in authority, by decrying virtuous men and their good actions. It is a very helliſh employment, for a man to be a profeſs'd accuſer of God's elect, and to inform againſt them for their holy actions, as others inform againſt notorious villains for their crimes: And yet ſome of that employment are to be met with in the world. (Q.) See the notes on chap. ii. 23. and Luke xvi. 31.

Ver. 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57. Then gathered the chief prieſts and the Phariſees a council, and ſaid, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him, and the Romans ſhall come and take away both our place and nation. And one of them, named Caiaphas, being the high prieſt that ſame year, ſaid unto them, Ye know nothing at all, Nor conſider that it is expedient for us, that one man ſhould die for the people, and that the whole nation periſh not. And this ſpake he not of himſelf: but, being high prieſt that year, he propheſied that Jeſus ſhould die for that nation: And not for that nation only, but that alſo he ſhould gather together in one the children of God that were ſcattered abroad. Then from that day forth they took counſel together for to put him to death. Jeſus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderneſs, into a city called Ephraim, and there continued with his diſciples. And the Jews paſſover was nigh at hand: and many went out of the country up to Jeruſalem before the paſſover, to purify themſelves. Then ſought they for Jeſus, and ſpake among themſelves, as they ſtood in the temple, What think ye, that he will not come to the feaſt? Now both the chief prieſts and the Phariſees had given a commandment, that if any man knew where he were, he ſhould ſhew it, that they might take him.

This man doeth many miracles.] Obſerve here, how greatly diſturbed the Phariſees were, upon the account of our Saviour's miracles: Knowing how proper an argument they were to convince men, they concluded, that if Chriſt were ſuffered to go on and work miracles, he would draw all men after him. Learn thence, That Jeſus proved himſelf to be the true Meſſias by the miracles which he wrought; his enemies themſelves being judges: For, we find here, the worſt of our Saviour's enemies were afraid of his miracles, that by them he would draw all men after him: "If we let him alone, all men will believe on him." (B.) But, for this very cauſe, that he did ſo many miracles, all ſalutary, and tending to the good of men, and with ſuch evidence of a divine power, as was ſufficient to draw all men to the faith, they ſhould have owned him as the true Meſſiah. (W.)

The Romans ſhall come.] The Jews, in council, ſeeing the miracles which Jeſus did, this eſpecially of raiſing Lazarus, did much fear, that, profeſſing himſelf to be the Meſſias, he would ſoon attempt to make himſelf king; and by the admiration which he had gotten among the people, be quickly aſſiſted to it, if he were not timely hinder'd. If this were done, the conſequent ſeemed viſible to them, that the Romans, to whom they were ſubject, muſt look upon this as a rebellion; and be by that temptation provoked to come with an army, and deſtroy them utterly. That this was their fear is evident, by their many groundleſs objections made afterwards againſt him, that he "forbad to give tribute to Cæſar;" that he "made himſelf a king," and ſo oppoſed himſelf againſt Cæſar: Not that they deſired the continuance of Cæſar's power over them; but that their fear of a yet farther conqueſt from the Romans made them unwilling to provoke them. And this the rather, becauſe of a tradition among them, that a little before the end of the world, there ſhould come one to deſtroy them, called *Armolus*, which is, by an eaſy change, Romulus. This ſeems to be but the depravation of ſome prophecy from God, which foretold the coming of the Romans in the laſt days, meaning the days of Meſſias, to deſtroy them; and demonſtrates their expecting and believing, that the Romans were the people from whence the change of their religion, and over-running their nation ſhould come. And therefore, when they ſee the doctrine of Chriſt thrive ſo well, gather ſo many proſelytes, and that the miracles which he did were ſo great, as might well ſet him up for a king, or Meſſias, which they through their unbelief would not acknowledge him to be truly, it follows, that they preſently apprehend the Romans coming in, (the *Armolus*, now mentioned) to deſtroy their religion, ſignified by the word *place*, and carry them out of their country; that is, deſtroy their nation, or elſe wholly to change their laws, and rule them as conquer'd people. But in this, poor men! they were ſadly miſtaken; the prophecy of the Romans coming in, to conquer them, and deſtroy their temple, (which, I ſuppoſe, was ſcattered among them, and became the occaſion of their miſtake in expecting *Armolus* to deſtroy them) being thus perfectly fulfilled on them; not by their letting Chriſt alone, or "believing on him," but by the contrary, by this their reſiſting, and bandying againſt, and at laſt crucifying, him. See the note on Matt. xxiv. 28. (H.) Learn hence, how all the enemies and oppoſers of Chriſt and his kingdom do endeavour to colour their quarrel with ſome ſpecious pretences, that they may hide the odiouſneſs of their practices from the eye of the world, and may not be openly ſeen to fight againſt God. (B.)

Caiaphas, being the high prieſt that ſame year.] The high-prieſthood, by God's inſtitution, was to continue for the term of life: But, when the power came into the hands of the Romans, they changed them at pleaſure, and ſo they came to be accounted ſuch by the year. (W.) See the notes on Luke xiii. 2.

Expedient for us, that one man ſhould die] Here the high-prieſt delivers his opinion, for preventing their ſuppoſed danger. He tells the reſt, that they ought not to boggle at the matter, but come to a poſitive and peremptory reſolution to provide for the public ſafety, right or wrong: And that it is a great folly, to prefer one man's life, tho' never ſo innocent, before a nation's welfare. A moſt wicked and deviliſh ſpeech! As a judge, he regarded not what was lawful; but as a wicked politician, he conſulted what was expedient. He declares, that one man, tho' never ſo good and holy, tho' never ſo juſt and innocent, had better die, than a whole nation ſuffer: whereas it is, in any caſe, unlawful to "do evil that good may come." Learn thence, That, altho' it be the duty of all perſons, to pray for, and endeavour after, the public welfare of a church and nation, whereof they are members, yet it is altogether unlawful, to promote the greateſt national good by wicked and unlawful means. Obſerve farther, how God overruled the tongue of Caiaphas, beyond his own intention; prophetically to foretell that great good, which by our Saviour's death ſhould redound to the world; and that the fruit and benefit of his death ſhould not only extend to the Jews, but to the Gentiles alſo; and that he ſhould gather into one body, or church, all that truly believe in him, tho' far and wide diſperſed upon the face of the earth. Hence learn, 1. That the ſpirit of prophecy did ſometimes fall upon very bad men; and God has been pleaſed to reveal ſome part of his mind to the worſt of men. Thus Pharaoh, and Nebuchadnezzar, had in their dreams a revelation from God, what things he intended to do. 2. That it is conſiſtent with the holineſs of God, ſometimes to make uſe of the tongues of the worſt of men, to publiſh and declare his will. Caiaphas here, tho' a vile and wicked man, was influenced by God, to propheſy and ſpeak as an oracle. Almighty God may, when he pleaſes, employ wicked men this way, without any prejudice to his holineſs. "This Caiaphas ſpake not of himſelf, but being high-prieſt that year, he propheſied, that Jeſus ſhould die for that nation." (B.) The public good will ever be the pretence, with which the ambitious and the covetous will endeavour to conceal their wicked deſigns. Theſe men dare not ſay plainly, It is more expedient, that truth, juſtice, and innocence ſhould periſh, and that we ſhould crucify this worker of miracles, rather than loſe our credit and reputation, the eſteem of the world, and all the advantages ariſing from them: But they actually do what they have not the confidence to ſpeak. Let worldly men but ſeriouſly examine themſelves, and they will find ſomething of this nature in their conduct: They copy in miniature that original which the Jews drew at full length. (Q.) This doctrine is abſolutely condemn'd by the beſt commentators of all perſuaſions. Yea, even the Aſſembly of divines, tho' they liv'd in an age when this doctrine was taught, and were on that ſide which put it in practice; yet they were not hardy enough to aſſert it in their Annotations, but inſinuate the contrary from a paſſage in Tertullian. (South)

Gather together in one the children of God.] That is, believers: For "as many as received him, to them gave he power to become the ſons of God, even to them that believe on his name," chap. i. 12. But the Gentiles are here called "the ſons of God;" not that they were ſo at preſent, but that they were by faith to be made ſuch; as our Lord calls them "ſheep, which were to hear his voice," chap. x. 16. (W.) See the notes on theſe texts.

Walked no more openly.] See the notes on chap. iv. 3. and vii. 1.

Before the paſſover, to purify themſelves.] That is, that they might be cleanſed from legal impurities; from which till they were cleanſed they could not celebrate the paſſover; and that all who were under any vow of Nazaritiſm might timely perform it. (H.) They who had committed ſins, which were to be expiated by ſacrifices, were not obliged to travel inſtantly to Jeruſalem, to offer them; but might defer the oblation to the next feaſt, at which they were obliged to be preſent. And they who enter'd on the vow of Nazarites, did uſually contrive it ſo, as that it might conclude at one of thoſe feaſts; and therefore they are ſaid to come to Jeruſalem before the feaſt, "to purify themſelves." (W.)

CHAP. XII.

Chriſt ſupping with Lazarus, Mary anointeth his feet. Judas repineth at it. The chief prieſts conſult to put Lazarus to death. Chriſt entreth Jeruſalem in triumph. Certain Greeks deſire to ſee him. He foretelleth his paſſion. The Jews in general are blinded: But many of the chief rulers believe; tho' they dare not confeſs him. Chriſt earneſtly preſſes them all to embrace the Goſpel.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. THEN Jeſus, ſix days before the paſſover, came to Bethany, where Lazarus was which had been dead, whom he raiſed from the dead. There they made him a ſupper, and Martha ſerved: but Lazarus was one of them that ſat at the table with him. Then took Mary a pound of ointment of ſpikenard, very coſtly, and anointed the feet of Jeſus, and wiped his feet with her hair; and the houſe was filled with the odour of the ointment. Then ſaith one of his diſciples, Judas Iſcariot, Simon's ſon, which ſhould betray him. Why was not this ointment ſold for three hundred pence, and given to the poor? This he ſaid, not that he cared for the poor, but becauſe he was a thief, and had the bag, and bare what was put therein. Then ſaid Jeſus, Let her alone: againſt the day of my burying hath ſhe kept this. For the poor always ye have with you; but me ye have not always. Much people of the Jews therefore knew that he was there: and they came not for Jeſus ſake only, but that they might ſee Lazarus alſo, whom he had raiſed from the dead. But the chief prieſts conſulted, that they might put Lazarus alſo to death; becauſe that by reaſon of him many of the Jews went away, and believed on Jeſus.

There they made him a ſupper.] This ſupper was prepared at the houſe of Simon, a kinſman of Lazarus: And it was a cuſtom among the Jews, before the paſſover, to make greater entertainments than ordinary for their friends. (G.) This ſupper was different from that mentioned, Matt. xxvi. 6. Mark xiv. 3. 1. Becauſe that was in the houſe of Simon the Leper, Matt. xxvi. 6. 2. Here Mary anoints the feet of Chriſt, ver. 3. there a woman, not named, pours ointment on his head, Matt. xxvi. 7. 3. This ſupper was ſix days before the paſſover, ver. 1. that only two, Matt. xxvi. 2. Mark xiv. 1. And if the ſuppers were not the ſame, the Mary that anointed Chriſt's feet here, and the woman that anointed his head there, were not the ſame. (W.)

Then took Mary a pound of ointment.] Mary the ſiſter of Lazarus, (See the note on Chap. xi. 2.) who is never called Mary Magdalene; nor is it ſaid ever that Chriſt caſt ſeven devils out of her. That they were divers women we learn from the Apoſtolical conſtitutions, which ſay, There were with us, Mary Magdalene, and Martha, and Mary the ſiſter of Lazarus: And from Origen, in theſe words, the Goſpel ſaith, "There came a woman having an alabaſter box of ointment," &c. Not the ſinner, but Mary an holy Woman. Luke indeed ſpeaks of the ſinner; but Matthew, Mark and John, ſpeak of that Mary, who was not a ſinner. Elſewhere he ſaith, There were three Marys; one of whom Matthew and Mark, another of whom Luke, and a third of whom St. John here ſpeaks. And Baſil of Seleucia in his homily on Lazarus ſaith, This was not the Mary mentioned by St. Matthew or St. Luke: For they were harlots, or ſinners; but ſhe was an holy and honeſt woman. So alſo ſay Chryſoſtom, Euthimius, and Theophylact here. See Coteler. *Note* in *Conſtit. Apoſt.* p. 204. and *Caſaub. Exercit.* 14. *a* p. 242. *ad.* p. 300. where he anſwers the arguments of Baronius to the contrary. (W.)

One of his diſciples, Judas Iſcariot.] He was permitted to be among the apoſtles, perhaps to teach us, 1. That there ſhould never be wanting bad men, even in the higheſt places of the Church. 2. That we are to judge of the members of the church, not from the evil lurking in their hearts, which we cannot diſcern, but from their outward profeſſion; this qualifying Judas for the paſſover, if not for the participation of the ſacrament: And, 3. That inward holineſs is not neceſſary to render the offices belonging to the miniſterial function valid, and effectual: For Judas preaches Chriſt, and is ſent out to do it with the power of "healing diſeaſes, and caſting out of devils," Matt. x. 1. &c. (See the note there) though he had himſelf a devil, John vi. 70. nor is he excepted when Chriſt ſaith, "He that receiveth you, receiveth me." (*Idem.*)

Which ſhould betray him.] That is, the perſon who, ſoon after this, agreed to deliver him into the hands and power of the Jews. (H.)

Sold for three hundred pence.] See the notes on Luke xv. 8.

He was a thief, and had the bag.] He, having the office of receiving all that was brought or preſented to Chriſt, and being a covetous perſon, who purloined much to his own uſes, conceived himſelf to be a loſer, by what was thus beſtow'd on Chriſt. (H.)

Againſt the day of my burying.] As kings and great perſons were wont in thoſe eaſtern countries, at their funerals, to be embalm'd with odours and ſweet perfumes; ſo, ſaith Chriſt, to declare her faith in me, as her King and Lord, ſhe doth, with this ointment, as it were beforehand, embalm my body for its burial. (B.) See the notes on Matt. xxvi. 12. and Mark xiv. 8.

The poor always ye have with you.] This, being an act of religion, was at this time more ſeaſonable than an act of charity; for of the poor we have always many and daily objects. (How.)

Conſulted, that they might put Lazarus alſo to death.] Tho' he was an innocent man, without any crime laid againſt him, yet they conſpired to put him to death, only to preſerve their own honour and reputation. (W.) But God, in his providence, was pleas'd to preſerve him, as a monument of his glory, and a teſtimony of the miracle which Jeſus had perform'd on him, thirty years after this. (Tayl. and How.)

Ver. 12, 13, 14, 15, 16, 17, 18, 19. On the next day much people that were come to the feaſt, when they heard that Jeſus was coming to Jeruſalem, took branches of palm-trees, and went forth to meet him, and cried, Hoſanna, Bleſſed is the king of Iſrael that cometh in the name of the Lord. And Jeſus, when he had found a young aſs, ſat thereon; as it is written, Fear not, daughter of Sion: Behold, thy king cometh ſitting on an aſſes colt. Theſe things underſtood not his diſciples at the firſt: But when Jeſus was glorified, then remember'd they, that theſe things were written of him, and that they had done theſe things unto him. The people therefore that was with him when he called Lazarus out of his grave, and raiſed him from the dead, bare record. For this cauſe the people alſo met him, for that they heard that he had done this miracle. The Phariſees therefore ſaid among themſelves, Perceive ye how ye prevail nothing? Behold, the world is gone after him.

On the next day.] That is, the fifth day before the paſſover, and that which we now call the Lord's-day. (How.) On the tenth day of the month Niſan, when the paſchal lamb was taken up and reſerved till the paſſover, Chriſt, the true paſchal Lamb, cometh up to Jeruſalem. (W.) See the notes on Matt. xxi. 1, *&c.* and Luke xix. 28, *&c.*

Took branches of palm-trees.] Theſe and the other ceremonies uſed on this occaſion, were nothing ſtrange among the Jews, on the days of joy and triumph. When Jehu was anointed king, we find every man "haſting to take his own garment, and put it under him;" ſpreading them as carpets for him to walk upon, 2 Kings ix. 13. And on the feaſt of Tabernacles, it was commanded them, to "take branches of palm-trees, *&c.* and ſo to rejoice before the Lord," Lev. xxiii. 40. whence it afterwards became uſual, on all feaſts of ſolemn joy, to do the like. So we read of Simon entring the tower in Jeruſalem "with thankſgiving, and branches of palm-trees," 1 Maccab. xiii. 51. And when Judas Maccabeus had recover'd and cleanſed the temple, "they bare branches, and fair boughs, and palms alſo," rejoycing for it, 2 Macc. x. 7. So that the reaſon's ready, why the multitude met him in this manner. But the matter is not ſo much what they do, as what we learn by Chriſt's ſuffering them to do ſo. And by it we learn, 1. That Chriſt is no enemy to outward ceremonies and reſpects, to outward civilities and expreſſions. 2. That he diſlikes not even the ceremonies of ſolemn joys and triumphs, of reſpects done to kings and great perſons, or publick congratulations with them in the days of their joy, as occaſion ſhall preſent. 3. That he rejects not even the old and ancient ceremonies, but is as much content with theſe as any other. Nay, 4. Even in his ſervice, and for his own honour, he accepts them, and is pleas'd with them. It is the Phariſees only, and Phariſaical ſpirits, men of meer pretended piety and religion, that find fault with the doing it, Luke xix. 39. See the notes there. (Frank) And palms are, 1. The emblems of patience and perſeverance: They can't be depreſs'd with any weight; but the more you preſs them, the more they riſe. Thus they may teach us the patience of the croſs; not to look ſad for any hardſhip that ſhall befal us in the way to Chriſt; but the more we ſuffer for him, the more to bear up, and lift up our heads that our redemption draweth nigh. 2. They are therefore ſigns of victory; and being here, as it were, given to Chriſt, they intimate to us, to whom to give the glory of all the victory we get over our ſins and paſſions; and ſo to labour againſt them, that we may be thought worthy to overcome them. (*Idem.*)

Hoſannah, bleſſed is the king.] See the notes on Matt. xi. 3. and xxi. 9.

Theſe things underſtood not his diſciples at the firſt.] *Viz* To be done in completion of any propheſy concerning him: But, when Jeſus was advanced to the throne of his glory, and had ſhed upon them the Spirit of truth, and illumination promiſed, they not only underſtood, that theſe things were done according to the words of Zachary, chap. ix. 9. but alſo that his kingdom was not to be of this world, but ſpiritual; or a dominion over the hearts, and conſciences of men, ſubdued to the obedience of the truth. Hence alſo we may learn the manner of the operation of the Holy Spirit, *viz.* by "bringing thoſe things to remembrance," which are requiſite that we may know the truth, and be excited to perform our duty, and by enlightning thus our underſtandings. (W.) See the notes on chap. vii. 39.

Ye prevail nothing.] See the notes on chap. xi. 47.

Ver. 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36. And there were certain Greeks among them, that came up to worſhip at the feaſt: The ſame came therefore to Philip, which was of Bethſaida of Galilee, and deſired him, ſaying, Sir, we would ſee Jeſus. Philip cometh and telleth Andrew: And again, Andrew and Philip told Jeſus. And Jeſus anſwered them, ſaying, The hour is come, that the Son of man ſhould be glorified. Verily, verily, I ſay unto you, Except a corn of wheat fall into the ground, and die, it abideth alone: But if it die, it bringeth forth much fruit. He that loveth his life, ſhall loſe it: And he that hateth his life in this world, ſhall keep it unto life eternal. If any man ſerve me, let him follow me; and where I am, there ſhall alſo my ſervant be: If any man ſerve me, him will my Father honour. Now is my ſoul troubled; and what ſhall I ſay? Father, ſave me from this hour: But for this cauſe came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, ſaying, I have both glorified it, and will glorify it again. The people therefore that ſtood by, and heard it, ſaid, that it thundred: Others ſaid, An angel ſpake to him, Jeſus anſwered and ſaid, This voice came not becauſe of me, but for your ſakes. Now is the judgment of this world: Now ſhall the prince of this world be caſt out. And I, if I be lifted up from the earth, will draw all men unto me. (This he ſaid, ſignifying what death he ſhould die.) The people anſwered him, We have heard out of the law, that Chriſt abideth for ever: And how ſayſt thou, The Son of man muſt be lift up? Who is this Son of man? Then Jeſus ſaid unto them, Yet a little while is the light with you: Walk while ye have the light, leſt darkneſs come upon you: For he that walketh in darkneſs, knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. Theſe things ſpake Jeſus, and departed, and did hide himſelf from them.

Certain Greeks among them.] Dr. Hammond thinks, theſe Greeks were Proſelytes of the gate, at leaſt, who worſhipped the God of the Jews, as the creator of heaven and earth: Such as were Cornelius, and the treaſurer of queen Candace; for theſe perſons uſed to worſhip God in the court of the Gentiles, and alſo to offer ſacrifice to him. That ſuch did come in Solomon's time, and would come afterwards, we learn from his petition, that their prayers might be heard which they made in his temple, 1 Kings viii. 41, *&c.* That they offer'd burnt offerings, from Joſephus: For, when Eleazar the Zealot perſuaded the prieſts, not to receive the gift or offering of any Gentile, This, ſaith he, was done contrary to the ancient cuſtom of the Jews; for the prieſts produced witneſſes, moſt tenacious of their rites, depoſing, That all their anceſtors receiv'd the ſacrifices of other nations, and thought it abſurd, that the Jews only ſhould exelude ſuch from worſhipping and ſacrifiſing to their God. Grotius ſaith, Theſe Greeks ſeem to have been Syrophenicians, perhaps dwelling about Tyre and Sidon; and ſo might eaſily be acquainted with the Galileans, with whom they had commerce, and with Philip of Bethſaida to whom they came. (W.)

Philip cometh, and telleth Andrew] Becauſe Chriſt, when he ſent them forth to preach, forbad them to go into the coaſts of the Gentiles, Matt. x. 5. and it was then alſo a controverſy among the Jews, whether the Gentiles ſhould be admitted to their *Sacra*; they might therefore doubt, whether ſuch uncircumciſed perſons were to be admitted to converſe with Jeſus; and ſo conſult him firſt, before they brought them to him. (G. and W.)

The hour is come.] That he, who is contemned by the Jews, his own people, to whom he was firſt ſent, ſhould be glorified by the Gentiles. (W.) Chriſt did not refuſe or reject theſe Gentiles from coming to him; but in general words intimated, that the preaching of the Goſpel to the Gentiles was now ſhortly at hand: And, in order to that, Chriſt ſhould be rejected by the Jews, ſuffer, riſe, and aſcend to heaven; and then, upon the Jews obſtinate holding out, the Goſpel ſhould be preach'd to the Greeks, and all the reſt of the heathen world. (H.)

Except a corn of wheat fall.] Obſerve here, 1. How our bleſſed Saviour arms his diſciples againſt the ſcandal of the croſs; by ſhewing them the great benefit that would redound by his death unto all mankind: And this, by a ſimilitude taken from grain; "Except a corn of wheat fall into the ground, and die, it abideth alone:" That is, as corn unſown, lodged in the barn, or laid up in a chamber, never multiplies nor increaſes; but ſow it in the field, and bury it in the earth, and it multiplies and increaſes, and brings forth a plentiful crop: So if Chriſt had not died, he had remained what he was, the eternal Son of God, but he had had no church in the world; whereas his death and ſufferings made him fructify; that that brought a plentiful encreaſe of exaltation to himſelf, and ſalvation to his people. Obſerve, 2. How plainly our Saviour dealt with his followers: He did not deceive them with a vain hope and expectation of temporal happineſs; but tells them plainly, that all that will be his diſciples, muſt prepare for ſufferings, and not think their temporal life too dear to lay down for him when he calls them to it; this being the ſureſt way to ſecure unto themſelves life everlaſting. "He that loveth his life ſhall loſe it, but he that hateth his life in this world, ſhall keep it unto life eternal." Learn hence, That the ſureſt way to attain eternal life, is chearfully to lay down our temporal life, when the glory of Chriſt, and the honour of religion requires it at our hand. (B.)

He that hateth his life.] To *hate* here ſignifies only to love leſs. It is not ſuppoſed, that a man ſhould, properly ſpeaking, "hate his own life:" But the meaning is, He that ſhall love his life more than Chriſt, and he that, to ſave his temporal life, and be free from ſufferings, ſhall deny Chriſt; ſuch a one ſhall loſe his eternal life; that is, he ſhall loſe his eternal happineſs, and bring upon himſelf eternal miſery. (Fox.) See the notes on Matt. x. 39. and xvi. 25. Luke ix. 24 xiv. 26. and xvii. 33.

If any man ſerve me.] That is, if any man aſſumes the title, and enters into the ſacred engagement, of being Chriſt's ſervant, let his converſation correſpond with his profeſſion, and let him be willing to follow me in the thorny path of affliction and ſufferings, from this aſſurance, That all his grievous ſufferings ſhall end in eternal joys: "Where I am, there ſhall my ſervant be, and him will my Father honour." Learn hence, 1. That all that will be Chriſt's ſervants, muſt be his followers; they muſt obey his doctrine, and imitate his example. 2. That Chriſt's ſervants muſt not expect better uſage at the hand of an unkind world, than He their maſter met with before them. 3. That ſuch as ſerve Chriſt by following of him, ſhall at death ſee him as he is, and be with him where he is; "Where I am, there ſhall alſo my ſervant be." 4. That God will crown the fidelity and conſtancy of Chriſt's ſervants, with the higheſt dignity and honour; "If any man ſerve me, him will my Father honour." (B.) See the notes on Luke xii. 43.

Now is my ſoul troubled.] Whilſt our Saviour was thus preaching of his own death and ſufferings, a natural horror of his approaching paſſion (tho' ſuch as was without ſin) ſeizes upon him; his Father giving him a taſte of that wrath which he was to undergo upon the croſs for our ſins. Hereupon he betakes himſelf to prayer, "Father, ſave me from this hour: This was the harmleſs inclination of his ſinleſs nature, which abhorred lying under wrath, and therefore prays againſt it; yet (as it were) recalling himſelf, he ſubmits to what his office, as our ſurety, required of him, and prays again unto his Father to diſpoſe of him as may moſt and beſt conduce to the purpoſes of his glory; "Father, glorify thy name.', Learn hence, 1. That mere trouble is no ſin: Chriſt's ſoul was troubled; chriſtianity doth not make men ſenſeleſs; grace introduceth no ſtoical ſtupidity. 2. That fear of death, eſpecially when accompanied with apprehenſions of the wrath of God, is moſt perplexing and ſoul-amazing. "My ſoul is troubled, and what ſhall I ſay?" 3. No extremity of ſufferings ought to diſcourage us from laying claim to that relation, which God ſtands in to us as a Father. Our Saviour, in the midſt of his diſtreſs, calls God Father; "Father, ſave me from this hour." 4. In the extremity of our ſufferings, we may be importunate, but muſt not be peremptory in our prayers: As Chriſt, in his agony, prayed more earneſtly, ſo may we in ours; but always ſubmiſſively: "Father, ſave me from this hour; but for this cauſe came I unto this hour." 5. That our exemption from ſuffering may ſometimes be inconſiſtent with the glory of God. "Father, ſave me from this hour; Father, glorify thy name." Obſerve laſtly, The Father's anſwer to the Son's prayer; "There came a voice from heaven, ſaying, I have glorified it, and will glorify it again:" That is, as God the Father had been already glorified in his Son's life, doctrine, and miracles; ſo he would farther glorify himſelf in his death, reſurrection, and aſcenſion; as alſo by the miſſion of the Holy Ghoſt, and the preaching of the Goſpel for the converſion of the Gentiles to the ends of the earth. Learn hence, That the whole work of Chriſt, from the loweſt degree of his humiliation, to the higheſt degree of his exaltation, was a glorifying of his Father: He glorified his Father by the doctrine which he taught; he glorified his Father by the miracles which he wrought, by the unſpotted innocency of his life, and by his unparallel'd ſufferings at his death; by his victorious reſurrection from the grave, and by his triumphant aſcenſion into heaven. (*Idem.*) That they might not ſay, he had no dread of death, or ſenſe of pain, to render ſufferings diſtaſtful to him, and ſo it was not to be expected, that they, who were deeply affected with theſe things, ſhould follow his example; Chriſt here ſhews, that he himſelf had the ſame natural concern for theſe things as others had, only he over-ruled them by a deſire to promote his Father's glory. (W.) See the notes on Matt. xxvi. 39. Luke xii. 50. and xxii. 44.

A voice from heaven.] See this conſider'd hereafter in the notes on Acts ix. 7.

Now is the judgment of this world.] This word *Criſis* ſometimes ſignifies condemnation or puniſhment: As Jer. xlviii. 47. "The judgment of Moab," is the condemnation or puniſhment of Moab. Sometimes it ſtands for deliverance or redemption: As Iſa. i. 17. to "judge the fatherleſs," is to deliver them from the oppreſſion they labour under. And in this ſenſe I underſtand it here; "Now is the judgment of this world;" that is, Now is the time, when the world, which has been long under the tyranny of the devil, ſhall be deliver'd. (Fox.) But here again, it is obſerv'd, that our Saviour is not ſpeaking, in this place, of his future coming to judge the world; but of the conflict between him and the devil; that is to ſay, of his ſufferings and death then approaching, and his "ſaving the world" thereby, as he declares, ver. 47. And therefore, ſince the word *criſis* is adopted into our own language, why may we not expreſs it in this text, thus, Now is this world come to its *Criſis?* (Maſſey.) See alſo the notes on chap. iii. 18, 19. and Luke xxiv. 20.

Now ſhall the prince of this world be caſt out.] See the notes on Matt. xii. 29. Luke x. 18. and xi. 22.

If I be lifted up.] *Ean*, which is here render'd *if*, ſignifies more properly *when*; as in Deut. vii. 1. Judg. vi. 3. 2 Sam. vii. 12. Jer. iii. 16. Thus, When I am "lifted up from the earth, I will draw all men unto me;" *viz.* By the power of my reſurrection, the miſſion of my Spirit, the excellency of my doctrine, and the miracles which ſhall attend the preaching of it; I will do what is ſufficient to prevail with all men to believe in me, will actually draw many throughout all parts of the world ſo to do, and render them who do not, inexcuſable. The event ſhews, that Chriſt and the Father draw many, who come not to him. (W.) See the notes on chap. iii. 14. vi. 44. and viii 28.

We have heard out of the law.] Obſerve here the objection which the Jews make againſt our Saviour's being the true Meſſias. Their argument runs thus; It was foretold under the law, that Chriſt, or the Meſſias, "abideth for ever;" but thou ſayeſt, "The Son of man muſt be lift up," and die: How then canſt thou be the promiſed Meſſias? The anſwer is, In his ſtate of humiliation unto death, he was lifted up; but in his ſtate of exaltation he "abideth for ever." Learn hence, That Chriſt's lifting up by death, and his abiding for ever, do very well conſiſt together: For both are true of him; the one in his ſtate of humiliation, the other in his ſtate of exaltation. (B.) That which they had learn'd from the prophets, they ſay, they had "heard out of the law;" that word comprehending the whole ſcripture. This they had gather'd, partly from the prophets, repreſenting Chriſt's kingdom as an everlaſting kingdom; and ſuch like expreſſions, in Dan. vii. 14. Ezek. xxxvii. 25. Iſa. ix. 7. and Pſal. lxxxix. 35, 36. But then, thoſe words hinder not the truth of thoſe things which the ſame prophets had foretold, of "a body prepared," in which he was to ſuffer, having "his hands and his feet pierced," Pſal. xxii. 16. and xl. 6. of his "giving up his life a ſacrifice for ſin," Iſa. liii. 10. or "the Meſſiah's being cut off," Dan. ix. 26. And theſe prophets having ſpoken, not only of his ſufferings, but alſo of his reſurrection, Pſal. xli. 10. Acts iii. 24. and of his future glory, 1 Pet. i. 11. they might eaſily, by comparing theſe things together, have remov'd this ſcruple; eſpecially when he ſo oft had told them, and they ſo well remember'd, Matt. xxvii. 63. he had ſaid, that "after three days he would riſe again." (W.)

Leſt darkneſs come upon you.] As it did in a wonderful manner after the light of the Goſpel was taken from them; they ſinning then not only againſt all laws civil and ſacred, but even againſt the laws of nature in the vileſt manner, as Joſephus fully teſtifies. And from our Lord's exhortation to them here, to "walk in the light, that they may be the children of the light," 'tis manifeſt Chriſt thought not God had then ſo blinded their eyes that they could not ſee, or ſo deſerted them that they could not walk in the light: For if ſo, he could not ſeriouſly have exhorted them to "walk in the light," much leſs to do it, ſo that they might become "the children of light:" For all exhortations to do that which 'twas impoſſible for them to do, by reaſon of a judicial act of God upon them, muſt be not only vain and deluſory, but alſo contrary to the will of God. If you here ſay, Chriſt's exhortations muſt be as much in vain, ſuppoſing they had, by their vicious habits, contracted ſuch a blindneſs, "that ſeeing they would not ſee," as ſcripture ſeems to teſtify they had; I anſwer, That this follows not; that blindneſs being not natural, but only moral, ariſing from their prejudices, and ill affections to the light, and ſo might be depoſed with them. And hence we find the ſcripture frequently exhorting them, who in this moral ſenſe had their eyes blinded, and their ears made deaf, to hearken, to believe, and be obedient to the truth. So Jer. vi. 10. To whom ſhall I ſpeak, and give warning, that they may hear? Behold their ear is uncircumciſed, that they cannot hearken:" And yet 'tis ſaid, ver. 8. "Be thou inſtructed," O Jeruſalem, leſt my ſoul depart from thee;" and ver. 16. "Stand in the way, and ſee, and aſk for the old paths, where is the good way, and walk therein, and ye ſhall find reſt to your ſouls." Yea Chriſt himſelf ſaith, John viii. 43. "ye cannot hear my words;" and yet he adds, that he "came into the world," and ſpake unto them "that they might be ſaved," Luke ix. 56. John xiii. 17, 18 and v. 34 and reprehends them becauſe they "would not come to him that they might have life," John v. 40. and that they "would not be gathered by him," Luke xiii. 34. Yea the Evangeliſt here, ver. 37. imputes it to them as their great ſin, that tho' Chriſt had "done ſo many miracles among them, they believed not in him:" Yea God himſelf ſtill looks upon them as perſons who might believe, for "this was his commandment, that they ſhould believe in him;" this was the work which he expected from them, ver. 24. (*Idem.*) See the notes on chap. viii. 12. and xi. 10.

Did hide himſelf from them.] See the notes on chap. viii. 59. and xi. 54.

Ver. 37, 38, 39, 40, 41, 42, 43. But though he had done ſo many miracles before them, yet they believed not on him: That the ſaying of Eſaias the prophet might be fulfilled, which he ſpake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed? Therefore they could not believe, becauſe that Eſaias ſaid again, He hath blinded their eyes, and hardned their heart; that they ſhould not ſee with their eyes, nor underſtand with their heart, and be converted, and I ſhould heal them. Theſe things ſaid Eſaias, when he ſaw his glory, and ſpake of him. Nevertheleſs among the chief rulers alſo many believed on him; but becauſe of the Phariſees they did not confeſs him, leſt they ſhould be put out of the ſynagogue. For they loved the praiſe of men more than the praiſe of God.

That the ſaying of Eſaias.] The word *hina*, here render'd *that*, does not denote the cauſe, but the event. The meaning then of this place is, It ſo fell out, or ſo it came to paſs, that the ſaying of the prophet was fulfill'd. God wills not evil; nor does he, by his prophets, foretel it, that it may come to paſs: But ſince the evil diſpoſitions of men will bring it to paſs, he foretels it by his prophets, and knows how to bring good out of it. The prophecy therefore is not the cauſe of the event: But the agreeableneſs of the event with it ſhews the exactneſs and truth of the prophecy. This ſame word (*that*) alſo denotes not the final cauſe, but the event, in Pſal. li. 4. 1 Cor. xi. 19. and in many other places. (Fox and Maſſey.) But, becauſe theſe, and the following words, ſeem to contain a very ſtrange and uncomfortable doctrine, *viz.* that the infidelity, even of God's own people, is to be reſolved, not into the perverſeneſs of their wills, or the evil diſpoſitions of their hearts, but into the divine predictions, or into a judicial blindneſs, and obduration wrought by God upon them, which renders it impoſſible for them to believe: Therefore, for explication of them, let it be noted, 1. That our bleſſed Lord, in the immediate precedent verſes, *viz.* 35, 36. doth paſſionately exhort theſe very perſons to "believe, and walk according to the light;" which is a certain evidence, our Lord well knew his Father had not, by any of his actions, or predictions, made it impoſſible for them to believe on him, or walk according to his doctrine: For if God had ſo "blinded their eyes that they could not ſee the light," or ſo "harden'd their hearts that they could not embrace it," Chriſt would not ſeriouſly have exhorted them to believe, or walk according to it; and that ſo effectually, that they might "become the children of the light:" For every exhortation to do a thing we know to be impoſſible, muſt be vain; and he, who by it ſeems to be deſirous we ſhould do that which he knows we cannot, muſt delude us; and if he knows that God hath by ſome antecedent action, render'd the thing impoſſible to be done, it muſt be alſo an exhortation repugnant to the will of God. Now, it is blaſphemy to ſay the exhortations of the Son of God were vain, deluſory, or contrary to his Father's will. Moreover our Saviour knew, the Jews were capable of mercy and ſalvation by him; for he expreſly ſays, God ſent him into the world, "that the world by him might be ſaved," chap. iii. 17. he makes this declaration, "Theſe things ſay I unto you, that ye might be ſaved," chap. v. 34. and this enquiry, "How oft would I have gathered you, and ye would not? Luke xiii. 34. and ſays, "Ye will not come to me, that ye might have life," John v. 40. God himſelf would not have his words ſo underſtood, as if he were unwilling that the Jews ſhould believe, or had by any of his actions render'd it impoſſible for them to do ſo, for "this was his commandment, that they ſhould believe on him, whom he had ſent," John vi. 29. And why ſent he his Son "to ſeek, and to ſave that which was loſt." even "the loſt ſheep of the houſe of Iſrael," had he not truly been deſirous that they ſhould believe? The Evangeliſt alſo, and that good Spirit by which he did indite theſe words, did not thus underſtand them: For he objects this to the Jews as their great crime, ver. 37. that "tho' Chriſt had done ſo many miracles among them, yet they believed not on him;" whereas it can be no man's ſin not to do, what he cannot do purely by reaſon of the act of God. Theſe words muſt therefore have ſome other ſenſe, than at firſt view they ſeem to bear. 2. Obſerve that God's foreknowledge, ſayings, and predictions, have no ſuch influence on the will of man, as to lay on him a neceſſity to do, what he foreknows, or hath foretold he will do: For, were it otherwiſe, 1. All human actions muſt be neceſſary; for, to that God who is omniſcient, all things, both paſt, and preſent, and to come, are known: If then this knowledge of mens actions, which the ſcripture ſo plainly doth aſcribe to God, did make them neceſſary, all human actions muſt be neceſſary, and ſo the freedom of them muſt be overthrown. 2. Then vice and virtue muſt be only empty names; we being capable of doing nothing which is blameworthy, or deſerveth praiſe: For, who can blame a perſon for doing only what he could not help; or judge him worthy of applauſe, who doth that only which he cannot avoid? And, 3. Then muſt all future recompences be diſcarded; it being viſibly unjuſt to puniſh any man for that which it was never in his power to avoid; and as unreaſonable to reward him for that action which cannot be praiſeworthy. We know that an almighty God is able ſo powerfully to work upon the hearts of men, as to convert them to himſelf; and it is natural to conceive that a good God is ready to do all which he ſees proper for that end: Since then, in ſome regard, it muſt be true that "God would have all men to be ſaved," what anſwer can be given to that enquiry, Why are not all men actually ſaved? but this, that the divine Wiſdom does not ſee it fit to lay reſtraints upon their actions, and to neceſſitate their wills to a compliance with his calls and invitations to turn to him. This anſwer I believe is true: But then it is an evidence that God hath never, by his preſcience, or his predictions, laid ſuch reſtraints upon mens actions. When then it is ſaid here, "Therefore they could not believe, becauſe Iſaias ſaid," Theſe words muſt bear this ſenſe, "therefore they could not believe, becauſe (that was fulfilled upon them) which Iſaias ſaid," or, "It had happen'd to them as he had foretold." So chap. xv. 24, 25. (See the note there.) "They have hated me and my Father, but that the word might be fulfilled," *i. e.* but "This hath happen'd to," or "been done by them," that what was written in their law might be fulfilled, *viz.* "They hated me without a cauſe:" And this is the expoſition of the Holy Ghoſt, who, Matt. xiii. 13, 14. ſaith, from the mouth of Chriſt, "Therefore ſpeak I to them in parables, becauſe they ſeeing ſee not;" and in them is fulfilled the prophecy of Iſaiah, "Their eyes have they cloſed," *&c.* (W.)

They could not believe.] The *ouk edunato* here may be render'd, by analogy with the ſame phraſe, chap. v. 19. ſo, as to ſignify, not any impotence in them, but that, as 'tis ſaid, v. 37. they believed not. So doth the Hebrew phraſe ſignify, Gen. xix. 22. And ſo ſaith Iſidorus Peluſiota, of that John v. 19. expounding *to dunatai* by *endechetai*, he cannot, that is, *he doth not.* So the phraſe is uſed, Mar. vi. 5. Luke xvi. 2. And ſo the context here imports; being no more than this, that this unbelief of theirs was foretold by the prophets; which indeed was an argument to prove what the effect would be, through their own contumacious wills; but no way a cauſe of their unbelief, or that which laid an impoſſibility of believing on them. (H.) See the notes on ver. 42.

He hath blinded their eyes.] To what has been ſaid on the foregoing verſes, let us here add, 1. That, whereas our tranſlation ſaith, "He hath blinded;" the word *He* is not in the original; which ſaith only *tetuphloken autoon tous ophthalmous*, and may be render'd *malice*, or "*wickedneſs*, hath blinded their eyes;" as we read, Wiſd. ii. 21. Or, 2. The perſonal is here put for the imperſonal; the active for the paſſive: that is, "He hath blinded their eyes, and harden'd their hearts;" inſtead of, Their eyes are blinded, and their hearts harden'd. A plain inſtance of the like nature we have, in Iſa. xliv. 18. where we read it, "He hath ſhut their eyes, that they cannot ſee, and their hearts, that they cannot underſtand:" And yet, both the Greek and Chaldee paraphraſt read the words thus, Their eyes are ſhut and darken'd, leſt they ſhould ſee, *&c.* And that this is the true import of the prophet's words, Not that God, but Satan, and their own evil diſpoſitions, had done this, is evident from this conſideration, That this is ſpoken to the ſhame of them who made and worſhipped ſenſeleſs images, ver. 9, 11. and to convince them of their want of conſideration, ver. 19. And that this muſt alſo be the ſenſe here, we learn, not only from the Septuagint, the Syriac, and the Arabic; but from our bleſſed Saviour himſelf, and St. Paul; who exactly follow this tranſlation of the words, Matt. xiii. 15. and Acts xxviii. 26, 27. (W. B. and Fox.) In the Eaſtern phraſe, a perſon is ſaid to do that which he only permits or ſuffers to be done. Thus God is ſaid to "give the heathen up to uncleanneſs, and to a reprobate mind," Rom. i. 24, 26, 28 Here is no poſitive act of God expreſs'd: But the meaning is, He left them to themſelves, and to thoſe evil ſpirits they choſe to worſhip; and the vices they fell into were the neceſſary effects of their idolatry. Thoſe who would ſee this matter more fully handled, may read Dr. Sherlock of divine providence, chap. vi. (Fox.) The voluntary inability of a blind and obdurate heart has three cauſes, 1. The devil, who ſuggeſts. 2. Man, who conſents. 3. God, who either leaves the ſinner to his own corrupt inclinations, or heaps up benefits upon him, which to him are no other than freſh occaſions of ſin; as both admonitions and miracles were to Pharaoh, and here to the Jews. Blindneſs and obduracy have ſeveral degrees. Whoever either does not ſee and underſtand the truths which are neceſſary to his good conduct and behaviour; or is not directed by thoſe he does underſtand, on ſuch occaſions wherein they ought to be his rule and guide, is blind and harden'd, with reſpect to them. - Let us take care, that theſe words do not induce us to murmur againſt God, or to preſume to cenſure his proceedings, inſtead of humbling ourſelves, and adoring him with fear and trembling. (Q.) See the notes on Matt. xiii. 15. and Luke xii. 20.

When he ſaw his glory.] That is, when he ſaw the glory of the Lord Chriſt; not, as ſome Socinians contend, of God the Father: For, 1. Theſe words, "his glory," and, "he ſpake of him," contain two pronouns, which are not in the words of the prophet, but only of the Evangeliſt; and ſo muſt be referred to him, of whom the Evangeliſt here ſpeaks, *viz.* to him who "had done ſo many miracles among them;" and to him, "in whom they believed not," ver. 37. and "in whom they could not believe, ver. 39. 2. If thoſe words, "Theſe things ſaid Iſaias, when he ſaw his glory," are not to be underſtood of Chriſt, what uſe have they, or to what purpoſe do they here ſerve; there being no need to tell us, that Iſaias then ſaw the glory of God the Father, or ſpake of him? 3. Socinus well obſerves and proves, that the apoſtles words do equally relate to both the paſſages produced from Iſaias; becauſe he ſaith not, this, but "theſe things ſaid Iſaias." Now, it is evident from the apoſtle Paul, Rom. x. 16. citing theſe words, and applying them to the Goſpel-times, that the firſt teſtimony relates to them; and from the contents of the whole 53d chapter, that they relate to Chriſt's ſufferings, and his future glory, as Schlictingius here grants: And conſequently, the words, "Theſe things ſpake Iſaias," muſt induce us to believe, that he ſpake alſo, in the other paſſage cited from him, of the glory of the ſame Perſon. Schlictingius therefore anſwers, That the prophet, by ſeeing the glory of God, is ſaid alſo to ſee the glory of Chriſt; which was to fill the whole earth: For then was the earth replenished with his glory, when God by him did his admirable works; when he raiſed him from the dead, and placed him at his own right hand, ſubjecting all things to his feet: When Iſaias in the ſpirit ſaw his glory, John rightly ſays, he ſaw the glory of Chriſt; the glory of God and of Chriſt being ſo inſeparably connected, as the means to the end, that the glory of Chriſt directly tends to the glory of God the Father. But, againſt this evaſion, it is obſervable, 1. That the prophet, chap. liii. if he ſpeaks at all of the glory of any perſon, (as indeed he doth) ver. 10, 11, 12. ſpeaks of ſuch a one who "poured out his ſoul unto death," and was number'd with the tranſgreſſors, and bare the ſin of many;" which words cannot refer at all to God the Father 2. In the ſixth chapter, he ſpeaks of one whom he then ſaw, "ſitting upon a throne high and lifted up, and whoſe train filled the temple," ver. 1. and to whom "the Seraphims cried, Holy, Holy, Holy, is the Lord of hoſts, the whole earth his full of his glory, ver. 3. He therefore ſpeaketh not of any future glory; but of the glory he then ſaw, and of which the Seraphims then ſang. And who can reaſonably think the prophet ſhould cry out, ver. 5. "Wo is me, becauſe I have ſeen the King, the Lord of hoſts," only becauſe he had ſeen a viſion of a mere man, who had as yet no being? However, 3. Seeing the prophet is ſo expreſs in it, that it was Jehovah Zebaoth, "the Lord of hoſts," the King Jehovah, whoſe glory he then ſaw, and of whoſe glory the angels then ſang; and yet the Evangeliſt declares, he ſpake theſe things when he ſaw the glory of Chriſt; it follows that Chriſt muſt be one with this Jehovah. (W. and B.)

Among the chief rulers alſo, many believed.] Obſerve here, 1. That tho' the generality of the Jews were thus harden'd under Chriſt's miniſtry and miracles, yet there were ſome, and thoſe of the chief rank, even rulers, that did believe on him; that is, they were under ſtrong and powerful convictions, that he was the true and expected Meſſias. Even in times and places where obſtinacy and infidelity moſt prevails, the miniſtry of the word ſhall not be altogether without its fruit: Chriſt here had ſome, and thoſe of the rulers too, who believed on him, when others under the ſame word were harden'd. 2. That tho' many of the chief rulers had a ſecret belief, or an inward perſuaſion that Chriſt was the promiſed and expected Meſſias, yet it was not ſufficient to make them openly own, confeſs, and avow him to be ſuch, for fear of Excommunication from the Phariſees: "They did not confeſs him, leſt they ſhould be put out of the Synagogue." Slaviſh fear of men, and ſuffering by them, has hinder'd many from believing on Chriſt, and kept more from an open owning and confeſſing of him. 3. As the fear of ſuffering on the one hand, ſo the love of reputation on the other, kept them from owning and confeſſing Jeſus to be Chriſt: "They loved the praiſe of men more than the praiſe of God;" that is, they valued honour and applauſe from men, more than God's honouring and approving them. There is no greater ſnare to draw perſons from their duty, than inordinate love and affection to their own credit and reputation. Oh! how often is the applauſe and commendation of men preferred before the teſtimony and approbation of God! (B.) Theſe mens faith was deficient in one great requiſite, "confeſſion of it being made with the mouth unto ſalvation," Rom. x. 9. (W.) The common obſtacles to the confeſſion of the faith, are, 1. Too great a regard to men. 2. Riches, and temporal advantages. 3. The fear of diſgrace. And, 4. The "love of the praiſe of men." Abundance of perſons perſuade themſelves, they love God more than the world, till ſome trying occaſion fully convinces them of their miſtake. It is a very great misfortune, for a man not to know himſelf, but only by his falls and acts of infidelity: But it is the greateſt of all, not to riſe again, and recover himſelf: This is generally occaſion'd by the "love of the praiſe and glory of men;" becauſe, in their account, it is more ſhameful to riſe again, than it was to fall. (Q.) However, from this paſſage, that "among the chief rulers many believed," it is evident, that the expreſſion, ver. 39. that "they could not believe," was not ſpoken of any abſolute impoſſibility, as is there noted. See alſo the notes on chap. iii. 1. vii. 50. ix. 22. and Matt. x. 32.

Ver. 44, 45, 46, 47, 48, 49, 50. Jeſus cried, and ſaid, He that believeth on me, believeth not on me, but on him that ſent me: And he that ſeeth me, ſeeth him that ſent me. I am come a light into the world, that whoſoever believeth on me, ſhould not abide in darkneſs. And if any man hear my words, and believe not, I judge him not: For I came not to judge the world, but to ſave the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: The word that I have ſpoken, the ſame ſhall judge him in the laſt day. For I have not ſpoken of myſelf; but the Father which ſent me, he gave me a commandment, what I ſhould ſay, and what I ſhould ſpeak. And I know that his commandment is life everlaſting: Whatſoever I ſpeak therefore, even as the Father ſaid unto me, ſo I ſpeak.

Jeſus cried, and ſaid.] In theſe verſes we have our bleſſed Saviour's farewel ſermon to the Jews; concerning his perſon, office, and doctrine. As touching his perſon, he acquaints them with his divine nature, his oneneſs and equality with the Father; and accordingly challenges not only the aſſent, but alſo the obedience and adoration of their faith. "Jeſus cried, ſaying, He that believeth on me, believeth not on me, but on him that ſent me:" That is, he that believeth on me, doth not believe on a mere man, but on him that is truly and really God, as well as man: And therefore, he being true God, one in eſſence, and equal in power and glory with the Father, their believing in him, was a believing in God the Father, that ſent him. Obſerve, 2. The argument which our Saviour uſes to prove, that believers in Chriſt do believe in the Father: "He that ſeeth me, ſeeth him that ſent me." That is, he that ſeeth me, ſpiritually, and by faith, ſeeth my Father to be one with me in eſſence, tho' not in perſon; and he that ſeeth me, in my miraculous works which I do, ſeeth him alſo that ſent me, by whom I do theſe mighty works. Learn hence, 1. That we do not ſee Chriſt aright, with the eye of our faith, unleſs we ſee him, and believe him to be truly and really God; one with, and equal to, the Father. 2. That the Father is not to be ſeen but in the Son; nor can believers know what the Father is, but by ſeeing what the Son is; and what they ſee the Son to be, that the Father is in him. Obſerve, 3. The dreadful judgment which Chriſt denounces againſt all unbelievers, and ſuch as reject him, by rejecting of his Goſpel: For tho', at Chriſt's firſt coming, his errand was not to judge the world, but to ſave the world, that is, to offer the tenders of ſalvation to loſt ſinners; yet at his ſecond coming he will judge them at the laſt day; when the word preached to them, and rejected by them, will give a judicial teſtimony againſt them. Learn hence, 1. That Chriſt and his doctrine are inſeparable: To receive his doctrine, is to receive him; and to reject his doctrine, is to reject him. 2. That ſuch rejecters of Chriſt, and the doctrine of the Goſpel, ſhall not eſcape the judgment of Chriſt at the great day. 3. That, at the great day, were there no other witneſs againſt the rejecters of Chriſt and his Goſpel, but the word preached, yet that alone will be ſufficient both for their conviction and condemnation. "The word that I have ſpoken, the ſame ſhall judge him in the laſt day." The word is now the rule of living; and it ſhall be hereafter the rule of judging: Now it is the rule by which we muſt live to Chriſt: Then it ſhall be the rule by which we ſhall be judged of Chriſt. Obſerve, 4. The argument and reaſon which our Saviour produces, to prove that the word of God, and the doctrine of the Goſpel ſlighted and rejected, ſhould condemn ſinners at the great day: Namely, from the divine authority of his doctrine; for albeit his doctrine was his own, as he was true God, yet as man, and as mediator, it was not his own, but the Father's that ſent him; ſo that his word and doctrine being divine, and the Father's as well as his, ("for he did not ſpeak of himſelf;" that is, of himſelf and alone, without the Father) it is ſufficient to judge and condemn all the rejecters and deſpiſers of it. Learn hence, 1. That tho' the doctrine of the Goſpel be Chriſt's own, as he is truly and really God, yet it was not his own as mere man, excluſive of the Father, who is one God with him, and who gave him a commiſſion and inſtruction as mediator, to preach and publiſh the glad tidings of the Goſpel: For, ſays he, "I have not ſpoken of myſelf, but the Father which ſent me gave me a commandment." 2. That the doctrine which Chriſt delivered by command from the Father, doth point out the way to eternal life, and will bring loſt ſinners thereunto, if they ſincerely believe it and obey it: "I know that his commandment is life everlaſting." 3. That therefore ſinners, who rejected the doctrine of Chriſt contained in the Goſpel, do highly diſhonour, offend, and affront both the Father and Son, and bring upon themſelves a juſt and righteous judgment; and expoſe themſelves to unutterable and inevitable condemnation. "The word that I have ſpoken, the ſame ſhall judge him in the laſt day." (B.) Here Chriſt raiſeth his voice, on purpoſe to conclude his publick preaching in a more remarkable manner; to ſhew, that the hatred and power of his enemies do not in the leaſt diſmay him; to upbraid thoſe with their cowardice who dared not openly declare for him; and to encourage them by his example. (Q.)

Believeth not on me.] That is, not in me only; but in him alſo "that ſent me," and hath ſet his ſeal to the teſtimony, chap. iii. 33. So the word *only* is to be underſtood, Mark ix. 37. Acts v. 4. and 1. Theſſ. iv. 8. And the ſame addition is neceſſary here, to avoid a contradiction in theſe words, "He that believeth on me, believeth not on me." (Trem. Beza and W.)

I am come a light.] See the notes on chap. i. 9. iii. 19. and viii. 12.

I judge him not.] The word *krinein*, judging, here ſeemeth to be taken in the ſenſe of accuſing, as a plaintiff, or witneſs accuſeth; and not of condemning, which is the office of a judge. For, 1. It is here, ver. 48. ſpoken of the word, or Goſpel of Chriſt, which had been preach'd unto them, and not of Chriſt himſelf in that place. 2. 'Tis affirmed of Chriſt, chap. v. 22. that "all judgment is committed to the Son," and that he hath authority to execute judgment, and that his "judgment is juſt," &c. And therefore, though it may be ſaid, that that judgment of his belongs in thoſe places, to the judgment to which his reſurrection inſtates him, and the place here belongs to his condition here in this world; and ſo that that affirmative, and this negative are reconcileable; yet becauſe the judging, ver. 48. is alſo ſaid to be "at the laſt day," it will be fit to aſſign ſuch a notion of judging, in both theſe verſes, as that the ſaying "he judgeth not," may be reconcileable with thoſe other places, where "judgment is committed to the Son;" and that will be, by interpreting the judgment here, of accuſing. And thus it will be agreeable with John v. 45. "Do not think that I will accuſe you to the Father; There is one that accuſeth you, Moſes;" whoſe writings, produceable againſt them, are there ſaid to accuſe them, as here Chriſt's words are ſaid to do. Thus Luke vi. 37. "Judge not, and ye ſhall not be judged," is ſet as diſtinct from "condemn not, and ye ſhall not be condemned," and ſet preparative to it; as accuſing regularly is to giving of ſentence in any judicature. (H. W. and Fox.) See the notes on chap. iii. 17. v. 22. and viii. 15.

I have not ſpoken of myſelf.] See the notes on chap. vii. 16. and viii. 38.

His commandment is life everlaſting.] The law of God, fulfill'd by charity or love, has a quickning virtue in it, and is the ſource of life everlaſting. This is the ſum and ſubſtance of all Evangelical preaching. With this Chriſt concludes his exerciſe of the public miniſtration of the word: And to this all the cares and endeavours of a preacher or paſtor ought to tend. (Q.) See the notes on chap. xi. 25.

CHAP. XIII.

Chriſt waſheth his apoſtles feet; exhorting them to humility and charity. Foretelleth Judas's treaſon. Chargeth the reſt to love one another: And forewarneth Peter of his denial.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20. NOW before the feaſt of the paſſover, when Jeſus knew that his hour was come, that he ſhould depart out of this world, unto the Father, having loved his own which were in the world, he loved them unto the end. And ſupper being ended (the devil having now put into the heart of Judas Iſcariot, Simon's ſon, to betray him) Jeſus knowing that the Father had given all things into his hands, and that he was come from God, and went to God, He riſeth from ſupper, and laid aſide his garments, and took a towel, and girded himſelf. After that, he poureth water into a baſon, and began to waſh the diſciples feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: And Peter ſaith unto him, Lord, do'ſt thou waſh my feet? Jeſus anſwered and ſaid unto him, What I do thou knoweſt not now; but thou ſhalt know hereafter. Peter ſaith unto him, Thou ſhalt never waſh my feet. Jeſus anſwered him, If I waſh thee not, thou haſt no part with me. Simon Peter ſaith unto him, Lord, not my feet only, but alſo my hands and my head. Jeſus ſaith to him, He that is waſhed, needeth not, ſave to waſh his feet, but is clean every whit: And ye are clean, but not all. For he knew who ſhould betray him; therefore ſaid he, Ye are not all clean. So after he had waſhed their feet, and had taken his garments, and was ſet down again, he ſaid unto them, Know ye what I have done to you? Ye call me maſter and Lord: And ye ſay well; for ſo I am. If I then, your Lord and maſter, have waſhed your feet, ye alſo ought to waſh one another's feet. For I have given you an example, that ye ſhould do as I have done to you. Verily, verily I ſay unto you, The ſervant is not greater than his Lord, neither he that is ſent, greater than he that ſent him. If ye know theſe things, happy are ye if ye do them. I ſpeak not of you all; I know whom I have choſen: But that the ſcripture may be fulfilled, He that eateth bread with me, hath lift up his heel againſt me. Now I tell you before it come, that when it is come to paſs, ye may believe that I am he. Verily, verily I ſay unto you, He that receiveth whomſoever I ſend, receiveth me: And he that receiveth me, receiveth him that ſent me.

Before the feaſt of the paſſover.] See the notes on Matt. xxvi. 2.

That he ſhould depart.] The word *metabe*, paſs, refers to the paſſover, mention'd before; to ſignify, that that legal paſſover, or the occaſion of it, God's paſſing over the houſe of Iſrael, and the Iſraelites paſſing or going out of Egypt, did note the paſſing of Chriſt out of this world, where he was a ſervant, into the land of liberty, that is, heaven. (H.) See the notes on Luke ix. 31.

He loved them unto the end.] To the cloſe of his life, and ſhewed this affection to them by waſhing their feet. This paſſage therefore can afford no argument, that the regenerate can never fall away: Becauſe Chriſt ſpeaks not of the chuſing of any to ſalvation, but only of thoſe whom he "had choſen out of the world" to be his apoſtles, chap. xv. 19. nor of his love of them to the end of their lives, but of his own. (W.)

Supper being ended.] See the notes on Matt. xxvi. 18. and Luke xxii. 3, 7.

Judas Iſcariot.] See the notes on chap. vi. 70. and Luke xxii. 3.

He was come from God, and went to God.] The like again, chap. xvi. 28. "I came forth from the Father, and am come into the "world; again, "I leave the world, and go to the Father." Now, ſeeing 'tis certain, that Chriſt left the world, and went to the Father, by aſcending from the earth to the higheſt heavens; muſt not the oppoſition require, that he came out from the Father into the world, by coming from heaven to the earth: For theſe two are oppoſite by commutation of terms; the term *from* which in the one, being the term *to* which in the other: Which oppoſition is wholly loſt, by ſaying, with the Socinians, that Chriſt is ſaid to come forth from God, or from the Father, only becauſe he came as his legate or ambaſſador, and was made known to the world by his credentials, the miracles done by him in his Father's name. Moreover, according to this expoſition, the oppoſite term, his going to God, and to the Father, muſt import his ceaſing to be his legate, or to make himſelf known by the miracles done by a power derived from his Father; whereas he, after his aſcenſion, made himſelf ſtill thus more known to the world Add to this, that the prophets of old, and Moſes eſpecially, were God's meſſengers, and made themſelves known to the world by miracles done by God as their credentials; and ſo were after them the apoſtles in like manner the legates and ambaſſadors of God and Chriſt: But yet it never was, nor could be ſaid of them, or any of them, "I went forth from God, and from the Father, and come into the world;" which ſhews, this phraſe is proper to our Lord; and ſo the reaſon of it muſt be peculiar to him alone. (W.) See the notes on chap iii. 13.

Girded himſelf.] See the notes on Luke xii. 35.

Began to waſh the diſciples feet.] Great is this inſtance of humility, if we conſider, 1. The dignity of the perſon, expreſſed in the foregoing words, ver. 3. And, 2. The action itſelf, with the circumſtances of it. For, 1. Chriſt "laid aſide his garment, and girded himſelf;" as, Philo ſaith, ſervants uſed to do, when they miniſter'd to their maſters. 2. He actually waſhed his diſciples feet; which alſo ſervants did to their maſters, when they came from a journey, to cleanſe them from the dirt, and to refreſh them, 1 Tim. v. 10. according to thoſe words of Abigail to David, "Let me be a ſervant to waſh the feet," &c. 1 Sam. xxv. 41. and which ſuperiors did not uſe to their inferiors. See more of this, in Dr. Lightfoot on the place. (W.)

What I do, thou knoweſt not now.] Learn hence, 1. That the ſervants of God themſelves are oft times much to ſeek, and cannot apprehend and underſtand at preſent the actings and dealings of God with them; they underſtand not either the intent or the event of God's diſpenſations: Yet, 2. That there will come a time for the clearing and evidencing of them, when they ſhall underſtand, that all his diſpenſations were in mercy to them. (B.) After the ceremony is finiſh'd, ye ſhall know, that this was intended, as an example of that humility, which I would have you ſhew, when ye come to diſcharge the function of apoſtles in the church, in miniſtring to the meaneſt Chriſtians, tho' ye be, in ſtation and office, ſuperior to them; and that the dignity of it conſiſts eſpecially, in ſerving thoſe who are placed under you, and in waſhing from them the ſins and ſullages of their earthly affections; which are ſtill apt to remain, even after they are Chriſtians, and muſt be daily waſh'd off by the work of your miniſtry. It may farther be gather'd, from thoſe words, ver. 8. "If I waſh thee not, thou haſt no part in me," or canſt receive no benefit by me; and from the purity intimated, ver. 10. that Chriſt intended alſo, by this rite, that purity of mind and affection, which he required of all thoſe who belonged to him, and which he would increaſe in them by his word and ſpirit, Eph. v. 26. and which in ſcripture was uſually repreſented by waſhing, and pouring of water; as Iſa. i 16. Ezek. xxxvi. 25. (H. and W.)

Needeth not, ſave to waſh his feet.] The Hebrews had their *louſeis*, and their *baptiſmous* or *nipſeis*. The former, waſhing of the whole body, the other two, of the hands or feet, of one part alone, either by immerſion, or pouring on of water, which they call ſanctifying. So in Joma, c. 3. ſect. 3. The high-prieſt, on the day of expiation, waſhes five waſhings, and ten ſanctifications; that is, waſhes his whole body five times; at every changing of his veſtments once, and his hands and feet ten times; that is, at every waſhing of his whole body twice. The former were uſed by the prieſt, after the building of the temple, before the entring into the temple. No man (ſaith Joma) enters into the court of the temple to miniſter, tho' he be clean, (that is, tho' he be not under any legal pollution) until he have waſhed all over. And ſo alſo by the proſelytes at their initiation. The latter was of every day's uſe. And to thoſe our Saviour ſeems here to refer; and by the *ho leloumenos* he means him that hath been totally waſh'd; that is, that hath been initiated, and enter'd into Chriſt, hath undertaken his diſcipleſhip, and ſo renounced ſincerely all the profaneneſs of his former life; and he that had done ſo, is ſaid to be *catharos holos*, in the words following, "whole clean," and he hath no need to be ſo waſhed again, that is, all over. For that ceremony of initiation was never repeated, ſay the Jewiſh writers. All that is needful to him is the *baptiſmoi* or *nipſeis*, the immerſion, or pouring of water, and ſo rinſing of the hands and feet, the daily miniſtry of the word and grace of Chriſt, thereby ſignified, to cleanſe and waſh off, and purify, more and more daily, the frailties, and imperfections, and lapſes of our weak nature, thoſe feet of the ſoul, *ta ſarkika diabeemata*, ſaith Eulogius, even after he is converted (H.) Our Lord here tells Peter, that the ablution, or waſhing of the feet, was ſufficient for the purification of the whole man: Referring to the cuſtom of thoſe countries, who uſed to go to ſupper immediately from the baths; who therefore were ſufficiently clean, ſave only their feet, by reaſon of the duſt contracted in paſſing from the baths to the eating-rooms; from which, when, by the hoſpitable maſter of the houſe they were cauſed to be cleanſed, they needed no more waſhing. And by this, Jeſus, paſſing from the letter to the ſpirit, meant, that the body of ſin was waſhed in the baths of baptiſm; and afterwards, it was only neceſſary to purge away the filth contracted in our paſſage from the font to the altar. (Taylor and Howel.) So, in the metaphor, in our travel through the world, all the defilement we contract ariſes from our miſplaced or immoderate affections, love, deſire, fear, averſation, hatred. The Jewiſh prieſts were to waſh their hands, as well as feet, when they offered ſacrifice to God, Exod. xxx. 19. becauſe their hands were chiefly employed in that work: and ſo their hands unwaſh'd were ſaid to be unconſecrated, Maim. Tr. de Ædif. Templi, c. 1. ſect 6. and Tr. 3. c. v. ſect. 1. The apoſtles are required only to waſh their feet; their buſineſs being to travel through the world, preaching the Goſpel. Note alſo, that Chriſt waſhed the feet of Judas: for he was preſent at this rite, and is not ſaid to be excepted; only Chriſt here ſaith, this waſhing did not make him clean. (W.)

He knew who ſhould betray him.] See the notes on ver. 18. and chap. ii. 24. vi. 64.

Know ye what I have done to you?] Here our Saviour declares his intention in what he had done; *viz.* to teach them, by his example, the duty of humility: That, as he had performed that act of abaſement towards them, ſo ſhould they be ready to perform all offices of love and humble condeſcenſion one towards another: "I have given you an example, that ye ſhould do as I have done to you." Learn thence, that humility and mutual condeſcenſion, among the members and miniſters of Jeſus Chriſt, is a moſt neceſſary grace and duty; which the Son of God not only taught by his doctrine, but enforced by his example. The argument which he makes uſe of to preſs the imitation of his example upon them, is drawn from the titles given to him by his diſciples. "Ye call me Maſter and Lord, and ſo I am." Now, ſervants ought to imitate their maſter, and ſubjects to obey their lord and king. Chriſt is a maſter to teach and direct; a lord to govern and protect: As he is a maſter, we are to learn in his ſchool; as he is a lord, we are to ſerve in his houſe: He muſt be ſubmitted to as a prince, as well as relied upon as a Saviour. It is invain to expect ſalvation from him, if we do not yield ſubjection to him. Another argument, which our Lord makes uſe of to preſs his diſciples to imitate his example, is drawn from his dignity and ſuperiority over them; "The ſervant is not greater than his lord." As if Chriſt had ſaid, Tho' ye my diſciples are to have a very high and honourable ſtation in the Goſpel-church, yet let not this ſwell you with pride, but be ye mutually condeſcending to each other, remembring ye are yet but ſervants to myſelf, and ought to be ſo to one another; "and the ſervant is not greater than his lord." Learn hence, 1. That whatever dignity Chriſt confers upon his ſervants and officers, yet he is over them all, ſuperior to them, and above them. 2. That the conſideration of Chriſt's dignity, and his miniſters meanneſs, ought to keep their minds humble and lowly, and far from affecting ſuperiority over their brethren. "The ſervant is not greater than his lord; nor he that is ſent, greater than he that ſent him." (B.)

Maſter and Lord.] Your Maſter by teaching, and your Lord by commanding. (G.) But *ho Kyrios*, the Lord, here ſeems to import "the Lord from heaven," ver. 1. or him who is "Lord of all;" in which ſenſe, "to us Chriſtians there is but one Lord," Acts ii. 36. 1 Cor. viii. 6. (W.)

Ye ought alſo to waſh one another's feet.] Not in the literal ſenſe, or by doing this once a year: but in the ſpiritual, by being always ready to do any ſervice, by which we may promote the welfare, and advance the purity, of any member of the church; for "the ſervant is not greater than his Lord." (*Idem.*) This example does not oblige to the individual act, but to follow the reaſon of the example. (B.) See the notes on Luke xxii. 25.

If ye know theſe things.] Our Lord here intimates unto us, 1. The neceſſity of knowledge, in order unto practice. 2. The neceſſity of practice, in order unto happineſs. A man may know the will of God indeed, and not do it; but he can never do the will of God, acceptably, and not know it. The knowledge of God's will and our duty, and the practice of it, may be, and too often are, ſeparated; but the practice of religion, and doing what we know to be our duty, is the only way to true happineſs. Learn thence, 1. That Chriſt doth not approve a blind obedience in his people; but requires that their practice and obedience be founded upon underſtanding and knowledge. 2. That the firſt care of thoſe that will be Chriſt's diſciples and followers, muſt be this, with all ſeriouſneſs to apply themſelves to the knowledge of their Maſter's will; that, next to the knowledge of our duty, our firſt and chief care muſt be to practiſe every thing that we underſtand and know to be our duty. 3. That a right knowledge and practice of our duty will certainly make us happy; "If ye know theſe things, happy are ye if ye do them." (*Idem.*)

I know whom I have choſen.] Chriſt ſpeaks not here of an election to faith, and by it to ſalvation, that being conſtantly in ſcripture aſcribed to God the Father, not to Chriſt acting as his prophet; but of being choſen to the office of an apoſtle: Nor does he intend here to ſay, that he had choſen ſome of his apoſtles, and not others; for he owns, that he had choſen Judas, by ſaying, "Have not I choſen twelve, and one of them is a devil?" chap. vi. 70. The import of theſe words ſeems therefore to be this, I know the temper and diſpoſition of them whom I have choſen, and what I may expect from one of them; for which cauſe I ſaid, "Ye are not all clean." But God in his wiſdom hath permitted this; that, as Achitophel betrayed David, tho' he was his familiar friend, ſo Judas, my familiar at my table, might betray the Son of God; and ſo the words recorded Pſalm xli. 9. might be fulfilled in him alſo, of whom king David was the type. Theophylact notes, that the phraſe of "lifting up his heel," here uſed, is a metaphor taken from wreſtlers: Others ſay from racers; who, following others, endeavour to trip up their heels, and throw them down. So Eſau ſaid of Jacob, who had his name from the word *akab*, "Is he not rightly called Jacob, for he hath trip'd up my heels theſe two times," Gen. xxvii. 36. And ſo, Jer. ix. 4. "Every brother will utterly ſupplant;" that is, will trip up his brother's heels. (W.) Others think this metaphor to be taken from a fed beaſt, which kicks againſt his maſter. (B.) See the notes on chap. ii. 24. and vi. 64.

I tell you before it come.] Here another argument occurs, to prove the divinity of our bleſſed Saviour, from his fore-knowledge of Judas's treaſon: The perſon who, the time when, and the place where, were all known to Chriſt; "I tell you before it come to paſs." The argument lies thus: He that foreſaw the future actions of men, and infallibly foreknew the future events and iſſues of things, is certainly God: But Chriſt did this; therefore he is really God. And he tells us here, That for this very reaſon he foretold now the treaſon of Judas: "Now I tell you before, that when it comes to paſs, ye may believe that I am he." What *He* doth he mean? What *He* could foretell ſo many things to come, which did not depend upon neceſſary, but contingent cauſes only? This *He* was not a mere man ſurely; for he knows not what ſhall be on the morrow: but muſt be real God, becauſe he knew all things, not by revelation, as the prophets knew things to come, but by immediate inſpection, and ſimple intuition; ſo that we may ſay with Peter, "Lord, thou knoweſt all things: And becauſe thou knoweſt all things, thou art God." (*Idem.*)

He that receiveth.] Leſt his apoſtles ſhould think, that, for the treachery of one of them, they ſhould all become odious and abominable to the whole world, our Saviour encourages them with this promiſe and aſſurance, That there ſhould be thoſe that would receive them, and that he would take it as kindly as if they received himſelf; "He that receiveth you, receiveth me." Learn hence, That it is a ſweet encouragement to the miniſters of Chriſt unto the faithful diſcharge of their duty, that Chriſt and the Father account, that the reſpect paid to the miniſters of the Goſpel, is paid to themſelves; and, on the contrary, that all the contempt caſt upon them, reflects upon themſelves: "He that receiveth you, receiveth me; and he that receiveth me, receiveth him that ſent me." (*Idem.*) The miſſion is the thing which we muſt chiefly regard. To aſſure us, that we receive an ambaſſador of Chriſt, ſent by Jeſus Chriſt, it muſt appear, that the miſſion, which is pretended to, is derived from Chriſt, by an uninterrupted ſucceſſion. (Q.) See the notes on Luke x. 16.

Ver. 21, 22, 23, 24, 25, 26, 27, 28, 29, 30. When Jeſus had thus ſaid, he was troubled in ſpirit, and teſtified, and ſaid, Verily, verily, I ſay unto you, that one of you ſhall betray me. Then the diſciples looked one on another, doubting of whom he ſpake. Now there was leaning on Jeſus boſom, one of his diſciples whom Jeſus loved. Simon Peter therefore beckned to him, that he ſhould ask who it ſhould be of whom he ſpake. He then lying on Jeſus breaſt, ſaith unto him, Lord, who is it? Jeſus anſwered, He it is to whom I ſhall give a ſop, when I have dipped it. And when he had dipped the ſop, he gave it to Judas Iſcariot, the ſon of Simon. And after the ſop, Satan enter'd into him. Then ſaid Jeſus unto him, That thou doeſt, do quickly. Now no man at the table knew for what intent he ſpake this unto him. For ſome of them thought, becauſe Judas had the bag, that Jeſus had ſaid unto him, Buy thoſe things that we have need of againſt the feaſt: or that he ſhould give ſomething to the poor. He then having received the ſop, went immediately out: and it was night.

He was troubled in ſpirit.] Partly on account of Judas his obſtinate malice, who could not be reclaimed by any benefits: Partly out of horror and deteſtation of ſo much wickedneſs; and partly, to manifeſt, that he was neither ignorant of, nor unwilling to endure it. (Strateman.) See the notes on chap. xi. 33. xii. 27. and Luke xii. 50.

And teſtified.] That is, he ſpake this openly, and with an aſſeveration, "Verily, verily, I ſay unto you." (Beza.)

One of you ſhall betray me.] Oh! what an aſtoniſhing word was this, "One ſhall betray me;" one of my diſciples ſhall betray me! yea, "one of you," my diſciples and apoſtles, ſhall do it! Well might they look one upon another with ſorrow and amazement, to hear that their Maſter ſhould die; that he ſhould die by treaſon; and that the traitor ſhould be one of themſelves, ſaying, "Maſter, is it I?" not, Maſter, is it Judas? Learn hence, 1. That it is poſſible for ſecret wickedneſs to lurk, yea, for the greateſt villainy to lodge, in the hearts of profeſſors, in whoſe converſation appeareth nothing that may give a juſt ſuſpicion to others. 2. That it is both the duty and property of the diſciples of Chriſt, to have ſo much candour and brotherly love, as not raſhly to cenſure and judge one another, but to hope the beſt of others, and to fear the worſt of themſelves. (B.) See the notes on Luke xxii. 21.

Leaning on Jeſus boſom.] See the notes on Luke xvi. 22.

Whom Jeſus loved.] *Viz.* St. John himſelf; tho' the Evangeliſt, out of modeſty, does not diſtinguiſh himſelf by name.

Dipped the ſop.] What *pſomion* ſignifies, is clear from *Heſychius*, *viz.* The lower ſide of the bread; and *pſomia*, broken pieces of the loaf, or cruſt of bread. Such was it that was wont to be given about to each of the gueſts in the *poſt-cœnium* (the breaking of bread after ſupper) among the Jews, to ſignify that charity that ſhould be among them; and ſo the cup of grace, or charity alſo, after ſupper, ſaith St. Luke, chap. xxii. 20. And ſuch was this here, that Chriſt on purpoſe did, to expreſs his love to his diſciples now at parting with them, ver. 1. and to engage them to the like among one another. That this was the *poſt-cœnium*, there can be no doubt, if *genomenou deipnou*, ver. 2. be render'd, ſupper being ended; for then there could be nothing after that but the *poſt-cœnium*. But altho' *genomenou*, being the *aoriſtus medius*, importeth no more, but it being come, or when ſupper was come, in ſupper time, yet 'tis apparent, that after this he roſe from ſupper, to waſh their feet; and accordingly 'tis ſaid expreſly, ver. 12. lying down again, which ſignifies that he was before lain down to meat. And therefore in reaſon this waſhing their feet, coming between the ſupper, and the *poſt-cœnium*, that which here follows the waſhing, and his ſecond lying down, is the *poſt-cœnium*, wherein, as it is evident by the other Evangeliſts, he inſtituted the Lord's ſupper. See the notes on Matt. xxvi. 26. where it is the laſt thing that is done, but the ſinging of the hymn, before their going to the Mount of olives, ver. 30. and ſo Mark xiv. 26. And Luke ſaith expreſly, chap. xxii. 20. that he took the cup after ſupper. Which being ſuppoſed, and the mention being here expreſs of Chriſt's giving the *pſomion*, or cruſt, to Judas, as it is neceſſarily conſequent, that Judas was preſent at the inſtitution of the ſacrament, and not only at the firſt part of the ſupper, which that concluded, ſo it is not probable that the cruſt now mention'd to be given him ſhould be dipp'd or moiſten'd in the juice of the herbs, as it might be thought, if it had been at the former part of the ſupper. For the cuſtom of giving about bread in the *poſt-cœnium* was, ſurely, to give a cruſt of dry bread, broken off from the loaf, or a loaf cut in a diſh, to that purpoſe, to give every one a piece, and the cup of wine following it, there was no uſe, or occaſion of moiſtening it: And beſides, the firſt courſe, and the diſhes of that ſervice, were in all reaſon taken away, to give place to this concluding courſe; as we know it is, where ever the cuſtom of the grace cup is ſtill retained. And if ſo, there was then no moiſt thing on the table but the wine, to dip or wet it in; and that being in a cup, or pot, and not in a diſh (which is mention'd in Matthew and Mark, at his pointing at the traitor) there is no pretence of believing, that the bread was dipp'd in that. Upon theſe grounds it ſeems not unreaſonable to interpoſe a conjecture, that the word *bapſas*, or *embapſas*, may here be miſtaken, and miſapplied to *pſomion*, the piece of bread (which from thence is uſually render'd a ſop, ſuppoſing it to be *baptomenon*, dipp'd in wet, and ſo moiſten'd) when it may ſignify no more than his putting, or dipping, his hand into the diſh. For the putting one's hand into any hollow veſſel, which is made hollow, that it may contain liquids in it, may fitly be thus expreſs'd, altho' there be not any liquid thing in it at that time. So *embaptein cheira*, to dip, or put in the hand, Matt. xxvi. 23. ſignifies to take meat, and eat bread, Pſal. xli. 9. and here ver. 18. without any notion of wetting it, and ſo *embaptomenos*, Mar. xiv. 20. which may as well conclude that Judas was made wet in the diſh there, as that the bread was ſopp'd here. It is ordinary for words to loſe their native ſignifications, and to be uſed in a greater latitude than originally belongs to them; and ſo we know *baptizeſthai*, to be dipp'd, or waſh'd, is uſed not only of water, but of the Holy Ghoſt, and fire: And then, why may not the words be thus render'd, "To whom, having dipp'd, I ſhall give the piece of bread;" by dipping, meaning, putting the hand into the diſh; and then, having dipp'd, that is, put in his hand, he gives the cruſt, or piece of bread, to Judas, telling John at the ſame time, that he, that he ſhould next give it to, was he that ſhould deliver him up. (H.)

Satan enter'd into him.] That is, as St. Jerome ſaith, Not as to the ſubſtance, but as to the operation: As he is ſaid to do, when the will is fully inclined to obey his motions, and we do not reſiſt them. (W.) See the notes on Luke xxii. 3.

That thou doeſt, do quickly.] That is, Thou may'ſt do it quickly, as ſoon as thou wilt; for I am ready to ſuffer. (G. and W.) For theſe and ſuch like expreſſions, are not to be underſtood imperatively,

tively, as commands to proceed in wickedneſs, but as a bare permiſſion only; as we have already noted, on chap. ii. 19.

Give ſomething to the poor.] This charity ſeems to be the proper buſineſs at a feaſt, Eſth. ix. 22. (W.)

Went immediately out; and it was night.] Tho' it was night, yet ſo intent was Judas upon the devil's work, to which he had now given himſelf up, that he went about it immediately, and ſold his Lord into the hands of his enemies. (B.)

Ver. 31, 32, 33, 34, 35, 36, 37, 38. Therefore when he was gone out, Jeſus ſaid, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God ſhall alſo glorify him in himſelf, and ſhall ſtraightway glorify him. Little children, yet a little while I am with you. Ye ſhall ſeek me: And as I ſaid unto the Jews, Whither I go, ye cannot come; ſo now I ſay unto you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye alſo love one another. By this ſhall all men know that ye are my diſciples, if ye have love one to another. Simon Peter ſaid unto him, Lord, whither goeſt thou? Jeſus anſwered him, Whither I go, thou can'ſt not follow me now; but thou ſhalt follow me afterwards. Peter ſaid unto him, Lord, why cannot I follow thee now? I will lay down my life for thy ſake. Jeſus anſwered him, Wilt thou lay down thy life for my ſake? Verily, verily I ſay unto thee, The cock ſhall not crow, till thou haſt denied me thrice.

Jeſus ſaid.] Here our Saviour began his farewel-ſermon, in which he took leave of the eleven apoſtles; which was very curiouſly mix'd with ſadneſs and joy, and interwoven with myſteries, as with rich jewels: And here he diſcourſes of the glorification of God in his Son, and of thoſe glories which the Father had prepared for him: He mentions his ſudden departure, and his going to a place to which they could not follow him yet, but afterwards ſhould; meaning, firſt to death, and then to glory; commanding them to "love one another." (Howel.)

Now is the Son of man glorified.] That is, Now is the time at hand, when I am to die, and by my death to finiſh the work of man's redemption, and thereby eminently glorify God. God the Father was eminently glorified in the obedience and ſufferings of his dear and only Son. 'Tis true, that the ſufferings of Chriſt were ignominious in themſelves; yet were they the way to his own glory and his Father's alſo: For by them he redeem'd a loſt world, trampled upon Satan, and triumph'd over ſin. (B.) The Son of man is now ſoon to ſuffer, and then to be glorified, Luke xxiv. 26. Hebr. ii. 9. and God is to be glorified in him thus ſuffering for the ſalvation of mankind. The context ſeems to require the ſenſe here given: And then the paſſive Aoriſt is put for the future, as in chap. xi. 56. and xv. 6. Or elſe the ſenſe may be given thus, Hitherto hath the Son of man been glorified by his doctrine and his miracles, by which he hath fully prov'd his miſſion: And God hath been glorified by them both; he having ſtill done and ſpoken them in his Father's name. (W.)

If God be glorified in him, God ſhall alſo glorify him in himſelf.] *Viz.* By ſigns done in the heaven and the earth, which ſhall force men to ſay, even at his death, "Truly this was the Son of God," Matt. xxvii. 45. by his glorious reſurrection and aſcenſion, and ſeſſion at his own right hand, by "giving him all power in heaven and earth, and a name above every name," Philip. ii. 9. And this he will preſently begin to do, ſo that ye, ſeeing ſuch admirable circumſtances of my paſſion, and ſuch a glorious iſſue of it, may go on chearfully in preaching my Goſpel, expecting my power to aſſiſt you in the work, and a full reward of all your ſufferings for my ſake. (*Idem.*) See the notes on chap. xii. 23, 28.

Little children.] This endearing compellation intimates that tender affection which Chriſt bears to his diſciples. Whatever his dealings may be with his people, in reſpect of his removing and withdrawing from them, yet he ſtill retains the relation of a Father to them, and will in his abſence exerciſe ſuch a care over them, as parents have of their young and tender children. (B.)

Yet a little while I am with you.] That is, By my bodily preſence: For he promiſed them to "abide with them for ever," by his Holy Spirit, chap. xiv. 16. and his divine preſence, Matt. xxviii. 20. (W.)

Ye ſhall ſeek me.] See the notes on chap. vii. 34. viii. 21. and xii. 35.

A new commandment.] Our Saviour having, in the foregoing verſe, intimated to his diſciples, that he was ſuddenly to depart from them, proceeds here to give them a ſtrict charge, that, in his abſence, they ſhould "love one another." And this he calls "a new commandment:" Not as being new in regard of inſtitution, but of reſtitution; not new in regard of the ſubſtance of it, for it was a branch of the law of nature, and a known precept of the Jewiſh religion; but, 1. Becauſe it was purg'd from the old corrupt gloſſes of the Phariſees, who had limited this duty of love, and confined it to their own countrymen; whereas Chriſt enlarges the object, and obliges his diſciples to love all mankind, even their very enemies. 2. Becauſe it was ſo highly advanc'd by him, in meaſure and degree, even to the laying down of our lives for one another. 3. Becauſe it was now urged from a new motive, and enforced by a new example; "As I have loved you, that ye alſo love one another." 4. Becauſe it was never to wax old, but to be always freſh in their memory and practice, to the end of the world. (B.) Now, the fruits and effects of this love, or Chriſtian charity, are deſcribed by St. Paul, 1 Cor. xiii. 4, *&c:* Or, in other words, it conſiſts in doing all the good we can to the ſouls, the bodies, the goods, and the good name of all our neighbours; eſpecially of all Chriſtians. One duty of it is to inſtruct, convert, admoniſh, reprove, or at leaſt to pray for one another's ſouls. Another is to defend one another's bodies, as much as we can, from all internal infirmities, and all external violences, perſecutions, torments, murders, unjuſt puniſhment, and the like. A third is to preſerve one another's goods from fraud, oppreſſion, and rapine. And the laſt is to maintain one another's good name from lying, railing, reviling, calumny and ſlander. (Pooley.)

By this ſhall all men know, that ye are my diſciples.] The diſciples of John the Baptiſt were known by the auſterity of their lives; thoſe of the Phariſees by their habit and ſeparation from other men: But Chriſt will have his diſciples known by their affection to each other; which, in the primitive times, was ſo conſpicuous, that the very heathens did cry out and ſay, See, how the Chriſtians love one another. Here obſerve, 1. Our Saviour doth not ſay, By this men ſhall conjecture and gueſs that ye belong to me, as being my diſciples; but they ſhall certainly know it. 2. He doth not ſay, By this ſhall ye know yourſelves to be my diſciples, and one another to be ſo; but "by this ſhall all other men know" it, as well as yourſelves. 3. He doth not ſay, By this ſhall all men know that ye look like my diſciples; but that ye are indeed what ye pretend to be, namely, by your loving one another. 4. He doth not ſay, By this ſhall the world know, that ye are my diſciples, by your aſſembling often together in my houſe of prayer, by your frequent faſtings, by your reading the ſcriptures daily, by your hearing ſermons weekly, by your receiving ſacraments monthly: All theſe, put together, will be no ſufficient evidence of your diſcipleſhip, if ye keep up a ſecret grudge in your heart one againſt another; but "By this ſhall all men know that ye are my diſciples, if ye have love one to another." (W. and B.) In which words there are two things ſuppoſed, and a third is taught, *viz.* 1. That all either are, or ought to be, Chriſt's diſciples: And that, not only in profeſſion, but in ſingleneſs of heart; not only verbally, but really; which is eaſily collected from theſe words, "that ye are my diſciples." 2. That ſuch as are really Chriſt's diſciples (not in ſhew, but in ſubſtance, not in hypocriſy, but in deed) ought to endeavour to make it known to all the world, that they are ſuch: Their light muſt ſhine before men, by their growth in the ſchool of Chriſt; as is apparent from thoſe other words, "all men ſhall know it." And 3. That the ſureſt teſtimony and proof of ſincere diſcipleſhip under Chriſt, is that we "love one another." (Pierce.) But it is worth our obſerving here, That it is not only a cuſtom in the church of Rome, upon a certain day in the year, ſolemnly to curſe and excommunicate all other Chriſtians beſides themſelves; (*Hoſp. de feſt. Chriſt.*) but they do it on the very day whereon they read, and our Saviour ſpake theſe words. So excellently well do they practiſe this divine leſſon: And ſuch evident tokens do they give, of their being the only Catholic church; the only viſible diſciples of Chriſt! (Pooley.)

Simon Peter ſaid.] Here we find Peter reflecting upon our Saviour's ſaying, ver. 33. "Whither I go, ye cannot come." He is inquiſitive to know of Chriſt, whither he went. Our Lord tells him, that for the preſent he could not follow him, but ſhould hereafter: He was not yet ſtrong enough to ſuffer for him, as he ſhould and did afterwards. St. Peter griev'd at this, raſhly reſolves to follow him, tho' he ſhould die for his ſake. Chriſt adviſes him, not to be over-confident of his own ſtrength; for he ſhould deny him thrice, within the time of cock-crowing. Obſerve here, 1. How that fond conceit which the diſciples had, of Chriſt's temporal kingdom, did continue with them to the very laſt. For when Chriſt ſpake of leaving them, by aſcending into heaven, Peter underſtands him of a removal that was earthly, from one place to another; whereas Chriſt intended it of a removal from earth to heaven. The opinion, that the Meſſiah was to be a temporal prince, and that his kingdom ſhould be of this world, was ſo deeply rooted in the minds of the Jews, that they ſtumbled at it fatally: And Chriſt's own diſciples had ſo drunk in the notion, that they wonder to hear Chriſt ſay, that he is going from them, and that whither he goes they cannot come, 2. That Chriſt's diſciples ſhall certainly follow,

low their maſter afterwards, and be for ever with the Lord; but they muſt wait their Lord's time, and finiſh their Lord's work: They muſt patiently wait for their change, and not peeviſhly wiſh for it; for tho' they do not follow Chriſt preſently to heaven, they ſhall follow him afterwards. 3. The greatneſs of St. Peter's ſelf-confidence: "I will lay down my life for thy ſake." Good man! He reſolved honeſtly; but too much in his own ſtrength. Little did he think, what a feather he ſhould be in the wind of temptation, if once God left him to the power and prevalency of his own fears! The holieſt of men knows not his own ſtrength, till temptation brings him to the trial. How deteſtable St. Peter's preſumption and ſelf-confidence was to Chriſt; and how fatal and pernicious to himſelf: "Wilt thou lay down thy life for my ſake?" As if Chriſt had ſaid, Peter, thou ſay'ſt more than thou can'ſt do: Thine own ſtrength will fail thee, and thy ſelf-confidence deceive thee; I know thy heart better than thou do'ſt thyſelf; and foreſee, that "before the cock crows thou wilt deny me thrice." Thence learn, That none are ſo near falling, as thoſe that are moſt confident of their ſtanding. (B.) See the notes on Matt. xxvi. 34. Mark xiv. 30. and Luke xxii. 34.

CHAP. XIV.

Chriſt continueth his ſermon to his diſciples; comforting them with the hope of heaven. He profeſſeth himſelf to be the way, the truth, and the life; and one with the Father: Aſſureth their prayers in his name to be effectual: Requireth love and obedience: Promiſeth them the Holy Ghoſt, the comforter; and leaveth his peace with them.

Ver. 1, 2, 3, 4. LET not your heart be troubled: ye believe in God, Believe alſo in me. In my Father's houſe are many manſions; if it were not ſo, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myſelf, that where I am, there ye may be alſo. And whither I go ye know, and the way ye know.

Let not your heart.] Our bleſſed Saviour, in the foregoing chapter, having acquainted his diſciples with his approaching death, by the treachery of Judas, their hearts were thereupon overwhelm'd with grief and trouble. Accordingly, in this chapter, by ſundry arguments, he comforts his diſciples againſt the perplexity of their fears and ſorrows. Obſerve, 1. How Chriſt addreſſes himſelf to his diſciples, in a very endearing and affectionate manner: "Let not your heart be troubled." Whence learn, 1. That the beſt and holieſt of God's Children and ſervants, whilſt here in an imperfect ſtate, are ſubject to deſponding, and diſquieting, and diſtruſtful fears. 2. That no work is more delightful to our Saviour, than to comfort the troubled and perplexed ſpirits of his ſervants. Obſerve, 2. The remedy which Chriſt preſcribes, for the calming their preſent fears, and for arming them againſt future troubles; and that is faith in the Father and in himſelf: "Ye believe in God, believe alſo in me." Hence learn, 1. That God is the ſupreme object of faith; his unchangeable love and faithfulneſs, with his infinite power in the accompliſhing of his promiſes, is the ſecurity of believers. 2. That Chriſt, as mediator between God and guilty creatures, is the immediate object of our faith. 3. That Chriſt being the true and proper object of our faith, is a proof of his being truly and really God. Chriſt doth here aſſert his own deity in the ſubſtance of the command, in making himſelf an object of faith, in conjunction with God the Father: "Ye believe in God, believe alſo in me." Obſerve, 3. The arguments of conſolation, which Chriſt propounds for the ſupport of his diſciples, under the ſorrow which they had conceived for his approaching departure. Firſt, He tells them, That heaven, whither he was now going, was his Father's houſe; a place of happineſs, not deſigned for himſelf alone, but for many more, to enjoy a perpetual reſt and abode in, as in everlaſting manſions: "In my Father's houſe are many manſions." Heaven is God's houſe, in which he will freely converſe with his domeſticks, his children and ſervants, and they ſhall enjoy full glory there, as in a quiet and capacious habitation. A ſecond Ground of comfort is, that he aſſures them, that he will come again and receive them to himſelf, that they may live together with him in the heavenly manſions. This promiſe Chriſt makes good to the Saints, partly at the day of their death, and perfectly at the day of judgment; when he ſhall make one errand for all, and take up all his children to himſelf, and make them compleatly happy both in ſoul and body with himſelf. Learn hence, That tho' Chriſt has removed his bodily preſence from his friends on earth, yet his love to them is not ceaſed; nor will he reſt ſatisfied till he and they meet again, eternally to ſolace themſelves in each other's company: "I will come again, and, receive you to myſelf, that where I am, there ye may be alſo. A third argument for conſolation is, that notwithſtanding Chriſt was to leave them, yet they knew whither he went; namely, to heaven, and which was the way thither: "Whither I go ye know, and the way ye know." It contributes much to the comfort of believers, as to know God and heaven, ſo to know the way that leads thither, that ſo they may be armed againſt all the difficulties of that way. (B.)

Ye believe in God.] There being no example I can find, where the ſame word, in the ſame ſentence, is uſed both in the indicative and the imperative mood; I had rather render theſe words in the ſame mood thus, "Believe in God, believe alſo in me," *i. e.* That I may preſcribe a remedy to that trouble which hath ſeized your hearts, from the conſideration of my paſſion, and my departure from you, and of the troubles ye muſt expect in execution of your office, I adviſe you to believe in God, the author of that doctrine ye are to preach, and therefore the defender of thoſe who propagate it; and in me, in whoſe name ye are to preach it, as having all power in heaven and earth, and being always preſent with you, and therefore being able to aſſiſt and preſerve you from all dangers, and to reward your faithful labours with that crown of glory which I have promiſed. (W. and Maſſey.) See the notes on chap. x. 30, 38.

In my Father's houſe are many manſions.] In which, after your labours, ye ſhall find eternal reſt. So the Jews ſay, that in paradiſe are ſeven manſions, which are each twelve thouſand miles long, ten thouſand broad, and as many high. So Moſes Haddarſon, in Gen. ii. 9. (W.) The excellency of the reward here promiſed is illuſtrated in three particulars, 1. The durableneſs of it, intimated by the word *manſions*, places of abode; oppoſed to that uncertain condition of things below, repreſented elſewhere by our "having here no continuing city," Hebr. xiii. 14. 2. The abundance of that proviſion: For thoſe manſions are many, and furniſh room for all who make it their care to ſeek and to be qualified for them; be the number of ſuch ever ſo great. 3. The exquiſiteneſs of the felicity which ſhall be then attained; in regard theſe manſions are in Chriſt's "Father's houſe," where all happineſs and perfection dwells: For in God's "preſence is fulneſs of joy, and at his right hand there are pleaſures for evermore," Pſal. xvi. 12. (Stanh.)

I go to prepare.] This is a ſimilitude taken from travellers, when one of the company goes before to their inn, to order entertainment for the reſt, and to prepare for their reception. (G.) Thus Chriſt, by his entrance, with his ſacrifice, into heaven, procured for us an entrance into that place which before was inacceſſible, or a new living way of entering through the veil rent for us at his death; he preparing theſe manſions for us by his own entrance firſt into heaven with his ſacrifice. (W.) See the notes on chap. xii. 26. and xiii. 33, 36.

Ver. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31. Thomas ſaith unto him, Lord, we know not whither thou goeſt, and how can we know the way? Jeſus ſaith unto him, I am the way, and the truth, and the life: No man cometh unto the Father, but by me. If ye had known me, ye ſhould have known my Father alſo: And from henceforth ye know him, and have ſeen him. Philip ſaith unto him, Lord, ſhew us the Father, and it ſufficeth us. Jeſus ſaith unto him, Have I been ſo long time with you, and yet haſt thou not known me, Philip? He that hath ſeen me, hath ſeen the Father; and how ſay'ſt thou then, Shew us the Father? Believeſt thou not that I am in the Father, and the Father in me? The words that I ſpeak unto you, I ſpeak not of myſelf: But the Father that dwelleth in me, he doth the works. Believe me that I am in the Father, and the Father in me: Or elſe believe me for the very work's ſake. Verily, verily I ſay unto you, He that believeth on me, the works that I do, ſhall he do alſo, and greater works than theſe ſhall he do; becauſe I go unto my Father. And whatſoever ye ſhall aſk in my name, that will I do, that the Father may be glorified in the Son. If ye ſhall aſk any thing in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he ſhall give you another comforter, that he may abide with you for ever;

even the Spirit of truth, whom the world cannot receive, becauſe it ſeeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and ſhall be in you. I will not leave you comfortleſs; I will come to you. Yet a little while, and the world ſeeth me no more: But ye ſee me: Becauſe I live, ye ſhall live alſo. At that day ye ſhall know, that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: And he that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt myſelf to him. Judas ſaith unto him, (not Iſcariot) Lord, how is it that thou wilt manifeſt thyſelf unto us, and not unto the world? Jeſus anſwered and ſaid unto him, If a man love me, he will keep my words: And my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my ſayings: And the word which ye hear, is not mine, but the Father's which ſent me. Theſe things have I ſpoken unto you, being yet preſent with you. But the comforter, which is the holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance, whatſoever I have ſaid unto you. Peace I leave with you, my peace I give unto you: Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I ſaid unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, becauſe I ſaid, I go unto the Father: For my Father is greater than I. And now I have told you before it come to paſs, that when it is come to paſs, ye might believe. Hereafter I will not talk much with you: For the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even ſo I do. Ariſe, let us go hence.

Thomas ſaith unto him.] Obſerve here, 1. How Thomas, and probably divers others of the apoſtles, notwithſtanding all that Chriſt had ſaid to the contrary, did ſtill dream of a temporal kingdom, and ſuppoſed him to ſpeak of ſome earthly palace which he was going to, and therefore he tells our Saviour he knew not whither he was going: But Chriſt meaning not a temporal, but heavenly kingdom, tells them, that if they intended to follow him, and be with him in heaven, he himſelf was the only way thither: "I am the way, and the truth, and the life;" that is, I am the true and living way to the Father: "And no man cometh to the Father but by me;" that is, no man can have any acceſs to God by prayer, or any other act of religious worſhip here on earth, or any acceſs to God in heaven, but by me as Mediator. (B.) See the notes on ver. 13.

I am the way, and the truth, and the life.] That is, the author of the way that leadeth to life; the teacher of that truth which directs to it; and the giver of that life which is to be obtained by walking in it. (G.W. and B.) Jeſus is the way by his example, the truth by his word, and the life by his grace: The new and living way, wherein faith cauſes us to walk; the infallible truth of good things to come, for which we muſt hope; and the eternal life, which muſt be the ſole object of our love. Out of this way, there is nothing but wandering; without this truth, nothing but error and deceit; and without this life nothing but death. By means of ſin the heart has loſt the life of righteouſneſs, the underſtanding the light of truth, and the ſenſes the aſſiſtance of the creatures which ſerv'd as a way to lead us to God. All three are reſtored to us in Jeſus Chriſt: The way of heaven, diſcovered and laid open to our ſenſes by his life and myſteries; the truth, which enlightens our underſtanding; and the life, which reanimates our heart. Let us take great care, not to transfer to any creature that which Chriſt appropriates to himſelf exclusively of every thing beſides. He alone is our way, as our Mediator, by his blood: He alone is the truth of the promiſes, which are fulfilled only in him as the head of the elect, and in us as his members; and he alone is our life, as being the principle of the Chriſtian life, and of all the actions thereof by his grace. (Q.) See the notes on chap. i. 4, 17. iii. 16. vi. 33. viii. 32. x. 28. and xi. 25

If ye had known me.] Chriſt here ſpeaks not of the knowledge of his Father's eſſence; 1. Becauſe that is not to be ſeen, as here the Father is ſaid to be, ver. 9. 2. Becauſe the reaſon here aſſigned of this knowledge is, That Chriſt ſpake not from himſelf, but from the Father; and ſo the Father was to be known by what he taught. 3. He adds, that "the works which he did, were done by the power of the Father abiding in him:" And ſo, the power and other attributes of the Father might be ſeen by them; his goodneſs and mercy, by the kindneſs and mercy ſhewed in all his miracles; his wiſdom, righteouſneſs and holineſs, in the purity of his doctrine. In me, ſaith he, ſpeaking my Father's words, ye do already know him; that is, his ſacred will: In me, doing my Father's works, ye ſee him, *viz.* his attributes: And of my ability to do them, ye cannot well doubt; for "I am in the Father, and the Father in me," by virtue of his Spirit reſiding in me; ſo that I both perfectly know his will, and can do the moſt mighty works by this power of the moſt High. (W.) See the notes on chap. x. 9.

Philip ſaith unto him.] Obſerve here, 1. What a groſs conception the apoſtles had, and St. Philip in particular, of the divine nature and being, as if God the Father could be ſeen with mortal eyes. "Shew us the Father and it ſufficeth us." It is not eaſy to determine what degrees of ignorance may conſiſt with ſaving grace; doubtleſs, as the degrees of revelation and means of knowledge are more or leſs, ſo a perſon's ignorance is more or leſs excuſeable before God. 2. How meekly our bleſſed Saviour reproves their ignorance; "Have I been ſo long time with you, and yet haſt thou not known me, Philip?" and then proceeds to inſtruct them in, and farther acquaint them with, the oneneſs of himſelf with the Father, and the perſonal union of the divine and human nature in himſelf. Learn hence, That the Father being inviſible in his eſſence, to know or ſee him with mortal bodily eyes is impoſſible: But he was ſeen in his Son, who is the expreſs image of his Father, being one in eſſence with him, and one in operation alſo: "He that hath ſeen me, hath ſeen the Father alſo." (B.) God "has been ſo long time with us;" ſo long has he ſhew'd himſelf to us by his benefits, and made his power, wiſdom and goodneſs, manifeſt in his creatures; and ſo long has he urged us, by his inſpirations, his chaſtiſements, and his word, to own him for our God, and to obey him as our Father and our Lord, and do we not yet know him? Let us open the eyes of our faith, and not thoſe of our fleſh. We cannot ſee him that is inviſible, but only with inviſible eyes: And we ſee his ſame divine eſſence, his ſame power, and his ſame perfections, in the Father, the Son, and the Holy Ghoſt. (Q.) See the notes on chap. xii 45.

The words that I ſpeak.] See the notes on chap. v. 19, 36. vii. 16. viii. 38. and x. 38.

Greater works than theſe ſhall he do.] That which interpreters here ſay, of diſeaſes heal'd by the ſhadow of Peter, and by napkins ſent from St. Paul, and of more miracles perform'd throughout the world, and devils ejected through three whole centuries every where, is not unfitly mention'd here, as anſwering to theſe words: But yet, I think, this chiefly is to be refer'd to the admirable ſucceſs of the Goſpel, preach'd by the apoſtles, after the deſcent of the Holy Ghoſt upon them; and the inward gifts of tongues, and the interpretation of them; of prophecy, and diſcerning of ſpirits; and the imparting of theſe gifts to others, by baptiſm, and the impoſition of the apoſtles hands. For, as this was a greater work in our Lord Jeſus, thus to aſſiſt ſo many with his mighty power, when abſent, at ſo great a diſtance as is earth from heaven, than to do miracles in their preſence; ſo, to communicate theſe inward gifts to men, and to enable them to transfer them to others, upon faith in Chriſt, is truly wonderful, as Arnobius ſaith. But more eſpecially, when he himſelf ſucceeded ſo little in three years preaching here on earth, and had ſo few ſincere diſciples, that he ſhould enable his apoſtles, at one ſermon to convert ſome thouſands, and cauſe his Goſpel to fly like lightning through the world, and beat down all ſtrong holds of oppoſition, this is truly admirable. That to theſe fruits of the miſſion of the Holy Ghoſt theſe words do principally relate, appeareth from the reaſon of them here aſſign'd, "Becauſe I go to the Father," *viz.* to ſend that Holy Spirit down upon you, by whom theſe greater works are to be done. (W.) Our bleſſed Lord reſerves the greateſt miracles for his apoſtles and other holy perſons, on the following accounts; 1. That there might be leſs room to attribute thoſe miracles to them. 2. To ſhew, that he has not leſs power on earth, than when he was preſent here in a viſible manner. 3. To ſupply the want of that impreſſion which was made by the viſible preſence of his ſacred humanity. 4 Becauſe his ſtate of glory, and the eſtabliſhment of his kingdom among the nations which had not known God, required more illuſtrious effects of his power; in like manner as he had given ſuch extraordinary inſtances thereof, in bringing his people out of Egypt, and eſtabliſhing the Jewiſh religion. 5. Becauſe it is only in a certain ſenſe that by his death he merited to be the mediator and advocate of men; and that, by his reſurrection, he enter'd upon his functions of prieſt, of interceſſor, and of head. (Q.)

Whatſoever ye ſhall ask:] In theſe words our Saviour produces another argument to quiet his diſciples hearts, under their peplexity and trouble for the loſs of his bodily preſence: He aſſures them, that whatever comforts they enjoyed by his preſence, they ſhall obtain by their prayers. Obſerve here, 1. The qualification requiſite in prayer: We muſt pray in Chriſt's name; that is, for the ſake of his merits and mediation, in obedience to God's command, and with an eye to his glory, and for things agreeable to his will, and for things which his wiſdom ſees good for us. To pray in Chriſt's name, is more than to name Chriſt in prayer. It implies three things, 1. To look up unto Chriſt as having purchaſed for us this privilege, that we may pray; for it is by the blood of Chriſt that we draw near to God, and that a throne of grace is open for us. 2. To pray in the name of Chriſt, is to pray in the ſtrength of Chriſt, and by the aſſiſtance of the Holy Spirit of Chriſt. 3. To pray in the name of Chriſt, is believing, that what we ask on earth, Chriſt obtains in heaven. To pray thus is no eaſy matter; yet unleſs we do pray thus, we do not pray at all. Obſ. 2. The promiſe made to ſuch prayers; "Whatſoever ye ſhall ask in my name, that will I do:" He ſaith not that will my Father do; but that will I do, to teſtify his divine power and oneneſs with the Father. This evidently proves him to be God. Obſ. 3. The repetition of the promiſe for the further confirmation of it; "If ye ſhall ask any thing in my name, I will do it." The promiſe is doubled for the confirmation of it, that ſo we might be free from all fears and doubts of being heard, when we put up our prayers to God, in the name and mediation of Jeſus Chriſt, for things agreeable to his will. Learn hence, That altho' the children of God have ſometimes many jealouſies and fears ariſing in their mind concerning the anſwer of their prayers, yet they are altogether groundleſs; for it is moſt certain, their deſires ſhall be granted them, ſo far as the Wiſdom of God ſees fit and convenient for them. Here Chriſt ſhews, how theſe great works ſhould be done by them, *viz.* Not by their own power, or any divine virtue reſiding in them, as our Lord did his, but in the name and by the power of Chriſt, Acts iii. 12, 16. by faith in him, and prayer to God in his name, Acts iv. 24, 30. (Stanh. W. B. and Q.) See the notes on Matt. vii. 7.

If ye love me, keep my commandments.] The notion of loving God in ſcripture, but eſpecially in the New Teſtament, ſeems moſt fitly to be taken from one moſt eminent act, and expreſſion of love amongſt all men, *viz* that of doing thoſe things which are eſteemed moſt grateful and acceptable to the beloved; either as tending moſt to his good, or any other way moſt deſirable to him. For this indeed is the one expreſſion of "loving one another;" all other being effects of love to ourſelves. But, becauſe God wants no contributions of ours, to the advancing of his good, or indeed of his glory, and our only way of doing grateful things to him, is our performing what he commands, therefore it is conſequent, that our obedience to the will, or commands of God, in the higheſt and moſt perfect manner, is ſtiled the loving of him; being indeed the prime, if not the only way of demonſtrating our love to him. So here, "If ye love me, keep my commandments;" If ye are ſo affected to me, as to deſire to gratify me, obedience to all my precepts is the way of doing it. So, ver. 21. "He that hath my commandments and keepeth them, he it is that loveth me, *&c.* and I will love him;" and, as the moſt grateful thing to him, that can be done from one lover to another, "I will ſhew myſelf to him." So ver. 23. "If any man love me, he will keep my word, and my Father ſhall love him, and we will (as the moſt grateful obliging thing again) come to him, and make our abode with him." And ſo, ver. 24. and 1 John ii. 5. "He that keeps my word, in him is the love of God made perfect." And chap. v. 3. "This is the love of God, that we keep his commandments." And ſo ſaith Chriſt, "Ye are my friends, if ye do whatſoever I command you." From whence it is, that, as in ſome places compared together, *love* is equivalent, or parallel, to "keeping the commandments" of God, as Exod. xx. 5. Deut. v. 9. and Gal. v. 6. compared with 1 Cor. vii. 19. (and diſobedience to enmity, Rom. viii. 7. James iv. 4.) ſo the whole condition, available to our acceptation with God, and ſalvation, is oft expreſſed by this ſtile of *love.* And becauſe thoſe duties that are to be performed to God immediately, are moſt acceptable and grateful to him, but eſpecially that of confeſſing him, and, in deſpight of dangers, and death itſelf, keeping cloſe to him; therefore that is many times expreſſed by "loving of Chriſt," 1 Cor. viii. 3. and xvi. 22. Epheſ. vi. 24. James i. 12. Rev. ii. 4. Another notion there is of the love of God, a deſire of union, and near conjunction with him; but this but ſeldom look'd on in the ſcriptures. (H.) Here our Saviour implicitly reproves his diſciples, for their fond way of expreſſing their love to him, by doating upon his bodily preſence, and ſorrowing immoderately for his abſence; and he expreſly warns them to evidence their love to him, by their obedience to his commands: "If ye love me, keep my commandments." Whence obſerve, Chriſt requires an obedient love, and loving obedience: Love without obedience is but diſſimulation; obedience without love is but drudgery and ſlavery. Such a love as produces obedience, muſt be a dutiful love; a love of reverence and honour to him as a commander, and an operative and working love, a labour of love, as the Apoſtle calls it: Not waiters, but workers, are the beſt ſervants in Chriſt's eſteem. And ſuch an obedience as is the product of love, will be a willing, eaſy, and chearful obedience, a pleaſing and an acceptable obedience, a conſtant and abiding obedience: All other motives without love are ſervile and baſe, and beget in us the drudgery of a ſlave, but not the duty of a ſon; He that fears God only, is afraid of ſmarting; but he that loves God, is afraid of offending. Learn hence, That the beſt and ſureſt evidence we can have of our love to the Lord Jeſus Chriſt, is an humble, chearful, univerſal, and perſevering obedience to his commands, "Keep my commandments;" that is, endeavour it without reſerve: For tho' we cannot keep the commandments, to a juſt ſatisfaction, yet we may perform them to a gracious acceptation: And the word *my*, my commandments, is a ſweetning and alleviating word: Moſes's law, an inſupportable load; but Chriſt's law an eaſy burden: The law from Sinai dreadful; the law from Sion gracious; it pardons weakneſs, and accepts ſincerity. (B.) All pretenſions to love God, if we refuſe to obey him, are vain and of no account. The motive, which ſhould influence us to obey God, and to perform every duty and part of religion, ſhould be love. The firſt beginnings of converſion may probably ariſe from fear of puniſhment, but we muſt not ſtop here. For the great principle we ſhould be governed by, and which will make our obedience eaſy and delightful, is love, not a ſlaviſh fear. A ſervant performs the ſame actions and commands which a child does; but they are not ſo acceptable and pleaſing, becauſe the former acts only on a mercenary view of reward, or out of fear of puniſhment; but the latter is influenced by a filial ſenſe of love and duty. I would not diſcourage thoſe, who as yet act on no higher views; but I would exhort them to labour after that ſtate, which will render all their religious performances a delight and joy to themſelves, as well as more pleaſing to God. (Fox.)

I will pray the Father.] Chriſt comforteth his diſciples here with a promiſe of the miſſion of the Holy Spirit, to ſupply the want of his bodily preſence. Where obſerve, 1. The procurer of this bleſſing; and that is Chriſt, by his prevailing prayer, and powerful interceſſion: "I will pray." It runs in the future tenſe; and ſo 'tis a promiſe of Chriſt's continual interceſſion. As long as Chriſt is in heaven, a Chriſtian ſhall not want a ſupply of comfort and conſolation here on earth. 2. The author and donor of the bleſſing, and that is God himſelf: "I will pray the Father, and he ſhall give." The Father; that is, my Father, your Father; and he, that is, the Father of comfort and all conſolation: "I will pray, and he will give." 'Tis an expreſſion of great aſſurance. 3. The bleſſing itſelf; the Holy Ghoſt, called here "another comforter." Where note, 1. The divinity of the Holy Ghoſt; He that will ſupply the comforts of Chriſt's preſence, muſt be as Chriſt is, the God of all comfort. 2. The perſon of the Holy Ghoſt: He is a divine perſon, not a divine quality or operation; then we might call him a Comfort, but not a Comforter. 3. The office and employment of the Holy Ghoſt: "He is a Comforter;" that is, an advocate, an interceſſor to ſue for us; an encourager, and one that adminiſters conſolation to us; and as he is a Holy Spirit, ſo are his comforts holy comforts. Obſerve, 4. The ſtability of this bleſſing; "That he may abide with you for ever." The beſt of our outward comforts are ſudden flaſhes, not laſting flames; but the conſolations of the Holy Spirit are ſtrong conſolations: They are abounding conſolations, and everlaſting conſolations; eſpecially the Holy Spirit will be the Comforter of good men in the day of affliction, in the day of temptation, and at the hour of death, when all other comforts flag and fail. Obſerve laſtly, The additional title given to the Holy Ghoſt: He is called "the Spirit of truth;" partly in oppoſition to Satan, who is called a lying ſpirit; partly becauſe he teacheth and revealeth the truth, leadeth his people into all truth, and ſealeth and confirmeth truth to the ſouls of believers; he is the Spirit of Truth, both in his eſſence and in his operations. Learn hence, That as the Holy Spirit is true in his eſſence and nature, ſo he is true in his office as a comforter to good men; All his conſolations being real and ſolid, and free from impoſture and deluſion. (B.) The word *Paraclete* in the Greek, comes from a word of large, and ambiguous ſignification; and conſequently may be render'd advocate, exhorter, or comforter: And every one of theſe do fitly accord to the offices of the Holy Ghoſt among the apoſtles, on whom he was to deſcend, and ever ſince in the church; and therefore ought not to be ſo render'd by any one of theſe, as to exclude the others, but to be left in the latitude of the ſignification, which belongs to the Greek word. Yet, the truth is, one notion there is of the word, which ſeems to be eſpecially referr'd to, both here, when he is called *Paraclete*, and chap. xvi. as ſhall there appear: And that is the firſt notion, that of an advocate or interlocutor; an advocate of the Chriſtian's cauſe with God, Rom. viii. 26. and ſo alſo with men, teaching the apoſtles "what they ſhall ſay," when they are brought before kings, &c. Matt. x. 20. and an advocate, or actor, of Chriſt's cauſe againſt the world of unbelievers, and crucifiers, John xv. 26. and efficaciouſly convincing the adverſaries, John xvi. 8. And this is the notion of the word retained among the Talmudiſts, who continue the Greek word without the termination, and ſet it in oppoſition to *kategoros*, an accuſer. And proportionably to what is here ſaid of *parakletos*, muſt, I ſuppoſe, be reſolved of, Acts ix. 31. Not that it be reſtrained to note comfort particularly, but be taken in the latitude, for the whole work of the miniſtry, to which the apoſtles were ſet apart, and conſecrated, and enabled by the Holy Ghoſt's coming down upon them; and ſo indeed the word is generally uſed in the Acts, to denote the preaching of the word, ſpeaking to the people, as the apoſtles did in the ſynagogues, or elſewhere, to tell them their duty of all kinds. So Acts xi. 23. the ſum of his ſpeech or ſermon to them all was, that they ſhould “cleave unto the Lord.” So Acts xiv. 22. preaching to, or interceeding with, them “to abide in the faith,” and xv. 32. with much ſpeech they exhorted, or taught, or preach'd to the brethren. So chap. xvi. 40. they preach'd to, or exhorted them. So Acts xiii. 15. “a word of exhortation,” according to their cuſtom of ſaying ſomething ſeaſonably to the people at their public aſſemblies, after their reading of the law, &c. So Acts xv. 31. the whole meſſage of the Synod at Jeruſalem, and their deciſion of the controverſy, is called *parakleſis*, exhortation. (H.)

I will not leave you comfortleſs.] Here obſerve, 1. The condition which the diſciples were in, upon the account of Chriſt's removal from them, and that was ſad and comfortleſs; fatherleſs or orphans, as the word ſignifies. Learn hence, that Chriſt's departure, or the loſs of his gracious preſence, is very ſad and comfortleſs to a pious ſoul: Well might the diſciples here lament and mourn, upon the occaſion of Chriſt's leaving them, ſeeing thereby they ſhould be deprived of his doctrine and inſtructions, of his advice and counſel, and of the benefit of his holy and inſtructive example. Obſerve, 2. The care of Chriſt for his diſciples, in reference to this their ſad and diſconſolate condition: “He would not leave them comfortleſs.” Where note, He doth not ſay, I will not ſuffer you to be comfortleſs, but I will not leave you ſo; that is, he will not deſert or diſown them in their comfortleſs condition: He will not leave them, either in point of affection, or in point of activity, he will not ceaſe to love them, nor to beſtir himſelf for them. Learn hence, That Chriſt will not leave his friends in a comfortleſs condition, tho' for a time they may be brought into it. “I will not leave you comfortleſs; I will come unto you.” Chriſt's coming here unto them is to be underſtood of his coming to them by his Holy Spirit; in the gifts of it, in the graces of it, and in the comforts of it: Thus he did not leave them comfortleſs, but at the feaſt of Pentecoſt came to them again. (B.)

The world ſeeth me no more.] Here our Saviour foretells his approaching death, that within “a little while the world ſhould ſee him no more:” For tho' he roſe again, the world ſaw him no more after his death; for we read of no appearance of him after his reſurrection to any but to his diſciples only. Indeed, the hour is coming when the world ſhall ſee him again; namely, at the day of judgment, when every eye ſhall behold him with terror and amazement. (*Idem.*)

Becauſe I live, ye ſhall live alſo.] By virtue of this promiſe, tho' the apoſtles were “alway deliver'd unto death for the ſake of Jeſus,” yet was “the life alſo of Jeſus made manifeſt in their mortal fleſh,” by preſerving them, and delivering them from ſo many deaths, 2 Cor. iv. 10, 11. and they are ſaid to live by, and with him, 2 Cor. xiii. 4. by virtue of that miraculous power he conferr'd upon them for the promotion of the Goſpel, 2 Cor. iv. 7. x. 4. and xii. 10. (W.) See the notes on chap. xi. 25.

Ye in me, and I in you.] The word *ka'go*, in this writer eſpecially, hath oft a peculiar elegancy in it, and is not fully underſtood, but by adding the word *ſo* in the rendering of it; *ſo alſo I*; and then it hath an influence on the former part of the period, and makes that the firſt part of a ſimilitude or compariſon, as it is itſelf the *antapodoſis* or ſecond. Thus it is oft in other places. So, chap. vi. 56. “As he remaineth in me, ſo alſo I in him.” So 1 John. iv. 15. “As God abides in him, ſo he alſo in God:” And again, ver. 16. and here in this verſe, where two parts (not three) of conviction ſeem to be ſet down, as the effects of Chriſt's reſurrection, &c. 1. They ſhall know that “Chriſt is in his Father;” that is, that he came truly with commiſſion from him, and hath kept cloſe to the diſcharge of it, varied not from it in the leaſt. That that is the meaning of “being in his Father,” may appear by the uſe of it again, chap. xvii. 21. “That they all may be one, as thou Father art in me, and I in thee;” that is, that they may agree in the ſame doctrine, as my Father and I agree perfectly in the ſame; I teaching what is his will ſhould be taught, and nothing elſe. But more evidently here, ver. 10. “Doſt thou not believe that I am in the Father, and the Father in me?” *i. e.* whatſoever I do or teach is the power of God in me; as it follows, “The words which I ſpeak are not from myſelf, but the Father that abideth in me, he doth the works,” ver. 10. and ver. 11. To the ſame purpoſe, that the miracles which he doth, he doth from God, and that is a proof that his doctrine is the doctrine of God. This the Father's raiſing him from the dead, and taking him up to heaven will convince them of. See chap. xvi. 10. where his “going to the Father” is mentioned as a means to convince them of righteouſneſs, *i. e.* both that he was a righteous perſon, and that he taught them the true way of righteouſneſs. 2. They ſhall know, that Chriſt continues in them, communicates and derives his power to them, that he hath not forſaken them, ver. 18. as by his death they were apt to ſuſpect he did, but are convinced of the contrary by his reſurrection; 1. By his appearing to them. 2. By his going to heaven, only (as he ſaith) “to prepare a place for them,” and then to come, meet and conduct them thither, ver. 3. and 3. By his ſending his ſpirit to them, to fit them to be his ſucceſſors on earth; which is the principal thing in this chapter. Now their obedience, and the ſincerity thereof to him, is not any third principal thing, that they were thus to be convinced of by this miracle of Chriſt's reſurrection; being a thing, which if it were in them, they might poſſibly know without God's working miracles to teſtify it: And again, their knowing of this would be an effect, or conſequent, of thoſe former convictions, and not a principal branch antecedent (as in the order of the words it lies) to the latter of them. That therefore which the mention of “ye in me” ſeems to point at in this place, is only this, That whereas the world ſhould never ſee Chriſt again, ſo they that remained in him, his faithful and obedient diſciples (upon which the whole promiſe of the *Paraclete* is built in this chapter, ver. 15.) ſhould partake of the bleſſing and fruits of his appearance, and of the *Paraclete*; and that, as they had continued faithful to him, he in like manner would be ſure to perform his promiſe to them, make them his ſucceſſors in his power in the church, and preachers of the ſame doctrine which he taught from his Father. And ſo that is the plain meaning of theſe words, “As ye are in me, ſo I in you,” which was the only ſecond thing they needed to be convinced of. Though by the way, I ſay, as this was the rewarding of their obedience and fidelity to him, ſo alſo would it be a teſtimony from God of the ſincerity of it, which he was pleaſed thus to accept and reward. That this is the right interpretation of this verſe, appears by the next verſe 21. where he that loves Chriſt and keeps his commandments, that is, that is in Chriſt here, is the ſubject, to whom the promiſe is made of Chriſt's manifeſting himſelf unto him, which hath appeared to be the importance of *ka'go en auto*, “and I in him.” By which it appears that the fidelity to Chriſt is the qualification or condition required in the ſubject, to make a man capable of the manifeſtation of Chriſt to him, which would not be afforded to any others. And the ſame is the importance of ver. 23. (H.) 'Tis certain, that Chriſt was in his apoſtles by his Spirit abiding with them, ver. 16. and that they were in him, by the ſame Spirit uniting them to their head, Chriſt, Eph. ii. 22. iii. 16, 17. iv. 16. And therefore Chriſt muſt be here ſaid “to be in the Father” by the Spirit of the “Father reſiding in him:” but with this difference, that the Spirit of the Father reſided in Chriſt without meaſure, chap. iii. 34. and ſo that all that was the Father's was alſo Chriſt's, chap. xvi. 15. his wiſdom, and his power; whereas he was in the apoſtles only by the gifts confer'd upon them, according to the meaſure of the gift of Chriſt. 2. He was in Chriſt, as Juſtin Martyr notes, not for indigence, but partly becauſe the nature of his prophetick office did ſo require, and partly to be derived from him as the fountain upon all his members; but he was given to them becauſe they wanted his aſſiſtance to fit them to be able miniſters of the New Teſtament, 2 Cor. iii. 5, 6. Theophylact obſerves, that we muſt not ſay, that this is ſo in the ſame manner: For Chriſt is in the Father, as “being of one ſubſtance with him;” but in the apoſtles only as an helper and coworker with them: But, perhaps the apoſtles underſtood Chriſt thus; I, as a prophet, work miracles by the Spirit of my Father dwelling in me, Matt. xii. 28. and ye ſhall work yours, mention'd here, ver. 12. by my Spirit abiding with you, ver. 16. (W.) The knowledge which the ſaints now have of the myſterious and myſtical union, is but dark and imperfect; but in heaven they ſhall underſtand theſe things clearly. (B.) This verſe is an abridgment of the chriſtian theology, by the knowledge which it gives us, of the Trinity, of the Incarnation, and of our own ſanctification. 1. Of the Trinity, Becauſe it is here declared, that the Son is in the Father, by the unity of his nature with him, and by the eternal birth which his Father gives him in his boſom, wherein he is together with him the principle from which the Holy Ghoſt proceeds. 2. Of the Incarnation, Becauſe we here learn, that our nature is in the eternal Word, the Son of God, by a perſonal union; that the Church is in Chriſt as his body; and that all Chriſtians are his members incorporated with him. 3. Of Sanctification, Becauſe Jeſus Chriſt is in us by his Spirit of adoption, to ſanctify and to govern us, and to communicate to us, as the head to its members, the life of grace and of glory. (Q.)

He that hath my commandments.] See the notes on ver. 15.

Lord, How is it, that.] Some underſtand theſe words of a temporal manifeſtation; and think that Judas the brother of James, who ſpake them, ſtill expected that Chriſt ſhould be a temporal Prince, and have ſuch a kingdom as ſhould be conſpicuous to all the world; and therefore puts the queſtion, how he could poſſibly ſhew himſelf, to his diſciples, and the world not ſee him? Others underſtand it of a ſpiritual manifeſtation; as if he had ſaid, Lord, who or what are we thy diſciples, that we ſhould enjoy more ſpecial manifeſtations of thy love to us, than to the reſt of the world? Why ſhould we be dignified by ſuch diſtinguiſhing favours above others? Learn hence, 1. That there is a real difference put by Chriſt, betwixt his own children and the world, in the matter of ſpecial manifeſtation. 2. That there being no cauſe from the creature why Chriſt ſhould make this difference, his diſcriminating grace is matter of juſt and great admiration. Well might the apoſtle, out of a deep admiration ſay, "Lord, how wilt thou manifeſt thyſelf to us, and not unto the world?" (B.) Judas, who propoſed this queſtion, was the brother of James the leſs; and is ſometimes called Thaddeus, ſometimes Lebbeus: Which names were given him, partly to diſtinguiſh him from Judas the Traytor, and partly as a commendation of his wiſdom and zeal; Lebbeus, according to St. Jerome, denoting prudence and underſtanding, and Thaddeus ſignifying a perſon zealous in praiſing God. (Nelſ.) See the notes on Matt. x. 3. and Luke xvii. 20.

Jeſus anſwer'd, and ſaid.] In anſwer to Jude's inquiry, our Saviour tells him, Becauſe the world had no reſpect for him and his doctrine, therefore they ſhould not enjoy the happineſs of his preſence: But, ſince they, who had been his conſtant diſciples, had ſhew'd their love to him by obeying his laws, and attending upon his perſon, he would make them the comfortable returns of his love, by revealing himſelf to them. (*Idem.*)

We will come unto him.] *Viz.* My Father and I, by that Spirit whoſe temple is the body of the ſaints, 1 Cor. iii. 16. vi. 13. and by whoſe in-dwelling they are made an habitation of God, Eph. ii. 22. Here therefore is no expreſs mention made of the Holy Spirit, becauſe by him it is that the Father and the Son dwell in us; and ſo it is in the beginning of the epiſtles, praying for grace and peace from the Father, and our Lord Jeſus Chriſt, becauſe this grace and peace was to be confer'd on men by the Spirit. (W.)

The comforter, which is the Holy Ghoſt.] Here Chriſt repeats his promiſe made, ver. 16. (where ſee the notes) of the miſſion of the Holy Ghoſt, called "The Comforter;" and declares his ſpecial office, *viz.* to "teach, and bring to remembrance what Chriſt had taught." (B.) The Holy Ghoſt and his grace are neceſſary for us in all reſpects. The underſtanding has need of him, in order to know the will of God, and to receive comfort and conſolation in this ſtate of exile. The heart ſtands in need of him; becauſe it is this Spirit alone, who can teach it to do the divine will, by inſpiring into it a love thereof. The memory has likewiſe as much need of him, to "bring all things to remembrance," and to fill it with the knowledge of ſalvation. (Q.) Notwithſtanding his viſible preſence ſhould be taken from them, they ſhould not be deſtitute of a divine power. A power, which ſhould atteſt the truth of their doctrine by ſigns and wonders, and every way fit them for the diſcharge of their office: A power, that ſhould plead their cauſe before princes and governors, help them to recollect their duty, and encourage them to perſeverance. Theſe aſſiſtances are partly implied in the word *Paraclete*, or Comforter; and all of them promiſed in the ſending the Holy Ghoſt: The Holy Ghoſt, who was to vindicate their innocence, and maintain their commiſſion; to raiſe their courage, and make them proof againſt danger; and to put them into the poſſeſſion of ſuch laſting pleaſures, which ſhould be above the power of their enemies to deprive them of, chap. xvi. 22. (Collier.) See the notes on Luke xxiv. 49.

Peace I leave with you.] As if our Lord had ſaid, whatever outward trouble the world gives you, be not afraid of it before it comes, nor troubled at it when it is come; for I will give you inward peace in the midſt of all your outward troubles. "Not as the world giveth, give I unto you." Where note, That Chriſt's peace is vaſtly different from that peace which is given or enjoyed by the world: The world may wiſh peace, yet never intend it; or they may wiſh it, yet not be able to give it; but Chriſt's peace is real and effectual, ſolid and ſubſtantial: The world's peace is only a freedom from outward trouble, but Chriſt's peace is a deliverance from inward guilt; and tho' it doth not give us an exemption from outward troubles, yet it gives us a ſanctified uſe and improvement of them, and aſſures us of a joyful iſſue and deliverance out of them. (B.) The peace of the world conſiſts in reſt, joy, plenty, and delights; the peace of Chriſt, in ſubmiſſion to the will of God, in the joy of charity, and in the hope of good things which are inviſible. The carnal man is troubled, afraid, and ready to deſpair, when he is depriv'd of temporal ſatisfactions, in which he places his happineſs, and finds his peace: The heart of a Chriſtian preſerves its peace and tranquility, even when it is depriv'd of all. The world either gives peace only in fruitleſs and barren deſires, or elſe gives only a falſe and counterfeit peace: But Chriſt performs what he ſpeaks, and his words produce their effect even in the heart; by fortifying it againſt the threats of the world, and againſt every thing which may diſturb or interrupt its friendſhip with God. (Q.) And this inward peace of conſcience ariſeth from the pardon of our ſins, Rom. v. 1. and from the ſenſe of the favour of God, and of his preſence with us by the Spirit, John xvi. 22. Phil. iv. 7. (W.)

Ye would rejoice.] True love to Chriſt will make us rejoice in his advancement and exaltation, tho' it be to our own diſadvantage. (B.) His glory is ours, ſince we are his members: But then, for this very reaſon, his humiliations and ſufferings ought likewiſe to be ours by imitation, as they are by the application which he makes of them to us. (Q.) See the notes on Luke xxiv. 52.

My Father is greater than I.] Theſe words muſt be underſtood with reference to his human nature as Mediator; for ſo he was the Father's Servant, and the Father as God was greater than he as man: Again, the Father may be ſaid to be greater than Chriſt, in regard of his paternity, as being the fountain of the deity; the Father is of himſelf, but the Son is begotten of the Father; but being of the ſame ſubſtance with the Father, he is conſequently God, as the Father is God; for the inequality ariſes not from the eſſence, but from the order and manner of ſubſiſtence. Thus "the Father was greater than he:" Greater than he, as to his original, the Son being begotten by him; and "greater is he that gives, than he that receives;" but as to his eſſence, they are both one God, and ſo equal. Three ways the Father was greater than Chriſt; 1. With reſpect to his human nature. Who can doubt but a dependent creature is inferior to that Almighty Being that made him? 2. With reſpect to the eternal generation of his divine perſon, as he was begotten of the Father, who is therefore called the fountain of the deity. 3. With reſpect to his office as Mediator; for thus he was the Father's ſervant O wonderful condeſcenſion! that the eternal Word, who, as ſuch, was equal with the Father, ſhould, in compaſſion to us, accept a ſtation, and ſuſtain a character, in which the Father was greater than he! Now, tho' under each of theſe conſiderations, God the Father is greater than the Son, yet none of them are inconſiſtent with the Son's being God by nature. (B.) Add to this, That the argument, produced by the Socinians, to prove, that Chriſt ſpeaks not here of his human nature, becauſe none could doubt but that God is greater than man, proves as effectually, that Chriſt could not be *only* man: Becauſe then none could doubt but God was greater than he; nor is any ſuch compariſon, as to greatneſs, to be found in ſcripture betwixt God and mere man. (W.) See the notes on chap. v. 18. and x. 29.

Ye might believe.] See the notes on chap. xiii. 9.

The prince of this world cometh.] *Viz.* By his miniſters, Judas and the rulers of the Jews; "and findeth nothing in me;" he himſelf having no power to inflict death on me, in whom is no ſin, and they "finding nothing in me worthy of death," Acts xiii. 28. Tho' therefore I am to ſuffer death, I do not ſuffer for any fault that can deſerve it, or on account of any power he, or his miniſters, have over me to inflict it; but I give up myſelf to the death, in compliance with my Father's will, that the world may know, and, knowing, imitate my obedienee to him in the ſevereſt precepts. (W. and B.) See the notes on chap. xii. 31.

Ariſe, let us go hence.] Theſe words ſhew, 1. That thus far our Saviour continued his diſcourſe to his diſciples, before their ariſing up from table after ſupper. 2. That his offering himſelf up to his ſufferings was voluntary; ſince he now went out to meet the traitor Judas and his aſſociates. See the notes on chap. x. 18.

CHAP. XV.

Chriſt continuing his ſermon, declareth the unity and mutual love between him and his true members, under the parable of the vine: Encourageth his apoſtles againſt perſecution; and ſheweth them the office of the Holy Ghoſt, and their own duty.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17. I AM the true vine, and my Father is the huſbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have ſpoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itſelf, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the ſame bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is caſt forth as a branch, and is withered: and men gather them, and caſt them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye ſhall aſk what ye will, and it ſhall be done unto you. Herein is my Father glorified, that ye bear much fruit, ſo ſhall ye be my diſciples. As the Father hath loved me, ſo have I loved you: continue ye in my love. If ye keep my commandments, ye ſhall abide in my love: even as I have kept my Father's commandments, and abide in his love. Theſe things have I ſpoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my Friends, if ye do whatſoever I command you. Henceforth I call you not ſervants; for the ſervant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not choſen me, but I have choſen you, and ordained you, that ye ſhould go and bring forth fruit, and that your fruit ſhould remain: that whatſoever ye ſhall aſk of the Father in my name, he may give it you. Theſe things I command you, that ye love one another.

I am the true vine.] That vine, which gives vital juice to render all my branches fruitful; and whoſe fruits refreſh and fill their hearts with joy, as doth the fruit of the vine the body, Judg. ix. 13. Pſal. civ. 15. (Of the epithet *true*, See the notes on chap. vi. 55.) "My Father is the huſbandman," who takes care of theſe branches; cutting off the ſuckers, and the withered branches, pruning the vine, and purging the fruitful branches, that they may bring forth more fruit. Grotius thinks, the occaſion of this parable was taken from the Lord's Supper he had then celebrated, or was inſtantly to celebrate: For as, chap. vi, diſcourſing of his paſſion, he calls himſelf "the true bread;" ſo here he calls himſelf "the true vine;" nouriſhing to life eternal, with relation to that element which was "the Fruit of the vine," Luke xxii. 18. And thus it ſeemed neceſſary to ſpeak of the fruit of his death, becauſe his diſciples were offended at it, and their faith wavered on that account. Others think, that, having ſpoken of Judas, as a branch not purged but withered, and fit only for the fire, chap. xiii. 10, 11. he admoniſheth them to be careful that they become not ſuch branches; and as he had ſaid there, ver. 10. ſo he repeats that ſaying here, ver. 3. "Ye are clean," &c (W.) Obſerve here, How our bleſſed Saviour, under the metaphor of a vine, elegantly ſets forth himſelf, in his relation to his viſible church; ſhewing under that ſimilitude, what his Father meant to do with Judas, and with all unfruitful branches like unto him; even take them away, cut them off, and throw them into the fire; but ſuch as are fruitful he purges by his word and Spirit, by ordinances and providences, by mercies and afflictions, that they may be more aboundingly and abidingly fruitful. Learn hence, 1. That Jeſus Chriſt, in his offices for, and relation to his people, doth moſt fitly reſemble a vine. As the vine is weak, mean, and ſmall in outward appearance, not like the Cedar for height, or like the Oak for ſtrength; ſo was Chriſt in his ſtate of humiliation; there was no beauty in him, Iſa. liii. As the vine is a fruitful plant, tho' it has little pomp, yet it has much plenty, and is only uſeful for fruit-bearing, and brings forth both plenty and variety of ſweet fruit to make glad the heart of man: Thus the fruits of Chriſt's death, reſurrection, aſcenſion, and interceſſion, are many and great, delightful and ſweet. As the fruit of the vine is preſſed, that it may be drink unto men; ſo Chriſt ſubmitted to be trod in the wine-preſs of God's wrath, that thereby the ſweeteſt fruit and benefit might redound to his people. As the vine is the root from which all the branches derive their nouriſhment and fruitfulneſs; in like manner is Chriſt the ſtock, into which all his members are ingrafted, the root in which they all ſubſiſt, and the fountain from whence their ſpiritual life and fruitfulneſs doth proceed and flow. 2. That as Chriſt is the vine, ſo his Father is the Huſbandman: He ingrafts and implants all the branches into this vine; the plants of righteouſneſs are of his own planting: He takes notice, what ſtore of fruit every branch doth bring forth; and it is his daily care to dreſs and dung, to purge and prune, to ſupport and ſhelter his vineyard, that it may bring forth fruit abundantly. 3. That there are two ſorts of branches in this vine; ſome fruitful, others unfruitful: Some have the viſibility, but not the reality of branches; ſome are branches only by external profeſſion, others are ſo by real implantation. 4. That the true touch-ſtone, whereby to diſcern one ſort of branches from another, is not by the fair leaves of profeſſion, but by the ſubſtantial proofs of an holy and righteous converſation. 5. That in the moſt fruitful branches, in the beſt and holieſt of Chriſtians, there remains much corruption to be purged out, in order to future and farther fruitfulneſs. 6 That the Huſbandman's hand (God the Father's) manages the pruning-knife of affliction, in order to his people's improvement in grace and holineſs; he had rather ſee this vine bleed, than ſee it barren. Laſtly, That ſuch branches, as after all the Huſbandman's care and coſt, remain unfruitful, ſhall be finally cut off and caſt away, as was Judas here; who in this diſcourſe of our Saviour ſeems particularly and eſpecially to be aimed at: He was a branch in him that bare no fruit, who was ſhortly after taken away, and went to his own place. (B.) By this parabolical repreſentation are moſt elegantly and ſignificantly ſet forth, the intimacy, and the beneficial effects of the union between Chriſt and his diſciples; the duty, the manner, and the neceſſity of preſerving it; and the irreparable miſeries of a ſeparation. The intimacy of this union is abundantly plain, from the choice of a tree and its branches, as a fit emblem to repreſent it: Wherein we may obſerve, 1. That tho' any other tree would well enough have ſignified the cloſeneſs of the union, yet the vine is here ſingled out from the reſt, becauſe there are ſome other effects and conſiderations relating to this union (beſides thoſe already noted) which are much more emphatically ſhewn in a vine than in any common tree. Thoſe interpreters no doubt have judg'd very rightly, who applaud the wiſdom of this choice, on account of the many vineyards in that country; from whence our Saviour frequently raiſeth parables, becauſe every part of ſuch compariſons could not but be very intelligible to his hearers; and they, who conſtantly dealt in the alluſion, might more eaſily apply and diſcern the intent of matter and expreſſions ſo familiar to them: But there ſeems to have been a yet greater inducement to this choice, from the very nature of the thing itſelf; in regard of the vine bearing a fruit more generous, and in greater abundance; which renders it more worthy of the tiller's care: And yet that noble and delicious plant, ſo highly valued when proſperous, is, when barren, more vile and refuſe than any other tree. But then, it muſt be obſerv'd, 2. That, when our Lord ſpeaks of himſelf as this vine, we are to underſtand him in a complex ſenſe; of him and his church, root and branches, head and body together: But when the tree is diſtinguiſh'd into its parts, then Chriſt is the root and trunk, and Chriſtians are the branches; of a piece with, ſhooting out of, nouriſh'd by, and living with, in, and through him. (Stanh.) Thus ſome have ingeniouſly compared the univerſal church unto a tree; whereof the root is reſembled to Chriſt, the trunk to the apoſtles, the boughs to the ſeveral metropolitical churches, the branches to the epiſcopal churches under them, the twigs to the parochial congregations under theſe, and the ſingle members of parochial congregations to the leaves upon thoſe twigs. From which apt repreſentation of the nature of the Catholic church, and of one undivided communion in it, we may perceive, how much it is the duty of every leaf to adhere to the twig, and of every twig to adhere to his branch, and of every branch to adhere to his bough, and of every bough to adhere to the common trunk; that there may be one undivided catholic communion, in all parts of the catholic church, called the communion of ſaints, according to the will of Chriſt. Neither is this way of making a tree the ſymbol of the church, without ground in antiquity and ſcripture. For St. Cyprian compares all the dioceſes of the church to the boughs of a tree: And in the ſcriptures we read of being planted into Chriſt, Rom. vi. 5. and of being grafted into him, Rom. xi. 23. (Hickes.)

Every branch in me that beareth not.] Theſe unfruitful branches are ſaid to be in Chriſt, or in his church, as being by profeſſion Chriſtians, and by baptiſm admitted into the church, and owning her faith: But they are ſtill dead branches, becauſe unfruitful in good works; for "faith without works is dead," James ii. 26. (W.)

Every branch that beareth fruit, he purgeth.] *Viz.* In his ſeaſon, or the fit time of pruning. The apoſtles then labour'd under many infirmities and prejudices of their minds: They were weak in the faith, and underſtood but little of Chriſt's ſalutary paſſion, and the oblation of himſelf, as a piacular victim for their ſins, Luke xviii. 34. They knew nothing of the calling of the Gentiles, or of God's intended kindneſs to them; and therefore would not preach to them without a ſpecial admonition ſo to do, Acts xi. 18, 19. They were contending for primacy; and that out of proſpect of carnal advantages, 2 Cor. v. 16. From theſe and ſuch like infirmities, the good Husbandman purg'd them, when he ſhed the Holy Ghoſt upon them, and ſent them to preach the Goſpel to all nations When therefore he ſaith, "Now ye are clean," we muſt not underſtand this abſolutely, but comparatively, in reſpect of thoſe who did not believe or obey his word; and in good part, they being to be farther purged by the operation of the Holy Ghoſt. (*Idem.*) But here, 'tis well obſerv'd, that the word *cathairo*, when uſed in relation to matters of husbandry, will not admit of the phyſical interpretation; and therefore ſhould not be render'd by the term *purgeth*, but rather he *dreſſeth*, or *pruneth* it. (Maſſey.) See the notes on Matt. xiii. 41, 42. Luke xiii. 7. and xviii. 34.

Now ye are clean.] See the notes on chap. xiii. 10.

Abide in me.] Here follows an earneſt exhortation to perſeverance, grounded upon the neceſſity of a ſtedfaſt adherence to Chriſt, in order to the preſervation of our ſpiritual life: Becauſe the whole ſubſtance and efficient cauſe of this is as neceſſarily deriv'd from him, as the fruitfulneſs of the branches depends upon the root. (Stanh.) See the notes on ver. 1.

Without me ye can do nothing.] *Viz.* Nothing acceptable to God, Prov. xv. 8. Becauſe, we can do nothing that is good in itſelf without him, 2 Cor. iii. 5. Phil. ii. 13. For, without him, 1. Our underſtandings are dark, 1 Cor. ii. 14. Eph. v. 8. And, 2. Our wills are perverſe, Jer. xvii. 9. Rom. i. 24. But in him we may abound in fruit, ver. 5. Becauſe, if we be in him, his Spirit will diffuſe itſelf into us; 1. Clearing our apprehenſions, Eph. v. 8. 2. Reforming our judgments, Iſa. v. 20. 3. Awakening our conſciences, Acts xxiv. 16. 4. Cleanſing our hearts, Acts xv 9. 5. Rectifying our wills, Pſal. cxix. 36. 6. Ordering our affections, Col. iii. 2. And 7. Regulating our lives and actions, Pſal. l. 23. (Bever.)

If a man abide not in me.] Whoever abides not in Chriſt; and dies in that ſtate, is fit for nothing but the fire, like a branch cut off and wither'd. That perſon who does not continue united to the head, will, 1. Be ſever'd from the body, and have no ſhare in the good things belonging to it: 2. Depriv'd of the juice and ſap of grace: 3. Abandon'd to the devil: 4 Caſt into the eternal fire: And, 5. He will burn there continually without ever being conſumed. To ſeparate ourſelves from his church, which is his body, is to ſeparate ourſelves from him and from his Spirit: And what fruit can we poſſibly bear, in a ſtate of ſeparation from this body, and without this Spirit, but only the fruit of malediction and of death? (Q.)

Ask what ye will, and it ſhall be done.] Obſerve here, 1. A glorious privilege declared. Not that we are hereby warranted to ask what we pleaſe at God's hand; but our will muſt be limitted by the word and will of God: We muſt pray in faith, and in the name and mediation of Jeſus Chriſt, and with a ſingle eye to the glory of God. 2. The condition upon which this privilege is attainable, "If ye abide in me, and my words abide in you;" that is, practically and experimentally: If my doctrine and commands abide in your hearts, and diſpoſe you to an holy fruitfulneſs in your lives, then ſhall all your juſt requeſts be granted. (B.) Our Lord, with his own mouth, hath told us, ſaying, "This is my commandment, that ye love one another," ver. 12. And again, "I ſay unto you, that if two of you ſhall agree on earth, as touching any thing which they ſhall ask, it ſhall be done for them of my Father which is in heaven," Matt. xviii. 19. Now, if the agreement of two be ſo prevailing, what would not the agreement of all be able to obtain? If, in conformity to the peace which our Lord bequeathed us, chap. xiv. 27. the whole fraternity ſhould join in a requeſt, certainly we ſhould have obtained long ago what we had ſo asked of God; and our faith and ſalvation would not have been in the hazard they are, at preſent, expoſed to, of a ſhipwreck. (Marſhall's Cypr.) See the notes on chap. xiv. 13. Matt. vii. 7. and Luke xviii. 1.

Herein is my Father glorified.] Here are three motives which cauſe our prayers to be heard; 1. The glory of God. 2. The edification of the church; and, 3. The ſanctification of ſouls. Theſe are three conditions always included in a true Chriſtian prayer. Wherever the firſt is, which comprehends the other two, God always grants whatever is asked of him. (Q.) See the notes on chap. xiii. 35.

That ye bear much fruit.] Some, by the great quantity of fruit expected here, underſtand the prodigious number of converts, and the glorious ſucceſſes of the Chriſtian faith, which thoſe apoſtles ſo zealouſly labour'd after: And that our Lord's intention was at that time to excite and inflame their zeal, from a conſideration, how greatly the propagation and eſtabliſhment of the Goſpel would redound to his and his Father's honour; and how well it would become them, who profeſſed to retain him as their Maſter: For by their "being his diſciples" cannot here be meant their now becoming ſuch; ſince they were ſo already, and had been for a long time. But the true intent of that expreſſion is, that this was the way to appear, and manifeſt to the world, that they are ſuch: A phraſe of much like importance with that laſt referr'd to, "By this ſhall all men know that ye are my diſciples." As charity there, ſo fruitfulneſs here, is recommended for a diſtinguiſhing mark, and ſure indication, to whom they belong. (Stanh.) "And ye ſhall be my diſciples:" That is, by your likeneſs to me, your maſter, who am intent on this, that I may glorify my Father upon earth, chap. xvii. 4. and give up myſelf to the death, that I may be more fruitful, in drawing all men to the knowledge of him, chap. xii. 24. it will appear, that ye, thus bringing forth much fruit to the glory of God, are my genuine diſciples. For thus the words *en touto*, herein, are to be underſtood, from the beginning of the verſe. (W.) See the notes on chap. viii. 31. and xii. 24.

As the Father hath loved me.] Lord! what a compariſon is here! "As the Father hath loved me, ſo have I loved you:" He doth not ſay, As the Father hath loved me, ſo have I loved him; but ſo have I loved you: Nor doth he ſay, As God hath loved me, ſo have I loved you; but, "As the Father;" It is a word importing dearneſs of affection: Nor doth he ſay, The Father hath loved me, and I love you; but, "As the Father hath loved me, ſo have I loved you:" Nor doth he ſay, As the Father hath loved me, ſo will I love you; but ſo have I loved you. This ſhews the priority of Chriſt's love; that he loved us firſt: and alſo denotes the invincible conſtancy of his love, and the indubitable certainty thereof; "I have loved you:" Follow me from heaven to earth, and from earth to heaven again; and ye will find, that every ſtep I have taken hath been in love. Learn hence, 1. That our Lord hath given ample demonſtration of his wonderful love to his church and people. 2. That it is the duty, and ought to be the ſingular care of every Chriſtian, to preſerve the ſweet ſenſe and inward diffuſions of Chriſt's love to their own ſouls: "Continue ye in my love." (B.)

If ye keep my commandments.] As our obedience to Chriſt is the beſt evidence of our love to him, ſo is it the beſt means to preſerve and keep us in the ſenſe and aſſurance of his love to us. (*Idem.*) See the notes on ver. 20. and chap. vii. 16. viii. 28. And xiv. 15.

Theſe things have I ſpoken.] In theſe words our Saviour declares the ground and reaſon, why he did ſo earneſtly preſs and urge the duty of being univerſally fruitful upon his diſciples; and that was two-fold; 1. "That his joy might remain in them;" that is, that the joy which he had in their holineſs and obedience might remain with him: Nothing is more deſired by Chriſt, than that he may have cauſe continually to rejoice in the faith and fruitfulneſs of his people. 2. "That their joy in him might be full." This latter ariſes from the former: our joy in Chriſt reſults from Chriſt's joy in us; his delight in us cauſes us abundantly to delight in him. Learn hence, That nothing is more deſired by Chriſt, Than that the joy of his people ſhould be a full, ſolid, conſtant, and uninterrupted joy. 3. That the only way and means in order thereunto, is by an holy fruitfulneſs in good works: "All theſe things have I ſpoken unto you, that my joy may remain in you, and that your joy might be full." The obſervation of God's commandments does give a Chriſtian here the fulleſt and moſt perfect joy. (*Idem.*) Pious and true is the note of Woltzogenius here, that the obſervation of God's commandments gives here the fulleſt and moſt perfect joy. For what richer treaſure is there in this world, than that of a good conſcience? And what greater joy than that which flows from the good "Spirit teſtifying to our ſpirits that we are the ſons of God, and ſhall be made heirs of eternal life?" Rom. viii. 16, 17. Gal. iv. 6. (W.) Senſeleſs and ſtupid is that perſon, who ſacrificeth this joy, and the hope of that in heaven, to a joy which is only carnal and momentary, and is the ſource of a thouſand vexations and inquietudes, even in this life. (Q.)

Love one another, as I have loved you.] This qualification may import either, 1. A motive why we ſhould obey; or, 2. A pattern or direction, how we ſhould obey, the command laid down before it. In the firſt ſignification it repreſents the equity; in the ſecond, the meaſure and extent of our duty. Some difference there is among interpreters, which of theſe two ſenſes ought to take place: But it is a diſagreement of no great importance; ſince both are warranted by ſcripture, as 'tis evident, 1 John iv. 11. and iii. 16. (St.) They who are commanded to "love one another, as Chriſt hath loved us," muſt, open their hearts wide, and ſtretch their affections as far as he did his. No part of mankind ought to be excluded. A narrowneſs of ſpirit can by no means be excuſed in a Chriſtian, which confines all kindneſs within thoſe very ſtrait lines, which either nature, or fortune, or private profit, or perſonal obligations, have drawn about us. We muſt not love our next neighbours only; for this is a point of convenience: Nor our acquaintance only; for this is the effect of inclination, and we do it for our pleaſure: Nor our friends only; for this is required in gratitude and common juſtice: Nor thoſe from whom we hope to receive benefit only; for this is no more than intereſt would adviſe: Nor our relations only; for this is the dictate of mere nature: Nor them who are of the ſame church or opinion with us only; for that is but a ſerving and valuing ourſelves. All this is no more, than the ſordid, the covetous, the proud, the voluptuous, the publican and heathen, the Jew or the Samaritan would do. But, the Chriſtian muſt do a great deal more. He is to diſtinguiſh himſelf by higher degrees of goodneſs; even by "doing good to all men, as he hath opportunity," Gal. vi. 10. by putting on bowels of charity for the moſt miſerable, the moſt deſpicable, the moſt neglected, the moſt miſtaken, the moſt obſtinate, the worſt of men, the bittereſt of enemies, the moſt revengeful and implacable that even thirſt after his blood: For in all this Chriſt is our pattern. (*Idem.*) See the notes on chap. xiii. 34. and Matt. v. 43, 44.

Lay down his life for his friends.] 'Tis certain, Chriſt did this for his enemies, Rom. v. 6, 7, 8. Chriſt notwithſtanding ſpeaks of his friends, as ſpeaking only to his apoſtles, whom he here owneth as his friends. Note alſo, that Chriſt here ſaith, he doth *tithenai*, "lay down his life for his friends, rather to expreſs the greatneſs of his love, than the merit of his paſſion: And when he doth ſo, he uſes conſtantly this phraſe, *viz.* chap. x. 15, 17. and 1 John iii. 16. But when the merit of his paſſion is expreſſed, the phraſe uſed is *apothanein*, to "die for us," or "for our ſins," Rom. v. 6. 8. 2 Cor. v. 15 Heb. ii 9. 1 Pet. iii. 18. as the circumſtances of thoſe places ſhew. (W.) See the notes on chap. iii. 16. and x. 11.

Ye are my friends.] Love is the greateſt of human affections, and friendſhip is the nobleſt and moſt refined improvement of love; a quality of the largeſt compaſs, which includes in it ſeveral privileges; as freedom of acceſs, a favourable conſtruction of all paſſages which are not ſo high and malign as to diſſolve the relation, ſympathy in joy and grief, communication of ſecrets, counſel and advice, and conſtancy. From whence we may infer, 1. The excellency and value of friendſhip, which God himſelf ſets above all conſiderations of kindred or conſanguinity, as the greateſt ground and argument of mutual endearment, in Deut. xiii. 6. Where the emphaſis of the expreſſion is very remarkable; it being a gradation, or aſcent by ſeveral degrees of dearneſs, to that which is the higheſt of all, "Thy friend which is as thine own ſoul." 2. The high advantage of being truly pious and religious: For only the true Chriſtian, and the religious perſon, can be ſure of a friend. A friend is the gift of God; and he only who makes hearts can unite them. (Taylor, Alleſtr. and South.) And here we may obſerve, 1. How condeſcending is the love of Chriſt, in calling his ſervants by the name of friends. 2. How glorious is the believer's relation to Chriſt, in being one of his friends. 3. How grateful is obedience to Chriſt, ſeeing it dignifies the practiſers of it with the title of his friends. 4. Our conformity to Chriſt conſiſts not ſo much in imitation of what he did, as in obedience to what he preſcribed: Some actions of Chriſt are inimitable; but all his commands are obeyable. 5. That nothing ſhort of an humble, uniform, chearful, and conſtant obedience to the commands of Chriſt, will evidence the truth of our relation to him, and the ſincerity of our friendſhip with him. (B.) And even the moraliſts, Cicero and Saluſt, do both of 'em make the conformity of our will to that of him we love, the teſt of ſincere friendſhip. (W.) See the notes on chap. iv. 27. and xiv. 15.

Henceforth I call you not ſervants.] By theſe words Chriſt declares the reaſon why he was pleaſed to change his ſtile, and call his diſciples friends, inſtead of ſervants: Namely, becauſe of his communication of ſecrets to them, which ſervants are not admitted to the knowledge of: "Henceforth I call you not ſervants;" that is, not mere ſervants: Not that they were to be exempted from obedience, for that is called for in the foregoing verſe; but Chriſt treated them now with the kindneſs and familiarity of friends; being about to leave them, he unboſoms himſelf unto them, ſaying, "All things, that I have heard of my Father, I have made known unto you." Not as if Chriſt had communicated the infinite treaſures of knowledge to them, which the Father had imparted to him; but he ſpeaks here as the prophet of his church, that, as ſuch, he had revealed all things needful for them to know in order to ſalvation; all things belonging to their caſe and ſtate: As a counſellor doth not impart all his knowledge to his clients; but all that is neceſſary for his client to underſtand and know, that he makes known unto him, relating to his own caſe. Learn hence, 1. That all Chriſt's diſciples are his ſervants, and all his ſervants are his friends, in regard of intimate communion, and tender uſage: "Henceforth I call you not ſervants, but friends." And after his reſurrection he called them brethren, John xx. 17. The dignity of believers is a growing dignity; the longer they follow Chriſt, the higher privileges are indulged to them. 2. That all the Father's counſel, concerning our ſalvation, and ſo far as it is needful and neceſſary for us to know, is faithfully revealed by Chriſt to his church; he being conſtituted by God the Father to be the great prophet and inſtructor of it: "All things that I have heard of the Father, I have made known unto you;" that is, all things fit for them at preſent to know; namely, concerning his paſſion, reſurrection, aſcenſion, miſſion of the Holy Ghoſt, a future judgment, and the promiſe of eternal life. (B.) Not all things abſolutely: For they were not yet able to hear of the ceſſation of the law, of circumciſion, and the Sabbath, the caſting off the Jews, and the calling of the Gentiles to be his church, without offence, chap. xvi. 12. But all things fit to be told them then. (W.)

I have choſen you.] *Viz.* From the reſt of the Jews, to bear witneſs of me, ver. 27. and be my apoſtles. That Chriſt ſpeaks here of this election, appears, 1. From the preceding words' "Ye have not choſen me," as diſciples among the Jews choſe to themſelves a maſter; for ye came not to me till I called you. 2. From the perſons called; for, ſaith Chriſt, "Have not I choſen you twelve, and one of you is a devil?" chap. vi. 70. And, 3. From the end of their vocation here, *viz.* "That they might go into the world, and bring forth fruit;" or that they ſhould go forth and preach that Goſpel to the world, which ſhould abide for ever, 2 John 2. and erect that church againſt which the gates of death ſhould not prevail. (W.) Let us here take notice of the conditions which are neceſſary to make men the friends and confidents of Chriſt, and as it were his miniſters of ſtate. 1. They muſt not intrude themſelves, but wait for the choice of Chriſt. 2. They muſt be ordained to the miniſtry by a lawful miſſion. 3. Not in order to lead an idle life, but to go and labour. 4. They muſt not wait till ſome work is offer'd them, but they muſt go and ſeek ſouls. 5. They muſt labour ſo as to bring forth, not leaves but fruit; not in order to pleaſe, but to convert. 6. They muſt ultimately refer all the fruit to God, and not to themſelves out of vanity, ſelf-intereſt, &c. 7. They muſt do all for the ſake of the elect, who are "the fruit which remains always," becauſe it has the eternal love of God for its root, and ſtands on the firm foundation of his divine election. 8. They muſt take care to fortify them againſt the trials and afflictions of this world, and to prepare them for them, that they may ſtand their ground in the time of temptation. 9. They muſt devoutly offer to God in prayer both their labours and the fruit of them. 10. They muſt preſent to God his elect, as to a Father who begets them by his word and his Spirit. 11. They muſt preſent them in the name, and through the merits of Jeſus Chriſt, in whom the Father has choſe them, and by whom he has purchaſed them. 12. They muſt render themſelves ſo devoted to the intereſts of God in their labours, and ſo familiar with him in their prayers, as to have the confidence to aſk, and the hope to obtain, all things of him, for his glory, the good of the church, and the ſalvation of ſouls. 13. They muſt keep up a good underſtanding betwixt themſelves; having no intereſt in view but that of their maſter. And, 14. They muſt expect to be hated and perſecuted by the world, and treated as he was. (Q.) See the notes on chap. iv. 36. and Matt. xxviii. 19.

Love one another.] See the Notes on chap. xiii. 34.

Ver. 18, 19, 20, 21, 22, 23, 24, 25, 26, 27. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you. Remember the word that I ſaid unto you, The ſervant is not greater than his lord. If they have perſecuted me, they will alſo perſecute you: if they have kept my ſaying, they will keep yours alſo. But all theſe things will they do unto you, for my name's ſake, becauſe they know not him that ſent me. If I had not come, and ſpoken unto them, they had not had ſin; but now they have no cloke for their ſin. He that hateth me, hateth my Father alſo. If I had not done among them the works which none other man did, they had not had ſin: but now have they both ſeen, and hated both me and my Father. But this cometh to paſs, that the word might be fulfilled, that is written in their law, They hated me without a cauſe. But when the Comforter is come, whom I will ſend unto you from the

Father, even the Spirit of truth, which proceedeth from the Father, he ſhall teſtify of me. And ye alſo ſhall bear witneſs, becauſe ye have been with me from the beginning.

If the world hate you.] We may obſerve, 1. With what fervency and importunity our Lord had inculcated and preſſed upon his diſciples the duty of mutual love, in the foregoing verſe; "I command you, that ye love one another." 2. The argument which he makes uſe of here, to preſs his diſciples in general, and his miniſters and ambaſſadors in particular, to love each other; and that is, becauſe the world would certainly hate them. Learn hence, That the world's hatred of the members and miniſters of Chriſt, is and ought to be eſteemed by them, a ſtrong argument to excite and perſuade them to love one another; for this is ſubjoined, as an argument to preſs mutual love, that we are ſure to meet with the world's hatred. 3. The ſeveral arguments, by way of encouragement, which Chriſt propounds, to comfort his members and miniſters againſt the world's hatred. The firſt argument is taken from his own lot and uſage; when here in the world, he met with the very ſame before them: "The world hated me before it hated you." Learn hence, That hatred and perſecution from the world need not ſeem hard to the ſaints, if they conſider what a ſtock Chriſt before them had upon him: He is the prime object of the world's hatred, and they who hate him much, do hate his members more, becauſe of their likeneſs to him, and reſemblance of him. A ſecond argument of comfort under the world's hatred, is this, That it will evidence they are not of this world, but choſen out of the world, ver. 19. "Becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hates you." Hence learn, 1. That the children of God, tho' in the world, yet "are not of the world;" they have not the ſpirit of the world in them, nor is the converſation of the world led by them. 2. That the difference betwixt them that are of the world, and thoſe that are choſen out of the world, is of God's making: "I have choſen you out of the world." 3. That ſuch Chriſtians as are ſeparated from the world in judgment, affection and practice, muſt for that reaſon expect to be hated and perſecuted by the world: "Becauſe ye are not of the world, therefore the world hates you." The third argument for conſolation and ſupport under the world's hatred, is taken from our relation to Chriſt, as ſervants to a maſter, ver. 20. "Remember that the ſervant is not greater than his lord;" As if Chriſt had ſaid, Is it equal that ye ſhould expect better treatment than myſelf, either as to your perſons or miniſtry; or that ye ſhould expect that the world ſhould better receive your doctrine than it did mine before you? Learn hence, That neither the members nor miniſters of Chriſt can, nor ought to expect better entertainment in, and from the world, than their Maſter found before them: "The ſervant is not above his maſter, nor greater than his lord." A fourth argument to ſupport them under the burden of the world's hatred, is taken from the goodneſs of the cauſe for which they were to ſuffer; namely, for Chriſt's name's ſake, ver. 27. "All theſe things will they do unto you for my name's ſake." Hence learn, 1. That it is the duty of all, but eſpecially the miniſters of Chriſt, to own the name of Chriſt, to ſtand up in defence of his name and truth, his glory and honour, what oppoſition ſoever they meet with for the ſame. 2. That the great quarrel of the world againſt the diſciples of Chriſt, is for the name of Chriſt: Whatever may be pretended, this is the ground of the quarrel. (Stanh. W. and B.) See the notes on chap. iii. 19. vii. 7. and Matt. vii. 7.

Becauſe ye are not of the world.] The godly are in this world, "as ſtrangers and pilgrims," 1 Pet. ii. 11. in a foreign, yea, in the enemies country; and they look upon the world, and are looked upon by it, as ſtrangers, and are uſed by it accordingly. If they were of the world, the world would own them, and love them, as her own party; and they would alſo love the world again, as their own home: But, becauſe they are not of the world, tho' they be in it, but are deſirous of heaven, Phil. iii. 20. therefore the world hateth them; and they, on the other ſide, are weary of the world, and long after heaven, their own country, where their treaſure is laid up, Matt. vi. 20, 21. and where their hearts and affections alſo are. (Sanderſ.)

The ſervant is not greater.] How unreaſonable muſt it be, in the caſe of Chriſtians, for the ſervant to decline thoſe ſufferings, which the maſter hath undergone before him; for us to ſuffer unwillingly for our own ſins, when he, who had no ſin of his own, hath ſuffered for us? The Son of God hath ſuffered, to make us the children of God; and yet we ſons of men are loth to ſuffer, in order to continue the ſons of God. If we labour under the hatred of the world, Chriſt, before us, endured that hatred: If we are forced to fly from our habitations; if contempt and ſcorn be poured upon us; or if the rack and torture be our portion in this world; the Lord and Maker of the world endured worſe than all this, and hath accordingly warned us of it. (Marſh. Cypr.) See the notes on chap. xiii. 16.

If they have kept my ſaying.] The joining of *ei etereſan* here with *ei edioxan* makes it ſeem a little probable, that *terein* ſhould be here taken in an ill ſenſe, for an inſidious obſerving or treacherous watching of Chriſt's words; as *terein* and *paraterein* are ſometimes uſed: And ſo alſo the Hebrew, in Pſal. lvi. 6. They obſerve, that is, "watch, my ſteps, when they lay wait for "my ſoul; and Job. vii. 20. when God is ſaid to be the obſerver of men. But the uſe of this phraſe *terein logous*, in the New Teſtament, eſpecially in the writings of St. John, chap. viii. 55. xiv. 23, 24. xvii. 6. 1 John ii. 5. Rev. iii. 8. 10. and chap. xxii. 7, 9. and that with *entolas*, commands, inſtead of *logous*, words, very often (and particularly in this chapter, ver. 10. twice) will be ſufficient reaſon to reject this rendering, and to read it literally, "If they have kept my word, they will alſo keep your word;" that is, obey and obſerve it, making their not obſerving the word of Chriſt an argument, that they will not obſerve the apoſtles neither; or, that by this experiment of their dealing with Chriſt, they may learn what kind of dealing or entertainment is to be looked for from the world for the diſciples of Chriſt, agreeable perfectly to what was before ſaid of the world's perſecuting them alſo. (H. and W.)

If I had not come.] Theſe words are not to be underſtood abſolutely, but comparatively; as if Chriſt had ſaid, Had not I come amongſt them in my incarnation, and preached perſonally to them the doctrine of ſalvation, and confirmed that doctrine by miraculous operations, they might have pleaded ignorance in ſome meaſure, and "they had not had ſin;" that is, they had not had the ſin of unbelief and Goſpel-contempt to anſwer for; or had not had ſo great a meaſure of any kind of ſin to anſwer for, as now they have; but would have had more to ſay in excuſe, or for a cover for their ſin, than now they can: "But now they have no cloke for their ſin;" that is, they are totally inexcuſeable, and have not the leaſt colour or pretence for their obſtinate unbelief. Learn hence, 1. That ſins of ignorance are, as it were, no ſins, compared with ſins committed againſt light and knowledge. 2. That ſins committed againſt Goſpel-Light, are of an heinous nature, aggravated guilt, as being committed againſt the very remedy. 3. That the Goſpel, where it is plainly preached, doth take away all pretence and excuſe from ſinners: "Now they have no cloke for their ſin." (B.) See the notes on chap. ix. 41. and Luke xii. 47.

Works which none other man did.] They can't be ſaid to hate me out of ignorance of my commiſſion; for I have ſpoken to them a doctrine plainly divine, and worthy of God, againſt which they have no exceptions which ariſe not from their own luſts and prejudices; and have confirmed it not only with the teſtimonies of Moſes and the prophets, chap. v. 46. but alſo with ſuch works as neither Moſes nor the prophets ever did: Had not this been done by me, they could not reaſonably have been charged with the great ſin of infidelity; but now, ſhutting their eyes againſt the light thus ſhining on them, and hardening their hearts againſt that ſtrong conviction of my miſſion which my mighty works afford, 'tis evident that they reject me not out of ignorance and weakneſs, but out of wilful hatred to me, and him that ſent me, and ſo their infidelity is inexcuſeable. (W.) See the notes on chap. vii. 31. and x. 37.

The comforter.] See the notes on chap. xiv. 16, 26. and xvi. 7. and Luke xxiv. 49.

Which proceedeth from the Father.] Obſerve here, 1. That Father, Son, and Holy Spirit, are three diſtinct perſons in the Godhead. 2. That the Holy Ghoſt proceedeth from the Father and the Son: Here the Son is ſaid to ſend him; and as to the Father, he is ſaid to proceed from him. If the Holy Ghoſt doth not proceed from the Son, why is he called "the Spirit of the Son," Gal. iv. 6? Why is he ſaid here to be ſent by the Son? "The comforter, whom I will ſend unto you from the Father." And if the Spirit doth not proceed from the Son, what perſonal relation can we conceive betwixt the Son and the Spirit? 3. That it is the higheſt dignity and honour of the apoſtles and miniſters of Chriſt, that the Spirit beareth no teſtimony unto Chriſt, but with and according to the teſtimony given by them; for here it is conjoined, "He ſhall teſtify of me; and ye ſhall alſo bear witneſs, who have been with me from the beginning." (B.) See the notes on chap. xiv. 16.

Ye alſo ſhall bear witneſs.] See the notes on chap. v. 34.

CHAP.

CHAP. XVI.

Chriſt, ſtill proceedeth in his ſermon, comforting his apoſtles againſt tribulation, with the promiſe of the Holy Ghoſt; and intimating to them his reſurrection and aſcenſion. He aſſureth them, that their prayers in his name ſhall be acceptable to God. He foretelleth them of their forſaking him, and the troubles at hand: But concludes with words of peace and conſolation.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15. THESE things have I ſpoken unto you, that ye ſhould not be offended. They ſhall put you out of the ſynagogues: Yea, the time cometh, that whoſoever killeth you will think that he doeth God ſervice. And theſe things will they do unto you, becauſe they have not known the Father, nor me. But theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them. And theſe things I ſaid not unto you at the beginning, becauſe I was with you. But now I go my way to him that ſent me, and none of you asketh me, Whither goeſt thou? But becauſe I have ſaid theſe things unto you, ſorrow hath filled your heart. Nevertheleſs, I tell you the truth; it is expedient for you that I go away: For if I go not away, the comforter will not come unto you; but if I depart, I will ſend him unto you. And when he is come, he will reprove the world of ſin, and of righteouſneſs, and of judgment: Of ſin, becauſe they believe not on me; Of righteouſneſs, becauſe I go to my Father, and ye ſee me no more; Of judgment, becauſe the prince of this world is judged. I have yet many things to ſay unto you, but ye cannot bear them now. Howbeit, when he the Spirit of truth is come, he will guide you into all truth: For he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, that ſhall he ſpeak: And he will ſhew you things to come. He ſhall glorify me: For he ſhall receive of mine, and ſhall ſhew it unto you. All things that the Father hath, are mine: Therefore ſaid I, that he ſhall take of mine, and ſhall ſhew it unto you.

These things have I ſpoken.] In the cloſe of the foregoing chapter, our Saviour had acquainted his diſciples with the hatred and hard uſage they were to meet with in the world: And here he intimates to them the reaſon why he inſiſted ſo much on that ſubject; namely, that they might "not be offended," diſcourag'd, or ſcandalized at them when they came, but prepared for them, and arm'd againſt them. Hence learn, 1. That all afflictions, but eſpecially perſecutions, are ſo ſearching and trying, that the beſt of Chriſtians have need to be guarded againſt them. 2. That it was the great deſign of Chriſt to arm his diſciples againſt the ſcandal of the croſs; leſt, ſtumbling at what they expected not, they ſhould fall from the profeſſion of Chriſtianity; (B.) Or deſiſt from their office in propagating it. (W.) See the notes on Matt. xi. 6. and Luke xvii. 1.

They ſhall put you out of the ſynagogues.] Here our Saviour inſtanceth in two particular ſorts of ſufferings, which his diſciples were to expect from the world; namely excommunication and martyrdom. "They ſhall put you out of the ſynagogues;" that is, exclude you from all their aſſemblies, both civil and religious: Yea, and moreover, "Whoſoever killeth you, will think that he doeth God ſervice;" (B.) That is, as St. Chryſoſtome ſaith, A mighty religious matter, and a thing that will pleaſe God: An expiatory offering, as the original may import, and a ſacrifice that will atone for ſins. (Fleetw.) In their ſynagogues they had not only aſſemblies for reading the ſcriptures every ſabbath day, Acts xiii. 27. and xv. 21. for public prayers and exhortations to the people, Acts xiii. 15. But offences committed againſt the law were there corrected, and ſometimes puniſh'd with ſcourging, Matt. x. 17. and xxiii. 34. And they who would not be reform'd by ſtripes, nor by the leſſer excommunication, which remov'd them (ſaith Buxtorf) four foot from others, were pronounced *apoſynagogoi*; that is, by a public recitation of their names, they were caſt out of communion of the church; which is meant by "caſting out their names as evil," Luke vi. 22. (W.) See the notes on chap. ix. 22.

Will think, that he doeth God ſervice.] The phraſe here is *latreian proſpherein*, to offer ſacrifice; and is taken from Exod. xxxii. 29. which, according to the paraphraſe of *onkelos*, is to offer an oblation. Hence the Zealots among the Jews, who kill'd thoſe they eſteemed tranſgreſſors with their own hands, not expecting the judgment of the Sanhedrim, were by them deem'd religious men, fill'd with zeal in the cauſe of God; they having their name, ſaith Joſephus, from thoſe that were zealous for what was good: And therefore, after infinite ſlaughters of their brethren, they pronounc'd themſelves men without offence: And, ſuitably to this prediction, Juſtin Martyr informs us, that the Jews did diſgrace and execrate the Chriſtians in their ſynagogues, killing them with their own hands wherever they could. (W.)

Becauſe they have not known.] Here Chriſt diſcovers to his apoſtles the cauſe and ground of the world's hatred againſt them; namely, their ignorance of the Father and of himſelf. All perſecutions ſpring from ignorance, as well as from malice: And men, who continue ignorant of God and Chriſt, are in danger of turning perſecutors, if they have a temptation to it. (B.) The miſtakes of men's minds in this caſe ariſe chiefly from a two-fold original, 1. From an extreme ignorance of the true nature of religion. 2. From the fond prejudices of men, and their blind zeal to a religious party. (Tilly.) To know, or not to know, the Father and Chriſt, is taken in a great many different ſenſes in the holy ſcriptures; too many, and of too little uſe, here to recount. Thoſe only that are pertinent to the deſign in hand, and to our Saviour's words, muſt be ſuch ſenſes and acceptations, as would influence the Jews to the cruelties and perſecutions foretold in this place. The Jews could not be ſaid, not to know God, in ſuch a ſenſe as to deny his Being: For never people knew him better. Nor could it be ſaid, with any colour of truth, in our Saviour's time, that the Jews knew not God, in the ſenſe it is often uſed in ſcripture, to reproach the world with forſaking the only true God, and ſerving other Gods: For the Jews were never freer from idolatry, than in our Saviour's days, and for many years before; and that good humour has continued ſince for upwards of ſeventeen hundred years. Not to know God therefore, in this place, muſt in all reaſon ſignify, not ſo to know him, as to conceive right notions of him, or form a judgment ſuitable to the excellent extenſive goodneſs of the divine nature. Not to know the Father, is not to attend to, or comprehend ſufficiently the diſpenſation and oeconomy of God the Father, in ſaving them and all mankind, by ſending his Son into the world: And not to know the Son, is not to receive and believe on him that was thus ſent for their deliverance. (Fleetw.)

That when the time ſhall come, ye may remember.] And ſo be aſſured of my divine preſcience and veracity; and therefore may not doubt of that aſſiſtance and conſolation which I have promiſed you under theſe troubles. (W.) It is an invincible proof of the truth of the Chriſtian religion, that Chriſt foretold exactly whatever was to happen both to himſelf and to his church: And that his church, being oppoſed by all the powers of the world, ſhould yet triumph over them all, by the ſole ſtrength of the word and the Spirit of God. (Q.) See the notes on chap. xiii. 19.

I ſaid not.] Here it may be ask'd, Why Chriſt ſaith, "Theſe things, I ſaid not unto you at the beginning, becauſe I was with you;" when, in the firſt miſſion of the apoſtles, to preach in the cities of Judæa, he uſeth almoſt the ſame words. Matt. x. 17, 18. and the like words, Matt. xxiv. 9. and Luke vi. 22. Woltzogenius anſwers, That Chriſt, in theſe places, had in the general informed them of the great perſecutions they were to ſuffer, but had not ſo clearly told them, they were to ſuffer them on the account of religion. But this ſeems a miſtake; for he had told them, that they were to ſuffer theſe things in the Jewiſh ſynagogues, for his name's ſake, and for righteouſneſs ſake; Matt. v. 10. x. 18. and xxiv. 9. I anſwer therefore, That what was ſpoken, Matt. xxiv. 9. was ſaid about this time; and ſo Chriſt might well ſay, "He ſaid it not to them from the beginning:" And that what Chriſt ſaid, Matt. x. and Luke vi. do plainly reſpect the times which were to come upon them, after our Lord's departure from them. For the words of Chriſt in St. Matthew, from ver. 16. to 36. reſpect thoſe times, when they were to give teſtimony to him before the Gentiles, ver. 18. and were to be filled with the Holy Spirit, ver. 20. and ſo do the words of St. Luke alſo; as appears from the particle *hotan*, "when theſe things ſhall happen:" What therefore Chriſt there foretells as future, he ſpeaks of here as inſtant, and now ready to befall them. (W.)

None of you asketh me, Whither goeſt thou?] This Peter had asked, chap. xiii. 36. but received no direct anſwer. They did not therefore ſo ask as to know, chap. xiv. 3. much leſs to conſider duly, whither he was going; *viz.* to his and their Father's houſe, chap. xx. 17. or why he went, *viz.* "to prepare a manſion for them," chap. xiv. 2. Or none of them asked, now his departure was at hand; and ſo gave greater reaſon for this enquiry, whither he was going. (*Idem.*)

It is expedient for you, that I go away.] Since, by the advent of the Holy Spirit, ye will find greater comfort than from my preſence:

ſence: And this Spirit was not to come, till Chriſt was glorified, and had aſcended into heaven, chap. vii. 39. (*Idem.*) Chriſt's bodily preſence was comfortable; but the Spirit is more intimately a Comforter, than Chriſt in his fleſhly preſence: Becauſe the Spirit can comfort all believers at once, in all places; but Chriſt's bodily preſence did comfort but few, and thoſe in one place only at once. Chriſt did converſe with his diſciples outwardly; but the Spirit poſſeſſed himſelf of their hearts inwardly. Now for the Spirit to dwell in us, is more advantageous, than to have Chriſt dwell in the fleſh amongſt us. The benefit of Chriſt's converſation was great, but the advantage of the Spirit's renovation and holy inſpiration is much greater: The one encourages and incites us to be holy; but the other quickens and enables us to be holy. Therefore, well might Chriſt ſay, "It is expedient," or highly neceſſary and advantageous, "for you that I go away." He ſubjoins a reaſon, "If I go not away, the Comforter will not come unto you; but if I depart, I will ſend him unto you." Whence we learn, That Chriſt's aſcenſion was indiſpenſibly neceſſary in order to the Spirit's miſſion: The Spirit could not have deſcended, if Chriſt had not firſt aſcended: The Spirit could not come, but by the gift and miſſion of the Mediator. Now, the ſending of the Spirit being a part of Chriſt's royalty as Mediator, it was not convenient that the Spirit ſhould be ſent, till Chriſt was crowned, and ſat down on his throne in his kingdom; for then the Spirit was to make application to us of the redemption purchaſed for us. (B.)

The Comforter.] What is meant by the word *Paraclete*, here attributed to the Holy Ghoſt, hath been already mentioned, and will more fully be diſcernible by this place. For of the *Paraclete*, taken in the notion of an advocate, or actor, this is the office, to convince the accuſer; or as it is, Titus i. 9. "to juſtify the cauſe againſt all gainſayers;" to convince them, or to convince others, that they have complained or acted unjuſtly. So that all that here follows, muſt in any reaſon ſo be interpreted, as ſhall agree with the cuſtoms of pleading cauſes among the Jews. Now there were three ſorts of cauſes or actions among the Jews, 1. Publick judgments, concerning criminal matters; and thoſe conſiſted in the condemnation and puniſhing of offenders againſt God, falſe prophets, &c. 2. In the defending of the juſt or upright, againſt all oppreſſion, or invaſion, or falſe teſtimony; and that is called concerning juſtice, or equity, or righteouſneſs. 3. In pleading againſt any for treſpaſs againſt his neighbour, as in robbery, &c. and urging the law of retaliation, to ſuffer as he hath done; and this is called concerning judgment. In every one of theſe was the Holy Ghoſt at his coming to be the advocate for Chriſt againſt the world, who had rejected and crucified him. One action he ſhould put in againſt the world of the firſt kind, concerning that queſtion whether Chriſt were guilty of being a falſe prophet, or they of not believing a true prophet, the Meſſias of the world, and ſhould demonſtrate or prove them guilty of a great crime, *viz.* of not believing the Meſſias; and that ſhould be managed thus: There are rules ſet down, Deut. xviii. 22. to diſcern and diſtinguiſh a falſe prophet from a true, and particularly to diſcern the Chriſt or Meſſias, ver. 18 *viz.* If undertaking to be the Meſſias, and to prove that by foretelling things, which were not in the power of the devil to work or to foretell, "all the things which he foretold came to paſs." Now one of the things foretold by Chriſt was, that the Spirit or *Paraclete* ſhould come; which being fulfilled by his coming, and his coming from God, and not from the devil, but deſtructive to his kingdom, this would be a convincing argument, that he was a true prophet, and ſo the Meſſias, which he affirmed himſelf to be; and ſo that they were guilty of a great ſin in not believing on him, of a greater in crucifying him, and therefore that they ought to expect that puniſhment of exciſion, Deut. xviii. 19. which, within a while after, did accordingly befall that nation. A ſecond action which the Holy Ghoſt did put in for Chriſt againſt the world, was to vindicate his innocence, tho' he had ſuffered among them as a malefactor: And his way of managing that was, by giving them aſſurance, and convincing them, that he who was thus condemned and crucified by them, was by God taken up into heaven, as a clear teſtimony of his innocence, to partake of his own glory there. The third action was that of judgment, or of puniſhing injurious perſons by way of retaliation, againſt Satan, the cauſe and author of the death of Chriſt; who put it into Judas's heart, and the chief prieſts and Phariſees, the former to deliver up, the latter to put him to death: And by the coming of the Holy Ghoſt, and preaching of the word through the world, and ſo the ſpreading of Chriſtianity among the Gentiles, which was an effect of this coming, and office of the Holy Ghoſt, this work of retaliation was wrought moſt diſcernibly on Satan, or "the prince of this world." He put Chriſt to death, and he himſelf is ſlain, as it were, his kingdom deſtroy'd, his idols, oracles, abominable ſins, whereby he reigned every where among the Gentiles in the heathen world, were remarkably deſtroy'd by this coming of the Holy Ghoſt: and ſo the world, and the prince thereof judged, ſentenced, and condemned *judicio talionis*, to ſuffer from Chriſt, as he had dealt with him, and that was the "convincing the world concerning judgment" This ſeems to be the meaning of this very difficult place; to the underſtanding of which I acknowledge to have received light from the learned Hugo Grotius, in his Annotations on the Goſpels, and from Val. Schindler in his Pentaglott. p. 1521. C. (H.) Faith diſcovers to us three different ſtates of man; 1. Under ſin; in which there is nothing but infidelity towards God, becauſe there is no faith in Jeſus Chriſt. 2. Under grace; in which ſtate ſin is overcome, and righteouſneſs acquired by faith in Jeſus Chriſt, riſen from the dead, and by the hope of inviſible treaſures. 3. In the peace and glory of heaven, where Chriſt will reign with his members; the devil, with all the reprobate, being baniſhed into hell by the laſt judgment. Thus faith ſhews us three principal and fundamental truths, taught here by Jeſus Chriſt, and explained by St. Paul, Rom. iii. 9, 22. i. 17, 18. v. and vii. which comprehend the whole Chriſtian Theology; which is deſigned, not for one people alone, like that of the law, but for the whole earth. The firſt is the general corruption of nature in Adam, and in conſequence of that, the reign of ſin till the coming of Jeſus Chriſt. The ſecond is the reparation of our nature in the new Adam, and the reign of Chriſtian righteouſneſs by his grace. The third is the condemnation of ſinners, and the total deſtruction of the kingdom of ſin, and of all the power of the devil, by the laſt judgment. None but the Holy Ghoſt can give us a certain knowledge and an indubitable proof of the wound of original ſin, and of the diſorder it has cauſed in the world. The myſteries of the eſtabliſhment of the true righteouſneſs by Jeſus Chriſt, are ſtill more impenetrable without faith. And the judgments of God, in the temporal and eternal puniſhment of ſin are, to human underſtanding, a profound and unfathomable abyſs. (Q.)

The prince of this world.] See the references on chap. xii. 31.

I have yet many things to ſay.] *Viz.* Concerning the aboliſhment of the ſabbath and the ceremonial law, juſtification by faith without the works of the law, the rejection of the Jews, and the calling of the Gentiles; which through the prejudices ye now lie under, ye cannot yet bear. (W.)

He will guide you into all truth.] That is, into all truth that can be neceſſary to your apoſtolical office, and to direct the Chriſtian church to the end of the world in all ſaving truth: For, as Irenœus notes, The doctrine which they taught, they after delivered in the ſcriptures to be the pillar and foundation of our faith. And, as St. Auſtin adds, Chriſt having committed to them the writing of thoſe things which he would have us read, they choſe out thoſe things to write, which they judged ſufficient to be written for the ſalvation of the faithful. 'Tis therefore certain, that the apoſtles, in compiling the canon of ſcripture, were ſo aſſiſted by the Holy Spirit, as to write all truths neceſſary for the ſalvation of believers; and conſequently, that all things neceſſary to be believed or done by Chriſtians, are fully and perſpicuouſly contained in the holy ſcriptures. (W.) This is a principal text, which the papiſts bring, for their doctrine of infallibility; but groundleſly. For, this promiſe was made to all the apoſtles, as well as to Peter: Nay, not only to the apoſtles, but to all their ſucceſſors; yea, and to all believers alſo. (B.) Now, in order to diſcern and diſtinguiſh this Spirit of truth, and when it is *He* that ſpeaketh in any one, the beſt way ſeems to be, to ſearch out the nature and office of this Spirit, from the ſeveral expreſſions thereof in this our Lord's laſt moſt holy and comfortable diſcourſe, here briefly laid together. Thoſe doctrines therefore have a good ſign of the Spirit of truth, which, 1. Are contrary to worldly, carnal, ſenſual reſpects, and not conceivable by the natural or carnal man; chap. xiv. 17. 2. Thoſe which ſtick by us, when worldly comforts leave us, chap. xiv. 18. 3. Thoſe which are according to Chriſt's word and his example, accompanied with meekneſs and obedience, chap. xiv. 26. 4. Thoſe which teach us charity, and love to one another, chap xv. 12. 5. Thoſe which inform us rightly in the prime articles of the faith, chap. xv. 26. 6. Thoſe which witneſs Chriſt an univerſal Saviour, as Adam was the univerſal ſinner, chap. xv. 26, 27. 7. Thoſe which reprove the ſins and infidelities of the world, and teach us how to be acquitted from them, chap. xvi. 8, &c. 8. Thoſe which have a kind of conduct and ſincere affection with them to all truths whatſoever, under whatever term or name, tho' ever ſo odious, or contraty to worldly intereſt and honour. 9. Thoſe which ſeek not to raiſe a man's ownſelf, to get him a name, or ſet up a faction; but are conſonant to the ancient fathers, and primitive antiquity, with humble ſubmiſſion to it. 10. Thoſe which lift up all our thoughts to heaven, chap. xvi. 13. And, 11. Thoſe which by all means poſſible can give God and Chriſt, and the Holy Spirit the glory; and deny nothing to them that is theirs, under a fooliſh pretence only to abate and vilify man beyond the truth, chap. xvi. 14. Theſe doctrines are truth: Such of them, at leaſt, as agree with theſe rules, are from the Spirit of truth, and manifeſtations that the Spirit of truth is come to that ſoul that embraces them. (Frank.)

Shew it unto you.] See the notes on chap. xiv. 26.

He ſhall glorify me.] Here Chriſt ſhews the advantage which would redound to himſelf by the coming of the Comforter: He declares, that the Spirit ſhall glorify him by his teſtimony, gifts, and miracles, and ſhall in all things accord with him, and thereby evidence that he hath his miſſion from him: "He ſhall receive of mine, and ſhall ſhew it unto you." And "All things that the Father hath are mine." Hence learn, That altho' the union in eſſence, amongſt the perſons in the Trinity, is the ſame, yet the order of their ſubſiſtence and operation is diſtinct: The Son, being from the Father, and the Holy Ghoſt from the Father and the Son. "For all things that the Father hath are mine: And the Spirit ſhall take of mine, and ſhall ſhew it unto you." (B.) Obſerve farther, That theſe words contain two arguments for the divinity of Chriſt. For, 1. The things the Holy Spirit was to receive from Chriſt, who is emphatically ſtiled the truth, are all truth by the apoſtles to be delivered to the church, and all future contingencies reſpecting the church to the end of the world: For, ſaith Schlictingius here, To this we are to refer the revelations of St. John, in which are contained prophecies of the ſtate of the church from that time to the end of the world. Now, the knowledge of theſe things muſt imply a divine preſcience. "We ſpeak (ſaith the apoſtle) the wiſdom of God, which God hath revealed to us by his Spirit," 1 Cor. ii. 7, 10. Chriſt therefore, from whom the Spirit received theſe things, muſt be God. Laſtly, God ſaith to the idols of the Gentiles, "Shew the things that are to come, that we may know, that ye are Gods," Iſa. xli. 23. He therefore, who ſheweth theſe things to the Spirit, muſt be God. 2 By ſaying, "All things which the Father hath are mine;" he challenges to himſelf the incommunicable attributes, and conſequently that eſſence which is inſeparable from them. To this Woltzogenius anſwers, That the phraſe, *All things*, muſt be reſtrained to the ſubject of Chriſt's diſcourſe, *viz.* to all things which the Spirit of truth was to reveal to them, and which reſpected their office, and the good of the church; all which things the Father had communicated to him. But, 1. Chriſt ſaith not here, I am conſcious to the ſecrets of my Father; but, "All things which the Father hath are mine". 2. Chriſt here gives the reaſon, why he had ſaid, "he ſhall receive of mine;" viz. "becauſe all that the Father hath is mine.' Take away any thing from the generality of this expreſſion, and you render our Lord's inference infirm, ſince that which you take away, the Holy Spirit might not receive from him. 3. All thoſe things which he confeſſes are here to be underſtood, are ſufficient to prove the divinity of Chriſt, as the citation from him ſhews. (W. and B.) See the notes on Matt. xi. 27.

Ver. 16, 17, 18, 19, 20, 21, 22, 23, 24. A little while, and ye ſhall not ſee me: And again, a little while, and ye ſhall ſee me, becauſe I go to the Father. Then ſaid ſome of his diſciples among themſelves, What is this that he ſaith unto us, A little while, and ye ſhall not ſee me: And again, a little while, and ye ſhall ſee me: and, Becauſe I go to the Father? They ſaid therefore, What is this that he ſaith, A little while? We cannot tell what he ſaith. Now Jeſus knew that they were deſirous to aſk him, and ſaid unto them, Do ye enquire among yourſelves of that I ſaid, A little while, and ye ſhall not ſee me: And again, a little while, and ye ſhall ſee me? Verily, verily I ſay unto you, that ye ſhall weep and lament, but the world ſhall rejoice: And ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy. A woman when ſhe is in travail, hath ſorrow, becauſe her hour is come: But as ſoon as ſhe is delivered of the child, ſhe remembereth no more the anguiſh, for joy that a man is born into the world. And ye now therefore have ſorrow: But I will ſee you again, and your heart ſhall rejoice, and your joy no man taketh from you. And in that day ye ſhall aſk me nothing: Verily, verily I ſay unto you, Whatſoever ye ſhall aſk the Father in my name, he will give it you. Hitherto have ye aſked nothing in my name: Aſk, and ye ſhall receive, that your joy may be full.

A little while.] In theſe words our Holy Lord proceeds to comfort his diſciples with a promiſe, that however he was now to be removed from them, yet they ſhould ſhortly ſee him again; namely, after his reſurrection; it being impoſſible that he ſhould be held by death, but muſt ariſe and go to his Father. His diſciples, not underſtanding what he meant, but labouring under the prejudices of their national errors, concerning the temporal kingdom of the Meſſias, knew not what to make of theſe words, "A little while and ye ſhall not ſee me:" Our Saviour therefore explains himſelf to his diſciples, telling them that they ſhould have a time of ſad ſorrow and grief of heart, during the time of his ſuffering and abſence from them; but their ſadneſs ſhall ſoon be turned into joy, when they ſhall ſee him alive again after his reſurrection. This he illuſtrates by the ſimilitude of a travailing woman; who ſoon forgets her ſorrow after ſhe hath brought forth a child. Thus will their hearts revive upon the ſight of him riſen from the grave; and no man ſhall be able to take their joy away from them, becauſe he ſhall die no more, but go to heaven, and there live for ever, to make interceſſion for them. Learn hence, 1. From the apoſtles not underſtanding Chriſt's words concerning his departure, tho' ſo often inculcated upon them; How unreaſonable it is to arrogate to man's underſtanding a power to comprehend ſpiritual myſteries, yea, to underſtand the plaineſt truths, till Chriſt enlightens the underſtanding: Let the doctrine be delivered never ſo plainly, and repeated never ſo frequently, yet will men continue ignorant, without divine illumination. How often had this plain doctrine of Chriſt's departure to the Father, been preached to the diſciples by Chriſt's own mouth? Yet ſtill they ſay, "What is this he ſaith? We cannot tell what he ſaith." 2. From the different effects which Chriſt's abſence ſhould have upon the world, and upon his diſciples; Note, 1. That it is the wretched diſpoſition of the world to rejoice in the abſence and want of Chriſt out of the world: When I am gone, "the world will rejoice." 2. That nothing is the cauſe of ſo much ſorrow and ſadneſs to ſincere diſciples, as Chriſt's abſence and removal from them: Such is their eſtimation of the worth of him, ſo great is their apprehenſion of the want of him, that there is no loſs comparable to his abſence and removal from them; "Ye ſhall weep and lament" at my departure, though the world will rejoice. Learn, 3. That the believers ſorrow for Chriſt's abſence, though it be very great, yet it ſhall not be perpetual: "Ye have now ſorrow; But I will ſee you again, and your heart ſhall rejoice, and your joy ſhall no man take from you." The joy of the Saints may be interrupted; it ſhall never be totally extinguiſhed: It is a permanent joy, of which they ſhall never be totally deprived, till they enter into the ocean of eternal joy: "Your joy no man taketh from you." (B.) See the notes on chap. vii. 33. xiii. 33. and xiv. 19.

Ye ſhall weep.] See the notes on Luke xxiii. 27.

Your heart ſhall rejoice.] See the notes on chap. xiv. 1. and Luke xxiv. 41.

In that day.] This may poſſibly be miſtaken, by aſſigning too reſtrained a ſenſe to it. For if it be applied to that part only of the precedent verſe, "But I will ſee you again," which notes the ſpace immediately following his reſurrection, and antecedent to his aſcenſion, it will not then be proper to affirm of that ſpace, that "they ſhould aſk him nothing:" For it is evident, that at that time of ſeeing him, they aſked him many things, Acts i. 6. But as this reſurrection of Chriſt was attended with his aſcenſion to heaven, and ſending the *Paraclete*, ſo it is moſt exactly true, which here follows, "In that day ye ſhall aſk me nothing; that is, ſhall have no need of aſking more queſtions, The *Paraclete* "ſhall teach you all things." That this is the meaning of *eroteſete* here, which is render'd aſking, and not that other relation of aſking, for praying, in the following words, may appear, 1. By ver. 19. where they, being dubious and uncertain what he meant by, "yet a little while, and ye ſhall not ſee me," *&c.* it is ſaid, "Jeſus knew that they would aſk him;" that is, aſk him the meaning of that ſpeech; and to that he here refers in the ſame words, "In that day," when that courſe ſhall be taken for the inſtructing you ſo perfectly, "ye ſhall aſk me nothing." 2. By the changing of the word, in the other part of this verſe; where it is *hoſa an aiteſete*, "whatſoever ye ſhall aſk (or beg of) the Father," *&c.* and not, as it is here, *eroteſete.* In the ſame ſenſe muſt the phraſe "in that day" be taken again, ver. 26. that which is there ſaid, belonging not peculiarly to that time betwixt his reſurrection and aſcenſion, but to the ſtate of them, and all Chriſtians after Chriſt's departure from them, to the right hand of his Father. (H. and W.) Thus the ſeeming contradiction in this verſe is eaſily reſolv'd. For there is a twofold aſking; one by way of queſtion, the other by way of petition. The former is aſking that we may know, or be informed in what we doubt; the latter is aſking that we may receive, and be ſupplied with what we want. Now, when Chriſt ſaith, "In that day ye ſhall aſk me nothing;" it is as much as if he had ſaid, At preſent ye underſtand but little of the myſteries of religion, and therefore ye put queſtions about many things; but in that day, when the Comforter comes, ye ſhall be ſo clearly enlightned by him, that ye ſhall not need to aſk me any more queſtions. But when Chriſt ſaith, "Whatever ye aſk the Father in my name, he will give it," the meaning is, in that day, when I have left the world, and aſcended to my Father, ye ſhall not need to addreſs your prayers to me, but to my Father in my name. (B.) St. Auſtin and Maldonate interpret "that day" of the day of judgment. But 'tis plain, That the apoſtles could then have nothing farther to aſk for the churches benefit. (W.)

Aſk the Father in my name.] To aſk, or pray in the name of Chriſt, is, 1. To look up to Chriſt, as having purchaſed for us this privilege, that we may pray; for it is by the blood of Chriſt that we draw near to God, and that a throne of grace is open to us. 2 To pray in the name of Chriſt, is to pray in the ſtrength of Chriſt, by the aſſiſtance of his grace, and the help of his Holy Spirit. 3. To pray in the name of Chriſt, is to pray by faith in the virtue of Chriſt's mediation and interceſſion; believing that what we aſk on earth, he intercedes for and obtains in heaven. To pray thus is no eaſy matter; and unleſs we do pray thus, we do not pray at all. (B.) Tho' this charter is enlarged to "whatſoever we ſhall aſk;" yet it is limitted too, to our aſking in Chriſt's name. A reſtraint not of bondage, but of favour; for there muſt be a Mediator between a juſt God and guilty man, and none ſuch but Chriſt only, chap. xiv. 6. Acts iv. 12. Eph. ii. 18. Other mediators are more his affronts, than our advantage: For, if one ſuffice, many are vain. To make him inſufficient, is black blaſphemy: To put others into office with him, blaſphemous injury; to invade his prerogative, violate his royal charter, and to doubt, if not to break his ſeal; to queſtion his word, nay, to diſpute his oath, if not to disbelieve it. (Brough) Origen ſuppoſes, that Chriſt here excludes himſelf, requiring them to pray *only* to God the Father: But that conceit cannot ſtand; being contrary to the practice of St. Paul, and the whole Chriſtian church. See the notes on Rom. x. 13. (W.) See alſo the notes on chap. xiv. 13. Matt. vii. 7. and xviii. 19. and ver. 29. here below.

Hitherto have ye aſked nothing in my name.] That is, explicitly and expreſly in my name; or by me as Mediator betwixt God and man, and with reſpect to my merits. Do this after my death, reſurrection, and interceſſion at the right hand of God, and ye ſhall receive ſuch anſwers as will fill you with joy; for the Saints of God under the Old Teſtament, and the apoſtles themſelves under the New, had hitherto put up all their petitions in the name of the Meſſiah, tho' not in the name of Jeſus: But now he exhorts them to eye his mediatory office in all their addreſſes to God; and promiſes them, whatſoever he had purchaſed of the Father by his ſufferings and ſatisfaction, they ſhould obtain it for the ſake of his prevailing interceſſion. Learn hence, That it is a mighty encouragement to prayer, that now under the Goſpel, the perſon of the Mediator is exhibited in our fleſh, has ſatisfied divine juſtice in our nature, and in that nature intercedes as a Mediator, for whatever he purchaſed as our ſurety. Hence is the encouragement; "Whatever ye aſk the Father in my name, he will give it you." (W. and B.)

That your joy may be full.] See the notes on chap. xv. 11.

Ver. 25, 26, 27, 28, 29, 30, 31, 32, 33. Theſe things have I ſpoken unto you in proverbs: The time cometh, when I ſhall no more ſpeak unto you in proverbs, but I ſhall ſhew you plainly of the Father. At that day ye ſhall aſk in my name: And I ſay not unto you, that I will pray the Father for you: For the Father himſelf loveth you, becauſe ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His diſciples ſaid unto him, Lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb. Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould aſk thee: By this we believe that thou cameſt forth from God. Jeſus anſwered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye ſhall be ſcattered, every man to his own, and ſhall leave me alone: and yet I am not alone, becauſe the Father is with me. Theſe things I have ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation: But be of good cheer, I have overcome the world.

Spoken unto you in proverbs.] *Paroimia*, a parable or proverb, ſaith St. Baſil, is a profitable ſpeech, uttered with ſome obſcurity; and ſo it is here; as is apparent from the anſwer of the apoſtles, ver. 29 "Lo, now ſpeakeſt thou plainly, and ſpeakeſt no proverb;" and from the following words, in ver. 25. "The time cometh, when I ſhall no more ſpeak unto you in proverbs, but I ſhall ſhew you plainly (the will) of the Father." (W.)

At that day ye ſhall aſk.] See the notes on ver. 23.

I ſay not unto you, that I will pray.] Here Chriſt's meaning is not, that he will lay aſide his office as interceſſor for believers; but that they had not only his interceſſion, but his Father's love, upon which to ground their hope of audience. Learn hence, 1. That the Chriſtian's prayers, put up in Chriſt's name, cannot fail of audience and acceptance. 2. That in our prayers, we ought ſo to eye and look up to Chriſt's interceſſion, as not to overlook or forget the Father's love: "I ſay not unto you, that I will pray the Father for you, (tho' I ſhall aſſuredly do it) for the Father himſelf loveth you, becauſe ye have loved me." (*Idem* and B.) See the notes on chap. viii. 42. and xiii. 3.

I came forth from the Father.] Here obſerve, 1. A proof of our Saviour's Godhead; He "came forth from the Father into the world." He came out from the Father in his incarnation, and came into the world to accompliſh the work of our redemption. Learn hence, That Jeſus Chriſt is true God, equal with the Father; for he was not only ſent by him, but "came forth from" him. 2. That it pleaſed Chriſt, out of love to his people, to leave the Father, and come into the world: Not by being ſeparated from the Deity, but by obſcuring the Deity with the veil of our fleſh, in order to the finiſhing the great and glorious work of redemption for us. 3. That Chriſt, having finiſhed his ſuffering work here on earth, aſcended into heaven, and ſent down the Holy Spirit, to apply unto his church the redemption purchaſed by his blood. And, 4. That the apoſtles argue from the knowledge of Chriſt's omniſciency, to the certainty of his divinity; "Now are we ſure that thou knoweſt all things; by this we believe that thou cameſt forth from God." The knowledge and experience of Chriſt's omniſciency may, and ought fully to confirm us in the belief of his Deity: For that attribute of the Deity cannot be communicated to any perſon without the communication of the divine nature. (B.) See the notes on chap. xiii. 3.

Again, I leave the world.] Upon this text it is argued thus, againſt Chriſt's bodily preſence in the ſacrament of the Euchariſt; If Chriſt be preſent in the ſacrament in his natural body, then his bodily preſence muſt continue ſo long as the uſe of the ſacrament continueth, to the world's end: But Chriſt, touching his bodily preſence, doth not ſo continue: Therefore Chriſt is not preſent in the ſacrament in his natural body. Chriſt himſelf hath here denied his bodily preſence or continuance; as well as in Matt. xxvi. 11. Therefore he ſhall not ſo continue. (Goade.)

Lo, now ſpeakeſt thou plainly.] Now, that they had heard our Saviour explain himſelf, concerning praying in his name, which he had formerly ſpoken of more darkly and conciſely, and ſeen him adminiſter the holy ſacrament, they thought themſelves fully informed in this point; and that therefore, to pray in Chriſt's name, is to offer up prayers in the ſacrifice of the Euchariſt; as the learned Mr. Mede has long ago obſerved. (Johnſon.)

Behold, the hour cometh.] In the foregoing verſe the apoſtles made a full profeſſion of their faith in Chriſt's divinity and omniſciency. In this he intimates to them, that their faith ſhould ſoon be put upon a great trial; when they ſhould all forſake him, and take care of themſelves: "Ye ſhall be ſcattered, and leave me alone." Learn hence, 1. That Chriſt was forſaken by his own diſciples, in the day of his greateſt diſtreſs and danger. 2. That when they left Chriſt, they were "ſcattered every man to his own." 3. That when all forſook Chriſt and left him, he was far from being ſimply alone, becauſe God was with him; "Ye ſhall leave me alone: And yet I am not alone, becauſe the Father is with me." God was with Chriſt, and will be with Chriſtians in a ſuffering hour, in his eſſential preſence, in his gracious and ſupporting preſence. (B.) See the notes on chap. viii. 29. and xiv. 10. Matt. xxvi. 31. and Mark xiv 27.

Theſe things have I ſpoken.] Theſe words are the concluſion of our Lord's farewel-ſermon; in which he declares to them, 1. The inevitable neceſſity of the world's trouble: "In the world ye ſhall have tribulation." That is, while ye have to do with the men of the world, or the things of the world; nay, while ye have a being in the world, ye muſt look for trouble, both from within, and from without, from friends and foes, in body, ſoul, name, eſtate. Learn hence, That the diſciples of Chriſt in this world may, yea muſt, expect and look for trouble. 2. The remedy provided by Chriſt againſt this malady: "In me ye ſhall have peace;" that is, ſerenity of mind, a quiet and calm temper of ſpirit within, when the world, like a tempeſtuous air, is full of ſtorms without. Learn hence, That Chriſt has taken effectual care, that, amidſt all our troubles, in him we "may have peace:" Chriſt's blood has purchas'd peace for us; his word has promis'd it to us; and his Spirit ſeals it up to us. 3. The cordial provided by Chriſt, for the ſupport of his diſciples Spirits, under the burden of their troubles: "Be of good cheer; I have overcome the world:" I have taken the ſting out of every croſs, and the venom out of every arrow. Learn hence, That it is a great comfort to a Chriſtian, under all the troubles of the world to conſider, that Chriſt has "overcome the world:" That is, all the things in the world which may hinder his people's comfort and conſolation here, and their eternal happineſs hereafter; namely, the prince of the world, the rulers of the world, the wicked men of the world, the troubles of the world, the temptations of the world, the corruptions that are in the world through luſt. Now, Chriſt "having overcome the world," all perſons and things in it are at his diſpoſal, and can do nothing but by his permiſſion: And, as he has overcome the world himſelf, ſo he will enable us, through faith in him, to overcome it alſo; for "this is the victory that overcometh the world, even our faith," 1 John v. 4. (B.) The peace which he leaves to his ſervants does not conſiſt in having nothing to ſuffer from the world, but in deſpiſing every thing it can make us ſuffer, through a full truſt and confidence in him. (Q.) See the notes on chap. xiv. 27. and Luke i. 79.

Be of good cheer.] Here is to be underſtood, 1. That the being of good cheer under tribulation, does by no means infer that firmneſs of mind (as ſome philoſophers of old miſcalled it) which preſerves the man from being at all affected with calamities, or moved from his uſual eaſineſs of temper. How far human nature might be beholden to them who beſtow'd this fanciful perfection upon it, is not worth ſtaying to examine: Let it ſuffice to obſerve, that religion is not at all obliged by it. For the Goſpel no where goes about to delude us with romantic notions: It tells no man upon a croſs, or in a fire, that he feels no pain; or that ſuch pain is nothing to him, becauſe it cannot reach his ſoul: And yet, it commands every man to continue ſtedfaſt in his duty, notwithſtanding the moſt exquiſite tortures to deter him from it: It is entirely ſuited to the condition and common ſenſe of mankind; and would not require more conſtancy in ſuffering, if it did not furniſh more ſubſtantial comforts than any other ſyſtem in the world. 2. This command belongs to ſuch tribulation only, as the hand of God brings upon us. The ſufferings of theſe diſciples, in propagating the faith, ſeem to have been principally in our Lord's view at this time; and for theſe he had long ſince declar'd them bleſſed, Matt. v. 10, 11, 12. But he had alſo directed them, to join the wiſdom of the ſerpent with the harmleſneſs of the dove, Matt. x. 16. and made prudence, as well as perſeverence in goodneſs, a truly Chriſtian duty. When therefore men court danger, and draw upon them unneceſſary ſufferings, it is not the beſt cauſe, nor the beſt meaning, in the world, that will bear ſuch people out, or entitle them to the comforts of perſecuted Chriſtians. But, 3. That, tho' by being of good cheer, when we have tribulation, be not meant, either that we ſhould be inſenſible, or fond of it; yet thus much certainly is meant by it, That neither the ſharpneſs of any affliction we feel, nor the terror of any we fear, ſhould ſo far vanquiſh our reaſon and religion, as to drive us upon unlawful methods for declining the one, or delivering ourſelves from the other. We are to ſatisfy ourſelves in the juſtice, the wiſdom, the goodneſs of him who orders all our events to us: To entertain them all with meekneſs and much patience: To bring our will into ſubjection to the divine will: To rejoice in the teſtimony of a good conſcience; and preſerve this at any rate, tho' with the hazard, nay, the certain loſs, of all our worldly advantages: And to ſet the ſupports and the rewards of perſecuted truth, or afflicted piety, in oppoſition to all the diſcouragements and preſſures from abroad, and all the frailties of feeble and too yielding fleſh and blood at home. This is the good cheer our Lord requires, and hath himſelf contributed to, by overcoming the world. (Stanh.)

I have overcome the world.] By the world here, we are to underſtand the evil of the world, the wickedneſs, the malice, the temptations, the troubles; all in it that we have reaſon to fear and flee from, for the ſake of our ſafety, or our happineſs, in this and the next life. Now, the wickedneſs of the world Chriſt hath overcome, by expiating the ſins of mankind in the ſacrifice of himſelf upon the croſs: By the powerful aſſiſtances of his grace, enabling all the faithful to conquer the paſſions of corrupt nature: By thus looſing the bands, and releaſing the captives of hell; and breaking that old ſerpent's head, whoſe attempts againſt him were ſo very vain, as only to "bruiſe his heel," Gen. iii. 15. The malice of the world he overcame, by diſappointing the deſigns of the devil and his wicked inſtruments againſt himſelf and his Goſpel: Making his own ſufferings fatal to the contrivers, and ſaving to all penitent believers: And eſpecially, by the irreſiſtible evidence of truth, ſubduing the ſpight and the cruelty, the calumny and cunning, of the enemies of every ſort, who conſpired to ſuppreſs and extirpate his religion and the profeſſors of it. The temptations of the world he overcame, by all that ſevere, but ſtill ſocial virtue, and heavenly piety, which ſhone ſo bright in all his converſation. And the troubles of it, by ſubmitting to hunger and thirſt, to poverty and grief, to live like the meaneſt, and to be treated like the worſt of men. Nay, even death itſelf, our laſt and grimmeſt enemy, hath he overcome. To ſo total a rout hath he put his adverſaries and ours. And the benefits of this conqueſt will appear, 1. As it gives us the comfort and encouragement of our bleſſed Saviour's example. 2. As he won the day in the capacity of our repreſentative, and for our ſake and benefit; our rights and intereſts being ſo interwoven with his, as to convey to us a ſhare and claim in all his undertakings and all his ſucceſſes. And, 3. As our Lord "overcame the world," not by preventing or eſcaping, but enduring, the tribulations of it: So by making tribulation the lot of his diſciples, he hath added to their virtue and their honour; ſince the aſſiſtance of his grace to carry them through their difficulties is better and more glorious than the keeping them clear thereof. (*Idem.*)

CHAP. XVII.

Chriſt concludeth with a prayer to his Father, to glorify him: To preſerve his apoſtles in unity and truth; and to glorify them, and all other believers, in heaven.

Ver. 1, 2, 3, 4, 5. THESE words ſpake Jeſus; and lift up his eyes to heaven, and ſaid, Father the hour is come; glorify thy Son, that thy Son alſo may glorify thee. As thou haſt given him power over all fleſh, that he ſhould give eternal life to as many as thou haſt given him. And this is life eternal, that they might know thee the only true God, and Jeſus Chriſt whom thou haſt ſent. I have glorified thee on the earth: I have finiſhed the work which thou gaveſt me to do. And now, O Father, glorify thou me with thine own ſelf, with the glory which I had with thee before the world was.

Theſe words ſpake Jeſus.] Our bleſſed Saviour, having ended his conſolatory and valedictory ſermon, contained in the three foregoing chapters; in this chapter we have recorded his laſt prayer, with and for his diſciples, before he left the world; which is a copy left upon earth, of what he doth now intercede for, as an advocate in heaven. It is good (ſaith one) to compare ſcripture with ſcripture, but not to prefer ſcripture before ſcripture; all ſcripture being written by inſpiration of God: But, if any part of ſcripture be to be magnified above another, this chapter claims the pre-eminence: It contains the breathings of Chriſt's ſoul for his church and children, before his departure; not for his diſciples only, but for the ſucceeding church to the end of the world. In the verſe before us, obſerve, 1. The order of our Saviour's prayer: "Theſe words ſpake Jeſus;" that is, after he had finiſh'd his excellent ſermon, he cloſes the exerciſe with a moſt fervent and affectionate prayer; teaching his miniſters, by his example, to add ſolemn prayer and ſupplication to all their inſtructions and exhortations: If every creature of God be to be ſanctified by prayer, much more the word of God, which works not as a natural agent, but as a moral inſtrument in God's hand. Now as God ſets the Word on work, ſo is it prayer that ſets God on work. 2. As the order of Chriſt's prayer, ſo the geſture in which he prayed; "He lifted up his eyes to heaven," as an indication of his ſoul's being lifted up to God in heaven; to ſignify his reverence of God, whoſe throne is in heaven; and to denote his confidence in God, and raiſed expectation of aid and help from God, and not from any creature. Learn, That the geſtures which we uſe in prayer, ſhould be ſuch as may beſt expreſs our reverence of God, and denote our affiance and truſt in him. 3. The perſon prayed to, God, under the appellation of a Father: It intimates a ſweet relation; 'tis a word of endearing affection, and implies great reverence towards God, and great confidence and truſt in him. Learn, It is very ſweet and comfortable in prayer, when we can come and call God Father. 4. The mercy prayed for: "The hour is come; glorify thy Son, that thy Son alſo may glorify thee." The hour is come; that is, the hour of my ſufferings, and thy ſatisfaction; the hour of my victory, and of thy glory; the hour, the ſad hour, determined in thy decree and purpoſe: No calamity can touch us till God's hour is come; and when the ſad hour is come, the beſt remedy is prayer, and the only perſon to fly unto for ſuccour is our heavenly Father; "Father, the hour is come," the doleful hour of my death and paſſion; "Glorify thy Son," glorify him at his death, by manifeſting him to have been the Son of God; glorify him in his death, by accepting it as the death of thy Son for the ſins of the world; glorify him after his death, by a ſpeedy reſurrection from the grave, and a triumphant exaltation at thy right hand. Here note, How the glory of the Father and the Son are inſeparably linked together; it was the Father's deſign to glorify the Son, and it was the Son's deſire to have glory from the Father; for this end, that he might bring glory to the Father: "Glorify thy Son, that thy Son may glorify thee" (*B.*) Chriſt, our high-prieſt, before he goes from the Euchariſtic altar to that of the croſs, prays to his Father for himſelf, for his apoſtles, and for his whole church. This is the oblation, the ſolemn ſervice, of the grand ſacrifice. It is the pattern for prieſts to imitate, when they pray, as thoſe who offer up that ſacrifice, and as mediators for the people: It is likewiſe the pattern for other prayers. (Q.) See the notes on chap. xiii. 31. and xv. 8.

As thou haſt given him power.] Obſerve here, 1. The dignity which Chriſt was inveſted with, "power over all fleſh;" that is, authority to judge and ſentence all mankind. 2. How Chriſt came to be inveſted with this power; it was given him by his Father: "Thou haſt given him power over all fleſh." Hence the Socinians would infer, That he was not God, becauſe he received all from God: But the text ſpeaks not of his divine power as God, but of his power as Mediator. And the note is, that all mankind is under the power and authority of Jeſus Chriſt as a Mediator: He has a legiſlative power, or a power to give laws to all mankind; and a judiciary power, or a power to execute the laws that he hath given. 3. The end for which Chriſt was inveſted with this power; "That he might give eternal life to as many as God had given him." Here note, 1. That all believers, that is, all ſincere and ſerious Chriſtians, are given by God the Father unto Chriſt; they are given to him as his charge, to redeem, ſanctify, and ſave; and as his reward, Iſa. liii. 10. 2. All that are given to Chriſt have life from him; a life of juſtification and ſanctification on earth, and a life of glory in heaven. 3. The life which Chriſt gives to them that are given him, is eternal life. 4. That this eternal life is a free gift from Chriſt unto his people; tho' they do not work for wages, yet they ſhall not work for nothing: "I give unto them eternal life." (B.) See the notes on chap. vi. 37.

This is life eternal.] That is, This is the true way to obtain eternal life; namely, by the true knowledge of God the Father, and of Jeſus Chriſt the Mediator; who was commiſſioned and ſent by his Father, to accompliſh the work of redemption for a loſt world. Here obſerve, Chriſt calls God the Father "the only true God;" not in oppoſition to the Son and Holy Ghoſt, who, being one in eſſence with the Father, are truly and really God as well as the Father; but in oppoſition to idols and falſe gods. There is a great difference betwixt theſe two propoſitions; The Father is the only true God, and The Father only is true God; Chriſt ſaith the former, "This is life eternal, to know thee, the only true God:" The Socinian ſays the latter; This is life eternal, to know only thee to be the true God, and that neither Jeſus Chriſt nor the Spirit are God, but the Father only. But how comes eternal life to depend as well upon the knowledge of Jeſus Chriſt, as of God the Father, if Jeſus Chriſt be only man, and not truly and really God? For thus our Saviour affirms, "This is life eternal, to know thee and Jeſus Chriſt." Whence learn, 1. That the beginning, increaſe, and perfection of eternal life lieth in holy knowledge. 2. That no knowledge is ſufficient to eternal life, but the knowledge of God, and Jeſus Chriſt, who is alſo God; for who can think that the knowledge of a mere creature ſhould be accounted equally neceſſary to ſalvation, with the knowledge of the great and mighty God? Surely, if our happineſs conſiſts equally in the knowledge of God and Chriſt, then God and Chriſt are of the ſame nature, equal in power and glory. The comprehenſive ſenſe of the words ſeems to be this; That the knowledge of the only true God, and of Jeſus Chriſt the Mediator, is the life of grace, and the neceſſary way to the life of glory. (*Idem.*) See the next note here following.

Know thee, the only true God, and Jeſus Chriſt, whom thou haſt ſent.] That is, that the Gentiles, quitting their dumb idols and falſe gods, may own thee alone to be "the living and true God," 1 Theſſ. i. 9. who madeſt heaven and earth, Acts xiv. 15. And that the Jews may own me to be thy Son, ſent to them from heaven; and that Meſſiah which, according to thy promiſe made to Abraham and David, thou haſt ſent to them: For, by knowing thee fully, they will know me alſo; whom all men are to worſhip as they worſhip the Father, and whom he that doth not worſhip, doth not truly "honour the Father," chap. v. 23. for "I and the Father are one," chap. x. 30. whom "no man knoweth who he is, but the Father, and he to whom the Father will reveal him," Luke x. 22. whom "he that denies, hath not the Father," 1 John ii. 23. "doth not know him; and he that ſeeth, ſees the Father alſo," chap. xiv. 9. xv. 21. xvi. 3. Here the Socinians ſay, That theſe words plainly prove, that the Father alone is the true God, and that by the words, "the only true God," Chriſt muſt be excluded from being true God, ſince otherwiſe the Father would not be *only* ſo. But to this we anſwer, 1. That theſe words cannot be reaſonably ſuppoſed to exclude him from a true divinity, who is in ſcripture ſtiled "the true God." Now, that Chriſt is ſo ſtiled, ſee the note on 1 John v. 20. True therefore is the gloſs of Grotius, that he is ſtiled "the only true God," in excluſion of thoſe, whom the falſe perſuaſion of the Gentiles had introduced: Not ſo as to exclude the other perſons, but in oppoſition to polytheiſm, as Epiphanius; or for the removal of thoſe which by nature are not true gods, as Athanaſius ſaith. Hence the Pſeud-Ignatius obſerves, That the Evangeliſt, ſaying, "The Father is the only true God," did not omit what belonged to our Lord, but premiſed this, ſaying, "In the beginning was the Word, and the Word was God." And in this ſenſe the word *only* is frequently applied to God in the Old Teſtament. So Deut. xxxii. 12. "The Lord only was their guide, and there was no falſe god with them;" and yet the angel, "in whom his name was," Exod. xxiii. 21. went with them; "the angel of his preſence ſaved them," Iſa. lxiii. 9. and was the captain of their hoſt, Joſhua v. 14. So alſo Iſa. xliii. 11. "I am the Lord, and there is no Saviour beſide me," and ver. 12. I am the Lord your God, and there is "no ſtrange god" with me. See Judges x. 16. 1 Sam. vii. 3. Pſalm lxxxi. 9. See alſo the word *Solus* ſo uſed by Irenæus often: As when he ſaith of the Maker of the world, that he is *Solus Deus*, & *Solus Dominus*, & *Solus Conditor*, & *Solus Pater*, & *Solus continens omnia*, l. 2. c. 1. and yet puts it into the ſymbol of faith owned by all Chriſtians at their baptiſm, that Chriſt is "our Lord and God," l. 1. c. 2. See the note on 1 Cor. viii. 3. Woltzogenius ſaith, This place proves Chriſt is not God in the moſt perfect ſenſe; in which he is to be underſtood to be God, who is the author and original of the whole deity, and who hath his divinity from himſelf, and not from another: And if this be all they contend for, we, who believe that Chriſt is "God of God," may grant this, and yet maintain that he is God, not by title only, as angels and magiſtrates are ſtiled Elohim, but by communication of the divine nature, as being the true God, and having the name of God diſtributively given, and the divine attributes aſcribed to him only; *i. e.* in oppoſition to them, who are only called gods, but are not by nature ſo. 2. We anſwer, That the excluſive particle *only* is not in conſtruction to be joined with the true God thus; To know thee *only* to be the true God: For the words run not thus, *ſe monon ton aleethinon Theon*; but thus, *ſe ton monon aleethinon Theon*, who only art true, or the God who alone art true: And whereas againſt this Crellius objects, that the word *aleethinos*, being an adjective, cannot be here the predicate, this is confuted by many inſtances in this Goſpel; for *phoos to aleethinon* is the light which is truly ſo, chap. i. 9. and ſo is "the true bread," chap. vi. 32. and "the true vine," chap. xv. 1. it being manifeſt, that in all theſe places *true* is the attribute, or the thing predicated, of light, bread, and the vine. And whereas they urge farther, that the word *ſolus*, only, added to it, excludes all other things from any communion with that of which it is predicated, and ſo imports, that the Father *alone* is a true God; this aſſertion may be confuted from many inſtances, both of the Old and the New Teſtament. As when Jacob ſays of Benjamin, "He is left alone," Gen. xlii. 38. *viz.* in reſpect of Joſeph, not of his ten brethren; and of Chriſt, that "he was left alone," *viz.* in reſpect of the multitude, when yet his diſciples were with him, Luke ix. 18, 36. John viii. 9, 10. and when he ſaith, "Ye ſhall leave me alone, and yet I am not alone, for the Father is with me," chap. xvi. 32. But, to proceed to inſtances more appoſite, we read of "the bleſſed and only Potentate, King of kings, and Lord of lords, who only hath immortality," 1 Tim. vi. 15, 16. Now, if this be ſaid of God the Father, as the Socinians muſt aſſert, or allow Chriſt to be truly God; yet muſt they allow that Chriſt, who is ſtiled "King of kings, and Lord of lords," by reaſon of his powerful victories over the enemies of his church, Rev. xvii. 14. xix. 15, 16. is alſo a potentate; that he who "hath life in himſelf," and "of whoſe kingdom there ſhall be no end," John v. 26. Luke i. 33. hath alſo immortality; and he who is exalted to God's right hand, dwells alſo in light inacceſſible: They therefore muſt allow that neither the word *only*, before potentate, nor before immortality, exclude Chriſt from a communion in thoſe attributes. Solomon ſaith of God, *i. e.* according to the Socinians, of the Father, 1 Kings viii. 39. "Thou only knoweſt the hearts of all men:" And yet Chriſt ſaith, that "all the church ſhall know that he is the ſearcher of the hearts and reins," *viz.* of all men, that being neceſſary, that as it follows, he might "give to all men according to their works," Rev. ii. 23. And St. Jude ſpeaks of ſome wicked men, who denied "our only Maſter, God, and Lord," ver. 4. If they ſay this is meant of Chriſt, as probably it is, all theſe words being put by appoſition with one only article prefixed, and the ſame perſons being by St. Peter ſaid to "deny the Lord that bought them," 2 Pet. ii. 1. ſurely they will not ſay, theſe words exclude the Father from being our Maſter, God, and Lord: Or, if they do interpret them of God the Father, they cannot deny, againſt expreſs ſcripture, that Chriſt is our "Lord and Maſter." See John xiii. 13, 14. 1 Cor viii. 6. Eph. iv. 5. All theſe inſtances therefore, ſhewing the falſhood of that aſſertion, do alſo ſhew the weakneſs of the Socinians arguments from theſe words againſt the deity of Chriſt, and of the Holy Ghoſt. (W.) Now here, by *knowing*, our Saviour doth not mean a bare contemplative knowledge, but a thankful acknowledging, which comprehendeth all Chriſtian duties. (Uſher.) For the Holy Ghoſt, in the ſcripture, is pleaſed, by the figure ſynechdoche, for ſhortneſs of ſpeech, oft-times to name one duty, and in that one to comprehend the whole worſhip of God. As here, all the worſhip of God is attributed to knowledge. Eccleſ. xii. 13. it is attributed to fear. Rom. viii. 24. to hope; and ſo of the reſt: And all this without injury to the reſt of the duties; for they all have good dependance one of another. (Andr.) Who would not pity thoſe fine wits, who know every thing except the Goſpel; whoſe memories are ſtored with all the actions of antiquity, except thoſe of Jeſus Chriſt; who make a thouſand diſcoveries in arts and ſciences, and neglect the art of ſanctifying themſelves, and the ſcience of ſalvation! (Q.) See the notes on chap. iii. 16. and vi. 29.

I have glorified thee on earth.] To glorify God, is to finiſh the work which he has given us to do; and not to undertake any other, merely of our own head, how great and conſiderable ſoever it may poſſibly be. We have no other buſineſs on earth, but to glorify God; and, in order to this, every one has his particular work appointed him. (*Id.*) The whole life of Chriſt, when here on earth, was a glorifying of his Father: He glorified him by the doctrine which he preached, by the miracles which he wrought, by the unſpotted purity and innocency of his life, and by his unparallel'd ſufferings at his death. (B.) See the notes on chap. xiii. 32.

I have finiſhed the work.] That is, I am now about to finiſh it: He ſpeaks of what he was reſolved to do, as already done. Here note, 1. That 'tis work that glorifies God. 2. That every man has his work, his proper work, aſſigned him by God. 3. This work muſt be finiſhed here upon earth. 4. That when we have done our proportion of work, we may expect our proportion of wages. 5. That it is a bleſſed thing at the hour of death, to be able to ſay in ſincerity and uprightneſs, that we have glorified God in the world, and have finiſhed the work which he appointed us to do: "Father, I have glorified thee on earth, and have finiſhed the work which thou gaveſt me to do." (*Idem.*) See the notes on chap. iv. 34. ix. 3. and xv. 10.

Glorify thou me.] From the connexion of this with the former verſe, Learn, 1. That whoever expects to be glorified with God in heaven, muſt glorify him firſt here upon earth. 2. That after we have glorified him, we may expect to be glorified with him, and by him. "I have glorified thee, now, O Father, glorify thou me;" it follows, "with the glory which I had with thee before the world was." Hence note, 1. That Chriſt, as God, had an eſſential glory with God the Father before the world was: He had this glory not in the purpoſe and decree of God only, as the Socinians would have it; for he doth not ſay, Glorify me with the glory which thou didſt propoſe and prepare for me before the world was, but "which I had (and enjoyed) with thee before the world was." By which words our Lord plainly aſſerts his own exiſtence and being from eternity, and prays for a re-exaltation to that glory which he enjoyed with his Father before his incarnation. Note, 2. That Chriſt, as Mediator, did ſo far humble himſelf, that he needed to pray to his Father to beſtow upon him the glory which he wanted; namely, the glory of his aſcenſion and exaltation. "Now, O Father, glorify me with thine own ſelf." As if Chriſt had ſaid, Father, glorify me, embrace and honour me as thy Son, who have been, in the eyes of the world, handled diſgracefully as a ſervant: It is an actual glory that Chriſt ſpeaks of, not in decree and purpoſe only, for that believers had as well as he; but this was a glory when no creature was in being. (*Idem.*) See the notes on chap. i. 1. x. 30. and xiv. 9.

Ver. 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19. I have manifeſted thy name unto the men which thou gaveſt me out of the world: thine they were, and thou gaveſt them me; and they have kept thy word. Now they have known that all things whatſoever thou haſt given me, are of thee. For I have given unto them the words which thou gaveſt me; and they have received them, and have known ſurely that I came out from thee, and they have believed that thou did'ſt ſend me. I pray for them: I pray not for the world, but for them which thou haſt given me, for they are thine. And all mine are thine, and thine are mine, and I am glorified in them. And now I am no more in the world, but theſe are in the world, and I come to thee. Holy Father, keep through thine own name thoſe whom thou haſt given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: thoſe that thou gaveſt me I have kept, and none of them is loſt, but the ſon of perdition; that the ſcripture might be fulfilled. And now come I to thee, and theſe things I ſpeak in the world, that they might have my joy fulfilled in themſelves. I have given them thy word; and the world hath hated them, becauſe they are not of the world, even as I am not of the world. I pray not that thou ſhould'ſt take them out of the world, but that thou ſhould'ſt keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: Thy word is truth. As thou haſt ſent me into the world, even ſo have I alſo ſent them into the world. And for their ſakes I ſanctify myſelf, that they alſo might be ſanctified through the truth.

I have manifeſted thy name.] By the name of God we are here to underſtand his nature, his properties and attributes, his deſigns and counſels for the ſalvation of mankind: Chriſt, as the prophet of his church, made all theſe known; he has made a full and compleat diſcovery of his Father's mind and will unto his people; "I have manifeſted thy name unto them which thou gaveſt me. Thine they were, and thou gaveſt them me; and they have kept thy word." Learn, 1. That all believers are given unto Chriſt as his purchaſe, and as his charge: They are given him as his ſubjects, as his children; as the wife of his boſom, as the members of his body. 2. That none are given to Chriſt, but thoſe that were firſt the Father's, "Thine they were, and thou gaveſt them me." 3. That all thoſe that are given unto Chriſt, do keep his word; they keep it in their underſtandings, they hide it in their hearts, they feel the force of it in their ſouls, they expreſs the power of it in their lives: "They have kept the word." (G. H. W. and B.) See the notes on chap. i. 18. and vi. 37.

Now they have known.] *Viz.* By my doctrine and miracles which they have heard and ſeen, that I derived both from thee. (H. W. and B.) See the notes on chap. vii. 16. viii. 28. and xv. 15.

I pray for them.] Here our Saviour prays, in the firſt place, particularly for his apoſtles, by whoſe miniſtry other diſciples were to be brought into the church, and (rejecting at once all the unbelieving and impenitent world) recommends them to his Father; for that, as they were given him of the Father, and as ſuch taken into his protection, ſo they, having receiv'd his word, acknowledged and believed in him, ſhould therefore be expoſed to ſuch and ſo many enemies, that they could not be ſafe without divine aſſiſtance. (Beza.)

I pray not for the world.] *Viz.* At this time; or in this part of my prayer. Here is no foundation for that notion of thoſe who fancy, that, becauſe our Lord does not in this verſe, "pray for the world," therefore he did not die for the world, but only for ſome few perſons in it. For, 1. Such men do plainly contradict both Chriſt, and his apoſtles. For Chriſt ſaith, he "came not to condemn the world, but that it might be ſaved," chap. xii. 47. that "God ſent his Son into the world, that the world through him might be ſaved," chap. iii. 17. Hence this Evangeliſt aſſures us, he was "the propitiation for the ſins of the whole world," 1 John ii. 2. And others of them, that he came to ſeek and "ſave that which was loſt," as doubtleſs all the world was, Matt. xviii. 11. 2. They vainly argue, that Chriſt never prayed for the world, becauſe he ſaith here, I do not do it now; which is arguing againſt plain matter of fact. For how oft doth he ſay to the Jews, "Ye are of the world," chap. viii. 23. and of his apoſtles choſen out of them, that they were called "out of the world"? as here ver. 6. 14, 16. And yet he ſaith to them, Luke xix. 42. How do I wiſh, that "thou hadſt known, in this thy day, the things which belong to thy peace"? And, hanging on the croſs, he ſaid, "Father, forgive them," Luke xxiii. 34. "making interceſſion for thoſe tranſgreſſors," Iſa. liii. 12. He therefore ſaith, that in this addreſs he prayed not for them, becauſe he was then asking thoſe things which could not agree to them, but to his apoſtles only, or to thoſe whom God had given him out of the world, *viz.* that they might be conſecrated to their apoſtolical function by that Spirit which "the world could not receive," chap. xiv. 17. that their joy from his preſence with them might be full; nor is there any thing in this whole prayer which is not proper to believers only. And, 3. This very prayer for them is made for the ſake of the world, and with reſpect to their ſaving faith, *i. e.* "for them who ſhould believe through his word," ver. 20. that the "world might believe, and know that the Father had ſent him," ver. 23. So that he prayed for his apoſtles for this very end, that the world by their means might believe, and believing, might have life through his name. 'Tis therefore plain he made this prayer, in which he ſaith, "I pray not for the world," out of affection to the world; and with this deſign, that the preaching of the apoſtles to them might be more effectual for their converſion and ſalvation. (W. B. and Fox.)

All mine are thine, and thine are mine.] We may underſtand this, either, 1. Of all perſons; All my friends, all my apoſtles are thine, as well as mine. Thence learn, That the Father and the Son have a like ſhare and propriety in all believers. Or, 2. Of all things; the words in the original being of the neuter gender: For Chriſt and his Father, being one, agreeing in one, and having the ſame eſſence and nature, the ſame attributes and will, Chriſt hath all things that the Father hath, willeth all things that the Father willeth, and doeth all things that the Father doeth. Whence we learn, That Chriſt is really and eſſentially God. (B.)

I am glorified in them.] That is, I am made glorious, by their owning and receiving me; by their believing in me, and accepting me for their Lord and Maſter; and more ſo hereafter by their miniſtry, and the miraculous works which they ſhall do in my name. (G. and B.)

Now I am no more in the world.] That is, I ſhall continue on earth but a ſmall time longer, and then aſcend to my Father in heaven. Hence learn, That Chriſt, as he is man, is gone out of this lower world, into the immediate preſence of his Father: As he had been abaſed before, he muſt be exalted now: He had no more work to do on earth, but much to do in heaven; and therefore he left this earth to go to heaven. (B.)

Holy Father, keep.] Here obſerve, Our Saviour's prayer to his Father for his apoſtles, before he left the world: "Holy Father, keep them;" that is, preſerve them by thy divine power and goodneſs, for the glory of thy holy name. Here note, 1. The title and appellation given to God; "Holy Father." Thence learn, That when we go to God in prayer, eſpecially for grace and ſanctification, we muſt look upon him as an holy Father, as eſſentially and originally holy, as infinitely and independently holy. 2. The ſupplication requeſted of God; "Keep, through thy name, thoſe whom thou haſt given me." Thence learn, That the perſeverance of the ſaints in a ſtate of grace, is the ſweet effect and fruit of Chriſt's prayer: Chriſt has begged it, and it cannot be denied; there being ſuch an harmony and ſweet conſent betwixt the will of the Father, and the will of the Son. Three things concur to the believer's perſeverance. On the Father's part, there is everlaſting love, and all-ſufficient power: On the Son's part, there is everlaſting merit and conſtant interceſſion: On the Spirit's part, there is a perpetual inhabitation and continued influence. Obſerve, 2. The end of Chriſt's ſupplication on behalf of his people; "That they may be one, as we are one." Here note, 1. That the heart of Chriſt is exceedingly ſet upon the unity of his members. 2. That believers union with Chriſt their head, is a reſemblance to that unity that is betwixt the Father and the Son: For 'tis an holy and ſpiritual union, a cloſe and intimate union, an indiſſoluble and inſeparable union. (*Idem.*) See the notes on ver. 23.

None of them is loſt.] Either by temporal death, chap. xviii. 9. or by falling off from me; "but the Son of perdition;" that is, Judas, worthy of perdition. (W.) Now, a man may be ſaid to be a ſon of perdition two ways, actively and paſſively. Actively he is ſo, who makes it his work and buſineſs to deſtroy others: Paſſively, he is a ſon of perdition who for his wickedneſs in deſtroying others, is deſtroyed himſelf. Judas was a ſon of perdition in both theſe ſenſes: His heart was maliciouſly ſet upon deſtroying Chriſt, and wilfully ſet upon his own deſtruction: His covetouſneſs and hypocriſy prompted him to betray our Saviour; his deſpair provoked him to deſtroy himſelf. (B.) See the notes on chap. vi. 39, 70. and x. 28.

My joy fulfilled in themſelves.] That is, That the joy they had hitherto, from my love to them, my preſence with them, and care of them, may, in my abſence, be increaſed, by the preſence of that Spirit with them, who will ſupply my bodily abſence, chap. xvi. 7. and whoſe "fruits are love, joy, and peace," Gal. v. 22. yea, by whom I, tho' abſent in body, am ſtill preſent with them, chap. xiv. 18. (G. W. and B.) See the notes on chap. xv. 11.

The world hath hated them.] See the notes on chap. vii. 7. and xv. 18, 19.

Keep them from the evil.] That is, From the evil men of the world; and from Satan, "the prince of the world," who, by their means, endeavours, by fiery perſecutions, to ſuppreſs the truth, and deſtroy or diſcourage the preachers of it: Whence, their perſecutions are aſcribed, not to them, but to Satan, Luke xxii. 31. 1 Theſſ. ii 18. iii. 5. and Rev. ii. 10. From hence we may learn, 1. That a ſpiritual victory over evil is to be prefer'd before a total exemption from evil. 2. How neceſſary divine aid is to our preſervation and ſucceſs, even in the beſt of enterpriſes; and how neceſſary therefore it is to ſeek it by fervent prayer. And, 3. That ſuch as do ſincerely devote themſelves to Chriſt's ſervice may be ſure of his aid and protection, while they are ſo employ'd. (W. and B.) See the notes on Matt. vi. 13.

Sanctify them through thy truth.] That is, Conſecrate and ſet them apart, for the propagation of thy truth. Now this ſanctification to the prieſthood under the Old Teſtament, was made firſt with a ſacrifice offered for them. So Moſes receives a command, *hagiazein*, to "ſanctify the prieſts," that they might ſerve or offer to God, 1. By the oblation of a "bulock and a ram," Exod. xxix. 1. And thus Chriſt ſanctified his apoſtles by offering up himſelf for them, ver. 19. 2. By anointing them with holy oil, ver. 7. And in this ſenſe, Chriſt deſires here the Father to ſanctify them to their office, by the deſcent of the Holy Spirit; ſtiled, "The oil of gladneſs," and "the promiſe of the Father," on them, and by whoſe aſſiſtance they became "able miniſters of the New Teſtament," 2 Cor. iii 6. which before they were not; and are therefore bid not to begin their preaching to the world, till this Spirit from on high was come upon them, Luke xxiv. 49. Acts i. 8. (W.) See the following notes on ver. 19.

As thou haſt ſent me.] Obſerve here, 1. Chriſt's miſſion: The Father ſent him into the world; which ſending implies the deſignation of his perſon, his qualification for the work, his authority and commiſſion. Learn hence, That Chriſt himſelf did not of himſelf undertake the office of a Mediator, but was ſent; that is, authorized and commiſſion'd of God ſo to do: "Thou haſt ſent me into the world." 2. As Chriſt's miſſion, ſo that of the apoſtles: "As thou haſt ſent me, ſo have I ſent them." Learn hence, That none may, or ought to undertake the office of the miniſtry, without an authoritative ſending from Chriſt himſelf; not immediately and extraordinarily by voice or viſion, but immediately by the officers of the church: And ſuch as are ſo ſent, are ſent by Chriſt himſelf; and ſo it is the people's duty, to reverence their perſons, to reſpect their office, and to receive their meſſage. (B.)

I ſanctify myſelf.] The word *hagiazo*, to ſanctify, here, is not to be taken for the cleanſing, purifying, or making holy that which before was unclean: But Chriſt's ſanctifying himſelf imports, 1. His ſeparation, or ſetting himſelf apart, to be a ſacrifice for ſin. 2. His conſecration, or dedication of himſelf, to this holy uſe and ſervice. Hence learn, 1. That Jeſus Chriſt did dedicate, and ſolemnly ſet himſelf apart to the great work and office of a Mediator. 2. That the great end, for which Chriſt did thus ſanctify himſelf, was, that he might ſanctify his members: Therefore did he conſecrate and ſet himſelf apart for us, that we ſhould be conſecrated to, and wholly ſet apart for him. (*Idem.*) Our bleſſed Lord here particularly praying for his apoſtles, the judicious and learned Mr. Joſ. Mede thinks the ſenſe of theſe words, commencing at ver. 17. to be thus; "ſanctify them" unto, or for, "thy truth: Thy word," which they are to preach, and deliver to the world, "is the truth: As thou haſt ſent me into the world," to deliver thy mind and will, "even ſo have I alſo ſent them into the world," for the ſame purpoſe. This, ſays he, is the key which unlocks the reſt. "And for their ſakes I ſanctify myſelf;" that is, I offer myſelf as a ſacrifice unto thee, to attone for, and purify them, inſtead of thoſe legal ſacrifices, wherewith Aaron and his ſons firſt, and then the whole tribe of Levi, were conſecrated to thy ſervice. (Fox.) To this agrees alſo the expoſition of Dr. Hammond, Dr. Outram, Mr. Johnſon, and Mr. Maſſey: The ſecond of whom ſays, That here, by Chriſt's conſecrating himſelf, can be meant nothing but his offering himſelf a ſacrifice: But we ſhall (God willing) have occaſion to enlarge on this ſubject hereafter; and particularly on the Epiſtle to the Hebrews.

Ver 20, 21, 22, 23, 24, 25, 26. Neither pray I for theſe alone, but for them alſo which ſhall believe on me, through their word. That they all may be one, as thou, Father, art in me, and I in thee; that they alſo may be one in us: That the world may believe that thou haſt ſent me. And the glory which thou gaveſt me, I have given them: That they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me. Father, I will that they alſo whom thou haſt given me, be with me where I am; that they may behold my glory which thou haſt given me: For thou loved'ſt me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and theſe have known that thou haſt ſent me. And I have declared unto them thy name, and will declare it: That the love wherewith thou haſt loved me, may be in them, and I in them.

Neither pray I for theſe alone.] As Chriſt, ver. 17, *&c.* had prayed for his apoſtles, that they might be filled with the Spirit, ſo here he asks the ſame thing for thoſe that "ſhould believe thro' their word," that they alſo might be repleniſhed with the gifts of the Holy Ghoſt; according to the prediction of the Baptiſt, Matt. iii. 11. and his own promiſe, chap. vii. 38, 39. and as it after came to paſs. That theſe words, *viz.* "That they all may be one, as thou, Father, art in me, and I in thee," are to be interpreted, not of an unity of concord, but by the participation of the Spirit, of the Father, and the Son, is proved; (See the notes on chap. xiv. 20.) Add that Chriſt declares, he did his miracles by the Holy Spirit, Matt. xii. 28. That the Spirit was given to him without meaſure, chap. iii. 34. That thereby he was "anointed to preach the Goſpel," Luke iv. 18, 19. Chriſt alſo ſays, that the Father abiding in him, did theſe miracles, chap. xiv. 10. And that the Jews, by the doctrine thus preached, by virtue of this unction, and the miracles thus done by the Spirit of God, might and ought to know, that "the Father was in him, and he in the Father," chap. x. 38. And he promiſes, that "they who believed in him ſhould do greater works than he had done, becauſe going to the Father, he would ſend the Holy Spirit to them to abide ever with them, chap. xiv. 12, 16, &c. And then adds, " in that day, ye ſhall know, that I am in the Father, and ye in me, and I in you," ver. 20. All which things prove, that the Father was in Chriſt, and he in him: Not only by the union of the divine nature with the human, but by the union of the ſame Spirit alſo reſiding in him; and conſequently the union of believers with them both muſt be by the ſame Spirit: Whence it is ſaid, That " he that is joined to the Lord, is one Spirit with him," 1 Cor. vi. 17. That their bodies are made " the temples of the Holy Ghoſt," ver. 19. and they are " an habitation of God through the Spirit," Epheſ. ii. 22. This farther will appear here, from the end of this union, which is, ſaith Chriſt, " That the world may believe and know that thou haſt ſent me:" For this the apoſtles teſtified, and made known to the world; not by their concord, but by virtue of that Spirit, with which they were endowed from on high, and which God gave to them that believed, Acts v. 32. And this interpretation we may learn from the words of Irenæus to the ſame effect. This alſo will be ſtill more evident from the words following. (W.)

That they all may be one.] Origen here ſaith, The apoſtles and the prophets ſhall then know the Father, when they are become " one, as the Son and the Father are one:" Which he thus explains, in his Commentary on theſe words, " The love of God is ſhed abroad in our hearts, by the Holy Ghoſt which is given unto us," Rom. v. 5. That by this gift of the Holy Ghoſt might be fulfilled that ſaying of the Lord, " That they all may be one, as thou, Father, art in me, and I in thee;" *viz.* being made partakers of the divine nature, in the abundance of love miniſtred to them by the Holy Spirit. And, in this ſenſe, the Fathers often ſay, That at the reſurrection we ſhall be *Theopoioumenoi*; as being then completely made partakers of the divine nature, by the Spirit of God then more fully dwelling in us; and ſo " God will be all in all," in his glorified ſaints. (*Idem.*) Our Lord, no doubt, deſired, and might, with ſubmiſſion to his Father's will, pray for the union of his diſciples in all future ages; thoſe who ſhould embrace the Chriſtian faith, either through the preaching of the apoſtles or their writing: But the words ſeem to have a ſpecial reference to the hearers and converts of the apoſtles themſelves; " them which ſhould believe through their word," or by hearing them preach the doctrine of Chriſt; that their perfect union, being obſerved, might be a means, as it did indeed prove, of converting the infidel world, and ſpreading the Chriſtian faith, into thoſe parts of the earth that were far and wide removed from the land of Judea: For ſo it follows here, " That they all may be one, as thou, Father, art in me, and I in thee, that they alſo may be one in us, that the world may believe that thou haſt ſent me." The only difficulty that can be in the words is, How thoſe who believe in Chriſt can " be one, *as* the Father and the Son are one"? To which 'tis eaſy to reply, They cannot be equally ſo, but only in reſemblance of that union; and that particularly in theſe two reſpects, 1. As the Father and the Son are one by entire love, ſo may thoſe who believe in Chriſt be one in them; as being belov'd by them, as making the return of fervent love to them, and as heartily loving one another. And, 2. As whatſoever the Son of God, when he dwelt upon earth in our nature, taught and acted, was by commiſſion from the Father, agreable to his will, and by his direction and influence; ſo thoſe who believe in Chriſt may be one in the Father and the Son, by partaking of the divine Spirit, and by his influence being preſerved in the unanimous belief of the doctrine revealed, and obedience to the precepts given by the Son of God. Now, this inward and ſpiritual union among Chriſtians is what St. Paul means, 1 Cor. xii. 12, 13. and Eph. iv. 4. &c. But this is inviſible, and no otherwiſe to be diſcerned than by its effects, here referred to by our Saviour, *viz.* 1. An union in mutual charity, diſcovered by all its natural products; 2. An union in the profeſſion of the ſame faith; and, 3. An union in external communion; that is, in a joint partaking of all the inſtitutions, which Chriſt, by his apoſtles, appointed and ſettled in his church; *viz.* in all the parts of the publick worſhip of God. (Bradford and Johnſ.) From whence, by the way, we may fairly and properly infer the heinouſneſs of their guilt, who make any breach in this peace, or any ſchiſm in this unity: Since our bleſſed Lord hath asked it of his Father, that we might abide in this peace and unity; as knowing its importance to our final happineſs, and that no diſcord nor variance can ever enter into the kingdom of heaven. (Marſh. Cypr.)

The glory, which thou gaveſt.] By this glory we are to underſtand Chriſt's power of working miracles; which power was given to the apoſtles, and thoſe who believed through their preaching, by virtue of the Holy Spirit which came down upon them: For by the power of this Spirit Chriſt wrought his miracles, and ſo " manifeſted his glory," chap. ii. 11. And the adminiſtration of the Goſpel is upon this account ſaid to be in or with glory, 2 Cor. iii. 7, 11. and the apoſtles are ſaid to have ſeen " the glory of the Lord," and to have been transformed into the likeneſs of it, " from glory to glory, by the Spirit of the Lord," ver. 18. This glory Chriſt is here ſaid to have given his apoſtles, not only that they might be one with the Father and the Son, but alſo " that the world might know the Father had loved them as he had loved Chriſt," whom he had ſo loved as to give the Spirit without meaſure to him. (W.) See the notes on chap. ii. 11. xi. 40. and xiv. 12.

May be made perfect in one.] The learned Mr. Johnſon, having proved, That the Euchariſt is the proper, peculiar worſhip of the Chriſtian church; that prayer is a duty of natural religion, and not peculiar to Chriſtians; that to " pray in the name of Chriſt," chap. xvi. 24. &c. is that manner of praying, which diſtinguiſhes the devotions of Chriſt's diſciples from thoſe of other men; and that then only we pray, properly and ſtrictly, in the name of Chriſt, when we offer up our prayers in and by the Euchariſt; and having therefore juſtly cenſured thoſe who live in a neglect or contempt of this holy ordinance, as " a new ſort of Chriſtians, and not truly Chriſtian worſhippers," he proceeds to conſider the unity of the Euchariſt, in relation to them who are the communicants, *viz.* 1. and principally, The prieſts: And, 2. The people. He proves, That the Euchariſt is *one*, as offered by prieſts, who are *one* by their commiſſion: And that, from this, and ſeveral other verſes in this chapter, it is evident, That it was not only our Saviour's intention, but his moſt paſſionate deſire, that, as all his apoſtles received their commiſſion from him, ſo they might execute it with ſuch an harmony and conſent of mind, that there might not be the leaſt jarring between them. See Johnſon's Unbloody Sacrifice, &c. part ii. chap. iii.

Be with me where I am.] That is, where I am again to be, after my reſurrection and aſcenſion. (G.) Our Saviour had pray'd for his diſciples ſanctification before: Here he prays for their glorification; 1. " That they may be where he is." Now, Chriſt is with them in his ordinances, in his word, and at his table: Ere long they ſhall be with him, as his friends, as his ſpouſe, as his companions in his kingdom. 2. That they may be with him, where he is; that is more than the former; a blind man may be where the ſun is, but not with the ſun, becauſe he doth not enjoy the light and benefit of it: To be with Chriſt where he is, imports union and communion with him. 3. That being with him where he is, " they may behold his glory;" that is, to ſee it, and everlaſtingly to poſſeſs and enjoy it. Learn, 1. That all thoſe that are given to Chriſt as his charge, and as his reward, ſhall certainly come to heaven to him; " Father, I will that they be with me:" Becauſe I have merited that they ſhould be with me; I will that they behold my glory, becauſe I have purchaſed it at ſo dear a rate. 2. That the work and employment of the ſaints in heaven, chiefly conſiſts in ſeeing and enjoying Chriſt's glory: for it will be a poſſeſſive ſight; the language of every look will be, This happineſs is mine! This glory is mine! 3. That the top and height of the ſaints happineſs in heaven conſiſts in this, that they ſhall be with Chriſt; " Father, I will, that they may be with me, that they may behold my glory." (B.) See the notes on chap. xii. 26. and xiv. 3.

O righteous Father.] Obſerve here, 1. The appellation given to God: " O righteous Father." This is the ſixth time that Chriſt in this prayer has called God Father; it being ſo ſweet a relation, and producing all love, delight, joy and confidence in God, by him that practically improves it. Ver. 11. when Chriſt prayed for his people's ſanctification, he ſaid, " Holy Father;" making uſe of that attribute which is the cauſe of all holineſs in the creature: But now, praying for their glorification, he ſays, " O righteous Father;" righteous, in making good thy promiſes both to me and them. 2. What it is that our Saviour affirms, concerning the wicked and unbelieving world, that they have not known God, " The world hath not known thee:" Not as if the world had not known him at all, but not known him aright; the unbelieving and unſanctified part of the world, having no ſaving knowledge of God, not living anſwerable to what they know to be their duty. 3. What Chriſt confirms concerning himſelf: " But I have known thee, and theſe have known thee:" Intimating thus much unto us, that Jeſus Chriſt knows God immediately, and all others know him by the means of Chriſt. Chriſt is the original and fontal cauſe of all the ſaving knowledge that believers have of God: There is not the leaſt ray of ſaving illumination, that doth not deſcend from Chriſt and the Spirit of Chriſt; " I have known thee, and theſe have known that thou did'ſt ſend me." (*Idem.*) See the notes on chap. viii. 55. x. 15. and xvi. 3.

I have declared unto them.] See the notes on ver 6.

That the love.] That thou may'ſt love them, as being thy ſons by adoption; ſo as to make them partakers of an eternal inheritance, Rom. viii. 17. and ſo as to fill them with thy Spirit, Gal. iv. 6. and raiſing them from the dead, may'ſt crown them with eternal glory. (W.) The ſafety of a Chriſtian lies in this, that God loves him; but the joy, the comfort, and happineſs of a Chriſtian conſiſts in the knowledge, in the ſenſible apprehenſion and feeling of this love: Therefore Chriſt cloſeth his prayer for his members with this affectionate and comprehenſive petition, "Let the love wherewith thou haſt loved me be in them, and I in them." (B.) See the notes on chap. xv. 9.

CHAP. XVIII.

Chriſt goeth to Gethſemane. Judas cometh thither with officers to apprehend him. Chriſt meeteth them. The officers ſtruck down, with his word. Peter ſmiteth off Malchus's ear. Chriſt led bound to Annas and Caiaphas: Examined there: Smitten by the ſoldiers: Denied by Peter: Sent unto Pilate: Examined again by him: And rejected by the Jews.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9. WHEN Jeſus had ſpoken theſe words, he went forth with his diſciples over the brook Cedron, where was a garden, into the which he entred, and his diſciples. And Judas alſo, which betrayed him, knew the place; for Jeſus oft-times reſorted thither with his diſciples. Judas then, having received a band of men, and officers from the chief prieſts and Phariſees, cometh thither, with Lanterns, and torches, and weapons. Jeſus therefore knowing all things that ſhould come upon him, went forth, and ſaid unto them, Whom ſeek ye? They anſwered him, Jeſus of Nazareth. Jeſus ſaith unto them, I am he. And Judas alſo which betrayed him, ſtood with them. Aſſoon then as he had ſaid unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom ſeek ye? And they ſaid, Jeſus of Nazareth. Jeſus anſwered, I have told you that I am he. If therefore ye ſeek me, let theſe go their way: That the ſaying might be fulfilled which he ſpake, Of them which thou gaveſt me, have I loſt none.

When Jeſus had ſpoken theſe words.] No ſooner had our Lord ended his divine prayer, recorded in the foregoing chapter, but he goes forth to meet his ſufferings, with a willing chearfulneſs. He retires with his diſciples into a garden. Not to hide and ſhelter himſelf from his enemies: For if ſo, it had been the moſt improper place he could have choſen, it being the accuſtomed place where he was wont to pray, and a place well known to Judas, who was now coming to ſeek him. "Judas, which betray'd him, knew the place; for Jeſus oft times reſorted thither with his diſciples:" So that Chriſt repaired to this garden, not to ſhun, but to meet the enemy; to offer himſelf a prey to the wolves, which in the garden hunted him, and laid hold upon him; he alſo reſorted to this garden now for privacy, that he might freely pour out his ſoul to God. (B.) From this text, amongſt others, it is reaſonably concluded, That the foregoing divine prayer muſt have been uſed at the inſtitution of the Euchariſt; which was the laſt action of moment recorded by the other Evangeliſts, before our Lord's going over the brook Cedron, into the garden, where he was ſoon after apprehended. (Johnſ.) See the notes on chap. xvii. 19. and Matt. xxvi. 30.

Over the brook Cedron.] Cedron, or Kidron, was the name of the deep valley, as well as of the brook which ran through it, on the Eaſt between Jeruſalem and the mount of Olives. It is mentioned alſo 2 Sam. xv. 23. and 1 Kings ii. 37. Into this valley was conveyed the blood poured out at the foot of the altar; which, becauſe it made the water look black, gave it this name, as ſome think, from *kiddar*, ſignifying blackneſs. Others, from *kedroi*, the cedar-trees planted on each ſide; whence, they ſay, it is always in the Septuagint, as well as here, ſpoken of in the plural number, Jer. xxxi. 40. (Trem. and W.) This brook is here called *Cheimarrhos*, that is, a torrent flowing in winter. (Leigh.) And it is ſaid to run no longer than it is fed with ſhowers. (Sandys.) But be that as it will, this brook, over which David paſſed, at the time of his humiliation, and flight from his unnatural ſon Abſalom, may be inſtructive, to put us in mind, that the ingratitude of that perſon was but a type or ſhadow of that of the Jews here to Chriſt, and of all ſinners in after ages. (Q.) See the notes on Luke xix. 37.

A garden, into the which he entred.] Called Gethſemane, Matt. xxvi. 36. Mark xiv. 32. This he did, that as the ſin of the firſt Adam, which brought deſtruction upon his poſterity, was committed in a garden, ſo that ſalutary paſſion of the ſecond Adam, which was to reſcue us from that deſtruction, might begin in the like place. (Beza, Hayward, W. B. and Q.)

Knowing all things that ſhould come upon him.] *Panta ta erchomena*, all the things that were coming. (H.) This the Evangeliſt notes, to ſhew, that Chriſt fell not into the hands of the Jews, for want either of power; as he ſhews, ver. 6. or of wiſdom, to foreſee their machinations againſt him; but as freely giving up himſelf to the death, for the welfare of mankind. Vain therefore is the ſaying of Celſus, That a wiſe man, had he foreſeen the danger, would have avoided it, if he could do it: For if kings and captains have given themſelves freely to the utmoſt perils, and to death itſelf, for the temporary ſafety of their country, much more might our bleſſed Lord do this for the ſalvation of the whole world. (W. B. and Q.)

They went backward, and fell to the ground.] Here we may obſerve, That it was not man's power, but Chriſt's own permiſſion, which brought his ſufferings upon him. How eaſily could he have deliver'd himſelf out of his enemies hands, who with a word of his mouth cauſed them to "go backward, and fall to the ground"! Chriſt, in ſpeaking thoſe words, did dart out a ray of his deity; and this ſtruck them down: He only ſaid, "I am he;" and down they fell! the providence of God not ſuffering him to fall into their hands, without firſt giving them this further mark of his divine majeſty and power. If there was ſo much majeſty in the voice of Chriſt, in one of the loweſt acts of his humiliation, what will the voice of a glorified God be to ſinners, when he ſhall come as a judge to condemn the world! (Hayw. W. and B.) But, in this inſtance, there was a rare mixture of effects, as there was in Chriſt of natures: The voice of a man, and the power of God. For it is obſerved, That from the nativity of our Lord to his death, the divinity and humanity did ſo communicate in effects, that no great action paſſed, but they gave illuſtration and teſtimony to each other: He was born a tender crying infant, but adored by the Magi as a king, by the Angels as their God: He was circumciſed as a man; but by the name given him ſignified to be the Saviour of the world: He fled into Egypt, like a diſtreſſed child, under the conduct of his helpleſs parents; but no ſooner entred the country, than the idols fell down before him: He was preſented in the Temple as the ſon of man; but there celebrated, with divine praiſes, as the Son of God: He was baptized as a ſinner, but proclaimed to be the well-beloved of God: He was hungry in the deſart as a man, but ſuſtained himſelf forty days by the power of his divinity: He was tempted by Satan as a weak man, but miniſter'd to by angels as their Lord: And now, when he was to take upon him all the affronts and ſufferings of the moſt miſerable, he received teſtimonies from above, which were moſt wonderful. For he was transfigured on the mount; entred triumphantly into Jeruſalem, and had the acclamations of the people: When he was firſt nailed to the croſs, he made the earth to tremble: When he was dying, he darkned the ſun: When dead, he opened the ſepulchres: And here, when he ſuffered himſelf to be apprehended by the guard, he ſtruck them all down to the ground, only by replying to their anſwer; that the words of the prophet might be verified, "Therefore my people ſhall know my name; therefore they ſhall know in that day, that I am he that doth ſpeak, Behold it is I." (Tayl.)

Then asked he them again.] Note, 1. how voluntarily and freely Chriſt laid down his life! When his enemies were fallen to the ground, he ſuffered them to riſe again, and offers himſelf to them, to take him and carry him away. 2. How the ſight of this glorious miracle, of the ſoldiers falling to the ground, did not deter or diſcourage them from their wicked purpoſe: They get up again, and go on with their bloody deſign. Learn hence, That obſtinate and obdurate ſinners will not be reclaimed by the moſt evident and convincing, by the moſt miraculous and ſurpriſing, appearances of God againſt them. (B.) They all fall to the ground; and yet, not one of them perceives and owns the hand of God, or the omnipotent voice of Chriſt. Thus God often ruins the fortune, the deſigns, the health, &c. of the wicked: But none are converted, by making a good uſe of this judgment, but only thoſe whoſe hearts he vouchſafes to touch with the powerful influence of his love. Judas, an apoſtle, an eye-witneſs of Chriſt's miracles, nouriſhed ſo long with his word, and pre-obliged by ſo many favours, is thrown down, but not converted: Saul, a perſecutor of the apoſtles and of the church, who had never known Chriſt, who ſtill "breathed out threatnings and ſlaughter againſt his diſciples," Acts ix. 1. is no ſooner thrown down, but he yields and becomes meek and gentle as a lamb. The reaſon is, becauſe the latter is inwardly pierced with ſuch light and grace as it is in vain to reſiſt; and the former is abandon'd and given up to his own reprobate mind. (Q.)

Let theſe go their way.] Obſerve here, how mindful, in the midſt of his ſufferings, Chriſt was of his dear diſciples, to ſecure them, at this time, from death and danger: "If ye ſeek me, let theſe go their way;" that is, my diſciples, againſt whom ye have no warrant at this time. Learn hence, That Chriſt is ſo tender of his followers, that he will not put them upon trials, or call them forth to ſufferings, till they are ripe and ready fitted and prepared for them. The diſciples yet were weak and feeble, timorous and fearful, and Chriſt had much work and ſervice for them to do in the world; namely, to plant and propagate the Goſpel in foreign countries: He therefore reſolves, not to loſe any one of them by perſecution at this time: And thus was his word fulfilled; "Of them which thou gaveſt me, have I loſt none." (B.) But, that the ſaying, here refer'd to, could not relate to the eternal ſtate of Judas, or our Lord's apoſtles, as ſome have imagin'd, appears, 1. From the words "Let theſe go their way:" Which very words, the Evangeliſt aſſures us, were ſpoken by Chriſt on purpoſe, "that the ſaying might be fulfill'd, which he ſpake," *viz.* in chap. xvii. 12. And yet, Chriſt's deſire, that they might quietly be diſmiſs'd, was deſign'd only to ſecure their temporal preſervation. 2. From thoſe words themſelves, "Thoſe that thou gaveſt me I have kept: And none of them is loſt, but the ſon of perdition; that the ſcripture might be fulfilled," *viz.* Pſal. cix. 8. Now, this ſcripture St. Peter interprets of the temporal death of Judas, Acts i. 16, *&c.* 'Tis no objection againſt this interpretation, that the apoſtles were not always preſerv'd from a violent death; moſt of them being taken away by martyrdom: For, this our Lord could not intend, ſince he himſelf had told them, before he ſpake theſe words, that ſome of them ſhould drink of his cup, and ſome of them ſhould be put to death, Matt. xx. 23. and xxiv. 9. But only, that he, being preſent with them, had thus loſt none of them: And hence he prays, That, in his abſence, his Father would thus keep them. And accordingly, the apoſtle teſtifies, that when they were engaged in their apoſtolic function, they were wonderfully preſerv'd by the divine providence; inſomuch that even this was a teſtimony of the life and power of Jeſus, 2 Cor. i. 9, 10. iv. 10, 11. and xiii. 4. Eſpecially, they were ſo preſerv'd, that none of them fell from their apoſtolic office, as Judas did, Acts i. 25. (W.) See the notes on chap. vi. 39. x. 28, 29. and xvii. 12, 15.

Ver. 10, 11. Then Simon Peter having a ſword, drew it, and ſmote the high-prieſt's ſervant, and cut off his right ear. The ſervant's name was Malchus. Then ſaid Jeſus unto Peter, Put up thy ſword into the ſheath: The cup which my Father hath given me, ſhall I not drink it?

Peter, having a ſword.] See the notes on Luke xxii. 38, 50.

Smote the high-prieſt's ſervant.] Chriſt could have commanded many "legions of angels" (as he ſays himſelf, Matt. xxvi. 53.) for his guard, if he had ſo pleaſed; and we read, that one angel ſlew 185000 armed men in one night, 2 Kings xix. 35. and Iſa. xxxvii. 36. And therefore he needs not ſuch low auxiliaries as an army of rebels, or a navy of pirates, to defend his cauſe: He firſt laid the foundation of our happineſs in his ſufferings; and hath ever ſince ſupported religion by patience and ſuffering, and in poverty, and all the circumſtances and conjunctures of improbable cauſes: Fighting for religion is certain to deſtroy charity; but not certain to ſupport faith. (Tayl.) Chriſt will thank no man for drawing a ſword in defence of him, without a warrant and commiſſion from him. (B.) See the notes on Luke xxii. 38, 50.

And cut off his right ear.] The right ear is an emblem of docility, obedience, and a true underſtanding of the ſcriptures; which will not be found any more, either in the prieſts, or the people, of the Jews, till Chriſt ſhall one day reſtore them to them by his grace. (Q.)

The ſervant's name was Malchus.] See the note on Luke xxii. 51.

Put up thy ſword.] No man wants authority to defend his life, againſt him who has no authority to take it away. But the caſe of St. Peter was very different. He drew his ſword indeed in his maſter's defence, but againſt lawful authority. The officers of the chief prieſts came with Judas, to the place where Jeſus was, to ſeize on him. This was a lawful authority, tho' imploy'd upon a very unjuſt errand: But authority muſt not be reſiſted, tho' in defence of the greateſt innocence. Men who draw their ſwords againſt lawful powers, "ſhall periſh with the ſword:" Which does not ſignify what the event ſhall always be, but what is the deſert and merit of the action. Rebels may ſometimes be proſperous; but they always deſerve puniſhment. And if they eſcape the ſword in this world, St. Paul tells us, they ſhall receive damnation in the next. If St. Peter might not uſe the ſword in defence of Chriſt's perſon, there is much leſs pretence to fight for his religion: For tho' ſome call this fighting for religion, it is only fighting for themſelves. Men may keep their religion, if they pleaſe, in deſpite of earthly powers; for no powers can hurt religion, tho' they may perſecute the profeſſors of it: And therefore, when men take up arms to avoid perſecution, it is not in defence of religion, but of themſelves; that is, to avoid ſuffering for religion. And if St. Peter might not fight to preſerve Chriſt himſelf, certainly neither he nor we might take up arms to defend ourſelves from perſecution. Again, if St. Peter were rebuk'd for this, how comes the pope to challenge the ſword in St. Peter's right, when our Saviour would not allow St. Peter to uſe it himſelf: And if St. Peter might not draw his ſword againſt an inferior officer, by what authority does the pope pretend to diſpoſe of crowns and ſcepters, and to trample on the necks of the greateſt monarchs? And I ſuppoſe, the preſbyter can challenge no more authority than the pope. Whether they will allow St. Peter to have been a biſhop or presbyter, this command to "put up his ſword," equally concerns him in all capacities, and ought to ſecure ſoveraign princes from the unjuſt uſurpations and treacherous conſpiracies both of Geneva and Rome. (Sherl.) See the notes on Luke xxii. 38, 50.

The cup which my Father hath given me.] See the notes on Matt. xx. 22, 23. and Luke xxii. 42.

Ver. 12, 13, 14. Then the band, and the captain, and officers of the Jews took Jeſus and bound him, And led him away to Annas firſt (for he was father-in-law to Caiaphas which was the high prieſt that ſame year) Now Caiaphas was he which gave counſel to the Jews, that it was expedient that one man ſhould die for the people.

Then the band, and the captain.] At the time of the paſſover, it was cuſtomary, for the Roman preſident to ſend a whole band of a thouſand men, for a guard to the temple; the captain of which band is therefore here called *Chiliarchos.* (W)

Took Jeſus, and bound him.] By theſe ſacred bonds, 1. He expiates the ill uſe of our liberty. 2. He obtains for us the grace to uſe it well. 3. He ſets us free from ſin, and makes us become the ſervants of righteouſneſs, in which conſiſts the glorious liberty of the children of God And 4. He ſanctifies the impriſonment and confinement of his diſciples, and even of criminals. (Q.) See the notes on ver. 24.

Led him away to Annas firſt.] That by him, who was more aged and better experienced in the law, Caiaphas might be directed what to do in the caſe; or, becauſe he was the prince of the Sanhedrim: And from him he was ſent bound to Caiaphas the high-prieſt; as appears from ver. 24. Of his being ſent to Annas, the other Evangeliſts ſay nothing, becauſe nothing was done to Chriſt there, but all was performed at the palace of the high-prieſt: There was Chriſt examined, ver. 19. and there Peter denied him, Matt. 26. 57, 69 (W.) St. Cyril ſuppoſes, that Annas had promiſed payment of the money to Judas: And that they therefore led Jeſus to him firſt; his houſe being alſo in their way to that of Caiaphas. (Hayward.) See the notes on Luke iii. 2.

Father-in-law to Caiaphas.] There are in the world many of theſe fatal alliances, which engage men to have a hand in many acts of injuſtice, and ſometimes in the moſt heinous crimes. Of how great importance is it to contract an alliance only with virtuous perſons! An alliance is often attended with very great conſequences; and is ſometimes the occaſion of ſalvation or damnation. (Q.)

Now Caiaphas was he.] See the notes on chap. xi. 49, 50.

Ver. 15, 16, 17, 18 And Simon Peter followed Jeſus, and ſo did another diſciple. That diſciple was known unto the high-prieſt, and went in with Jeſus into the palace of the high-prieſt. But Peter ſtood at the door without. Then went out that other diſciple which was known unto the high-prieſt, and ſpake unto her that kept the door, and brought in Peter. Then ſaith the damſel that kept the door unto Peter, Art not thou alſo one of this man's diſciples? He ſaith, I am not. And the ſervants and officers ſtood there, who had made a fire of coals (for it was cold) and they warmed themſelves: and Peter ſtood with them, and warmed himſelf.

Peter followed Jeſus, and ſo did another diſciple.] That is to ſay, when he was ſent from Annas unto Caiaphas, ver. 24. (Tremel.) In vain does any man pretend to follow Jeſus, when he has no other guide but preſumption, and no other ſtrength beſides that of nature. The command Chriſt gave to the ſoldiers, that they ſhould let his diſciples "go their way," was an admonition to theſe to retire. But Peter has a mind to diſtinguiſh himſelf, by doing more than others, and will thereby plunge himſelf into a misfortune, which he would have avoided had he follow'd the reſt. He would not believe his maſter, when he told him that he could not follow him then; but he will find the truth of it by a ſad experience. (Q.) See the notes on ver. 25, *&c.* As to the other diſciple, Dr. Whitby thinks it could not be St. John, becauſe he being a Galilean, as well as St. Peter, they might have equally ſuſpected him on that account, But this is accounted for, by John's having ſold his poſſeſſions in Galilee to Caiaphas, and his coming to dwell near mount Sion; by the intervention of which bargain he was made known to the high-prieſt, and ſo brought Peter into the houſe. (Tayl. and Howel.)

It was cold.] The Jews, ſaith Dr. Lightfoot, teſtify, That there might be ſnow or froſt at the paſſover: And Radulphus, That great dews fell then, which made the air cold, till the ſun had exhaled them. (W.)

Ver. 19, 20, 21, 22, 23, 24. The high-prieſt then asked Jeſus of his diſciples, and of his doctrine. Jeſus anſwered him, I ſpake openly to the world; I ever taught in the ſynagogue, and in the temple, whither the Jews always reſort, and in ſecret have I ſaid nothing. Why askeſt thou me? ask them which heard me, what I have ſaid unto them: Behold, they know what I ſaid, And when he had thus ſpoken, one of the officers which ſtood by, ſtroke Jeſus with the palm of his hand, ſaying, Anſwereſt thou the high-prieſt ſo? Jeſus anſwered him, If I have ſpoken evil, bear witneſs of the evil: But if well, why ſmiteſt thou me? (Now Annas had ſent him bound unto Caiaphas the high-prieſt.)

The high-prieſt then asked.] Our Saviour, being brought before Caiaphas, was there examined "of his diſciples and of his doctrine;" under pretence that he was guilty of hereſy in doctrine, and of ſedition in gathering diſciples and followers. (G. and B.) The learned Dupin and others ſuppoſe this firſt examination of Chriſt to have been at the houſe of Annas: But it ſeems clear to me, from the context here, and particularly from ver. 24. as well as from the relation of all the other Evangeliſts, that this examination was not till "Annas had ſent him bound unto Caiaphas the high-prieſt:" And that it was not Annas, but Caiaphas, "the high-prieſt," who here asked Jeſus of his diſciples and of his doctrine; for it was at his houſe, the ſcribes and the elders, and all the chief prieſts, were aſſembled" for that purpoſe; Matt. xxvi. 57. and Mark iv. 53. See the notes on ver. 24.

I ever taught in the ſynagogue.] Our Lord here clears himſelf from having any deſign to raiſe ſedition againſt the government. When therefore he ſays, "In ſecret have I ſaid nothing;" his meaning is not, that he never ſaid any thing in private to his followers; but that the doctrine he taught at all times was for ſubſtance the ſame: And what that was, there were great numbers, of whom they might enquire; he having, as often as any opportunity offer'd, taught publickly in the temple, and in the ſynagogues: And therefore it was fitter to "ask them who heard him," than to enquire of him, who was the perſon accuſed, and ſo might not be believed in his own caſe. He did not go about to conceal any thing, which thoſe who intend to raiſe ſedition are wont to do; but what he ſaid in private was the ſame he ſpake in publick. (Fox.) Learn hence, 1. That it is not unuſual for the beſt of doctrines, to paſs under the odious name and imputation of error and hereſy. Chriſt's own doctrine is here queſtioned. 2. That the miniſters of Chriſt who have truth on their ſide, may and ought to ſpeak boldly and openly. Truth bluſhes at nothing, except at its being conceal'd. (B. and Q.) This text alſo confutes them who ſay, Chriſt came not to Jeruſalem, leſt the Romans ſhould ſuſpect him of affecting a kingdom: For here he teſtifies, that he "taught daily in the temple:" After his firſt miracle done in Cana of Galilee, we find him going up to Jeruſalem to keep the paſſover; where he abode at leaſt eight days: And many, ſeeing the miracles that he did, believed on him, chap. v. 1. and chap. vi. 4. he aſcends again to the feaſt; ſo that we have reaſon to believe, he never declined that feaſt. He alſo went up to the feaſt of tabernacles, chap. vii. 10. and preached to the people in the temple, ver. 14. and wrought ſuch wonders, that the Jews cried out, "When Chriſt cometh, will he do more miracles than theſe?" ver. 31. This feaſt being ended, he goes to the mount of Olives, and returns the next day to preach in the temple, chap. viii. 1, 2. At the feaſt of Dedication, we find him again "walking in Solomon's Porch," chap. x. 23. and there declaring himſelf to be the Son of God. Chap. 11. He is at Bethany, but two miles diſtant from Jeruſalem, where he raiſes Lazarus from the dead; and from Bethany he goes to Jeruſalem, the people going before him, and crying, Hoſanna to the Son of David, chap. xii. (W.)

One of the officers.] Fearing, leſt he ſhould be ſuſpected a favourer of Chriſt or his doctrine. (G.) But if he who did this was *Malchus*, as is ſuggeſted by Biſhop Taylor, from the famous Vida, the indignity was extremely heightened, by his baſe ingratitude to the Holy Jeſus for his having miraculouſly healed that wretch's ear. For he

Stroke Jeſus with the palm of his hand.] The word *rhapiſma* hath been differently interpreted, according to the divers ſignifications put upon the verb *rhapizo*, from whence it is derived. Some will have it properly meant of a ſtroke given either with a rod, a ſtick, or a cudgel; becauſe *rhapis* is by Heſychius render'd a rod or wand. But the old Greek and Latin Lexicon renders it a box, or ſtroke with the hand: Agreeable to which it is underſtood by St. Auguſtine, Nonnus, Sedulius, Suidas, and Juvencus. (H.) Some again do make this diſtinction between *colaphus* and *rhapiſma*, that the former is given with the fiſt, or hand clenched; and the latter with the flat or open hand: Both which are expreſſed by Juvenal, where he ſays,

> ——— *Nec pugnis cædere pectus*
> *Te veto, nec plana faciem contundere palma.*

By the former of which is meant, what we call a blow on the breaſt, or box on the ear; and by the latter, a ſlap on the face. (Leigh) But of which ſoever of theſe indignities we underſtand it here, it muſt be a completion of the prophecies, where it is ſaid of Chriſt, "I gave my back to the ſmiters, and my cheeks to them that plucked off the hair," Iſa. l. 6. "They ſhall ſmite the judge of Iſrael with a rod upon the cheek," Mic. v. 1. "They have ſmitten me upon the cheek reproachfully," Job xvi. 10. And "he giveth his cheek to him that ſmiteth him," &c. Lament. iii. 30. Which very circumſtances of the paſſion, Lactantius affirms to have been foretold by the Erythræan Sybil. (Tayl.) And it was for this very reaſon that Chriſt choſe to ſuffer this, that he might confound and humble the pride of man, and leave the proud an example of patience; which if not imitated, will certainly condemn them. (Q.)

Why ſmiteſt thou me?] Here we may obſerve the meek and gentle reproof which the Lord Jeſus gives to this rude officer: He doth not ſtrike him dead upon the place, nor cauſe that arm to wither which was ſtretched forth againſt the Lord's Anointed; but only lets him know that there was no reaſon for his ſtriking of him. Where note, that tho' our Saviour doth not revenge himſelf, yet he vindicates himſelf, and defends himſelf both with law and reaſon: "If I have ſpoken evil, bear witneſs of the evil; but if well, why ſmiteſt thou me?" Hence we learn, 1. That to ſtand up in defence of our innocency, is not contrary either to the Chriſtian duties of patience and forgiveneſs, or to the practice and example of our Lord Jeſus. 2. That when the ſoldier had ſtruck Chriſt upon one cheek, he did not turn to him the other alſo, according to Matt. v. 39. Which evidently ſhews, that that precept, "If they ſmite thee on one cheek turn the other alſo," commands only this, that rather than take revenge we ſhould bear a ſecond injury. Chriſtians ought rather to ſuffer a double wrong, than to ſeek a private revenge. Chriſtianity obliges us to bear many injuries patiently, rather than to avenge one privately: But tho' it binds up our hands from private revenge, yet it doth not ſhut our mouths from complaining to publick authority. Chriſt's own practice here, expounds the precept elſewhere; for he complains here of the officer's injuſtice in ſmiting him before the judicatory, and challenges the man to bear witneſs of the evil. (W. and B.) It is the obſervation of Suidas and Phavorinus, that *dero* ſignifies to excoriate, but *dairo* to ſmite. And yet it is certain, that *dero* bears the ſenſe of ſmiting in the New Teſtament, Mark xii. 3. Luke xxii. 63. Acts xvi. 37. 1 Cor. ix. 26. 2 Cor. xi. 20. as well here, and ſo alſo in profane authors; Scholiaſt. Ariſtoph. in Veſpis, p. 463. F. (W.) So that, as Grævius juſtly remarks, no rule or determination of the criticks is ſo firmly eſtabliſhed, but that in ſome caſe it fails, and admits exceptions. (Blackw.) To which I may add, upon the former part of the verſe, that whereas the great St. Cyprian reads thoſe words *exprobra de malo*, that is, upbraid me with the evil, Biſhop Fell very reaſonably conjectures, that the word intended was *exproba*, that is, prove or make out fully the charge which ye alledge againſt me: For thus it will agree with the original word *martyreſon*, to which our tranſlation literally agrees, "Bear witneſs of the evil." (Marſh. Cypr.)

Sent him bound.] See the notes on ver. 19.

Ver. 25, 26, 27. And Simon Peter ſtood and warmed himſelf: They ſaid therefore unto him, Art not thou alſo one of his diſciples? He denied it, and ſaid, I am not. One of the ſervants of the high prieſt, being his kinſman whoſe ear Peter cut off, ſaith, Did not I ſee thee in the garden with him? Peter then denied again, and immediately the cock crew.

And Simon Peter.] All the four Evangeliſts give us an account of Peter's fall in denying his Maſter. And therein we have obſervable, 1. The ſin itſelf which he fell into, the denial of Chriſt, and this backed with an oath : He ſware that he “ knew not the man.” Lord ! how may the ſlaviſh fear of ſuffering drive the holieſt and beſt of men to commit the fouleſt and worſt of ſins. 2. The occaſion of his fall. 1. His preſumptuous confidence of his own ſtrength and ſtanding ; “ Tho' all men forſake thee, yet will not I.” Lord ! To preſume upon ourſelves is the ready way to provoke thee to leave us to ourſelves. If ever we ſtand in the day of trial, 'tis the fear of falling muſt enable us to ſtand ; we ſoon fall, if we believe it impoſſible to fall. 2. His being in bad company, amongſt Chriſt's enemies; Peter had better have been a-cold by himſelf alone, than warming himſelf at a fire which was compaſſed in with the blaſphemies of the ſoldiers, where his conſcience, tho' not ſeared, was yet made hard. Obſerve, 3. The reiteration or repetition of this ſin ; he denied Chriſt again and again ; he denied him firſt with a lie, then with an oath and curſe. Oh, how dangerous is it, not to reſiſt the beginnings of ſin ! If we yield to one temptation, Satan will aſſault us with more and ſtronger. 4. The heinous and aggravating circumſtances of Peter's guilt. 1. From the character of his perſon, a diſciple, an apoſtle, one of the chief apoſtles ; yet he denies Chriſt. 2. From the perſon whom he denies, his Maſter, his Saviour. 3. The time when he denied him, ſoon after that Chriſt had waſhed his feet ; yea, ſoon after he had received the ſacrament from Chriſt's own hand. How unreaſonable then is their objection againſt coming to the Lord's table, that ſome who go to it diſhonour Chriſt aſſoon as they come from it ! Such examples ought not to diſcourage us from coming to the ordinance, but ſhould excite and increaſe our watchfulneſs after we have been there, that our after-deportment may be ſuitable to the ſolemnity of a ſacramental table. (B.) See the notes on ver. 15. and chap. xiii. 38.

Warmed himſelf.] See the notes on ver. 18.

He denied it.] See the notes on Luke xxii. 58.

The cock crew.] See the notes on Mark xiv. 72. Luke xxii. 61.

Ver. 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40. Then led they Jeſus from Caiaphas unto the hall of judgment : and it was early, and they themſelves went not into the judgment-hall, leſt they ſhould be defiled, but that they might eat the paſſover. Pilate then went out unto them, and ſaid, What accuſation bring ye againſt this man ? They anſwered and ſaid unto him, If he were not a malefactor, we would not have delivered him up unto thee. Then ſaid Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore ſaid unto him, It is not lawful for us to put any man to death : That the ſaying of Jeſus might be fulfilled, which he ſpake, ſignifying what death he ſhould die. Then Pilate enter'd into the judgment-hall again, and called Jeſus, and ſaid unto him, Art thou the king of the Jews ? Jeſus anſwered him, Sayeſt thou this thing of thyſelf, or did others tell it thee of me ? Pilate anſwered, Am I a Jew ? Thine own nation and the chief prieſts have delivered thee unto me : What haſt thou done ? Jeſus anſwered, My kingdom is not of this world : If my kingdom were of this world, then would my ſervants fight, that I ſhould not be delivered to the Jews ; but now is my kingdom not from hence. Pilate therefore ſaid unto him, Art thou a king then ? Jeſus anſwered, Thou ſayeſt that I am a king. To this end was I born, and for this cauſe came I into the world, that I ſhould bear witneſs unto the truth. Every one that is of the truth, heareth my voice. Pilate ſaith unto him, What is truth ? And when he had ſaid this, he went out again unto the Jews, and ſaith unto them, I find in him no fault at all. But ye have a cuſtom, that I ſhould releaſe unto you one at the paſſover : will ye therefore that I releaſe unto you the king of the Jews ? Then cried they all again, ſaying, Not this man, but Barabbas. Now Barabbas was a robber.

Unto the hall of judgment.] There were two courts of judicature which our bleſſed Saviour was brought before and condemn'd by. 1. The eccleſiaſtical court or Sanhedrim ; in which the high prieſt ſat as judge : Here he was condemned to death for blaſphemy. 2. The civil court or Judgment-hall ; where Pontius Pilate the Roman governour ſat judge : Who, becauſe he was a Gentile, they would not go into his houſe, “ leſt they ſhould be defiled ;” for they accounted it a legal pollution, to come into the houſe of a Gentile. Where obſerve, The notorious hypocriſy of theſe Jews ; they ſcruple the defiling of themſelves by coming near the judgment-hall, where Pilate ſat, but make no ſcruple at all to defile themſelves with the guilt of that innocent blood which Pilate ſhed. When perſons are over zealous for ceremonial obſervations, they are often-times too remiſs with reference to moral duties. They “ brought him to the judgment-hall, but they themſelves went not in, leſt they ſhould be defiled.” (B.) See the notes on Luke xxiii. 1.

It was early.] How the foregoing night was mis-ſpent, may be ſeen in the notes on Matt. xxvi. 57, *&c.* Mark xiv. 53, *&c.* and Luke xvii. 54, *&c.*

Leſt they ſhould be defiled.] The Prætor's hall was full of Pilate's Roman ſoldiers : Now, theſe being Gentiles, are in that condition of which Maimonides ſaith, that they are to be accounted for ſuch as have a perpetual iſſue of blood upon them, whenſoever any thing is to be done, wherein the queſtion of cleanneſs or uncleanneſs is conſiderable ; as here in the eating the paſſover, of which no unclean perſon was to partake. So that, by preſence among the Gentiles, this legal uncleanneſs is contracted, as much as by any thing. Hence is that of Acts x. 28. “ It is unlawful for a Jew to be joined to, or converſe with an heathen :” So Acts xi. 3. “ Why did'ſt thou go in to thoſe that were uncircumciſed, and did'ſt eat with them ?” And Juſtin, out of Trogus, ſpeaking of the Jews, and affirming falſly, that they were baniſhed out of Egypt, for fear of infecting the Egyptians with ſome diſeaſe, Leſt, ſaith he, they ſhould be avoided, and hated by all other nations for the ſame cauſe, they took care never to communicate with ſtrangers, which being firſt done on this cauſe (ſo this heathen had reſolved to defame them) by degrees turned into diſcipline and religion ; that is, became a ſettled law among them. So Apollonius Molo, in Joſeph. l. 2. cont. Appion. They might not converſe with them which choſe to live after other cuſtoms of life. (H. and W.)

What accuſation bring ye againſt this man ?] See the accuſations our Lord was charged with, in the notes on Luke xxiii. 2, *&c.*

If he were not a malefactor.] When Pilate firſt ask'd theſe pious patriots, what accuſation they brought againſt the priſoner, they ſeem to ſtand very much upon their reputation ; “ If (ſay they) he were not a malefactor, we would not have delivered him up to thee.” No ! Good men ! They were admired by the poor deluded multitude, for their imaginary holineſs, mortification, ſelf-denial, and all the ſhewy parts of religion ; And, ſure, they could be no deceivers ! They never knew what malice, jealouſy, faction, or ambition meant : And therefore, had they not been abundantly apprized of the priſoner's notorious guilt, they'd never have proſecuted him, before ſo juſt, and ſo diſcerning a judge as Pilate was ! (Milbourne.) That which was defective in proof, they would have ſupplied by their ſole authority. (G.) But there cannot poſſibly be a higher act of injuſtice, than to deſire that a judge ſhould ſuppoſe the accuſed perſon guilty of the crime, without any farther examination. It is no ſtrange and extraordinary thing, to ſee innocent perſons oppreſſed by arbitrary proceedings, without any legal proceſs : But for a man to be brought before a judge, in order to be deliver'd up directly to execution, without any proof of his crime, or any examination concerning it, is a new way of oppreſſion, firſt invented and contrived againſt the Saviour of the world. (Q.)

Judge him according to your law.] The Jews, being now under the power of the Romans, tho' they had a power of judging and cenſuring criminals in ſmaller matters, yet not in capital caſes. They could not pronounce a ſentence of death upon any perſon, ſay ſome : They might, and did, ſay others, puniſh blaſphemers by ſtoning them to death ; but then their ſentence was to be ratified by the Roman power. Accordingly, they had here, in their eccleſiaſtical court, condemned Chriſt for blaſphemy : And now they bring him to the Roman governor to confirm the ſentence of death. From hence it appears, that Chriſt was the true Meſſias ; being ſent into the world, when “ the ſceptre was departed from Judah,” according to that ancient prophecy, Gen. xlix. 10. The Jews had no power abſolutely to condemn any man, or to put him to death : But this power the Roman Emperor reſerv'd to his own deputy. This contributed to the fulfilling of our Saviour's words, Matt. xx. 19. that he ſhould be “ delivered to the Gentiles to be crucified ;” which was not a Jewiſh, but a Roman puniſhment. Had the Jews put him to death, they had ſtoned him. But Chriſt was to be made a curſe for us, by hanging upon a tree : And accordingly, the Jews executed the counſel of God, tho' they knew it not, by refuſing to put him to death themſelves. Learn hence, How willing Chriſt was to undergo a ſhameful, painful, and accurſed death, that he might teſtify his love unto, and procure a bleſſing for his people. For thus “ the ſaying of Jeſus was fulfilled, which he ſpake, ſignifying what death he ſhould die.” (B.) See the next note.

It is not lawful for us to put any man to death.] The Jews ſay, that the power of inflicting capital puniſhments upon offenders, was taken from them by the Romans forty years before the deſtruction of their city and temple. So we read in the Jeruſalem Talmud. L. Sanhedrim, chap. 7. in that of Babylon, Sanhedr. fol. 41. *in aboda zara*, fol. 2. *in Maimonides, Tr. Sanhedr.* cap. 14. ſect. 13 And if it had remained with them at this time, 'tis ſuppoſed they would have been more ſpeedy in cutting off our Saviour. But yet it ſeemeth evident, that the Jews ſtill retained the power of judging and condemning thoſe to death, who were Jews by nature and original, and by their laws deſerved to die. For after they were reduced to a Roman province, this privilege, ſaith Joſephus, was ſtill granted to them, to uſe the ſacred inſtitutions and cuſtoms derived to them from their fathers. And it was granted to Hyrcanus, their high-prieſt, That if any controverſy aroſe, touching the diſcipline of the Jews, the judgment of it ſhould be referred to him. Accordingly we find the high prieſt and his council ſtoning Stephen, not by the rage of Zealots, as ſome conceive, but according to the law, that the blaſphemer ſhould be ſtoned, Levit. xxiv. 16. Deut. xvii. 6, 7. For he is brought before the high-prieſt and his council, Acts vi. 15. and vii. 1. who were the proper judges in this caſe: Witneſſes are produced, who teſtify before them, that he had "ſpoken blaſphemous words againſt the temple and the law, againſt Moſes and againſt God," Acts vi. 11, 13. theſe witneſſes do alſo ſtone him firſt, according as the law required. Thus alſo Saul, armed with the power of the high-prieſt and elders, perſecuted the Jewiſh Chriſtians, "unto death, and led them bound to Jeruſalem to be puniſhed," Acts xxii. 4, 5. Thus alſo would they have "judged Paul after their own law," Acts xxiv. 6. and would have killed him, Acts xxiii. 37. had not Lyſias, the chief captain, reſcued him from their hands: This, ſay they, he did by violence, *i. e.* by an invaſion of their rights: This, ſaith he, I did, "knowing that he was a Roman;" and ſo would not have done it, had he been a Jew only. They therefore ſeem to ſay, they could not do this in the caſe of Chriſt, becauſe they had accuſed him before Pilate; not of crimes committed againſt their law, but of ſedition, and aſpiring to a kingdom, in prejudice to Cæſar and the Roman government; of which things it belonged to Pilate, not to them, to judge. But perhaps this matter may be compounded, by reflecting on Ananus the high-prieſt, who killed James the brother of our Lord, and ſtoned many other Chriſtians, as being tranſgreſſors of the law: This, ſaith Joſephus, they who beſt underſtood their laws diſliked, ſaying, that Ananus ſhould not have called a council, concerning life and death, without licenſe from Albinus the Roman preſident: Whence I infer, that the power of inflicting capital puniſhments, even upon the Jews converted to the Chriſtian faith, was then ſo taken from them, that they could not regularly do it, without leave firſt obtained from the Roman preſident; but with his leave they might inflict upon them any capital puniſhment denounced againſt malefactors by their law. And if it be here ſaid that Pilate gave them leave to inflict this death on our Lord, by ſaying "Take ye him, and crucify him," chap. xix. 6. To this the anſwer is, 1. That Pilate had given them no ſuch licence when he ſpake theſe words: 2. That crucifixion was none of the kinds of death aſſigned by their law: And, 3. That Pilate by theſe words ſeems not to authorize them to do this, but rather to ſay to them, Do it at your peril, for I judge him innocent. See the note there. (W.)

That the ſaying of Jeſus might be fulfilled.] But it was God, and not the Jews, who intended the fulfilling of theſe words of Chriſt. (Lukin) See the notes on chap. xii. 32. and Matt. xx. 19.

My kingdom is not of this world.] And ſo hath nothing to do with, or oppoſite to the Roman government: It is not of human or mundane original, but from heaven; and ſo it meddles not with the affairs of this world: It hath none of the pomp or ſplendor of the world, none to fight for it with any carnal weapons, Luke ix. 56. It exerciſes no dominion over mens bodies, but their ſouls only. So the phraſe "not to be of this world," ſignifies, chap. viii. 23. xv. 19. and xvii. 14. Eſpecially when 'tis oppoſed to being "from the Father," 1 John ii. 16. and "from God," 1 John iv. 4, *&c.* So when Domitian enquired of the kingdom of Chriſt, of what nature it was, and when, and where it was to be ſet up; the nephews of Jude, who was the brother of our Lord, anſwered, It was not an earthly, but an heavenly kingdom, to be ſet up at the end of the world, as Euſebius relates. (W.) The kingdom of the Meſſiah, ſo often ſpoken of by the prophets, is the kingdom of God, and of heaven, the dominion of Chriſt, the city of God, *&c.* Dan. ii. 44. vii. 14, 27. Hebr. i. 8, *&c.* The end of its rule on earth is for the ſalvation of ſouls. It conſiſts of the elect of God, called out from the world, and "tranſlated from the power of darkneſs into the kingdom of his dear Son," Col. i. 13. "A peculiar people, zealous of good works; for whom Chriſt gave himſelf, that he might purify them to himſelf from all iniquity, Tit. ii. 14. For which purpoſe, grace and the Holy Spirit of God are neceſſary: Not the arm of fleſh, or ſecular power, Acts ii. 47. xx. 28. Eph. i. 21, 22. And if the prophecies of the Old Teſtament, or the parables and promiſes of the New, have truth, its dominion ſhall be enlarged, till all the kingdoms of the earth ſhall become ſubject to the ſceptre of Chriſt, without detriment to the rights and powers of the governors of this world; but confirming their juſt authority, wherever the kingdom of Chriſt ſhall be eſtabliſh'd in truth and righteouſneſs. But now, concerning this kingdom of our bleſſed Saviour and Redeemer, there are two fatal errors: The one calculated for diſturbing the peace, and invading the rights of mankind, under pretence of a claim from Chriſt, or perhaps of his vicar, to earthly dominion and property. To theſe, as well as to Pilate, our Lord ſays, "My kingdom is not of this world." The other is no leſs pernicious, in a contrary way: For it brings the kingdom of Chriſt, even as to thoſe things wherein it conſiſts, under ſubjection to the ſtate; and will not allow the powers of the one to be diſtinct from the authority of the other: That religion which the prince commands, tho' of the Leviathan, inſtead of the Goſpel, is to be profeſs'd, and not that which Jeſus Chriſt hath inſtituted. Theſe, and ſuch like errors, in Eraſtus, Mr. Hobbs, and later authors, ariſe in general from hence, that there is no coercive power in the kingdom of Chriſt; but that, contrary to earthly dominion and worldly wiſdom, the faith of the Goſpel is founded upon ſufferings. In anſwer to which kind of doctrines, it may ſuffice to ſhew, 1. That Jeſus Chriſt, as King and Lawgiver, hath given proper laws to his church, and enforced them with penal ſanctions. 2. That he hath appointed a diſtinct order of men, to miniſter in holy things in his church. And, 3. That he hath inveſted theſe his miniſters with the ſole authority of admitting members into his church, and of excluding from its communion. (Whitſ.) The kingdom of Jeſus Chriſt "is not of this world:" And ſhall a Chriſtian then ſeek after honour, riches, and power here below? We are called indeed to reign; but it is in heaven, and not upon the earth. As the kingdom of Chriſt, being "not of this world," doth not intrench upon the kingdoms of earthly princes; ſo theſe are not of the ſpiritual world, which is the church. We muſt not be "of this world," if we deſire to belong to the kingdom of Chriſt: And he receives us into the number of his ſubjects by baptiſm, only on condition that we renounce the world and all its pomps and vanities. (Q.) See the notes on chap. vi. 15. and Luke xii. 14.

Then would my ſervants fight.] That is, my ſubjects. For ſervants are not here to be underſtood, as ſome would inſinuate, to ſignify ſlaves and vaſſals, but ſubjects in general; who as ſuch, owe all duty and ſervice to their prince, as far as he needs them. (Sherl.) The ſubjects, or ſervants, of all lawful princes, are obliged, by the very nature of government, and the agreement of all mankind, to endeavour, by force of arms, if otherwiſe they cannot, to reſcue and defend their ſoveraigns from any injuries offer'd them by any of their enemies. (Milb.) And the original word *agonizomai* here uſed, ſignifies ſomewhat more than is expreſs'd in our verſion by fighting; *viz.* ſuch a furious fighting, as brave ſoldiers and loyal ſubjects are wont to exerciſe, when their king himſelf is with them in battle, and they ſee his ſacred perſon in the extremity of danger. (Maſſey.)

To this end was I born.] Chriſt was indeed a King, in more ſenſes than one. He was next heir in lineal deſcent to the throne of David; as well as appointed by God King or Protector of the faithful to the world's end (Chandl.) And therefore his anſwer to Pilate is in the affirmative, *viz.* (as the original words import) "Thou ſayeſt true; for a King I am." (Maſs.) But, whereas the Socinians infer, that Chriſt was born before he came into the world, becauſe he ſays, "To this end was I born, and for this cauſe came I into the world," *&c.* and that this latter phraſe only denotes his entrance on his publick miniſtry, chap. iii. 17, 19. ix. 39. and xi. 27. This does not at all follow from theſe words; which only may import the ſame thing, *viz.* That Chriſt was born, and came into the world, to this end, "that he might bear witneſs unto the truth." See the notes on the text here cited. (W.) See thoſe alſo on chap. vi. 15. Mark xv. 2. and Luke xxiii. 3.

What is truth?] Obſerve here the queſtion Pilate put to Chriſt, "What is truth?" A moſt noble and important queſtion, had it been put with an honeſt heart, with a mind fairly diſpoſed for information and ſatisfaction: But it is evident, Pilate's enquiry was not ſerious: Nay, it is generally thought that Pilate asked this queſtion in ſcorn, contempt and deriſion; for he ſtays not for our Lord's anſwer, but as ſoon as he ſtarted this query, went off the bench in haſte. Learn hence, That this queſtion, "What is truth"? or How may we come to the knowledge of the truth? is of unſpeakable uſe and importance; and a queſtion whereon the whole frame and conſtitution of religion depends; becauſe truth is claimed by all parties of men, by all profeſſors of religion. Ask the different parties, from the Pope at Rome, to the pooreſt Quaker and Muggletonian, Where is truth? and they will all tell you, they are in the poſſeſſion of it: Every ſect hath thus much of popery with it, that the profeſſors of it think themſelves infallible, and every one cries out, Here is truth. But God has given us a twofold light to ſearch for truth by; namely, the light of reaſon, and the light of ſcripture, or divine revelation. The former, Solomon calls "the candle of the Lord," ſet up in our breaſts by God, on purpoſe to diſcover truth unto us. God allows us, yea, enjoins us, the free and impartial uſe of our underſtandings and judgments, in order to the finding out of divine truth: But becauſe nature's light, or the light of natural reaſon, is not clear and bright enough to give us a proſpect of ſupernatural truths; (for nature and reaſon can never dictate thoſe things which depend wholly upon God's free-grace and good pleaſure;) ſuch are the doctrines of a Saviour and Redeemer, and the method of man's ſalvation by the ſufferings of the Son of God: (It had been blaſphemy once to have ſuppoſed ſuch things, had not God revealed them in ſcripture:) Therefore the ſecond ſtandard of divine truth, is the infallible word of God. The Goſpel of Chriſt is the way and the truth: "Truth came by Jeſus Chriſt." And would men be ruled and conducted by theſe unalterable ſtandards of truth, namely, right reaſon and divine revelation, they would eaſily agree in their Judgments, what is to be believed, and all diſputes and controverſies would vaniſh. Right reaſon and inſpir[illegible] ſcriptures are the beſt judges of controverſies: They, being the fixed ſtandards and meaſures of divine truth, can beſt reſolve Pilate's queſtion here, and tell us, "What is truth." (B.) See the notes on chap. vii. 17. and viii. 47.

I find in him no fault at all.] See the notes on Matt. xxvii. 24. and Luke xxiii. 4.

A cuſtom, that I ſhould releaſe.] See the notes on Matt. xxvii. 15. Mark xv. 6. and Luke xxiii. 17.

Then cried they all again.] See the notes on Matt. xxvii. 22. and Luke xxiii. 18, 23.

Not this man, but Barabbas.] We compare and prefer Barabbas to Jeſus Chriſt, whenever we chuſe to follow our own paſſions rather than the Goſpel; the Spirit of the world rather than that of God; and the inclinations of the firſt Adam, a ſinner, rather than thoſe of the ſecond who is holineſs itſelf. We abhor that which the Jews did but once: And yet we do the ſame every day, without any remorſe or concern, and even without conſidering what it is we are doing. The Jews renounced Chriſt; but it was before they had received his Spirit, or were made members of his body. The ingratitude of a Chriſtian, who has taſted his heavenly gifts, and yet, by his actions, ſeems continually to cry out, We will not have Jeſus Chriſt, that is, we will have none of his humility, his poverty, his mortification, his croſs, &c. has nothing which comes near it. (Q.) See the notes on Luke xxiii. 18.

C H A P. XIX.

Chriſt is ſcourged, crown'd with thorns, mock'd and ſmitten. Pilate, tho' deſirous to releaſe him, is prevail'd upon, by the Jews importunity, to deliver him up to them to crucify him. The ſoldiers caſt lots for his garments. Chriſt recommendeth his mother to John. His Death and burial.

Ver. 1, 2, 3, 4, 5, 6, 7. THEN Pilate therefore took Jeſus, and ſcourged him. And the ſoldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and ſaid, Hail king of the Jews: And they ſmote him with their hands. Pilate therefore went forth again, and ſaith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jeſus forth, wearing the crown of thorns, and the purple robe: And Pilate ſaith unto them, Behold the man. When the chief prieſts therefore and officers ſaw him, they cried out, ſaying, Crucify him, crucify him. Pilate ſaith unto them, Take ye him, and crucify him: For I find no fault in him. The Jews anſwered him, We have a law, and by our law he ought to die, becauſe he made himſelf the Son of God.

Took Jeſus and ſcourged him.] See the notes on Luke xxiii. 16.

A Crown of Thorns, &c.] All theſe things were enſigns and marks of ſoveraignty: And Almighty God cauſed the royal dignity of his Son to ſhine forth, even in the midſt of his greateſt abaſement. Whence was all this jearing and ſport, but to flout majeſty? And why did the Son of God undergo all this ignominy, diſgrace, and ſhame? But to ſhew what was due unto us for our ſins: As alſo to give us an example, to bear all the ſcorn, reproach, and ſhame imaginable, for the ſake of him, "who, for the joy that was ſet before him, deſpiſed the ſhame, as well as endured the croſs." (B.) See the notes on Matt. xxvii. 29. Mark xv. 15. and Luke xxiii. 11

I find no fault in him.] See the notes on Luke xxiii. 4, 14.

Crucify him, crucify him.] See the notes on Luke xxiii. 21.

Take ye him, and crucify him] Pilate does not yet give them leave to do this: But rather ſeems here to ſay, If ye will have it ſo, do it yourſelves at your peril; for I cannot condemn a man without a fault. (G. and W.) See the notes on Luke xxiii. 23.

By our law he ought to die.] The Jews could not here mean the law againſt falſe prophets, Deut. xviii. 20. partly becauſe the reaſon here aſſign'd doth not prove Chriſt a falſe prophet; partly becauſe Chriſt neither tempted them to worſhip himſelf, and much leſs to worſhip falſe Gods; nor did he give them any falſe ſign; which are the only reaſons aſſigned in that chapter for putting the falſe prophet to death. How much more probable is it, that they meant the law againſt blaſphemy?" Levit. xxiv. 16. becauſe they do not only ſeek to kill him as a blaſphemer, for theſe very words, John v. 18. but to ſtone him, which was the very kind of death aſſigned by that law to the blaſphemer. See John x. 33, 36. Hence, in the other Evangeliſts, they charge him with blaſphemy, and judge him worthy of death for this confeſſion, that he was the Son of God, Matt. xxvi. 64, &c. Mark xiv. 61. Luke xxii. 70, 71. as judging, that by this aſſertion, he "being a man made himſelf equal with God." Schilictingius owns this; but then he adds, that the Jews miſ-underſtood, and calumniated him in this inference; Chriſt meaning no more by this aſſertion, than that he was the true Meſſiah. But, againſt this mitigation of the import of the words, there lies a plain objection, That tho' Chriſt was ſo much concerned for the honour of his Father, whoſe honour muſt be much impaired by the advancement of the beſt of men to an equality with him; and tho' this blaſphemy, if truly laid to his charge, was a ſufficient evidence that he was not the Chriſt, yet neither in the 5th or 10th of John doth he ever plainly ſay he was not God, or that he never did intend to ſignify by this expreſſion that he was equal to God, (as is ſhewed in the notes on thoſe two places;) which yet had he been only man ſeems more neceſſary to have been done, for the honour of God, and for the removal of ſo juſt a prejudice againſt him, than to remove any other calumny they falſly charged upon him. (W.) See the notes on chap. v. 18. and x. 33, 36.

Ver. 8, 9, 10, 11, 12, 13, 14, 15. When Pilate therefore heard that ſaying, he was the more afraid; And went again into the judgment-hall, and ſaith unto Jeſus, Whence art thou? But Jeſus gave him no anſwer. Then ſaith Pilate unto him, Speakeſt thou not unto me? knoweſt thou not, that I have power to crucify thee, and have power to releaſe thee? Jeſus anſwered, Thou could'ſt have no power at all againſt me, except it were given thee from above; therefore he that delivered me unto thee hath the greater ſin. And from thenceforth Pilate ſought to releaſe him: but the Jews cried out, ſaying, If thou let this man go, thou art not Cæſar's friend: Whoſoever maketh himſelf a king, ſpeakeſt againſt Cæſar. When Pilate therefore heard that ſaying, he brought Jeſus forth, and ſat down in the judgment-ſeat, in a place that is called the pavement, but in the Hebrew, Gabbatha. And it was the preparation of the paſſover, and about the ſixth hour: And he ſaith unto the Jews, Behold your king. But they cried out, Away with him, away with him, crucify him. Pilate ſaith unto them, Shall I crucify your king? The chief prieſts anſwered, We have no king but Cæſar.

He was the more afraid.] When a man knows his duty, and has not yet ſold himſelf to iniquity, he cannot do a wicked action without ſome remorſe: But theſe remorſes are only ſo many witneſſes againſt the ſinner. (Q.)

Jeſus gave him no anſwer.] Here our Saviour himſelf practiſes his own precept, Matt. vii. 6. (G.) When Pilate asked him, "Whence art thou?" Chriſt, being unwilling to obſtruct his own ſufferings, or to diſcover any thing that might hinder Pilate from proceeding againſt him, would "give him no anſwer," having before made a reaſonable and ſufficient defence (B.) Had he juſtified himſelf, and avoided death, we could never have been juſtified, or delivered from that which is eternal. (Q.) See the notes on Matt. vii. 6.

Knoweſt thou not that I have power.] Obſerve here, 1. How offended Pilate was at Chriſt's ſilence, and how unreaſonably he boaſts of his power and authority: "Have not I power to crucify thee, and power to releaſe thee?" It is the great ſin and ſnare of men in power, to forget from whom they derive their power, and to think that they may employ their power as they pleaſe. 2. The piety and meekneſs of our Saviour's anſwer: " Thou could'ſt have no power againſt me, except it were given thee from above." That is, thou haſt no power over me, nor could'ſt thou inflict any puniſhment upon me, were it not that my Father had, in his great wiſdom, divine counſel, and for glorious ends, permitted it ſo to be. Learn, That Chriſt's being under the power of any man, how great and eminent ſoever, did flow from the peculiar diſpenſation of God, who in his wiſe and wonderful counſel ſo ordered it, and ordained it for the redemption and ſalvation of his people; he was above all human power as God, and no ways obnoxious to Pilate's power, being a perfectly innocent man. 3. How Chriſt charges his death more upon Judas and the Jews, than upon Pilate and the Gentiles: " They that delivered me unto thee have the greater ſin." Not that Pilate was excuſed from ſin, in delivering Chriſt to be crucified: He ſinned heinouſly in abuſing his power; but Judas ſinned more in delivering him up to the chief prieſts, and the chief prieſts in delivering him up to Pilate, than Pilate himſelf, whom they made a tool to ſerve their malice and revenge: They had better means of knowledge than he, and ſo ſinned againſt more light than he; and conſequently their guilt was greater, and their condemnation heavier, than his. (B.) Pilate, forgetful of his duty, boaſts of what he has power to do. And, at the ſame time, condemns himſelf, as having ſo much power, and yet baſely abuſing it, in compliance with the humour of an outrageous multitude. (G.) A good judge ought never to make himſelf fear'd by his power and authority; but rather to tremble himſelf, through the fear of abuſing it: Great authority, with little or no virtue, is a very dangerous ſtate. (Q.) Neither Pilate himſelf, nor the devil whoſe part he acted, could have had any power againſt our Lord, had it not been derived from above. Thus, in Luke xxii. 53. Chriſt tells the Jews, " It was their hour," and preſently ſubjoins, " and the power of darkneſs;" Both in conjunction were agreed to oppreſs him. (Fell's Cypr.)

Hath the greater ſin.] I take the meaning of the whole verſe to be this; I readily acknowledge thy power over malefactors and common men: But thou could'ſt have no power over me, who am the Son of God, and free from thoſe crimes which are laid to my charge, unleſs " it were given thee (or permitted) from above." Therefore he, who knew my perſon, and was a witneſs of my innocent and inoffenſive behaviour, and notwithſtanding " delivered me unto thee," that I might be crucified as a malefactor, is guilty of a greater ſin, than thine will be in condemning me. (Fox) See the notes on Luke xxii. 22. and xxiii. 23.]

Speaketh againſt Cæſar.] Or rather, oppoſeth Cæſar. (H) For the word *antilego* is not only uſed to ſignify a contradiction in words, as Hoſea iv. 4. Luke ii. 34. xx. 27. and Acts xiii. 45. and elſewhere, but alſo a real contradiction, or oppoſition; as Iſa. l. 5. Rom. x. 21. (Leigh) See the notes on Luke xxiii. 2.

Gabbatha.] The word is Syriac, or Chaldee, and ſo called Hebrew here, according to the cuſtom of the New Teſtament, which calls the Syriac language (being at that time the vulgar of the Jews) " the Hebrew." (H.) See the notes on Luke xiii. 34.

The preparation of the paſſover.] That is, the day immediately before it; when they prepared every thing needful for the ſolemnization. (B.) All that paſſed here was truly the preparation of the grand paſſover; the paſſover of the Chriſtians, which was juſt going to be ſacrificed. (Q.) See the notes on Matt. xxvii. 62.

About the ſixth hour.] See the notes on Matt. xxvii. 45. and Mark xv. 25.

We have no king but Cæſar.] That is, We do not acknowledge any other. It was the cuſtom of the Greeks and Helleniſts, to call thoſe kings, whom the Romans called emperors, becauſe their authority was the ſame: God's providence thus directing their actions and words, ſo that the Jews ſhould both renounce all hopes of the Meſſiah, and condemn themſelves of rebellion for the wars which they afterwards maintained againſt Cæſar. (G. and W.)

Ver. 16, 17, 18, 19, 20, 21, 22. Then delivered he him therefore unto them to be crucified. And they took Jeſus, and led him away. And he, bearing his croſs, went forth into a place called the place of a ſkull, which is called in the Hebrew, Golgotha. Where they crucified him, and two other with him, on either ſide one, and Jeſus in the midſt. And Pilate wrote a title, and put it on the croſs: And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews; for the place where Jeſus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then ſaid the chief prieſts of the Jews to Pilate, Write not, The king of the Jews; but that he ſaid, I am king of the Jews. Pilate anſwered, What I have written, I have written.

Then delivered he him therefore unto them.] That is, to the ſoldiers. (G.) See ver. 23. and the notes on Luke xxiii. 21, 24.

Bearing his croſs.] Chriſt's carrying his croſs was a part of the Romans cuſtom of crucifying; as we learn from Plutarch, Artemidorus, Plautus, *&c.* And whereas in the other Goſpels there is no mention of this, but only of their preſſing Simon of Cyrene to carry it for him, which is not mentioned here, the way of reconciling that difficulty is very eaſy, by affirming that he firſt bare it himſelf, according to the Roman cuſtom, which St. John, according to his wont, mentions, becauſe it was omitted by the reſt; but after, meeting Simon by the way, they made him bear it for him. (H.) It is generally ſuppoſed, that Jeſus bore the whole croſs; that is, the long part, and tranſverſe or croſs part: But to him that conſiders this, it will ſeem impoſſible. This, Lipſius, in his treatiſe *De ſupplicio crucis*, ſeems to ſet in a true light, ſaying, That Jeſus only carried the tranſverſe beam, the long piece of timber being before fixed in the ground. This is indeed more likely, and more agreeable to the old manner of crucifying malefactors, and that Jeſus only carried the croſs part, the body of the croſs being upon the place, either already fixed, or prepared for its ſtation. And therefore, ſays the ſame author, painters are very much miſtaken in their deſcription of Jeſus carrying the whole croſs. (Howel)

In the Hebrew, Golgotha.] See the notes on Matt. xxvii. 33. and Luke xxiii. 33.

Pilate wrote a title.] See the notes on Mark xv. 26. and Luke xxiii. 38.

Ver. 23, 24. Then the ſoldiers, when they had crucified Jeſus, took his garments (and made four parts, to every ſoldier a part) and alſo his coat: Now the coat was without ſeam, woven from the top throughout. They ſaid therefore among themſelves, Let us not rent it, but caſt lots for it, whoſe it ſhall be: That the ſcripture might be fulfilled, which ſaith, They parted my raiment among them, and for my veſture they did caſt lots. Theſe things therefore the ſoldiers did.

Took his garments.] The ſoldiers aſſigned to this command were four, each of which had a part of our Lord's upper garment. This diviſion of it into four parts was very eaſy, becauſe this habit was compoſed of four parts or quarters, Deut. xxii. 12. (G.) See the notes on Luke xxiii. 34.

The coat was without ſeam.] As the upper garment, divided into four parts, repreſented the vaſt extent of the church into the four parts of the world; ſo the under garment without ſeam, and preſerved entire, denoted the unity of the church. Thoſe who divide the church are worſe than theſe heathen ſoldiers, who would not divide the ſeamleſs coat of Chriſt. (Q.)

Ver. 25, 26, 27. Now there ſtood by the croſs of Jeſus, his mother, and his mother's ſiſter, Mary the wife of Cleophas, and Mary Magdalene. When Jeſus therefore ſaw his mother, and the diſciple ſtanding by, whom he loved, he ſaith unto his mother, Woman, behold thy ſon. Then ſaith he to the diſciple, Behold thy mother. And from that hour that diſciple took her unto his own home.

Mary, the wife of Cleophas.] Or Alphæus. For this Mary was " the mother of James the leſs," Mark xv. 40. whoſe Father's name was Alphæus, Matt. x. 3. (W.)

The diſciple.] See the note on chap. xiii. 23.

Woman.] See the notes on chap. ii. 4.

Behold thy ſon.] Theſe words contain our Saviour's affectionate recommendation of his diſtreſſed mother to the care of a dear diſciple. It was an argument of Chriſt's wonderful love to her, that when he was nailed to the croſs, and ready to die, he was more concerned for his Mother's ſorrows, than for his own ſuffering: Now was Simeon's prophecy fulfilled. Luke ii. 35. " A ſword ſhall paſs thro' thine own ſoul alſo." Her Soul was pierced for him, both as his natural Mother, and alſo as a myſtical member of him her head; Therefore Chriſt applies theſe comfortable words, as a ſalve to her wounds, even whilſt his own were bleeding unto death. " Woman, behold thy Son." Where note, He calls her Woman, and not Mother: He doth not ſay, Mother, behold thy

Son; but Woman, behold him: Not that Chriſt was aſhamed of, or unwilling to own her as his mother; but either, 1. Fearing that calling her by that name ſhould augment and increaſe her grief and trouble: Or elſe, 2. To intimate his change of ſtate and condition; that being ready to die and return to his Father in heaven, he was above all earthly relations, and knew no one after the fleſh, no not his very Mother: Yet ſee at the ſame time, when he was above her, and about to leave her, how his care manifeſted itſelf for her, when his ſoul and body were full of anguiſh to the very brim; yet all this makes him not in the leaſt unmindful of ſo dear a relation. Thence learn, That Chriſt's tender care of his Mother, even in the time of his greateſt diſtreſs, is an excellent pattern for all children to imitate and follow, to the end of the world. St. John here obeyed Chriſt's command, and imitated his example; he took her to his own home; that is, he treated her with all that dutiful regard that a tender and indulgent mother challenges from a pious and obedient Son. No perſonal trial or trouble upon ourſelves, doth exempt us from the performance of our duty towards others, eſpecially towards our near and dear relations: Chriſt in the extremity of his ſufferings, accounted it his duty to take care of and provide for his dear Mother; teaching us by his example; that children ought to evidence, that they honour their parents, by taking care of them in their decayed and deſolate condition. Again, inaſmuch as St. John took care of the holy Mother after her dear Son's death, "That diſciple took her to his own home;" We learn, That the Lord never removes one comfort, and takes away the means of ſubſiſtence from his people, but he raiſes up another in the room of it. It is very probable, that Joſeph her huſband was before this time dead, and Jeſus her Son was now dying: But ſtill God provides; he raiſes up St. John to take care of her; he takes her to his own home, and looks upon her as one of his family. But how comes St. John above the reſt to have this honourable ſervice put upon him, and this high truſt repoſed in him? The text tells us, he was "the diſciple whom Jeſus loved;" that is, in a more particular manner, treating him with greater freedom and familiarity than the reſt: He alſo evidenced more love unto, and more courage and reſolution for, Chriſt, than the reſt of the diſciples, he ſtanding by the croſs, when they got afar off, Mark xv. 40. Thence we learn, That ſuch as are beloved of Chriſt, as do keep cloſe unto him, and expreſs moſt zeal and reſolution for him, ſhall be peculiarly honoured by him, and be employed in the higheſt ſervices for him. (B.)

Ver. 28, 29, 30, 31, 32, 33, 34, 35, 36, 37. After this, Jeſus knowing that all things were now accompliſhed that the ſcripture might be fulfilled, ſaith, I thirſt. Now there was ſet a veſſel full of vinegar: And they filled a ſpunge with vinegar, and put it upon hyſſop, and put it to his mouth. When Jeſus therefore had received the vinegar, he ſaid, It is finiſhed: And he bowed his head, and gave up the ghoſt. The Jews therefore, becauſe it was the preparation, that the bodies ſhould not remain upon the croſs on the ſabbath-day (for that ſabbath-day was an high day) beſought Pilate that their legs might be broken, and that they might be taken away. Then came the ſoldiers, and brake the legs of the firſt, and of the other which was crucified with him. But when they came to Jeſus, and ſaw that he was dead already, they brake not his legs: But one of the ſoldiers with a ſpear pierced his ſide, and forthwith came there out blood and water. And he that ſaw it, bare record, and his record his true: And he knoweth that he ſaith true, that ye might believe. For theſe things were done, that the ſcripture ſhould be fulfilled, A bone of him ſhall not be broken: And again another ſcripture ſaith, They ſhall look on him whom they pierced.

I thirſt.] Our Saviour, finding that all was accompliſhed, which he was to do before his death, but only the fulfilling that one ſcripture, Pſal. lxix. 21. "They gave me vinegar to drink," he, for the accompliſhment thereof, "ſaid, I thirſt!" Whence note, 1. That ſuch were the agonies of our Lord upon the croſs, that they drank up his very ſpirits. 2. That when he cried, "I thirſt!" it was to ſhew, that whatever was foretold by the prophets concerning him was exactly accompliſhed, and even to a circumſtance fulfilled (B.)

Filled a ſpunge with vinegar.] The vinegar and the ſpunge were in executions, ſet ready to ſtop the too violent flux of blood, in order to prolong the death: But to the bleſſed Jeſus they were exhibited in ſcorn; for, being mingled with gall, the mixture was more horrid and unpleaſant. (Taylor and Howel.) See the notes on Matt. xxvii. 34, 48.

It is finiſhed.] That is to ſay, 1. "It is finiſhed; that is, Now, is my Father's eternal counſel concerning me accompliſhed, and the promiſe that he made, of my becoming a ſacrifice for ſin, fulfilled; both are now receiving their final accompliſhment. 2. "It is finiſhed;" that is, the ſcriptures are now fulfill'd: All the types that did prefigure me; all the prophetical predictions that were made of me; all the Jewiſh ſacrifices that pointed at me, have now received their final accompliſhment in me, and are aboliſh'd in my death. 3. "It is finiſhed;" that is, my ſufferings are now ended; my race is run; my work is done; I am now putting my laſt hand to it; my death is before me; I have finiſh'd the work, the whole work which I came into the world for; all is upon the completing; it will be inſtantly finiſhed. 4. "It is finiſhed;" that is, the fury and malice, the rage and revenge of my enemies is now ended; they have done their worſt: The chief prieſts and ſoldiers, the judges and witneſſes, the executioners and tormentors, have all tired out themſelves with the exerciſe of their own malice; but now their ſpite and ſpleen, their envy and enmity is ended, and the Son of God is at reſt. And 5. "It is finiſhed;" that is, the glorious work of man's redemption and ſalvation is perfected and perform'd, conſummated and completed: The price is paid, ſatisfaction is given, redemption is purchaſed, and ſalvation inſured to a miſerable world. (B.) See the notes on chap. xvii. 4.

Bowed his head, and gave up the Ghoſt.] See the notes on Matt. xxvii. 50. and Luke xxiii. 46.

The Jews therefore.] Theſe verſes contain ſeveral paſſages, tending to the confirmation of our faith, in the belief of the certainty and reality of our Saviour's death; in which the Jews, the ſoldiers, and St. John, do all give their ſeveral and ſufficient evidences. Obſerve 1. The Jews part in clearing up this truth: They deſire Pilate (who had power alone to diſpoſe of the dead bodies of condemned perſons) that the legs of the crucified perſons might be broken, to haſten their death, that ſo they might be taken away, and buried; becauſe, according to the law, Deut. xxi. 22, 23. the land was defiled with thoſe that were hanged, if not timely buried; and they judged, if the bodies of theſe perſons did remain on the croſs all that night, and the next ſabbath-day, which "was an high day," (the ordinary ſabbath, and the firſt day of the paſſover, or feaſt of unleavened bread, meeting together) it might pollute both them and their feaſt. Where note, The curſed hypocriſy of theſe Jews: They look upon themſelves as ſtrictly bound to obſerve an outward ceremony, but their conſciences never ſcruple to violate the moſt weighty precepts of the moral law: They ſtrictly obſerve the ceremonial precept, that the dead bodies ſhould not remain upon the croſs; but they ſcruple not to crucify the Son of God, and to uſe him with the utmoſt rigour, deſiring his bones may be broken. Obſerve, 2. The ſoldiers part, contributing to clear the truth of Chriſt's death: They execute what the Jews had deſired, and Pilate granted, breaking the legs of the two thieves, but not of Jeſus, becauſe he was already dead; but one of the ſoldiers, reſolving to make ſure work, thruſts a ſpear into his ſide, and there came out ſtraightway blood and water, proving that he was really dead. All which points out to us, that it "is he who came by water and blood," 1 John v. 6. and that from the merit and efficacy of his death, there floweth out blood for the obtaining remiſſion of ſin, and water to regenerate and waſh us from our uncleanneſs. From the barbarous ſoldier's piercing of Chriſt's ſide after he was dead, we learn, that no cruelty was omitted towards Chriſt either dead or alive, which might teſtify the great deſert of our ſin; nor was there any needful evidence wanting, which might make clear the truth of his death: The ſoldier's piercing of our Saviour's ſide, was at once an exerciſe of their cruelty, and an evidence of the certainty of Chriſt's death. Obſerve, 3. St. John's part in this evidence: He avouches, That Chriſt really died, and expreſly affirms, that he ſaw it with his own eyes, for the confirmation of our faith; "He that ſaw it bare record, and his record is true:" And farther ſhews, That by theſe actions of the ſoldiers, that was done, by which ſeveral ſcripture-prophecies were fulfilled, and received their accompliſhment particularly that of Exod. xii. 46. concerning the paſchal lamb, which was a type of Chriſt, that "a bone of it ſhould not be broken;" and that of Zach. xii. 10. "They ſhall look on him whom they have pierced." (B.) But David being alſo a type of Chriſt, we may as probably refer that, of not breaking his legs, to the words, Pſal. xxxiv. 20. "He keepeth all his bones; not one of them is broken;" that promiſe, which reſpects all righteous perſons, being more eſpecially to be fulfilled in this juſt one. (W.)

He that ſaw it bare record.] This ſpeech of the Evangeliſt, and his ſo much care in teſtifying this fact, from his own ſight of it, is an argument that he looked on it as a very weighty and conſiderable paſſage. And ſo, 1 John v. 6. he makes uſe of it as ſuch; "This is he that came with water and blood; not by water only, but by water and blood." And ver. 8. "There are three that bear witneſs on earth, the ſpirit, and the water, and the blood, and theſe three agree in one." What the particular is, wherein the weight of this paſſage lies, will be worth conſidering. And firſt, It is ordinarily affirmed, that there is a *capſula* on the left ſide of the heart, called the *pericardium*, which hath water in it, of continual uſe for the cooling of the heart; and that the coming out of water with the blood here, was a teſtimony of the wounding his very heart, the entring of that iron, the ſpear, into his ſoul. Againſt this others have framed an objection, that it was not the left, but the right ſide of Chriſt, which was at this time wounded by the ſoldier, and that the Arabic texts generally expreſs it ſo; (See Kirſtenius Arab. Gram. p. 5.) and conſequently that the waters flowing out together with the blood, could not be any natural effect of that wound. But that objection is of little force. For, 1. Such is the poſture of the heart in the body, rather in the middle, than inclining to the left ſide; And, 2. So great is that *pericardium*, as anatomiſts find, eſpecially after death, when the water much increaſeth, that if the right ſide were pierced ſo deep as to the heart, it would ſend out water. And therefore this may firſt be reſolved, that this being an evidence of the wounding of the heart, and the phyſicians maxim being certain, He that is wounded in the heart muſt certainly die, and

Sanantur nulla vulnera cordis ope.

Wounds in the heart are abſolutely incurable; This flowing of water with the blood was an evidence and demonſtration of his being truly dead (this one wound being ſufficient to ſecure that, if he had not been dead before, ver. 33.) and to the confutation of moſt hereticks of the firſt ages, which affirmed him to have ſuffered death only in appearance. But beſide this, another concluſion St. John, in his Epiſtle, is willing to draw from it, *viz.* That "believing Jeſus to be the Son of God," is an effectual means of "overcoming the world," 1 John v. 5. for to the proving of that it is, that this obſervation is made uſe of by him, "This is he that came with water and blood," ver. 6. And that argument lies thus, The baits, or temptations, which the world uſeth, are of two ſorts, allurements of carnal pleaſures, and terrors from apprehenſion of perſecutions. The Gnoſticks, at the time of his writing that Epiſtle, made uſe of both theſe to ſeduce the orthodox Chriſtians; the all kind of carnal pleaſures which they profeſs'd, was one bait, and the perſecutions from the Jews upon the orthodox Chriſtians, which the Gnoſticks, by complying with them, avoided, was the other temptation. Againſt theſe two St. John ſets up purity, and patience, as the two prime doctrines, and commands of Chriſt (which every true believer is ſtrictly concerned in) exemplified by himſelf, (who was, 1. pure and ſinleſs, and yet 2. ſuffered death, the death of the croſs) and moſt lively adumbrated by the water and blood, which he had obſerved to come from Chriſt's ſide in this place. The water was the emblem of all ſpotleſs purity, and the blood was the evidence of his fortitude and conſtant patience, laying down his life for the truth of God; and theſe two teſtify, and declare the neceſſity of thoſe two (and ſo of "overcoming the world") in every one that believes aright in Chriſt. And whereas 'tis there added, that the Spirit teſtifies alſo, and that the Spirit (*i. e.* the Spirit, as a witneſs, *i. e.* the teſtimony of the Spirit) "agrees in one" with theſe two, *i. e.* with the teſtimonies of the water and blood; That is thus to be interpreted, not only that the Spirit, coming down on Chriſt, who was after crucified by the Jews, did teſtify that he was the "beloved Son of God, in whom he was well pleaſed," *i. e.* perfectly innocent, tho' he ſuffer'd for ſin, but alſo that the Spirit, after the reſurrection of Chriſt, coming on the apoſtles, came as Chriſt's advocate, to defend him, and convince the world, both in that action concerning righteouſneſs, proving that Chriſt was a moſt innocent and righteous perſon, and that other concerning judgment, in puniſhing and retaliating his crucifiers, the Jews, and Satan himſelf, deſtroying their kingdom for their deſtroying of him. Beſide this importance of the water and blood, the ancients have obſerved another alſo; that by a ſpecial act of God's providence there flowed at this time from Chriſt's ſide the two ſacraments of his church, baptiſm, and the ſupper of the Lord. (H.) The covenant of the old law was confirmed by blood mixed with water, to keep it from congealing, Hebr. ix. 19. So alſo was the covenant of the New Teſtament, 1 John v. 6. Dr. Lightfoot farther ſaith, That, according to a tradition of the Jews, when Moſes ſmote the rock, there came forth firſt blood, and then water: Now "that rock was Chriſt," 1 Cor. x. 4. (W.) But wherefore did they pierce his ſide? For two principal reaſons, 1. That the ſcripture might be fulfilled: And, 2. To make his death without all queſtion; which if doubtful, his reſurrection alſo had remained doubtful; which is the greateſt aſſurance we can have, both of our reſurrection and glory with him. (Hayw.)

Ver. 38, 39, 40, 41, 42. And after this, Joſeph of Arimathæa (being a diſciple of Jeſus, but ſecretly for fear of the Jews) beſought Pilate, that he might take away the body of Jeſus; and Pilate gave him leave: He came therefore and took the body of Jeſus. And there came alſo Nicodemus (which at the firſt came to Jeſus by night) and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jeſus, and wound it in linnen clothes, with the ſpices, as the manner of the Jews is to bury. Now, in the place where he was crucified, there was a garden; and in the garden a ſepulchre, wherein was never man yet laid: There laid they Jeſus therefore, becauſe of the Jews preparation-day; for the ſepulchre was nigh at hand.

Joſeph of Arimathæa.] See the notes on Matt. xxvii. 57. Mark xv. 43. and Luke xxiii. 50.

A diſciple of Jeſus.] See the notes on chap. xii. 42.

Nicodemus.] See the notes on chap. iii. 1

An hundred pound weight.] This was an indication, not only of the wealth, but alſo of the great affection of Nicodemus, to the bleſſed Jeſus. Theſe alſo do not only anoint him, as they commonly uſed to do others; but they bury him, with ſo great a mixture of ſpices, as was done at the funerals of great men. Thus Jacob was embalmed, Gen. l. 2. and Aſa, 2 Chron. xvi. 14.

In the garden a new ſepulchre.] See the notes on Matt. xxvii. 60. and Luke xxiii. 53.

CHAP. XX.

Mary Magdalene cometh early to the ſepulchre; and ſo do Peter and John, all ignorant of the reſurrection. They find the ſepulchre empty. Jeſus appeareth to Mary; And to his diſciples. Thomas, at firſt incredulous, but is fully convinced. The ſcripture is ſufficient to ſalvation.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. THE firſt day of the week cometh Mary Magdalene early when it was yet dark, unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre. Then ſhe runneth, and cometh to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him. Peter therefore went forth, and that other diſciple, and came to the ſepulchre. So they ran both together: and the other diſciple did out-run Peter, and came firſt to the ſepulchre. And he, ſtooping down, and looking in, ſaw the linnen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linnen clothes lie; And the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by itſelf. Then went in alſo that other diſciple which came firſt to the ſepulchre, and he ſaw, and believed: For as yet they knew not the ſcripture, that he muſt riſe again from the dead. Then the diſciples went away again unto their own home.

The firſt day of the week.] See the notes on Matt. xxviii. 1. Mark xvi. 1. and Luke xxiv. 1.

Mary Magdalene.] More women, and more Maries too, came to the ſepulchre, as appears, Luke xxiii. 55. and xxiv. 1, 10. But, as the other Evangeliſts begin ſtill with this Mary, ſo St. John, by naming her, who only ſpake, and looked down into the ſepulchre, left the reſt to be underſtood. (W.) He names one of the chief, inſtead of naming all. (G.)

Cometh to Simon Peter.] All the interpreters that I have met with, ſay, That Mary ran not preſently to Peter and John, but only after "ſhe had ſeen the Lord," ver. 18. And this they prove, from Luke xxiv. 10, 11. But this cannot conſiſt with the words of St. John, who ſaith, She came to Peter and John only; whereas St. Luke and the other Evangeliſts ſay, She came to all the reſt of the apoſtles, Matt. xxviii. 8. Mark xvi. 10. When ſhe came to St. Peter and St. John, ſhe came alone, complaining to them, that Chriſt's body was taken away, not thinking that he was riſen: So here. When ſhe came to the reſt of the apoſtles, ſhe came with the meſſage from the angels, and from Chriſt himſelf, that he was riſen, Matt. xxviii. 7, *&c.* and was ſeen of her, Mark xvi. 10, 11. Luke xxiv. 23. So here, ver. 18. which plainly ſhews, that all the other Evangeliſts ſpeak only of this ſecond coming, mentioned ver. 18. Object. St. Luke ſaith, They came "to the apoſtles;" and then adds, ver. 12. that "Peter (*edramen*) ran to the ſepulchre." Anſw. That word may be thus render'd, Peter had run, and ſtooping down had ſeen: As if he ſhould have ſaid, The woman told the words of the angels to the diſciples; and Peter alſo, to his admiration, had ſeen the body gone, and the linnen clothes wrapt up by themſelves: Which, by the way, is an evidence, that Chriſt's body was not ſtolen away by his diſciples, ſince they would have carried it away, embalmed as it was, and not have ſtay'd to wrap up the napkin. (W.)

Diſciple whom Jeſus loved.] See the note on chap. xiii. 23.

Wrapped together.] Obſerve, 1. That there was ſuch clear evidence about Chriſt's grave, as made it apparent that he was indeed riſen from the dead, and not conveyed away either by friends or foes: It cannot be ſuppoſed that any of his friends (could they have come at it) would have ſo handled his holy body, as to carry it away naked; and for his foes, had they ſtole away the body, they would never have left the fine linnen behind them. 2. That when Chriſt aroſe from the grave, he left his grave-cloaths behind him; whereas when Lazarus aroſe, he came forth with his grave-cloaths about him: It teaches us, That Chriſt roſe, never to die more, but to live and reign for ever; therefore he left his grave-cloaths in the grave, as never to make uſe of them more: But Lazarus was to die again; death was once more to have dominion over him; he therefore came forth with his grave-cloaths about him. (B.)

He ſaw, and believed.] *Epiſteuſen.* Peter only ſaw and admired at what was done, Luke xxiv. 12. but John "ſaw and believed:" Not the words of Mary, for we find not that either of them had ſuſpected her of falſhood; but the reſurrection of Jeſus, or thoſe words of his, "After three days I will riſe again. (W.) But Mr. Maſſey would have the words read thus, "And he ſaw," (to wit, the linnen clothes lying) and thought ſo too;" (that is, that the body of our Lord was taken away. For, as it follows, in the next verſe,

As yet they knew not the ſcripture, that he muſt riſe again from the dead.] So infirm was the faith, not only of the Jews in general in that age, but of the apoſtles alſo, that they believed not the two fundamental articles of the Chriſtian faith, the death and reſurrection of the Meſſiah: As for the Jews, a contrary tradition had obtained among them, That their Meſſiah ſhould not die, John xii. 34. And tho' our Saviour ſpake oft to his diſciples of his death and reſurrection, this tradition, and the thoughts of his temporal kingdom, were ſo fixed in their heads, that his diſciples underſtood not what he ſaid; and this ſaying was concealed from them, Mark ix. 32. Luke ix. 45. xviii. 34. Whence Chriſt, after his reſurrection, upbraids them with their ſlowneſs to believe the ſcriptures; and ſhews them, from them, that "Chriſt ought to ſuffer, and riſe again the third day," Luke xxiv. 25, 45. And hence it follows, that the Jews then underſtood not, that any of their ſacrifices were types of our Saviour's paſſion, or availed to procure the remiſſion of their ſins on that account; and ſo could have no explicit faith in his blood, or expect juſtification by it. Whence St. Paul, in that whole chapter, Hebrews xi. in which he ſpeaks ſo much of the faith of the patriarchs, hath not the leaſt intimation of any relation that it had to the death of the Meſſiah. (W.) See the notes on Luke xxiv. 26.

Ver. 11, 12, 13, 14, 15, 16, 17, 18. But Mary ſtood without, at the ſepulchre, weeping: And as ſhe wept, ſhe ſtooped down, and looked into the ſepulchre, And ſeeth two angels in white, ſitting, the one at the head, and the other at the feet, where the body of Jeſus had lain: And they ſay unto her, Woman, why weepeſt thou? She ſaith unto them, Becauſe they have taken away my Lord, and I know not where they have laid him. And when ſhe had thus ſaid, ſhe turned herſelf back, and ſaw Jeſus ſtanding, and knew not that it was Jeſus. Jeſus ſaith unto her, Woman, why weepeſt thou? whom ſeekeſt thou? She ſuppoſing him to be the gardener, ſaith unto him, Sir, if thou have borne him hence, tell me where thou haſt laid him, and I will take him away. Jeſus ſaith unto her, Mary. She turned herſelf, and ſaith unto him, Rabboni; which is to ſay, Maſter. Jeſus ſaith unto her, Touch me not; for I am not yet aſcended to my Father: But go to my brethren, and ſay unto them, I aſcend unto my Father and your Father, and to my God and your God. Mary Magdalene came and told the diſciples, that ſhe had ſeen the Lord, and that he had ſpoken theſe things unto her.

Mary ſtood without] Here we have a deſcription of the great love of Mary Magdalene, which ſhe expreſſed towards Chriſt after his reſurrection: She went to his ſepulchre early, when it was yet dark; ſhe haſtily calls the diſciples, Peter and John, to the ſepulchre; and ſhe ſtays behind weeping at the ſepulchre, when they were gone away to their own home: And as Mary firſt ſought him, and longeſt ſought him, ſo ſhe firſt found him. Here note, 1. Mary's carriage and behaviour towards her Saviour. This is diſcovered by her patient attendance; ſhe "ſtood without at the ſepulchre:" By her paſſionate mourning; ſhe "ſtood at the ſepulchre weeping:" By her unwearied diligence, "She ſtoop'd down and look'd into the ſepulchre:" Here was great love indeed in this poor woman; a love ſtronger than death; a love which did out-ſtrip and go beyond the greateſt apoſtles. Learn thence, 1. That true love to Chriſt ſuffers not itſelf to be ſtinted or limitted, no not by the greateſt examples: The weakeſt woman, that truly loves Chriſt, may piouſly ſtrive with the greateſt apoſtle in this point: Tho' he be learneder, wiſer, more uſeful, and more eminent than any of us, yet it is holy and wiſe, not to ſuffer ourſelves to be exceeded by any in our love to Chriſt; every Chriſtian may ſtrive to exceed any one in grace, and to attain the higheſt place in the kingdom of heaven. 2. That ſtrong love is valiant and undaunted; it will grapple and encounter with the ſtrongeſt oppoſition: Mary fears nothing in ſeeking of her Lord, neither the darkneſs of the night, nor the terror of the ſoldiers, nor the malice of the Jews; love is ſtrong as death, and the flames thereof are vehement. Note farther, The ſucceſs of Mary Magdalene's love to Chriſt, and unwearied attendance on his ſepulchre: She found not the dead body of Chriſt, and it was well ſhe did not; for if death could have held him, it would not have let us go. But tho' ſhe found not her Lord in the grave, ſhe found two of his ſervants there, two angels. Of all things in the world, one would leaſt have expected to find an angel in a grave, ſpirits in the place of dead bodies, and immortality in the place of corruption. But from hence we learn, That ſuch as ſincerely ſeek the Lord, ſhall certainly find, if not the very thing which they ſeek, yet that which is much fitter and better for them: Mary did not find Chriſt's dead body, but ſhe finds that which was more comfortable for her to find; namely, two angels to teſtify that he was riſen. (B.)

And ſeth two Angels in white.] Here we may perceive how Chriſt affords comfort, by degrees, to thoſe who are his, and do faithfully ſeek him. 1. He gives them conſolation by his angels and his ſervants. 2. By his own preſence, tho' unknown. 3. By his word. 4. By making himſelf known to them. 5. By diſcovering to them the ſecret and the ſpirit of his myſteries. And, 6. By giving them grace, to make thoſe myſteries known to others. (Q.) See the notes on Matt. xxviii. 2, *&c.* and Luke xxiv. 4.

Knew not that it was Jeſus.] Obſerve here, 1. That the beſt company in the world will not ſatisfy or content ſuch as are ſeeking for Jeſus Chriſt, when they find not him whom their ſouls ſeek: Mary now enjoyed the preſence and company of two angels; but this did not ſatisfy her in the abſence of Chriſt himſelf. 2. How paſſionately did Mary mourn for the loſs and want of Chriſt's bodily preſence, thereby giving teſtimony of her great affection towards him: But truly our love to Chriſt is beſt ſhewn, not by our paſſionate deſires for his bodily preſence, but by our holy longings after his ſpiritual preſence, in his word and ordinances here on earth, and his bleſſed and immediate preſence in heaven. 3. How Chriſt may be preſent with, and very near unto his people, and yet not be preſently diſcerned by them; Jeſus ſtood by Mary, but ſhe "knew not that it was Jeſus:" Her not expecting a living Chriſt, was one cauſe why ſhe did not diſcern him. 4. How exceedingly Mary's thoughts were taken up with Chriſt: She ſaith to the gardener, "If thou haſt borne him hence." What *him*? She doth not ſay whom; but her heart was ſo taken up with Chriſt, and her mind ſo full of him, that ſhe concluded every body would underſtand whom ſhe meant, though ſhe did not ſay whom ſhe meant. Hence note, That the ſoul of a ſincere believer is full of earneſt and longing deſires after Jeſus Chriſt. 2. That ſuch a ſoul is yet ſometimes at a loſs for Chriſt, and cannot tell where to find him. 3. That whilſt the ſoul is at a loſs for Chriſt, its deſires are often quicker and more ſtirring after Chriſt. This was the caſe of Mary here, with the ſpouſe by night on her bed, and early in the morning, ſhe "ſought him whom her ſoul loved." (B.) See the notes on Luke xxiv. 16, 31.

Woman, why weepeſt thou?] This ſhews, That the reſurrection of Chriſt is the chief thing, and the only thing indeed, which ſhould "wipe away all tears from our eyes." And it is worth the noting, That this was the firſt word which Chriſt ſpake after his reſurrection: And it is an exceeding comfort to us all; for what he ſpake to her, he ſpeaks to every one of us, "Why weepeſt thou? As if he ſhould ſay, Tho' God highly hateth the leaſt ſin, yet now, ſeeing I have ſuffer'd for your ſins, and am riſen again for your juſtification, you have no cauſe to weep, but rather to rejoice and be glad; to rejoice more for my glorious reſurrection, than to weep for my ignominious death: And truly, if we did but rightly conſider our own ſtate, this is the only cauſe we have of joy; we have no other cauſe of joy but this. (Biſhop Grift. Williams.)

Touch me not; for I am not yet aſcended.] That is, Thou needeſt not to be ſolicitous to touch or hold me now: Thou wilt have time ſufficient, to converſe with me, and to experience the truth of my reſurrection; for I ſhall not immediately aſcend, but ſtay ſome time with you here on earth. (W) It is concluded by interpreters, that Mary Magdalene was now fallen at Chriſt's feet, and embraced them; that having found him whom her ſoul loved, ſhe hugs him now, and hangs about him: But Chriſt forbids, and rejects ſuch teſtimonies of her love; as if he had ſaid, Altho' I will allow you as much as ſhall ſatisfactorily convince you of the verity of my reſurrection, yet ye muſt not expect to converſe with me in that bodily manner which ye did before my death; for I am aſcending to my Father, and muſt be enjoyed no longer after a corporal, but ſpiritual manner. Learn hence, That our love to Jeſus Chriſt is beſt ſhewn, not by our human paſſionate affections to his bodily preſence, but by our ſpiritual communion with him by faith here on earth, in order to an immediate communion with him face to face in heaven. Chriſt now after his reſurrection was advanced to a more ſpiritual condition; therefore refuſes the offices of human converſation, but expects the duties and ſervices of ſpiritual devotion. (B.)

Go to my brethren.] Here note, 1. The endearing title given to his diſciples; "My brethren." Chriſt had, before his death, called them his ſervants, his friends, his children: But now, after his reſurrection, he calls them his brethren. He became our brother, by aſſuming our nature in his incarnation; and he continues our Brother, by reſuming our nature at his reſurrection. 2. That Chriſt calls his diſciples brethren after his exaltation; thereby ſhewing, That the change of his condition had wrought no change in his affection towards his poor diſciples; but thoſe who were his brethren before, in the time of his humiliation and abaſement, are ſo ſtill, after his exaltation and advancement. (*Idem.*)

To my God, and your God.] Here the Socinians do falſly infer, That becauſe Chriſt ſtiles God his God, therefore it is evident that Chriſt himſelf is not God: But from theſe words it only follows, that he was not God, according to that nature which aſcended. Thus, Pſal. xlv. 7. it is ſaid of Chriſt, "God, even thy God, hath anointed thee:" And yet, at the ſame time, it is alſo ſaid of the ſame perſon, ver. 6. "Thy throne, O God, is for ever and ever." (W. and B.) See the notes on chap. xvi. 28.

Ver. 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31. Then the ſame day at evening, being the firſt day of the week, when the doors were ſhut, where the diſciples were aſſembled for fear of the Jews, came Jeſus and ſtood in the midſt, and ſaith unto them, peace be unto you. And when he had ſo ſaid, he ſhewed unto them his hands and his ſide. Then were the diſciples glad when they ſaw the Lord. Then ſaid Jeſus to them again, Peace be unto you: As my Father hath ſent me, even ſo ſend I you. And when he had ſaid this, he breathed on them, and ſaith unto them, Receive ye the holy Ghoſt. Whoſe ſoever ſins ye remit, they are remitted unto them; and whoſe ſoever ſins ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jeſus came. The other diſciples therefore ſaid unto him, We have ſeen the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nails, and thruſt my hand into his ſide, I will not believe. And after eight days, again his diſciples were within, and Thomas with them: Then came Jeſus, the doors being ſhut, and ſtood in the midſt, and ſaid, Peace be unto you. Then ſaith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thruſt it into my ſide: And be not faithleſs, but believing. And Thomas anſwered and ſaid unto him, My Lord, and my God. Jeſus ſaith unto him, Thomas, becauſe thou haſt ſeen me, thou haſt believed: Bleſſed are they that have not ſeen, and yet have believed. And many other ſigns truly did Jeſus in the preſence of his diſciples, which are not written in this book. But theſe are written, that ye might believe that Jeſus is the Chriſt the Son of God; and that believing, ye might have life through his name.

The firſt day of the week.] The day is thus ſpecified for ſome eſpecial end: Which could be no other, but to ſhew the tranſlation of the ſabbath, from the ſeventh to "the firſt day of the week," by Chriſt's own appointment, in commemoration of his reſurrection. For, on this day "he appear'd firſt to Mary Magdalen," Mark xvi. 9. and here, ver. 11. 2. to Cleophas and another, Luke xxiv. 13. and to all the apoſtles, except Thomas. Then he appear'd not again till the eighth day after, ver. 26. which was alſo "the firſt day of the week," to all the apoſtles together: Neither do we read of the apoſtles meeting together again till that day. On the ſame day of the week alſo was that viſible deſcent of the Holy Ghoſt upon them, Acts ii. 1. From all which, and other inſtances, it appears, 1. That Chriſt preferr'd the firſt day before the ſeventh, and tranſlated the ſabbath from the ſeventh to the firſt: As likewiſe, 2. From the diſciples of Chriſt having their moſt ſolemn aſſemblies on this day, Acts xx. 7. and 1 Cor. xvi. 2. And 3. It is called "the Lord's day," Rev. i. 10. St. John ſuppoſing, that the day was well known by that name at the time of his writing. It was alſo call'd Sunday, without any ſcruple, by Juſtin Martyr, Tertullian, &c. Whereas the name of Sabbath was, by ſcripture, antiquity, and all eccleſiaſtical writers, conſtantly appropriated to Saturday; and never till of late years uſed to ſignify the Lord's day. (Bever. and Nelſ.)

When the doors were ſhut.] Here note, 1. That it has been no ſtrange thing in the church, that the beſt members of it have been put to frequent their aſſemblies with great fear, and been forced to meet in the night with great caution, becauſe of the fury of the perſecutors: Here Chriſt's own diſciples were forced to meet together in the night, "when the doors were ſhut, for fear of the Jews." 2. Let Chriſt's diſciples meet together ever ſo privately, and with ever ſo much hazard and jeopardy, they ſhall have Chriſt's company with them; neither bolts, nor locks, nor faſten'd doors, ſhall hold Chriſt from them; "When the doors were ſhut, came Jeſus, and ſtood in the mid'ſt" of them. (B.) Tho' it be an antient opinion, That Chriſt made his body penetrate through the doors; yet it is both groundleſs and abſurd, and contrary to the very deſign of Chriſt in his coming to them. 1. It is groundleſs: For why might not he, by his power, ſecretly open the doors, his diſciples not perceiving it? as the angel opened the priſon-doors and gates, to let out Peter, Acts xii. 10. 2. It is abſurd: For, ſince Chriſt roſe in that natural body which was crucified and laid in the grave, philoſophy informs us, that ſuch a body could not penetrate through another more ſolid body. And to this agree thoſe words of Cyril of Alexandria, That it is impoſſible, that one body ſhould go through another, without cutting it, or being cut. And 3. This fancy deſtroys not only the end of Chriſt's then coming to them, but of all that he had ſaid and done, to convince them it was the ſame body that was crucified, in which he appeared to them. When he came the firſt time, his diſciples were troubled, "ſuppoſing they had ſeen a ſpirit:" Now, to convince them of the contrary, Chriſt ſaith, "See my hands and my feet, that it is even I; handle me, and ſee; for a ſpirit hath not fleſh and bones, as ye ſee me have." His ſecond appearance, when the doors were ſhut, was to convince Thomas of the truth of the reſurrection of his body, and this he does, by calling him to "put his finger to his pierced hands, and his hands into his pierced ſide:" And yet, this ſuppoſed penetration through the doors, deſtroys both theſe arguments; it being as certain, that fleſh and bones cannot penetrate through a door, as that a ſpirit hath not fleſh and bones; and that his body muſt have paſſed through the doors after the manner of a ſpirit, as that it afterwards appeared after the manner of a body; and that the ſame power which made a natural body penetrate through a door, could make a phantaſm or aerial body appear like fleſh and bones to the touch, and ſeem to have the marks and prints of a crucified body: So that, unleſs our Saviour deſigned to invalidate the ſtrength of what he ſaid and did, to convince them of the truth of his reſurrection, he could not at the ſame time do a thing known to them, which did evacuate the force of all his proofs: Nor would the Evangeliſt have twice recorded this circumſtance, when ſpeaking of the reſurrection, had he imagined the words bore ſuch a ſenſe, as turned his body into a ſpirit, and miniſter'd occaſion to all that read it, to ſuſpect the ſtrength of any of theſe arguments to confirm this fundamental article. (W.) See the notes on Luke xxiv. 36.

He ſhewed unto them his hands, and his ſide.] Chriſt appealed to, and admitted of, the judgment of their ſenſes, to aſſure them that it was his real body. And if we muſt not be allow'd to believe our ſenſes, (as the Romaniſts would perſuade us) we ſhall want the beſt external evidence we can have, to prove the truth of the Chriſtian religion; namely, the miracles of our Saviour: For, how can we be aſſured thoſe miracles were true, but by the judgment of our ſenſes? Now, as our ſenſes tell us, that Chriſt's miracles were true; ſo they aſſure us, that the Popiſh doctrine of tranſubſtantiation is falſe. (B.) See the notes on ver. 27. and Luke xxiv. 39.

Again, peace be unto you.] Here our Saviour repeats this endearing ſalutation to his diſciples: And it was no more than might be needful, to ſignify his firm reconciliation to them, notwithſtanding their late cowardice in forſaking him, and flying from him, when the ſtorm fell upon him. (*Idem.*)

Even ſo ſend I you.] To ſend, in holy ſcripture, generally ſignifies to authorize and impower, to advance and prefer to ſome office, or dignity. Accordingly, when kings, judges, and Saviours were appointed by God to govern his people, or reſcue them from their enemies, they are ſaid to be ſent by him. Thus were Moſes and Gideon ſent, to deliver Iſrael, Exod. iii. 10. and Judges vi. 14. Saul, to be anointed their king by Samuel, 1 Sam. ix. 16. And prophets likewiſe, who had authority from God, to declare his will, are ſaid to be ſent by him, Jer. vii. 25. xiv. 14. and xxiii. 21. The perſons therefore, whom our Saviour ſent, muſt be underſtood, to have been authorized and commiſſion'd by him, to govern in his name, and to act by his power. (Chalmers) The Jews have a ſaying, That a man's apoſtle is as himſelf; that is, he is his *vicarius* or proxy: For the Jews had their apoſtles, whom they ſent on their affairs into the countries; and who are not to be looked on as bare meſſengers, but as their proxies, or deputies, to receive their dues, and to act for them. So Saul was an apoſtle of the Conſiſtory to Damaſcus, Acts ix. 2. with letters of commiſſion from the rulers. Thus the twelve, after Chriſt's departure, had others, whom they ſent on ſome parts of their charge; and then they were called their apoſtles: So Paul and Barnabas had John, Acts xiii. 5. Paul had Timothy and Eraſtus, Acts xix. 22. and Mark, 2 Tim. iv. 11: Theſe, when they were employed in preaching the Goſpel to them that had not yet received it, the ſcripture calls Evangeliſts; that is, diſciples of the apoſtles, ſent with commiſſion by them to publiſh the Goſpel, where the apoſtles could not go; and therefore are by St. Paul placed next the apoſtles, 1 Cor. xii. 28. Epheſ. iv. 11. Thus Philip the deacon, being employed by the twelve to preach at Samaria, is called "Philip the Evangeliſt," Acts viii. 5, 12. and chap. xxi. 8. So was Stephen to the Jews, Acts vi. 9. and ſo Timothy, 2 Tim. iv. 5. Phil. ii. 19. and ſo Luke and others are called "apoſtles of the churches," 2 Cor. viii. 18, 19, 23. and, as ſuch, *doxa Chriſtou*, "the glory of Chriſt;" the word which is uſed to denote the preſence of God in any place, and ſo there intimates the preſence of Chriſt in them his ſubſtitutes or proxies. Thus St. Peter preached at Rome by himſelf, at Alexandria by St. Mark, his apoſtle: St. Paul at Rome by his apoſtles; of whom Andronicus and Junias were the moſt eminent, Rom. xvi. 7. which ſeems to be the reaſon of the difference among the Eccleſiaſtical writers, about the next ſucceſſors of the apoſtles in ſome ſees. By all this appears the meaning of this ſpeech of Chriſt, That as he was God's apoſtle or meſſenger, and ſo his proxy or *vicarius* on the earth; ſo the diſciples were now made his, *mathetai*, diſciples; attendants of his, before, ver. 20. but now by this ſending, *apoſtoloi*, apoſtles, for ever after; ſent as commiſſioners to ſupply his place, to perform thoſe offices over the world, to plant a church, which he, being now about to return to his Father, could not corporally do; and ſo to ſucceed him in his office; and they again to ſend or conſtitute others in the like manner. (H.) See the notes on chap. xvii. 18. Matt. xxviii. 18, 19. and Luke vi. 13.

He breathed on them.] This viſible ſignificant ſign he made uſe of, 1. To ſhew, that the ability to execute their office aright, came originally from the Holy Spirit: And, as breath, which is an emblem of the ſpirit, was uſed by God, at the firſt creation, when he put the ſoul and ſpirit into man; ſo Jeſus uſed the ſame ſymbol, when ſpiritual power and energy was to be put into theſe newly created officers. (Comb.) And 2. To ſhew, That the Holy Spirit proceeds as well from the Son as from the Father. (B.)

Receive ye the Holy Ghoſt.] This expreſſion ſignifies here not the actual giving of the Holy Ghoſt, (for that came not on them till Acts ii. and they are appointed to ſtay at Jeruſalem, Luke xxiv. 49. "till they were endued with power from above," which therefore, now before his aſcenſion they had not received, and when the Spirit came "he would lead them into all truth:" And as yet it appears, by their queſtion, Acts i. 6. that they were not thus led into all truth) but only the confirming to them his former promiſe, and, by the ceremony of breathing on them, to expreſs the *to pneuma*, the eternal breath, and Spirit of God, ſealing it, as it were ſolemnly unto them, and preparing and fitting them for the receiving of it. So, ſaith Theophylact, the words ſignify, Be ye ready to receive him. And again, He breathed on them, not now diſtributing the perfect gift of the Holy Ghoſt, for that was to be done at Pentecoſt, but fitting them for the receiving of it. For tho' in the next words, Whoſe ſins, *&c.* the power of the keys, or ſtewardſhip in the church, were actually inſtated on them; yet was not this to be exerciſed by them, till the Holy Ghoſt came down upon them: As Epheſ. iv. 8. it is firſt, "he gave gifts unto men," (at the deſcent of the Spirit) and then, "gave ſome apoſtles," *&c.* ver. 11. This interpretation of this place will direct to the full importance of thoſe words, Luke ii. 4, 49. "I ſend the promiſe of my Father upon you," ſo as to render them directly parallel to this. "The promiſe of the Father" was the Holy Ghoſt, John xv. 26. and the "I ſend upon you," all one with "Receive him:" And then the "power from on high," in the end of the verſe, clearly ſignifies that viſible miſſion of the Holy Ghoſt: And all this moſt aptly delivered for the proof of the words here immediately precedent, "As my Father ſent me, ſo ſend I you;" intimating, that as at his miſſion from his Father to his office, he was anointed, or conſecrated with, or by, the Holy Ghoſt, Acts x. 38. by deſcent of the Holy Ghoſt on him at his baptiſm, Luke iii. 22. ſo the apoſtles at their miſſion or entrance on their power ſhould be conſecrated alſo. (H.)

Whoſe ſoever ſins ye remit.] Here is the power of abſolution, that is, an authority left by our bleſſed Saviour to his apoſtles, and miniſters in ſucceſſion from them (lawfully ordained) to forgive ſins, upon ſincere repentance and ſtedfaſt faith. This certainly is the leaſt that can be meant by theſe words of Chriſt; where we ſee plainly, that Chriſt gave this power to his apoſtles: And that it was not to die with them, is as clear, from his promiſing to be "with them always, (*viz.* in the exerciſe of their miniſtry) even unto the end of the world," Matt. xxviii. 20. Nor was the power of abſolution any part of the extraordinary miraculous power, which the apoſtles had; for the Holy Ghoſt was not given, in the fulleſt meaſure, till ſome time after this commiſſion. And tho' the inſpiration, which the apoſtles, and firſt diſpenſers of the abſolving power, were endow'd with, enabled them better to diſcern, who was qualified for abſolution, and who not; that does not infer, that the power itſelf died with them: For, ſince all the power that even they had, was only to abſolve upon repentance and faith, there is no reaſon, why Chriſtians now ſhould be deprived of the comfort of that ordinance, becauſe we cannot infallibly determine, who is a true penitent believer, and who is an hypocrite. (Barclay) See the notes on Matt. xvi. 19. and xviii. 18.

Thomas, one of the twelve, called Didymus.] Why he was call'd Didymus, ſee the notes on chap. xi. 16. But, whereas it is here ſaid, that Thomas "was not with them when Jeſus came," it may be objected, That Thomas was with the reſt of the apoſtles, this very firſt time that Jeſus appeared to them: For ſo St. Luke ſaith, That the two diſciples, "returning to Jeruſalem, found the eleven gathered together; and, as they ſpake, Jeſus himſelf ſtood in the midſt of them," Luke xxiv. 33, 36. Therefore it ſeemeth ſtrange, that St. John, ſpeaking of this ſelf-ſame apparition, which was the firſt immediate night after his reſurrection, (as both the Evangeliſts agree) ſhould notwithſtanding ſay, that Thomas "was not with them:" For St. Luke ſays, Eleven were there; and as yet there were but eleven in all, becauſe Judas was hanged, and Matthias not yet elected. To which I anſwer, That St. Luke puts down eleven, in a certain number, for all of them who were there, becauſe they were eleven in all: As if, in a court, where there are four judges appointed, a man ſhould ſay, he brought his cauſe before the four judges, tho' but three of them were indeed ſitting there when his cauſe was heard. See the notes on ver. 26. Or elſe, St. Luke and St. John may well be thus reconciled, That, when the two diſciples came, Thomas might be with the reſt, and all the eleven might be there together; and yet, when Jeſus came, Thomas might be abſent. For St. Luke doth not ſay, that Jeſus found the eleven together, but that the two diſciples found the eleven together: And ſo they might be, and yet St. John might ſay true, that Thomas "was not with them when Jeſus came;" becauſe he might depart after they came, and before Jeſus appeared. For the Evangeliſt doth not ſay, how ſoon, or how late Chriſt came, after the arrival of the two diſciples; but that he came this night, as they were talking of him; and it is very probable, it was a good while after the coming of the two diſciples: For before Jeſus is ſaid to ſtand among them, it is ſaid, that thoſe two diſciples had "told what things were done in the way, and how he was known of them in breaking of bread;" all which declaration could not be delivered without ſome length of time, in which time Thomas might take his leave and depart: And ſo, Thomas might be there when the two diſciples came, but not be there when our Saviour came. (Bp. Gr Will.) But whether he did not come at all that evening, or not ſtay ſo long as the reſt, the cauſe of his abſence is not declared; tho' 'tis evident he "was not with them when Jeſus came:" And his abſence had like to have coſt him no leſs than the loſs of his faith. Learn hence, That the letting ſlip one opportunity of religious worſhip or holy converſation, may prove exceedingly prejudicial to the ſoul's advantage. It is wiſe and ſafe to embrace every opportunity of enjoying communion with God and his church. Thomas's abſence loſt him the ſight of Chriſt, which the other diſciples got by being aſſembled together; and for want thereof he is left under many doubts and fears. Verily, we know not what we loſe, when we abſent ourſelves from the aſſembly of God's people: Such views of a crucified and raiſed Jeſus may be communicated to others while we are abſent, as would have confirmed our faith, and eſtabliſhed our joy, had we been preſent. (Stanh. B. and Q.) However, ſo God's providence ordered it, that this very accident proved of great advantage to us Chriſtians; as will appear by the following notes.

Except I ſhall ſee.] Here was a ſtrange piece of unbelief in Thomas, after he had ſeen our Saviour's miracles, and had ſo long converſed with him, who had frequently and plainly aſſerted, that he muſt riſe again the third day. (Nelſ.) Chriſt permits the incredulity of one apoſtle, in order to ſtrengthen the faith of the whole church; by ſhewing, that his moſt intimate friends did not believe, till they were forced, as it were, by the evidence of the cleareſt proofs, and moſt indiſputable teſtimonies. (Q.) Therefore, ſays St. Gregory very well, Thomas's doubting was more profitable to us, than Mary's believing. Had not he doubted, we had not been ſo fully aſſured, as we now are, of the truth of the reſurrection. (B.)

After eight days.] For a right underſtanding of this, and the like phraſes, we muſt obſerve the manner of reckoning in the ſcripture; and therein, 1. That numbers are to be underſtood ſometimes exclusively, ſometimes incluſively. So that which is ſaid to be "after ſix days," Matt. xvii. 1. and Mark ix. 2. is ſaid to be "about eight days after," Luke ix. 28. In the former, the firſt and laſt days are excluded, and thoſe only reckoned which came between; in the latter, they are both included. So here, "eight days after" muſt be underſtood incluſively, it being on the firſt day of the week next following. So phyſicians uſe to reckon, when they ſpeak of agues; a tertian intermitting only one day, and a quartan but two. So notes alſo are reckoned in muſick. And ſo alſo the French, for, within a week or two weeks, ſay, within eight days, or fifteen days. 2. The ſcripture ordinarily ſets down an even number, without taking notice of a ſmall matter under or over. This the Latins call *rotundatio numeri*; and we in Engliſh, a round reckoning. So Gen. xv. 13. mention is made only of "four hundred years;" Exod. xii. 40. of "four hundred and thirty years." Numb. xxv. 9. we read of "twenty and four thouſand;" 1 Cor. x. 8. but of "three and twenty thouſand." It is likely there were between both; and the odd perſons are not number'd. In 2 Sam. v. 5. it is ſaid, David reigned in Hebron "ſeven years and ſix months;" 1 Chron. xxix. 27. the ſix months are not reckoned. So the "ten days," reckoned, 2 Chron. xxxvi. 9. are not counted, 2 Kings xxiv. 8. So, 2 Chron. iv. 2. it is ſaid, Solomon's ſea was "ten cubits from brim to brim, and a line of thirty cubits did compaſs it round about:" Whereas, if it were ten cubits broad, it would require a line of almoſt one and thirty cubits and an half to compaſs it; there being the ſame proportion betwixt the diameter and the circumference, that there is between ſeven and two and twenty. And this manner of reckoning was very ordinary among the Jews. We ſee Matthew, in his firſt chapter, will make three fourteens, tho' he omit ſome in his account, to make the number even. So the number Twelve is retained, 1 Cor. xv. 5. tho' Judas was gone: And the patriarchs reckon themſelves twelve, Gen xlii. 13. tho' they ſay in the ſame place, that "one of them is not." So, Judges ix. 18, 56. it is ſaid, Abimelech ſlew ſeventy perſons, tho' Jotham, one of that number, eſcaped, ver. 5. (Lukin.)

Reach hither thy finger.] Here our Saviour refers to the words before ſpoken by Thomas, as a proof of his omniſciency. (G.) The means uſed for convincing Thomas were the very ſame which himſelf had deſired: And there is no doubt, but he made uſe of all the methods of conviction, which our Lord was pleaſed to afford him. From hence we may aſſure ourſelves, that whatſoever changes our Saviour's glorified body might undergo after his reſurrection, yet it was not alter'd as to the properties of a body, but ſtill ſuch as the ſenſes of men were competent judges of. To theſe ſenſes it is, that our Lord appeals: By theſe he compoſes the terrified diſciples, who fear'd a phantom: By theſe he ſatisfies the doubtful and incredulous: And by theſe the apoſtles make it their buſineſs to perſuade the world; affirming, that they "had eaten and drank with him," Acts x. 41. and had ſeen and heard him; and that they went upon ſure grounds, having ſeveral ſuch demonſtrations as they could not poſſibly be deceived in. Whereas, if the body of our Lord be not ſubject to the ſame laws with all other corporeal ſubſtances, what ſatisfaction had Thomas by this indulgence of our Lord? Why ſhould he lay aſide his ſcruples, for the ſeeing and touching that body, which our ſenſes may be, and are very often deceived in? And how poor an argument was that of St. John, that he declared to his proſelytes, "that which he had ſeen and heard, and his hands had handled of the word of life," 1 John i. 1. if neither eyes, nor ears, nor hands, are to be truſted in their judgment of this matter, nor can, with any ſafety or piety, be depended upon? (Stanh.) See the notes on ver. 20. and Luke xxiv. 37.

My Lord, and my God.] Theſe words may be conſidered two ways, 1. As an abrupt ſpeech, importing a vehement admiration of Chriſt's mercy towards him, and of his own ſtupidity and dulneſs to believe. Learn hence, That the convincing condeſcenſion of Chriſt turns unbelief into a rapture of holy admiration and humble adoration. 2. This expreſſion of Thomas, "My Lord, and my God," contains a ſhort, but abſolute confeſſion of faith. Thomas rightly collects from his reſurrection, that he was Lord, God bleſſed for evermore, the true Meſſias, the expected Redeemer; and accordingly, with an explicite faith, he now profeſſes his intereſt in him, ſaying, "My Lord and my God." Yet note, That this reſurrection could not make him God, and render him then the object of divine worſhip, if he had been only a creature before. And farther, That Chriſt doth not reprove Thomas for owning him as God; which ſhews, that Thomas did not miſtake in owning the divinity of Chriſt. (B.) This is the firſt time, that theſe words, "my God," are met with in the Goſpel, as applied to Chriſt by his apoſtles, after he had proved, by his reſurrection, that it was he by whom eternal life was to be expected, chap. xi. 25. (G.) St. Thomas was the laſt in believing, but he is the firſt of the apoſtles who diſtinctly confeſſes, the divinity of Chriſt ſince his death. He beholds him in his human nature, and he therein diſcovers his Lord: He opens his eyes to miracles, and in them he finds the proofs of his divine nature. (Q.) And this we may call alſo the nobleſt confeſſion: Becauſe the Catholic interpreters of ſcripture have underſtood by it, That St. Thomas did not only recognize Jeſus for the Meſſiah, the very ſame Lord, to whom he had been a ſervant and companion during the ſpace of his miniſtry; but that he moreover owned his divine nature, and drew the conſequence to himſelf, which St. Paul did afterwards to the Romans, That the reſurrection of Jeſus from the dead, and the power he exerted in it, did abundantly "declare him to be the very Son of God," Rom. i. 4. Accordingly, the original here is in terms ſo ſtrict, and with ſuch an addition of the Greek article, as the very hereticks and enemies of the truth confeſs to be a character of the word *God*, being taken in its proper and natural ſenſe, and intended of the only true God. (Stanh.)

Becauſe thou haſt ſeen me.] Here we have Chriſt's reprehenſion of Thomas, for not believing without ſuch ſenſible evidence as he deſired. He believed now that Chriſt was riſen from the dead; but it was upon the teſtimony of his ſenſes only: Therefore Chriſt tells him, That his faith would have been more excellent and more eminently rewardable, if he had believed without ſuch demonſtrative evidence: "Faith is the evidence of things not ſeen." Therefore to give credit to a thing upon the evidence of ſenſe, is not properly believing. Obſerve farther, How Chriſt pronounces them bleſſed, who ſhould hereafter believe on him through the preaching of the Goſpel, tho' they did not ſee him as Thomas did, or handle him as he might. This is a ſure rule, That by how much our faith ſtands in leſs need of the external evidence of ſenſe, the ſtronger our faith is, and the more acceptable it is, provided what we believe be revealed in the word of God: "Bleſſed are they that have not ſeen, and yet have believed." (B.) For faith is not praiſe-worthy upon this account, that we believe what we ſee with our eyes, and therefore can no longer doubt of; but on this account, that we yield to arguments highly probable, and againſt which we have nothing ſolid to object, and ſuch evidence as wiſe men conſent to, and act by, in the moſt important concernments of this preſent life: Becauſe this ſhews a greater affection to the objects of our faith, and a better inclination to obey the will of God. (W.) Faith, the more it is abſtract, and taken away from the ſenſe, is more pure: And the more it doth tranſcend and ſurmount all reaſon, is more perfect; which gave to Abraham's faith a nobleneſs, and to us a pattern in his faith. Reaſon is above ſenſe: But faith is above reaſon, becauſe it builds upon God's word, whoſe thoughts are above the reach of our minds. (Brough) We, at this day, have ſufficient arguments to oblige us to believe and adhere to the religion of Jeſus Chriſt, tho' we never ſaw the original proofs he gave of it. For, if thoſe proofs were good and concluſive at the firſt to them who ſaw them, and were witneſſes of them, they are ſo to us now, who receive them upon their teſtimony. And as for the difference that may be alledged in point of evidence, between a man's ſeeing a thing, and receiving it upon the report of others, all that is in a great meaſure out of doors as to this matter. For the report, upon which we receive the Goſpel, being ſo authentic, ſo unexceptionable, and likewiſe ſo confirmed by matters of fact, ſtill viſible to us, it amounts to as ſtrong a proof, as if we had evidence of ſenſe. And I do in my conſcience believe, that there is not a man in this nation now ſtands out againſt the religion of Jeſus Chriſt, but who would have done ſo, if he had lived in the time of our Saviour, and heard him preach the Goſpel. (Sharpe.)

Many other ſigns] See the notes on chap. xxi. 25.

Theſe things are written, that ye might believe.] Obſerve here, 1. The true end for which the miracles of Chriſt were ſo carefully recorded; namely, "that we might believe." By believing that "Chriſt is the Son of God," we have life; and by the evidence of his miracles, we know and believe him to have been the Son of God: The miracles which Chriſt wrought were the beſt external evidence of his miſſion. 2. That all Chriſt's miracles, both before his paſſion and after his reſurrection, were not recorded by the Evangeliſts. 3. The great point concerning Chriſt, to be known and believed from the ſcriptures, is this, That Jeſus, the Son of the Virgin, is the promiſed Meſſiah, the Anointed of the Father, he in whom all the types and ſhadows of the law are accompliſh'd; and that this Jeſus is for nature co-eſſential, for dignity co-equal, and for duration co-eternal, with the Father; one in eſſence, equal in power and glory. Thus, believing that Jeſus is the Son of God, and accompanying that belief with a holy life, if we believe well, and live well, we ſhall have life through his name." (B.) All the things which our Lord did "are not written in this book;" but ſuch only as the writers thought ſufficient for the rule of faith and manners. (Stratem.)

That Jeſus is the Chriſt, the Son of God.] Hence the Socinians argue, That they muſt err, who think 'twas the intendment of this Goſpel, to ſhew that Jeſus Chriſt was the Word of God, begotten of the Father before all worlds, and therefore a divine perſon; whereas the apoſtle here plainly ſpeaks only of the miracles wrought by Chriſt, which we acknowledge to be done, to prove him the Meſſiah promiſed to the Jews, and that prophet which was to come into the world, as St. John here ſpeaks. But yet, this hinders not his being God, or the Word of God, co-exiſtent with the Father before all worlds: Moreover the Apoſtle adds, Theſe things were done to prove he was "the Son of God:" Now this even the Jews interpreted, as a form of words by which Chriſt "made himſelf equal with God." (See the notes on chap. x. 33. and xix. 7.) Some alſo think, That St. John ended here his Goſpel; and that the following chapter was written by ſome other hands: But theſe words give no ground for this imagination, ſince other apoſtles, after they ſeemed to have concluded their Epiſtles, add ſome new matter; as may be ſeen in the concluſions of the Epiſtle to the Romans, and to the Hebrews. See the note on chap. xxi. 24. (W.)

CHAP. XXI.

Chriſt appeareth again to ſeveral of his apoſtles; and having made himſelf known to them by a miraculous draught of fiſhes, dineth with them: He ſtrictly chargeth Peter to feed his lambs and ſheep; foretelleth him of his death; and rebuketh his curioſity concerning John. The concluſion.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. AFTER theſe things, Jeſus ſhewed himſelf again to the diſciples at the ſea of Tiberias; and on this wiſe ſhewed he himſelf: There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the ſons of Zebedee, and two other of his diſciples. Simon Peter ſaith unto them, I go a fiſhing. They ſay unto him, We alſo go with thee. They went forth, and enter'd into a ſhip immediately; and that night they caught nothing. But when the morning was now come, Jeſus ſtood on the ſhore; but the diſciples knew not that it was Jeſus. Then Jeſus ſaith unto them, Children, have ye any meat? They anſwered him, No. And he ſaid unto them, Caſt the net on the right ſide of the ſhip, and ye ſhall find. They caſt therefore, and now they were not able to draw it for the multitude of fiſhes. Therefore that diſciple whom Jeſus loved, ſaith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fiſher's coat unto him, for he was naked, and did caſt himſelf into the ſea. And the other diſciples came in a little ſhip, for they were not far from land, but as it were two hundred cubits, dragging the net with fiſhes. Aſſoon then as they were come to land, they ſaw a fire of coals there, and fiſh laid thereon, and bread. Jeſus ſaith unto them, Bring of the fiſh which ye have now caught. Simon Peter went up, and drew the net to land full of great fiſhes, an hundred and fifty and three: and for all there were ſo many, yet was not the net broken. Jeſus ſaith unto them, Come and dine. And none of the diſciples durſt ask him, Who art thou? knowing that it was the Lord. Jeſus then cometh, and taketh bread, and giveth them, and fiſh likewiſe. This is now the third time that Jeſus ſhewed himſelf to his diſciples, after that he was riſen from the dead.

To the diſciples.] That is, not to all, but to the greateſt part of them; there being but ſeven together at this time, as appears, ver. 2.

The Sea of Tiberias.] See the notes on chap. vi. 1. and Matt. iv. 18.

Go a fiſhing.] Obſerve here, that, after Chriſt was crucified, the diſciples returned, for a time, to their trade and imployment of fiſhing: Though they were called to be fiſhers of men, yet, churches not being gathered and conſtituted at preſent, nor being able to maintain them, they labour with their hands to ſupply their preſent neceſſities. Afterwards, when, at the feaſt of Pentecoſt, they had received thoſe viſible gifts of the Holy Ghoſt, which did furniſh them for preaching the Goſpel to all nations, and they went forth to plant and propagate the Goſpel, we may believe, they then gave over the labours of their ſecular callings, and applied themſelves wholly to the work of the miniſtry. That may be done in a church which is conſtituting, or about to be conſtituted, which is not convenient to be done in a church already conſtituted. (B.) Theſe Apoſtles, as ſuch, had nothing in charge to do, till the Holy Ghoſt ſhould deſcend upon them: And, among the Jews, it was accounted a diſgrace to be idle. Beſides, the Apoſtles themſelves were deſtitute of food at that time; as appears, ver. 5. (G.)

That night they caught nothing.] Chriſt being then abſent: But when he is preſent, they, having his command, incloſe a very great multitude of fiſhes; To teach them, That tho' in preaching of the Goſpel they were "inſufficient to do any thing as of themſelves," 2 Cor. iii. 5. yet, having his command to go and teach all nations, and the promiſe of his preſence with them, they ſhould be wonderfully ſucceſsful in bringing many to the faith. 'Tis alſo very likely, they went then a fiſhing to ſupply their own want of neceſſaries: Chriſt therefore, by this draught of fiſhes, not only works a miracle, to confirm them in the belief of his divine power; but to inform them alſo, that, while they were imployed in doing what he did command them, they ſhould never want what was convenient for them: And as, by miraculouſly providing bread and fiſh broiling on the fire, ver. 9. he ſhewed his ability to do ſo; ſo, by this numerous draught of fiſhes, he ſupplied them with neceſſaries till the Holy Ghoſt ſhould come upon, them to fit them for their miniſtry. (G. W. and B.)

Jeſus ſtood on the ſhore.] Signifying thereby, that he, by his reſurrection, was ſafely got to land, but they were ſtill amongſt a ſea of troubles. (G.)

Knew not that it was Jeſus.] See the notes on chap. xx. 14. and Luke xxiv. 16. 31.

Children.] This word is not here to be underſtood ſtrictly; but as a kind of friendly compellation. (Gerh.) Thus, in our language, a commander ſays to his ſoldiers, Come on, my boys; and the like, in other familiar inſtances. See the notes on chap. xiii. 33.

Caſt the net.] Obſerve here, 1. That, tho' they had labour'd all the night in vain, yet, at Chriſt's command, they go to work again, and with great ſucceſs; they were not well "able to draw the net, for the multitude of fiſhes." When Chriſt is about to do great things for his people, he will yet have them exert all their own endeavours; and the want of former ſucceſs muſt not diſcourage them. 2. What a proof Chriſt here gives of his divinity! How were all the fiſhes in the ſea at his pleaſure, and obedient to his command! He knew where they ſwam, and brought them from one part of the lake to another. (B.)

That diſciple whom Jeſus loved.] See the notes on chap. xiii. 23.

He girt his fiſher's coat about him, for he was naked.] The words tranſlated *naked*, or *to be naked*, very often ſignify the having only ſome part of the body uncover'd; alſo, the being without an upper garment. Both the Jews and Romans, when they ſpeak of a perſon's being naked, mean his having only a ſhirt on, or ſome linnen garment, or other inner cloathing next the ſkin; not that he was abſolutely naked, without any covering at all: They therefore call him naked, who had put off his upper garment. In this ſenſe I conceive, Iſa. xx. 2, 3. is to be underſtood. For, is it to be imagin'd, that God, who would not ſuffer, that his altar ſhould be made to go up by ſteps, leſt the nakedneſs of his prieſts ſhould be diſcover'd thereon, Exod. xx. 26. would command the prophet to go publickly naked, without any covering whatſoever, for the ſpace of three years? Nor is his being order'd to put off his ſackcloth an argument that he went quite naked: For, tho' ſackcloth was worn next the skin, in times of humiliation, it might notwithſtanding be worn on the like occaſions as an outward garment too. In this ſenſe alſo, I ſuppoſe, Saul is ſaid to have propheſied before Samuel, "and to lie down naked," 1 Sam. xix. 24. And David to have been uncover'd, when he danced before the ark, 2 Sam. vi. 20. The meaning is, that they laid aſide their royal robes: For, of David it is expreſly ſaid there, ver. 14. that "he was girded with a linnen ephod." (Willet, G. H. W. B. Howel and Fox) Obſerve here the great zeal and forwardneſs of Peter. Hearing that it was Chriſt, "he caſt himſelf into the ſea," to get to him. It is not a ſea of water, nor ſeas of blood, that can keep a zealous ſoul at a diſtance from Chriſt. (B.)

Dragging the net with fiſhes.] Or rather full of fiſh. (Maſs.)

A fire of coals there, and fiſh.] What a complication of miracles was here! After a miracle at ſea, they meet with another at land; *viz.* "A fire of coals, and fiſh laid thereon, and bread;" all created and produced by Chriſt out of nothing, at this time, as an evidence of his divine power: For, before they could get their fiſh to ſhore, they ſaw fiſh broiling upon coals; which makes it evident, that thoſe were none of the fiſh they had caught. (G. H. W. B. How. and Q.)

Come, and dine.] A twofold reaſon may be aſſign'd, why Chriſt did at this time invite and call his diſciples to dine with him; 1. To evidence to them the reality of his reſurrection, and to aſſure them of the truth of his manhood, that they might not think him an apparition only. By the miracle in catching the fiſhes, he prov'd himſelf to be God: By his preſent eating of the fiſh, he evidenced himſelf to be man; and conſequently, teacheth us, that our exalted high-prieſt continues our kinſman in heaven. 2. To ſhew his tender care over the bodies of his dear diſciples, as being the tabernacles of his own ſpirit, "the temples of the Holy Ghoſt;" and therefore he encourages the refreſhing, tho' not the pampering of them. (B.) To which may be added, 3. That no perſon has any ſhare in the heavenly banquet of Chriſt riſen from the dead, unleſs he be invited thereto by his word, and drawn by his grace The Apoſtles do not of themſelves take their food; but it is Chriſt who gives it, and diſtributes it among them, in what proportion he thinks fit, as the ſole maſter of his own gifts. (Q.) As the father of the family he both makes proviſion for them, and gives to every man his portion. That he himſelf did eat is not ſaid; yet, ſince St. Peter ſaith, "They did eat and drink with him after his reſurrection," Acts x. 41. and St. Luke ſaith, that "he did eat before them," Luke xxiv. 42, 43. as he did that for confirmation of his reſurrection, ſo is it probable he might eat here for the ſame end. (W.) See the notes on Matt. xxvi. 29. and Luke xxiv. 30, 43.

This is now the third time.] St. John ſpeaketh here of Chriſt's public appearances, to his apoſtles in a body; and not of any of his private appearances unto any particular perſons. For, ſo the words are, "This is now the third time that Jeſus ſhewed himſelf to his diſciples, after that he was riſen from the dead;" that is, publickly and ſolemnly, to all, or moſt of them, together. (Bp. Griff. Williams, G. H. W. and Howel) Whereby, 1. He ſeems to deſign to make his apoſtles amends, for the three days, wherein they were deprived of the comfort of his preſence. And, 2. He obviates all ſuſpicions of miſtake and deluſion; it being impoſſible, that ſo many perſons could be deceived all at once, and at ſo many different times. (Q.)

Ver. 15, 16, 17, 18, 19. So when they had dined, Jeſus ſaith to Simon Peter, Simon ſon of Jonas, loveſt thou me more than theſe? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee. He ſaith unto him, Feed my lambs. He ſaith to him again the ſecond time, Simon ſon of Jonas, loveſt thou me? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee. He ſaith unto him, Feed my ſheep. He ſaith unto him the third time, Simon ſon of Jonas, loveſt thou me? Peter was grieved, becauſe he ſaid unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things; thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep. Verily, verily I ſay unto thee, When thou waſt young, thou girdedſt thyſelf, and walkedſt whither thou wouldſt: but when thou ſhalt be old, thou ſhalt ſtretch forth thy hands, and another ſhall gird thee, and carry thee whither thou wouldſt not. This ſpake he, ſignifying by what death he ſhould glorify God. And when he had ſpoken this, he ſaith unto him, Follow me.

Simon, ſon of Jonas, loveſt thou me?] Obſerve here, 1. Chriſt puts Peter upon a threefold profeſſion of his love unto him, anſwerable to his threefold denial of him: His threefold denial required a threefold confeſſion. True repentance ought, and will be as eminent in the fruit and effects of it, as the ſaints fall hath been. A threefold denial of Chriſt ſhall be attended with a threefold profeſſion of love unto him. 2. The ſolemn queſtion put by our Saviour unto Peter, "Loveſt thou me? Loveſt thou me more than theſe?" That is, more than thy occupation and employment; more than thy nets and fiſhing-boats? If ſo, leave them, and wholly employ thyſelf in feeding my ſheep and lambs: Or, more than theſe? that is, more than the reſt of my diſciples? Doſt thou love me more than thou loveſt them? Or, more than they love me? If ſo, evidence the ſincerity of thy love to me, by thy care of mine. Thence note, That miniſters, who are called to take care of Chriſt's flock, had need of much love to Jeſus Chriſt, and great compaſſion for ſouls; by which they will be animated and fortified to go through with the labours and difficulties, as well as to encounter the dangers and ſufferings, which do accompany their calling. "Simon, loveſt thou me? Feed my flock." Note farther, That the ſureſt argument and beſt evidence of a miniſter's love to Jeſus Chriſt, is his conſciencious care to feed, that is, to teach, inſtruct, and govern the whole flock of Chriſt, lambs and ſheep, weak and ſtrong: The feebleſt in the fold were purchaſed by the great Shepherd: And if he judged them worth his blood, well may we judge them worth our ſweat. Note again, That ſuch as would be faithful in their miniſterial charge, ought to look upon their people as committed unto them by Chriſt himſelf, as loved of him, and committed to their care by him, and for which they muſt be accountable to him. Chriſt calls them, three times over, his lambs and his ſheep, and as often charges Peter to feed them. Obſerve next, Peter's threefold anſwer to Chriſt's queſtion, "Simon, loveſt thou me more than theſe? Lord! thou knoweſt that I love thee." Where note, 1. The great modeſty of Peter in his reply; "Loveſt thou me more than theſe?" ſays Chriſt; Peter replies, "Lord, thou knoweſt that I love thee." He doth not ſay, Lord! I love thee above them all, and before them all; here is no boaſting now: Once it was ſaid, and Peter vaunted, "Tho' all men forſake thee, yet will not I:" but now, his fall had taught him humility; he boaſts not of his love above others, and makes no compariſon with others, but only ranks himſelf among the true lovers of Chriſt: "Lord, I love thee." Note, 2. The evidence that Peter gives of his ſincere love to Chriſt: He dares appeal to Chriſt himſelf, "Lord! thou knoweſt that I love thee;" yea, thou that art omniſcient, the all-knowing and heart-ſearching God, "Thou that knoweſt all things, knoweſt that I love thee:" Oh! it is a bleſſed thing, when we can and dare appeal to God's knowledge; and it is matter of high conſolation to know that God knoweth our ſincerity and love unto him, and that he knoweth and approveth us as ſuch. "Lord! thou knoweſt all things, thou knoweſt that I love thee." Note laſtly, from theſe words, "Lord! thou knoweſt all things," an argument of Chriſt's divinity. He that knows all things, and particularly the hearts of all men, is God, 1 Kings viii. 29. But ſo doth Chriſt, if St. Peter's teſtimony here be true; ſaying, "Lord! thou knoweſt all things:" That is, ſay the Socinians, very many things: But this would have deſtroyed St. Peter's argument at once; for it follows not that Chriſt knew the ſincerity of St. Peter's heart, unleſs he knew the ſecrets of all hearts; and if he knew the ſecrets of all hearts, he is really God. (Burkitt) They who hence argue for the ſupremacy of Peter above the reſt of the apoſtles, are vain in their imaginations: For if, by theſe words Chriſt required Peter to feed all his ſheep and lambs, 'tis certain, he was wanting in his duty; for he never exerciſed one act of ſupremacy over the reſt of the apoſtles; but, being ſent by them, obey'd, Acts viii. 14. And, being reprov'd by St. Paul, he held his peace; and was ſo far from feeding all Chriſt's ſheep, that he never fed any of the province of St. Paul. Did he feed thoſe apoſtles on whom the ſame Holy Ghoſt fell, who had the ſame commiſſion given, at the ſame time, and in the ſame words, to preach the Goſpel to all nations, or to every creature? If not, they were not in the number of the ſheep whom Peter is here bid to feed. Or did all other paſtors receive commiſſion from St. Peter to feed Chriſt's ſheep? Did St. Paul, who doth ſo ſolemnly declare, that he had not his commiſſion from "man, neither by man," Gal. i. 1. Did any of the biſhops of Aſia? No. St. Paul aſſures us, "the Holy Ghoſt had made them overſeers of the flock of Chriſt," Acts xx. 28. No, ſaith Pſeud-Ambroſius, Not Peter only, but we with him, have receiv'd commiſſion to feed Chriſt's ſheep: And what is here ſaid to Peter, "Feed my ſheep," is, ſaith St. Auſtin, ſaid to all: And St. Baſil ſaith, Chriſt here gave the ſame power to all enſuing paſtors and teachers. Had St. Peter underſtood this of any new privilege, or enlargement of his power, he would not have been grieved at our Lord's repeating the queſtion, unto him the third time, "Loveſt thou me?" But, in his anſwers thereto, he is very far from preferring himſelf before any one; remembring, that it was his advancing himſelf above all the reſt of the apoſtles, which was the occaſion of his fall. (Beza, G. H. Comber, W. Marſhal, Nelſon, Barker, B. and Q.)

When thou waſt young.] In theſe words our Saviour forewarns Peter of his future ſufferings, intimating that he ſhould prove more ſtout than in his former trial. When he was young and unexperienced he enjoyed his liberty; but when he was grown older in years, and ſtronger in grace, he ſhould willingly ſtretch forth his hands, and quietly ſuffer himſelf to be bound to the croſs; for Peter (ſay ſome) was not nailed, but tied and bound to the croſs only, and ſo, as a martyr or witneſs for the truth of Chriſt, glorified God by his death. Learn hence, 1. The miniſters of Jeſus Chriſt, when they undertake the charge of his flock, muſt prepare for ſuffering; and therefore this prediction of Peter's ſufferings is join'd with the foregoing injunction, "Feed my ſheep." 2. That human nature, in Chriſt's miniſters, as well as other men, has a reluctancy againſt ſufferings; They ſhall "carry thee whither thou wouldſt not." 3. From the time of St. Peter's ſufferings, "when thou ſhalt be old," learn, That the time of the ſaints ſufferings is in Chriſt's hands. He can, and, when he pleaſeth, doth ſcreen them from ſuffering, till old age; and when their work is almoſt done for God, they cloſe their days with ſuffering for him. And 4. That the ſufferings of the ſaints in general, and of the miniſters of Chriſt in particular, do redound much to the glory of God; which is a conſideration that ought to reconcile them to the croſs of Chriſt, and ſupport them under it: "This ſpake he, ſignifying by what death he ſhould glorify God." (B.) See the notes on chap. xiii. 4, 36.

Follow me.] This was ſpoken, when Chriſt aroſe from his place, and began to put himſelf again in motion. (Stanh.)

Ver. 20, 21, 22, 23, 24. Then Peter turning about, ſeeth the diſciple whom Jeſus loved, following; which alſo leaned on his breaſt at ſupper, and ſaid, Lord, which is he that betrayeth thee? Peter ſeeing him, ſaith to Jeſus, Lord, and what ſhall this man do? Jeſus ſaith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this ſaying abroad among the brethren, that that diſciple ſhould not die: Yet Jeſus ſaid not unto him, He ſhall not die; but, If I will that he tarry till I come, what is that to thee? This is the diſciple which teſtifieth of theſe things, and wrote theſe things: And we know that his teſtimony is true. And there are alſo many other things which Jeſus did, the which, if they ſhould be written every one, I ſuppoſe that even the world itſelf could not contain the books that ſhould be written. Amen.

What ſhall this man do?] Our Saviour, having foretold the manner of Peter's death, in the foregoing verſes; here in theſe, Peter is inquiſitive after, and very ſolicitous for, the knowledge of what kind of death St. John ſhould die. Chriſt checks him for his curioſity, as meddling with that which did not concern him; yet intimates to him, that John ſhould live till he came to take vengeance on the Jews, and deſtroy Jeruſalem: "If I will that he tarry till I come;" that is, till I come to execute judgment upon Jeruſalem. Here we may note, There are two great vanities in men with reference to knowledge; the one, a neglect to know what is our duty to know; the other, a curioſity to know what doth not belong to us to know. Chriſt tells Peter, it was none of his buſineſs to enquire what John ſhould do; but he ought rather to be preparing for what he himſelf ſhould ſuffer: "If I will that he tarry, what is that to thee?" (B.) The occaſion of St. Peter's asking this queſtion is variouſly conjectur'd by divers expoſitors. Some think, he did it out of his ſingular love to St. John: Others, for the ſtrengthening of his own faith; becauſe he durſt not promiſe himſelf the ſtability and perſeverance of his own will, to ſuffer and die for Chriſt; he having ſo much experience before, of his own imbecility and weakneſs, when Chriſt told him he ſhould deny him: And therefore he might now fear the more, when Chriſt tells him he ſhould die for him; which might make him more deſirous to know, whether St John ſhould alſo die the ſame death or not. And others again think, That St. Peter, conſidering with himſelf, how dearly Chriſt loved St. John, he thought that he ſhould obtain this privilege, not to ſuffer death for Chriſt: But, when, upon theſe words, he ſaw St. John following Chriſt, then, on the other ſide, he ſuppoſed that he might likewiſe drink of the ſame cup; and therefore, being thus doubtful what to think of him, and deſirous to be reſolved of his doubt, he ſaith, "And what ſhall this man do?" So it is apparent, it was curioſity in St. Peter, that moved him to ask this queſtion; and ſo the major part of the beſt writers do conclude the ſame: For honeſt Ferus, the beſt of the friers, ſaith, The human frailty did manifeſtly ſhew itſelf in St. Peter, becauſe fleſh and blood doth always love rather to look into another man's ſtate, than his own: And ſo St. Cyril, Cajetan, Baronius, Janſenius, and divers others, that are as much devoted to St. Peter, as any other of the wiſer ſort of Papiſts, do all yield, it was an infirmity in him, to move this queſtion. Yet cardinal Tolet ſeems to juſtify him: And the reaſon is, that he was ſo lately, ſo highly advanced by Chriſt to ſuch tranſcendent prerogatives, that we have no reaſon to believe ſo eaſily, he ſhould ſo ſuddenly fall into curioſity. But to this I anſwer, (as St. Auguſtine hath obſerved in the like caſe) that, within a moment, after the ſpeaking of few words, the ſame man, the ſame St. Peter that was called bleſſed, is termed Satan: And therefore, tho' I do moſt willingly yield to Bellarmine, that in regard of St. Peter's love to St. John, the care of his fellow, the comfort of his heart, the confirming of his faith, and many other conſiderable circumſtances that might induce him to ask this queſtion; this curioſity of St. Peter, if you will call it curioſity, may be placed in the loweſt rank of the moſt venial ſins; and ſo the apoſtle may be well freed *a tanto*, from a great ſin, tho' not *a toto*, not wholly from all fault; yet I muſt confeſs this curioſity can be no leſs, than a human frailty in this divine apoſtle. And this is the comfort of God's ſaints, that when they ſee their own infirmities, how ſubject they are to many falls, and ſometimes to foul miſtakings; yet they ſhould not deſpair, nor caſt down their ſouls from all hope; becauſe they may conſider, how the beſt men failed, and attained not unto perfection: And therefore, if the ſtrong winds of man's temptation have ſhaken the great oaks of Baſhan, and the tall cedars of Libanus, what wonder is it if they do much more ſhake the ſmall and low ſhrubs of Cades? If St. Peter ſtumble, it is no marvel if I do fall. (Bp. Gr. Will.)

If I will that he tarry till I come.] Here we may obſerve a twofold Syriaſm. The one in the word *menein*, to tarry, which here ſignifies to live; in which ſenſe it is alſo uſed, 1 Cor. xv. 6 and elſewhere. The other in the word *erchomai*, I come; wherein conſiſts all the ambiguity of the place. Now, theſe words muſt here be properly underſtood of Chriſt's coming to the deſtruction of Jeruſalem, after which this apoſtle lived a long time; and he alone did ſo, the other apoſtles being dead before. Of this coming the prophet Joel ſpeaks, ſaying, "The ſun ſhall be turned into darkneſs, before the great and terrible day of the Lord cometh," Joel ii. 31. (See ver. 1.) So Mal. iii. 1, 2. "Behold he cometh; but who ſhall abide the day of his coming?" And chap. iv. 1. "Behold the day of the Lord cometh, which burneth as a furnace:" And ver. 6. "Leſt coming he ſmite the land with a curſe." In the New Teſtament we have frequent mention of this coming of our Lord. For when our Lord ſpake of the deſtruction of the temple, the apoſtles ask, What is the ſign of thy coming? Matt. xxiv. 3. And he tells them that "the coming of the Son of man will be as lightning," ver. 27. and "then ſhould they ſee the Son of man coming in the clouds of heaven," ver. 30. That "as it was in the days of Noah, ſo ſhould it be at the coming of the Son of man," ver. 37, 39. bidding them "watch, becauſe they knew not when their Lord cometh," ver. 42, 44. See Matt. xvi. 28. Hebr. x. 37. James v. 9. and 2 Theſſ. ii. 1. And note here, that whereas 'tis ſaid, That the ſcripture mentions only two comings of our Lord, one when he came and lived on earth, the other at the day of judgment, when he ſhall come "a ſecond time without ſin unto ſalvation," Heb. ix. 28. this is indeed no objection againſt this intermediate advent, ſo frequently, and plainly mentioned in the New Teſtament; this being not a perſonal advent, by a deſcent of Chriſt from heaven, but only a coming of our Lord by the Roman army, and by ſigns from heaven, and in the clouds of their approaching ruin. (Heinſ. Tayl. H. and W.) Let us uſe our utmoſt endeavours to follow Chriſt in diſcharging our own duty, and to render ourſelves worthy of his croſs; This is our proper buſineſs: It belongs to God, to diſpoſe of others according to the good pleaſure of his will. St. Peter, being as yet imperfect in his friendſhip, is drawn aſide to curioſity, to teach us to avoid it. This was a very unſeaſonable curioſity: For that which Chriſt had juſt told him concerning his martyrdom, ought to have engaged him to employ his whole mind in paying him the great duties of thankſgiving, humiliation, and acceptance of his croſs, *&c.* Let us take great care that we do not receive the graces of God negligently. Inſtead of ſeriouſly reflecting upon them within ourſelves, we often ſuffer our minds to wander abroad in vain and impertinent curioſity. (Beza, Stanh. and Q.) See the notes on Matt. xvi. 28. Matt. xxiv. 3. and Luke xxi. 7, 20.

Then went that ſaying abroad.] Obſerve here, how ſtrangely our Saviour's words were miſtaken and miſunderſtood by his own diſciples: They apprehend preſently that John ſhould not die; and ſo it paſſed current among them. From hence we may note, how much the wiſdom of God is, and ought to be, admired, in giving us a written word, and tying us to it, when we ſee erroneous tradition ſo ſoon on foot in the world, and our Saviour's own ſpeeches ſo much miſtaken; and that by wiſe and holy men themſelves in the pureſt times: Much more may the words of others be miſreported, and wreſted contrary to their ſenſe and meaning. How great then is the vanity and uncertainty of oral tradition! men are naturally prone to miſtake; to miſtake themſelves, and to miſtake one another: The more to be admired is their over-daring ignorance, who think they cannot err. Such an haughty opinion of a man's ſelf, concludes him to be neither good nor wiſe. (B.) 2. The care our Evangeliſt takes here, to prevent any miſtakes concerning himſelf, which might, and did, ariſe, from a miſconſtruction of thoſe doubtful words concerning himſelf, "If I will, that he tarry till I come, what is that to thee?" Upon this occaſion he acquaints us, "there went a ſaying abroad among the brethren, that That diſciple ſhould not die." But, how weak and ungrounded ſuch ſaying was, the next period informs us; "Yet Jeſus ſaid not unto him he ſhall not die; but if I will that he tarry till I come, what is that to thee?" To make this opinion look more probable, the particular affection of Jeſus, the extreme old age, by which St. John long ſurvived the reſt of the apoſtles, and the want of any particular account of the manner of his death, might in ſome meaſure contribute: But ſtill all theſe arguments, when cloſely conſidered, will be found to import no ſuch matter. (Stanh.) The firſt aſſertor, and that but obliquely, that I find of this opinion, was Hippolytus, biſhop of Porto, and ſcholar to Clemens of Alexandria, who ranks him in the ſame capacity with Enoch and Elias: For, ſpeaking of the two-fold coming of Chriſt, he tells us, That his firſt coming in the fleſh had John the Baptiſt for its forerunner, and his ſecond to judgment ſhall have Enoch, Elias, and St. John. Ephrem, patriarch of Antioch, is more expreſs. He tells us, there are three perſons, anſwerable to the three diſpenſations of the word, yet in the body, Enoch, Elias, and St John: Enoch before the law, Elias under the law, and John under the Goſpel: Concerning which laſt, that he never died, he confirms both from ſcripture and tradition, and quotes St. Cyril (I ſuppoſe he means him of Alexandria) as of the ſame opinion. The whole foundation upon which this error is built, was that diſcourſe that paſſed between our Lord and Peter concerning this apoſtle; which we have already accounted for. (Cave)

We know, that his teſtimony is true.] Theſe words are by ſome interpreters ſuppoſed to be ſpoken in the name of the church of Epheſus, expreſſing their entire ſatisfaction in this point: By others as a ſolemn profeſſion of his own veracity, made by St. John himſelf. The conſequence of determining either way is of no great account; ſince the words, in either acceptation, offer an argument for the truth of this Goſpel, conſiſting of two parts: The one referring to the perſon who wrote it; The other to the meaſure of that which is written. (Stanh.) But whereas that firſt concluſion is drawn from the word *oidamen*, "we know," being of the plural number, Dr. Lightfoot here obſerves, that "we know," in the Chaldee dialect, is often uſed of one. So Mary Magdalene ſaith of herſelf, "They have taken the Lord out of the ſepulchre, and we know not where they have laid him:" So St. Paul often, "For we know that the law is ſpiritual, but I am carnal," 1 Theſſ. ii. 18. So "We would have come to you; I Paul," So this apoſtle ſaith of himſelf, "We teſtify," 3 John 12. And that here it is only one that ſpeaketh, is demonſtrated from the following word, *oimai*, "I ſuppoſe." Nay even theſe words ſhew, that all the preceding words of this chapter were writ by this diſciple; and therefore were not written by the Aſiatick biſhops. (W.) See the notes on chap. xix. 35. and Luke xxiv. 48.

Many other things which Jeſus did.] Leſt it ſhould be ſuſpected, that a favourite diſciple had allow'd himſelf too great a liberty of enlarging on this occaſion, he tells us here in the cloſe, that it is not for want of matter that his hiſtory ends ſo ſoon: So far from this, that it is not to be conceived, much leſs to be told, how many of our Lord's actions are ſtill left unrehearſed. (Stanh.) See the notes on chap. xx. 30. and Acts i. 1.

If they ſhould be written every one.] There is as much deliver'd down to us in writing, as is neceſſary for us to know, in order to our eternal ſalvation: And this acquits the author of partiality. It was his deſign to ſatisfy, but not to oppreſs, us with evidence. Had not the former been done, St. John could not have ſaid, as he does, chap. xx. 31. "Theſe are written, that ye might believe." And when enough was written for that purpoſe, why ſhould we deſire, why ſhould we fondly obtrude, that which is not written, for more? Tho' many of Chriſt's Sermons, Conferences, Miracles, and Actions, be not recorded; yet it cannot be inferr'd from thence, than any neceſſary doctrine is omitted, or not ſufficiently prov'd. (Idem, B. and Q.) Scripture, and not tradition, is preſcrib'd by our Saviour to his diſciples, as the rule for them to walk by; and which we are all neceſſarily to adhere to, for the guidance of our faith and worſhip, and our behaviour in all reſpects. "To the law and to the teſtimony (ſays the prophet Iſaiah:) If they ſpeak not according to this word, it is becauſe there is no light in them," Iſa. viii. 20. And again, "Seek ye out of the book of the Lord, and read," chap. xxxiv. 16. And ſo, in the New Teſtament, "Search the ſcriptures," ſays our Saviour, John v. 39. And, in the Acts of the apoſtles, the Jews at Beræa are commended, as "more noble," of a milder and better temper and diſpoſition than thoſe at Theſſalonica; and for this reaſon, becauſe "they received the word with all readineſs of mind, and ſearched the ſcriptures daily," chap. xvii. 11. And indeed, that not tradition, but ſcripture, is the rule for our direction, is a doctrine ſo agreeable to our moſt holy profeſſion, and has been ſo fully prov'd, from time to time, that, whenſoever any competition ariſes between them, I thought there was no room for doubting, which of them were chiefly to be relied upon. As to rites and ceremonies, and all matters of indifferency, it is, and muſt be, in the choice of every church, to determine what they ſhall ſee proper, for their own people and circumſtances: Unleſs it be reſolv'd, that they ſhall have no power left them, to order any thing in relation to the worſhip of God; which would be highly unreaſonable, when every maſter of a family may do it in his own houſe. But, in all the eſſentials of religion, the caſe is very different. For here we are obliged to keep to the laws of God, and the directions of our bleſſed Saviour and his apoſtles, recorded in the holy ſcripture: Nor could I ever learn, that bare tradition was ſufficient of itſelf, to make any thing a neceſſary indiſpenſable duty, that has no foundation at all in ſcripture. St. Paul teaches, That the church is "built upon the foundation of the apoſtles and prophets;" and eſpecially upon our bleſſed Lord and Saviour, "Jeſus Chriſt himſelf being the chief corner-ſtone," Eph. ii. 20. Our Saviour confuted the Sadducees from ſcripture, Matt. xxii. 31, 32. St. Paul confuted the falſe apoſtles from ſcripture, Gal. iii. 10. And the fathers, in their diſputations with hereticks, appealed to ſcripture. But now, we are taught to betake ourſelves, not to ſcripture, but to tradition, the fathers, and the Jewiſh Rabbies; which, tho' all of uſe in their proper place, are yet by no means to be compared to ſcripture, or ſet in oppoſition to it. Tradition may be of uſe, for confirming what is deliver'd in ſcripture, tho' not ſo fully and clearly as ſome other doctrines are: But how it can ever make ſuch things eſſential to Chriſtianity, and of abſolute neceſſity in order to ſalvation, as neither our Saviour himſelf makes any mention of, nor his apoſtles have given any manner of direction about, is a paradox too hard to be maintain'd. That "whatſoever is not read in ſcripture, nor may be proved thereby, is not to be required of any man, that it ſhould be believed as an article of faith, or be thought requiſite or neceſſary to ſalvation," is undoubtedly the doctrine of the church of England, Art. vi. And not ſo only, but moreover of the Auguſtan, the Helvetick, the Wirtenburgh, and the Bohemian confeſſions: And indeed, it is the true baſis of the whole reformation. And the truth hereof might be eaſily evinced, by a plentiful cloud of witneſſes, both from ſcripture and other eccleſiaſtical writers, both in former and later ages, were there any need of it: But, that tradition ſhould be ſet in competition with it, to be received ***pari pietatis affectu***, is a doctrine of the council of Trent; but not to be met with in ſcripture, nor the doctrines of the primitive church. So that I may well affirm, in the words of our great archbiſhop Laud, That ſome traditions I deny not to be true and firm, and of great authority and uſe in the church, as apoſtolical, but yet not fundamental in the faith: And again, That not the church of England only, but all Proteſtants agree, moſt truly and moſt ſtrongly in this, That the ſcripture is ſufficient to ſalvation, and contains in it all things neceſſary to it: And have not we reaſon then, (ſays that great prelate) to account it, as it is, the foundation of our faith? It is well known, that the apoſtle St. Paul denounces a ſevere Anathema, againſt either man or angel, who ventures to teach any other doctrine than what our Lord himſelf and his apoſtles had taught, Gal. i. 8, 9. Which deſerves to be ſeriouſly attended to, and well conſider'd, by all ſuch as ſet up tradition againſt ſcripture; whereby to make thoſe doctrines or uſages neceſſary to ſalvation, which the word of God has not made ſo: The word of God, (I ſay) "which is able to make a man wiſe unto ſalvation, and perfect to every good work," 2 Tim. iii. 15, *&c.* For to make it effectual to ſalvation, it muſt contain in it all things that are of abſolute neceſſity to be believed or practiſed by us: Becauſe, if only ſome of our duty is to be found there, and we muſt depend upon tradition for the reſt, then ſcripture is but a partial imperfect rule to us, and not ſuch as the apoſtle repreſents it to be. Nor have we ſcripture only to this purpoſe; but tradition itſelf too. *Ut quæ ſcripta ſunt non negamus, ita ea quæ non ſcripta ſunt renuimus*, ſays St. Jerome, adv. Helvid. c. 9. As we do not deny the things which are written, ſo we do reject thoſe that are not written. And the ſame might eaſily be prov'd from numbers of others; all from time to time unanimouſly confirming the ſame doctrine. Thus Irenæus, diſputing againſt the Valentinians, and other Hereticks, ſets up ſcripture in oppoſition to their blaſphemous conceits, and promiſes to diſprove their tenets from ſcripture: And, upon another occaſion, ſpeaking of the Goſpel, he teaches, That the apoſtles deliver'd it to us in the ſcriptures, to be the foundation and pillar of our faith: As he alſo complains, of the Hereticks

ticks againſt whom he was writing, That, when they were confuted out of ſcripture, they ſet themſelves to accuſe the ſcriptures, as if we had them not right; or as if they wanted authority; or as differently expreſs'd; and becauſe truth cannot be found out by their help, except by ſuch as are acquainted with tradition. Where we ſee, his charge againſt them was, their depending more upon tradition than upon the holy ſcriptures: And, treating of their new erroneous and blaſphemous Goſpel, he adds, That they who will, may learn, how it differs from the Goſpel of truth; as is ſhewn out of the ſcriptures: And, at another time, diſcourſing of our bleſſed Saviour's incarnation, he tells them, They are confuted from thoſe things which are related in the ſcriptures, concerning the coming of Chriſt. Agreeably whereto Tertullian declares himſelf: And ſo do Clemens Alexandrinus, St. Cyprian, St. Athanaſius, St. Cyril of Jeruſalem, St. Baſil, St. Gregory Nyſſen, St. Ambroſe, St. Auguſtin, St. Chryſoſtom, St. Cyril of Alexandria, Theodoret, Vincentius Lirinenſis, &c. too long to be here particularly cited. (Spinckes) When we build upon what has no foundation in the word of God, this is not faith, but preſumption: For the ſcripture teaches us, That there is no faith but what is derived from the word of God: And "Whatſoever is not of faith is ſin," Rom. xiv. 23. (Brett.)

I ſuppoſe.] See the notes on ver. 24.

The world itſelf could not contain the books.] Here moſt interpreters ſay, the apoſtles words contain a great Hyperbole with a Catechreſis: But Origen avoids them both, declaring that the apoſtle ſaith, the world would not receive the books written; not for the multitude of the books, but for the greatneſs of the works recorded in them. So the word is uſed by this Evangeliſt, introducing Chriſt ſaying to the Jews, "My word (*ou chorei en humin*) is not received by you:" So Euſebius ſaith, that the men of former ages were not able to receive Chriſt's doctrine, l. 1. c. 1. p. 8. So Chriſt ſaith, "All men cannot receive this ſaying," Matt. xix. 11. And Philo ſaith, there are very many things in the world, which for their greatneſs human reaſon cannot comprehend. See many other examples of this ſenſe of the word in Stephanus, and in Grotius, on Matt. xix. 11. (Trem. Heinſ. and W.)

Amen.] This Hebrew word is moſt commonly uſed adverbially: And, 1. It is an adverb of affirming; ſignifying the truth and certainty of the thing which is ſpoken: And ſo it is the ſame with truly, or *verily*; as appears by comparing, Luke ix. 27. with Matt. xvi. 28. and Mark ix. 1. 2. It is an adverb of wiſhing, and hath the ſame ſenſe with *utinam fiat*, or ſo be it; as it is uſed at the end of the Lord's Prayer, and other petitions. And, 3. It is only an expreſſion whereby we teſtify our aſſent to what is ſaid before. In which ſenſe it is uſed, 1 Cor. xiv. 16 (Leigh) If that to which the Amen is added be a prayer; then the ſaying this muſt needs be a joining in the prayer: But if that to which it is added be a Creed, or any other affirmative propoſition, then the *Amen* is only an affirmation, as that is to which it is annexed. (Sparrow) Which diſtinction, if duly conſider'd, would ſoon ſet people right, with reſpect to the curſes in our Commination-office, which are ſolemnly denounced every Aſh-wedneſday, and to each of which all the people are commanded to "anſwer, and ſay, *Amen.*" For, the end of this is not, that the people ſhould curſe themſelves and their neighbours, as ſome have ſimply imagined; but only, that they ſhould acknowledge, that ſuch as are guilty of the ſins there mention'd have deſerv'd a curſe. For it is not ſaid, *Curſed be he*, or *May he be curſed*: But "Curſed is he:" And conſequently, any one that anſwers *Amen*, does not ſignify his deſire, that the thing may be ſo, as he does when he ſays *Amen* to a prayer; but only his aſſent to the truth of what is affirm'd, as when he ſays *Amen* to the Creed The man who ſays it, verily believes, that idolaters, and all thoſe other kinds of ſinners mention'd in theſe ſentences, are expoſed to the curſe of God: And his believing this is, or ought to be, the cauſe of his repentance and begging pardon for his ſins; ſince he muſt be a deſperate ſinner indeed, who will not fly from ſuch ſins, for which he affirms with his own mouth ſo great and heavy a judgment to be due. In ſhort, theſe curſes, and the anſwers to them, are, like our Saviour's *woes* in the Goſpel, not the cauſes or procurers of the evil they denounce, but compaſſionate predictions of it, in order to prevent it. And one would indeed think, when we conſider, that this manner of anſwering was originally appointed by God himſelf, Deut. xxvii. 15, &c. People ſhould be cautious, how they charge it with being a wicked or fooliſh inſtitution. (Wheatly)

The CLOSE, *from Mr.* BURKITT.

THE deſign of the foregoing notes upon the holy Evangeliſts, being to recommend the inſtructive life of our bleſſed Redeemer to our obſervation and imitation; although I have, upon all occaſions, propounded his example to be followed by us in all the ſteps of an imitable virtue, as the matter every where occurred: Yet judging it may be profitable to ſum up together the ſeveral graces and virtues which were ſo orient in the life of Chriſt, that, having them daily before our eyes, we may be continually correcting and reforming of our lives by that bleſſed pattern; I ſhall therefore briefly offer at it. Becauſe nothing is ſo proper to form us to holineſs, as the example of the mediator; it being abſolutely perfect, and thoroughly accommodated to our preſent ſtate: There is no example of any mere man that is to be followed without limitation; but the life of Chriſt was, as the pureſt gold, without the leaſt allay. His converſation was a living law; and Chriſtianity, which is the beſt and holieſt inſtitution in the world, is nothing elſe but a conformity to his precepts and pattern. The univerſal command of the whole Goſpel is this, "To walk as Chriſt walked." This denotes a ſincere intention, deſign, and endeavour, to imitate and follow him in all the paths of holineſs and obedience.

Particularly, let us imitate Jeſus.

I. IN *his early piety.*] We find him at twelve years old, "about his Father's buſineſs, ſitting in the midſt of the doctors, both hearing and asking them queſtions." Luke ii. 46. An early piety gives both the perſon and the ſervice a peculiar pre-eminency; no comfort in life, no happineſs in death, like the happineſs and comfort of being good betimes.

II. *In his obedience to his earthly parents.* See on St. Luke ii. 51. "He went down to Nazareth, and was ſubject to them." He paid homage to the womb that bare him, and to his ſuppoſed and reputed Father that provided for him: Let a perſon be never ſo high above others, he is ſtill below his parents: If the higheſt upon earth think their parents beneath them, and themſelves above their parents commands, our Saviour did not ſo. What ſhall we think of thoſe monſters of ingratitude, the reproach of human nature, who are aſhamed to own their parents, becauſe of their poverty; or deſpiſe them becauſe of the infirmities of their age! Prov. xxiii. 22. "Hearken to thy father that begat thee, and deſpiſe not thy mother when ſhe is old."

III. *In his unwearied diligence in doing good*, Acts x. 38. "Who went about doing good." This was his meat and drink by day; his reſt and ſleep by Night. He fed the hungry, cloathed the naked, viſited the ſick, was eyes to the blind, feet to the lame, and adminiſter'd to ſuch as were in neceſſities and ſtreights. And he has declared, that he will judge us at the great day, according to our imitation of him in doing good to all mankind. See Matt. xxv. the ten laſt verſes.

IV. *In his humility and lowlineſs of mind*, Matt. xi. 29. "Learn of me, for I am meek and lowly in heart:" Witneſs his ſtooping to the meaneſt office; even that of "waſhing his diſciples feet," St. John xiii. 5. He that came in the form of a ſervant, performs the office of the meaneſt ſervant to his diſciples. And all this was to ſet us an example of mutual condeſcenſion each to other; "If I, your Lord and maſter, have waſhed your feet, ye ought alſo to waſh one another's feet:" Which precept, though it doth not bind us to the ſame action, yet it obliges us to the ſame condeſcenſion; namely, to think no office of love beneath us, which the neceſſities of our brother call for from us.

V. *In the unblameableneſs and inoffenſiveneſs of his life and actions.* He injured none, and juſtly offended none, but was harmleſs as well as holy: He wrought a miracle to pay tribute-money, rather than give occaſion of offence to the government. See on Matt. xvii. 27. Accordingly, let us be harmleſs and blameleſs; wiſe as ſerpents, and Innocent as doves: Piety without policy is too ſimple to be ſafe; policy without piety is too ſubtle to be good.

VI. *In his eminent ſelf-denial.* He emptied himſelf and became poor. When he was rich as God from all eternity, he impoveriſhed himſelf by becoming man. Oh! what did he not deny, when he left the boſom of his Father, with the ineffable delight and pleaſure which he there enjoyed from all eternity; and inſtead thereof to drink the cup, the bitter cup of his Father's wrath for our ſake. Lord! how can we enough debaſe ourſelves for thee, who thus denyedſt thyſelf for us?

VII. *In his contentment in a low and mean condition in this world*; yea, in a ſuffering and afflicted condition: He would not honour the world ſo far as to have any part of it in his own hand, and was therefore of himſelf leſs provided of comfortable accommodations than the birds of the air, or the beaſts of the field. See Luke ix. 58. "The foxes have holes, and the birds of the air have neſts, but the Son of man hath not where to lay his head." Let us learn from him to manage an afflicted condition with a contented ſpirit: Let there be no murmurings, complaints, or fooliſh chargings of God, heard from us, whatever ſtraits or troubles we may be brought into: "But in whatſoever ſtate we are, let us be therewith content," Phil. iv. 11.

VIII. *In his frequent performance of the duty of private prayer and faſting.* He ſometimes ſpent a whole night in prayer, Luke vi. 12. "He went into a mountain to pray, and continued all night in prayer to God." And Mark i. 35. "In the morning riſing up a great while before day, he went into a ſolitary place and prayed." It is certain, that we have much more buſineſs with almighty God in prayer, than Chriſt had: He had no ſins to confeſs, no wants of grace to make known; yet did he delight, with frequency and fervency, to perform this homage to his heavenly Father. Lord! how doth thy zeal and forwardneſs condemn our remiſſneſs and lukewarmneſs in praying to our heavenly Father!

IX. *In his affectionate performance of the duty of praiſe and thankſgiving.* Our bleſſed Saviour was a great pattern of thankfulneſs. Matt xi. 25. "I thank thee, O Father, Lord of heaven and earth," *&c.* John xi. 41. "Father I thank thee, that thou haſt heard me:" When he was to eat common bread, he received it with thankſgiving. What a pattern of thankfulneſs then was Jeſus to his followers! There is hardly any one external duty which we do not find the hypocrite performing in ſcripture, except this of thankſgiving and praiſe! We find Judas repenting, Ahab humbling himſelf, Saul ſacrifiſing; but rarely do we find any wicked man bleſſing and praiſing God: Need will make us beggars; but grace only thankſgivers.

X. *In his compaſſion towards thoſe that were in diſtreſs and miſery*, Matt. xx. 34. "Great was his compaſſion to the bodies of men:" He healed all that came unto him; he healed many undeſired; with great condolency and tender ſympathy, he exerciſed acts of mercy and compaſſion, when the object of compaſſion was before him; and did perfectly abhor, and ſeverely condemn all acts of cruelty: How great was his compaſſion to the ſouls of men; what pains did he take, and what hazards did he run, in preaching the Goſpel to loſt ſinners, in his fervent prayers for them; but eſpecially in dying for them! Let us imitate Chriſt herein; as his compaſſion was univerſal to all mankind, to the whole man, ſoul and body; as it was active and operative; as it was exerciſed with marvellous complacency and delight; as it was a preventing compaſſion, and an unwearied compaſſion; ſo let ours be alſo.

XI. *In his holy and fruitful diſcourſe*; "His lips dropt as the honeycomb, and his tongue was as choice ſilver." When walking with his diſciples to Emaus, with what heavenly diſcourſe did he entertain them in the way! See Luke xxiv. 13. *&c.* A good pattern for our imitation, when providentially caſt into ſuch company as will bear it. Lord! what a ſhame and reproach is it to us, that in common converſation we ſpend ſo many hours together, in talking over the news of city and country, and part without ſpeaking one word of Jeſus Chriſt, our beſt friend!

XII. *In his free converſation:* "The Son of man came eating and drinking," Matt. xi. 19. That is, was of a free and familiar converſe, affable and ſociable, nor ſour or moroſe, never ſhunning the ſociety of the worſt of men, even of the Phariſees themſelves; but complying with their innocent cuſtoms, and accompanying them at their feaſts. See Luke v. 29. We do not find, when Chriſt was invited to any publick entertainment, that ever he refuſed to go; not ſo much for the pleaſure of eating, as for the opportunity of converſing and doing good: Chriſt converſed with bad men; but as their phyſician, not as their compaſſion: Let us go and do likewiſe.

XIII. *In his patience under ſufferings and reproaches*, "When he was reviled, he reviled not again." But underwent the burden of his ſufferings with admirable patience and meekneſs of ſpirit; when his name and honour ſuffered the vileſt indignities, blaſphemies, and reproaches, that the malice of Satan, and the malignity of wicked men, could belch out againſt it; when he was called a blaſphemer, a ſorcerer, a devil, a wine-bibber, a glutton, a friend of publicans and ſinners. For an innocent perſon, and a dignified perſon, to bear all this, when he could have looked all his enemies into hell, and have frowned them into nothing; verily, to bear all this, without the leaſt diſcompoſure of ſpirit, is the higheſt triumph of patience that ever the world was acquainted with. And why all this, but to leave us an example that we ſhould follow his ſteps, 1 Pet. ii. 21, 22.

XIV. *In his readineſs to forgive injuries.* One of his laſt words upon the croſs, was a prayer for his murderers; "Father, forgive them," Luke xxiii. 34. He offered up his blood to God on behalf of them that ſhed it. Thus, to forgive our enemies, and to beg forgiveneſs of them, will be an evidence of a Chriſt-like frame and temper; when the grace of God calms thoſe tumultuous and outrageous paſſions, which at any time we find raging in our breaſts, moulding our ſpirits into ſweetneſs and gentleneſs, freeing us from all malicious deſires of revenge, which are ſo far beneath a Chriſtian, that it is the baſeneſs of a man: Yea, as jealouſy is the rage of a man, ſo malice is the rage of the devil; it is the ſpirit of the apoſtate nature.

XV. *In his laying to heart the ſins, as well as the ſufferings of others*, Mark iii. 5. "He was grieved for the hardneſs of their hearts." Such was his zeal for his Father's glory, ſuch his compaſſion to the ſouls of men, ſuch his antipathy againſt, and hatred of ſin, that he was grieved for ſin wherever he found it, and mourned over thoſe, who had no hearts to mourn for themſelves. Lord! how far are they off from a Chriſt-like ſpirit and temper, who, inſtead of mourning for other mens ſins, rejoice in iniquity, and take pleaſure to ſee their brother ſtab at once the Chriſtian name and his own ſoul!

XVI. *In his zeal for the publick worſhip of God*, John ii. 17. "The zeal of thine houſe hath eaten me up." Now as Chriſt was, ſo Chriſtians ought to be, intenſely zealous for the glory of God, the honour of his houſe, and the purity of his publick worſhip: "The zeal of thine houſe hath eaten me up." Our zeal for the publick worſhip of God glorifies him moſt, and he accepts it beſt: Now we own that God, whom we ſerve, in the face of the world; and this creates a veneration and eſteem of God in the minds of men.

XVII. *In his glorifying of his Father in all he did*, John xvii. 4. "I have glorified thee on earth." The whole life of Jeſus, when here on earth, was a glorifying of his Father: He glorified his Father by the doctrine which he taught, by the miracles which he wrought, by the unſpotted purity of his life, and by his unparallel'd ſufferings at his death. In like manner ſhould we glorify God in all we do, in all we deſign, in all we deſire; in our natural actions of eating and drinking; in our civil employments, buying and ſelling; in our lawful recreations, taking care that too much of our time be not conſumed therein: Recreation is not to be our buſineſs, but to fit us for buſineſs; but eſpecially let us ſeek to glorify God in our religious duties, publick, private, and ſecret.

XVIII. *In his impartiality in reproving of ſin.* He feared the faces, and ſpared the faults of no offenders: The Phariſees were a proud and haughty ſort of people, who diſhonour'd God above moſt, when they pretended to glorify him above any: Therefore we find Chriſt denouncing a bead-roll of woes againſt them, in one chapter, Matt. xxiii. "Woe unto you, ſcribes, Phariſees, hypocrites:" Eight ſeveral woes are denounced againſt them, for ſo many ſeveral ſins committed by them. Thoſe to whom God has given his authority to reprove the ſins of others, ought to imitate their pattern in his impartiality in reproving ſin. His very enemies gave him that character, Matt. xxii. 16. "Thou careſt not for any man, thou regardeſt not the perſon of men; that is, Thou ſpareſt none, but telleſt all men of their faults.

XIX. *In his univerſal obedience to his Father's will, and chearful ſubmiſſion to his Father's pleaſure.* He obey'd the will of his Father univerſally, voluntarily, ſincerely, and with a ſingle eye to his glory, perſeveringly, and to the end: And as he was, ſo muſt we be, faithful to the death, if ever we expect the crown of life. And in like manner did he ſubmit to the will of his providence, "Father, not as I will, but as thou wilt; not my will, but thine be done." O let us keep this example continually before us, and every day obey the will of God's precept univerſally, and ſubmit to the will of his providence very chearfully; this is heaven on earth.

XX. *In his love and practice of univerſal holineſs, both in his heart and life.* He was holy in nature, holy in his principles and motives, holy in his aim and ends; he was perfectly holy, preciſely holy, uniformly holy, exemplarily holy: He delighted only in holy perſons and holy things: It concerns us to imitate him herein, if ever we expect to be where he is: Heaven is the habitation of holineſs, the company is holy, the employment holy, the enjoyments holy: No unclean thing can enter into heaven, or could be happy in heaven: Heaven is rather a nature than a place: It is not the place of heaven can make us happy, but the diſpoſition and temper of our minds in heaven; without conformity to the nature of God, there can be no communion with him, nor delight in him. What a diſcourteous courteſy would it be, to turn a filthy ſwine into a garden of curious flowers, to lodge it in a bed of ſweet perfumes, to bathe it in a clear and cryſtal fountain? Alas! its unclean temper and ſordid inclinations would rather chuſe to lie down in a kennel, and to wallow in the mire, its proper element. Thus unſuitable would heaven be; that place of greateſt happineſs would be the greateſt uneaſineſs, to an unholy heart. Let us then pray and endeavour, that the temper of our minds, and the actions of our lives, may be a lively tranſcript of the mind and life of the holy Jeſus; that we may be like him in purity and holineſs, in juſtice and righteouſneſs, in patience and meekneſs, in charity and univerſal goodneſs: That as he was, we may be in the world, holy, humble, harmleſs, heavenly-minded, glorifying God on earth, that we may be glorified with him and by him in his eternal kingdom.

XXI. Yet, before I cloſe this exhortation to an imitation of Jeſus, I muſt ſubjoin this cautionary direction: Take heed that you do not ſo imitate Chriſt for your pattern, as to diſown him for your prieſt. This is the dangerous error of thoſe, who affirm, that the great end of Chriſt's death was to give the world an example of patience, humility, meekneſs, and the fore-mentioned Chriſtian graces; and that his ſufferings were exemplary, but not properly ſatisfactory. We acknowledge that Chriſt's giving us an example, was one end of his coming into the world, and dying for us, but not the great end: A ſubordinate end, but not the ultimate. God preſerve us from the contagion of this growing error; other errors only ſcratch the face, but this ſtabs the heart, of the Chriſtian religion, in that it deprives us of the choiceſt benefit of Chriſt's death; namely, the expiation of ſin, by a proper ſatisfaction to the juſtice of God. But bleſſed be God, we "have not ſo learn'd Chriſt:" As we are taught, ſo we believe, that the holy Jeſus, by the ſacrifice of his death, has redeem'd us from death and hell, and ſaved us from the wrath to come; by a full and adequate payment to divine juſtice, and by the redundancy of his merit, has purchaſed an eternal inheritance for us: And as we are taught and believe, ſo we pray;

Almighty God, who haſt given thine only Son to be unto us both a ſacrifice for ſin, and alſo an example of godly life; give us grace that we may always moſt thankfully receive this his ineſtimable benefit, and alſo daily endeavour ourſelves to follow the bleſſed ſteps of his moſt holy life; through the ſame Jeſus Chriſt our Lord.

Almighty and everlaſting God, who, of thy tender love towards mankind, haſt ſent thy Son, our Saviour Jeſus Chriſt, to take upon him our fleſh, and to ſuffer death upon the croſs, that all mankind ſhould follow the example of his great humility; Mercifully grant that we may both follow the example of his patience, and alſo be made partakers of his reſurrection, through the ſame Jeſus Chriſt our Lord. Amen.

The END *of the* FOUR EVANGELISTS.

CRITICAL and EXPLANATORY
ANNOTATIONS
UPON THE
Acts of the Holy Apoſtles.

ALL that is neceſſary to be here premiſed, concerning *The Acts of the Apoſtles*, may be reduced to theſe general heads;

I. That this book was undoubtedly written by St. Luke, the phyſician and Evangeliſt; of whom ſome account has been already given, in the introduction to his Goſpel. But tho' (as it is there obſerv'd) he wrote that, not of his own knowledge, as an eye-witneſs of the facts, but out of a "moſt ſure belief, and a perfect underſtanding of all thoſe things," as they were declared and delivered to him, by thoſe "who from the beginning were eye-witneſſes, and miniſters of the word:" Yet this, which was deſign'd as a continuation of the former, he wrote partly from the like undoubted relations, and partly from his own certain knowledge; being a companion with St. Paul in his travels for ſome time, and very dear to him, conſequently preſent at many of the tranſactions here recorded, and privy to the reſt.

II. That this hiſtory, tho' entituled *The Acts of the Apoſtles*, does not treat of the whole college of apoſtles, but particularly of St. Peter and St. Paul: And of theſe two, more eſpecially of the latter; the reſt being only mention'd occaſionally. Concerning St. Peter, there are but few of his actions here recorded, in compariſon of the very many not mention'd: For nothing is here ſaid of him, later than his deliverance from Herod, and the death of that perſecutor, which happen'd, *A. D.* 44. tho' he is known to have ſurvived that period twenty-four years. Nor are the acts of St. Paul much inſiſted upon, except during ſome part of that time when St. Luke himſelf accompanied him. Thus, from his miraculous converſion, *A. D.* 34. here is very little ſaid of him, till his coming to Iconium, about *A. D.* 46. And his acts are here recorded no farther than to his firſt coming to Rome, *A. D.* 58. After which he lived ten years: And having preach'd the Goſpel in Spain, and other parts of this weſtern world, at laſt he return'd to Rome again, and ſuffer'd martyrdom there, (after the ſiege of Jeruſalem by Ceſtius Gallus, and the retreat of the Chriſtians from thence to Pella, but before the taking and deſtruction of it by Titus) as St. Peter alſo did, *viz. A. D.* 68.

III. That, tho' this book does not pretend to give us a full account of the plantation of Chriſtianity in all parts, to which the other apoſtles went out, as to their reſpective provinces: Yet we have here a ſufficient light into, 1. What was done, in order thereto, among the Jews in Judæa and Samaria, and other parts of Syria, Aſia, Macedonia, *&c.* and even ſo far as Rome itſelf: And, 2. The revealing the Goſpel to the Gentiles; as at firſt to ſome ſingle families, and afterwards to whole cities and nations, where they were aſſured of better ſucceſs than among the obſtinate Jews. And what the Holy Ghoſt has here thought fit to record of theſe, is ſufficient for us to judge of the reſt. For if we had the like account of the progreſs made therein by all the other apoſtles, we could draw no other inſtructions from thence, than we may from what we have: Our curioſity indeed would be the more ſatisfied; but that is one of the paſſions which the Goſpel teaches us to mortify.

IV. That St. Luke is generally agreed to have wrote theſe Acts at Rome, and to have finiſh'd them at the end of St. Paul's two years impriſonment there, with which he concludes his book; being the fourth year of Nero, and *A. D.* 60. In which the hiſtory of the original of the church, the marvelous effects of the Holy Ghoſt, the conſtancy of the apoſtles, and the holineſs of the primitive Chriſtians, are ſenſible objects, which ſtrike the mind, touch the heart, and incite men to the practice of the Chriſtian virtues. For, who will not be ſeized with fear, in reading the dreadful puniſhment of Ananias and Sapphira? Who will not be animated with a ſpirit of courage, at the zeal and holy confidence of the apoſtles, who "rejoiced that they were counted worthy to ſuffer ſhame for the name of Chriſt?" Who will not look upon the good things of this world with contempt, when he conſiders the generoſity, with which the firſt Chriſtians "ſold all their poſſeſſions and goods, and parted them to all men, as every man had need? Who will not entertain a love for prayer, when he reflects upon the aſſiduity and fervency, with which the apoſtles and diſciples perſevered in a continual courſe of prayer and ſupplication? Who will not be fill'd with a ſpirit of charity, in ſeeing the perfect union which was among them? In ſhort, Who can contemplate the plain and natural portraiture, which St. Luke draws of the manners and virtues of the firſt Chriſtians, without feeling a violent inclination to imitate them? This made St. Jerome ſay, That all the words of St. Luke in the Acts are ſo many remedies for a ſick and languiſhing ſoul. But whoever deſires to ſee a more particular ſummary of the many beauties of this divine book at large, may have recourſe to Dr. Whitby's excellent preface to it.

V. That however juſt certain criticks have been, in allowing, that St. Luke has wrote up to the propriety and purity of the Greek language; yet they have, I think, very partially, and with want of judgment, heap'd thoſe praiſes upon him, excluſive of the other inſpired writers: For the proof of which I appeal to Mr. Blackwall's *Defence of the Sacred Claſſicks.* To which I ſhall only add, That, notwithſtanding what is alledged to the contrary, from ſeveral authors, there is good reaſon to believe, that St. Luke was a married man, and at laſt a Martyr.

CHAP. I.

Chriſt taketh leave of his apoſtles: Commandeth them to wait at Jeruſalem, for the coming of the Holy Ghoſt; whom he promiſeth to ſend them. He aſcendeth to heaven. They are warned by angels, of his coming again in like manner. They return to Jeruſalem, to prayers with the other diſciples. Matthias choſen into the place of Judas.

Ver. 1, 2, 3, 4, 5, 6, 7, 8. THE former treatiſe have I made, O Theophilus, of all that Jeſus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghoſt had given commandments unto the apoſtles whom he had choſen. To whom alſo he ſhewed himſelf alive after his paſſion by many infallible proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God: And being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, ſaith he, ye have heard of me. For John truly baptized with water; but ye ſhall be baptized with the Holy Ghoſt, not many days hence. When they therefore were come together, they asked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael? And he ſaid unto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his own power. But ye ſhall receive power, after that the Holy Ghoſt is come upon you: And ye ſhall be witneſſes unto me, both in Jeruſalem, and in all Judæa, and in Samaria, and unto the uttermoſt parts of the earth.

The former treatiſe.] Meaning his Goſpel; from which this is a tranſition to the Acts of the Apoſtles, as a continuation of the former.

O Theophilus.] This is ſuppoſed to have been a perſon of eminence and authority, and poſſibly one of Antioch, converted by St. Luke, to whom he dedicates both his books. (Stanh. Cave, W. Nelſ. and Howel.) But, ſee the notes on Luke i. 3.

Of all.] St. John hath left on record many things which the bleſſed Jeſus did and taught, which are not in St. Luke: Yea, St. Luke himſelf doth, about ten times, ſay, "Jeſus taught the people;" and yet has not recorded the words which he taught, Luke iv. 15, 31. v. 3, 17. vi. 6. xiii. 10. xix. 47. xx. 1. xxi. 37. and xxiii. 5. It is neceſſary therefore to limit the generality of theſe words. Now, tho' the word *all* doth ſometimes ſignify the chief of all the things related to; as when our Saviour ſays, "I have made known unto you all things," John xv. 15. and yet adds, chap. xvi. 12. "I have yet many things to ſay unto you, but ye cannot bear them now:" Notwithſtanding, ſince all the excellent diſcourſes of our Saviour, mentioned by St. John, and two of his great miracles, *viz.* the cure of a man born blind, John ix. 1. &c. and the raiſing of Lazarus, chap. xi. 43. are not recorded by St. Luke, tho' theſe deſerve well to be reckoned among the chief things which Jeſus did and taught, I prefer this expoſition of the words, "All that Jeſus began both to do and teach," ſo far as I thought needful for the inſtruction of a Catechumen; this being, in effect, the expoſition, which the Evangeliſt's own words do afford, Luke i. 4. (W. and B.) And it is obſervable, that, even here, he does not ſay, Of *every* thing, but "Of all things;" for, if every particular word and action of Chriſt had been recorded, the world could not have received them. See the notes on John xx. 31. and xxi. 25.

Began both to do and teach.] That is, what he did. For St. Luke's Goſpel contains what Jeſus did, from the beginning of his miniſtry to the time of his aſcenſion. And that the word *archomai*, to begin, is frequently uſed only as an expletive, appears plainly, Matt. xii. 1. xvi. 22. and xviii. 24. Mark ii. 23. and xi. 15. Luke iii. 8. and xv. 24. Acts xi. 15. and elſewhere. But no where without its particular beauty. (Heinſ. H. and W.)

He through the Holy Ghoſt had given commandments.] Theſe words admit of ſeveral conſtructions; as, 1. That he had choſen his apoſtles by the Holy Ghoſt: But againſt this it is objected, that the ſcripture no where ſays, that Chriſt choſe his apoſtles by the Holy Ghoſt. 2. That he was taken up into heaven by the Holy Ghoſt; as "by the ſame ſpirit he was led into the wilderneſs," Luke iv. 1. Or, 3. That he gave commandments to his diſciples by the Holy Ghoſt; which again is capable of divers conſtructions: As, 1. That he gave them theſe commandments by the inward operations of the Holy Ghoſt, which he had breathed into them, John xx. 22. But this ſenſe ſeems not very probable; 1. Becauſe, after his breathing of the Holy Ghoſt upon them, he ſtill ſaith, "He will ſend the promiſe of his Father upon them," *viz.* the promiſe of the Holy Ghoſt; and bids them ſtay at Jeruſalem, till they had received him, Luke xxiv. 49. and here, ver. 4. And, 2. Becauſe he is ſaid, ver. 3. to "ſpeak unto them the things which belonged to the kingdom of God." Or, 2. As he did all his miracles, and delivered all his doctrines by virtue of the Holy Ghoſt, whilſt he diſcharged his Prophetick office: So, being yet on earth, he ſpake theſe things, and gave theſe commands to his apoſtles, touching his kingdom by the ſame ſpirit. And his paſſion, mentioned in the verſe following, renders it probable, that St. Luke ſpeaks of the commands relating to his kingdom, which he had given them before his paſſion. (W.) But, why may not this text rather have a particular reference to the new commiſſion (or commandment) which Chriſt gave to his apoſtles after his reſurrection, when he enlarg'd their former commiſſion, advancing the eleven, from the ſecond, to the firſt and higheſt order of the miniſtry in his church, and giving them the epiſcopal authority, to govern both the laity and inferior clergy, to cenſure offenders, to confirm the faithful, and to ſend (or ordain) others, as they were ſent by Chriſt, and he by the Father, to exerciſe, as they did, the like ſpiritual powers, even to the end of the world? Matt. xxviii. 16. Mark xvi. 14. Luke xxiv. 36. and John xx. 21.

By many infallible proofs.] For, by ſpeaking to, by walking, and by eating with them, he gave them certain indication that he lived: That he was ſeen, and handled by them, was a ſure evidence that he had a true and natural body: That he permitted Thomas to view the ſcars of his feet and hands, and put his hand into his ſide, was a certain token that the body raiſed was the ſame which was crucified, and pierced by the ſoldiers lance. (Beza, H. W. and B.) See the notes on Luke xxiv. 30, 39. and John xx. 20, 27. and xxi. 13.

Being aſſembled together with them.] The Greek word *ſynalizomenos*, here tranſlated "being aſſembled together," is ſaid to be deriv'd from *hals*, which ſignifies *ſalt*, and ſo to import eating together. (Leigh) But it is underſtood in general, of aſſembling, or gathering together, by Phavorinus: And ſo it is uſed by Herodotus. (W.) However, whereas this aſſembly is, by Dr. Lightfoot, thought to have been in Galilee; this is contrary both to the text in Luke, and here: For Luke xxiv. 49. he commands them to "abide in the city of Jeruſalem;" here "not to depart from Jeruſalem, but to abide there;" and it is added in both places, that having ſpoken this, "he led them out (of Jeruſalem) to Bethany," ver. 9. Luke xxiv. 51. and there "was taken up into heaven," and that thence "they went back (from Bethany) to Jeruſalem," ver. 12. and Luke xxiv 52. They muſt be therefore at Jeruſalem, when Chriſt thus converſed with them; and there abiding, were to expect the promiſe of the Father, Luke xxiv. 49. (*Idem.*) To clear up this matter, we muſt underſtand; that when our Lord met the eleven apoſtles, by his appointment, on mount Tabor (as it is believ'd) in Galilee, he did not aſcend to heaven immediately from thence; but having given them the commiſſion before-mention'd, Matt. xxviii. 16, *&c.* they return'd from thence to Jeruſalem: After which, at another time, he appear'd to them again; and from thence, leading them out as far as Bethany, Luke xxiv. 49. (that is, to mount Olivet) he was there "taken up into heaven," *viz.* On Thurſday, May 14. *A. D.* 33.

Should not depart from Jeruſalem.] Of all places, the apoſtles would leaſt have choſen Jeruſalem to tarry in, had not Chriſt commanded them to wait there. For Jeruſalem was now a juſtly abhorred and deteſted place; reeking afreſh with the blood of the holy and innocent Jeſus: Yet Jeruſalem is the place choſen by Chriſt, for the pouring forth of the Holy Spirit upon his apoſtles: Becauſe, 1. There had been his greateſt humiliation: There Chriſt had ſuffered the greateſt ignominy; therefore there will he ſhew forth his power and glory. 2. Becauſe at Jeruſalem there was the greateſt company of ſpectators to behold this noble work, and to be wrought upon by it: Such as would not be convinced by our Saviour's death and reſurrection, might probably be convinced by this miraculous effuſion of the Holy Spirit deſcending upon the apoſtles, in fiery cloven tongues. Lord! What an inſtance was this of thy love to thine enemies! How deſirous wert thou of the converſion and ſalvation of thy very murderers! In and at Jeruſalem, where our Lord was crucified, the Holy Ghoſt firſt deſcended: And when Chriſt appointed where the Goſpel-combination ſhould begin, Jeruſalem is the firſt place in nomination by him. St. Luke xxiv. 47. "And he ſaid unto them, that repentance and remiſſion of ſin ſhould be preached in his name among all nations, beginning at Jeruſalem." (B.)

The promiſe of the Father.] That is the Holy Ghoſt. See the notes on Luke xxiv. 49. John xiv. 16, 18, 26. and xvi. 7.

Baptized with the Holy Ghoſt.] That is, the gifts and graces of the Holy Ghoſt ſhall be largely poured forth upon you, as water upon the baptized perſons; which was fulfilled on the day of Pentecoſt. (B.) The word *ye*, and the time affixed to this baptiſm, the day of Pentecoſt, ſhew that this baptiſm relates only to the diſciples then preſent, and converſing with the Holy Jeſus. And to them the Holy Spirit was given, 1. To render them powerful, or able witneſſes of our Lord's reſurrection, Luke xxiv. 48. Acts i. 8. and conſequently that he was the true Meſſiah, or that prophet which was to come into the world, and was to be the Saviour of it: And therefore Peter ſpeaks thus to the Jews, "Ye have killed the prince of life, whom God hath raiſed from the dead, of which we are witneſſes," Acts iii. 15. And he, with the apoſtles, ſays to them, "The God of our fathers hath raiſed Jeſus from the dead, whom ye killed and hanged on a tree; him hath God exalted to his own right hand to be a prince, and a Saviour, to give repentance to Iſrael, and remiſſion of ſins. And we are his witneſſes of theſe things, and ſo is the Holy Ghoſt, whom he hath given to them that obey him," Acts v. 30, *&c.* 2. To render them able to give us an exact account, as far as divine wiſdom ſaw it neceſſary, of what our Saviour did, and taught. "The Spirit (ſaith he) ſhall bear witneſs of me, and ye alſo ſhall be my witneſſes, becauſe ye have been with me from the beginning," John xv. 26, 27. And becauſe, were they ever ſo faithful, yet could we not ſo truſt to the ſtrength of their natural memories, as to depend on thoſe long diſcourſes we meet with in the Goſpels of St. Matthew, St. Luke, and St. John, as the very words of Chriſt, or to be aſſur'd thence, that they deliver'd all the circumſtances of Chriſt's miracles, exactly as they were tranſacted; therefore hath he aſſur'd us, that he would ſend the "Spirit of truth to them, to bring thoſe things to their remembrance, which he had ſaid unto them," John xiv. 26. 3. To make them able miniſters of the New Teſtament, able to acquaint all Chriſtians with all ſaving truths, and teach them all things which he had commanded to be obſerv'd throughout all ages of the church; and to declare unto them, by the ſpirit of prophecy, what ſhould be hereafter. And hence he promis'd them this ſpirit, to "teach them all things," John xiv. 26 to "lead them into all truth," chap. xvi. 13. and to teach them things to come: And, upon the ſtrength of this promiſe, all Chriſtians, of all ages, have believ'd, that the apoſtles, and writers of the New Teſtament, both ſpake and wrote, as they were moved, or directed, by the Spirit of God; and receiv'd thoſe doctrines they taught and indited, "not as the words of man, but, as they were in truth, the word of God," 1 Theſſ. ii. 13. (W.) See the notes on Matt. iii. 11.

Reſtore again the kingdom.] Obſerve here, The diſciples queſtion, and our Saviour's anſwer, 1. The queſtion propoſed by the diſciples, "Lord, wilt thou at this time reſtore again the kingdom to Iſrael?" That is, Wilt thou repair the ruinous condition of the Jewiſh ſtate, and reſtore it to that great dignity and ſplendour which we have always expected ſhould be done by the Meſſias? Where obſerve, That notwithſtanding Chriſt had ſo often rebuked the Jews in general, and his diſciples in particular, for their conceit of a temporal kingdom, (who were ſo full of ambitious expectations to receive great honours and preferments here on earth) yet it evidently appears, that this notion ſtill ran in their minds, and that, their maſter being now riſen from the dead, this was the time both for his and their dignity and advancement. Learn hence, That it is no wonder, that unbelievers ſtumbled at the poverty and meanneſs of Chriſt's outward condition when he was here on earth, ſeeing it was ſo hard for the diſciples themſelves to be convinced, and believe that his kingdom was not of this world. The diſciples not only all the time whilſt Chriſt was with them, but even now, when upon the point of departing from them, when he was juſt aſcending, yea, in part aſcended, having one foot upon the earth, and the other in the cloud which took him up to heaven, ſtill asked him, "Wilt thou now reſtore the kingdom?" That is, ſettle upon us thy followers, ſecular power, and temporal dominion here on earth. But mark, 2. Our Lord's anſwer, "It is not for you to know the times or the ſeaſons, which the Father hath put only in his own power." Our Saviour's anſwer doth not in the leaſt imply that any ſuch kingdom ſhould ever be granted as they dreamt of; but he checks their curioſity in enquiring into the times and ſeaſons, and nature of God's ſecrets, which it no ways concerned them to pry into. Here note, 1. Something implied; namely, That there are certain times and ſeaſons, the knowledge of which only belongs to God, which yet man's curioſity has an itching deſire to ſearch and pry into. There is nothing more natural to man, than a deſire to know both what ſhall be hereafter, and when that hereafter ſhall be. We are very careleſs in ſeeking out the ſeaſon of that which we ourſelves ſhould do; but over careful and curious in ſeeking out the ſeaſon of what God will do. 2. Here is ſomething expreſſed; namely, That God has times and ſeaſons for executing his own purpoſes, which it is neither proper, or profitable, nor poſſible, for us to know. Not proper, becauſe none of our buſineſs: Not profitable, becauſe no part of our intereſt: Not poſſible, becauſe out of our reach. It is not poſſible for us to know either what God is about to do, or when he will do it: It is not poſſible for us to know it, as men by a natural ſagacity; nor as Chriſtians by a ſupernatural illumination; no, nor as miniſters and apoſtles, without divine inſpiration and extraordinary revelation, which we have no warrant to expect, and ſhould have no curioſity to deſire. Learn hence, That it much better becomes us with an awful ſilence to adore, than with a bold curioſity to pry into God's hidden and unrevealed ſecrets. Yet though it be not for us to know God's times and ſeaſons, it is our duty to expect them, and be prepared for them. We know not when our Lord will come to us by death and judgment, whether "in the evening, or at midnight, or at cock-crowing, or in the morning." But it is our own duty to believe and expect it, to wait and prepare for it, and be always ready to receive him. Finally, though it is not for us to know the times and ſeaſons which God hath put in his own power, yet it is for us to know the times and ſeaſons which God has put in our power; namely, the preſent time to improve it, and the time paſt to bewail our miſimprovement of it: To improve the time of affliction, for conſideration and humiliation; and the time of proſperity, mercy, and deliverance, for gratulation and thankfulneſs; and to improve both in farther meaſures and increaſe of holineſs and ſanctification both of heart and life. (Andrews, Donne, W. B. and Q.) See the notes on Matt. xvii. 11. Mark xiii. 32. and Luke xvii. 20.

Ye ſhall receive power.] *Viz.* The power of the Holy Ghoſt coming upon you, to enable you for the execution of your office. For *dunamis* in the New Teſtament, when it relates to any perſon of the Holy Trinity, imports generally ſome miraculous or extraordinary power. (H. W. B. Q. and F.) See the notes on Luke xxiv. 40.

And ye ſhall be witneſſes unto me.] When ye have receiv'd the power of the Holy Ghoſt, then "ye ſhall be witneſſes unto me," enabled to confirm what ye ſay of my words and actions, and eſpecially of my reſurrection, with miracles, and divers diſtributions of the Holy Ghoſt, "both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt part of the earth;" that is, to the Jews firſt, then to the Samaritans, and laſtly, to all the nations of the world. And yet, it is evident, the apoſtles, and other converted Jews, underſtood this at firſt, of their preaching "to the Jews only, who were diſperſed through the earth, chap. xi. 19. and thought it unlawful to preach to the Gentiles, till, by a viſion from heaven, they were taught otherwiſe. (W.) Here we may note, what is the ſpecial work of Chriſt's miniſters; namely, to bear witneſs to Chriſt; "ye ſhall be witneſſes unto me:" And this they do, by the purity of their doctrine, by the piety of their lives, and by their patience under ſufferings, both for Chriſt, and from Chriſt. (Donne and B.) Thus his apoſtles preach'd in the moſt conſiderable cities of the then known world; as at Antioch, Alexandria, and even at Rome itſelf, as well as at Jeruſalem and Samaria: They taught at Athens, and Corinth, and throughout all Greece; in ſuch towns as were moſt learned, moſt corrupted, and moſt idolatrous: It was in the preſence of all nations, of Greeks and Barbarians, of the learned and the ignorant, of Jews and Romans, of princes and their people, that the diſciples of Jeſus Chriſt gave witneſs of the wonders they "had ſeen with their eyes, heard with their ears, and touch'd with their hands;" and particularly, of the reſurrection: They ſupported their teſtimony, without any intereſt, and againſt all the reaſons of human prudence, even to the laſt breath, and ſeal'd it with their blood. Such was the eſtabliſhment of Chriſtianity. (Fleury) See the notes on Luke xxiv. 48. and John v. 34.

Ver. 9, 10, 11. And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight. And while they looked ſtedfaſtly toward heaven, as he went up, behold, two men ſtood by them in white apparel; Which alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus which is taken up from you into heaven, ſhall ſo come, in like manner as ye have ſeen him go into heaven.

While they beheld, he was taken up.] It was neceſſary, that the apoſtles ſhould be eye-witneſſes of Chriſt's aſcenſion, in order to the confirmation of the certainty and reality of it. For tho' this was not neceſſary in his reſurrection, becauſe whatever was a proof of his life after death was a demonſtration of his reſurrection; yet, the apoſtles not being to ſee him then in heaven, it was neceſſary they ſhould be eye-witneſſes of his act of aſcending, that ſo they might be able to bear their teſtimony to it. (Nelſ.) See the notes on Mark xvi. 19. and Luke xxiv. 51.

A cloud received him out of their ſight.] The appearance of angels is ordinarily deſcribed by a cloud; and ſo here, the "clouds receiving him," ſignifies the angels receiving him. Thus, when it is ſaid, of the covering of the ark, Exod. xxv. 22. "There I will meet thee, and I will commune with thee, from between the two cherubims;" Levit. xvi. 2. it is ſaid, "I will appear in the cloud." (H.)

Two men ſtood by them, in white apparel.] That is, angels in the appearance of men. See the notes on Luke xxiv. 4. and John xx. 12.

Shall ſo come, in like manner.] We are told, 2 Theſſ. i. 7, 8. that "the Lord Jeſus ſhall be revealed from heaven, with his mighty angels, in flaming fire;" and 1 Theſſ. iv. 16, 17. that he "ſhall deſcend from heaven, and catch us up in the clouds." As therefore here the angels attended on him aſcending to heaven, ſo the cloud that receiv'd him, muſt be ſuch a cloud of fire, in which God was wont to appear with the attendance of his holy angels: And this makes out the parallel; he being then to come alſo with a cloud of glory, in the body, and with the attendance of his holy angels. And thus Elias was taken up to heaven in "a chariot of fire," 2 Kings ii. 11, 12. (W.) But Chriſt needed no chariot for his conveyance; being the author of life and motion. 'Tis true, the angels attended him; but they did not aſſiſt him. (B.) A very learned critick has given us a long diſſertation, wherein he argues, from very ancient manuſcripts and other authorities, That our Saviour aſcended towards the eaſt; and that his coming again will be, in like manner, from the Eaſt: That, as he aſcended from the mount Olivet, ſo the ſeat and tribunal of the laſt judgment ſhall be there; for the which he refers to that prophecy, Joel iii. 2. But, this being matter of curioſity, the reader if he pleaſes, may conſult Mr. J. Gregory's notes, under this title, *Oriens nomen ejus.* See the notes here, on ver. 7. 9. Matt. xvi. 28. and Luke xxi. 27.

Ver. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26. Then returned they unto Jeruſalem, from the mount called Olivet which is from Jeruſalem a ſabbath-days journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the ſon of Alpheus, and Simon Zelotes, and Judas the brother of James. Theſe all continued with one accord in prayer and ſupplication, with the women, and Mary the mother of Jeſus, and with his brethren. And in thoſe days Peter ſtood up in the midſt of the diſciples, and ſaid (the number of the names together were about an hundred and twenty) Men and brethren, this ſcripture muſt needs have been fulfilled, which the Holy Ghoſt by the mouth of David ſpake before concerning Judas, which was guide to them that took Jeſus. For he was number'd with us, and had obtained part of this miniſtry. Now this man purchaſed a field with the reward of iniquity; and falling headlong, he burſt aſunder in the midſt, and all his bowels guſhed out. And it was known unto all the dwellers at Jeruſalem; inſomuch as that field is called in their proper tongue, Aceldama, that is to ſay, The field of blood. For it is written in the book of Pſalms, Let his habitation be deſolate, and let no man dwell therein: And, His biſhoprick let another take. Wherefore of theſe men which have companied with us, all the time that the Lord Jeſus went in and out among us. Beginning from the baptiſm of John, unto that ſame day that he was taken up from us, muſt one day be ordained to be a witneſs with us of his reſurrection. And they appointed two, Joſeph called Barſabas, who was ſirnamed Juſtus, and Matthias. And they prayed, and ſaid, Thou Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen. That he may take part of this miniſtry and apoſtleſhip, from which Judas by tranſgreſſion fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was number'd with the eleven apoſtles.

Then returned they.] See the notes on Luke xxiv. 52.

A ſabbath-days journey.] St. Luke does not here intend to give us the exact diſtance of the place of Chriſt's aſcenſion, that being, from Bethany, which was from "Jeruſalem about fifteen furlongs," (See the notes on Luke xxiv. 50. and John xi. 18.) But only from the foot of mount Olivet, (whereon Bethany ſtood) which was not above ſeven or eight furlongs; that is about one of our meaſured miles. (Trem. W. and Fox) But the reaſon St. Chryſoſtome gives, why St. Luke here ſo particularly mentions "a ſabbath-days journey," *viz.* becauſe it was on the ſabbath-day, is very unaccountable; and ſhews, that the day of Chriſt's aſcenſion was either not then preciſely aſcertain'd, or elſe that this great father did not conſider it with his uſual exactneſs; for we know aſſuredly, that the aſcenſion was not on the Saturday, but Thurſday. (W.) See the notes on ver. 4.

Into an upper room.] Where, and what this upper room was, as it is not much material, ſo is it difficult to determine. 1. That it was not the room in which Chriſt celebrated his laſt ſupper, appears from this, that that is called *anogeon*, Mark xiv. 15. Luke xxii. 12. which difference of names argues a difference in the thing itſelf: For *anogeon* is any room above ſtairs, be it only one ſtory high; but *huperoon* is the higheſt room in the houſe, Acts xx. 8, 9.

9. Note, 2. That there was, *huperoon*, an upper room in the ſecond temple, in which Ezra ſat with the chief of the fathers of the people, Joſephus teſtifies; 'Tis therefore ſuppoſed, there might be many ſuch; in one of which Chriſt's apoſtles, and the other Chriſtians with them, might abide. It was alſo common among the Jews, not only for their Rabbins to have an upper room for their Beth-Midraſh, but alſo for others to have ſuch an upper room; where they diſcourſed of the law, or exerciſed other parts of religion: Now, in which of theſe two the apoſtles, and diſciples, abode, is the queſtion. That it was an upper room in the temple is argued, 1. Becauſe St. Luke tells us, that, after their return to Jeruſalem, they were always in the temple, Luke xxiv. 52, 53. and here, that, after their return to Jeruſalem, they went up into this upper room; that they were abiding there: And chap. ii. 46. it is ſaid of them convened, and remaining in this upper room, that they were daily abiding in the temple. But to this it is anſwered, 1. That the phraſe, they were always "in the temple," doth not prove this: For Chriſt ſaith of himſelf, John xviii. 20. I taught always in the temple; and yet he had no habitation in any part of it. 2. We read, Chap. iii. 1. that Peter and John "went up into the temple at the hour of prayer;" whereas, had they been in an upper room of the temple, it ſhould have rather been ſaid that they went down into it. 'Tis alſo ſaid, that they continued there day after day; which ſeemeth to import that they lodged not there by night. 3. It follows, That they broke bread, *cat oicon*, that is, ſaith Dr. Hammond, "in the temple:" But both theſe, and the former, words are ſpoken of the whole number of Chriſtians, which were, now, at leaſt three thouſand one hundred and twenty; too many ſure to lodge together in one upper room. Moreover, that *cat oicon* refers to houſes diſtinct from the temple, we learn from this Evangeliſt, ſaying, Chap. v. 42. they were teaching all the day "in the temple, and from houſe to houſe." And, 4. That they were *huperoa*, upper rooms in the temple, is granted: But then, that they belonged to any beſides the prieſts and Levites, is not proved: The *huperoon*, mentioned by Joſephus, was that of Jonanan the ſon of the high-prieſt. And Maimonides, in his book *de Ædificio templi*, mentions ſixteen Conclavia, or Chambers; but ſaith, they were all appointed for ſacred things, or perſons: How improbable therefore is it, that poor fiſhermen, and Galileans, odious for their maſter's ſake, ſhould be permitted to croud in ſuch numbers into one of theſe rooms? See the note on Luke xxiv. 53. (*Idem.*) 'Tis certain, that the Jews uſually had their private oratories in the upper parts of their houſes, called *alijoth*, for the more private exerciſe of their devotions. Thus Daniel had his *alijoth*, which the Septuagint render *hyperoa*, his upper chamber, Dan. vi. 10. whither he was wont to retire to pray to his God: Such was that wherein St. Paul, preach'd at Troas, chap. xx. 8. And ſuch probably this, where the apoſtles were met together; and in all likelihood the ſame, where our Lord had lately kept the paſſover, Luke xxii. 12. where the apoſtles and the church were aſſembled on the day of Pentecoſt, and which was then the uſual place of their religious aſſemblies (Cave and J. Greg.) For, notwithſtanding Dr. Whitby's objection, from the difference of names, *anogeon*, there, is the very ſame with *hyperoon* here; both ſignifying an upper-room, or a room in the uppermoſt part of the houſe. (J. Greg. and Leigh) An upper-room, a cell, a hole, or corner, unknown to men, contains ſometimes that which is of the greateſt value in the ſight of God. (Q.)

With one accord.] See the notes on chap. ii. 1.

With the women, and Mary.] The particle *and* hath divers ſignifications in ſcripture: Yet not ſo many in our language as in others. In the Greek, which is ſuch a copious language, it hath three and twenty ſignifications: But in the Hebrew, which is more barren, they reckon up thirty-ſeven. In this, and many other places, it doth not join ſeveral things together, but denotes ſomething of ſpecial remark, or obſervation, in what is added. So 2 Chr. xxvi. 10. "In the mountains, *and* in Carmel;" which Carmel was itſelf a principal mountain. Neh. viii. 15. "In all their cities, *and* in Jeruſalem." Mark xvi. 7. "Tell his diſciples, and Peter." And ſo here, mention is made of "the women" in general, "and Mary, the mother of Jeſus," in particular. (Lukin) Where we may remark, That this is the firſt, and laſt time, that the ſcripture makes mention of her after Chriſt's death. None of the Evangeliſts record one word of our Lord's appearing once to her, during his forty days ſtay and continuance upon earth after his reſurrection. Doubtleſs, the Spirit of God in the holy ſcriptures, by ſpeaking ſo ſparingly of her life, and nothing at all of her death, took care, that all thoſe fabulous reports of her aſſumption, which have ſince ariſen, ſhould find no footſteps in the word of God. God dealeth with her, as with Moſes; of whoſe ſepulchre no man knoweth unto this day, leſt it ſhould be abuſed to idolatry. The learned Dr. Lightfoot is of opinion, that ſhe continued under the care of the beloved diſciple, unto whom Chriſt committed her, for ſome time; and at laſt was taken away by martyrdom, according to Simeon's prophecy, Luke ii. 25. "A ſword ſhall paſs through thine own ſoul alſo." Which prophecy, he thinks, pointed at the manner of her death: But notwithſtanding the ſilence of the ſcriptures, the church of Rome confidently affirms, that the Virgin lived ſixty-three years, and that all the apoſtles were at her funeral, except St. Thomas; who deſiring afterward to ſee her holy corps, the ſepulchre being opened the third day, the body was gone, being aſſumed and taken up into heaven! (W. and B.)

And with his brethren.] See the notes on John vii. 5.

In thoſe days Peter ſtood up.] During the ten days ſtay and continuance of the apoſtles at Jeruſalem, before the feaſt of Pentecoſt, a motion was made amongſt them, for filling up the vacancy in the ſacred college of the apoſtles; which was occaſioned by the death of the traytor Judas. And here we have obſervable, 1. The perſon that made this motion, St. Peter, "In thoſe days Peter ſtood up, and ſaid. Whence the church of Rome would infer his ſupremacy, but very groundleſly. For St. Peter's being the chief ſpeaker, and ſometimes the ſole ſpeaker, is not to be attributed to his ſuperiority; but, 1. To his ſeniority; he being probably elder than the reſt. 2. To his apoſtolical office; he was appointed to be the firſt and chief miniſter of the circumciſion, to preach among the Jews; and therefore no wonder that Peter is firſt mentioned, when any thing relating to the Jewiſh affairs is recited. His forwardneſs to ſpeak and act for Chriſt and his intereſt, may be imputed to his repentance, it being but neceſſary, that he, who had ſo ſcandalouſly fallen, ſhould by his future zeal convince the world both of his repentance and recovery: And accordingly he ſpeaks, acts, and labours more abundantly: Not that the reſt were idle or inſignificant; for they were equal with him, having an equal authority, an equal gift of miracles, an equal number of tongues, an equal power to preach the Goſpel, and equal wiſdom in preaching of it. For the reaſons above-mentioned, St. Peter ſpake and did ſo much; having diſhonour'd Chriſt before, by his cowardly denial of him, he now reſolves to ſignalize himſelf by ſhewing extraordinary meaſures of zeal and activity for him. (Cave and B.)

The number of the names together.] That is, of the perſons. Thus is *onoma* uſed, Rev. iii. 4. "Thou haſt a few names, even in Sardis, which have not defiled their garments." So alſo in Æſchylus, Cicero, and Virgil. (W.) And ſo it is in St. Cyprian, and St. Chryſoſtome. (H.) And the ſame was a receiv'd way of ſpeaking among the Jews. (*Idem* and G.) *Epi to auto* is the Greek expreſſion which is uſed here, as well as in the Old Teſtament, to interpret the Hebrew word, which is render'd *together*. So in Pſalm ii. 2. "The rulers take counſel together;" that is, they aſſemble together; as in a counſel, all about the ſame buſineſs and deſign, all as one man. And ſo here, and chap. ii. 1. and 1 Cor. xi. 20 the phraſe ſignifies and notes theſe aſſemblies for the ſervice of God, to be deſigned for the uniting of the prayers and ſervice of all into one; every action being to be accounted not the action of private men, but of the whole body: And therefore, 1 Cor. xi. 21. the "eating every one his own ſupper," is ſet in oppoſition to the "eating the Lord's ſupper," ver. 20. or the church-meal, which is to be eaten "when they come together," to one, or the ſame; that is, all to be as one, and not as ſeveral. (H.)

This ſcripture muſt needs have been fulfilled.] Obſerve here, 1. That St. Peter, mentioning the fact for which Judas periſhed, does it in theſe terms, "Judas, who was guide to them that took Jeſus." We cannot reaſonably imagine this apoſtle, or any to whom he ſpake, to be wanting in a juſt indignation at the treachery of this fallen brother; and yet this moſt villanous of all crimes could not have been expreſſed in ſofter words. Whence we may learn to check that liberty men are apt to take, in ſpeaking of ill actions and ill men, with the moſt aggravating terms of infamy and reproach. The virulent language, ſo often poured out upon profligate and wicked people, is many times the effect, not of zeal, but ill-nature. But, how barbarous and wicked a pleaſure is it, to upbraid, expoſe, and inſult over, the faults of our brethren; which we ought to pity, and be ſorry for, even then, when we ought to condemn and deteſt them? 2. That St. Peter, referring the audience to an ancient prophecy, foretelling that crime of Judas, many hundred years before, makes it thereby appear, that, in the whole matter, there was a ſecret over-ruling providence, without whoſe knowledge and permiſſion none of thoſe things are done: And that we ſhould ſatisfy ourſelves, that he who always orders that which is beſt, and can at pleaſure put an effectual ſtop to the moſt daring and potent offenders, forbears to do ſo, for no other reaſon, but becauſe he knows it, tho' we ſhort-ſighted mortals cannot tell why, to be better, that their impieties ſhould not be more reſtrain'd. But then thoſe offenders ſhould obſerve, 3. That St. Peter, together with the crime, does alſo relate the puniſhment of Judas; as a thing no leſs foreknown and foretold. And the natural conſequence of this would be, that wickedneſs ſo foreſeen, and connived at, does involve the actors in no leſs degree of guilt. For, "God hath left men in the hand of their own counſel," Ecclus. xv. 14. And tho' the divine omniſcience do perfectly underſtand all their doings, and all their thoughts, long before; yet are thoſe thoughts and doings ſtill their own: And therefore he deals with them, not according to events, but intentions; and conſiders, as a judge, the miſchief they actually did, or deſign'd, without any regard to the benefit he turn'd it to, which it was not any part of their meaning to promote. (Stanh.)

Obtained part of this miniſtry.] See the notes on ver. 25. Luke vi. 13. and John xiii. 18.

Purchaſed a field with the reward of iniquity.] That is, he gave occaſion for purchaſing the potter's field. (Lukin) As in the Old Teſtament, Men are ſaid to get or purchaſe to themſelves ſhame, Prov. ix. 7. and in the New, to “ receive to themſelves damnation,” and in prophane authors, to purchaſe enmity, and calamities; and we in our language are ſaid, to create trouble to ourſelves, when this is the event, tho' 'tis not the intention of the action: So is Judas here ſaid to “ purchaſe this field, by the wages of his iniquity,” which was bought with the money he received as the reward of his iniquity, tho' he neither intended this, nor was he inſtrumental to it. (W.) See the notes on Matt. xxvii. 7. But, if we conſider theſe words in another light, as alluding more immediately to the reward which this covetous wretch got by his iniquitous bargain, and ask, What did he get by it? St. Luke here tells us, *Chorion ecteſato:* A little ſpot of ground, juſt big enough to hold him; meaning, his length and breadth in the duſt. Thus, we may underſtand it, in the ſame ſenſe, as the Satyriſt ſpeaks of the end of Alexander,

Unus Pellæo juveni non ſufficit orbis.
Æſtuat infelix anguſto limite mundi,
Ut Gyaræ clauſus ſcopulis, parvaque Seripho:
Cum tamen a figulis munitam intraverit urbem,
Sarcophago contentus erit. Mors ſola fatetur,
Quantula ſint hominum corpuſcula. Juv.

Great Alexander, when he has conquer'd all,
Thinks this one world alone for him too ſmall:
He frets and foams, and pants for want of room,
As if ſome forlorn iſle had been his doom.
But, when at Babylon he lays him down,
Depriv'd of life, diſburthen'd of his crown,
A narrow grave will ſerve. Death makes it plain,
How little earth the great man's body will contain.

Falling headlong, he burſt aſunder.] How to reconcile this with what is related of Judas, Matt. xxvii. 5. hath been a matter of ſome doubt and difficulty. That he hanged himſelf is affirmed by many of the ancients, Origen, and St. Chryſoſtome, and his followers, and Juvencus, and Leo; but eſpecially by the Epiſtle that bears the name of Ignatius to the Philippians, but ſure was not written by him. And ſome reverence is due to theſe authorities. Otherwiſe that which the words moſt eaſily and promptly bear, and which they might poſſibly mean, by thoſe words which we interpret hanging, is this, That he fell into a violent ſuffocating fit of ſadneſs or melancholy, and grieved ſo exceſſively as to wiſh himſelf dead; and then ſuddenly fell flat upon his face, (for ſo Heſychius renders it only falling on the face, not down any ſteep place) and then burſt. And Phavorinus ſaith, *Prenes*, ſignifies falling forward, on the mouth, on the face; and he is ſaid to lie *prenes*, who lieth upon the face; and oppoſite thereto is lying on the back. This ſeems to be Theophylact's underſtanding of it: Who, ſpeaking of the exceſſive ſorrow that the inceſtuous Corinthian, if not timely abſolved, might probably fall into, expreſſeth it by coming to a ſuffocation, as Judas did. And this ſeems to have cauſed Oecumenius on the Acts, having reſolved that he died not by hanging, to fly to ſome fables of Papias, of his being ſo ſwoln that he could not paſs by a chariot in the way, &c. In which fable, I ſuppoſe, there might probably be ſo much truth, that by this fit of extreme melancholy he was ſo ſwoln that, as the text ſaith, “ he burſt aſunder, and his bowels guſhed out.” So in Ælian; where 'tis ſaid of Poliager, being reproach'd, he was ſuffocated, that is to be interpreted by theſe words immediately precedent, Scoffs have not only grieved men often, but alſo killed them with grief. Thus, in Chryſoſtome, it is to be ſuffocated through grief; ſtrangled as it were, or miſerably affected with conſcience. And though it ſignify not in this ſenſe to die, yet it doth note a violent diſeaſe; ſtifling and ſuffocating for want of vent, and affecting the patient, ſo, as to produce that death which Judas ſoon came to after this, “ falling upon his face;” and then, as upon a violent ſtopping all natural paſſages, which the violence of deſpair had wrought in him, “ burſting aſunder,” his guts breaking out at his navel; that exceeding horrour and grief being the only thing there mention'd by St. Matthew, as that which came in naturally at that point of the ſtory; the death itſelf following, it is not certain how long after, is ſo particularly mention'd here by St. Luke, on the occaſion of the election of a ſucceſſor into his place. Thus the Hebrew word that is render'd in the Old Teſtament by *apengzato*, ſignifies to be choaked or ſuffocated; not only with an halter, but with an exceſſive grief or trouble on the ſoul: And in the Arabick, among the phyſicians, it ſignifies an Angina; and the ſuffocating of the mother in Avicen: So alſo that ſuffocation of the body in time of ſleep, which they call ***incubus***, or the night-mare. And for the uſe of it in the Bible, 'twill be obſervable, how 'tis uſed, Tobit iii. 10. Where the woman that had been ſo reproached, for killing her ſeven husbands, hearing it, grieved extreamly, ſo as, not to hang herſelf ſure, for the ſtory ſhews ſhe did not ſo, but ſo as to fall into a deep melancholy, a ſpice of this diſeaſe of ſuffocation; a conſequent of which was her wiſhing herſelf dead, as ſhe expreſſes it, ver. 13. I deſire that thou wouldeſt “ take me away from the earth,” and, “ Why ſhould I live any longer?” ver. 15. and, If thou do not think good to kill me, &c. And tho' one paſſage, ver. 10. ſeem to incline the other way, as when, upon conſideration of the reproach and ſadneſs that would come upon her father, ſhe expreſſeth her deſign, “ If I ſhall do this, it ſhall be a reproach,” &c. yet this is not of much validity: Becauſe this conſideration might be made uſe of to diſpel her melancholy, that grew ſo violently upon her, and to divert her to a more profitable courſe, commending of her ſtate to God in prayer, as ſhe did ver. 11. and this as fitly and as properly as from the intention of hanging herſelf. Add to this, That ſhe that was ſo pious a perſon, and prays ſo heartily, ver. 11. 12. and in that prayer confeſſes no ſuch guilt, but only, I have deſired thee to releaſe me from the earth, and in her prayer continues of that mind, “ Why ſhould I live any longer?” cannot reaſonably, without evidence, be accuſed of ſo foul intentions of hanging or murthering of herſelf. A parallel place and condition is that of Job vii. 15. “ My ſoul chuſeth ſtrangling.” There the Hebrew is by Aquila render'd *angchone*; but by the Septuagint 'tis expreſs'd by a kind of ſuffocating and depriving of breath, ſtrangling of the ſoul. The ſame word is, by the prophet Nahum, uſed of the Lion killing his prey, Nah. ii. 12. and is render'd *epipnigein*, ſuffocation. The Syriack and Arabick uſe it, Matt. xiii. 7. of “ the thorns choaking the corn:” And ſo, Luke viii. 7. And 2 Cor. iv. viii. ſuffocated, inſtead of brought to thoſe great ſtreights or *anguſtiæ:* And ſo in the Syriack, Mark v. 13. They were ſuffocated; not hang'd, but drowned in the water. And in Matt. xxvii. 5. the Syriack reads of Judas, that, going away, *ſuffocavit animam ſuam*, he ſuffocated his ſoul; which ſurely may be taken in that larger ſenſe of the word, and not neceſſarily in the ſtricter, for that of “ hanging himſelf,” when the ſacred ſtory in another place mentions another death for him. 'Tis true, That very phraſe is uſed of Achitophel, 2 Sam. xvii. 23. who, as 'tis generally reſolved, “ hanged himſelf;” But perhaps, it might be probable enough, that this ſtate aſſigned to Judas at this time, *viz.* a ſuffocation, and with it a wiſhing to die, and a huge melancholy growing into a mortal diſeaſe, might be applied to Achitophel alſo: And the rather, becauſe 'tis there added, after *apengzato* he was ſuffocated, *cai apethane*, “ and he died;” which may argue, that his death ſucceeded or followed the *apengzato*, not that that itſelf was the particular notation of the kind of his death. But however, there will not be altogether the ſame reaſons of applying this obſervation to Achitophel as to Judas: Becauſe Achitophel's death is not, in any other place, deſcribed to be another kind of death, as Judas's is, *viz.* “ falling down flat on his face,” and then “ burſting, and letting out his bowels;” which kind of death is that which men oppreſs'd with this diſeaſe of grief do moſt frequently fall under. (H.) Thus is the very ſame Greek phraſe uſed, by the great Athanaſius, (Epiſt. ad Serap.) to deſcribe the death of Arius, the arch-heretick. (D. Heinſ.) Notwithſtanding all which, ſince ſeveral learned men do ſtill contend, that Judas did actually “ hang himſelf,” the method taken to reconcile that conſtruction with St. Peter's relation of it, is to ſuppoſe, that what is here recorded, is a farther account of what happen'd to Judas, after he had hang'd himſelf. Thus, they take the ſenſe of both places together to be, That Judas, having faſten'd the rope, threw himſelf from the place where he ſtood, and ſo “ hanged himſelf:” After which, either the rope, or that to which he faſten'd it, breaking, he “ fell down headlong,” and with the force of the fall, “ he burſt aſunder in the midſt, and all his bowels guſhed out” (Fox)

It is written in the book of Pſalms.] That the firſt of theſe paſſages, Pſal. lxix. 25. “ Let their habitation be deſolate,” refers to the Meſſiah, of whom David was a type, we learn from ver. 21. where 'tis ſaid, “ They gave me gall for my meat, and in my thirſt they gave me vinegar to drink;” which was true only of Chriſt; and is applied to him, John xix. 22. (where ſee the notes:) As well as from ver. 9. where it is ſaid, “ The zeal of thine houſe hath eaten me up, and the reproaches of them that reproached thee are fallen upon me;” which is alſo applied to Chriſt, John ii. 17. and Rom. xv. 3. And therefore, what is ſaid, ver. 25. of the enemies of David, may reaſonably be applied to Judas, the great enemy of Chriſt. The other paſſage, Pſal. cix. 8. “ Let another take his office,” or, as it is expreſs'd here, “ His biſhoprick let another take,” if it primarily relate either to Doeg, or Achitophel, the mortal enemies of David, might, by the Holy Spirit, be intended to have its full completion in the betrayer of the ſon of David; and this intention might be ſuggeſted to St. Peter by the ſame Spirit. (W.) See the note on ver. 25.

Ordained to be a witneſs.] Here 'tis declared, That it was highly neceſſary, that another ſhould be ſubſtituted in the room of Judas: And eſpecially, ſuch a one as had been familiarly converſant with our Saviour, from firſt to laſt; that ſo he might be a competent witneſs both of his doctrine and miracles, his life and death, but eſpecially of his reſurrection, and be able to concur in the ſame teſtimony with the other eleven, in all the material points of the Chriſtian faith. (Stanh. Cave, W. and B.) But now, the reaſon why eleven was not a ſufficient number to anſwer the end of the apoſtolical inſtitution, ſeems to be this, That as Moſes and Joſhua, each a type of Chriſt, had next under them twelve, who were called the princes of the Tribes, Numb. i. 44. vii. 3. xiii. 2. and Joſh. iii. 12. iv. 2. repreſenting thoſe patriarchs from whom thoſe tribes had their deſcent and denomination: And as theſe were particularly diſtinguiſh'd from the reſt, by ſpecial acts of authority and divine deſignation: So had our deliverer and leader his twelve apoſtles, the patriarchs and princes of this new people of God, to gather, to govern, and to act in their behalf, as appointed by their common Head. And hence it is, that this agreement in the Jewiſh and Chriſtian polity is ſo often inſinuated, to the honour of theſe apoſtles, Matt. xix. 28. Luke xxii. 30. Rev. xii. 1. and xii. 12, 14. (Stanh.) See the notes on ver. 8. and Luke xxiv. 48. and John v. 34.

Joſeph called Barſabas, who was ſirnamed Juſtus.] Of this Joſeph we meet with no other account in ſcripture. Some reckon him the ſame with Joſes, one of the brothers of our Lord. (Cave) Grotius ſuppoſes him to have been ſirnamed Juſtus, by the Romans; in reſpect of the integrity of his manners. And it is reported, that having once drank poiſon, it had no effect upon him; as our Saviour had promiſed to thoſe who ſhould believe in him, Mark xvi. 18. (Fleury) But whether he was the ſame Juſtus, whom we find afterwards biſhop of Jeruſalem, I have not yet diſcover'd

And Matthias.] The ſcripture takes notice of him only in this place, and on this occaſion. That he had been one of our Saviour's diſciples, and conſtant attendants, is not to be doubted, from the qualifications here mentioned, ver. 21, 22. in order to his nomination to the apoſtleſhip: And that he had been alſo one of the ſeventy is affirm'd both by Euſebius and St. Jerome; the latter of whom ſays, the province afterwards aſſign'd him was one of the Ethiopia's. But Dr. Cave thinks that to have been a miſtake for Cappadocia. However, the people among whom he preach'd being very barbarous, he was by them crown'd with martyrdom; and that moſt probably upon a croſs, *A. D.* 61. or, as ſome ſay, three years later; however, not till he had happily converted a great number to Chriſtianity. The writings father'd upon him are all apocryphal and ſpurious. (Stanh. and Cave) Tho' Clemens Alexandrinus relates a ſaying of his, of great uſe in the life of a Chriſtian; That we ought to mortifie and ſubdue the fleſh, and maintain a continual oppoſition to it, by granting it nothing whereby its irregular and ſenſual deſires may be gratified; but that we ſhould, on the contrary nouriſh and fortify our ſouls with faith and divine knowledge. (Nelſ.)

And they prayed, and ſaid.] Here Woltzogenius truly notes, that they pray'd to the Lord Jeſus; becauſe the apoſtles were at firſt choſen by him, were his apoſtles, and were to be his witneſſes: And ſurely therefore they muſt aſcribe to him the "knowledge of the hearts of all men:" which is the property of God alone. (W.) In imitation of this apoſtolical pattern, the church appoints faſts in the Ember weeks for leſſer ordinations. And did we conſider, how much the ſafety of our ſouls depends upon good biſhops and prieſts, we would not fail to faſt and pray when the church gives thoſe orders. (Brough) See the notes on Mark iii. 13. and John ii. 25.

This miniſtry and apoſtleſhip.] The apoſtolic office and authority conſiſted, 1. In propagating and eſtabliſhing the kingdom of the Meſſiah, our Lord Jeſus; by bringing men to the belief and obedience of his Goſpel. 2. In a power of ordering and making ſuch laws and conſtitutions in matters ſpiritual, as ſhall from time to time be found neceſſary, for the good government of all the ſubjects in this kingdom; for admitting into, puniſhing in, and caſting out of it, as occaſion ſhall require. And, 3. In appointing ſucceſſors with the like powers, for continuing the orders,and adminiſtring the ſacred offices, of the church. (Stanh.)

That he might go to his own place.] The meaning of theſe words being much controverted amongſt expoſitors, I ſhall collect the ſubſtance of what is ſaid on both ſides. Dr. Hammond ſays, What is meant here by *ho topos ho idios*, "his own place," may be beſt collected from the *cleros diaconias cai apoſtolees*, the lot, or portion "of miniſtry and apoſtleſhip," in the beginning of the verſe; the taking of that being preparative to the going to this. That when a part or portion falls to any, and particularly a province, that belongs to any governor, or biſhop, he who ſucceeds in it is ſaid, *labein*, to take it; as here, *labein cleron*, to "take part of this miniſtry," *&c.* And then, that which is thus become a man's aſſigned province cannot more fitly be expreſs'd, than by *idios topos*, "his own place;" that is, the place or province ſo properly aſſign'd to him. That therefore Judas having "by tranſgreſſion fallen from," and forfeited his part, Matthias is now to ſucceed him in it; to take that part, or lot, or portion, and to go to it as "his own place" or province. That the words, *ex hees parebe Joudas*, "from which Judas by tranſgreſſion fell," being incloſed between two commas, as in a parentheſis, ſhews that what is here ſaid of his fall is only by the by, and no part of the context. That there are many prejudices againſt underſtanding this phraſe to be meant of hell, as the place whither Judas was to go, *viz.* 1. That hell is not "his own place," proper to Judas, but common to all damned ſpirits. 2. That it was not St. Luke's office, to paſs ſentence on Judas, any farther than by ſetting down the heinouſneſs of his crime, which he had already done, ver. 16. *&c.* and was not to proceed to judge of God's ſecrets: And therefore St. Chryſoſtome applauds the wiſdom of that Evangeliſt, for his not reproaching or inſulting over Judas, but barely ſetting down the matter of fact, without any deſcant, and diſcourſing of the vengeance which befell him in this world, and ſo excluding all enlargements to his future damnation. 3. That there is no propriety in ſaying of Judas, that he ſinned, or "by tranſgreſſion fell, that he might go to" hell; but of Matthias it is moſt proper to ſay, that he was choſen to ſuch a portion, "that he might go to (that, as being then) his own place." For which interpretation he vouches Theophylact, Oecumenius, Didymus, and the ordinary gloſs; all conſenting to apply the place here mentioned to the apoſtolical office, and conſequently referring it, not to Judas, but to Matthias. Notwithſtanding all which, Doctor Whitby having obſerved, 1. That St. Peter does not expreſly ſay, Judas went to hell; but into a place proper for him; ſuch as St. Ignatius ſaith, there is appointed for every man, *viz.* a place worthy of him, or agreeable to his actions; and ſuch a one as Plato ſeems to have had a notion of: He expreſſes his wonder, 2. That it ſhould be thought a diving into God's ſecrets, after what Chriſt had pronounced of Judas, Matt xxvi. 24. John vi. 70, 71. and chap. xvii. 12. to ſay, that he went into a place prepared for, or due to, ſuch miſcreants: Or after St. Peter had here applied thoſe ſcriptures to him, and St. Luke had recorded the dreadful iſſue of his iniquity upon his body, to ſay, that he went to a place proper for him. 3. He inſiſts, that the ſaying, ſuch a one ſinned, that he might go to hell, is no impropriety of ſpeech, but even ſuch as God himſelf is pleaſed to uſe, Hoſea viii. 4 Mic. vi. 16. and Chriſt, Mark iv. 12. and John xii. 39, 40. By all which places it appears, that, in divine conſtruction, any man may be ſaid to do an action, to that end which he knows will be the event of it, and which by God is threatned to the doers of it. Moreover, he argues upon the whole, 1. That the *cleros diaconias*, &c. being the province which fell to Judas, in the diſtribution of them among the apoſtles, and that this is here called the proper place, from which Judas fell, and to which Matthias is ſaid to go, is founded upon a miſtake; there being no ſuch diſtribution of provinces among them, before they were filled with the Holy Ghoſt; for which he vouches Stillingfleet's Irenicum. 2. That to ſucceed in the office of Judas, is not *poreuthenai*, "to go into his place," but *lambanein*, to "take his place," according to Pſalm cix. 8. And, 3. That if this had been intended, a conjunction copulative ſhould have been put before *poreuthenai*, to make the words run thus, To take the part of his apoſtleſhip, and to go into his place. After all this, I ſhall not enlarge it further, by engaging between theſe two criticks: But, for the ſake of the common reader, I think it neceſſary to obſerve, That tho' there was no diſtribution of the reſpective provinces among the apoſtles before the deſcent of the Holy Ghoſt, yet there was a vacancy in the college of the twelve apoſtles to be filled up, after the fall of Judas: And therefore, when a proviſion was made for that ſupply, it might very properly be called, the giving the perſon choſen a "part of this miniſtry and apoſtleſhip, from which Judas by tranſgreſſion fell," and a right to go, among the other eleven, to that which was now become properly "his own place," tho' once it had belonged to Judas. And, by the way too, whatever may be ſaid of the future ſtate of Judas, I would be glad to know, By what authority thoſe Jews, whom Dr. Whitby mentions here, did preſume to expound Numb. xxiv 25. by ſaying, that Balaam went to hell? Surely, it was not believed that he came from thence,when it was thus tranſlated, that "Balaam roſe up, and went, and returned to his place!" See the notes on ver. 16. and 22.

He was numbred with the eleven apoſtles.] The word *ſyncatepſephiſthe* is acknowledged to come from *pſephos*, *calculus*, a ſtone, or the like, of which there were two uſes; One in choices, or judgments, wherein they gave their votes by this means, Rev. ii. 17. the other in accounting or numbring. Hence *pſephos* is expreſſed in Heſychius by *logos*, as that ſignifies counting, and by *criſis*, judgment. Now for the uſe of it in this place: 1. It is evident, that Matthias, being here choſen by lot, was not choſen by the ſuffrages or votes of men. 2. That *catapſephizo*, proportionably to *pſephos*, ſignifying originally two things, numbring, as well as chuſing, it may moſt probably in this place ſignify, being numbred,

bred, and ſo "he was numbered together with the eleven apoſtles," will be all one with "he was numbred with us," ver. 17. or with "to be with us," ver. 22. and that is explained by *elache cleron*, he obtained his portion of this miniſtry, that is, the office apoſtolical: Or, if it ſhould poſſibly refer to the notion of election, it muſt then denote God's choice of him, ver. 24. by the diſpoſing of the lot, and not any votes, or ſuffrages of others, which had nothing to do in this matter. For, though Joſeph and Matthias were by the eleven nominated, or choſen, to prepare for the lot, yet that Matthias was pitched on, and added to the eleven, it was merely the deciſion of the lot, and ſo the diſpoſition of the Lord. So vain is the pretenſion of thoſe, that will have this rendered, *Communibus calculis annumerabatur*, he was, by common votes, or ſuffrages, added to that number; and then make their own deductions from thence! (H.)

C H A. P. II.

The Apoſtles filled with the Holy Ghoſt, and ſpeaking divers languages, are by ſome admired, by others mocked. Peter preaching that Chriſt was the Meſſiah, three thouſand converts are added to the church by baptiſm. The Apoſtles work miracles. The zeal, unity, charity, and wonderful increaſe of the church.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. AND when the day of Pentecoſt was fully come, they were all with one accord in one place. And ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting. And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them: And they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jeruſalem, Jews, devout men, out of every nation under heaven. Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard them ſpeak in his own language. And they were all amazed, and marvelled, ſaying one to another, Behold, are not all theſe which ſpeak, Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus, and Aſia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and ſtrangers of Rome, Jews and proſelytes, Cretes and Arabians, we do hear them ſpeak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, ſaying one to another, What meaneth this? Others mocking ſaid, Theſe men are full of new wine.

The day of Pentecoſt.] This day is in Greek called Pentecoſt, (that is, fifty) becauſe it is fifty days after the paſſover. As there were fifty days from the Jews paſſover to the giving of the law to Moſes on mount Sinai, ſo from the true paſſover, which was celebrated when Chriſt was offered up for us, are fifty days to this time: But we muſt not count from the very day of the paſſover, but from the Sunday following; for ſo God directed the Jews, Lev. xxiii. 15, 16. It was alſo called "the feaſt of weeks;" becauſe it was juſt ſeven weeks interval between theſe two great feſtivals, Deut. xvi. 9. And the feaſt of firſt-fruits; becauſe on this day the Jews were commanded to offer the firſt-fruits of their ſecond, or Wheat-harveſt, Exod. xxiii. 16. as on the former feſtival they did thoſe of their firſt, or barley-harveſt, called on that account, "the time they began to put the ſickle to the corn," Deut. xvi. 9. It is with us called Whitſunday, as 'tis commonly thought, partly from the glorious light which was now ſent down from the Father of lights, and partly from the white garments which the perſons baptized at this ſolemn and ſtated time were anciently wont to wear, as emblems of purity; or rather yet, perhaps, as being Huit-Sunday, that is, the eighth incluſively from Eaſter. (Biſhop Alley, Biſhop Sparr. Stanh. and Nelſ.) From the preciſe time thus explained, we may obſerve, 1. That Jeruſalem now being full of people from all quarters, obliged to reſort thither on a religious account, this gave opportunity for an event ſo extraordinary to be more generally obſerved, more nicely examined, and more ſpeedily publiſhed abroad: And beſides, thoſe very perſons, who, at the laſt great feaſt, had been eye-witneſſes of our Lord's ſufferings and ſhame, would now have the ſame evidence of his truth and glory, by ſuch divine powers, as were an over-ballance to the ſcandal of the croſs. 2. That the foundation of thoſe Jewiſh feſtivals being laid in ſome extraordinary mercy, as the time of Chriſt's death and reſurrection correſponded with that of killing the paſſover, and offering the firſt-fruits, ſo did the coming of the Holy Ghoſt, to publiſh the new law, comport with the day of God's proclaiming the old: And as then too the firſt-fruits of the ſecond harveſt were brought in, ſo now, in like manner, did God increaſe and crown the attainments of theſe diſciples under the conduct of his Son; pouring upon them "the firſt-fruits of the Spirit," Rom. viii. 23. and enable them to bring him the ſame day a noble offering of the firſt-fruits of their preaching. And, 3. That this miracle fell out on the firſt day of the week; God ſo ordering it, that the old Jewiſh ſabbath, of the ſeventh day, ſhould be paſſed over, and this firſt be honoured with two ſuch glorious miracles, as the reſurrection of Chriſt, and the coming of the Holy Ghoſt; the one to juſtify, the other to enlighten and ſanctify us; the former to finiſh and prove, and the latter to proclaim and qualify us for, ſalvation. (Stanh.) And here it may be farther noted, that as the aſcenſion of our Lord was in that year, on the 14th of May, ſo the coming of the Holy Ghoſt was on the 24th, *viz.* A. D. 33.

Was fully come.] The compound word *ſympleroustbai* here is all one with the ſimple *pleroustbai* in other places: And that is taken in a peculiar notion, when 'tis applied to times; ſignifying, that ſuch a time is come. So, Gen. xxv. 24. "When her days to be delivered were fulfilled;" that is, when her time of child-birth was come: For which the Evangeliſt reads, Luke i. 57. The time of her bringing forth was filled; or (as we tranſlate it) Her "full time came, that ſhe ſhould be delivered." So Gen. xxix. 21. "My days are fulfilled;" that is, The time agreed upon is now come. So Mark i. 15. "The time is fulfilled;" that is, Now is that due ſeaſon come, the critical point, wherein, if they repent not, they ſhall periſh. So. Luke xxi. 24. "Jeruſalem ſhall be troden down of the Gentiles, until the times of the Gentiles be fulfilled;" that is, 'Till the peculiar ſeaſon, concerning the Gentiles, do come. And this very *ſympleroustbai* is ſo uſed, Luke ix. 51. "When the time was come, that he ſhould be received up." And accordingly here it is no more than "when the day of Pentecoſt was come;" or, upon that day. (H.)

All with one accord, in one place.] That is, all the apoſtles. (H.) Grotius and Dr. Lightfoot think, all the "hundred and twenty," mentioned chap. i. 14, 15. This is a queſtion of ſome importance. For, if the whole "hundred and twenty" be here intended, the cloven tongues muſt ſit upon every one of them, as well as upon the twelve apoſtles; and ſo muſt give them a right, tho' not an equal power, to be Chriſt's witneſſes: For a tongue ſat upon every one of them, ver. 3. who were met together in the houſe. The arguments of Dr. Lightfoot ſeem only probable: But, this is certain, that there were many, beſides the apoſtles, of their company, who had theſe gifts of the Holy Ghoſt: For, when the apoſtles come to appoint ſeven deacons, they command the aſſembly "to look out among them ſeven men, full of the Holy Ghoſt and wiſdom." There muſt therefore be many ſuch perſons among them, known to them by the exerciſe of theſe gifts; who therefore muſt have received them either at this time, or when they praying, that "God would ſtretch forth his hands to heal, and to work ſigns and wonders by the name of Jeſus, were all filled with the Holy Ghoſt, and ſpake the word with great freedom," ch. iv. 30, 31. Now, if theſe gifts were given then to others for this end, we may reaſonably conceive, that when that great promiſe of him was to be fulfilled, they might be given to others alſo. And, if we conſider, what multitudes, of ſeveral languages, were then met, and even living at Jeruſalem, it ſeems but rational to conceive, this gift ſhould be confer'd on many, to enable them to diſcourſe intelligibly for their converſion, in the ſeveral ſynagogues, in which men of ſo many diverſe languages muſt meet for divine ſervice. Moreover, ſeeing the apoſtles themſelves imparted the ſame gift, by the impoſition of hands, to thoſe whom they ordain'd miniſters in particular churches, it ſeems unreaſonable to think, that thoſe extraordinary perſons, who had been all along in company with Chriſt and his apoſtles, and were to be the great preachers of the Goſpel in ſeveral parts of the world, ſhould not be enriched with the ſame gifts. And laſtly, This ſeems to have obtained, as a tradition, or a received opinion in the church, as appears from St. Jerome, St. Chryſoſtome, and Oecumenius, that the Holy Ghoſt fell upon the hundred and twenty. (W.) But how to underſtand this, I own myſelf at a loſs. For if he fell upon them *all*, he muſt fall upon the women, as well as the men; for the text tells us expreſly of "the women, and (by name) Mary, the mother of Jeſus," being at that former aſſembly; and yet we never read of their being deſigned for preaching the Goſpel. Or if we underſtand it of all ſuch as had a deſignation to that holy office, it can't amount to more than the apoſtles themſelves, and the ſeventy diſciples ſubordinate to them; who together will come far ſhort of the number of an hundred and twenty. But, to leave this point at preſent, We are here well aſſured, the perſons ſpoken of "were all with one accord, in one place." Whence we may obſerve, 1. That the Greek word, *homothumadon*, which we tranſlate "with one accord," is expreſſive of the greateſt unity and unanimity imaginable; as if the whole church had had but one ſoul or mind among them: As that other word, *ſymphoneſoſin*, by which our Saviour expreſſes the condition of his promiſe to grant our requeſts, Matt. xviii. 19. emphatically deſcribes ſuch an agreement in all our petitions, as is like to harmony in muſick, which will not admit of any one jarring note. And, 2. That this unity draws the Spirit of God to us; the houſe of unity being the only temple of the Spirit of unity: Whereas that ſoul which breaks the bond of unity, and divides itſelf from the church of Chriſt, that is, from the company of the apoſtles, and their regular ſucceſſors, is really broken off from that body in which only the Spirit moves.

As of a ruſhing mighty wind.] The wind here is a fit emblem of the divine Spirit; by whoſe efficacy the Goſpel was to have a ſpeedy and unexpected ſucceſs. To this our Saviour had compared it, in his diſcourſe with Nicodemus. And it ſignifies to us, That the publication of the Goſpel was attended with the ſame divine preſence and power that the giving of the Law was; but not with the ſame circumſtances of terror. (Stanh. Frank, Nelſ. and Q.) And its "filling all the houſe where they were ſitting," was a preſage, that the Holy Spirit was to fill the whole world, throughout which the church was to ſpread itſelf. (G.) See the notes on John iii. 8.

Cloven tongues, like as of fire.] By this was ſignified the ability given to the apoſtles, to accommodate themſelves to hearers of all nations. in as many languages, as might render what they deliver'd, intelligible to all they had occaſion to treat with. The diverſity of the languages was intimated by the clefts in theſe tongues, as the readineſs and aptneſs of their expreſſions was by the tongues themſelves: And poſſibly, the ſitting of theſe tongues might ſignify, that this was no tranſient effect, but ſuch as ſhould continue, ſo long as the neceſſities of the church ſhould require it. Thus it pleaſed God, who introduced variety of languages, as a curſe, and cauſe of ignorance, in the world; by a turn of events, peculiar to him, to render the ſame variety an inſtrument of attaining to the beſt knowledge, and a means of eſtabliſhing the moſt perfect order and happineſs of mankind. And theſe tongues having the reſemblance of fire, was an emblem of the light theſe apoſtles receiv'd, by the acceſſion of the Holy Spirit; as alſo of that zeal and fearleſs courage, which now, like fire, had ſpread itſelf into their hearts; and from them did ſpread itſelf, in a proportionable degree, among their hearers, (G. Brough, Stanh. Frank, Cave, Nelſ. B. and Q.) See the notes on Matt. iii. 11.

Filled with the Holy Ghoſt.] As in a long war it happens, when the war is ended and peace concluded, pledges and hoſtages are mutually ſent, both as tokens of, and ſecurities for, the mutual agreement and peace: So was it between God and man. After our Lord Jeſus had ended the long war betwixt God and man, and finiſh'd the reconciliation, he ſent, or rather carried, up himſelf, our hoſtage, our fleſh and nature, ennobled by the union with his divine Perſon, as a Royal pledge to his Father. On the other ſide, God ſent his Royal hoſtage, his Holy Spirit, a ſecurity for our future peace, 1 John iv. 12, 13. Chryſ. Hom. 1. in Pentecoſt. Edit. Savil. Tom. v. The devil had taken us captive, our Lord Chriſt undertakes the quarrel, his death was his battle, wherein he ſeem'd to be overcome: But, up he got again at his reſurrection; that was his victory, and his aſcenſion was his triumph. And, as the antient cuſtom was, for conquerors to ſcatter gifts among the beholders, eſpecially on the laſt and great day of the triumph: So did our Lord caſt abroad the new gifts and graces of the Spirit; "giving to one the word of wiſdom, to another the word of knowledge, to another faith, to another the gifts of healing, to another the working of miracles, to another prophecy, to another diſcerning of ſpirits, to another divers kinds of tongues, to another the interpretation of tongues; but all theſe worketh that one and the ſelf-ſame ſpirit," the Holy Ghoſt, 1 Cor. xii. 8. *&c.* whom our Lord, as he promiſed, ſent down with theſe gifts. (Sparr.) See the notes on chap. i. 5.

Out of every nation under heaven.] The fame of the foregoing miraculous operation of the Holy Spirit being inſtantly ſpread abroad in Jeruſalem, and there being preſent at that time great multitudes of Jews, who had come up from all parts of Judea, to the feaſt of Pentecoſt, and alſo many other Jews and proſelytes born in other nations, in Meſopotamia, Cappadocia, Phrygia, and Pamphylia, who were now come up to worſhip the true God at Jeruſalem: When they heard the apoſtles ſpeak in their own language, which they never underſtood before, "the wonderful works of God," in the death, Reſurrection, and aſcenſion of our Lord Jeſus Chriſt; ſome of them wondered to hear illiterate men ſpeaking all languages; others derided the miracle, and imputed it to drunkenneſs. Here note, 1. The Wiſdom and providence of Almighty God, in ſo ordering the firſt publication of the Goſpel, that the fame thereof, and of that convincing miracle which gave authority thereunto, might be carried unto all nations by ſo many eye and ear witneſſes, as were worſhipping at Jeruſalem at this time: For there were now ſojourning at Jeruſalem, "Men out of every nation under heaven;" that is, Of every nation where any Jews were ſcattered at this time throughout the world, there were ſome particular perſons come up now to Jeruſalem to worſhip God. 2. The commendatory character given of thoſe perſons, who from their ſeveral countries came up to the houſe of God in Jeruſalem to worſhip him there: They are ſtyled "Devout men:" And they received from God the reward of their piety and devotion. Had they ſtaid at home, as many of their brethren no doubt did, they had not been witneſſes of ſo wonderful a miracle for the confirmation of their faith as now they were. Yet note, 3. The different influence and effect which this miracle of the Holy Spirit's deſcent in fiery cloven tongues, had upon the minds of the people in Jeruſalem. Some were ſtruck into an extaſy of admiration and awful wonder; others (the Scribes and Phariſees probably) ſcornfully deride, and impute the miracle to drunkenneſs, ſaying, "Theſe men are full of new wine." (B.) But, to be ſomewhat more particular, let us obſerve, 1. For the word *catoicountes*, which I tranſlate ſojourning, rather than dwelling; for ſo I underſtand it, that they were not proper "dwellers at Jeruſalem," but ſuch as came to worſhip there, from thoſe far countries here named, at the feaſts of the Paſſover and Pentecoſt, and ſo had been continuing there ſome time. It is true, that, in the uſual Greek, *oiceo*, and *catoiceo*, ſignify a durable manſion: But with the Helleniſts, in whoſe dialect the ſcripture ſpeaketh, they are uſed indifferently for a ſtay of a ſhorter, or longer time; that is, for to ſojourn, as well, as to dwell; as theſe two examples out of the Septuagint will make manifeſt, Gen. xxvii. 44. *oicein* is to tarry but "a few days:" And in 1 Kings xvii. 20. *catoicein* is to ſojourn only; in a word, *oiceo*, and *catoiceo* anſwer to the Hebrew verb, which ſignifies any ſtay, or remaining in a place. 2. For the perſons here ſpecified, "Jews out of every nation under heaven," we are to know, That, before the laſt diſperſion of the Jews by the Romans, when their temple and city were deſtroyed by Titus, which at this time it was not, nor many years after, there had been already two captivities, and great diſperſions of that nation, beſides ſome ſmaller ſcatterings. The firſt was of the ten tribes, by Salmanaſſar, king of Aſſyria, who is ſaid to have planted them "in Hala, and Habor, by the river of Gozen, and in the cities of the Medes," 2 Kings xvii. 6. and theſe (I mean any conſiderable part of them) never returned, to dwell again in their own country: Of theſe therefore we are, chiefly, to underſtand thoſe to have been, whom St. Luke here calls "Parthians, Medes, and Elamites;" that is, Perſians, of the province of Elymais. For, in thoſe countries which theſe names comprehend, were the ten tribes placed by the Aſſyrian; and there ſtill dwelt, and thereabouts, in our Saviour's and his apoſtles time, and long after. St. Jerome tells us thus much, upon Joel iii. 6. The ſecond captivity was by Nebuchadnezzar, king of Babylon, of the two tribes, Judah and Benjamin, more than a hundred years after that of the ten: Now, a good part of theſe, at ſeventy years end, returned again, under Cyrus, and his ſucceſſors, to dwell again in their own land; re-edified the temple, and city of Jeruſalem, re-erected their common-wealth, which continued till our Saviour's time, and a little after. Notwithſtanding, all thoſe that were captives in Babylon returned not: It may be, not much more than the half of them; certain it is, that a great number of them ſtayed there ſtill; thoſe eſpecially which were rich, and well accommodated, having no mind to ſtir: Whence, in our Saviour's, and the apoſtles times, there were an innumerable company of them in thoſe parts, where they flouriſh'd with academies, and ſchools, and had doctors not inferior to thoſe of Jeruſalem itſelf: Yea, from them proceeded the Chaldee paraphraſe; and that great doctor and patriarch of Rabbies, R. Hillel. Of theſe therefore, we have reaſon to think, were thoſe which are here enumerated by the name of "dwellers in Meſopotamia;" Where note, by the way, that theſe are comprehended in the number of thoſe, who are here ſaid to be "dwelling at Jeruſalem;" which confirms my interpretation, that *catoicountes* there ſignifies, ſojourning, and not dwelling; for that they could not be ſaid to dwell in both places. Beſides theſe two captivities, by Salmanaſſar, and Nebuchadnezzar, the firſt whereof never returned into their own land, and the ſecond but in part, there happened a third captivity and diſperſion, in the days of Ptolomeus Lagi, one of the Greek kings, reigning in Egypt: Who, ſurpriſing the city of Jeruſalem, carried many people of the country, of the off-ſpring of thoſe who returned from Babylon, captives into Egypt, planting them at Alexandria, and the places thereabouts, whom many others followed of their own accord, partly allured by the king's favour, and partly by the fertility of the country; ſo that this colony became a very great one. Theſe were called Helleniſts, becauſe they ſpake the Greek tongue, and uſed the tranſlation of the Septuagint (which was made in Egypt) in their ſynagogues. Of theſe three princpal diſperſions, came thoſe leſſer ſcatterings in all parts of the Roman empire, and elſewhere. From that of Babylon and Meſopotamia, was ſpread that of "Pontus, Galatia, Cappadocia, Aſia, and Bythinia," to which St. Peter, as an apoſtle of the circumciſion, writes his two epiſtles; which may be gathered, becauſe, in his former epiſtle, he ſalutes them from Babylon, which was their metropolis: "The church (ſaith he, 1 Pet. v. 13.) at Babylon, elected together with you, ſaluteth you;" that is, the church of the circumciſion there. From thoſe of Alexandria and Egypt, were derived thoſe plantations in Lybia, and Cyrene; and all other Helleniſts whatſoever in ſeveral parts of the Roman empire. Add to theſe, that many of Judea itſelf, that could not live well at home, upon ſome occaſion or other, either alluring them or conſtraining them, ſeated themſelves abroad among the Gentiles, and in their cities, being together with themſelves under the ſame dominion of the Roman empire: Inſomuch that king Agrippa, in his oration mentioned by Joſephus, before that laſt ſiege, diſſuading them of Judea from rebelling againſt the Romans, in regard of the evil they might bring thereby, not upon themſelves only, but upon their whole nation, whereſoever living among the Gentiles, ſticks not to ſay, There is no people in the whole world, which hath not ſome part of ours dwelling amongſt them. Marvel not therefore, that St. Luke ſays, "Jews of every nation under heaven." All this is confirmed out of the New Teſtament itſelf; foraſmuch as before the laſt captivity by Titus, which was not till almoſt forty years after our Saviour's aſcenſion, and whilſt their common-wealth in the holy land was yet ſtanding, we read that almoſt in every city of the Gentiles, whither the apoſtles came to preach the Goſpel, they found Jews with their ſynagogues in them: To which add, that St. James directs his epiſtle, "To the twelve tribes ſcattered abroad;" or, as the Greek hath it, To the twelve tribes which are in the diſperſion; as St. Peter doth his, Unto the diſperſion of Aſia. (Prid. and Mede.)

Are not all theſe which ſpeak, Galileans?] It could not but exceedingly increaſe the wonder, to reflect upon the meanneſs and inconſiderableneſs of the perſons, neither aſſiſted by natural parts, nor poliſh'd by education, nor improv'd by uſe and cuſtom; which three things philoſophers require, to render a man accurate and extraordinary in any art or diſcipline: For, ſays Plutarch, natural diſpoſition without inſtitution is blind, inſtruction without a genius and diſpoſition is defective, and exerciſe without both is lame and imperfect. Whereas, theſe diſciples had not one of theſe to ſet them off: Their parts were mean, below the rate of the common people; the Galileans being generally accounted the rudeſt and moſt ſtupid of the whole Jewiſh nation. (Cave)

Proſelytes.] See the notes on Matt. xxiii. 15.

Theſe men are full of new wine.] It ſeems incredible, that they who ſaid this ſhould be ſo fooliſh as to think, that new wine ſhould enable them to ſpeak all languages, or to declare "the wonderful works of God." 'Tis therefore well conjectured, by Dr. Lightfoot, That they who ſaid this were men of Judea; who, not underſtanding what the apoſtles ſpake in other languages, imagined, they had babbled ſome fooliſh gibberiſh they could make nothing of, as drunken men are uſed to do. (W.)

Ver. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36. But Peter ſtanding up with the eleven, lift up his voice, and ſaid unto them, Ye men of Judea, and all ye that dwell at Jeruſalem, be this known unto you, and hearken to my words: For theſe are not drunken, as ye ſuppoſe, ſeeing it is but the third hour of the day. But this is that which was ſpoken by the prophet Joel, And it ſhall come to paſs in the laſt days (ſaith God) I will pour out of my Spirit upon all fleſh; and your ſons and your daughters ſhall propheſy, and your young men ſhall ſee viſions, and your old men ſhall dream dreams: And on my ſervants, and on my hand-maidens I will pour out in thoſe days of my Spirit, and they ſhall propheſy: And I will ſhew wonders in heaven above, and ſigns in the earth beneath; blood, and fire, and vapour of ſmoke. The ſun ſhall be turned into darkneſs, and the moon into blood, before that great and notable day of the Lord come. And it ſhall come to paſs, that whoſoever ſhall call on the name of the Lord, ſhall be ſaved. Ye men of Iſrael, hear theſe words; Jeſus of Nazareth, a man approved of God among you, by miracles and wonders, and ſigns, which God did by him in the midſt of you, as ye yourſelves alſo know: Him, being delivered by the determinate counſel and foreknowledge of God, ye have taken, and by wicked hands have crucified and ſlain: Whom God hath raiſed up, having looſed the pains of death: becauſe it was not poſſible that he ſhould be holden of it. For David ſpeaketh concerning him, I foreſaw the Lord always before my face, for he is on my right hand, that I ſhould not be moved. Therefore did my heart rejoice, and my tongue was glad: moreover alſo, my fleſh ſhall reſt in hope. Becauſe thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy One to ſee corruption. Thou haſt made known to me the ways of life; thou ſhalt make me full of joy with thy countenance. Men and brethren, let me freely ſpeak unto you of the patriarch David, that he is both dead and buried, and his ſepulchre is with us unto this day: Therefore, being a prophet, and knowing that God had ſworn with an oath to him, that of the fruit of his loins, according to the fleſh, he would raiſe up Chriſt to ſit on his throne; He, ſeeing this before, ſpake of the reſurrection of Chriſt, that his ſoul was not left in hell, neither his fleſh did ſee corruption. This Jeſus hath God raiſed up, whereof we all are witneſſes. Therefore being by the right hand of God exalted, and having received of the Father the promiſe of the Holy Ghoſt, he hath ſhed forth this, which ye now ſee and hear. For David is not aſcended into the heavens: But he ſaith himſelf, The Lord ſaid unto my Lord, Sit thou on my right hand, until I make thy foes thy footſtool. Therefore let all the houſe of Iſrael know aſſuredly, that God hath made that ſame Jeſus, whom ye have crucified, both Lord and Chriſt.

Peter ſtanding up with the eleven.] How great is the difference betwixt Peter, ſo lately denying Chriſt, at the voice of a ſervant-maid, and Peter now publiſhing the glory of Chriſt to thoſe who crucified him, and to all the different people of the earth aſſembled at Jeruſalem! (Q.) This ſhews the power of the Holy Spirit from his very firſt deſcent upon them. (Beza.)

Not drunken, as ye ſuppoſe.] See the notes on John ii. 10.

But the third hour of the day.] Obſerve here, 1. How St. Peter argues, negatively, from the time of the day: It was "but the third hour of the day;" that is, nine o'clock in the morning; which was the hour for the morning ſacrifice and prayer, and the worſhippers of God, at the great feaſts eſpecially, were never wont to eat or drink, before thoſe holy ſervices were performed. In thoſe times they went to their public devotions faſting; they ſerved God before they ſerved their bellies: The firſt-fruits of the day were offered in the temple. 2. How he argues poſitively: He aſſures them, that the apoſtles were full of the Holy Ghoſt, and not full of wine; filled with the Spirit of God; and that what was now done, was the completion of a prophecy uttered by Joel; That "in the laſt days," that is, in the days of the Meſſias, there ſhould be a moſt plentiful effuſion of the Holy "Spirit upon all fleſh;" that is, upon Jews and Gentiles, and upon all ſorts of perſons, without diſtinction, old and young, ſons and daughters, bond and free. Learn thence, That the Spirit of God is a free ſpirit, not confined to any party, to any order or degrees of men, but plentifully and abundantly poured forth, under the Goſpel-diſpenſation, upon all believers; even upon ſervants and handmaids, to ſhew, that he doth not deſpiſe perſons of the loweſt rank and condition in this world, but that the promiſe of the Spirit is made unto them alſo. 3. What is here foretold that ſhould come to paſs after this great effuſion of the Holy Spirit; namely, "Wonders in the heaven, and ſigns in the earth, the ſun turned into darkneſs, and the moon into blood." Which expreſſions ſignify the great miſeries and troubles, the calamities and deſolations which ſhould befall the Jews before the deſtruction of Jeruſalem, for their crucifying the Lord of life and glory: Unto which is ſubjoined the only way to eſcape and avoid them; namely, Calling upon the Lord in fervent prayer and ſupplication; "Whoſoever ſhall call upon the name of the Lord ſhall be ſaved:" Intimating, that prayer makes us ſhot free, and is a ſure defence in all ſtorms, that no evil ſhall fatally touch our perſons, or come near our dwellings, whilſt we take hold of God by faith, and approach unto him by prayer. Lord! How happy is it, when ſtrong afflictions from Thee raiſe ſtrong affections in us towards Thee! (B.) See the notes on Matt. xxvii. 45. and Mark xv. 25.

In the laſt days.] *Eſchatai hemerai*, “the laſt days,” do, in *Joel* ii. 28. *&c.* the place here refer'd to, literally ſignify the laſt days of the Jews, immediately preceding their deſtruction, called there, “the great and terrible day of the Lord:” And accordingly, “the laſt days” have, among the Jews, proverbially ſignified the days of the Meſſias; which they call “the laſt days;” and both theſe notions are very reconcileable. For, as the coming of the Meſſias ſignifies, beſide the coming of him in the fleſh, his entring on his kingdom, and, as a branch of that, his coming to be avenged on his crucifiers, Matt. xxiv 1. *&c.* ſo “the laſt days” here ſignify peculiarly the time beginning after the reſurrection, and aſcenſion of Chriſt, as here appears by the pouring of the Spirit, and the prodigies, “before the great and terrible day of the Lord,” that is, this deſtruction of Jeruſalem. So 2 Tim. iii. 1. “In the laſt days,” that is, not long after the reſurrection of Chriſt, ſhould come thoſe hard times; to wit, before the deſtruction of the Jews: And ſo “in the latter times,” 1 Tim. iv. 1. So Hebr. i. 2. and i. Cor. x. 11. So, James v. 3. ſpeaking of the wealthy Jews, ſaith, that they have treaſured up their wealth, as fire, in, or againſt, “the laſt days;” that is, againſt thoſe times of deſtruction, when their wealth ſhould but do them miſchief, and mark them out for prizes and preys before other men. So 1 Pet. i. 5. “In the laſt time;” noting, no queſtion, that time then at hand, wherein the incredulous Jews ſhould be deſtroyed, and the believers reſcued out of their perſecutions and dangers, which is there denoted by “deliverance ready to be revealed,” (according to the notion of *ſoteria* formerly mentioned, Luke xiii. 23.) after a little time yet of temptations or ſufferings. So again, for the time of Chriſt in general, 1 Pet. i. 20. and 2 Pet. iii. 3. and Jude 18. So 1 John ii. 18. “It is the laſt hour,” to the ſame ſenſe of that approaching judgment, which was then yet nearer at hand: And all this taken from that prophecy of Moſes, Deut. xxxi. 29. “Evil will befall you in the latter days.” In reciting this parcel of Joel's prophecy, it may not be unworthy our notice, that where the prophet mentions “the great and terrible day of the Lord,” the Hebrew word, being regularly derived from fear, and accordingly render'd by the Chaldee fearful, and ſo by the Syriac alſo, yet the LXX there render it conſpicuous, or notable: So Deut. i. 19. where the Hebrew hath, “that great and terrible wilderneſs,” the LXX read illuſtrious, or notable: So 2 Sam. xiv. 15. for “made me afraid,” they read, ſhall ſee me: And yet from them St. Luke here retains it, *megalen cai epiphane*, “great and (conſpicuous, or) notable.” The account of this is clear; 1. Becauſe thoſe, for whoſe uſe he wrote this book, made uſe of the LXX, for whom therefore he was to recite it, as there he found it: 2. Becauſe this Greek did very fully expreſs what was deſigned in the Hebrew, the word *epiphanes*, obſervable, notable, illuſtrious, being perfectly applicable to fearful, as well as grateful appearances; and when it is ſo, expreſſing the great terribleneſs and dreadfulneſs of them. (H. W. and Q.)

I will pour out of my Spirit upon all fleſh.] I do not underſtand this promiſe, as if every particular man and woman, in the times of the Meſſiah, ſhould, have the Spirit in an extraordinary manner poured out upon him: But the meaning thereof ſeems to be, That ſome of all ſorts of men, ſome of every rank, of both ſexes, and ſeveral ages, conditions, and circumſtances, ſhould have the Spirit in a plentiful manner poured out upon them; ſo that it ſhould be more eaſy to attain to the knowledge of the will of God, than in any other age or time before. The taking theſe words in two large a ſenſe has led ſome well-meaning people into great inconveniencies and miſtakes. (W. and Fox) See the notes on John vii. 38, 39.

I will ſhew wonders.] See the notes on Luke xxi. 11.

Whoſoever ſhall call.] To “call on the name of the Lord,” here does not only ſignify praying to him; ſaying, Lord have mercy upon me! and the like: But it denotes the embracing the religion of Jeſus Chriſt, owning him for our Lord and King, and obeying his laws (Fox) Putting our truſt in none but him, and expecting from him alone the grace to perform his will. The true worſhip is no longer confined to one people. Chriſtianity is an univerſal religion. (Q.)

Shall be ſaved.] The word *ſaved* here probably relates to the being preſerv'd from the deſtruction which came upon Jeruſalem, when it was taken by the Romans; as the Chriſtians were, in an extraordinary manner; being warned, by particular revelations, to depart from the city, and go over Jordan to Pella. This the Roman general (Ceſtius Gallus) gave the Chriſtians an opportunity of doing: For, without any cauſe, he raiſed the ſiege, and went from before it, when he might have taken it; at which time the Chriſtians departed, and eſcaped the deſtruction which afterwards came upon it. No encouragement can be drawn from hence, to defer our repentance to a ſick or death-bed. Not only the great uncertainty of our lives, and the uncertainty of our being in a condition to repent then, ſhould deter us from this; but the expreſs declarations in the Goſpel, that we ſhall be judg'd according to our works, and the aſſurances given us by our Saviour and judge, that it is not the calling him “Lord, but the doing of his Father's will,” that will gain us admittance into heaven, and that he will bid all the “workers of iniquity to depart from him, Matt. vii. 21, 23. (Fox, and Fleury) See the notes on Luke xiii. 23.

Delivered by the determinate counſel.] Here note, 1. That, in ſcripture, that is ſaid to be done “by the determinate counſel of “God,” which is done according to what he had written, and declared in his word; all his predictions, concerning things future, being declarations, and determinations, that they ſhall come to paſs; “The Son of man goeth, as it is written of him,” ſaith St. Matthew, chap. xxvi. 24. “As it is determined” by God concerning him, Luke xxii. 22. 2. That, in order to the completion of this prediction, it was neceſſary that God ſhould ſuffer Chriſt to fall into the hands of wicked men; for they “could have no power over him, unleſs it were thus given them from above,” John xix. 11. and that he ſhould lay no reſtraints upon them, from executing their malicious deſigns upon him: And this unreſtrained permiſſion is all that is, or can be, ſignified by God's delivering Chriſt up into their hands. 3. That this permiſſion doth neither hinder, nor abate, their ſin in crucifying Chriſt: For, notwithſtanding this, 'tis plainly ſaid, that they “by wicked hands had crucified him.” Hence therefore it doth only follow, 1. That God foreſaw, what he foretold, that Chriſt would ſuffer by the hands of wicked men. 2. That, when their malice ſhould incline them to bring him to theſe ſufferings, he had determined not to interpoſe by his immediate power, to hinder them from doing it, but rather to permit them ſo to do: But then it muſt be noted, that every divine permiſſion of what God hath forbidden men to do, and what he requires them to repent of when they have done it, as God doth by St. Peter here, is a permiſſion of what he would not have done by them, whom he forbids to do it, and a permiſſion of that which cannot be done by them without ſin, for of that only are we called to repent. Hence therefore it muſt follow, 1. That this “foreknowledge, and determinate counſel of God” can be no intimation of his will, that any man ſhould do what he forbids him to do; but only of his will to permit the action to be done: For God cannot will that any one ſhould do what he forbids, *i. e.* wills he ſhould not do: Nor, 2. Can it lay on any perſon a neceſſity of doing, what he thus determines to permit; for then it muſt remove the ſin, becauſe it takes away the freedom of the action, and renders it not mine, but his that laid upon me the unavoidable neceſſity of doing it: It only doth ſuppoſe, that God can ſee and foretel, what man, not hinder'd by him, but left to his own inclinations, will do; and if that foreſight hath any influence upon the will to make the action neceſſary, then, 1. Not only all our actions muſt be neceſſary, they being all foreſeen, but alſo 2. God muſt foreſee that they are neceſſary, for he foreſees them as they are in their cauſes, and doth not by foreſeeing make them, *i. e.* cauſe them, ſo to be; ſince that muſt neceſſarily make him the cauſe of all the ſinful actions he foreſees. (W.) What God determined, was to give his Son to die, as a ſacrifice, for the ſins of the world: But he did not determine, that Judas ſhould betray him to the ſcribes and Phariſees, and that they ſhould deliver him to the Romans to be crucified; that was the effect of their own wicked malice, as is manifeſt from Mark xiv. 21. and from the purport of St. Peter's diſcourſe here. (Beza and Fox) There was not any one particular action or circumſtance relating to the death of Chriſt, but what came under the holy counſel and wiſe determination of God: Yet this foreknowledge and counſel of God, as it did not neceſſitate and enforce them to it, ſo neither doth it excuſe them in it. God's foreknowledge and determinate counſel did no more compel or force their wicked hands to do what they did, than the mariner's hoiſting up his ſails to take the wind to ſerve his deſign, can be ſaid to compel the wind to blow. God's end in acting was one; their end in acting was another: His moſt pure and holy; theirs moſt malicious and daringly wicked. In reſpect of God, Chriſt's death was juſtice and mercy: In reſpect of man, it was murder and cruelty; In reſpect to himſelf, it was obedience and humility. (B.) We muſt obſerve, That St. Peter does not make uſe of the verb, *paradidomai*, which would expreſs the action of Judas, or the crime of the Jews, in betraying of our Saviour, and delivering him to Pilate; but of a participle, *ecdotos*, which denotes the gift and preſent, which God had made of his Son to the Jews, to reclaim them from their error and vice. So that the words ſhould be thus render'd, That, having taken him who had been given them “by the determinate counſel and foreknowledge of God,” they had “crucified and ſlain him with wicked hands.” For they contain the ſame reproach, which we find in the following chapter, ver. 13, 14. of their having “delivered up Jeſus, and denied him in the preſence of Pilate, when he was determined to let him go.” (Howel) See the notes on Luke xxii. 22.

Whom God hath raiſed up.] Chriſt, though laid, was not loſt in the grave; but revived and roſe again, and roſe by the power of his Godhead. True, God is here ſaid to raiſe him, and the Spirit elſewhere: But we are not to underſtand it ſo, as if they raiſed him by their power, without his own power; for he declares it expreſly, John ii. In three days I will raiſe up the temple of my body: And if he had not raiſed himſelf by his own power, how could he be ſaid, Rom. i. 4. To be "declared to be the Son of God, by the reſurrection from the dead?" What more had appeared in Chriſt's reſurrection than in any other, if that were all? For others were raiſed by the power of God, as well as he. Now, becauſe the Jews, to whom St. Peter here preaches, were filled with prejudice againſt Chriſt, the apoſtle thought fit to tell them, that God had raiſed him from the dead; yet by conſequence it ſufficiently appears in the following diſcourſe, that Chriſt raiſed himſelf from the dead. Learn hence, That the Lord Jeſus Chriſt, by the omnipotent power of the Godhead, the Father's, the Spirit's, and his own, Godhead, revived, and roſe again from the dead, to the terror and conſternation of his enemies, and the unſpeakable conſolation of all believers. As by the eternal Spirit, or the power of his own Godhead, he offered up himſelf to God when he died; ſo when he was put to death in the fleſh, he was quickened by the Spirit; that is, by the power of his divine nature: The ſame Spirit enabled him to do both. Obſerve alſo, The reaſon annexed, why God raiſed up Jeſus Chriſt; becauſe it was impoſſible that death ſhould hold him: But how impoſſible? 1. 'Twas naturally impoſſible upon the account of that divine power which was inherent in his Perſon as God. 2. 'Twas legally impoſſible, becauſe divine Juſtice, being fully ſatisfied by his ſufferings, required, that he ſhould be raiſed to life; as when a debt is paid, the priſoner is diſcharged, and the priſon door opened. (B.) See the notes on John ii. 19, 21. and x. 17, 18.

Looſed the pains of death.] The Hebrew word ſignifies both a cord or band, and pang; ſuch eſpecially as of women in travail. Hence the Septuagint, meeting with that word, Pſal. xviii. 4. where it certainly ſignifies *ſchoinia*, cords or bands, have yet render'd it, *odines*, pangs; and ſo again, 1 Kings xx. 32. and in other places: And, from their example, here St. Luke hath uſed *tas odinas thanatou*, the pangs, or "pains of death;" when both the addition of the word, *luſas*, looſing, and *crateiſthai*, being holden faſt, do ſhew, that the ſenſe is bands, or cords. (H.)

Thou wilt not leave my ſoul in hell.] *Eis hadou*, which ſignifies not the place of the damned, but the grave; or the ſtate or place of death. (G. H. W. Leigh, B. and Fox) See the notes on Matt. xi. 23. and Luke xvi. 23.

Thy holy one to ſee corruption.] See the notes on Luke xxiv. 46.

That his ſoul was not left in hell.] Dr. Mill is confident, that the words *he pſyche autou* (his ſoul) were inſerted from ver. 27. becauſe they are wanting in Irenæus l. iii. c. 12. p. 229. in the vulgar, Syriac, and Alexandrian code. But, as theſe words are own'd by the Arabic, Chryſoſtome, and Oecumenius, upon this place, and by Origen, in his commentary upon the Kings, where he ſays, They are read in the Pſalms, and interpreted in the *Acts of the apoſtles*; ſo is it evident, 1. From the very words, that they ought to be retain'd. For the words of the Pſalmiſt being theſe, "Thou wilt not leave my ſoul in hell," Pſal. xvi. 10. the apoſtle, here ſaying, that "David ſpake this of the reſurrection," ought to uſe the words that David ſpake. And, 2. This is farther evident, from the words following, "Neither did his fleſh ſee corruption;" they having a plain relation to *he pſyche autou* going before. (W.)

Whereof we all are witneſſes.] See the notes on chap. i. 8. and Luke xxiv. 48.

Having received of the Father the promiſe.] That is, The Spirit promiſed by the Father, and therefore ſtiled his promiſe, Luke xxiv. 49. and receiv'd from him by Chriſt, who, as Mediator betwixt God and man, is to convey all bleſſings to man, from that Father of lights, from whom cometh every good and perfect gift," James i. 17. And thus, this one Mediator betwixt God and man, "the man Chriſt Jeſus," 1 Tim. ii. 5. is fitly ſaid to have receiv'd this Spirit from the Father; tho' as to his divine nature, he alſo is "the Spirit of Chriſt," 1 Pet. i. 11. And he receives of his to give unto us, John xvi. 14, 15. Yea, he hath ſo received him, as to be the Lord of the Spirit, 2 Cor. iii. 18. and of all his adminiſtrations, 1 Cor. xii. 5. So that all Chriſtians ever did receive him "according to the meaſure of the gift of Chriſt," Eph. iv. 7. (W.) See the notes on chap. i. 4. Luke xxiv. 49. and John xiv. 16, 26.

David is not aſcended.] That is, with his body, as Enoch and Elias did: But that Jeſus, who is the Son, and Lord, of David, and was to ſit upon his throne, "and reign over the houſe of Iſrael for ever," Luke i. 32, 33. muſt have aſcended thither. For thus did David propheſy concerning him, when he ſaid, "The Lord ſaid unto my Lord," &c. Pſal. cx. 1. (*Idem* and B.)

Sit thou on my right hand.] Chriſt's "ſitting on the right hand of God" imports, 1. The unſpeakable felicity which Chriſt, according to his human nature, now enjoys: For God's right hand is repreſented as the place of everlaſting happineſs and joy, Pſal. xvi. 11. 2. The glorious majeſty to which our Saviour is advanced; God's right hand being ſtiled in ſcripture, "the right hand of Majeſty," Heb. i. 3. And, as the moſt honourable place among men is the right hand, and Solomon ſhewed his mother Bathſheba the higheſt honour, when he made her ſit on the right hand of his throne, 1 Kings ii. 19. So hath the Father advanced Chriſt's human nature to the higheſt dignity, by cauſing it to "ſit on the right hand of the throne of majeſty in heaven," Heb. viii. 1. 3. That fulneſs of power with which he is inveſted over all things in heaven and earth, Matt. xxviii. 18. For ſo the ſcripture repreſents the greatneſs of his divine power by "the ſtrength of his right hand," Pſal. xx. 6. and lxxxix. 13. And hence our Lord, is ſaid to "ſit on the right hand of power," Mark xvi. 62. and Luke xxii. 69. 4. Becauſe princes ſit on their thrones to execute judgment, and exert that dominion which God hath given them over their ſubjects: Therefore this ſeſſion at the right hand of God imports his authority to judge both the quick and dead, as being by it conſtituted "Lord of the dead, and of the living," Rom. xiv. 9. (W.) And whereas Woltzogenius notes, That this proves that Chriſt is not God, becauſe he is here diſtinguiſh'd from God by "ſitting on his right hand;" This we grant, according to that human nature, from which alone he is ſaid to ſit there. And tho', as he replies, the human nature is no Perſon, whereas it is the perſon of Chriſt which ſits on the right hand of God; This is nothing to the purpoſe: For, tho' it be Chriſt, perſonally taken, who "ſits at the right hand of God;" yet he is not ſaid to ſit there, according to his divine, but human, nature. Thus it is "the Lord of glory" who was crucified, 1 Cor. ii. 8. and yet he was not crucified as the Lord of glory. (*Idem.*)

Therefore God hath made.] That is, God the Father hath ordained and appointed this Jeſus whom ye have crucified, to be the head and Saviour of his church; he being the true and promiſed Meſſiah. Learn hence, That the Lord Jeſus Chriſt was conſtituted and appointed by his Father, to be the ſupreme governor and only Saviour of his church. God had "made Jeſus both Lord and Chriſt;" both a prince and a Saviour. Note farther, How very cloſe and home the apoſtle is, in applying what he ſaid to his auditors: He doth not reſt in generals; but ſays plainly, Ye are the men; that is, "That ſame Jeſus whom ye have crucified," whom "ye with wicked hands have ſlain?" Had not the application been ſo cloſe, it is probable the ſucceſs of the ſermon had not been ſo conſiderable. Thence learn, That the ſucceſs and efficacy of the word preached, depends upon a particular and warm application of it to every man's conſcience; generals will not affect. See an inſtance of it in what follows. (B.)

Ver. 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47. Now when they heard this, they were pricked in their heart, and ſaid unto Peter, and to the reſt of the apoſtles, men and brethren, What ſhall we do? Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the Holy Ghoſt. For the promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call. And with many other words did he teſtify and exhort, ſaying, Save yourſelves from this untoward generation. Then they that gladly received his word were baptized: And the ſame day there were added unto them about three thouſand ſouls. And they continued ſtedfaſtly in the apoſtles doctrine and fellowſhip, and in breaking of bread, and in prayers. And fear came upon every ſoul: And many wonders and ſigns were done by the apoſtles. And all that believed were together, and had all things common, and ſold their poſſeſſions and goods, and parted them to all men, as every man had need. And they continuing daily with one accord in the temple, and breaking bread from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart, praiſing God, and having favour with all the people. And the Lord added to the church daily ſuch as ſhould be ſaved.

They were pricked in their heart.] Here the ſucceſs of St. Peter's ſermon is recorded. The auditors were not only affected, but their hearts were touched with a kindly remorſe: They mourn for ſin, and enquire, What they ſhould do to be ſaved? Some, in our days, would have been offended at ſuch an enquiry, and told them, It was not doing, but believing only, that God expected; That Chriſt had done all for them; and that they had nothing to do, but to believe ſtrongly that all was done to their hands: But St. Peter reproves them not for their inquiry, but puts them upon doing; namely, the exerciſe and practice of repentance, in the next verſe. Here note, 1. That converſion, where it is in truth, begets and occaſions a very great and ſenſible change. 2. That the preaching of the word is the inſtrumental means for the effecting and accompliſhing of this change. 3. That the beſt preaching is that which pricks mens hearts, wounds and convinces their conſciences, and makes them thoroughly ſenſible both of their ſin and danger, and of the great neceſſity of a change. 4. That when men are once convinced of their bad ſtate and dangerous condition, their firſt enquiry will be, yea ſhould, and ought to be, What they ſhould do to be ſaved? They ſaid, "Men and brethren, what ſhall we do?" The apoſtle liked that enquiry very well; and anſwers it in the next verſe. (B.)

Repent, and be baptized.] Obſerve, 1. St. Peter exhorts them to repentance. But did they not repent already? Were they not now pricked at their hearts? And will the apoſtle add grief to grief, and pain to ſmart? Know, that the apoſtle adviſes them to join to their legal ſorrow, Evangelical repentance; ſuch as is attended and accompanied with owning Chriſt to be the true Meſſias, with believing in him, with deſire and hope of pardon from him. Where, by the way, obſerve, That St. Peter preſcribes the ſame phyſick for them, which he had very lately taken himſelf with good ſucceſs; when, upon his hearty ſorrow, he obtained pardon for denying his Lord, and Maſter, Matt. xxvi. 75. "He went out and wept bitterly." No ſermons are ſo ſovereign and ſo ſucceſsful, as thoſe which proceed from the miniſter's perſonal and comfortable experience. St. Peter preſſes upon his auditors the doctrine of repentance, which he himſelf had practiſed. 2. Upon their repentance, their owning of, and believing in Chriſt, he directs them to be baptized in his name, and then they ſhould be capable of the gifts of the Holy Ghoſt; even of thoſe miraculous gifts which they now ſaw and admired in the apoſtles. Learn hence, That baptiſm is a ſolemn ordinance and ſacred inſtitution of Jeſus Chriſt, which is not to be adminiſter'd to any out of the Chriſtian church, till they profeſs repentance and faith in Chriſt, and ſincere obedience to him: "Repent and be baptized every one of you." 3. The argument which the apoſtle uſes with them, by way of encouragement, to perſuade them to repent and be baptized; for (ſays he) "The promiſe is unto you and to your children:" To you Jews of the ſeed of Abraham, and to your ſeed; and to as many of the Gentiles, and their ſeed, as ſhall be called, by the preaching of the Goſpel, to profeſs faith in Chriſt, and ſubjection to him. Where, by the promiſe, is meant the gracious covenant of God, whereby he offers pardon and peace to ſuch as will accept them. Now this acceptance is two-fold: 1. Cordial; which entitles a perſon to all the benefits of the covenant, temporal, ſpiritual, and eternal. And, 2. Profeſſional only; which entitles a perſon and his ſeed to church privileges only. Hence learn, That when God takes believing parents into covenant with himſelf, he takes alſo their children or ſeed into covenant with himſelf likewiſe: And if ſo, then the ſeal of the covenant, which is baptiſm, ought to be applied to them. It is evident, that under the Old Teſtament, children were in covenant with God as well as their parents: And do we any where find that ever they were caſt out under the Goſpel? The apoſtle doth not ſay, the promiſe was to you and to your ſeed; but ſtill is: For otherwiſe, children would be in a worſe condition under the Goſpel of Chriſt, than they were under the law of Moſes; but ſurely, the privileges of the Goſpel are not ſtraiter and narrower, than thoſe of the law. And laſtly, how St. Peter cloſes all with an exhortation to his auditors, to "ſave themſelves from that untoward generation:" That is, from the Scribes and Phariſees, that four ſort of men, who deſperately and maliciouſly oppoſed Chriſt and his Goſpel, and, by their authority and example, kept people from embracing the only way of ſalvation revealed by Jeſus Chriſt. (*Idem.*)

In the name of Jeſus Chriſt.] In the firſt inſtitution of baptiſm, Matt. xxviii. 18, 19. "the names of the Father, and of the Son, and of the Holy Ghoſt" are all expreſly mention'd. We cannot therefore think, that St. Peter here intended to exclude the Father and the Holy Ghoſt. And tho' they are not here particularly ſet down, thoſe who were baptized might notwithſtanding be baptized in their names, as well as "in the name of Jeſus Chriſt;" for 'tis certain, that, from the apoſtles times, the names of all the three were uſed. Dr. Lightfoot's account of this matter is, That, among the Jews, the apoſtles "baptized in the name of Jeſus Chriſt" only, becauſe they already believ'd in the Father and the Holy Ghoſt, "who ſpake by the prophets;" for the point controverted among them was, Whether Jeſus Chriſt was the Son of God, and the true Meſſiah, which thoſe who were baptized by the apoſtles profeſs'd to believe: But, among the Gentiles, or Heathens, they "baptized in the name of the Father, and of the Son, and of the Holy Ghoſt;" by which they were inſtructed in the knowledge of the true God, of whom, before, they were ignorant. (Fox) See the notes on Matt. xxviii. 19.

Ye ſhall receive the gift of the Holy Ghoſt.] What "the gift of the Holy Ghoſt," ſignifies, in relation to the perſons that here are ſpoken to, as many as ſhould now repent, and believe on Chriſt, is apparent by the proceſs of the ſtory. There were that day three thouſand which received the faith of Chriſt, ver. 41. and theſe aſſociated, and joined themſelves with the apoſtles, ver. 42. and that in a wonderful charitable manner, "had all things common," *&c.* ver. 44. In the third chapter, the apoſtles work that cure on the impotent man, and, on that occaſion, preach Chriſt to the Jews again: And, chap. iv. the Sanhedrim, *&c.* apprehend them, and upon conſultation diſmiſs them again, and they return to their auditors, the believers foremention'd, ver. 23, 24. And they bleſſing and praiſing God, and applying the Pſalmiſt's predictions to their preſent condition, and praying to God for his powerful aſſiſtance to propagate the Goſpel, it follows, ver. 31. that "as they prayed, the place was ſhaken," (in like manner, as chap. ii. 2. when the Holy Ghoſt deſcended on the apoſtles) "and they were all filled with the Holy Ghoſt;" that is, certainly all the believers foremention'd, not the apoſtles, who were thus filled before. And ſo this promiſe of St. Peter's was punctually fulfill'd upon them. What the effect of this gift was among them, is no farther there ſet down, than that "they ſpake the word of God with boldneſs;" that is, they were wonderfully confirmed by this means, in their aſſurance of the truth of the Goſpel: And ſo, making no queſtion of the truth of what they had learnt from the apoſtles, they ſpake of it among themſelves, and to others, with all chearfulneſs and confidence, deſpiſing the terrors of the Jews, as they did their worldly poſſeſſions, ver. 32. and continuing that high pitch of charity, which had before been obſerved to be among them, chap. ii. 44. And ſo thus far this "gift of the Holy Ghoſt" ſignifies no more than a miraculous confirmation of theſe believers, formerly baptized, in the faith, and Chriſtian practices, which they had received; but this no doubt then attended with other extraordinary gifts of the Holy Ghoſt, in reſpect of which they are ſaid to be "fill'd with the Holy Ghoſt." And then, the only difficulty will be, what kind of gifts theſe were; whether inward or outward: For both theſe are promiſed indefinitely to believers. To the inward, that ſpeech of Chriſt," John vii. 38. ſeems to pertain," "He that believeth on me, out of his belly ſhall flow rivers of living waters;" where the belly denoting the heart, or inward part of the man, the "flowing of the living water" from thence, denotes ſome effects of the Holy Spirit's deſcent upon, and in the hearts of believers; the Evangeliſt there diſtinctly referring thoſe words to the then-future deſcent of the Holy Ghoſt, ver. 39. "This he ſpake of the Spirit, which they that believe on him ſhould receive; for as yet the Holy Ghoſt was not given (among, or upon them) becauſe Jeſus was not yet glorified." Where 'tis evident, That that ſpeech of Chriſt belong'd to ſome inward gifts in the hearts of men, which upon the deſcent of the Holy Ghoſt upon the apoſtles, ſhould be pour'd upon the Chriſtian world, convey'd by the preaching, baptizing, confirming, and other miniſtry of the apoſtles, their farther inſtructing them in the Goſpel, which is therefore elſewhere call'd *diaconia pneumatos*, the miniſtration of the Spirit, or means of communicating it to believers. What this inward gift is, appears in ſeveral places; Wiſdom, chap. vi. 3. Knowledge, 1 Cor. xii. 8. And ſo likewiſe the aſſiſtances of God's Spirit, join'd with his word, enabling humble, ſincere, Chriſtians, for the duties of Chriſtian life, which are required of them, called "the renewing of the Holy Ghoſt," and joined, as here, to "the waſhing of regeneration," Tit. iii. 5. and ſo "the earneſt of the Spirit in our hearts," 2 Cor. i. 22. The outward gifts are thoſe *chariſmata*, gifts of tongues, of healing, *&c.* And thoſe are evidently call'd "the gift of the Holy Ghoſt," Acts x. 45. And that was there poured upon the Gentiles of Cornelius's family, immediately on their receiving the faith, even before baptiſm. And to theſe belongs another promiſe of Chriſt, Mark xvi. 17. "Theſe ſigns ſhall follow them that believe; They ſhall take up ſerpents," *&c.* Now, for the reſolving of the query, what ſort of gift it is which is here meant; the ſureſt way will be, not ſo to define of either as to exclude the other, but to comprehend both under this phraſe: Not that both, and every branch of each, ſhould be poured on each believer, but that they all ſhould be ſcatter'd among them; the inward by baptiſm, or confirmation, ſigned on all, and the outward beſtow'd on ſome of them, to teſtify to all the truth and excellency of the Goſpel, and to fit and prepare ſome perſons for ſacred employments: Not all the outward again, upon each, on whom the outward were beſtowed; but ſome on one, ſome on another, the gift of tongues to one, of healing to a ſecond, of propheſying to a third; and they that had moſt, or the higheſt degrees of theſe, are call'd "full of the Spirit." (H.) See the notes on Mark xvi. 17. and John vii. 38, 39.

As many as the Lord our God ſhall call.] That is, whoſoever ſhall obey the call: For in expreſſions which ſignify a benefit, the acceptance of that benefit is a condition oftentimes to be underſtood. (G.)

Teſtify and exhort.] *Diemartyreto*, which is here tranſlated "he did teſtify," ſignifies alſo to preſs the matter home to the point; as St. Paul does, when he uſes the ſame word, 2 Tim. iv. 1. ſaying, "I charge thee therefore, before God, and the Lord Jeſus Chriſt, who ſhall judge," *&c.*

Save yourſelves from this untoward generation.] That is, ſave yourſelves from that unavoidable ruin and deſtruction, which this wicked and untoward generation of obſtinate unbelieving Jews are ſhortly to be expoſed to. (Cave) See the notes on ver. 21. and Luke xii. 23.

They continued ſtedfaſtly.] Theſe words give us an account of the behaviour of the firſt Chriſtians, particularly in their religious aſſemblies; and of the way of worſhip uſed in the church of Jeruſalem, the true mother-church, in the time of the apoſtles: In which we may obſerve, 1. Their doctrine. 2. Their government and diſcipline. 3. Their ſacraments. And, 4. Their prayers. (B.) And theſe being the only eſſential properties or characters of a true church, in the apoſtles time, and derived from their infallible authority, the like whereof cannot be ſhew'd for any other; our church therefore deſires nothing more than to be tried by theſe tokens. (Lloyd) 1. As to the doctrine which they adhered to, it was "the apoſtles doctrine;" that is, the doctrine delivered by Chriſt, and taught by the apoſtles, and contained in the holy ſcriptures. This was the rule, by which the firſt Chriſtians govern'd themſelves, both as to faith and manners. 'Tis true indeed, theſe firſt Chriſtians received the apoſtles doctrine from the apoſtles mouths; and had no other way, for ſome time, of being acquainted with what they taught, but by being conſtant in their attendance on their preaching: But the apoſtles themſelves did afterwards ſet down in writing what they taught; that is, in the holy ſcripture: And it was infinite wiſdom in God, to inſpire holy men, for committing this doctrine to writing, and not to leave it to the hazardous and uncertain way of tradition; concerning which ſee the notes on John xx. 21. and xxi. 25. (Linford and B.) This doctrine the firſt Chriſtians "continued ſtedfaſtly in;" that is, they were conſtant hearers of it, and attendants upon it; they received it not upon truſt, but due examination. Whence we may learn, That religion being the great intereſt and common concern of mankind, he who eſpouſes it aright, muſt firſt examine and underſtand the fundamental principles of it, and then chuſe accordingly: For otherwiſe, our adherence to the beſt religion in the world will rather be the reſult of chance, than of judgment and choice. (B.) 2. As to the government and diſcipline: "They continued ſtedfaſtly in the fellowſhip:" Which may ſignify and import, either, 1. Their communion with the apoſtles, and their keeping cloſe to their own teachers, in oppoſition to ſchiſm, which is a cauſeleſs, and therefore a culpable ſeparation. Or, 2. Their ſociety among themſelves, and communion one with another. As the communion of ſaints in heaven is a conſiderable part of the happineſs of heaven, ſo the fellowſhip of ſaints on earth is a ſort of heaven upon earth: The comfort of our lives depends much upon ſociety, but more upon the ſuitableneſs of ſociety. The primitive ſaints were all of one mind; and therefore fit to make one body: For tho' man loves company, yet it is the company of thoſe he loves. Or, 3. The mutual aſſiſtance which they gave and received: A communication, or free diſtribution, to the neceſſities of each other; they by love ſerving one another, and parting with their poſſeſſions for the ſupport of each other: Which liberality, and mutual ſupplying one another's wants, did plainly ſhew, that they eſteemed themſelves as fellow-members of the ſame body; and that they were perfectly united in heart and affection. (*Idem.*) Now to "continue ſtedfaſtly in the apoſtles fellowſhip," or ſociety, conſidering that they were men deputed by Chriſt for the government of his church, could be no other, than to continue as members of that body, which Chriſt put under their government. And their government being to continue in a ſucceſſion "to the end of the world," Matt. xxviii. 20. whoſoever were ſent by the apoſtles, as our Lord ſent them, were even as themſelves; and whoſoever, in after ages, continued in the fellowſhip of ſuch their ſucceſſors, (as the biſhops in their reſpective churches are undoubtedly held to have been) were reckoned to continue in the fellowſhip of the apoſtles. (Lloyd) For if the church, of which we are members, be govern'd by lawful and canonical biſhops, and they act according to the rules of the catholic church, then to ſeparate from them is a damnable ſin, and a pernicious ſchiſm; 'tis a denying of Chriſt himſelf, who appointed them to rule the church in his ſtead: But if they are either not lawful biſhops (in reſpect of ſucceſſion) but intruders, or not orthodox (in point of doctrine) but heretical, then they who ſeparate are not only not ſchiſmaticks, but the true church, and they who cauſe the ſeparation are the ſchiſmaticks. (Altham) 3. Thoſe firſt Chriſtians "continued ſtedfaſtly in breaking of bread;" that is, in receiving the ſacrament of the Lord's-ſupper. So great and fervent was their devotion, that none of their religious aſſemblies paſſed, in which they did not make this ſolemn commemoration of our Saviour, and "ſhew forth his death;" looking upon their other religious ſervices as lame and defective without this. Our Saviour's blood was ſtill warm, and they kept it ſo, by their devout and frequent remembrances of it: And it was their conſtancy in thus "breaking of bread," which gave life to all their religious actions. This fitted them both for doing and dying: Their frequent drinking of the blood of Chriſt fired them with zeal for ſhedding their blood for him. What reaſon then can men now give for neglecting ſo holy an inſtitution? Are we above thoſe helps to a good life which they ſo conſtantly uſed? Have we not as much reaſon to arm ourſelves againſt ſin and temptation as they had? But the plain truth is, men are not willing to be ſo holy now, as they were then. Their conſciences tell them, this ordinance would engage them to greater ſtrictneſs of life than they are willing to undergo: They muſt leave their ſins, which they are loth to part with: They muſt forgive their enemies, whom they had rather to be revenged of: They muſt enter into new engagements, whereas they had rather be at liberty. So that thoſe things which make men loth to come to this ſacrament are indeed, if duly conſidered, the greateſt arguments to draw them thither; and, according to the example of the primitive Chriſtians, to "continue ſtedfaſtly in breaking of bread." (B.) And, 4, "They continued ſtedfaſtly in prayer;" that is, in the public and ſolemn addreſſes made to God in their religious aſſemblies; whereby they poured out their ſouls to God, both in prayer and ſupplication, and in praiſe and thankſgiving. The publick prayers and interceſſions of the church of Chriſt are greatly to be eſteemed by all Chriſtians: They glorify God moſt: He eſteems and accepts them beſt: This keeps up a ſenſe of God and religion in the world; and nothing delights God more than the joint prayers and praiſes of his people. (*Idem.*) See the notes on ver. 1. and Luke xxiv. 30.

All that believed were together.] *Epi to auto.* There being now added to the one hundred and twenty, three thouſand ſouls more, ver. 41. it ſeemeth inconvenient to ſay, they were all together in one place; unleſs it were in one of thoſe apartments in the towers of the Temple, which, ſaith Joſephus, would receive an hundred beds: And therefore it ſeems better to refer this to their communion in the ſame action; in which ſenſe all the Jews are ſaid to build, *epi to auto*, together, Ezra iv. 3. tho' they were "far ſeparated from one another," Neh. iv. 19. and Joab and Abner's men to be *epi to auto*, together, 2 Sam. ii. 13. tho' "one were on the one, the other on the other ſide of the pool;" See Pſalm xlix. 2. Iſa. lxvi. 17 Jer. vi. 12. (W.) This phraſe itſelf does not, by any Grammatical conſtruction whatſoever, ſo much denote a place, as it does a thing in general, according to the known rule of all ſuch neutral words as this is. Thus the learned Grotius, on chap. iii. 1. renders it *circa idem tempus*, i. e. about the ſame time: And Beza, on this text, explains it by, their mutual agreement in the ſame doctrine, and the great unanimity of their hearts. Agreeable to which conſtruction of it, is what we meet with in the Greek tranſlation of Pſalm xxxiv. 3. where that which the Septuagint render *epi to auto*, by Aquila is tranſlated *homothumadon*, that is, with one mind and one heart. (Slater.) See the notes on ver. 1. and chap. iv. 31.

And had all things common.] Theſe words here, and chap. iv. 32. do not ſignify, that they had no longer any propriety in what belonged to them; for then they could not ſell them afterward: But that they uſed and diſpoſed of them, as things common; freely imparting of them to all that had need. And that this making ſale of them was not done by command, St. Peter declares, by telling Ananias, he was under no obligation ſo to do, chap. v. 4. Nor was it ever intended for an example, or precedent, to other Chriſtians; as is evident from all the Epiſtles, in which we have frequent mention of the diſtinction betwixt rich and poor; and frequent exhortations to the wealthy, to be rich in good works: But not the leaſt intimation that they ought to ſell their poſſeſſions; this being now done on a particular account, either by them who had lands out of Judea, as Barnabas had his in Cyprus, and being reſolved not to return thither, but to cleave to the apoſtles, could make but little benefit from them there; or elſe in Judea, and therefore they knowing from our Saviour's propheſy of the deſtruction of Jeruſalem, and from his exhortation, that they were ſhortly to fly from, and quit them to the enemy, were willing to part with their eſtates for the benefit of the church, before they were ſnatch'd from them by the enemy. (W. and F.) Chriſt's Goſpel does not deſtroy the moral law, The eighth commandment is ſtill in force; which it could not be, if there were no property. The leſſon for our inſtruction, to be gather'd from this inſtance, is this, That they who have ability ought to abound always in ordinary, and ſometimes in extraordinary works of charity: We muſt always relieve the ſaints wants, as we are able; and ſometimes, upon an extraordinary occaſion, above what we are well able. (B.)

Continuing daily, with one accord.] See the notes on ver. i. 42, and Luke xxiv. 53.

From houſe to houſe.] Theſe words are, in the margin, *at home.* Or they may be tranſlated, *in the houſe*; that is, in the place where they were wont to meet together, to perform their publick worſhip as Chriſtians. See the notes on ver. 1. and chap. i. 13.

Having favour with all the people.] *Echein* ſignifies to uſe, or to exerciſe; as when Chriſt ſaith, "To him that hath ſhall be given;" and "Let us have grace," Heb. xii. 28. And as for *charis*, that is the very word charity, and is by Cicero ſo render'd; and frequently ſignifies liberality (as in Epicurus's book, entitled "Of gifts and charity, or liberality," mentioned by Sextus Emp. l. cont. Gramm.) and ſo is uſed 2 Cor. viii. 4. and ſo Acts iv. 33. where *megale charis* is by the Syriac render'd, great goodneſs, or benignity, (tho' Guido Fabritius renders it *gratia magna*; following the notion which, it ſeems, he had of the Greek, without conſidering the Syriac) and ſo the conſequents demonſtrate it to ſignify: And therefore the phraſe *echontes charin* is by the Syriac render'd, They gave alms before all the people; not, as Guido Fabritius again renders the Greek, rather than that, *cum iniiſſent gratiam*, when they got favour. (H.)

Such as ſhould be ſaved.] We cannot from hence conclude, that there is any determinate number of perſons appointed to ſalvation, and that the reſidue, which are the much greater part of mankind, are, by a peremptory decree of God, appointed to everlaſting deſtruction: For, the plain import of theſe words is this, That thoſe who, by the preaching of the apoſtles, were perſuaded that Jeſus is the Chriſt, and accepted of the ſalvation purchaſed by him, on the gracious and reaſonable conditions it was offered to them, were "added to the church;" being by baptiſm admitted into it: which conditions are faith, repentance, and ſincere obedience to the laws of Chriſt, the performance of which are promiſed and vowed in baptiſm. The ſtrict rendering of theſe words is, "The Lord added to the church daily *the ſaved*." (Fox) See the notes on ver. 42.

CHAP. III.

Peter and John, going to the Temple, cure a man who was lame from his birth. Peter preacheth to the people thereon in Solomon's porch.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. NOW Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to aſk alms of them that entred into the temple. Who ſeeing Peter and John about to go into the temple, aſked an alms. And Peter, faſtning his eyes upon him, with John, ſaid, Look on us. And he gave heed unto them, expecting to receive ſomething of them. Then Peter ſaid, Silver and Gold have I none; but ſuch as I have, give I thee. In the name of Jeſus Chriſt of Nazareth, riſe up and walk. And he took him by the right hand, and lift him up; and immediately his feet and ancle-bones received ſtrength. And he leaping up, ſtood and walked, and entred with them into the temple, walking, and leaping, and praiſing God. And all the people ſaw him walking, and praiſing God. And they knew that it was he which ſat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at that which had happen'd unto him. And as the lame man which was healed, held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondring.

Now Peter and John went up together.] Obſerve here, 1. The remarkable diligence and induſtry of St. Peter and the other apoſtles, in preaching the Goſpel of Jeſus Chriſt. At the third hour of the day, on the feaſt of Pentecoſt, that is, at nine o' clock in the morning, St. Peter preached a ſermon, chap. ii. 14, which, by the bleſſing of the Holy Spirit accompanying it, converted three thouſand ſouls: Here, at three o' clock in the afternoon, on the ſame day, as the learned Dr. Lighfoot notes, he preached a ſecond ſermon, which converts five thouſand more. This affords at once a good precedent, and a good encouragement to the apoſtles ſucceſſors, the miniſters of Chriſt, to the end of the world, for the preaching twice upon the Lord's-day. If, in the room of three, and five thouſand ſouls, we be inſtrumental for the converſion of one ſingle ſoul, it is infinitely worth the indefatigable pains and diligence of our whole lives. 2. The place which the apoſtle preaches in, the Temple; thither the apoſtles went, not to offer ſacrifice, but to inform the Jews, that the law of ſacrifices was now aboliſhed by the death of Chriſt; not to communicate with them in their antiquated worſhip, but that they might have a larger field to ſow the ſeed of the Goſpel in. 3. The circumſtance of time, "at the hour of prayer." In all ages, ſince God had a church in the world, there have been ſtated times and places for ſolemn publick worſhip; by which means a ſenſe of God and religion has been preſerved and kept up in the world, which otherwiſe would be in danger of being loſt. The worſhip of God in the cloſet will not do this, becauſe it is unſeen; but ſtated, ſolemn, publick worſhip glorifies God moſt, and he accepts it beſt, Pſalm lxxxvii. 2. "The Lord loveth the gates of Zion, more than all the dwellings of Jacob." (B.) See the notes on Luke xxiv. 53.

At the hour of prayer, being the ninth hour.] Among the Jews there were three ſtated hours of prayer: The firſt at "the third hour of the day," chap. ii. 15. which anſwers to our ninth; at which time they offered their morning ſacrifice, Exod. xxix. 39. Numb. xxviii. 3, 4. At "the ninth hour," or at three in the afternoon, when they offered their evening ſacrifice, Acts x. 3, 30. Of theſe two, the Hebrew doctors ſay, The continual ſacrifice of the morning made atonement for the iniquities that were done in the night, and the evening ſacrifice for the iniquity that was done by day: But Philo ſaith, They were both ſacrifices of thankſgiving for the bleſſings God was pleaſed continually to confer upon mankind by day and night. At both theſe times, ſpecial favours were ſhewn by God to his people: Thus, "In the morning, when the Mincha was offered," the thirſty land was miraculouſly "filled with water," 2 Kings iii. 20. And, "about the time of the evening oblation," God anſwers Daniel's prayer, by ſending the angel Gabriel to him, Dan. ix. 21. Hence David ſays, "Let my prayer aſcend to thee as incenſe, and the lifting up of my hands as an evening ſacrifice," Pſalm cxli. 2. Either becauſe that alſo comprehends the morning ſacrifice, as Kimchi conjectures; or as R. Saadias, becauſe by that all things were atoned, there being no ſacrifice offer'd after that: And, upon this account it might be, that the apoſtles, and other pious perſons, went always up "into the temple at theſe hours of prayer," chap. ii. 46. The third time of prayer was "the ſixth hour;" that is, at twelve of the clock; before they dined, or after dinner: At which time we find Peter at his prayers, chap. x. 9. Of theſe three times, the Royal Pſalmiſt ſpeaketh thus, "At evening, and at morning, and at noon, will I pray to thee," Pſalm lv. 17. And of Daniel it is recorded, that "he kneel'd down three times a day, and prayed, and gave thanks," Dan. vi. 10, 13. And the Jews ſay, they received theſe ſtated hours of prayer from Abraham, Iſaac, and Jacob: But yet, as their going to the temple is no precedent for us Chriſtians to perform our private devotions in the church, which by our Lord's directions we rather are to do "entring into our cloſets;" God not being ſo preſent in our churches, as in a place of his perpetual and glorious reſidence, as he was in the tabernacle and the temple: So neither is their obſervation of theſe hours of prayer any warrant for our inſtitution of canonical hours of prayer; much leſs an evidence, that the apoſtles, by going thither, did inſtitute theſe canonical hours, as Baronius fanſies. Notwithſtanding, ſince we Chriſtians are as much obliged both to perform our publick and private devotions to God, as the Jews could be, it muſt be laudable in us alſo, to ſet apart ſolemn times for the performance of thoſe duties, as they did. And hence the Conſtitutions of the apoſtles, having cited the Lord's-prayer, ſay, Pray thus thrice a-day: And Tertullian ſays, That theſe three hours, morning, noon, and evening, were the moſt celebrated in their daily prayers: And theſe three times, ſaith Theodoret, we glorify God, uſing the ſacred liturgies in the churches. (W.) The Jews have a tradition, that thoſe times were ordained to that uſe; the morning by Abraham, noon by Iſaac, and evening by Jacob. (Bever. Cave, and Godw.) See the notes on Matt. xxvii. 45. and Mark xv. 25.

A certain lame man.] Obſerve here, 1. The condition of this perſon. 1. He was poor, even to beggary: But poverty is no ſign of God's disfavour, nor doth exclude any from partaking of the beſt of bleſſings. 2. He was born a cripple, not lamed by caſualty or accident; but "lame from his mother's womb." 3. He had continued a cripple forty years, chap. iv. 22. "The man was above forty years old, on whom this miracle of healing was ſhewed:" Conſequently the cure was the harder, and the perſon cured the more credible witneſs againſt them that cavilled at his cure. Obſerve, 2. The wonderful mercy and goodneſs of God towards this poor cripple: His miſeries and calamities, his lameneſs and poverty, are over-ruled by God for good to him; even for the beſt good; namely, for bringing him to the knowledge of Jeſus Chriſt, and ſalvation by him. O! How good is God, at making up all our loſſes, and exceeding not only our deſerts, but our expectations alſo! This poor Man only begged an alms, God gives him his limbs; yea, gives him his Son, and ſalvation by him. Thus we receive of God daily more than we can either aſk or think. 3. The apoſtle's advice to the lame man, and his ready compliance with that advice. "Look on us," ſays St. Peter: He doth not ſay, Believe on us, but " look on us," and believe on Chriſt. This the apoſtle ſpake to quicken his attention and excite his hope: As if St Peter had ſaid, You look upon many others as able to relieve your neceſſities; now " look on us," and ſee what we can do for you: Accordingly he faſtened his eyes upon the apoſtles; and beheld them as expectant of relief. Here note, 1. The great mercy of God that was mingled with this poor man's affliction: Tho' he was lame, he was not blind. He could and did ſtedfaſtly behold the apoſtles with a fixed eye both of body and mind. 2. That what the cripple could do, he muſt, and did do, towards his own healing; he could not move a foot, but he could fix his eye: We are ſpiritual cripples labouring under a moral impotency: Being " without ſtrength," Rom. v. 6. But God expects the exerciſe of our faculties, and the uſe of our endeavours in order to our recovery, help, and healing. As the cripple look'd up to the apoſtles, ſo may we look up to the miniſters of God; hear them and apply to them; place ourſelves under the word diſpenſed by them: For he that made us without ourſelves, will never ſave us without ourſelves; but we muſt " work out our own ſalvation," Phil. ii. 12. (B.)

Which is called beautiful.] This gate, being the very front and entrance into the temple, was built with ſuch ſumptuouſneſs and glory as became the frontiſpiece of that place where the divine majeſty vouchſafed to dwell; and hence bare the name of the beautiful gate. The other three gates, belonging to the entrance into the court of the women, were, ſaith Joſephus, cover'd over with ſilver, and then gilt: But this gate, which he called the Corinthian gate, as being made of Corinthian braſs, was, ſaith he, much exceeding in glory thoſe of gold and ſilver. (W.)

Silver and gold have I none.] Obſerve here, the poverty of this great apoſtle St. Peter, and his holy contempt of the world; ſilver and gold he had none. The holieſt, the wiſeſt, and beſt men, are ſeldom the wealthieſt. " Silver and gold have I none, but ſuch as I have I give:" As if he had ſaid, I have no money to give thee; but that which is better than money: I have received power from Chriſt to cure and heal diſeaſes; and having received it freely, I will give it freely: Therefore, " In the name of Jeſus," that is, by the power of Jeſus, whom in contempt ye call Jeſus " of Nazareth," be healed, " riſe up and walk." 2 The nature of the miracle here wrought: It was, 1. publick and open, not done in a corner, but before all the people at a publick time, Pentecoſt; and at a publick place, the gates of the temple. 2. Inſtantaneous and ſudden;" immediately his feet and ankle-bones received ſtrength." This evidently ſhewed it to be God's work; he was perfectly cured, and inſtantly cured, tho' he was lame from his birth, and had continued lame above forty years. All things are eaſy, yea, equally eaſy to an almighty power: If God ſpeaks but the word, " the lame ſhall leap as an hart," Iſa. xxxv. 6. Obſ. 3. The humility and faith of this great apoſtle, diſcovered in the manner of the cure: His humility, in not diſdaining to touch and take hold of, and lift up, this poor cripple from the ground: His faith, in being fully perſuaded of Chriſt's preſence, relying upon his power, and depending upon his promiſe, Mark xvi. 18. " They ſhall lay hands on the ſick and they ſhall recover." The apoſtles had not a power at their pleaſure to work miracles; but when God pleaſed to work them, he made it known to them by inſpiration, and put them upon it. Obſerve 4. How the poor cripple piouſly aſcribes the praiſe of this miracle to God only; " leaping, and praiſing God," not the apoſtles. No inſtrument muſt rob God of his glory: We may pay and gratify the meſſenger; but muſt return our principal thanks to our benefactor. No doubt, the cripple returned thanks to the apoſtles; but his prayers unto God only: To conceal God's mercies is ingratitude; to attribute them to ſecond cauſes is ſacrilege. (B.) See the notes on Luke xvii. 15.

They were filled with wonder and amazement.] Obſerve here, the influence and effect this miracle had upon the minds of the multitude. It occaſion'd wonder, but did not produce faith. Miracles will confirm faith, but not alone beget it. The ſpirit's extraordinary works may produce aſtoniſhment; but it is the work of the ſpirit that muſt produce faith. (*Idem.*)

The porch that is called Solomon's.] See the notes on John x. 23.

Ver. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26. And when Peter ſaw it, he anſwered unto the people, Ye men of Iſrael, why marvel ye at this? Or why look ye ſo earneſtly on us, as though by our own power or holineſs we had made this man to walk? The God of Abraham, and of Iſaac, and of Jacob, the God of our fathers hath glorified his Son Jeſus; whom ye delivered up, and denied him in the preſence of Pilate, when he was determined to let him go. But ye denied the holy One, and the juſt, and deſired a murderer to be granted unto you, and killed the prince of life, whom God hath raiſed from the dead; whereof we are witneſſes. And his name, through faith in his name, hath made this man ſtrong, whom ye ſee and know: yea, the faith which is by him, hath given him this perfect ſoundneſs in the preſence of you all. And now, brethren, I wot that through ignorance ye did it, as did alſo your rulers. But thoſe things which God before had ſhewed by the mouth of all his prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled. Repent ye therefore, and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord, and he ſhall ſend Jeſus Chriſt, which before was preached unto you: Whom the heaven muſt receive, until the times of reſtitution of all things, which God hath ſpoken by the mouth of all his holy prophets, ſince the world began. For Moſes truly ſaid unto the fathers, A prophet ſhall the Lord your God raiſe up unto you, of your brethren, like unto me; him ſhall ye hear in all things whatſoever he ſhall ſay unto you. And it ſhall come to paſs, that every ſoul which will not hear that prophet, ſhall be deſtroyed from among the people. Yea, and all the prophets from Samuel, and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe days. Ye are the children of the prophets, and of the covenant which God made with our fathers, ſaying unto Abraham, And in thy ſeed ſhall all the kindreds of the earth be bleſſed. Unto you firſt, God having raiſed up his Son Jeſus, ſent him to bleſs you, in turning away every one of you from his iniquities.

He anſwered.] See the notes on Luke xiv. 5.

By our own power or holineſs.] Obſerve here, How the apoſtle abaſeth himſelf and his fellow-diſciples, that he may exalt Chriſt. He will not ſuffer the leaſt part of the glory of this miracle to ſtick to them, but gives it all to Chriſt. The Jews had a conceit, that extraordinary holineſs would enable a man to work miracles. The apoſtle denies it. For tho' there be a great difference betwixt miraculous faith and juſtifying faith: Yet true juſtifying faith has a miracle in it, tho' not ſo obvious to ſenſe; requiring the ſame power to work it in us, which raiſed up Chriſt from the dead, Eph. i. 20. Learn hence, That Chriſt's power, not his apoſtles holineſs, was the cauſe of all the miracles that were wrought by them. (B.) Here is a plain evidence of the variation of the Roman doctrine from that of the apoſtles, aſſiſted by the Holy Ghoſt. For the apoſtles here plainly diſclaim any excellency or piety in them, which might make them worthy to be God's inſtruments, above any others, in working ſuch miracles as theſe. But the Catechiſm of the Trent council plainly declares, That God confers upon us many benefits, by virtue of the merits of the ſaints: And Lorinus, on the place, declares, that innumerable hiſtories, and the practice of the church, ſhew, that the merits of the Saints are prevalent for the working miracles. (W.)

Whom ye delivered up.] Obſerve here, How St. Peter rebukes them ſharply, for their contempt of Chriſt, and the horrible indignities offer'd to him. 1. They " denied him," tho' he was " the holy One, and the juſt." 2. They delivered him up to Pilate; to be crucified, tho' he was inclined " to let him go." 3. They preferr'd Barabbas, the worſt of men, and " a murderer," before Jeſus, the beſt of men and a Saviour. And, 4. They murder'd the Meſſias, called here " the prince of life," becauſe he came to bring life into the world. Where note, That tho', probably, none of the Jews then and there preſent, did actually nail Chriſt to the croſs; yet, they having given their conſent to it, they are charged with " killing the prince of life." A plenary and full conſent to the ſins of others, makes us deeply guilty of the ſins of others. (B.) See the notes on chap. ii. 23. and John xvii. 1.

Denied the holy One, and the juſt.] Theſe words I would render thus, Ye refuſed " the Holy One:" So ſtiled, Luke i. 35. by a good angel, and Luke iv. 34. by evil ones; and even, by Pilate's wife, " that juſt man," Matt. xxvii. 19. For ſo the verb *arneomai* doth often ſignify, both in ſcripture and prophane authors. Thus it is uſed, chap. vii. 35. " This Moſes whom they refuſed:" And, Hebr. xi. 24. He " refuſed to be called the Son of Pharaoh's daughter." And ſo it is render'd by Phavorinus, and Suidas. (W.) This denial or refuſal, ſeems properly applied to the common people, as the foregoing, of delivering up, is to their rulers. (G.) See the notes on Matt. xxvii. 20. Luke xxiii. 18. John xviii 40. and and xix. 15.

The prince of life.] That is, the perſon ſent by God, to lead you in the way to life eternal; having firſt declared it fully to the world, 2 Tim. i. 10. propoſed it to believers, John vi. 40. purchaſed it for them by his death; ſhew'd the way to it by his doctrine; and being appointed to give it to his faithful ſervants, John xvii. 2. Whence he is ſtiled "the Captain of our ſalvation," Hebr. ii. 10. And "a prince and a Saviour, to give repentance and forgiveneſs of ſins," chap. v. 31. Or, as Grotius here hath it, he is ſtiled "the prince of life;" as "having life in himſelf," and power to raiſe all men from the dead, John v. 26, *&c.* To which ſenſe this whole phraſe, "Ye have killed the Prince of life," ſeems to lead us. (W.) See the notes on chap. ii. 24, 32. Luke xxiv. 48. John i. 4. v. 21, 24. vi. 40. xi. 25. and xiv. 6.

The faith which is by him.] *Di 'autou*, "by him," is here uſed for *en autou*, in him: As the ſame prepoſition, *dia*, is alſo uſed, in chap. v. 19. and xxiii. 31. Rom. xiv. 20. 2 Cor. v. 10. 1 Theſſ. iv. 14. 2 Pet. iii. 5. (W.) Faith is twice named in this one verſe; becauſe of the apoſtle's faith in working the miracle, and the cripple's faith in receiving it, ſays Dr. Lightfoot. But, queſtionleſs, it was chiefly the apoſtle's faith: For the lame man ſhew'd no faith in Chriſt, before he was heal'd; he expected an alms, but little thought of receiving the uſe of his limbs: But the apoſtle, firmly relying on the power and promiſe of Chriſt, did believe that Chriſt could and would help and heal him. (B.)

Through ignorance ye did it.] Obſerve here, 1. How careful the apoſtle was, not to drive theſe murderers of Chriſt, and conſequently the worſt of men, to deſpair, but to draw them to repentance: In order to which, 1. He mitigates their ſin, imputing it rather to ignorance and blind zeal, than to malice. 2. He is ſo charitable as to impute it to the ignorance of the Phariſees, their rulers alſo. 3. He calls them brethren, tho' guilty of ſo great a miſtake in their judgment, and fault in their practice. Learn thence, That God uſed the ignorance of ſome, and malice of others, for his own glorious ends, in accompliſhing the fore-ordained, and foretold, death of our Redeemer. Obſerve, 2. St. Peter acquaints them, to keep them from deſpair, that God had decreed the ſufferings of Chriſt for man, and by his prophets foretold them; who, as they ſpake by one Spirit, did all ſpeak the ſame things, as if they had all ſpoken out of one mouth. So that what the Jews did, he tells them, was (tho' unknown to them) a fulfilling of ancient prophecies and promiſes for man's redemption. The death and ſufferings of Chriſt, with all the circumſtances relating thereunto, were all ordained by God, and foretold by the prophets: Which tho' it doth not excuſe his murderers from the guilt of a dreadful ſin; yet may be improv'd as an argument to keep them from deſpair. (*Idem*) Tho' the ignorance of the whole nation, and eſpecially of the rulers, in this caſe, was ſuch as took away all juſt excuſe in them on the account of their infidelity, John xv. 22, 24. Yet, becauſe it was occaſioned by thoſe prejudices they had contracted, through the meanneſs of his character and their imaginations that Chriſt ſhould not die, and that his kingdom ſhould be temporal, Chriſt bears with it till the time of the effuſion of the Holy Ghoſt; and then calls them again by his apoſtles to repentance. (W.) See the notes on Matt xii. 31. Mark iii. 29. Luke xii. 10. xxiii. 34. and John vii. 26. xv. 22, 24. and xvi. 3.

He hath ſo fulfilled.] God fulfills whatever he foreſees and foretells; the good in doing it, and the evil in reducing it within the order of his wiſe deſigns. (Q.) See the notes on Luke xxiv. 22, 24.

Repent ye therefore, and be converted.] The apoſtle, like a wiſe phyſician, having diſcovered to the Jews the danger of their diſeaſe, in the foregoing verſes; now directs them to the only effectual remedy, *viz.* repentance; "Repent and be converted;" that is, Repent of your rejecting Jeſus Chriſt, and be converted to true Chriſtianity. To repent, doth denote a change in the mind and judgment; and to be converted, a change in the life and converſation. The exhortation doth denote our duty, and ſuppoſes our ability alſo, by the aſſiſtance of that grace, which will never be wanting to ſincere endeavours. They were ſubjects recipient of that *Vis gratiæ verticordiæ*, as St. Auſtin calls it; the heart-changing power of the grace of God, which could and did enable them to convert and turn to God. Note farther, How this duty of repentance is urged from the effect and fruit, and profitable conſequents of it. 1. "Your ſins ſhall be blotted out;" a metaphor taken from creditors which have their books of accounts, in which all debts and reckonings are ſet down. 2. "The times of refreſhing ſhall come from the preſence of the Lord:" By which ſome underſtand more generally the times of the Goſpel, others more particularly underſtand it of the time of Jeruſalem's deſtruction: As if St. Peter had ſaid, Know, O my brethren, that the time of Chriſt's coming to Jeruſalem, to execute vengeance on his murderers, is now at hand! Repent therefore ſpeedily of what ye have done! That thoſe dreadful days to his enemies, may be days of refreſhing to you. But the days of refreſhing are thought by moſt, to ſignify the day of judgment, which will be a day of refreſhing to all penitent ſinners; becauſe they ſhall then enjoy a compleat and full abſolution from all their ſins. Note here, 1. That almighty God has his book of remembrance in which he writes down all the ſins which every perſon commits, in order to their accuſation and charge. 2. That it is the great wiſdom, intereſt and duty of every perſon, to take care that he get his ſins now blotted out of God's debt-book, as ever he hopes that the reckoning-day may be a day of refreſhing to him. 3. That without repentance, converſion, and turning to God, there will be no forgiveneſs, comfort, or refreſhment from him. "Repent, that your ſins may be blotted out, when the times of refreſhment may come." 4. That a compleat abſolution, and full diſcharge from all ſin, is not enjoyed, till the day of judgment. We are in this life continually ſubject to new ſins; and conſequently are daily contracting new guilt, whereby ariſe new fears; ſo that a ſoul has not a full reſt till the final abſolution be pronounced at that ſolemn day. (B.)

When the times of refreſhing ſhall come.] The word here tranſlated *when*, is frequently, in other places, tranſlated *that:* And thus the ſenſe will be, That, or ſo that, "the times of refreſhing may come." And this time ſeems to be the ſecond coming of our Lord; when the dead ſhall be raiſed, and his faithful ſervants admitted to the enjoyment of the moſt compleat happineſs, in his preſence and kingdom for ever. (Fox) Dr. Lightfoot gives the import of the words thus, "Repent, *&c.* that your ſins may be blotted out, That the times of refreſhing from the Goſpel, may come upon you." But, againſt this interpretation there lies this objection, That theſe times of refreſhing were to come, by the ſending of that Jeſus, who was aſcended into heaven, and was not to come thence till the day of judgment, ver. 21, 22. Grotius, and Dr. Hammond, refer this to their deliverance from the deſtruction which ſhortly was to come on the obdurate Jews: But, tho' that was then future, and there is frequent mention of a *parouſia*, or coming of Chriſt, then; yet was it no coming of Chriſt from heaven, but only a coming by the Roman army. I therefore incline rather to the opinion of the ancients; which refers this to the time of Chriſt's ſecond coming, to give all his ſervants, after their troubles and perſecutions in this world, reſt with him, 2 Theſſ. i. 6. *&c.* which he ſhall do by deſcending from heaven, raiſing them from the dead, and cauſing them to enter into everlaſting reſt, 1 Theſſ. iv. 15. 16. 1 Cor. xv. 47. So the times of the reſurrection are, by the Jews, ſtiled, the days of conſolation. Targum in Hoſ. vi. 2. (W.) The whole courſe of our preſent life then is a time of labour and ſuffering, ſince the coming of Jeſus Chriſt is to be the time of refreſhment and of reſt: And how can thoſe make the leaſt pretenſion to it, whoſe life is nothing but idleneſs and luxury? (Q.) See the notes on Luke xvi. 25.

Whom the heaven muſt receive.] Here St. Peter enforces his exhortation to repentance with a ſtrong motive; namely, The certainty of Chriſt's coming to judge the world: God ſhall ſend Jeſus, this Jeſus whom we preach to you, viſibly, to juſtify and glorify all penitent and pardon'd ſinners, whom yet the heaven muſt contain, till the reſtitution of all things; that is, to the end of the world, when the whole creation, which now groaneth, will be deliver'd, and man particularly reſtored to God, to himſelf, and to a bleſſed immortality. Learn hence, That Chriſt, being aſcended into heaven in our human nature, ſhall abide and continue there until the reſtitution of all things; and his corporal preſence here on earth is not to be expected, until he has put all his enemies under his feet. Now, if his body be, and muſt continue, in heaven, ſurely then it is not in the ſacrament, as the Papiſts dream; who aſcribe to Chriſt's human nature the property of a Godhead, *viz.* to be in ten thouſand places, at one and the ſame time, contrary to the nature of a human body. If the heavens muſt contain Chriſt, Chriſt muſt be contained in heaven; and then his preſence in the ſacrament doth not draw him from heaven: His bodily preſence is in heaven; his ſpiritual preſence with his people in the ſacrament. (B.)

Reſtitution of all things.] That theſe words cannot be meant of a "reſtitution of all things" to their former ſtate, is certain: For ſure, 'tis very improper to ſay, There will be a reſtitution of all things to their former ſtate, "which God hath ſpoken by the mouth of all his prophets." For, ſince theſe things relate to the fore-runner of our Lord, Chriſt's coming in the fleſh, his life, death, reſurrection and aſcenſion, the preaching of the Goſpel to the Gentiles, and the reign of Antichriſt, the calling of the Jews, and the coming in of the fulneſs of the Gentiles; theſe things may very well be ſaid to be exhibited, performed, accompliſhed, and conſummated: But I ſee not with what propriety or truth they can be ſaid to be reſtored to their former ſtates, or be renewed; and therefore 'tis, by the Syriac, render'd, Until the fulneſs of the time of all things; by the Arabic, Till the time in which all things ſhall be perfected, or finiſhed; by Tertullian, *Aduſque tempora exhibitionis omnium*; by Irenæus, *Uſque ad tempora diſpoſitionis omnium*; *i. e.* Till the time of the exhibition or diſpoſal of all things; by Oecumenius, Till the time that all things do come to an end: And for the confirmation of this import of the word, we have the ſuffrage of Heſychius and Phavorinus, that *apocataſtaſis* is the conſummation of a thing. Hence then I argue thus, againſt the doctrine of the Millenaries; ſince Chriſt is to continue in heaven till he completion or conſummation of all things ſpoken by the holy prophets; if the Millennium were any of them, Chriſt muſt continue in heaven till the conſummation of that alſo, and therefore is not to come down from heaven to reign on earth till the Millennium be ended; nor can that be contemporary with our Lord's ſecond coming, which is from heaven. (W.) See the notes on Matt. xvii. 11. and Luke i. 70.

A prophet.] Theſe words of Moſes are recorded, Deut. xviii. 15. and here by St. Peter pertinently applied unto Chriſt; to convince the unbelieving Jews, that he is the true and only Meſſiah, the great prophet and teacher of his church, whoſe doctrine it was highly dangerous to condemn, tho' out of the mouth of ſuch contemptible perſons, as he and St. John appear'd to them to be. Where note, 1. Chriſt, according to his prophetick office, is largely deſcribed; and that three ways, 1. By his title: "A prophet; one who by his office is to declare the whole will of God to man. 2. By his type; "A prophet, like unto Moſes:" One who went between God and the people, as Moſes did; carrying God's mind to them, and returning their mind to God. As Moſes was faithful in the execution of his office; ſo was Chriſt: As Moſes confirm'd his doctrine by miracles; ſo did Chriſt: As Moſes brought Iſrael out of literal Egypt; ſo Chriſt brings us out of ſpiritual Egypt, whereof the Egyptian bondage was a figure. 3. By his ſtock and original, according to the fleſh: "Of thy brethren:" Chriſt honour'd the nation of the Jews, and the tribe of Judah, with his nativity. Note 2. A ſtrict injunction to hear and obey this great prophet; hear him only, hear him univerſally. The word *him* is to be underſtood excluſively: Him, and none but him; that is, in the ſame manner that we hear him; him for his own authority's ſake; his miniſters for his ſake, as ſpeaking from him, and in his name: And we muſt hear him univerſally in all things, every command is to be obeyed, none to be diſputed; Be the duty commanded never ſo difficult, and the ſin forbidden never ſo tempting. Note, 3. A ſevere commination, "The ſoul that will not hear ſhall be cut off." That is, God will ſeverely revenge himſelf upon the ſtubborn and diſobedient. Learn hence, 1. That the Lord Jeſus Chriſt is conſtituted and appointed by God to be the great prophet and teacher of his church: He reveals the will of God perfectly, powerfully, perſuaſively, plainly, and infallibly. 2. That it is the duty of all to hear and obey the voice of this great prophet, and this under the penalty of eternal deſtruction, "Every ſoul that will not hear that prophet, ſhall be deſtroy'd from among the people." (B.) The word "A prophet," in the ſingular number, ſhews, That this prophecy doth primarily reſpect Chriſt; and not a ſeries of prophets, as ſome imagine. (W.)

All the prophets, from Samuel.] Samuel, ſaith Dr. Hammond, is here reckon'd the firſt of the prophets, becauſe the ſchools of the prophets were firſt inſtituted and erected by him; we reading in his time of a company or college, of prophets at Ramah, and Samuel ſtanding among them, 1 Sam. xix. 20. He is reckon'd, ſaith Dr. Lightfoot, after Moſes, partly becauſe prophecy from Moſes to Samuel was very rare, 1 Sam. iii. 1, 2. and partly becauſe he was the firſt after Moſes that wrote his prophecy. (*Idem.*) Chriſt was the ſum of the law, as well as the ſubſtance of the Goſpel: All the legal ſacrifices pointed at him; all the prophets propheſied of him, and receiv'd their completion in him. He was Abel's ſacrifice, Iſaac's ram, Iſaiah's Immanuel, Daniel's Holy One, Zachariah's branch, and Malachy's Angel. (B.)

Ye are the children of the prophets.] The prophets being ſtiled ſpiritual fathers, 2 Kings ii. 12. and xiii. 14. they who were taught by them were called "the ſons of the prophets," 2 Kings ii. 3. And generally teachers were called Fathers; and they who were taught by them children. (W.) So great were the prerogatives of the Jews, that they are call'd "the children of the prophets," children of the promiſe, children of the covenant, children of the kingdom: But the higher a people are exalted by ſpiritual privileges, the lower they fall if they miſcarry. (B.) See the notes on Matt. ix. 15.

Unto you firſt.] Here note, 1. That the offer of Jeſus Chriſt, and eternal ſalvation by him, was firſt made to the people of the Jews, becauſe they were the children of the covenant; that is, the only people in viſible communion with God throughout the whole world. 2. The benefit offer'd; God's ſon is raiſed up; that is, either, 1. Authoriſed, conſecrated, and appointed to be a Saviour; or, 2. Raiſed from the Grave. Ye crucified him with wicked hands; but behold the divine clemency! He is firſt offer'd to you his crucifiers, God has ſent his Son in the preaching of the Goſpel firſt to you; and this not to take vengeance on you, but "to bleſs you:" He being the great high-prieſt, bleſſes you authoritatively and effectually; and the bleſſing he diſpenſes is not a temporal bleſſing, as ye expected, a pompous Meſſiah, a ſecular kingdom, but ſpiritual, in turning ſouls from ſin to God: He offers "to bleſs you, by turning every one of you from your iniquities." Learn hence, 1. That it is Chriſt's proper work to turn ſinners from their iniquities. Oh! That we would ſubſerve Chriſt in that great work! He is the principal agent; let us be ſubordinate inſtruments, by practiſing holineſs ourſelves, and promoting holineſs in others. 2. That to be turned by Chriſt from our iniquities, is the greateſt bleſſing we can receive from him; becauſe 'tis a ſpiritual bleſſing, a fundamental bleſſing, a comprehenſive bleſſing, an endearing bleſſing, an everlaſting bleſſing. (*Idem.*) It is matter of ſome queſtion, whether the turning here do refer to Chriſt, or to the Jews. It may fitly refer to Chriſt, as turning them by his grace, and ſo bleſſing them. But Oecumenius refers it to the Jews, If ye will turn every one from his iniquities: And ſo it may be alſo, as an effect of Chriſt's grace in us, and as a condition to qualify us to receive benefit, by his reſurrection and bleſſing of us. (H.) See the notes on ver. 19. and Matt. x. 6.

CHAP. IV.

The rulers of the Jews, offended at Peter's ſermon, impriſon him and John: Nevertheleſs, about 5000 *of the hearers were converted by it. Upon their examination before the Sanhedrim, Peter boldly profeſſes Chriſt, and ſalvation only by him. The Jews, confounded, threaten them, and forbid them to preach the Goſpel. The apoſtles, aſſerting their authority and duty, are diſmiſs'd; and have recourſe to prayer with the church. God gives them a token of his acceptance; and confirms the church with the gift of the Holy Ghoſt, and particularly with mutual love and charity.*

Ver. 1, 2, 3, 4. AND as they ſpake unto the people, the prieſts and the captain of the temple, and the Sadducees came upon them, Being grieved that they taught the people, and preached through Jeſus the reſurrection from the dead. And they laid hands on them, and put them in hold unto the next day; for it was now even-tide. Howbeit, many of them which heard the word, believed; and the number of the men was about five thouſand.

The prieſts, and the captain of the temple, and the Sadducees.] Theſe were diſtinct perſons, and differently diſtaſted. The captain, who was placed, with the band of ſoldiers, near the temple, to guard it, was offended, for fear of a tumult: The prieſts were offended, becauſe the apoſtles, whom they look'd upon only as private men, went about publickly to teach and inſtruct the people: And the Sadducees were diſpleaſed, becauſe they preached the reſurrection from the dead; a doctrine which the Sadducees denied. (B.) Before our Saviour's paſſion, the chief agents againſt him were the ſcribes and Phariſees: But now, that the apoſtles do not only aſſert the reſurrection of our Lord, but alſo "preached thro' Jeſus the reſurrection from the dead," the Sadducees become their fierceſt enemies. (W.) For if that doctrine was made good, then their great controverſy with the Phariſees would be determined againſt them. (G.) How much is envy to be dreaded, which cauſes truths to become odious on the account of perſons, and perſons on the account of truths! (Q.) See the notes on Luke xxii. 52.

Put them in hold.] The great Caſaubon is miſtaken, when he charges St. Luke here with want of purity and propriety: He will not allow *tereſis* to be a claſſical Greek word for a priſon; and unwarily ſays, thoſe who ſpeak Greek with more purity, would have uſed the word *phulace*, inſtead of *tereſis*. But, if Thucydides be an author of pure Greek, this cenſure is wrong; for he uſes the ſame word, in the ſame ſenſe. (Blackw.)

About five thouſand.] Not the number of the auditors; for they are never reckon'd up in ſcripture; but the number of them who believed, on hearing Peter and John preach, and ſeeing the miracle done by them: For ſo the words run, "Many of them which heard the word, believed; and the number of the men, which believed, was about five thouſand." Note alſo, That the three thouſand, mentioned in chap. ii. 41. belong not to this number: But theſe were all new converts, by the word which Peter and John had now preached; for of them only is the diſcourſe, from chap. iii. 1. to this place. (W.)

Ver. 5, 6, 7, 8, 9, 10, 11, 12. And it came to paſs on the morrow, that their rulers, and elders, and ſcribes, And Annas the high-prieſt, and Caiaphas, and

John, and Alexander, and as many as were of the kindred of the high-prieſt, were gathered together at Jeruſalem. And when they had ſet them in the midſt, they asked, By what power, or by what name have ye done this? Then Peter, filled with the Holy Ghoſt, ſaid unto them, Ye rulers of the people, and elders of Iſrael, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Iſrael, that by the name of Jeſus Chriſt of Nazareth, whom ye crucified, whom God raiſed from the dead, even by him doth this man ſtand here before you whole. This is the ſtone which was ſet at nought of you builders, which is become the head of the corner. Neither is there ſalvation in any other; for there is none other name under heaven given among men whereby we muſt be ſaved.

The kindred of the high-prieſt.] What is meant by "as many as were of the kindred of the high-prieſt," will be reſolved by the context; where an aſſembling or meeting of the Sanhedrim is deſcribed, ver. 5. Which conſiſting of three ſorts of men, prieſts, elders, and doctors of the law, is oft-times expreſſed by the enumeration of thoſe parts, "high prieſts, ſcribes, and elders," Matt. xxvi. 3. and very often in the Goſpels. In this place there is another way of enumeration than is uſual, "The rulers, and elders, and ſcribes, and Annas the chief prieſt, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-prieſt:' Where yet *rulers* ſeems to be a general word; denoting, as elſewhere, men in authority. Then Annas was the Naſi, or chief perſon, among them; and Caiaphas the perſon, by the Procurator put into the pontificate, inſtead of the Aaronical line: And ſo there remains only the elders and ſcribes, and *hoſoi eſan*; not indefinitely, "as many as were," but, in a more limited notion of *hoſoi*, thoſe that were, in the Sanhedrim, of this ſort, "of the kindred of the high-prieſt;" and of that number John and Alexander by name: Which therefore appear to be the ſame with high-prieſts, joined with the elders and ſcribes in other places; that is, that third ſort of the Sanhedrim, conſiſting of prieſts. Now, the reaſon of this title being applied to them is evident. For as of Aaron's poſterity, the lineal deſcendant only ſucceeded him in the high-prieſt's office; ſo, of his two ſons, Eleazar and Ithamar, ſprang twenty-four families, betwixt whom the prieſt's office was divided by David, 1 Chron. xxiv. which ſhould, by weekly turns, perform the ſervice of the ſanctuary; ſixteen of the ſons of Eleazar, and eight of Ithamar. Of every one of theſe families and courſes, there was a chief, the head of the family; and theſe are conſequently called chief prieſts, and "of the kindred of the high-prieſt," *viz.* as ſpringing from Aaron, and ſtill allied to the one high-prieſt's family, as inferiour branches of it: And many, if not all theſe, were members of the Sanhedrim; for here they ſit in judicature, with Annas and Caiaphas, as with Moſes and Aaron, and the elders, and the ſcribes; and being four and twenty in number, would make up a third part of the whole number of ſeventy-two, leaving the other two portions to be divided between the elders and the ſcribes, if there were, as it is not certain there was, this equal diviſion. (H.) Annas was the Naſi; that is, the preſident: He had been high prieſt ſome years before; for then they were continued but for a time, and at the pleaſure of the Roman governour, generally for a year: Caiaphas, who was ſon-in-law to Annas, had, however, continued in it for ſeven years; which only happen'd to him: John was the ſon of Annas; and Alexander, ſirnamed Lyſimachus, and brother to Philo (whoſe writings we have) was the richeſt of all the Jews. (Fleury.) See the notes on Mark v. 22. Luke i. 5. iii. 2. and xiii. 34.

Set them in the midſt.] When they had all taken their ſeats, which formed a ſemi-circle, the preſident being in the bottom of it, the apoſtles were brought into the midſt of the place. (*Idem.*)

By what power.] Some think, they ſuſpected the apoſtles to have wrought by the black art, being aſſiſted by the devil: But did not this miracle give a ſufficient convincing light, to demonſtrate, that it was heaven-born, and ſhew evidently that it was wrought by a ſupernatural and divine power? Was there any reaſon for their asking, "By what power?" when the thing itſelf proclaim'd it to be done by the power of God? (B.) How viſible ſoever the finger of God be, yet the world has no eyes to diſcover it. Theſe men were not to be blamed, for examining the apoſtles and their conduct; but becauſe they did it out of a bad principle, and becauſe they would not yield to the truth, and to the moſt inconteſtable proofs. (Q.)

Peter, filled with the Holy Ghoſt, ſaid.] Behold here the ingenuous and holy boldneſs of a good Chriſtian, in a good cauſe' St. Peter, who formerly, when full of himſelf, was baffled by a damſel, and frightned into a denial of Chriſt by a ſilly wench, now, being "filled with the Holy Ghoſt," ſilences and confounds his moſt potent and malicious accuſers. (B.) How plainly does this ſhew, that even the moſt weak become pillars, when the Spirit of God fills and ſupports the heart. (Q.)

Jeſus of Nazareth, whom ye crucified.] See the notes on chap ii. 24.

This is the ſtone.] Tho' the Chaldee paraphraſt interprets this clauſe, of Pſalm cxviii. 22. of David; and Aben Ezra, of the congregation of Iſrael; yet R. Solomon Jarchi, on Micah v. interprets it of the Meſſiah, as our Saviour himſelf doth, Matt. xxi. 42. the Jews not contradicting, nor ſaying they belonged not to him. (W.) See the notes on Luke ii. 34.

Neither is there ſalvation in any other.] Obſerve here, 1. A poſitive aſſertion, That there is no ſalvation but by Chriſt; or, that beſides, or without him, there is no poſſibility of ſalvation, either for Jew or Gentile; both thoſe under the Old Teſtament had, and we under the New Teſtament have, one and the ſame common Saviour. 2. The ground and reaſon of this confident aſſertion, That there is no ſalvation but by Chriſt; namely, Becauſe "there is no other name given under heaven, by which we muſt be ſaved." That is, No other perſon deſigned, or appointed by God, to be the author of redemption to, and procurer of ſalvation for, a loſt and miſerable world, but only Chriſt. Take we good heed then, that we do not reject or ſet him at nought; for in rejecting of Chriſt, we reject the wiſdom of God, the authority of God, the love of God, yea, the ſalvation of God. (B.) But ſome interpret the words thus, That "there is no other name under heaven, by which health can be given to the diſeaſed, or feet to the lame, &c. And this interpretation will not be ſo ſtrange, as at firſt ſight it ſeems to be, if we conſider, 1. That it is very frequent in the Goſpels to ſay of them who were cured, they were *ſaved.* So the woman ſaith, Matt. ix. 21. "If I do but touch the hem of his garment, I ſhall be ſaved;" and Chriſt anſwers, ver. 22. "Thy faith hath ſaved thee; and the woman was ſaved from that hour." So the ruler of the ſynagogue prays Chriſt to "put his hand upon his daughter, that ſhe might be ſaved," Mark v. 23. And chap. vi. 56. "As many as touched the hem of his garment were ſaved." So to blind Bartimæus Chriſt ſaith, "Thy faith hath ſaved thee," Mark x. 52. And ſo to the Samaritan leper, Luke xvii. 19. 2. That this opinion had obtained among the Jews, and other nations, that there were ſome powerful names that could cure diſeaſes: This ſeems to be inſinuated in the queſtion of the Sanhedrim, ver. 7. "In what name have ye done this cure?" Joſephus ſpeaks of the doing this, by mention of the name of Solomon; the Talmud of doing it, by mention of the ſeparate name; the Chriſtians, by the name of the God of Abraham, &c. See note on Matt. xii. 27. 3. If we conſider St. Peter's anſwer, *viz.* "If the queſtion be, By what name this man is ſaved," *i. e.* healed; be it known unto you, that he is *healed*, through the name of Jeſus Chriſt; "nor is there any other name by which we can be *ſaved.*" And from this ſenſe of the words it clearly follows, 1. That no true miracles have been ever done, ſince Chriſt's aſcenſion, by invocation of the names of ſaints: And, 2. That the diſputes of the ſchools from this place, concerning the ſalvation of the Gentiles, have been impertinent. If the common ſenſe be rather liked, yet muſt it be acknowledged, that "God is no reſpecter of perſons," as to their ſpiritual and eternal intereſts, "but in every nation, he that feareth God, and worketh righteouſneſs, is accepted of him," Acts x. 34, 35. (See the note there:) And that God would have all men diligently to ſeek, and to come to him with a firm belief, that "he is a rewarder of them that do ſo," Heb. xi. 6. And that he hath not ſuſpended that reward, on an impoſſible condition, tho' he will only give it with reſpect to what our Lord Jeſus hath done, or ſuffered for them: That he hath not left himſelf without a witneſs of his goodneſs to the heathen world; not only by doing good to their bodies, without regard to their ſouls; or by being good only to them, as we are to our hogs, by fatning them for a day of ſlaughter: It being, ſaith Maximus Tyrius, a thought unworthy of God, that he ſhould be liberal in beſtowing mean things on us, but penurious as to better. (W. and Maſſey.)

Ver. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22. Now when they ſaw the boldneſs of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jeſus. And beholding the man which was healed ſtanding with them, they could ſay nothing againſt it. But when they had commanded them to go aſide out of the council, they conferred among themſelves, Saying, What ſhall we do to theſe men? for that indeed a notable miracle hath been done by them is manifeſt to all them that dwell in Jeruſalem, and we cannot deny it. But, that it ſpread no further among the people, let us ſtraitly threaten them, that they ſpeak henceforth to no man in this name. And they called them, and commanded them not to ſpeak at all, nor teach in the name of Jeſus. But Peter and John anſwered and ſaid unto them, Whether it be right in the ſight of God, to hearken unto you more than unto God, judge ye. For we cannot but ſpeak the things which we have ſeen and heard. So when they had further threaten'd them, they let them go, finding nothing how they might puniſh them, becauſe of the people; for all men glorified God for that which was done: For the man was above forty years old, on whom this miracle of healing was ſhewed.

Unlearned and ignorant men.] This, for three centuries, was the objection againſt the profeſſors of Chriſtianity; and theſe were the names given them by Lucian, Porphyry, Hierocles, Julian, and by all the heathens; as is teſtified by Juſtin, Tatian, Minutius, Tertullian, Arnobius, and Lactantius: And tho' that cenſure is not true of all, yet it is a great confirmation of the Chriſtian faith, and ſhews, as Juſtin Martyr well obſerves, that it was not of human, but divine original; and that the "having been with Jeſus" was ſufficient to make the ignorant and unlearned, wiſe. (W.) *Idiotai*, when uſed by way of diſtinction from magiſtrates, ſignifies private perſons; when with relation to arts and ſciences, it denotes perſons "unlearned and ignorant;" and when with reſpect to dignity or excellency, thoſe who are humble and obſcure. (Beza)

They could ſay nothing againſt it.] See here the fatal conſequences of hatred and envy, when the mind is once poſſeſſed by them. What a ſad ſtate, and ſtrange diſpoſition is this! And yet it is more common perhaps than we imagine, when men will not yield to the truth, and yet "can ſay nothing againſt it." (Q.)

A notable miracle.] See the notes on John xi. 47.

Speak henceforth to no man in this name.] For a prieſt not to know the truth is an inexcuſable ignorance: But to oppoſe it, when it is known, is the malice of the devil. Falſe zeal, ignorance of the law, and of the true ſpirit and deſign of it, and an ill-grounded accuſation of novelty, did not at all excuſe the Jews; will they then be ſufficient to excuſe Chriſtians? (Q.)

Whether it be right.] Obſerve here, The prudence and integrity of the apoſtles, in referring it back to the judgment of their very adverſaries, whether it was reaſonable to obey their commands, when they charged them to preach no more in the name of the Lord Jeſus: As if the apoſtles had ſaid, We have received a command from God to preach, "Go, teach all nations," Matt. xxviii. 19. and we have receiv'd a command from you, not to preach: Now we leave it with you, Whether it be fitteſt, and moſt reaſonable, to obey God, or you. It is a ſtrong way of conviction, to refer a matter to their judgment and conſcience, againſt whom we make oppoſition. Learn, That when the commands of God's vicegerents run counter to the commands of God himſelf, God is to be obey'd, and not man. (B.) See the notes on chap. v. 29.

They let them go.] They were ſet at liberty, but not acquitted: For, among the Jews, no diſcharge was peremptory; but they were ſtill liable to be remanded on any freſh proofs. (G.) See the notes on Luke xii. 5. and xx. 6, 19.

Ver. 23, 24, 25, 26, 27, 28, 29, 30, 31. And being let go, they went to their own company, and reported all that the chief prieſts and elders had ſaid unto them. And when they heard that, they lift up their voice to God with one accord, and ſaid, Lord, thou art God, which haſt made heaven and earth, and the ſea, and all that in them is: Who by the mouth of thy ſervant David haſt ſaid, Why did the heathen rage, and the people imagine vain things? The kings of the earth ſtood up, and the rulers were gathered together againſt the Lord, and againſt his Chriſt. For of a truth, againſt thy holy child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Iſrael, were gathered together, For to do whatſoever thy hand and thy council determined before to be done. And now, Lord, behold their threatnings: and grant unto thy ſervants, that with all boldneſs they may ſpeak thy word, By ſtretching forth thine hand to heal; and that ſigns and wonders may be done by the name of thy holy child Jeſus. And when they had prayed, the place was ſhaken where they were aſſembled together; and they were all filled with the Holy Ghoſt, and they ſpake the word of God with boldneſs.

They went to their own company.] See the notes on chap. i. 13. and ii. 1, 26.

They lift up their voice to God, with one accord.] In this place we are told, that the whole company "lift up their voice to God, with one accord, and ſaid," (that is, they join'd all together, with audible voices, in uſing theſe words) "Lord, thou art God," &c. Which they could not poſſibly have done, unleſs the prayer they uſed was a pre-compoſed ſett form. For, whatever may be ſaid, in favour of joining mentally, with a prayer conceiv'd extempore, I ſuppoſe, no-body will contend, that it is poſſible for a conſiderable congregation to join vocally, or aloud, as the apoſtles and their company are here ſaid to have done, in a prayer ſo conceiv'd. (Wheatly)

Who, by the mouth of thy ſervant David, haſt ſaid.] Here note, 1. Againſt ſome late innovators, That what was ſaid by David, is aſcribed to God himſelf, to ſhew, that David ſpake and compos'd theſe pſalms, by the prophetical afflatus of the Holy Spirit. And, 2. That tho' the later Jews will not admit, that this pſalm belongs to the Meſſiah, yet R. Solomon Jarchi confeſſes, that all their ancient Rabbins did ſo interpret it. (W.)

Determined before to be done.] Here note, what is not uſually obſerv'd, That the hand of God moſt frequently in the Old Teſtament relates not ſo much to his power, as to his wiſdom and providential diſpenſations. So Job xxvii. 11. "I will teach you by the hand of God," *i.e.* by his wiſdom, in his providential diſpenſations: Eccleſ. ii. 24. "That a man ſhould enjoy the good of his labours; this is from the hand of God." So "the good hand of God" is his favour, or his gracious providence, Ezra vii. 9. viii. 18, 22. Neh. ii. 8, 18. And being here join'd with God's counſel, and apply'd to what was done by Pontius Pilate, and the Roman ſoldiers, and by the Jews, towards the crucifixion of the holy Jeſus, to which actions ſo highly diſpleaſing to God, his power could not actually concur, or effectively incline them, we have great reaſon here to prefer this import of this phraſe before the other; and then the import of the words will be no more than this, That Jews and Gentiles were aſſembled to accompliſh thoſe ſufferings of our Saviour for mankind, which God had foretold, and by foretelling had determined ſhould come to paſs; according to thoſe words of St. Paul, Acts xiii 27. "They who dwelt at Jeruſalem, and their princes, not knowing the voices of the prophets, have fulfill'd them by condemning him, doing all things which were written of him," ver. 29. As therefore St. Peter and St. Paul, by calling the Jews to repentance, for this ſin in crucifying the Lord of life, do evidence, their ſin was not the leſs, becauſe they did by it fulfil the counſel of God's holy will, and kind intentions to mankind; ſo do they conſequently evidence, that God's foreknowledge, and determination of a thing future, does not impair the liberty of men's wills in the accompliſhment of it; as all the ancient fathers have declared in this particular. (*Idem*) This text, as it is tranſlated, makes the apoſtles attribute to God a deſign, which he every-where declares, he hates and abhors; and which the apoſtles do only aſcribe to the devil, and his inſtruments. But the terms of the original do plainly bear, That Herod and Pilate gather'd together, with the Gentiles, and people of Iſrael, againſt Jeſus, whom he had anointed, to do whatſoever his power and wiſdom had before determined to be done. Beſides, we need but conſider, That this place is not preciſely to be underſtood of the death of Chriſt, nor of the wicked conſpiracy to put him to death, for now Chriſt had been ſome time dead; but of the perſecution of the apoſtles and Chriſtian church by all thoſe infidels; Jeſus Chriſt looking upon the ſufferings of his diſciples and members as his own, according to what he himſelf ſays to Paul, when he perſecuted his church, "Saul, Saul, why perſecuteſt thou me?" chap. ix. 4. This is ſtill more evident, from the following part of this diſcourſe. For the apoſtle, having ſpoken of the miraculous cure of the lame man, and of the prohibition of the council of the Jews, to preach in the name of Jeſus, and of the ſevere threatnings denounced againſt thoſe who ſhould continue to preach his doctrine, all the aſſembly unanimouſly lifted up their voice, and pronounced theſe words; which plainly ſhews, that they ſpake of ſome particular conſpiracy againſt themſelves. (How. and Fox) See the notes on chap. ii. 23. and Luke xxii. 22.

That with all boldneſs they may ſpeak thy word.] This is a moſt holy prayer of the church under perſecution. She does not beg to be ſecured from temporal evils: It is enough for her, that God knows her condition and her wants. She is ſolicitous for nothing but the intereſts of her Lord; and fears nothing ſo much, as to ſee her miniſters have too great an apprehenſion of the world, and grow cool and remiſs on the account of its threatnings or oppoſition. (Q.)

The place was ſhaken where they were aſſembled.] Obſerve here the ſpecial and ſpeedy anſwer which the Lord gave to his apoſtles prayer: As a teſtimony thereof, the place where they pray'd was miraculouſly ſhaken, and many eminent graces and ſpecial gifts of the Holy Spirit were poured out upon the apoſtles; particularly, a greater meaſure of boldneſs to preach the Goſpel, and, as ſome think, the wonderful gift of conferring the Holy Ghoſt was now conferr'd upon the Twelve. So Dr. Lightfoot. (B.) And 'tis probable, that now there came the like wind, as before, by which the place was ſhaken. (Howel) See the notes on chap. ii. 2.

Ver. 32, 33, 34, 35, 36, 37. And the multitude of them that believed were of one heart, and of one ſoul: Neither ſaid any of them, that ought of the things which he poſſeſſed was his own, but they had all things common. And with great power gave the apoſtles witneſs of the reſurrection of the Lord Jeſus; and great grace was upon them all. Neither was there any among them that lacked: For as many as were poſſeſſors of lands, or houſes, ſold them, and brought the prices of the things that were ſold: And laid them down at the apoſtles feet; and diſtribution was made unto every man according as he had need. And Joſes, who by the apoſtles was ſirnamed Barnabas, (which is, being interpreted, The ſon of conſolation) a Levite, and of the country of Cyprus, having land, ſold it, and brought the money, and laid it at the apoſtles feet.

Of one heart and of one ſoul.] The heart is here, and in many other places of ſcripture, put for the will and affections; the ſubject being uſed for the adjunct. (Lukin) The miniſters and members of the pureſt and moſt primitive Chriſtian church were one in doctrine and opinion, and one in heart and affection. A ſingular pattern for ſucceeding Chriſtians to the end of the world, ſo to carry it one towards another, as members of the ſame body, and influenc'd by the ſame head. (B.) See the notes on John xv. 7. and xvii. 11, 20, 21.

They had all things common.] This communication of goods was not ſuch as the Anabaptiſts aſſert: For tho' the uſe of them was common, yet the right and property remain'd ſtill in their own power; as is plain, chap. v. 4. (Beza and W.) See the notes on chap. ii. 44. 45.

With great power gave the apoſtles witneſs.] Theophylact obſerves, that the word *apedidoun* here has ſome energy in it. He ſays it ſignifies ſomewhat to be intruſted with them, as a Depoſitum, which they were to reſtore; and ſo ſpeaks as of a debt. And accordingly, the vulgar Latin duly reads it, *reddebant teſtimonium*, they render'd teſtimony. (H.) See the notes on Luke xxiv. 48.

Great grace was upon them all.] See the notes on chap. ii. 47.

Neither was there any among them that lacked.] See the notes on chap. ii. 45.

Surnamed Barnabas.] This being the firſt time of our meeting with the name of this good and faithful apoſtle, let us obſerve here, That he was by deſcent a Jew, and of the tribe of Levi, tho' born in the iſle of Cyprus; his anceſtors having probably fled thither, in the troubleſome times of Judæa, to ſecure themſelves from violence and invaſion. (Nelſ.) That his proper name was Joſes, which is a ſofter termination, familiar with the Greeks, for Joſeph, given him at his circumciſion, in honour of the great patriarch. (*Idem*) That his having land in Cyprus, is ſaid to be particularly mention'd, becauſe the Levites were to have no proper eſtates in Judæa; tho' that law was no barr to their enjoying the like properties with others, when they happen'd to ſettle in other countries. (Stanh. and Nelſ.) And yet we are aſſured, that the Levites might have lands, even in their own country; for Shemuel, a Levite, 1 Chron. vi 33. was born upon his father's land, which had been purchaſed by his great grand-father Zuph, 1 Sam. i. 1. and ix. 5. and that lands might fall to them by accident, which they might ſell. See Patrick on Lev. xxvi. 21. (W.) That he was now "by the apoſtles ſurnamed Barnabas," which is, being interpreted, The ſon of conſolation," either in alluſion to the word *nabi*, a prophet, and his eminent prophetick gifts, which qualified him ſo excellently for the great work he was deſign'd for; as St. Chryſoſtome, and others, ſeem to think: Or rather, perhaps, if we conſider the occaſion of impoſing this name; as an honourable acknowledgment of his liberal contribution to the relief of the poor brethren, and on account of the conſolation they receiv'd thereby. (Grot. Brough, Stanh. and Nelſ.) That, whether he had been, as ſome affirm, educated at Jeruſalem, together with St. Paul, in the ſtudy of the law, under that great Doctor Gamaliel, is not certain. (Stanh. and Nelſ.) Neither is the particular time, or occaſion, of his converſion certain; tho' by the ancients he is generally eſteem'd to have been one of the ſeventy diſciples choſen by our Saviour. (Nelſ.) But it is certain, that he was of ſuch credit with the apoſtles, that upon his report they received Paul as a brother, whom before "they were all afraid of," chap. ix. 26. *&c.* What great ſervices he did to the church, by his travels and miniſtry, will appear in the ſequel of the Acts. As to the other accounts, of his travelling to Alexandria, and Liguria, and other parts, and his having founded the church at Milan, writers are not agreed: Tho' it ſeems moſt probable, that his laſt labours were employ'd in his native country; where he is ſaid to have been ſtoned to death, by the malice of the Jews, at Salamis. He left only one epiſtle, which is called Apocryphal, as not having been admitted into the canon of ſcripture. Theſe notices I have here thought fit to lay before the reader; the rather, becauſe I do not find the life of this apoſtle particularly collected by the learned Dr. Cave, who has ſo well acquitted himſelf in what he has written of all the reſt. To all which I muſt add, That St. Barnabas could not have any view to the approaching deſtruction of Jeruſalem, and the deſolation of that country, which is (ſomewhat uncharitably) imputed to others of the Jews, as a motive to their more eaſily parting with their lands and poſſeſſions there to the common benefit of the church; ſince his lands at leaſt were far enough out of the reach of that calamity, and therefore his ſelling them, and aſſigning the produce to the apoſtles, in truſt for the poor, could proceed only from his pious zeal, and true Chriſtian charity.

CHAP. V.

Ananias and Sapphira ſtruck dead, for their hypocriſy. The apoſtles, working many miracles, are impriſon'd; but deliver'd by an angel. They preach publickly in the temple, as the angel commanded them; for which they are again apprehended, and rebuked. The great council, perceiving them reſolv'd to perſiſt, conſult to put them to death: But, through the perſuaſion of Gamaliel, they are again ſet at liberty, tho' not without threatnings and ſtripes; under which they rejoice, and glorify God.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16. BUT a certain man named Ananias, with Sapphira his wife, ſold a poſſeſſion, and kept back part of the price, his wife alſo being privy to it, and brought a certain part, and laid it at the apoſtles feet. But Peter ſaid, Ananias, why hath Satan filled thine heart to lye to the Holy Ghoſt, and to keep back part of the price of the land? Whilſt it remained, was it not thine own? And after it was ſold, was it not in thine own power? Why haſt thou conceived this thing in thine heart? Thou haſt not lyed unto men, but unto God. And Ananias hearing theſe words fell down and gave up the ghoſt: And great fear came on all them that heard theſe things. And the young men aroſe, wound him up, and carried him out, and buried him. And it was about the ſpace of three hours after, when his wife, not knowing what was done, came in. And Peter anſwered unto her, Tell me whether ye ſold the land for ſo much. And ſhe ſaid, Yea, for ſo much. Then Peter ſaid unto her, How is it, that ye have agreed together to tempt the Spirit of the Lord? Behold the feet of them which have buried thy huſband are at the door, and ſhall carry thee out. Then fell ſhe down ſtraightway at his feet, and yielded up the ghoſt: And the young men came in, and found her dead, and, carrying her forth, buried her by her huſband. And great fear came upon all the church, and upon as many as heard theſe things. And by the hands of the apoſtles were many ſigns and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the reſt durſt no man join himſelf to them: But the people magnified them. And believers were the more added to the Lord, multitudes both of men and women) Inſomuch that they brought forth the ſick into the ſtreets, and laid them on beds and couches, that at the leaſt the ſhadow of Peter paſſing by might overſhadow ſome of them. There came alſo a multitude out of the cities round about unto Jeruſalem, bringing ſick folks, and them which were vexed with unclean ſpirits: And they were healed every one.

A certain man named Ananias.] Ananias and his wife Sapphira, having taken upon them the profeſſion of the Goſpel, according to the free and generous ſpirit of thoſe times, had conſecrated and devoted their eſtate to the honour of God, and the neceſſities of the church: And accordingly they ſold their poſſeſſions, and turned them into money. But, as they were willing to gain the reputation of charitable perſons; ſo were they loth wholly to caſt themſelves upon the divine providence, by letting go all at once: And therefore they privately witheld part of what they had devoted, and, bringing the reſt, "laid it at the apoſtles feet;" hoping therein they might deceive the apoſtles, tho' immediately guided by the Spirit of God. (Cave.) It is generally here ſuppoſed, that they had conſecrated their eſtate to God by vow, ſo that they were guilty of the ſin of ſacrilege: But this may very well be doubted; 1. Becauſe in all the ſales of the lands or houſes, mention'd in this and the foregoing chapters, there is not the leaſt intimation of any ſuch vow: That there was ſome fraud in the caſe, may be fairly gather'd from the word *noſphizaſthai*; but that it was a ſacrilegious fraud, cannot be prov'd from this word. 2. St. Peter accuſes neither him, nor his wife, of any ſuch crime; but only of tempting, *i. e.* diſtruſting, and making trial of, the wiſdom of the Holy Ghoſt, and going about to deceive him by this artifice. And, 3. The apoſtle ſeems to own he had a right in his poſſeſſion, and in the money for which it was ſold, ver. 3. which yet he could not have, if he before had conſecrated it to religious uſes. But yet, they were guilty of a double fraud; 1. In laying down this part of the price at the apoſtles feet, as the others had done, and thereby tacitly implying they had now the ſame right to be relieved from the publick ſtock which others had, as having nothing of their own, when indeed they had money which they "kept back." 2. In preſenting this before them, as the whole price of the poſſeſſion they had ſold; when it was only a part of it: Which it appears they did, from St. Peter's queſtion to the wife, "Tell me for how much the land was ſold?" That the puniſhment of this ſin was ſo heavy, will not be admired, if we conſider, 1. That it was a direct ſin againſt the Holy Ghoſt, who was ſent down from heaven to propagate the Goſpel; an attempt to put a cheat upon him; and a queſtioning his wiſdom to diſcern things ſecret: And therefore deſerved the greater puniſhment, becauſe it did ſo plainly tend to the hindrance of the Goſpel; by declaring that the Spirit, which aſſiſted the apoſtles, was not able to diſcern things ſecret, and ſo might not be able to acquaint them with the ſecret things of God. 2. We find God under the law very ſevere in his puniſhment of thoſe who firſt offended in offering ſtrange fire, as in the caſe of Nadab and Abihu; and thoſe who violated the ſabbath, as in the caſe of the man that gathered ſticks upon that day; and eſpecially againſt thoſe who roſe up againſt Moſes the prophet, and Aaron the prieſt of the Lord, as in the caſe of Corah and his company: 'Twas therefore fit, that the firſt great offence of this kind ſhould receive exemplary puniſhment from the hand of God, that others might the more dread thoſe ſins which thus affronted that Holy Spirit, by whoſe power the Goſpel began to be propagated. (W.) See the notes on chap. iv. 37.

Why hath Satan filled thine heart.] The Greek phraſe, *pleroun cardian*, to fill the heart, is uſed, by the Hebrews in the Old Teſtament, for to make one bold. So, Eſth. vii. 5. "Who is he? "And where is he, that durſt preſume in his heart?" Which is agreeable to the Greek of the Septuagint: But in the Hebrew it is, Who has filled his heart to do this? Or, as our margin renders it, Whoſe heart hath filled him? And ſo, Eccleſ. viii. 11. "The heart of the ſons of men is fully ſet in them to do evil;" that is, emboldened to do evil; where the Greek renders it, by the ſame word, filled. (H.) As the devil doth ſometimes fill our hearts with evil thoughts, immediately by himſelf; ſo he ſometimes makes uſe of the world, and of outward objects, to caſt evil thoughts into us. Thus the world and the devil infect us from without; when we infect ourſelves faſt enough from within. For, as Nazianzen ſays, The ſpark is within us; the flame is from the evil ſpirit, which blows it up: So that, tho' there were no devil to tempt us, and tho' we were in the wilderneſs, where no worldly objects could allure us; yet we carry enough in our boſoms to corrupt ourſelves: Neither can we be ſafe, tho' we leave all the world behind us, ſo long as we carry our own hearts with us, ſaith St. Baſil. Now, of theſe, the aſcending thoughts within us are ſins; the other, that are ſent or injected into us, unleſs they infect us, or we give way to them, are our croſſes, not our ſins: Nay, *Dæmon tentando, coronas nobis fabricat*; by reſiſting theſe motions and temptations of Satan, we win the crown, and every temptation we reſiſt is a new flower to our garland. (Andr.) See the notes on Luke xxii. 3. and John viii. 44. and xiii. 27.

To lie to the Holy Ghoſt.] In many places of the New Teſtament we have this word *pſeudo* with a dative caſe; as particularly twice in the very next verſe: But we ſeldom find it with an accuſative caſe, but with a prepoſition following it; as in Col. iii. 9. "Lie not one to another." But ſince we have here no prepoſition denoting the particle *to*, the ſubſtantive muſt neceſſarily be govern'd by the verb, and the accuſative caſe be expreſs'd by an accuſative. I chuſe therefore to render theſe words, To belye the Holy Ghoſt, or to deceive the Holy Ghoſt. (H. and Maſſey.) See the notes on ver. 4.

Whilſt it remained.] There is ſome difficulty in this verſe. And the beſt way of clearing it, is, by ſetting the firſt word right; *to menon*, which is commonly render'd, "Whilſt it remained." That, ſure, ſignifies a poſſeſſion immoveable; an eſtate in land, which is call'd a Demean, in this very notion of, *menein*, remaining: Becauſe, when the fruit is taken off, the land remains; and ſo is applied here to *ctema*, a poſſeſſion, ver. 1. Upon the ſame account again, 'tis called an eſtate; as being a ſtanding, remaining, continuing poſſeſſion. Proportionable to this, *to prathen* is wealth in money, or land ſold, or put into money: And then the meaning of the whole is clear, "Was not the land, eſtate, demean, thy own land, eſtate, demean? And was not the price, for which it was ſold, wholly "in thine own power?" That is, in thy hand. For ſo that Hebrew word ſignifies, in the power; not as of an owner, but as a receiver: As, Gen. xxiv. 10. 'tis ſaid of Abraham's ſervant, that "all the goods of his maſter were in his hand;" as in the ſteward's hand, to receive and look to. So that, in both reſpects, the poſſeſſion being wholly thine, and the money coming wholly to thy hands, paid wholly to thee, (the contrary to either of which would have allow'd him ſome pretence and excuſe) there was no excuſe for thy not bringing, according to thy vow, the whole value of it. (H.)

Thou haſt not lied unto men, but unto God.] That is, not unto men only; or not ſo much unto men, as unto God. (Lukin) Hence it is argued, That if he that deceiveth, or lieth to, the ſpirit, attempteth to deceive, or "lie to God," the Holy Spirit muſt be God. To this Woltzogenius and other Socinians, anſwer, That the like phraſe is often uſed when this inference cannot be good; for the Jews murmuring againſt Moſes and Aaron, are ſaid to "murmur not againſt them, but againſt God," Exod. xvi. 8. And "he that deſpiſeth" the preaching of the apoſtles, is ſaid to "deſpiſe not man, but God, who had given them the Holy Spirit," 1 Theſſ. iv. 8. "Not them, but Chriſt," Matt. x. 40. Luke x. 16. But hence it will not follow, that either Moſes, or Aaron, or the apoſtles, were God. But, to this anſwer I reply, 1. That theſe examples rather do confirm, than infringe, this argument. For as they who murmured againſt Moſes and Aaron, murmured againſt God, becauſe they did it againſt them who were inveſted with the authority of God, and acted in his name, and by his power; and as they who deſpiſed the apoſtles, deſpiſed God for the ſame reaſon; ſo they who lied to the apoſtles, acting by the Spirit of God, or ſought to deceive them by lying, are ſaid to lie to God, becauſe they lied to the apoſtles, acting by the power and authority of God; and therefore the power and authority of the Spirit, muſt be the power and authority of God. 2. Moſes, and Aaron, and the apoſtles, ſent out by Chriſt to preach, did only act in the name of God and Chriſt, becauſe they did this by commiſſion from them, and by their command: But Ananias is here ſaid to "lie to God," becauſe he lied to the Spirit in the apoſtles, enabling them to diſcern the ſecrets of mens hearts and actions: Which being the property of God alone, he that doth lie to him, muſt therefore lie to God, becauſe he lies to one who hath the incommunicable property of God, and conſequently the divine eſſence. (W. and B.)

Fell down, and gave up the Ghoſt.] Obſerve here, 1. The juſtice of the puniſhment inflicted upon Ananias for his ſin: He is ſtruck dead upon the ſpot. Doubtleſs, it was a very heinous ſin, which God ſo ſeverely puniſhed; and it was the firſt ſin of this kind under the New Teſtament: The firſt ſin of this kind; and therefore the firſt perſons that were found guilty of it, met with this ſeverity, *in terrorem*, to make all others afraid of it. The firſt tranſgreſſors in any kind have been made publick examples. Thus the angels before the Jewiſh church; Nadab and Abihu at the beginning of the Jewiſh church; and here Ananias and Sapphira, at the beginning of the Chriſtian Church. 2. How Sapphira, the wife's ſubjection to her husband, doth not excuſe her from partaking in his ſin, nor exempt her from the ſeverity of the puniſhment. God's authority in commanding or forbidding, muſt be firſt obſerved and obeyed:

Otherwiſe we put the creature in God's place, debaſe him and ſet up an idol; which the jealouſy and holineſs of God will never endure. 3. How the ſame ſin meets with the ſame puniſhment. Husband and wife had here agreed, both what to do and what to ſay; and they that ſinned together, ſuffered together: God is no reſpecter of perſons, male or female, Jew or gentile, prince or ſubject, husband or wife: The ſoul that ſinneth it ſhall die: "Then fell ſhe down ſtraightway at his feet, and yielded up the Ghoſt," ver. 10. 4. That this miraculous way of puniſhing offenders, with immediate death, by the apoſtles, was not common: This is the only inſtance, in the New Teſtament, of ſo ſevere a puniſhment, inflicted by the mouth of the apoſtles, for any ſin whatſoever; and it ſeems accommodated and ſuited to that particular time, in which magiſtrates were ſo far from defending the church, that they further'd the perſecution, and endeavour'd the extirpation of it. Laſtly, The effect which this tremendous miracle had upon the whole church; it awfully affected them with fear and trembling: "Great fear came upon all the church, and upon as many as heard theſe things." God's extraordinary providences, either judgments or mercies, towards ourſelves, or towards others, ought to affect us with holy fear, and that fear which works righteouſneſs. Iſa. xxvi. 9. "When his judgments are abroad in the earth, the inhabitants of the world will learn righteouſneſs;" That is, they ought to do ſo, and if ever they will do it, they will do it then: Judgments work fear, and fear works righteouſneſs. (Cave and B.)

Tempt the Spirit of the Lord.] As often as an evil conſcience has any influence, ſo often do men pronounce ſentence againſt themſelves, and as much as is in their power provoke God to anger; as if they induſtriouſly made it their buſineſs to try, whether he is juſt and omnipotent. (Beza)

Many ſigns and wonders.] See the notes on Mark xvi. 17, 18. and John xiv. 12.

All with one accord.] Here note, 1. Their unity and unanimity: There were no perſons among them guilty of ſchiſmatical ſeparation, in forſaking the public aſſembly; but with one mouth, as well as with one mind and heart, they glorified God. 2. Their prudential boldneſs and holy courage appeared in preaching to the people in Solomon's porch: For the Sanhedrim, or great council, ſat in, or very near, that place; even that council which in the former chapter impriſoned them, and in this beat them, ver. 40. Learn thence, That nothing better becomes the miniſters and meſſengers of Jeſus Chriſt, than an holy and humble, a wiſe and meek, a zealous and convincing boldneſs, in aſſerting the truths of the Goſpel, and in reproving ſin, and denouncing judgments againſt impenitent ſinners. Conſider we, how bold and zealous our Lord and Maſter was in his miniſtry, Luke xx. 21. "We know, thou teacheſt the way of God truly, and accepteſt not the perſon of any:" And the apoſtles learnt the ſame of their Maſter, Acts iv. 13. "When the high-prieſts ſaw the boldneſs of Peter and John, they took knowledge of them that they had been with Jeſus." (B.) See the notes on chap. ii. 1. and John x. 23.

Of the reſt durſt no man join himſelf to them.] That is, ſaith Dr. Lightfoot, None of the hundred and eight durſt join to the Twelve, or equal themſelves to them in office or dignity: But as there is no mention of that number in this chapter, ſo did they never, before this, join themſelves to the apoſtles: Nor doth the word *collasthai* import any ſuch thing, but only to converſe, aſſociate with, or come to them: As when Philip is bid to "join himſelf to the chariot of the eunuch." chap. viii. 29. and when Paul aſſayed after his converſion "to join himſelf to the diſciples," chap. ix. 26. and when Peter ſaith, chap. x. 28. "Ye know that it is unlawful for a Jew, "*collasthai*," to join himſelf to one of another nation;" and laſtly, when it is ſaid that ſome men "joining themſelves to St. Paul, believed," chap. xvii. 35. Which ſeems to favour the opinion of Grotius and Beza, *viz.* That "great fear came on all the church," ver. 11. but "of the reſt," which were not yet of the church, "durſt no man join themſelves to," or aſſociate with them, as members of the church, for fear of the like puniſhment. But, notwithſtanding this, "the people magnified them, and multitudes of them were added to the Lord," *i. e.* believed in Chriſt, tho' they durſt not yet conſort with the apoſtles. (W.) But yet, 'tis obſerv'd, that there is not a word in all the Greek language, that ſignifieth a nearer conjunction, than this word *collasthai* here doth; which is uſed for being glued together: As it is metaphorically to be underſtood, Matt. xix. 5. of the near conjunction between man and wife. (Leigh) See the notes on chap. ii. 42.

The ſhadow of Peter paſſing by.] The church of Rome make a noiſe with this text, and produce it to prove St. Peter's ſupremacy over the reſt of the apoſtles, becauſe his very ſhadow cured the diſeaſed. But very groundleſly; for, 1. By the ſame argument they may prove St. Peter to be ſuperior to Chriſt himſelf; this being more than what Chriſt himſelf wrought, according to what he foretold; John xiv. 12. "Greater works than theſe ſhall ye do," &c. 2. The Papiſts might obſerve, that the napkins and handkerchiefs which were carried from St. Paul's body cured diſeaſes alſo, and diſpoſſeſſed devils, Acts xix. 12. 3. Beſides all this, it is not here expreſly ſaid, that any ſick were actually healed by St. Peter's ſhadow, but the diſeaſed were brought in hopes, that his ſhadow might produce ſuch effects: And if it did ſo, Almighty God thereby put honour upon the Goſpel, and upon all the apoſtles, without any particular reſpect, or ſpecial regard to the perſon of St. Peter. (W and B) See the notes on Mark xvi. 17, 18. and John xiv. 12.

Ver. 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33. Then the high-prieſt roſe up, and all they that were with him (which is the ſect of the Sadducees) and were filled with indignation, and laid their hands on the apoſtles, and put them in the common priſon. But the angel of the Lord by night opened the priſon-doors, and brought them forth, and ſaid, Go, ſtand and ſpeak in the temple to the people, all the words of this life. And when they heard that, they entred into the temple early in the morning, and taught. But the high prieſt came, and they that were with him, and called the council together, and all the ſenate of the children of Iſrael, and ſent to the priſon to have them brought. But when the officers came, and found them not in the priſon, they returned and told, Saying, The priſon truly found we ſhut with all ſafety, and the keepers ſtanding without before the doors; but when we had open'd, we found no man within. Now when the high prieſt and the captain of the temple, and the chief prieſts heard theſe things, they doubted of them, whereunto this would grow. Then came one and told them, ſaying, Behold, the men whom ye put in priſon, are ſtanding in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence; (for they feared the people, leſt they ſhould have been ſtoned) And when they had brought them, they ſet them before the council: And the high prieſt asked them, Saying, Did not we ſtraitly command you, that ye ſhould not teach in this name? And behold, ye have filled Jeruſalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apoſtles anſwered and ſaid, We ought to obey God rather than men. The God of our fathers raiſed up Jeſus, whom ye ſlew and hanged on a tree. Him hath God exalted with his right hand, to be a prince and a Saviour, for to give repentance to Iſrael, and forgiveneſs of ſins: And we are his witneſſes of theſe things; and ſo is alſo the Holy Ghoſt, whom God hath given to them that obey him. When they heard that, they were cut to the heart, and took counſel to ſlay them.

The ſect of the Sadducees.] See the notes on chap. iv. 1.

Were filled with indignation.] Or rather, with envy. The original word is *zelos*; which, when attributed to man, is taken, either, Firſt, In the bad part: As, 1. For envy. So it is uſed in this place; as well as in chap. xiii. 45. and xvii. 5. and elſewhere. 2. For a blind miſguided zeal: As chap. xxi. 20. and xxii. 3. Rom. x. 2. Gal. i. 14. and Phil. iii. 6. 3. For a quarrelſome contentious diſpoſition: As James iii. 16. And, 4. For a counterfeit jealouſy, which ſome ſeem to have of others they pretend a great love to: As Gal. iv. 17. Secondly, In the good ſenſe, it is uſed, 1. For an holy emulation, and a laudable deſire to imitate or exceed others in holineſs, without any hatred of them: As 1 Cor. xii. 31. and xiv. 1, 12, 39. 2 Cor. ix. 2. Gal. iv. 18. Tit. ii. 14. 2. For a godly jealouſy: As 2 Cor. xi. 2. And, 3. For an extreme heat of all the affections, for and towards one we eſteem; burning in our love to him, our deſire of him, our joy in him, our indignation againſt all that ſpeak or do any thing againſt him: And the object of this may be, either man; as 2 Cor. vii. 7. and Col. iv. 13. or, God himſelf; as John ii. 17. 2 Cor. vii. 11. and Rev. iii. 19. (Leigh)

Put them in the common priſon.] Obſerve here, how the perſecutions of the apoſtles did gradually advance and increaſe. In the former chapter they were only kept in hold for a night, and diſmiſſed with threatnings the next day: But now, being filled a ſecond time with the Holy Spirit, they are better enabled to grapple with ſufferings, and glorify God under them; and accordingly, here they are committed to the common priſon among malefactors, and afterwards beaten, and expoſed to public ſhame. God will evermore ſuit the ſtroke to his people's ſtrength, proportion their burden to their back, and never ſuffer them to be tempted above what they are able. (B.)

The angel of the Lord, by night, opened the priſon doors.] The apoſtles being priſoners for Chriſt and his Goſpel, they have an angel for their keeper and deliverer, who opens the priſon-door, and overpowers the devil. God could otherwiſe have deliver'd them: But he makes uſe of the miniſtry of angels, for the confirming of their faith, and to let them ſee by experience, that he had given his angels charge over them. Since the eſtabliſhment of the Goſpel, God will have us live more by faith, and to walk leſs by ſenſe; and therefore we muſt not now, ordinarily, ſee thoſe miniſtring and beneficent ſpirits: But, altho' their viſible apparitions be ceaſed, yet their inviſible operations, for the heirs of ſalvation, ſhall never ceaſe; Heb. i. 14. "Are they not all miniſtring ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation?" (B) 'Tis in vain to ſhut the doors, where God is reſolved to open them: The firmeſt bars, the ſtrongeſt chains, cannot hold, where once God has deſigned and decreed our liberty (Cave) Let us "reſiſt the devil," more eſpecially when he tempts us, by allurements or threatnings, to revolt and apoſtatiſe from our religion, and the oath of fidelity, whereby we were devoted unto God at our baptiſm. Daniel, and the other reſolute confeſſors, found the bleſſed angels then moſt ready at hand, for their wonderful deliverance, when they generouſly expoſed their lives and fortunes, rather than they would deny their God, withhold his worſhip from him, or give it to any other, Dan. iii 25. and vi. 22. And ſo did theſe apoſtles here too, when they freely hazarded all of this world, rather than deſiſt from preaching the Goſpel committed to them. (Camfield)

All the words of this life.] That is, Of this life, which I have commiſſioned you to preach; and which the Sadducees deny. (W. and B.) What "the words of this life" here ſignifies, will ſoon be diſcerned by the uſe of *zoe*, life, in the Goſpel, for that doctrine which is the ſetting down of the way, which will bring him that walks in it to eternal life. Thus, John xii. 50. "I know (ſaith Chriſt, of the meſſage which he brought from his Father) that his commandment is eternal life;" where "eternal life" muſt ſignify that way which leads to it. So John xvii. 3. "This is eternal life, that they may know thee, the only true God;" that is, their knowing, and performing faithful ſincere obedience to the only true God, is the ſure way to eternal life: And accordingly, "the words of this life" are the ſum of this Chriſtian doctrine; which, being obey'd, will bring any man to life eternal; and ſo 'tis all one with St. Peter's expreſſion to Chriſt, "Lord, to whom ſhall we go? Thou haſt the words of eternal life;" the word *this* being here emphatical, and denoting that more valuable, ſpiritual, and eternal life. (H.) See the notes on John vi. 68. xii. 50. and xvii. 3.

Captain of the temple.] See the notes on chap. iv. 1. and Luke xxii. 52.

They doubted of them, whereunto this would grow.] Or, concerning them, what this was, or would be (H) Or, to what this miraculous deliverance of the apoſtles would tend. (W.) The original, properly tranſlated, is, When they heard theſe words; meaning, what their officers had reported to them, they doubted, *&c.* (Maſſ.) The reaſon why men are generally under ſo little concern about the affairs of religion, or in unjuſt undertakings wherein they are engaged, is, becauſe they will not ſee and acknowledge their error. They are aſhamed to change their minds: They are unwilling to think they have taken any falſe ſteps, or undertaken any thing without cauſe: They doubt, and waver in their opinion; they ſpend their whole life in deliberating, and ſo die in that ſtate of uncertainty. (Q.)

Did not we ſtrictly command.] See the notes on chap. iv. 18.

Ye have filled Jeruſalem with your doctrine.] Obſerve here, the crimes which the holy apoſtles were unjuſtly accuſed of; namely, obſtinacy and ſedition. They are charged with obſtinacy, for perſiſting to preach the Goſpel, when they had ſtrictly, but very wickedly, forbidden them: And they are accuſed of ſedition, as if they endeavour'd to ſtir up the people to avenge the blood of Chriſt upon the rulers, as being unjuſtly ſhed by them. (B.) See the notes on chap. ii. 23. and iii. 13.

Peter, and the other apoſtles.] St. Peter anſwers, not for himſelf alone, but in the name, and as the mouth, of the reſt: And therefore 'tis here ſaid, "Peter, and the other apoſtles, anſwer'd;" which infers no ſuperiority in St. Peter over the other apoſtles. As the charge was equal againſt them all, ſo the defence was alſo in behalf of them all, equally.

We ought to obey God, rather than men.] In this anſwer, the apoſtles make not any undue reflection upon the power of the magiſtrates, and the obedience due to them; it being a ruled caſe, by the firſt dictates of reaſon, and the common ſuffrage of mankind, That parents and governors are not to be obey'd, when their commands interfere with the obligations under which we ſtand to a ſuperior power. All authority is originally derived from God; and our duty to him may not be ſuperſeded by the laws of any authority derived from him: And even Socrates himſelf, in a parallel inſtance, when perſuaded to leave off his excellent way of inſtitution, and to comply with the humour of his Athenian judges, to ſave his life, returned this anſwer, That indeed he loved and honoured the Athenians; but yet reſolved to obey God rather than them: An anſwer almoſt the ſame, both in ſubſtance and words, with that which was here given by our apoſtles. In all other caſes, where the laws of the magiſtrate did not interfere with the commands of Chriſt, none more loyal, more compliant, than they: As indeed no religion in the world ever ſecured the intereſts of civil authority like the religion of the Goſpel. (Cave) We are ſo to obey human authority, as to obey God in the firſt place. (Beza) The beſt and ſureſt way, for any Chriſtian to know the bounds of this authority, with regard to the reſpective rights of the church and ſtate, is to inquire, What power, authority, juriſdiction, and rights, the ancient prieſthood, I mean, the apoſtles, and their ſucceſſors, the biſhops, claimed and exerciſed, not only without, but againſt, the conſent and commands of the ſecular potentates, before the union of the church and ſtate. (Hickes) Now, the pure ſpiritual powers of the church are, To publiſh the Goſpel of Chriſt, and thereby to make converts to his religion, Matt. xxviii. 19. and Mark xvi. 15. To admit ſuch converts into the church by baptiſm, Matt. xxviii. 20. Mark xvi. 16. and Acts ii. 38. To impoſe hands on them for their reception of the Holy Ghoſt; which we call by the name of confirmation, Acts viii. 17. xix. 6. and Heb. vi. 2. To ordain biſhops, or other inferior paſtors, as there ſhall be occaſion, to feed and watch over the flocks committed to their charge, Acts vi. 3, 6. and xiv. 23. 1 Tim. iv. 14. 2 Tim. i. 6. and Tit. i. 5. To require the people to receive and obey the ſpiritual guides thus ſet over them, Phil. ii. 29. 1 Theſſ. v. 12, 13. 1 Tim. v. 17. and Heb. xiii. 7, 17. To give them a ſufficient maintenance, 1 Cor, ix. 6. *&c.* Gal. vi. 6 *&c.* and 1 Tim. v. 17, 18. To account of them "as the miniſters of Chriſt, and ſtewards of the myſteries of God," 1 Cor. iv. 1. and Col. i. 25. To keep ſtedfaſtly in the communion of their rightful paſtors; to aſſemble with them for religious worſhip; to offer up prayers and praiſes to God; and to receive from their hands the holy communion, Acts ii. 42. and xi. 26. 1 Cor. x. 16 and xi. 20. and Heb. x. 25. To excommunicate and repel notorious offenders from the communion of the church, and to re-admit them again, upon due teſtimonies of repentance, 1 Cor. v. 3. *&c.* and 2 Cor. ii. 6. *&c.* Theſe are plainly the ſpiritual powers of the church: And it is evident, from the ſcriptures, that Chriſt committed all this power to his apoſtles; that they likewiſe committed the ſame power to others, whom they ſet over the ſeveral churches which they founded; with authority to continue this ſucceſſion of faithful paſtors throughout all ages: And all this without any application to any civil magiſtrate whatſoever; yea, and ſo to be exerciſed, notwithſtanding any prohibition from the civil magiſtrate to the contrary. Therefore, to ſay, that any power, and particularly this ſpiritual power, cannot be exerciſed, independent on the ſupreme civil magiſtrate, is directly to contradict the ſcriptures, and muſt be falſe. (Brett) The apoſtles were not here required by the Jews to conform to their religion, nor yet to come to their ſynagogues; but only to hold their peace, and not to ſpeak, or preach, in the name of Jeſus; and yet, we find, they made it a matter of conſcience to obey God, and diſobey them: For, being apprehended again, and examined concerning their contempt, they anſwer'd, "We ought to obey God, rather than men;" As if they had ſaid, If they ſhould have complied, to diſſemble, and not to ſpeak openly, they ſhould have denied God, in obeying men more than him. See the notes on chap. iv. 19.

To be a prince and a ſaviour.] Theſe two words, in the ſtile of the Old Teſtament, ſignify ſuch an one as Joſhua and the Judges were; expreſſed chap. vii 27. by "a ruler, and a judge;" ver. 25. by "giving deliverance," bringing them out of their ſlavery in Egypt: And therefore ver 35. in ſetting down the Iſraelites miſtake, when they aſk'd Moſes, Who appointed him "a ruler and a judge?" St. Stephen tells them, "God had by the hand of an angel ſent Moſes," a captain and deliverer; by *deliverer* meaning the ſame as by *deliverance*, ver. 25. and by *ſaviour* here, one that leads and rules them, manages their military affairs, to the avenging them of their enemies, and preſerving them ſafe and quiet. Such an one was Chriſt to be unto the people of God, and was ſent to be ſuch, particularly to the Jews: But this, not in the manner that they expected, but as "his kingdom was not of this world," in a ſpiritual manner, to go in and out before them againſt their ſpiritual enemies, Satan and ſin. To which end it was, that after his exaltation and inſtalment to his regal office, the firſt thing was his ſending of his Spirit, thereby giving them, as here it follows, place of repentance, if upon the preaching of the apoſtles, they will come in, and believe on him. In this ſenſe is it, that, Heb. ii. 10. Chriſt is called "the captain of ſalvation," or deliverance; that is, a captain, deſigned on purpoſe to ſave, or deliver them; to lead them, as 'tis there, through ſufferings to bliſs, through the wilderneſs, and the land of the Anakims, to Canaan: as Moſes, and Joſhua, the captains and ſaviours of the Jews, did; Captain and Saviour being two words together to expreſs one thing; and ſo directly the ſame with this other expreſſion of "captain of ſalvation." (H.) And he is ſaid to be "exalted to give repentance and forgiveneſs of ſins," by giving the knowledge of that remiſſion of ſins, which is promiſed to the penitent, and of thoſe motives which ſhould induce them to repent. So the Baptiſt is ſaid to "go before him, to give knowledge of ſalvation unto his people, by the remiſſion of their ſins," Luke i. 76, 77. And ſo "God granted to the Gentiles repentance unto life," when he ſent Peter to them, to preach that word, by which they repenting "ſhould be ſaved," Acts xi. 14, 18. (W.) See the notes on chap. ii. 33, 36. iii. 15, 26. and iv. 12. and Luke xxiv. 47.

We are his witneſſes.] See the notes on Luke xxiv. 48.

So is alſo the Holy Ghoſt.] See the notes on chap ii. 2, 4, 38. iv. 31. and John xv. 26.

They were cut to the heart.] What *dieprionto* here ſignifies, will be beſt reſolved from Heſychius's rendring of the word. The ordinary copy hath it *diaprietai*, *diagorazei*, *mainetai*. But that is a miſtake. It ſhould certainly be read *agriazei*, or *diagriazei*, grows wild, or angry; for that is all one with *mainetai*, is mad, which follows, but *diagorazei* is quite another matter, and would rather belong to *diaprietai*, which might be the cauſe of this miſtake by the nearneſs of the words, as *priamenos* and *agoraſas* are all one. By this then the word appears to ſignify rage, or vehement diſpleaſure, as *agriazei* is *orgizetai*; ſuch as is in bears, and other wild beaſts, when it makes them tear in pieces thoſe that are next to them, or againſt whom it is conceived; as here it follows, They conſulted to put them to death. (H.) This ſermon was for ſubſtance the ſame that St. Peter had preached before, when ſo many thouſands were prick'd at the heart, by ſorrow and compunction; whereas theſe men were cut to the heart with anger and indignation. Whence learn, 1. That the moſt ſound and ſacred doctrine is an intolerable torment to an unſound and unholy heart. 2. That the word of God diſpenſed by the ſame miniſter, and in the ſame manner, has not always the ſame ſucceſs. The ſubſtance of both theſe ſermons was the ſame, Jeſus, and the reſurrection; and the preacher, St. Peter, was the ſame, but the ſucceſs was not the ſame; to let the apoſtle know, that the excellency of the power was of God, and not of himſelf; as St. Paul ſpeaks, 2 Cor iv. 7. (B.) Unleſs God ſpeak to the heart, the very ſame truths, which have converted thouſands of ſouls, are to others a law which only hardens and provokes them, and increaſes their ſin. Paſſion blinds the eyes of men, and hinders them from ſeeing, that they ſtrike at God himſelf, when they attack his ſervants. How blind and ſenſeleſs are theſe pretended ſages of the world! As if he who, but juſt now, deliver'd the apoſtles out of their priſons, were not able to deliver them out of their hands. (Q.)

Ver. 34, 35, 36, 37, 38, 39, 40, 41, 42. Then ſtood there up one in the council, a Phariſee, named Gamaliel, a doctor of law, had in reputation among all the people, and commanded to put the apoſtles forth a little ſpace, And ſaid unto them, Ye men of Iſrael, take heed to yourſelves, what ye intend to do as touching theſe men. For before theſe days roſe up Theudas, boaſting himſelf to be ſomebody, to whom a number of men, about four hundred, joined themſelves; who was ſlain, and all, as many as obey'd him, were ſcatter'd, and brought to nought. After this man roſe up Judas of Galilee, in the days of the taxing, and drew away much people after him; he alſo periſhed, and all, even as many as obey'd him, were diſperſed. And now I ſay unto you, Refrain from theſe men, and let them alone; for if this counſel, or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; leſt haply ye be found even to fight againſt God. And to him they agreed: And when they had called the apoſtles, and beaten them, they commanded that they ſhould not ſpeak in the name of Jeſus, and let them go. And they departed from the preſence of the council, rejoicing that they were counted worthy to ſuffer ſhame for his name. And daily in the temple, and in every houſe, they ceaſed not to teach and preach Jeſus Chriſt.

A Phariſee, named Gamaliel.] He was Paul's tutor, Acts xxii. 3. and was called Rabban Gamaliel, a title of the higheſt eminency, and given, ſay the Jews, only to ſeven perſons; which ſhews ſufficiently the reputation that he had among the people. Biſhop Pearſon, very probably conjectures, That the Sadducees, after our Lord's reſurrection, being the greateſt enemies to the apoſtles; they, being griev'd, that they "preached through Jeſus the reſurrection from the dead," chap. iv. 2. Gamaliel, being a Phariſee, and ſo a ſtiff aſſertor of the reſurrection, did therefore give his advice for the diſmiſſion of the apoſtles: For we find the Phariſees, almoſt in the ſame words, pleading for St. Paul, preaching the ſame doctrine, *viz.* That they ought not to moleſt him, leſt they ſhould be found, *theomachoi* fighters againſt God. (W.) See the notes on John i. 38.

Before theſe days, roſe up Theudas.] A ſtory there is of one Theudas, which Joſephus mentions, *Ant.* l. 20. c. 5. and Euſebius *Hiſt.* l. ii. c. 11. who undertook to be a prophet, and promiſed that he would divide Jordan, *&c.* But that was in Claudius's time, in the time of Fadus's præfecture, who deſtroyed him and his followers: And ſo that cannot be the perſon here mention'd; for this here was before Judas Galilæus, ver. 37. and he was in the time of Cyrennius's being governor of Syria. This Theudas here then muſt needs be ſome other perſon, whom they had recorded in their writings; and from thence Gamaliel here recites the ſtory, though we have no other record of it. (H.) And the ancient Fathers agreed in this, that there was a Theudas, pretending to great things, even before the coming of our Lord; tho' Joſephus hath taken no notice of him. (W.)

After this man, roſe up Judas of Galilee.] Of this Judas of Galilee, and of this enrolling, Joſephus's teſtimony is moſt clear, Antiq. l. xxviii. c. 1. Cyrenius, ſaith he, came to Syria, ſent from Cæſar, or under him, as judge of the nation, and to take the valuation of their eſtates. Upon this, Judas Gaulonita rebell'd, or made defection, and Saddochus with him, ſaying, that this valuation of their eſtates, the enrolling here, brought in direct ſervitude upon them, and therefore called the whole nation to follow them, and vindicate their liberties. So again, *de Bell. Jud.* l. ii. c. 12. Judas led them to make a defection, reproaching them, or making it a great crime in them, if they ſhould endure to pay tribute to the Romans, and acknowledge mortal rulers, after God had been their king. This doctrine, of the unlawfulneſs to pay tribute to men, upon pretence that they muſt acknowledge no other power but that of God over them, was it for which this Judas is by Joſephus ſet down, as the leader or head of a fourth hereſy among the Jews. And the texts of ſcripture on which he grounded it, may be thought, by the words of Joſephus, now cited, to be that of Deut. xxiii. 18. in the Septuagints reading of it, which Tertullian renders, *Non erit vectigal pendens ex filiis* Iſrael, None of the children of Iſrael ſhall pay tribute, and that of Deut. vi. 13. "Thou ſhalt fear the Lord thy God, and ſerve him," by way of excluſion of all others. The falſeneſs of which concluſion from theſe premiſes, will appear not only from the Hebrew text, Deut. xviii. 23. where the matter is very diſtant from that of paying tribute; There ſhall be no whore of the daughters of Iſrael, nor a ſodomite of the ſons of Iſrael; but the right underſtanding of the Greek itſelf, where, ſay the Fathers, the words *teleſphoros* and *teleſcomenos* refer to the myſteries of the heathens, the unclean rites in their diabolical worſhips; and the firſt ſignifies him that thus initiates, or enters, any in thoſe debaucheries; the latter him that is thus initiated. (H.) See the notes on Luke xiii. 1. and John x. 8.

Leſt haply ye be found.] Theſe words are in the ſenſe to be connected to thoſe in the foregoing verſe, thus, "Let them alone, leſt haply ye be found even to fight againſt God:" So that all that is between muſt be read as in a parentheſis. (H.)

Worthy to ſuffer ſhame for his name.] Obſerve here, the ſucceſs or iſſue of Gamaliel's counſel: His advice being ſo wiſe and rational, it prevailed with the rulers to deſiſt from their former intention of putting the apoſtles to death; but they come not off without blows, tho' without bloodſhed: They are ſcourged, as their maſter was before them; which was both a painful and reproachful puniſhment: Yet were they ſo far from being diſcouraged, that they were the more reſolved: They rejoiced that they were ſo graced, as to be diſgraced for Chriſt; and accounted it their higheſt honour to be diſhonoured for him; eſteeming it a very great favour and happineſs to bear reproach for Chriſt, according to that of the apoſtle St. Peter, 1 Epiſt. iv. 14. "If ye be reproached for the name of Chriſt, happy are ye; for the ſpirit of grace and of glory reſteth upon you." This ſent them from the preſence of the council, "rejoicing, that they were accounted worthy to ſuffer ſhame for his name." (B.) The ſigns of patience are, 1. *Tolerantia crucis:* When a man finds upon examination, that he is able and willing, according to the Greek word, *hypomenein*, to abide under the croſs: When a man is ſo affected to the croſs, that, if it pleaſe God to take away his ſin, the cauſe of puniſhment, he is willing to bear the puniſhment. 2. When we can *tolerare & amare*, bear and love too: When our ſuffering turns not to murmuring or diſobedience; but ſo affecteth us, that, notwithſtanding our chaſtiſement, we can love God, with his chaſtiſement and for it, and ſay, with Job i. 21. "bleſſed be the name of the Lord." And, 3. When we find ourſelves humble in our ſufferings; which is a diſtinction between true Chriſtian patience and the heretical. The fathers, in the primitive church, were forced to uſe theſe two notes of diſtinction between a true Chriſtian and a Donatiſt. 1. That in the ſuffering of a Donatiſt, (which is to be obſerv'd in our days) they ſhould find a ſpirit of pride and vanity; whereas true patience is humble. And this humility appear'd in the martyr's ſufferings; which was without diſputation with God about the cauſe, or murmuring at the torments: They either bore them, and mourn'd in ſilence; or if they replied, it was on God's behalf, like Job i. 22. and ii. 10. or like David, Pſal. xxxix. 9. 2. The other note is alacrity. It was obſerv'd by the Fathers, that the Circumcellions in their ſufferings, had no alacrity. 'Tis true, they were not moved; but they ſuffer'd not chearfully: They bore them; but they rejoiced not: They did, *nican*, overcome, as thoſe who, in ſome diſeaſes, cure without pain, or, uſing narcotick medicines, do overcome the pain; but Chriſtian patience doth more; "In all theſe things, (ſaith the apoſtle) *hypernicomen*, we are more than conquerors." It doth *hypernican*, overcome; and more than ſo, for it rejoiceth too. So the apoſtles here, after they had been ſcourged, "departed, rejoicing that they were counted worthy to ſuffer ſhame for the name of Chriſt." (Andr.) That is, that they were admitted to the honour of ſuffering diſgrace, as their enemies falſely eſteem'd it, for the ſake of ſuch an adorable name and cauſe. The two Greek words, *catexiotheſan atimaſthenai*, are ſtrong, and expreſs the thing with great happineſs and beauty, not to be come near in a tranſlation. (Blackw.) See the notes on chap. vi. 15. and Matt. v. 11, 12.

Daily in the temple.] Obſerve how wiſely and well the holy apoſtles improve their reſtored liberty: They redouble their pains and diligence in preaching the Goſpel, and are unwearied in the way of their duty, and in the work of their God, "Daily in the Temple, and in every houſe, they ceaſed not to teach and to preach Jeſus Chriſt;" That is, they laid hold on every opportunity, in ſeaſon and out of ſeaſon, publickly and privately, to publiſh the Goſpel to thoſe that had not receiv'd it, and farther to inſtruct thoſe that had already received the faith of Chriſt. Thus the more outragious were their adverſaries, the more couragious were the holy apoſtles. They religiouſly profeſs the name of Chriſt, and reſolutely abide by their profeſſion, tho' they were derided, impriſon'd, perſecuted, and beaten for the ſame Lord! Help thy miniſters at this day to ſuffer reproach for thy Goſpel; but never let any of them either reproach it, or be a reproach unto it. Amen. (B.) See chap. ii. 42, 46.

CHAP. VI.

The order of Deacons inſtituted. Seven perſons choſen by the church, and ordained by the apoſtles. Stephen, one of them, falſely accuſed of blaſphemy.

Ver. 1, 2, 3, 4, 5, 6, 7, 8. AND in thoſe days, when the number of the diſciples was multiplied, there aroſe a murmuring of the Grecians againſt the Hebrews, becauſe their widows were neglected in the daily miniſtration. Then the twelve called the multitude of the diſciples unto them, and ſaid, It is not reaſon that we ſhould leave the word of God, and ſerve tables. Wherefore, brethren, look ye out among you ſeven men of honeſt report, full of the Holy Ghoſt and wiſdom, whom we may appoint over this buſineſs. But we will give ourſelves continually to prayer, and to the miniſtry of the word. And the ſaying pleaſed the whole multitude; and they choſe Stephen, a man full of faith, and of the Holy Ghoſt, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proſelyte of Antioch. Whom they ſet before the apoſtles: And when they had prayed, they laid their hands on them. And the word of God increaſed; and the number of the diſciples multiplied in Jeruſalem greatly; and a great company of the prieſts were obedient to the faith. And Stephen full of faith and power did great wonders and miracles among the people.

There aroſe a murmuring.] The Devil, having in vain attack'd the church from without, now attempts to ſubvert it by ſowing diviſions and diſſentions within itſelf. (Beza) The more the number increaſes, the more does perfection decreaſe; every one bringing along with him his own imperfections, and communicating them to others. The devil finds means to raiſe diviſion among men, even by works of charity. Where humility is, there is peace: Pride produces envy; envy ſuſpicion; ſuſpicion murmuring; and murmuring weakens charity. All this may be prevented, by obſerving an exact equity towards all. (Q.)

Of the Grecians.] It is much diſputed, who theſe Helleniſts were: 'Tis beyond doubt, that they were not Greeks by nation or birth; whether unconverted, or Proſelytes to the Jewiſh nation: For theſe are never called Helleniſts; but always, in the ſcripture, Hellenes, and by Joſephus, *hellemnicoi*; and are diſtinguiſhed, not from the Hebrews, but the Jews: As, when mention is made of the Jews and Greeks, Acts xvi. 1, 3, 19. — xix. 10. — xx. 21. Rom. i. 16.—ii. 9, 10.—iii. 9 —x. 12.— 1 Cor. i. 22, 23.—x. 32. —xii. 13. Gal. iii. 28. Coloſſ. iii. 11. and of thoſe Greeks, who came to the Jewiſh ſynagogues; and therefore ſeem to have been Proſelytes, Acts xiv. 1.—xviii. 4. And a diſtinction is made, not between Hebrews, but "Jews and Proſelytes," Acts ii. 10. 2. They who were ſcatter'd, upon the perſecution which followed the death of Stephen, Acts viii. 1. ſpake "the word only to the Jews," Acts xi. 19. and yet they ſpake to the Helleniſts, ver. 20. And, 3. Paul, coming to Jeruſalem, diſputed againſt the Helleniſts, and "they went about to kill him," Acts ix. 29. as the Jews at Damaſcus had done before, ver. 23. Which ſhews, they muſt be Jews by birth, and not only ſtrangers of other nations come thither: For how durſt they attempt to kill a Jew, among the Jews, without bringing him to their tribunal? 2. I think it not ſufficient to ſay, with the Syriac, or St. Chryſoſtom, that they were Jews uſing the Greek tongue: For this they of Judea, eſpecially the learned among them, generally did; for we never find in Joſephus, that they ſpake to the Romans, or others who uſed that tongue, by an interpreter. Dr. Lightfoot therefore adds, that they were Jews, who, living among the Greeks, underſtood, and uſed that tongue only; and then they muſt be called Hebrews, who uſed the Hebrew, or Syriac tongue, as their uſual dialect: But then, whereas Dr. Lightfoot will not allow, that in their ſynagogues, they uſed the Greek tongue, or read the ſcriptures according to the Greek tranſlation, I incline rather to the opinion of the learned Grotius, that they uſed this tongue alſo in their ſacred exerciſes: For why ſhould they, whoſe Synagogues conſiſted of perſons, underſtanding neither Hebrew nor Syriac, have both, or either of thoſe languages, read to them in their aſſemblies? Moreover, that in their exhortations, made in their Synagogues, conſiſting both of Jews and Proſelytes of the Grecians, they uſed the Greek language, ſeems evident from this, That "Paul and Barnabas ſo ſpake in them, that a multitude of the Greeks, as well as of the Jews believed," Acts xiii. 43.—xiv. 1.—xvii. 4, 12.—xviii. 4. (W.) See the notes on chap. ii. 5. and John vii. 35. and xii. 20.

Their widows were neglected.] That is, ſuch of them as were either ſick, or charged with children, received leſs out of the common ſtock, than the widows which were Jews born. The occaſion of this was, becauſe the apoſtles did not intruſt any certain perſons with the management of this diſtribution; but ſometimes employ'd one, and ſometimes another, and thoſe generally of the native Jews. But now this grievance was effectually redreſs'd, by the inſtitution of the order of Deacons, choſen out of the whole body by common conſent. (G.) And as the names of the perſons choſen are all Greek; ſo we may believe, they were all, or moſt of them, Helleniſts. (Fleury) See the notes on chap. ii. 44. and iv. 32.

The multitude of the diſciples.] Multitude of diſciples here, are the community or ſociety of Chriſtians, called ſometimes "the *all*," 1 Tim. v. 20. "the *many*," 2 Cor. ii. 6. anſwerable to "the multitude" here; and ſometimes Chriſtians, or followers of Chriſt; in reſpect of whom as their doctor, or maſter, they are here called diſciples; and both ordinarily united together in the word church, and the brethren, c. xv. 3, & iv. 23. and Matt. xviii. 17. Now what power the church, or brethren, conſider'd in this notion, the ſociety of Chriſtians, do here appear to have, may be conſiderable. The choice of the perſons of the deacons is here committed to them: But that, Firſt, By the appointment of the apoſtles, declared to them. "The twelve called to them the multitude, and ſaid, Look out," &c. ver. 2, 3. Secondly, they had by the apoſtles theſe bounds ſet them, 1. To take ſeven; the number ſpecified by the apoſtles, not left arbitrary to them. 2. To pitch on men generally known, and well reputed of. 3. With theſe qualifications,

1. Faith; ſuppoſed in Some of you; that is, Believers, Chriſtians; 2. "Fulneſs of the Holy Ghoſt;" extraordinary gifts; 3. Fulneſs of wiſdom; fitted by all theſe for this employment. And when by the apoſtles appointment, together with the obſervation of theſe preſcribed rules, the multitude have ſought out the perſons, then ſtill the apoſtles reſerve the ordination, or conſtitution of them to themſelves, ver. 3. In the nomination of biſhops and deacons in other churches, the like may be concluded, from the Epiſtles to Timothy and Titus, *viz.* That ſomewhat was referred to the church; particularly, their teſtimony concerning the qualifications of the perſons. For the biſhop that was to ordain, is by St. Paul's direction, firſt to enquire, as it were upon articles, If, or whether, he be blameleſs, *&c.* which concerning a biſhop are fifteen, Tit. i. 6. *&c.* Seventeen, 1 Tim. iii. 1. *&c.* Fewer concerning a deacon: And all of them, being matters of fact and manners, Timothy, which was newly enter'd upon his province, and Titus lately left in Crete, could not poſſibly be inſtructed ſufficiently from their own experience; and therefore muſt be ſuppoſed to have it by enquiry of the church. So, in the cenſures of the church, the offender muſt be rebuked before the many, 2 Cor. ii. 6. before "the church," Matt. xviii. 17. "before all," 1 Tim. v. 20. Where yet it is Timothy, the biſhop, that muſt rebuke the offenders; only in the preſence, and with the notice of the church, to make the rebuke more conſiderable, to produce ſhame and reformation. Laſtly, in the Council at Jeruſalem, with "the apoſtles and elders," or biſhops of Judæa, is joined "the whole church," chap. xv. 22. in the chuſing, and ſending meſſengers to Antioch: But that with a moſt diſcernible diſtinction: The apoſtles, and elders, as they, whoſe decree or appointment it was, It pleaſed, or "ſeemed good to, the apoſtles and elders to ſend choſen men;" the choice and miſſion belonging to them, and the perſons ſent, Men of them, biſhops of the council; but this with the knowledge and approbation of the whole church joined with them, as of thoſe that were acceſſaries, or principals in the ſending. So in the inſcription of the Epiſtle of the council, ver. 23. "The apoſtles and elders and brethren ſend greeting:" Not that any but the apoſtles and elders, that is, biſhops of Judæa, were members of the council, or had voices in it, for that is cleared, ver. 6. at the firſt mention of their convening, "The apoſtles and elders came together to conſider of this matter," the debate of the queſtion, and the deciſion, belonging only to them, but that the whole church, joined with the apoſtles and biſhops, ſhewing their conſent and approbation, and ſubmiſſion to the decree of the council. And thus, in following times, have lay-men ſubſcribed the acts of councils in this form, *Conſentiens ſubſcripſi*, I have ſubſcribed conſenting, or teſtified my conſent under my hand. As for the decree of the council, though that be in the ſtyle of Us, ver. 28. which may be conceived to refer to all thoſe that are named in the front, and ſo to the brethren; yet 'tis apparent by ver. 25. "It ſeemed good to us, being aſſembled together," that that belongs only to thoſe that were aſſembled or ſat in the council, that is, the apoſtles and elders, ver. 6. and ſo it is expreſly ſet, c. xvi. 4. "The decrees ordain'd by the apoſtles and elders." (H.) See the notes on chap. ii. 1.

And ſerve tables.] See the notes on ver. 6.

Look ye out.] We have here an abridgment of the whole diſcipline relating to eccleſiaſtical ordinations. It belongs to the church to preſent the miniſters of the altar; and to the paſtors to ordain them. The neceſſary conditions are, 1. Examination and diſcretion in the choice of them. 2. The church muſt chuſe, Not children but men, in maturity of underſtanding, ſolidity of judgment, virtue, experience, *&c.* 3. Not unknown, wandering perſons, *&c.* but from "among you," in the very boſom of the church; and ſuch whoſe birth and life are known. 4. Not perſons who are any way ſcandalous, but of a ſound and unſpotted reputation. 5. Such whoſe piety is eminent and remarkable, by their having a "fulneſs of the Holy Ghoſt; which appears, as it were viſibly, in a life and converſation holy in all reſpects. 6. Piety is not alone ſufficient; the gift of wiſdom and prudence is neceſſary for the guidance and direction of others. 7. They muſt be appointed, or ordained by lawful and apoſtolical authority. And, 8. They muſt enter into the miniſtry with no other deſign, but to ſerve and labour in the work and buſineſs thereof. (Q.)

Full of the Holy Ghoſt, and wiſdom.] What is meant by "full of the Holy Ghoſt," in this place, may perhaps be beſt collected by a farther conſideration of the words of Chriſt, Mark xvi. 17, 18. But ſigns ſhall attend them which believe theſe things, or "Theſe ſigns ſhall (attend, or) follow them that believe." Theſe words ſeem to contain a promiſe of extraordinary gifts, of "caſting out devils, ſpeaking ſtrange languages, healing, *&c.* to others, beſide the apoſtles, under the name of believers. For the believers there are all one with "He that believeth and is baptized," ver. 16. and that is thoſe that, upon the apoſtles preaching, ſhall believe, and enter into the church, or be added to it: But this not ſo unlimitedly on one ſide, as that all that did believe ſhould have thoſe gifts beſtow'd upon them, for then here would have been no choice; all being "full of the Holy Ghoſt," they could not look out men that were full; nor yet with ſuch reſtrictions on the other ſide, as that none had theſe gifts, but thoſe that were ordained to ſacred functions, for then theſe, who were not yet ſo ordained, could not thus be full. But I ſuppoſe the truth is in the middle. At the apoſtles preaching and mens receiving the Goſpel, many of them that believed had extraordinary gifts, miraculous powers, beſtowed upon them, for the teſtifying to themſelves and others the truth of the Goſpel in thoſe firſt times, and to qualify them for the ſervice of the church, when they ſhould be called to it. And agreeably, thoſe that were thus endowed, were generally choſen to ſuch employments, before others who had them not, as there was need of them: And ſuch I ſuppoſe are here meant under the phraſe of "Full of the Holy Ghoſt," and that phraſe mention'd by the apoſtles, as a qualification required in thoſe whom they would appoint deacons here, and, beſide the care of the poor, communicate the power of preaching and baptizing to them, which 'tis evident Philip had. This may moſt probably be it, which is affirmed of Cornelius's family, chap. x. 44. "The Holy Ghoſt fell on all them which heard the word," and "The gift of the Holy Ghoſt was pour'd upon them," 45. "For they ſpake with tongues," *&c.* 46. So again, chap xix. 6. the Epheſian diſciples being newly baptized in the name of Jeſus," ver. 5. by the apoſtles benediction, and "impoſition of hands, the Holy Ghoſt came upon them, and they ſpake with tongues, and propheſied." And ſo chap. ii. 38. when Peter tells them, that upon their repentance and baptiſm, they ſhould "receive the gift of the Holy Ghoſt," the very phraſe which is uſed of Cornelius's family, it follows accordingly, chap. iv. 31. "The place was ſhaken, and they were filled with the Holy Ghoſt;" and ſo, beſide the inward gifts and graces of the Spirit, they were, many of them, endowed with thoſe extraordinary gifts, which c. ii. 1. had fallen upon the apoſtles, and were uſeful for the confirming them in the faith, and to teſtify to them and others the truth of what was preach'd to them. And of them that were at that time converted, they are now to chuſe ſome here, for the office of deacons, men "full of the Spirit," *&c.* (H. and W.) See the notes on ver. 6.

Whom we may appoint.] As the French New Teſtaments have alter'd ſeveral texts, in favour of the doctrines of Rome, our Diſſenters, in ſeveral editions of the bible, have changed theſe words of the apoſtles, to *whom ye may appoint*; that it might favour their pretended power, of the people to chuſe their own paſtors: And this text, thus alter'd, was quoted in many of their books, for this purpoſe. (Leſl.) Thus it was, in many, or moſt, of our Engliſh bibles, from the year 1638. to 1660. and in ſeveral ſince, *viz.* The edition in 8vo. by J. Field, 1660. in 24°. by the aſſigns of J Bill and Chr. Barker, 1674. In 8vo. by J. Bill and Chr. Barker, 1674. In 8vo. at Edinburgh, by And. Anderſon and partners, 1673. and 1675. In 8vo. by J. Bill, T. Newcomb, and H. Hills, 1679. and 1680. In 8vo. by the aſſigns of J. Bill, and T. Newcomb, 1685. In fol. at Amſterdam, 1679. And in Baxter's paraphraſe, and ſeveral others: Where the Greek word, *cataſteſomen*, is perverſly render'd, *Ye may appoint*; thereby to give the power of ordination into the hands of the laity. (Howel) See the notes on ver. 6.

Give ourſelves continually to prayer.] See the notes on chap. ii. 42.

They choſe Stephen.] The ſcripture gives us no particular notice either of his country or kindred. That he was a Jew is out of queſtion; for he owns this in his apology, chap. vii. But whether he was born in Judæa, or among the diſperſed in the Gentile provinces, is impoſſible to determine; unleſs, from his Greek name, we may conclude him to have been of the latter. Antiquity reckons him, with great probability, to have been one of the ſeventy diſciples of our Lord: And how well he was qualified for an holy office, appears both from the character here given him, "a man full of faith and of the Holy Ghoſt," and from the proofs he gave of it, in confounding thoſe who diſputed with him, ver. 10. and in his defence of himſelf againſt the charge of blaſphemy, chap. vii.

And Philip.] Some account of him, and his miniſtry, will be met with hereafter, chap. viii. 5, 26. and xxi. 8.

And Nicholas.] See the notes on Rev. ii. 6.

A Proſelyte.] See the notes on Matt. xxiii. 15.

They ſet before the apoſtles.] Here two things are diſputed; 1. Whether theſe ſeven were choſen, and ordained, to a civil office only, *viz.* that of miniſtring only to the neceſſities of widows, and other indigent diſciples; or alſo to the ſacred office of a deacon, and ſo impower'd to preach the word, and baptize. Certain it is, that of theſe ſeven, St. Stephen did preach the word, and that Philip did both preach and baptize, chap. viii. 12, 38. But then it is ſaid, they did ſo, not as men choſen and ordained to this office, but as being of the number of the ſeventy diſciples; of whom theſe ſeven were, ſaith Epiphanius. And indeed, the ancients ſeem to have been divided about this matter: The council of Neocæſarea, Can. 14. ſaying expreſly, that there ought to be but ſeven deacons, in the great cities, as we learn from the Acts of the apoſtles; and the apoſtles, in their conſtitutions, That they, after our Lord's aſcenſion, had choſen ſeven deacons; of which number, Stephen was one: And the Synod in Trullo, on the other hand, ſaying, That the apoſtles ſpake not there of thoſe who ſerved at the altar, but of thoſe that ſerved to the buſineſs of tables: But this is as true of the deacons mentioned by St. Paul, 1 Tim. iii. 8. *&c.* that there is not a word ſaid of their miniſtring at the altar: And it ſeems very unlikely, that the apoſtles would have made this one requiſite of the perſons to be choſen, that they ſhould be full of the extraordinary gifts "of the Holy Ghoſt, and of wiſdom," if their office had confined them to the miniſtry of the widows at Jeruſalem; or that they, who were Evangeliſts before, as Philip is expreſly ſtiled, chap. xxi. 8. ſhould wholly lay aſide the preaching of the word, and attend only on a civil office. Moreover, it is certain, that deacons were inſtituted before St. Paul writ his firſt epiſtle to Timothy: For we have mention of them in the epiſtle to the Philippians, writ three years before that to Timothy; and they are mentioned in the advice to Timothy, not as an office to be inſtituted, but as a ſtanding office, then ſettled in the church; as they muſt be if biſhops were then ſo, they being neceſſary attendants on that higher function, according to theſe words of Epiphanius, A biſhop cannot be without a deacon. Now if they were not inſtituted here by the apoſtles, I deſire to know, when, where, and by whom they were inſtituted; and what other record we have left us of ſuch an inſtitution of them? Againſt this it is objected, firſt, That theſe ſeven are never called deacons, in the whole hiſtory of the Acts of the apoſtles; and that this name is never given either to St. Stephen, or to Philip the Evangeliſt. But this objection can be of no ſtrength, againſt the ſuffrage of all antiquity, which hath ſtill given them the name of deacons; ſeeing they have no other name aſcribed to them, in the whole Acts of the apoſtles, or the ſacred hiſtory: They are never called Miniſters of tables in all the Acts; tho' here they are ſaid to be appointed for that work: And ſo ſaith St. Jerom, of the deacons of his age, That they were *Menſarum & viduarum miniſtri*, The miniſters not only of the prieſts, but alſo of widows and tables. So he ſtiles them, in his Epiſtle to Evagrius; and bids them learn the reaſon of their inſtitution from the Acts of the Apoſtles. 2. It is further objected, That, in St. Paul's account of the deacons of the church, there is no mention of this part of their office, to provide for widows, and "ſerve tables," nor any quality required of them which reſpects that office. I anſwer, 1. That, according to this argument, ſhould all that hath been ſaid be granted, the deacons could have no authority to baptiſe, or adminiſter either the bread or the cup to the laity; there being not one word of any ſuch office belonging to them in St. Paul's Epiſtles to Timothy, nor of any aſſiſtance they are to give the biſhop. 2. That, as the deacons of St. Paul are to be "grave, and hold the faith in a good conſcience," ſo are the deacons here to be "men of honeſt report, and wiſdom," ver. 3. As they were to "be approved, and then to execute the office of a deacon," 1 Tim. iii. 10. So was it here, ver. 5, 6. Now men of "double tongues, and given to much wine," could neither be men of good report, nor men of wiſdom; and much leſs could they be approved as ſuch. So that the characters of the deacons here, ſeem virtually to include all the characters required of them there; and two more, eſpecially relating to ſacred offices, *viz.* That they ſhould be "men full of the Holy Ghoſt, and wiſdom;" and that which St. Stephen doth here, and St. Philip did, in preaching to the Samaritans, and then baptizing them, is the foundation of the authority given by biſhops to deacons, to preach the word, and to baptize. Moreover, their being miniſters of tables, made them alſo miniſters at the Agapæ; where the biſhop was to be acquainted with the neceſſities of the widows and the poor, ſay the Apoſtolical Conſtitutions, l. ii. c. 28. by the miniſters, that is, the deacons; and ſo they became attendants alſo on him, or on the preſident, who conſecrated the Euchariſt, celebrated at the ſame time with theſe feaſts of charity; and ſo they diſtributed the bread and wine to the communicants, and carry'd them, ſaith Juſt. Martyr, to thoſe that were abſent. Hence are they ſtiled, by Ignatius, and Polycarp, not only the miniſters of meats and drinks, but the ſervants of the church of God, and ſaid to be ſervants, not of men, but of God and Chriſt; as ſervants are, in that relation, ſaid to ſerve the Lord Chriſt, and therefore are bid to do all things "as to the Lord, and not unto men," Col. iii. 23, 24. And Clemens of Alexandria ſaith, That in the church the presbyters have the repreſentation of thoſe who make men better; and the deacons, of them that ſerve. And, becauſe they perform this miniſtry under the inſpection of the biſhop, and gave him an account of the condition of the widows and the poor, and had from him, or his presbyters, the treaſury of the church to diſtribute to others; therefore is this ſo often mentioned in church hiſtory, as part of the Epiſcopal office, to have the care of all that are in need, as Juſt. Martyr ſaith, The presbyters and deacons doing this only by his authority. In fine, To ſay that Philip and others of theſe deacons, might preach and baptize, but not as deacons, but only as Evangeliſts, is not ſufficient in this caſe: For if they were all Evangeliſts, or, as Epiphanius ſaith, of the Seventy, and afterwards by the apoſtles ordain'd deacons, it is hence evident, that they muſt have, with this office, a power to preach and baptize; as doubtleſs the Evangeliſts and ſeventy diſciples had: And hence we find, that Philip being one of thoſe ſeven, chap. xxi. 8. did both theſe offices by the direction and aſſiſtance of the Holy Ghoſt, chap. viii. 12, 29, *&c.* If they were not, yet being men "full of the Holy Ghoſt," and of that wiſdom which enabled them to teach others, we cannot reaſonably conceive, they were diſabled by their ordination to this office, from doing that work, for which they were thus fitted, and as it were appointed, by theſe gifts of the Holy Spirit confer'd upon them. In a word, It is evident from this hiſtory, that, before the ordination of theſe deacons, the apoſtles themſelves were engaged in this work; for the treaſure of the church was "laid at the apoſtles feet, and diſtribution of it was made to every man according as he had need," chap. iv. 35. This diſtribution therefore muſt be made, by them who had this treaſure in their hands; and therefore they appoint theſe ſeven over this buſineſs, to eaſe themſelves of this trouble, that they might give themſelves more entirely "to prayer and to the miniſtry of the word," and might not, by attending on this work, be hinder'd in the execution of that higher office. Now ſurely, that work which the apoſtles perſonally perform'd for a ſeaſon, muſt be conſiſtent with their commiſſion, to "teach and to baptize all nations," Matt. xxviii. 19. (Comb. W. and Slater) See the notes on chap. i. 24.

When they had prayed, they laid their hands on them.] This was an ancient rite in the church; the perſons ordained being thereby, as it were, conſecrated unto God. It was derived from the Hebrews; who uſed this form, as well in the publick and ſolemn conſecration of their ſacrifices, as in their private prayers and benedictions. And the ſame is retained in the Chriſtian church, chap. viii. 17. 1 Tim. v. 22. But there is no mention here of Chriſm, or the tonſure, or the croſs, *&c.* (Beza, Comb. and B.) It was uſed on diverſe occaſions; as, 1. In bleſſings, Gen. xlviii. 14, 15. Matt. xix. 15. and Mark x. 16. 2. In dedicating ſacrifices to God, Exod. xxix. 10. and Lev. i. 4. 3. In the condemnation and puniſhment of criminals, Lev. xxiv. 14 and Deut. xvii. 7. 4. In appointing and ordaining perſons to offices, Numb. viii. 10, 20. xxvii. 18, 23. Deut. xxxiv. 9. Acts xiii. 3. and elſewhere. 5. In the working of miraculous cures, Mark vi. 5. xvi. 18. Luke iv. 40. xiii. 13. Acts ix. 17. and xxviii. 8. And, 6. In conferring the miraculous gift of the Holy Ghoſt, chap. viii. 17. and xix. 6. (Fox) This caſe can give no countenance to lay, or presbyterian ordinations. For, tho' the choice of theſe perſons was committed to "the multitude of the diſciples," yet this was done, 1. By the particular appointment of the apoſtles themſelves; for "the Twelve called the multitude of the diſciples unto them, and ſaid, Look ye out," *&c.* 2. They ſpecify both the number and qualifications of the perſons to be choſen; "Among you, ſeven men, of honeſt report," *&c.* 3. They reſerve to themſelves the appointment of them to this office; "Whom we may appoint over this buſineſs." And, 4. The apoſtles, and only they, "laid their hands on them." (Comb. W. Brett, Barclay, and Slater) Nor does it give any colour of authority to the Papiſts, for the pretended ſupremacy of St. Peter: For neither did he alone propoſe or act in this, but "the Twelve." (Maſon.) See the notes on ver. 2. and chap. i. 15. and Matt. ix. 18.

Ver. 9, 10, 11, 12, 13, 14, 15. Then there aroſe certain of the ſynagogue, which is called the ſynagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Aſia, diſputing with Stephen. And they were not able to reſiſt the wiſdom and the Spirit by which he ſpake. Then they ſuborned men, which ſaid, We have heard him ſpeak blaſphemous words againſt Moſes, and againſt God. And they ſtirred up the people, and the elders, and the ſcribes, and came upon him, and caught him, and brought him to the council, And ſet up falſe witneſſes, which ſaid, This man ceaſeth not to ſpeak blaſphemous words againſt this holy place, and the law. For we have heard him ſay, That this Jeſus of Nazareth ſhall deſtroy this place, and ſhall change the cuſtoms which Moſes delivered us. And all that ſat in the council, looking ſtedfaſtly on him, ſaw his face as it had been the face of an angel.

The ſynagogue of the Libertines.] That the word *ſynagogue* is to be repeated before all the places mentioned here, appears from this, That the Jews mention a ſynagogue of the Alexandrians at Jeruſalem; as Dr. Lightfoot here noteth. Moreover, there being men of all theſe nations living in Jeruſalem, and ſpeaking their native language, and who yet were proſelytes to the Jewiſh religion, chap. ii. 8, *&c.* it is reaſonable to conceive, that they had alſo ſynagogues for prayer, and hearing of the law, and pious exhortations, in a tongue they underſtood. By the ſynagogue of theſe Libertines, ſome underſtand the Jews that were free-born, or had obtained the Roman freedom, as St. Paul had; ſo Dr. Lightfoot: Others think, they were Roman ſervants who had obtained their freedom; as ſaith Oecumenius here. The firſt opinion ſeems to me moſt probable. For though Tacitus, in his *Annals*, ſaith, That four thouſand Libertines, infected with the Jewiſh ſuperſtition, were baniſhed into Sardinia; yet Suetonius ſaith, That they were the young men of the Jewiſh nation that were ſent thither; and that he only expelled the other Jews and their Proſelytes out of the city: Joſephus, that he commanded all the Jews to be expelled Rome; and that four thouſand of them were ſent to Sardinia by the Conſuls: And Philo ſaith, That he ſuffered a great part of the city beyond Tyber to be inhabited by the Jews, and that theſe Jews were moſt of them Romans ſet at liberty; for, being carried captives into Italy, they obtained their freedom from their maſters. (W.) The Jews report, that there were four hundred and eighty ſynagogues in Jeruſalem; partly for Jews, and partly for ſtrangers: And theſe were as ſo many inferiour churches, ſubordinate to the temple as their cathedral. (G. and Godw.)

They were not able to reſiſt.] See here, how faithful Chriſt was, in ſo punctually fulfilling his promiſes made, Matt. x. 20. and Luke xxi. 15. (W. and B.) See the notes on Luke xxi. 15. Dr. Cave cites ſome very ancient manuſcripts, particularly Cod. Bez. MS. and 2 Codd. H. Steph. wherein is this elegant addition to this verſe, *Cai antophthalmein te aletheia*, and with open face to reſiſt the truth.

Then they ſuborned men.] Obſerve here, 1. That St. Stephen's adverſaries, being baffled in their diſputes, do burn with revenge: They hire men to accuſe him falſely, that they may take away his life. The beſt arguments of a baffled adverſary are ever found to be craft and cruelty. It has been an old artifice of the devil, to ſwear innocent men out of their lives: And therefore, 'tis next to a miracle, that no greater number of innocent perſons have been murder'd in the world by perjury and falſe accuſation; when ſo many thouſands hate them, who make no conſcience of falſe oaths. 2. The charge and accuſation brought againſt Stephen, That he ſpake diſhonourably of the Jewiſh religion; That he was continually foretelling deſtruction to the temple; and threatning the change of all the Moſaic rites. 'Tis very probable, that he told them, the ſhadows and ceremonies were to vaniſh now the ſubſtance was come; and that the Moſaic rites were to give place, that a more excellent and ſpiritual worſhip might ſucceed: For, as God was worſhipped aright, four hundred years, before either the temple or tabernacle were built, or the Jewiſh rites inſtituted; ſo he might again be truly worſhipped after they were aboliſhed. (B.) Artifice, violence, and calumny, are the only things, which the ſpirit of the world has, in all ages, oppoſed to the conduct of the moſt holy perſons: And men have not yet learnt to diſtruſt it, and to ſecure themſelves from being deceiv'd thereby. Calumny is ſtill as prevalent, and as well receiv'd, as if it had never been confuted and put to ſhame: Holy men are at preſent the victims thereof; but the calumniators themſelves ſhall, in their turn, be the victims of the divine juſtice. (Q.)

As it had been the face of an angel.] Obſerve, how Almighty God, by a miracle, bears witneſs to the innocency of his holy ſervant St. Stephen: And, to convince his accuſers, that he had done no wrong to Moſes, God makes his face to ſhine now, as Moſes's face had ſhined of old; and gave him an angelical countenance, in which appear'd an extraordinary luſtre and radiancy: Not that an angel has a face, or ſhines viſibly; but it intimates that amazing brightneſs of beauty which was inſtamp'd upon the face of Stephen. He now began to border upon heaven, and had receiv'd ſome beams of glory approaching: It pleaſeth God ſometimes to give his children and ſervants ſome prælibations and foretaſtes of heaven before they ſtep into heaven; eſpecially holy martyrs and confeſſors, who love not their lives unto death: God bears an honourable reſpect to them that bear witneſs to his name and truth; and as they ſhall ſhine forth in the kingdom of their Father, ſo will God ſometimes put a luſtre upon their faces here. "All in the council ſaw St. Stephen's face, as it had been the face of an angel." (B.) This expreſſion of the "ſhining of the face like that of an angel," ſeems to have been proverbial among the Jews: For ſo Eſther ſpeaks to Artaxerxes, "I ſaw thee, as an angel of God, and my heart was troubled, for fear of thy glory," Eſth. xv. 13. And the Chaldee paraphraſt on Cantic. i. 4. ſaith, When Iſrael made the calf, their viſage was black, as that of an Æthiopian; but when they repented, and their ſin was remitted, the ſplendor of the glory of their countenance was like that of an angel. Now God, by this ſplendor of St. Stephen, teſtified his innocence, and that he was pleaſing to him as Moſes was, in that he made his face to ſhine as did that of Moſes. (W.)

CHAP. VII.

Stephen, being permitted to anſwer for himſelf, refuteth the charge of blaſphemy, in a large hiſtorical deduction, relating to the true worſhip of God, from the days of Abraham, and the patriarchs, before the temple, or tabernacle, were built, or the Jewiſh rites inſtituted: And inferreth, That it could not be blaſphemy to affirm, that God might alſo be rightly worſhipped after all theſe were aboliſh'd; reprehending the Jews withal, for their murdering Chriſt, who had been foretold by Moſes, and all the prophets. This cloſe application ſtinging them to the heart, they ſtone him to death; while the holy martyr prays to God for his murderers.

Ver. 1, 2, 3, 4, 5, 6, 7, 8. THEN ſaid the high-prieſt, Are theſe things ſo? And he ſaid, Men, brethren, and fathers, hearken, The God of glory appeared unto our father Abraham, when he was in Meſopotamia, before he dwelt in Charran, And ſaid unto him, Get thee out of thy country, and from thy kindred, and come into the land which I ſhall ſhew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran: And from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no not ſo much as to ſet his foot on: Yet he promiſed that he would give it to him for a poſſeſſion, and to his ſeed after him, when as yet he had no child. And God ſpake on this wiſe, that his ſeed ſhould ſojourn in a ſtrange land, and that they ſhould bring them into bondage, and entreat them evil four hundred years. And the nation to whom they ſhall be in bondage, will I judge, ſaid God: And after that ſhall they come forth, and ſerve me in this place. And he gave him the covenant of circumciſion: And ſo Abraham begat Iſaac, and circumciſed him the eighth day: And Iſaac begat Jacob, and Jacob begat the twelve patriarchs.

Men, brethren and fathers.] It is cuſtomaay with the Hebrews to add the word *man*, when it imports no more than the word to which it is annexed. (W.) But 'tis cuſtomary likewiſe in the Greek writers of the beſt age and merit; Homer, Thucidides, Demoſthenes, Herodotus and Xenophon, as well as in the Latin of Tully. (Blackw.) See the notes on chap. xiii. 15.

The God of glory appeared.] How God appear'd to Abram, whether it were by a dream, or a viſion, or an angel, the text does not tell us: But this phraſe ſeems to make it probable, that this was done by a voice from the Schechinah, or divine preſence. (W.)

When he was in Meſopotamia.] Here note, that that part of Meſopotomia, which is next to Aſſyria, is called the land of the Chaldees: For Ur of Chaldea, as Abarbinel obſerves, was in Meſopotamia, lying in the way from Tigris to Niſibis; and therefore Ammianus, lib. v. ſpeaks of an Ur in Meſopotamia ſo ſituated: And Chaldea and Babylon are reckon'd as parts of Meſopotamia, both by Joſephus, and by Pliny. That "God appear'd to Abram when he was in Meſopotamia, (*i. e.* in Ur of Chaldea) before he dwelt in Haran," tho' it be not expreſly ſaid, Gen. xi. 31. yet is it to be underſtood there: For Gen. xv. 7. God ſaith expreſly to him, "I am Jehovah, that brought thee out of Ur of the Chaldees;" and Neh. ix. 7. the Levites ſpeak thus, "Thou art the Lord, which did chuſe Abram, and broughteſt him forth out of Ur of the Chaldees;" And therefore it is ſaid of the reſt, Gen. xi. 31. that "they went forth with them," that is, with Terah and Abram, "from Ur of Chaldea, and came to Haran." Yea, it is obſervable, that Terah is made the chief agent in this remove: For he, ſaith the text, "took Abram and Lot, and went forth from Ur of the Chaldees," with an intention to go to Canaan; whence we may gather, that Abram had made known God's call to him, and that he believed now in that God, who had thus ſpoken to his ſon. For what ſhould move him to leave Ur, but obedience to the divine call which Abram receiv'd, to which he would not have agreed, if he had not believed in God, as it is certain Lot and Sarah did, who went with them. (W.) See the notes on chap ii. 9.

Before he dwelt in Charran.] Charran, or Haran, was a city of Meſopotamia, beyond Edeſſa, called at this day Charra, where the Roman army under Craſſus was cut to pieces by the Parthians, and himſelf among the reſt. (Aſſemb. Prid. and Parker)

Get thee out of thy country.] The Jews having, in the foregoing chapter, accuſed St. Stephen of blaſpheming the law, and prophaning their temple, imagining that Almighty God was ſo pleaſed with the temple-ſervice and Moſaic rites, that no other way of worſhip could be acceptable to him: Therefore, by an hiſtorical deduction, he ſhews them, That God was worſhipped aright, before either tabernacle or temple was built, or any of the Moſaic rites inſtituted or ordained; and conſequently that the true worſhip of God was not neceſſarily and inſeparably annexed to any of theſe things. For the proof of this, he begins at Abram, and ſhews them, That he living of old at Ur of the Chaldeans, in the midſt of idolaters, God was pleaſed, of his free mercy, to call him, to enlighten, and draw him to own and worſhip the true God; commanding him to leave his native country, and go into a land which he ſhould ſhew him: He promiſed to make of him a great nation, and that in him all the families of the earth ſhould be bleſſed. Now the deſign and drift of Stephen in this relation is to prove, That Abram, from his firſt call in Chaldea, when he was ſeventy years old, to the time of his being ninety years old, had ſerved God faithfully all that time, without either circumciſion or ceremony, without tabernacle or temple; and conſequently that the true worſhip of God might be now performed acceptably, after theſe ceremonies were aboliſh'd, as well as it was perform'd before they were inſtituted. Learn hence, 1. That religious worſhip is manifeſtly due to God, by the law and light of nature. 2. That the manner how that worſhip ſhould be acceptably perform'd, was not known by the law of nature, but diſcover'd by divine revelation. Adam in innocence knew God was to be worſhipped; yet he did not know by what outward acts he was to teſtify that homage, till God, the ſovereign governour and ſupreme lawgiver, did give direction. 3. That the worſhip due from the creature to God the creator, is a ſpiritual worſhip, and ought to be ſpiritually perform'd. 4. The judaical worſhip, tho' appointed by God himſelf, was fleſhly and carnal, and never pleaſed God for its own ſake. 5. The evangelical worſhip being ſpiritual, and moſt ſuitable to the nature of God, is therefore moſt acceptable and beſt pleaſing to him. The ceremonial worſhip was therefore good, becauſe God commanded it; but the evangelical worſhip is therefore commanded becauſe good. The legal worſhip is called fleſh in ſcripture, and a carnal ordinance, in oppoſition to the Goſpel, which is called ſpirit, and a miniſtration of the ſpirit, becauſe attended with a more ſpiritual efficacy on the hearts and lives of men. (B.)

He removed him into this land.] Having proved, in the former note, that Abram went out from Ur of the Chaldees by an eſpecial call from God; the call he receiv'd, after his father's death, by virtue of which he remov'd from Charran into the land of Canaan, muſt be a ſecond call; even, that mention'd, Gen. xii. 1. "Now the Lord had ſaid to Abram, Get thee out of thy country, and from thy kindred, and from thy father's houſe, to a land that I will ſhew thee." In the firſt call he is only bid to go out of his country, and from his kindred, which at his firſt removal was not completely done: Charran was in the land of Meſopotamia, as well as Ur; and though Nachor did not preſently go along with his father to Haran, yet that he follow'd him with all his family, and dwelt in Meſopotamia and in Charran, is evident: For Eliezer goes to Meſopotamia, to the city of Nachor, for Rebeccah, Laban's ſiſter, and the daughter of Bethuel, the Son of Milcah, the wife of Nachor, Gen. xxiv. 15. and Rebeccah ſent Jacob to her brother Laban to Charran, Gen. xxvii. 43. See alſo Gen. xxviii. 10. and xxix. 5. At this ſecond call therefore he is bid to depart from his country, where he yet was, and from his kindred, and from his father's houſe; and now he leaves his brother Nachor, and all his father's houſe behind him. (W.) Here St. Stephen ſays, Abram, "when his father was dead, remov'd" from Charran to the land of Canaan: And Gen. xii. 4. it is ſaid, "Abram was ſeventy and five years old, when he departed out of Haran;" and chap. xi. 26. that Terah was "ſeventy years" old, when he begat Abram; and ver. 32. that he died, being "two hundred and five years" old: But at this rate, Terah muſt have liv'd ſixty years after Abram's going from Charran: For, ſeventy-five, the number of Abram's years when he left Charran, being added to ſeventy, the number of Terah's years when he begat Abram, make 145 years only, whereas 'tis ſaid, that he liv'd 205 years. Interpreters are ſtrangely puzzled to reconcile this: But it is more natural to acknowledge, with Sir Norton Knatchbull, that there is a fault crept into the text of Moſes; and that of the 205, which are given to Terah, when he died at Charran, he only liv'd 145, according to the Samaritan verſion, and the Samaritan chronicle, which without doubt do agree with the Hebrew copy from which they were tranſlated. (Eſſay)

He promiſed that he would give.] Obſerve the great trial which God put Abram's faith unto: The Lord promiſed to give him the land of Canaan for a poſſeſſion; but he gave him not a foot's breadth: He promiſed to give it unto his ſeed, when as yet he had no child; and when God gave him ſeed, yet they were to ſojourn in a ſtrange land, Egypt, and continue there in bondage four hundred years. Learn hence, That there is no grace which God delights more to exerciſe and try, than the faith of his people: As faith puts honour upon God, ſo doth God put honour upon faith; and faith never honours God more, nor is more highly honour'd by him, than when it is put upon the greateſt exerciſe and trial, 1 Pet. i. 7. "That the trial of our faith, being much more precious than of gold that periſheth, might be found unto praiſe, and honour, and glory." Here the apoſtle compares faith unto, and prefers it before, gold; even the moſt precious gold purified in the fire. Is gold precious and rare? So is faith. Is gold laſting and durable? So is Faith. Is gold purified and improved by trying in the fire? So is faith by exerciſe; as the inſtance of Abram here fully proves. (B.) The land promiſed and given to Abram, was a type of heaven promiſed to Chriſtians. A man cannot be remov'd thither, till he has forſaken the world and its deſires, and renounc'd whatever proceeds from the corruption of his firſt birth. (Q.)

Four hundred years.] That the "four hundred years" here mention'd, as alſo Gen. xv. 13. or the "four hundred and thirty," Exod. xii. 40. are not to be interpreted of the ſpace wherein the Iſraelites continued in Egypt, ſo as to begin at Jacob's and his ſons coming thither, and to end at Moſes's carrying them out, is ſufficiently manifeſt by all hiſtory of thoſe times: The Chaldee paraphraſt, and the generality of the Jews determining that ſpace to be but two hundred and ten; only Joſephus defining it two hundred and fifteen years. Firſt then, it muſt be obſerved, That the words here, and in thoſe other places, being not ſtrictly reſtrained to their dwelling in Egypt, but ſo as to contain alſo their ſojourning in Canaan, the "ſtrange land," here may fitly comprehend both of them, and the *paroicon eſtai*, "ſhall ſojourn," may do ſo too: For Abram ſojourned in Canaan, before his poſterity were ſojourners in Egypt, yea and himſelf firſt "ſojourned in Egypt," Gen. xii. 10. And ſo the words in Gen. xv. 13. are in the ſame latitude, "Thy ſeed ſhall be a ſtranger in a land which is not theirs, and ſhall ſerve them;" Where the "land which is not theirs," diſtinctly the "ſtrange land" here, is common to both thoſe lands, where they ſojourned, and where they were ſervants. And in the place, Exod. xii. 40. the words in our Engliſh, "The ſojourning of the children of Iſrael, who dwelt in Egypt," are reconcileable with this alſo; their ſojourning being defined to be ſo many years, part of which they dwelt in Egypt; but not their ſojourning in Egypt ſo many years. And therefore, when the Septuagint read it, The ſojourning of the children of Iſrael which they ſojourned in Egypt, they add, by way of neceſſary paraphraſe, And in the land of Canaan; and ſo the Samaritan Pentateuch read; and Solomon Jarchi, And in other lands, inſtead of it. Secondly, It muſt be obſerv'd, what latitude belongs in that place of Exod. xii. 40. to that phraſe, "children of Iſrael;" not ſo as to denote the poſterity of Jacob only, but incluſively them and their fathers, Jacob, and Iſaac, the poſterity of Abram: This is done by the figure Synecdoche, ordinary in all languages: And therefore the Septuagint, to expreſs it more plainly, thought fit to enlarge their paraphraſe; and having added Canaan to Egypt, they add alſo to the "children of Iſrael," Both they, and their fathers; and ſo read that whole verſe thus, The ſojourning of the children of Iſrael, which they and their fathers ſojourned in the land of Egypt and Canaan, was four hundred and thirty years. And tho' ſome copies of the Septuagint have not this latter addition of They and their fathers; yet St. Auguſtine, in Exod. qu. 47. acknowledgeth both additions. Mean while, the words both here, and Gen. xv. 13. have no need of ſuch a paraphraſe, aſſigning it to Abraham's, not to Jacob's ſeed. And ſo ſaith Joſephus, *Antiq.* l. 2. They left Egypt in the month Xanthicus, on the fifteenth day, four hundred and thirty years after our father Abraham came into Canaan. So that now, the only difficulty behind, is to accord the "four hundred years" here, and in Geneſis, with the "four hundred and thirty" in Exodus: And that muſt be, by diſtinguiſhing of the beginning of the account; which may be either from Abraham's leaving Chaldæa, and receiving the firſt promiſe of Canaan; or elſe from the birth of Iſaac, Abraham's ſeed. If the account be begun from the leaving Chaldæa, Abraham's own country, when his ſojourning did begin, then it falls right, to be "four hundred and thirty years," as it is in Exodus: For Abram, being born in the year of the world 2007, and the warning of God to him, to "go out of his country, being in the 70th year of his age, that is, in the 2077th of the world, "four hundred and thirty years," added to that number, make up 2507. and in the next year after that, is the departure out of Egypt placed by the beſt chronologers. But, if the account begin from Abraham's ſeed, that is, from the birth of Iſaac, which we know was in the hundredth year of Abraham's age, and ſo thirty years after his departure from Chaldæa, then it muſt conſequently be thirty years leſs from thence to the departure out of Egypt; and ſo that will accord exactly with the "four hundred years" here, and in Geneſis, which are aſſign'd to his "ſeeds ſojourning in a ſtrange land." Thus the Jews, in Seder Olam, collect from that place in Geneſis, "Thy ſeed ſhall be a ſtranger, *&c.* four hundred years;" that is, Iſaac, from his birth, and his poſterity, till the delivery out of Egypt by Moſes: Of which ſpace, the ſervitude and oppreſſion of the Iſralites in Egypt came not (ſay they) to much above one hundred and thirty years; but their ſtay, after Jacob's deſcent, to two hundred and ten; to which adding one hundred and ninety years, from Iſaac's birth to Jacob's going down into Egypt (which is accordingly placed by Chronologers, A. M. 2298.) the whole four hundred years are made up exactly (H. and Fox) See the notes on John xx. 26.

The nation, to whom they ſhall be in bondage, will I judge.] *Crino*; I will puniſh: And ſo God did the Egyptians, with diverſe heavy Judgments. (Aſs.) God makes uſe of ſinners, and their paſſions, to puniſh and to purify his people; but he likewiſe puniſhes the former in their turn. He delivers his ſervants from their viſible or inviſible enemies, for no other end, but that he may render them worthy to ſerve him. He has his own peculiar time and ſeaſon for his deliverance: It is our duty to wait for it; and in the mean while to pray and to hope. (Q.) See the notes on Luke xxiv. 20.

And ſerve me in this place.] This is not ſaid expreſly, Gen. xv. 14. But ver. 16 it is ſaid, that "in the fourth generation they ſhall come hither again;" which ſeems equivalent to this expreſſion. This ſeems preferable to the expoſition of ſome, who refer this to what is ſaid, Exod. iii. 12. four hundred years after, *viz.* "Ye ſhall ſerve God upon this mountain;" that being mount Sinai in Arabia, and not the place, or land, where St. Stephen was when he ſpake theſe words. (W. and F.)

Gave him the covenant of circumciſion.] Obſerve, how God takes Abraham and his ſeed into covenant with him, and gives him circumſion, the ſeal of the covenant. Thence learn, that in the covenant which God made with Abraham, he gave himſelf to be a God to Abraham and to his ſeed, and received Abraham and his ſeed to be a people to himſelf. 2. That circumciſion was both the ſign and the ſeal of the covenant which God made with Abraham, and his ſeed, the people of the Jews: It is here called "the covenant of circumciſion," becauſe circumciſion was both the ſign and the ſeal of that covenant made with Abraham. 1. Circumciſion was the ſign, and that in ſeveral reſpects: It was the commemorative ſign of God's covenant with Abraham: It was a repreſentative ſign of Abraham's faith and obedience towards God: A demonſtrative ſign of original ſin, and the depravity of human nature: A diſcriminating and diſtinguiſhing ſign of the true church, and people of God, from all the reſt of the world: An initiating ſign, by which all ſtrangers were admitted into the Jewiſh church: And laſtly, it was a prefigurative ſign of baptiſm; which ſucceeded in the room of circumciſion in the chriſtian church. 2. Circumciſion was not only a ſign, but a ſeal alſo, Rom. iv. 11. "He received the ſign of circumciſion, the ſeal of the righteouſneſs by faith." It was a ſeal on God's part, to confirm all the promiſes made to Abraham and his ſeed; and it was a ſeal on his and their part, to bind them to renounce the ſervice of all other gods, and to oblige them to the obſervation of the whole Jewiſh law. (B.) See the notes on Luke xxii. 20.

Ver. 9, 10, 11, 12, 13, 14, 15, 16. And the Patriarchs, moved with envy, ſold Joſeph into Egypt: but God was with him, And delivered him out of all his afflictions, and gave him favour and wiſdom in the ſight of Pharaoh king of Egypt, and all his houſe. Now there came dearth over all the land of Egypt and Canaan, and great affliction; and our fathers found no ſuſtenance. But when Jacob heard that there was corn in Egypt, he ſent out our fathers firſt: And at the ſecond time Joſeph was made known to his brethren; and Joſeph's kindred was known unto Pharaoh. Then ſent Joſeph and called his father Jacob to him, and all his kindred, threeſcore and fifteen ſouls. So Jacob went down into Egypt, and died, he and our fathers, And were carried over into Sychem, and laid in the ſepulchre that Abraham bought for a ſum of money of the ſons of Emmor, the father of Sychem.

The patriarchs.] Here St. Stephen purpoſely recites ſome great faults of the patriarchs, to teach the Jews, that they ought not unadviſedly to inſiſt upon the authority and examples of their fathers. (Beza)

Moved with envy.] *Zeloſantes.* See the notes on ch. v. 17.

Sold Joſeph into Egypt.] Here St. Stephen proceeds to the hiſtory of Joſeph, and ſhews, That Joſeph, as well as Abraham, worſhipped God acceptably, without either temple, or tabernacle, or any ſuch cuſtoms as Moſes delivered: And conſequently, That the worſhip of God is not confined to any Moſaical miniſtrations; nor could it therefore be blaſphemy in him to ſay, that God might be ſo worſhipped without them. (B.)

Threeſcore and fifteen ſouls.] There is ſome difference between the accounts of Moſes, Gen xlvi. 27. and Deut. x. 22. and that of St. Stephen here: But this will be no unſurmountable difficulty, when it is conſider'd, That the deſign of Moſes ſeems to be, to number Jacob, and thoſe who proceeded out of his loins; whereas St. Stephen's deſign was not to number Jacob's family, but the perſons Joſeph ſent into Egypt. This takes in their kindred; that is, their wives, as well as their deſcendants from Jacob. Among the "threeſcore and fifteen," Jacob, the head of the family, is not reckoned; nor Joſeph, nor his two ſons, becauſe they were already in Egypt. But the "threeſcore and fifteen" may be thus computed: Joſeph's brethren and their wives two and twenty; their children two and fifty; and their ſiſter Dinah, which makes up the number before-mentioned. (Fox) Beſides this, the more inquiſitive reader may ſee it otherwiſe accounted for, by Hammond, Lightfoot, Whitby and Surenhuſius.

And were carried over into Sychem.] All interpreters acknowledge, that there is an inſuperable difficulty in what the verſions make St. Stephen ſay here, "So Jacob went down into Egypt, and died, he and our fathers, and were carried over into Sychem, and laid in the ſepulchre that Abraham bought for a ſum of money of the ſons of Emmor the father of Sychem." For, 1. This verſion ſuppoſes, that Jacob was tranſported to Sychem with the fathers, contrary to the authority of ſcripture; which expreſly ſays, that Jacob was tranſported a long time before the going out of Egypt; and that "he was buried by his ſons in the cave of the field of Macpelah, which Abraham bought with the field for a poſſeſſion of a burying-place, of Ephron the Hittite," Gen. l. 13. 2. This verſion ſuppoſes, That Abraham bought the ſepulchre from the ſons of Emmor; contrary to the truth of the hiſtory, which ſays, That he bought it from Ephron the Hittite, Gen. xxiii. 16. and that it was Jacob who bought one from the ſons of Emmor, Gen. xxxiii. 18, 19. 3. It ſuppoſes, That Emmor was the ſon of Sychem; contrary to the truth of the ſame hiſtory, which plainly ſays, that Emmor was the father of Sychem, Gen. xxxiii. 19. and therefore our tranſlators have well inſerted the word father here. 4. It ſuppoſes, That the fathers were buried at Sychem, againſt all probability: For, according to reaſon, and the cuſtom of thoſe times, they muſt have been buried in the ſame place with their forefathers; that is to ſay, at Hebron, ſince Jacob, after his death, was laid in the cave of the "field of Macpelah, which Abraham had bought" for a burial-place, without doubt for his family; according as Jacob himſelf ſays to Joſeph, "But I will lie with my fathers, and thou ſhalt carry me out of Egypt, and bury me in their burying-place," Gen. xlvii. 30, 31. where "they buried Abraham and Sarah his wife, where they buried Iſaac and Rebecca his wife, and where I buried Leah, ch. xlix. 31." 'Tis then very probable, that the ſons of Jacob were buried in the ſame grave with Jacob and Leah; and that Joſeph only was buried at Sychem (according to the oath, which he "took of the children of Iſrael," ch. l. 25.) "in a parcel of ground, which Jacob bought of the ſons of Hamor, the father of Shechem, for an hundred pieces of ſilver (called *lambs*) and it became the inheritance of the children of Joſeph," Joſh. xxiv. 32. There is nothing that can be oppoſed to this, but the conjecture of St. Jerome; who ſays, that the brethren of Joſeph were buried at Sychem. But to him we may oppoſe Joſephus, whoſe authority is no leſs to be valued in a matter of fact which concern'd his own nation; and who ſays expreſly, That the brethren of Joſeph died in Egypt, and that their ſons and grandſons carried and buried their bodies at Hebron; to wit, in the cave of the field of Macpelah, which is Hebron, which was "made ſure unto Abraham, for a poſſeſſion for a burying-place, by the ſons of Heth," Gen. xxiii. 20. But that the bones of Joſeph were carried into Canaan by the Hebrews, when they came out of Egypt, according to the oath which Joſeph took of them. This relation of Joſephus has nothing that can be ſuſpected, nor that is contrary to the ſacred hiſtory: And the Hebrews did nothing upon this occaſion contrary to their duty, or contrary to reaſon; they firſt buried the bones of Joſeph at Sychem, perhaps to diſtinguiſh him from his brethren, becauſe he had been governor of all Egypt; and they carried from thence the bones of his brethren, to bury them at Hebron. Interpreters have run to ſeveral violent remedies, to juſtify this verſion, and to ſolve thoſe difficulties. Some have not ſcrupled to acknowledge, that there is a fault crept into the original; and that we muſt put the name of Jacob in the place of that of Abraham; or take the word Abraham in the genitive, which would then ſignify the grand-ſon of Abraham, to wit, Jacob; or that we muſt take this name for a patronymick, which would likewiſe denote Jacob; or that we muſt quite blot it out; and that it is the production of ſome ignorant perſon, who not knowing who had bought the ſepulchre, had put the word Abraham on the margin, over againſt the verb *bought*; which tranſcribers, no leſs ignorant, had afterwards brought into the body of the text. Others don't attribute this fault to St. Luke, for fear of weakening the authority of the holy ſcripture; but to St. Stephen, whoſe memory was diſturbed upon that occaſion, and made him confound Abraham's purchaſe with that of Jacob. But, not to inſiſt upon the particular refutation of thoſe opinions, it's ſufficient to obſerve, That we cannot ſuppoſe, that either St. Luke or St. Stephen could have been deceiv'd, without giving advantage to Deiſts or Libertines, and without contradicting the holy ſcripture, which repreſents them as guided by the Holy Ghoſt, who could not ſuffer them to fall into a fault of this nature, which the Jews had not failed to magnify. 'Tis much more natural to tranſlate the text, with *Lud. de Dieu*, and Sir Norton Knatchbull, thus; "So Jacob went down into Egypt, and died, he and our fathers, and were carried over into Sychem, and laid," by the ſons of Emmor, the father of Sychem, "in the ſepulchre that Abraham bought for a ſum of money." This verſion has nothing but what's agreeable to the terms of the original, and to the truth of the hiſtory; and could give no occaſion to the prophane to cavil, or to the pious to doubt. (Eſſay)

Ver. 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36. But when the time of the promiſe drew nigh, which God had ſworn to Abraham, the people grew and multiplied in Egypt, Till another king aroſe, which knew not Joſeph. The ſame dealt ſubtilly with our kindred, and evil entreated our fathers, ſo that they caſt out their young children, to the end they might not live. In which time Moſes was born, and was exceeding fair, and nouriſhed up in his father's houſe three months: And when he was caſt out, Pharaoh's daughter took him up, and nouriſhed him for her own ſon. And Moſes was learned in all the wiſdom of the Egyptians, and was mighty in words and deeds. And when he was full forty years old, it came into his heart to viſit his brethren the children of Iſrael. And ſeeing one of them ſuffer wrong, he defended him, and avenged him that was oppreſſed, and ſmote the Egyptian: For he ſuppoſed his brethren would have underſtood, how that God by his hand would deliver them; but they underſtood not. And the next day he ſhewed himſelf unto them as they ſtrove, and would have ſet them at one again, ſaying, Sirs, ye are brethren; why do ye wrong one to another? But he that did his neighbour wrong, thruſt him away, ſaying, Who made thee a ruler and a judge over us? Wilt thou kill me as thou didſt the Egyptian yeſterday? Then fled Moſes at this ſaying, and was a ſtranger in the land of Madian, where he begat two ſons. And when forty years were expired, there appeared to him in the wilderneſs of mount Sina, an angel of the Lord in a flame of fire in a buſh. When Moſes ſaw it, he wondered at the ſight: And as he drew near to behold it, the voice of the Lord came unto him, Saying, I am the God of thy fathers, the God of Abraham, and the God of Iſaac, and the God of Jacob. Then Moſes trembled, and durſt not behold. Then ſaid the Lord unto him, Put off thy ſhoes from thy feet; for the place where thou ſtandeſt is holy ground. I have ſeen, I have ſeen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will ſend thee into Egypt. This Moſes whom they refuſed, ſaying, Who made thee a ruler and a judge? the ſame did God ſend to be a ruler and a deliverer by the hands of the angel which appeared to him in the buſh. He brought them out, after that he had ſhewed wonders and ſigns in the land of Egypt, and in the Red ſea, and in the wilderneſs forty years.

The people grew and multiplied.] Their mighty increaſe, no doubt, proceeded more immediately from the ſpecial direction of divine providence. How far natural cauſes might have contributed, under that, is what we muſt not pretend to determine. Only, 'tis worth our notice, That Ariſtotle obſerves, that the country of Egypt, in which the Hebrew women bred ſo plentifully, was ſtrangely prolifick. The Egyptian women, ſays he, are known to have brought forth three or four children at a birth. None among them were barren, but brought forth every year. They commonly had more than one at a time: And tho' ſuch are frequently very weak, and not long-liv'd, yet theſe grew up to be men and women, and to have children of their own ſtrong and luſty. Rabbi Salom. ſays, That ſometimes the Hebrew women had ſix at a birth: And Aben Ezra, That he himſelf had ſeen four ſons, which were born of one woman at one labour. (Park.)

Another king aroſe, which knew not Joſeph.] That he did not know him perſonally is poſſible, becauſe this was 64 years after Joſeph's death. (W.) But that he ſhould not know, either that there had been ſuch a prime miniſter in his predeceſſor's reign, or what his adminiſtration was, is not to be ſuppoſed: But only, that he did not like his meaſures, or reliſh his proceedings, much leſs ſubmit or adhere to the conſtitutions introduced by him. Thus I. B. Uz. explains it; adding moreover, that neither did he walk in the ſtatutes of Joſeph. Which remark in general is confirmed by a parallel we meet with, Judg. ii. 10. (Park.) To ſee the beſt of men want the protection of earthly powers is a misfortune, and a temptation to thoſe who have but little faith: But, to thoſe whoſe faith is lively, it is an earneſt of God's protection, and a happy omen of their approaching deliverance. (Q.)

The ſame dealt ſubtilly.] The Syriac hath, He oppoſed, or ſet himſelf againſt them. The Greek word *cataſophiſamenos*, of *cataſophizo*, (which is ſophiſtically to deceive, to beguile, or circumvent with a fallacy,) importeth craftily deviſing, or plotting againſt. He alludeth to that which Pharaoh ſaid, Exod. i. 10. Where the Hebrew word, *nithchachema*, ſignifies the being crafty, as well as wiſe. So the phraſe here importeth a clandeſtine and ſecret deſtroying the Iſraelites. For ſo he firſt gave in charge to the midwives, Exod. i. 16. but, that not taking, he uſed open violence; commanding the male-infants to be caſt into the river, ver. 22. (Aſſemb.) Rab. Salom. ſays, 'Twas a receiv'd opinion among the Rabbins, that the Egyptians choſe to deſtroy the Hebrews rather by drowning than any other way, becauſe they underſtood, that the God of the Hebrews had tied himſelf up from retaliating that way, by an oath that he would never again bring a flood. (Park.) Deceit and force are generally employ'd againſt the church, the truth, and the defenders thereof. God multiplies his people, partly to the end they may be perſecuted: He ſuffers the world to perſecute them, in order to wean them from it, to ſanctify them, and to prepare them for the enjoyment of the eternal promiſes. But the more men ſtrive to overturn the works of God, the more are we to hope for the accompliſhment of them; ſince this is the way of the ſaints. (Q.)

They caſt out their young children.] What *poiein ectheta* ſignifies, there can be ſmall doubt. 'Tis, after the Hebrew idiom, no more than *ectithenai*, to expoſe, or caſt out helpleſs, to certain ruin; in the ſame manner as *poieſai eleos*, to do mercy, Luk. i. 72. is *eleein*, to pity, or commiſerate. All that is here to be taken care of is, that *tou poiein* be ſo rendred, as that it may with truth belong to Pharaoh, the agent in this verſe, and not to the Iſraelites, who were ſo ill-handled by him. As it lies in our ordinary Engliſh, and the vulgar Latin, it ſeems to refer to the Iſraelites expoſing their own children; "Pharaoh dealt ſubtilly with our fathers, ſo that they caſt out," that muſt be our fathers caſt out, and ſo the Latin, *ut exponerent infantes ſuos*; which perhaps was thought to have truth in Moſes's mother, Exod. ii. 3. But it muſt be remembred, That what ſhe did, was by her deſigned (as the hiding ver. 2.) to the preſerving of the child, whereas here the expoſing of the children is ſaid to be "to the end they might not" be preſerved, or kept alive. It muſt therefore be reſolved, that *tou poiein* belongs to Pharaoh: He that "evil intreated" the Iſraelites did it in, or by, expoſing, or caſting out, their children;" for ſo the infinitive mood, with, or without the article, but eſpecially with it, is to be rendred, after the manner of a gerund, *faciendo*, in, or by expoſing. Without the article 'tis Acts xv. 10. "Why tempt ye God," *epitheinai*, in, or by, impoſing a yoke: With it, Ruth i. 6. where the Hebrew read, "The Lord had viſited his people," (which we rightly render) in (or by) giving them bread; the Greek hath, *epeſceptai dounai*, and in Aſulanus's copy, *tou dounai*, as here *tou poiein*. And Pſal. lxxviii. 18. "They tempted God in their hearts," we rightly render, "by asking meat for their luſts;" the Greek in all copies hath, They tempted God, by, or in, asking. Now what Pharaoh did, by his bloody officers, or by his people, that is, the Egyptians, to whom the charge is given, Exod. i. 22. himſelf is fitly ſaid to do. (H.)

In which time Moſes was born.] From the hiſtory of Abraham and Joſeph, St. Stephen proceeds to that of Moſes; wherein are ſeveral particulars, to be noted on the following verſes. (B.) Moſes, as a type of Chriſt, is born in a ſtrange land, in a time of great neceſſity, on purpoſe to fulfil the promiſes. Becauſe he was acceptable to God, therefore was he perſecuted by men, from the very time of his birth. But who is it, that, when he conſiders the paternal providence of God over Moſes, (as well as over Abram aud Joſeph,) will not ſtill hope in God, even under the moſt deſperate circumſtances? Who can diſtruſt his providence, in the greateſt want and neceſſities? (Q.)

And was exceeding fair.] *Aſteios to Theo*, fair to God, may be an Hebrew phraſe for "exceeding fair;" for ſo the word may ſometimes import an *auxeſis*, or increaſe: But it is poſſible, that the *to Theo* here may be a miſtake of the ſcribe, for *te thea*, to ſee, or look on; for ſo Exod. ii. 2. where this is related, it is ſaid, "When ſhe ſaw him that he was a goodly child;" and Hebr. xi. 23. *eidon aſteion*, "They ſaw he was a proper child." (H.) Moſes was fair *to Theo*; that is, by the ſingular providence and counſel of God, that hereby Pharaoh's daughter might be moved to ſave him, and bring him up as her ſon, thereby fitting him for the great work to which God had aſſign'd him. (Aſſemb.) With this great beauty of Moſes, the ancient Heathens were acquainted. For Juſtin, out of Trogus, ſaith, The gracefulneſs of his countenance recommended him to others: And Huet ſhews, That the whole ſtory of Adonis, hid by Venus in an ark, and deliver'd to Proſerpina, becauſe ſhe admired the great beauty of the infant, was framed out of this ſtory of Moſes. (W.)

Learned in all the wiſdom of the Egyptians.] Like to this ſaying is that of Lucian, of an Egyptian prieſt, skilled in all the wiſdom of the Egyptians. But what this learning of the Egyptians then was, 'tis not eaſy to define. I ſuppoſe, with the Pſeudo-Juſtin, that it might be aſtronomy, aſtrology, and geometry; to which you may add, from Clemens of Alexandria, skill in phyſick: But whereas Philo adds, arithmetick, muſick, hieroglyphical learning, and ſaith, that the Greeks, ſent for into Egypt for that purpoſe, taught him the liberal ſciences, he is utterly out; for the Greeks had no learning till long after the time of Moſes, as Clemens Alexandrinus, Joſephus, and may others teſtify; and what they had was at firſt borrowed from other nations; Moſes, ſaith Joſephus, being older, not only than their learning, but even than their laws, and gods. (W.) Hence note, that the greater men are, the greater ſhould their care be for the learned and religious education of their children; becauſe nothing is more incongruous and unſuitable, than greatneſs of eſtate and meanneſs of underſtanding. Moſes was learned in all the "wiſdom of the Egyptians." Where obſerve, 1. The different end which God had in his providence, from what Pharaoh's daughter had in her particular care. She intended, by this education of Moſes, the good of Egypt; but God intended the good of Iſrael: She deſign'd the good of Pharaoh; but God deſign'd Moſes to be a deliverer from Pharaoh. Thus the wiſe and holy providence of God uſeth the diligence of men, to bring things about which they never thought of. 2. How that great prophet, whom God ſpake to, mouth to mouth, is here commended for his learning; yea, for Egyptian learning. Thence we may gather, That human learning is a noble and beneficial gift of God, and a very great honour and ornament unto the greateſt and moſt excellent men; for it is in it ſelf an ornament and perfection to the mind; it renders men the more uſeful and ſerviceable in their generation, and a greater bleſſing to human ſociety, but eſpecially to the church of God. Human learning indeed is far inferior to holineſs; but in holy men, learning is a rare ornament and acceſſion to holineſs: Sanctify'd wit beautifies religion; ſanctify'd reaſon defends it; ſanctify'd power protects it; ſanctify'd elocution perſwades others to the love of it. So that to decry the uſe of human learning muſt proceed either from ignorance, or from malice, and a deſire to have religion betray'd. Let us ſee, that we get our learning ſeaſon'd with holineſs, that we uſe it with humility, moderation and ſobriety, as an handmaid unto Chriſt: Not vain-glorioully unto oſtentation; not proudly with contempt of others; not heretically in defence of error; never ſuffering human learning, but divine revelation, to determine the articles of faith: Then if, with Moſes, we be learned in all the learning of the philoſophers, the more glory we ſhall bring to God, and be the more uſeful and beneficial to mankind. (B.)

It came into his heart to viſit his brethren.] *Epiſcepſaſthai.* Which as it ſometimes importeth viſiting to puniſh, Jer. v. 9. ſo alſo it ſignifieth, to viſit for help and comfort; as phyſicians viſit their patients, Luke vii. 16. So were the governors of the church call'd *Epiſcopi, quorum eſt inſpectio in præſidiis Chriſti, & ſumma cura*, ſaith *Budæus*; becauſe they were, *quaſi ſpeculatores*, overſeers of the faith and manners of the people committed to their charge, chap. xx. 28. So the apoſtles viſited the churches which they had planted, to reform their errors in faith and converſation, and to confirm and comfort them in the truth. Now, that Moſes having been brought up forty years in king Pharaoh's court, ſhould on a ſudden have "it come into his heart," to look into the condition of his afflicted brethren the Iſraelites, it appeareth to be by the inſtinct and motion of God's Spirit, to do that which neither they nor Moſes before thought of. (Aſſem.)

Smote the Egyptian.] As is related, Exod. ii. 11. Wherein he did not give us any example for any private revenge; but to ſhew them, that he was appointed by God to deliver Iſrael, which he "ſuppoſed his brethren would have underſtood:" For the power of the ſword is in the lawful magiſtrate only. (*Idem.*) But what reaſon was there for the Iſraelites to ſuppoſe, that Moſes was the perſon deſigned by God for their delivery? Anſwer, Very great reaſon; becauſe, 1. They knew that the time of their deliverance did now draw very near. 2. From the extraordinarineſs of Moſes's preſervation; by his being hid three months in his father's houſe without diſcovery; by his floating upon the waters in the ark of bulruſhes without danger, when an infant; they might have rationally thought that ſuch a perſon was deſigned by God for very great purpoſes. 3. From his readineſs to defend them at this time, when an Iſraelite and an Egyptian contended: for it was wonderful, that ſo great a perſon as Moſes was, and might have been, ſhould concern himſelf in a private quarrel betwixt two obſcure perſons. Moſes might well "ſuppoſe that his brethren would have underſtood, how that God by his hand would have delivered them; but they underſtood it not." (B.)

Who made thee a ruler and a judge?] Obſerve here the ill treatment given to Moſes, when he offered himſelf to be a reconciler. They "thruſt him away, ſaying," &c. Where note, 1. Who were the perſons doing wrong to each other: They were Iſraelites; both Iſraelites: To ſee an Iſraelite and an Egyptian ſtruggling, had been no Wonder; but to ſee two Iſraelites, who were brethren, brethren by nation, brethren in religion, brethren in tribulation, both of the ſeed of Abraham, both initiated into the ſame covenant, both in bondage to a cruel tyrant, who had condemned them to an ignominious ſlavery, and deſigned ſuch a degree of cruelty, as to murther all the male iſſue: This was an aſtoniſhing ſight; and Moſes might well ſay, "Why do ye wrong one to another?" Plainly implying, that both parties were to blame; but that party moſt, who would not hear of a reconciliation, or putting a ſtop to the quarrel. A reconciler is more odious than a ſtranger, in the apprehenſion of ſome. 2. How Moſes, being thus ill treated by them, departs from them, and they hear no more of him for forty years, ver. 29. "Then fled Moſes, and was a ſtranger in the land of Midian:" Where obſerve, The years of Moſes's life were an hundred and twenty; Forty years he ſpent at the court in Egypt; forty years he ſpent in Midian, with his father-in-law Jethro; and the laſt forty years of his life in the wilderneſs. Now all this time Moſes was a worſhipper of the true God, and that in an acceptable manner; and moſt of this time he worſhipped God without either tabernacle or temple: From whence St. Stephen draws his argument to prove, That as God was acceptably worſhipped by holy men, before either tabernacle or temple were erected, in like manner he may be ſo again, after both tabernacle and temple are deſtroyed; and conſequently, that they unjuſtly accuſed him of blaſphemy, or ſpeaking blaſphemous words againſt Moſes, and againſt God. (*Idem.*) See the notes on Luke xxiv. 18.

When forty years were expired.] As in Exod. iii. 2. Here was the long trial of Moſes's faith; and the miſchief which one or a few men's ſins brought upon all Iſrael: Driving away their deliverer, and as much as in them was, lengthening their heavy oppreſſion forty years. This was their ingratitude to God and Moſes; whom they ſorely wanted all that time. (Aſſem.)

An angel of the Lord.] That God himſelf was glorioully preſent here, attended with his holy angels as his miniſters, of which one appeared in the buſh, and was by God employed in forming the voice by which he ſpake to him, is evident, 1. From the expreſs aſſertion of Chriſt, *viz.* That "God ſpake to Moſes in the buſh," Mark xii. 26. So Moſes himſelf informs us, when he prays, Deut. xxxiii. 16. That "the bleſſing of him that appeared in the buſh might fall upon the head of Joſeph;" that is, ſaith Onkelos, *Of him whoſe majeſty dwells in the heavens, and was revealed to* Moſes *in the buſh*; Saith B. Uziel, *Of him who made the glory of his divine majeſty dwell in the buſh.* 2. This appears from the words here ſpoken, ſaith Stephen, by "the voice of the Lord, I am the God of Abraham, Iſaac, and Jacob, I have heard the affliction of my people, I will ſend thee into Egypt;" and alſo from the words in Exodus: For there Moſes, who went boldly towards the angel, to ſee that great ſight, when God ſaid, "I am the God of Abraham," *trembled, and durſt not behold*, Exod. iii. 6. being "afraid to look upon God;" and, ver. 13. Moſes ſaid to God, "What is thy name?" and God anſwers, "I am;" and bids him ſay, "I am, and the God of your fathers hath ſent me to you." And laſtly, if theſe names could belong to a created angel, I would gladly know how Chriſt received "a more excellent name than the angels;" as we read, Heb. i. 4. So that God was here preſent, as the chief perſon ſpeaking to Moſes; the angel only as his miniſter and attendant. (W.) This buſh was an emblem of the church: This buſh burning, pointed out the afflicted ſtate of the church in Egypt, having a long time been in the fiery furnace there; but the burning buſh, not conſumed, ſignified the churches preſervation. God was in the midſt of the buſh, whilſt the buſh was in the midſt of the burning. Where note, 1. How Almighty God intending to ſend Moſes, as a deliverer of his people out of Egypt, gives him a viſible ſign for confirming of his faith, in the ſight of this burning, but unconſumed buſh. 2. To aſſure him of his people's deliverance, that tho' they were now ſlaves in Egypt, yet they ſhould be ſet free, and enſtated in a land flowing with milk and honey; and to ſatisfy him that he ſhould be the inſtrument to bring to paſs ſo glorious a work. O how gracious is God's condeſcenſion towards his ſervants, who is pleaſed by viſible ſigns to ſupport the weakneſs of their faith! "The Lord appeared to Moſes in a flame of fire in the buſh." 2. How Moſes, in the faith of God's preſence with him, protection over him, and aſſiſtance of him, goes forth to Egypt, where he works many ſigns and wonders before Pharaoh, and at laſt brings the people forth into the wilderneſs to mount Sinai, where God gave them his law, and appointed Moſes then to make a tabernacle for his worſhip. Now, the uſe which St. Stephen makes of this, is to convince the Jews, that, for above four hundred years, their fathers had worſhipped God without any taber nacle at all; and conſequently, that now that ſort of worſhip was aboliſhed, God might be very acceptably ſerved and worſhipped in the abſence of it. (B.)

I am the God of thy fathers.] That Moſes might not doubt of his calling, God, who called him, revealeth himſelf to him; to which end alſo he mentioneth his mercies to the fathers, unto whom he made the promiſes of delivering his people, their poſterity, from the bondage they were now in; to aſſure him that he would perform the ſame, and that the time was now come wherein he would do it. Hereon was Moſes's confidence grounded, becauſe he had the ſure covenant of God with the fathers, and his word to himſelf for his warrant. From this place, Exod. iii. 6. Chriſt proveth the reſurrection of the dead, Matt. xxii. 31. Where ſee the notes.

I have ſeen, I have ſeen.] This, in the Septuagint, and the New Teſtament writers, is a vigorous repetition, after the Hebrew dialect; but 'tis, at the ſame time, pure Greek. Lucian has it; and 'tis quoted by Pſochenius: But his adverſary ſets aſide Lucian's authority, and ſays, he mixes many poetical phraſes in his ſtyle, and inſinuates this may be one: Or elſe he rather ſuppoſes, that that ſcoffing buffoon uſes it here, by way of contempt and ridicule of the ſacred phraſe. Tho' I think there is no ground for theſe ſuppoſitions, let them paſs. We prove the expreſſion claſſical, by authority ſuperior; and ſuch as muſt entirely ſilence all cavils. In Herodotus, Thucidides and Plato, are the ſame repetitions expreſſed in the ſame manner. (Blackw.) But, to avoid ridiculous ſpeculations, we ſhould tranſlate it, I have certainly ſeen, *&c.* (Eſſay). God is ſaid to ſee our evil or affliction, when he regardeth it ſo as to undertake our deliverance: As, on the contrary, he is ſaid to ſhut his eyes or ears, or to turn away, when he will not regard or deliver. This is ſpoken to our capacity. And ſo he is ſaid to hear their groanings, and to come down: Tho' indeed the evidence of every fact or paſſion be ever preſent with him; and tho' he who "filleth heaven and earth," comprehending all, comprehenſible of none, changeth not place, Jer. xxiii. 24. Yet is he ſaid to deſcend, when he evidently manifeſteth his preſence. This Stephen here mentioneth, to beat down all opinion of merit in their fathers. God ſaw nothing in them but afflictions to pity. (Aſſem.)

This Moſes, *whom they refuſed, ſaying.*] Tho' only one of them ſaid to him, "Who made thee a ruler," *&c.* yet that one is thought to have been a ruler of a tribe; and ſo to have ſpoken in the name of the reſt. Moreover, none of them acknowledged him, as one by God appointed to be their prince, and ſaviour out of the hands of the Egyptians: And therefore it is ſaid, that *erneſanto*, they denied him; as the Jews are ſaid to deny that Jeſus, whom they would not acknowledge. See the notes on ch. iii. 14. (W.)

He brought them out.] *Houtos*; which ought to be render'd emphatically, This very man. (Maſſey.)

Ver. 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53. This is that Moſes which ſaid unto the children of Iſrael, A prophet ſhall the Lord your God raiſe up unto you, of your brethren, like unto me; him ſhall ye hear. This is he that was in the church in the wilderneſs, with the angel which ſpake to him in the mount Sina, and with our fathers; who received the lively oracles to give unto us: To whom our fathers would not obey, but thruſt him from them, and in their hearts turned back again into Egypt, Saying unto Aaron, Make us gods to go before us; for as for this Moſes, which brought us out of the land of Egypt, we wot not what is become of him. And they made a calf in thoſe days, and offered ſacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worſhip the hoſt of heaven; as it is written in the book of the prophets, O ye houſe of Iſrael, have ye offered to me ſlain beaſts, and ſacrifices, by the ſpace of forty years in the wilderneſs? Yea, ye took up the tabernacle of Moloch, and the ſtar of your god Remphan, figures which ye made, to worſhip them: and I will carry you away beyond Babylon. Our fathers had the tabernacle of witneſs in the wilderneſs, as he had appointed, ſpeaking unto Moſes, that he ſhould make it according to the faſhion that he had ſeen: Which alſo our fathers that came after, brought in with Jeſus into the poſſeſſion of the Gentiles, whom God drave out before the face of our fathers, unto the days of David: Who found favour before God, and deſired to find a tabernacle for the God of Jacob. But Solomon built him an houſe. Howbeit the moſt High dwelleth not in temples made with hands; as ſaith the prophet, Heaven is my throne, and earth is my footſtool: What houſe will ye build me? ſaith the Lord? Or what is the place of my reſt? Hath not my hand made all theſe things? Ye ſtiff-necked, and uncircumciſed in heart and ears, ye do always reſiſt the holy Ghoſt: As your fathers did, ſo do ye. Which of the prophets have not your fathers perſecuted? And they have ſlain them which ſhewed before, of the coming of the juſt One, of whom ye have been now the betrayers and murderers: Who have received the law by the diſpoſition of angels, and have not kept it.

A prophet.] See the notes on ch. iii. 22.

In the church, in the wilderneſs, with the angel.] When the people were encamped "in the wilderneſs," Moſes was called up to Mount Sinai, where an "angel ſpake to him," and the Iſraelites, Exod. xix. 3. (H.) Perhaps the ſame angel which appeared to him, as an attendant on the divine Majeſty in the buſh. For, tho' the law was given "by the diſpoſition of angels," ver. 53. yet ſeems there to have been a principal angel, (perhaps "Michael their prince," Dan. x. 21.) who attended upon Moſes and the children of Iſrael; and who is therefore ſtiled by God, "My angel," Exod. xxiii. 23. that is, ſaith Baal Hatturim, Michael, my peculiar angel: So alſo, Exod. xxxii. 34. and Numb. xx. 16. where the Jews underſtand it of Michael the prince: Who therefore ſaith, Joſh. v. 14. "As captain of the hoſt of the Lord am I now come;" which is the title of Michael, Dan. x. 13. But this is not ſo to be underſtood, as to exclude the preſence of God himſelf: For this angel was ſent from the *ſchechinah*, or divine preſence, which was in the pillar of the cloud. (W.)

Received the lively oracles.] The law of Moſes is here ſtiled "the lively oracles:" Not becauſe they were able to give life; for that St. Paul expreſly denies, Gal. iii. 21. calling this law the miniſtry of death and condemnation, 2 Cor. iii. 6, 9. But becauſe they were oracles, proceeding not from dumb idols, but from the living God, and promiſing a proſperous and happy life in Canaan to all which obeyed them, Lev. xviii. 5. Deut. xv. 16. and xxxii. 47. On which account this word is ſtiled, Heb. iv. 12. the word of the living God, and 1 Pet. i. 23. the living word of God, as being quick and vital in its operations. (*Idem.*)

They made a calf.] Here note, 1. That the calf, worſhipped by the Jews, is expreſly called an idol; and they who worſhipped it are expreſly ſtiled idolaters, 1 Cor. x. 7. and with good reaſon, becauſe they changed the image of the incorruptible God into the ſimilitude of a calf, Pſal. cvi. 19, 20. 2. That the worſhip, performed by them to this golden calf, was worſhip directed by them to the true God; *viz.* to that God which brought them from the land of Egypt; for when they had made them a molten calf, they ſaid, "This is thy God, which brought thee out of the Land of Egypt," Nehem. ix. 18. Nor can we otherwiſe conceive, if we conſider, 1. That, by this God, they could not poſſibly intend to ſignify the very image they had made; there being nothing more repugnant to common ſenſe, and more irrationally ſtupid, than to conceive that what they made the other day, was both their maker and preſerver, whilſt it was nothing in the world; and that it gave them power, before it was in being: Men may aſſert ſuch things, who have no other refuge or defence, but cannot poſſibly believe themſelves in what they do affirm. 2. They could not be conceived to affirm, that this God, who brought them out of the Land of Egypt, was the Egyptian Serapis; For then they muſt imagine, that this Egyptian God wrought all the miracles they ſaw done in Egypt, upon thoſe that owned and worſhipped him, in favour of thoſe perſons who did not own him for a God, but looked upon him as a devil; and that he did inflict the heavieſt judgments upon them that fear'd him, and ſhew'd the greateſt kindneſs unto thoſe that feared him not, by ſeparating betwixt them and the Egyptians, and not permitting any of his judgments to moleſt or touch them: They muſt believe, that the Egyptian Serapis had enjoined them to abſtain from all thoſe modes of worſhip with which he was ſerved in Egypt, as an abomination to him; for "in the day that he lifted up his hand unto them to bring them forth of the land of Egypt,——then ſaid he unto them, Caſt ye away every man the abominations of his eyes, and defile not your ſelves with the idols of Egypt, I am the Lord your God," Ezek. xx. 6, 7. Laſtly, They muſt believe, that he who executed his judgments on the Egyptian gods, was the Egyptian god, and that the god of the Hebrews, who ſaid, "Let my people go, that they may ſerve me," Exod. v. 1. was the god of Egypt; and that he who wrought thoſe miracles unto this end, that "the Egyptians might know that he was the Lord," Exod. xiv. 18. was he whom the Egyptians owned as their God: All which deductions are too abſurd to be believed. Moreover, 1. The reaſon why they deſired the making of this god to go before them, is delivered thus, "Up, make us gods which ſhall go before us; for as for this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him," Exod. xxxii. 1. And from theſe words it is apparent, that the want of Moſes was the only cauſe why they required this golden calf "to go before them." Now it is certain, that they eſteemed not Moſes to be God, but only one who repreſented God, and who declared his mind unto them; on which account God himſelf ſaith, that he ſhould be to Aaron "inſtead of God," Exod. iv 16. and therefore it is alſo certain, that they deſired only ſome other repreſentative of God, which Aaron might conſult to know the mind of God. 2. Here they expreſly do acknowledge, that "Moſes brought them out of the land of Egypt," *i. e.* the God of Moſes did ſo. Now they all knew, the true Jehovah was that God whom Moſes taught them to adore; and that the God of Moſes was not that calf, which he knew nothing of; nor that Egyptian Apis which he had ſo much oppoſed and vilified: When therefore they affirm, at the beholding of this calf, "Theſe are thy gods," this affirmation muſt be ſuppoſed conſiſtent with their former words, which do acknowledge that the God of Moſes brought them forth, *&c.* Now ſince the golden calf, or the Egyptian Apis, were not, even in the apprehenſion of theſe men, the God of Moſes, theſe words, *viz.* "Theſe are thy gods," cannot be ſpoken of the calf, or the Egyptian Apis; and therefore muſt be underſtood of him, who was indeed the God of Moſes; and ſo muſt ſignify, This is the ſign, This is the repreſentation, of that God, which brought us forth, *&c.* Again, This we may gather from the feaſt they conſecrated; For Aaron doth expreſly ſay, it was a feaſt to Jehovah: Whereas, had it been really intended as an honour done to the Egyptian dæmons, it cannot be conceived that Aaron would both give unto theſe devils, the proper and incommunicable name of God, and alſo offer ſacrifice to devils. He therefore, whom he called Jehovah, and to whom he offered thoſe peace offerings, was he who truly bears that name. And, 3. This is plain from St. Stephen's words here, "And they made a calf in thoſe days, and offered ſacrifice unto the idol, and rejoiced in the works of their own hands; then God turned, and gave them up to worſhip the hoſt of heaven:" For it is obſervable, that the idolatry of the calf was diſtinct from the other heathen idolatry; this being the puniſhment of the other, and only a conſequent of that; for "then God turned, and gave them up to worſhip the hoſt of heaven." Since then the worſhip of Oſiris, under the ſpecies of a golden bull, and of the Egyptian Apis, in the ſymbol of a living calf, was really the worſhip of the ſun and moon, as the great Selden doth inform us, it follows, that when they worſhipped the golden calf, they were not given up unto the worſhip of Oſiris, or the Egyptian Apis, which were adored by the Egyptians, as the moſt glorious part of all the hoſt of heaven. Hence then, it muſt demonſtratively follow, that the worſhip of the true God, in an image, or material repreſentation, is, in the ſcripture-ſenſe, idolatry. (*Idem.*)

Worſhip the hoſt of heaven.] That is, the ſun, moon, and ſtars; as appears, Deut. xvii. 3. and 2 Kings xxiii. 5. (Aſſ.) From their worſhipping him in images, againſt his command, he ſuffered them to proceed to "worſhip the creature inſtead of the creator," Rom. i. 25. The invention of idols, (*i. e.* images, ſaith the book of Wiſdom, ch. xiv. 12.) "was the beginning of ſpiritual fornication," *i. e.* idolatry: And therefore God is ſaid to have given this hoſt of heaven to the Heathens to worſhip. See Druſ. and the Septuagint, Deut. iv. 19. Juſt. Martyr, Dial. p. 274. Clem. Alex. Strom. 6. p. 609. B. *viz.* He ſuffer'd them to proceed to that more vile idolatry, in puniſhment of their worſhip of him by images. And to this alludes that of the Septuagint, Hoſ. xiii. 4. God gave not the hoſt of heaven to you, to go after them; but ſent his prophets to forbid it, which he did not to the Heathen world. (W.)

The tabernacle of Moloch.] That the word Moloch, is originally the Hebrew *Melech*, a king, there is no doubt. And ſo here it notes ſome deified king of the Egyptians; that is, an idol, falſe god, worſhipp'd and plac'd among the ſtars: And accordingly, an old Egyptian's alphabet, that ſets down the names of the planets, hath for Mars, *moloch.* See Kercher. Prodrom. Copt. c. 5. Now for the *ſceene* here, the tabernacle of Moloch, that is ſure ſome little cabinet, wherein the image of this falſe god was kept, ſuch as the ſilver chappels of Diana, (ſee note on ch. xix. 24.) This is in Amos, v. 26. the tabernacle, or *ſoccoth*, of your king, or Moloch; that is, the chapplet, where that image of your falſe god, call'd here *typos*, a figure, made to be worſhipped, was enſhrined, or dwelt; (ſo *ſceenoun* ſignifies) and the like ſeems to be underſtood by *Succoth Benoth*, the tabernacle of Venus, ſome little chappel or ſhrine, where her image was kept and worſhipped. (H.)

The ſtar of your god Remphan.] Diodorus Siculus, l. 1. mentions Remphis, ſon of Cephna, as king of Egypt, about the time that Jacob went down thither; and ſaith of him, that he gathered an infinite maſs of wealth, and left behind him at his death four millions of talents; which makes it probable that he was that prince, which in the famine, by Joſeph's advice, got all the wealth of Egypt and the neighbour-countries. This perſon was afterwards worſhipped as a god, for having preſerved Egypt, and accordingly placed among the ſtars; and ſo the image of one of the planets, here called a ſtar, ſet to ſignify him. This ſtar, it ſeems, was Saturn, for ſo that Egyptian alphabet (mention'd before) which ſets down the names of the planets, for Saturn hath *Rhephan.* Of this perſon that tradition in Suidas is very intelligible, where, of Apis the Egyptian god, it is ſaid, that he was a certain rich man, to whom at his death they erected, a temple, in which an ox was fed, as being the hieroglyphick of an husbandman. By which alſo it appears, that this was that calf, or bullock, worſhipped by the Iſraelites: Saturn being among the Gentiles preſident of husbandry, and therefore ſometimes worſhipped in the ſhape of that beaſt, (under the name of Apis,) as being the chief inſtrument in ploughing of the ground; but withal faſtened among the ſtars in heaven, and the image of him here called a ſtar, or, as it ſeems to be beſt rendered, Am. v. 26. the ſtar-images of your god, *&c.* referring to both the images precedent, (to which alſo the *typoi*, figures in the plural, that follow, do belong.) For that Chiun, which is there in Amos put in ſtead of Remphis, or Cevan, or Caivan, was among the Perſians and Arabians another name of their Saturn, hath been obſerved by others. So in Plautus's ſecond Punick ſcene, *Melechianna* is by learned enquirers diſcovered to be no more than the image of Chiun, all one with *temunah ſel ucoch* in the former ſcene; that is, an image, which is *El*, God, and ſculpture, that is, God engraven; the word *El*, God among the Phœnicians, ſignifying peculiarly *Chronos*, Saturn. And this is the reaſon why *Bacchus Pericionius* is ſaid to be placed in the eighth ſphere, becauſe that ſphere encompaſſeth the planet Saturn. So in the Arabick Lexicon, called Camus, *Caiwano* is *Zohalo*, or Saturn, which is *nomen invariabile.* Which *Lud. de Dieu* miſtaking for *Raialon mamnuon*, he renders it *vir rigidus*, *&c.* See Mr. Pocock on Abul Faraii, p. 394. Now that they are here ſaid for this ſin to be carried into Babylon, is agreeable with that notion which the Jews generally had, who were wont to ſay, that in every plague and captivity that fell upon them, there was an ounce of the calf; God continuing to puniſh this ſin in all their poſterity that continued to provoke him with the like. (*Idem.*)

The tabernacle of witneſs.] That which is rendered by the Septuagint the tabernacle of the teſtimony, and ſo made uſe of here by St. Luke, is generally in the Hebrew the tabernacle of meeting, *viz.* of meeting with God, whither every one that ſought the Lord was to go, Exod. xxxiii. 7. This we render, "the tabernacle of the congregation," as if it referred to our meeting with one another: But certainly it muſt be taken in that other ſenſe, of meeting with God; as appears, Exod. xxix. 42. "At the door of the tabernacle of meeting before the Lord, where I will meet you, to ſpeak there unto you." So ch. xxx. 36. "The tabernacle of meeting where I will meet with thee:" And ſo, Numb. xvii. 4. Now this place of God's meeting with men is ſo called, in two reſpects; 1. Becauſe there he communicates his will, makes known his pleaſure to them. 2. Becauſe there, by his appointment, his name being recorded or commemorated by men, his acts of mercy praiſed and magnified, there he evidences his preſence, to accept thoſe offerings, to bleſs thoſe perſons, Exod. xx. 24. "In all places where I record my name," (or, in every place where the memorial, that I ſhall appoint of my name, ſhall be) "I will come unto thee, and I will bleſs thee." In the former reſpect, the tabernacle is called the tabernacle of teſtimony, becauſe of the ark, containing the two tables; wherein God's Covenant or Commands concerning men were made known and teſtified by God, and that is oft called the ark of the teſtimony. In the ſecond reſpect the tabernacle is call'd the tabernacle of the teſtimony, in reſpect of our acknowledging, and teſtifying, and recording of God; and God's owning and recording, and bleſſing of us, evidencing and teſtifying his accepting of us. (*Idem.*) Now this tabernacle was an ambulatory temple, as the temple was a ſtanding tabernacle: This tabernacle was moveable; they carried it with them from place to place, and they ſojourned in the wilderneſs, and at laſt they brought it with them into Canaan, ver. 45. which tabernacle "our forefathers brought in with Jeſus, (that is, Joſhua) into the poſſeſſion of the Gentiles," that is, the Land of Canaan; where it continued all the days of David, till Solomon began his reign, who built the temple in a moſt magnificent and ſumptuous manner. Here note, 1. That the publick worſhip of Almighty God is a moral Duty, founded in the light of nature, and the common reaſon of mankind. 2. That ſolemn places of publick worſhip have been from the beginning, before the giving of the law. The ancient devotion of the world delighted much in groves, Gen. xxi. 33. "Abraham planted a grove, and called there on the name of the Lord." This was a ſort of oratory or chapel; whither Abraham and his family reſorted, to worſhip the true God. After the giving of the Law, while the people of the Jews were in an unſettled condition, God was contented with a mean tabernacle; but when they were ſettled in Canaan, then a magnificent temple is built; in ſome meaſure ſuitable to the greatneſs and majeſty of that God who was to be worſhipped in it. From whence we may infer, That the publick worſhip of God, tho' it doth require inward and ſpiritual devotion; yet, as publick, is neceſſarily external: And as ſuch it ought to expreſs, in the beſt manner we are able, that profound reverence which we pay to the divine Majeſty: And therefore, that the Circumſtances of it ſhould not only be decent, but very ſolemn and magnificent, the light of nature ſeems plainly to require, and the goſpel doth no where gain-ſay. When David determined to build God a houſe for publick worſhip, he reſolved it ſhould be exceedingly magnificent: Which reſolution was not a piece of ceremonial piety, but grounded upon a moral and eternal reaſon, of equal force in all ages; namely, That the greateſt and beſt of beings be moſt awfully adored by us in the beſt manner we are able; and that we declare our high regard and eſteem of ſo glorious a majeſty, by all outward fitting teſtimonies of reſpect and reverence. Obſerve laſtly, That after the temple was built, the worſhip of God was not ſo tyed to that place, as that he could not be worſhipped acceptably any where elſe: For God hath declared by the mouth of his holy prophet, Iſa. lxvi. 1, 2. That he delighted "not in temples made with hands," as if he were included therein, and bound thereto. And thus St. Stephen, by a large induction of particulars, made good his defence, That he was not guilty of blaſphemy, for affirming, That Chriſt would deſtroy the temple, and change the cuſtoms which Moſes delivered. He cloſes his apology with this argument, That which was not blaſphemy to affirm of the tabernacle, tho' it was ſet up by God's ſpecial appointment given to Moſes, is not blaſphemy to affirm of the temple: But it was no blaſphemy to affirm the uſe of the tabernacle to have been temporary, and conſequently alterable; therefore to affirm the ſame of the temple, is not blaſphemy, eſpecially ſince the Lord hath ſaid, That "He dwelleth not in temples made with hands." (B.)

Ye ſtiff-necked.] *Sclerotracheloi* proverbially ſignifies undiſciplinable fooliſh people; according to a rule in phyſiognomy, that thoſe who have necks that do not eaſily bend, are ſuch. So ſaith *Adamantius Phyſiog.* l. c. 26. Hard-necked perſons are indocile and ignorant: And again, Some men have necks that will not bend; and this is an argument of folly. But I ſuppoſe the meaning of St. Stephen is not to be fetch'd from this notation of the word, but from the metaphor of beaſts, oxen, *&c.* that, till they be diſciplined, and accuſtomed to the yoke, are not willing or patient to bend down to it: And ſo hard or ſtiff-necked ſignifies no more than refractory, diſobedient, undiſciplinable; and ſo 'tis here ſet to denote them that "do always reſiſt the Holy Ghoſt," in all God's methods toward them, and walk contrary to him. (H. and B.)

Which of the prophets.] See the notes on ch. iii. 13, 14.

By the diſpoſition of angels.] That is, ſaith Grotius, *inter angelorum turmas*, by God appearing with his hoſt of angels: For ſo we read, he did at mount Sinai, when he gave the law. So Deut. xxxiii. 2. and Pſa. lxviii. 17. I chuſe rather to ſay, by the adminiſtration of angels; they all here miniſtring to God when he gave the law. (W. and Maſſey)

Ver. 54, 55, 56, 57, 58, 59, 60. When they heard theſe things, they were cut to the heart, and they gnaſhed on him with their teeth. But he being full of the Holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Jeſus ſtanding on the right hand of God, And ſaid, Behold, I ſee the heavens opened, and the Son of man ſtanding on the right hand of God. Then they cried out with a loud voice, and ſtopped their ears, and ran upon him with one accord, And caſt him out of the city, and ſtoned him: and the witneſſes laid down their clothes at a young mans feet, whoſe name was Saul. And they ſtoned Stephen, calling upon God, and ſaying, Lord Jeſus, receive my ſpirit. And he kneeled down, and cried with a loud voice, Lord, lay not this ſin to their charge: And when he had ſaid this, he fell aſleep.

They were cut to the heart.] See the notes on ch. v. 33.

He being full of the Holy Ghoſt, looked up, &c.] Here we may obſerve theſe four remarkable particulars, 1. St. Stephen's accommodation to his death; His "being full of the Holy Ghoſt," that fitted and diſpoſed him to it. 2. His preparation for it: He "looked up ſtedfaſtly into heaven;" ſo that he prepared himſelf for it. 3. His confirmation to it: He "ſaw the glory of God, and Jeſus ſtanding on the right hand of God;" that encouraged and confirmed him in it. And 4. His profeſſion at it: "Behold, (ſaid he,) I ſee the heavens opened, and the ſon of man ſtanding on the right hand of God;" in which words he profeſſed his faith, and proclaim'd his viſion of it. By all together we ſhall fully underſtand the requiſites of a martyr; what is required to make one ſuch: *viz.* To be "full of the Holy Ghoſt;" to "look up ſtedfaſtly into heaven;" to look upon Chriſt as there, and as boldly to profeſs it; to be full of grace and ſpirit; full of piety and devotion; full of faith and hope; full of courage and reſolution: All proportionably requiſite to the ſpiritual martyrdom of dying to the world, and leaving all for Chriſt; requiſite too, all of them, in ſome meaſure, to die well at any time. (Frank)

Jeſus ſtanding on the right hand of God.] As ready to ſuccour and receive him. (Beza, G. and W.) Or, as our advocate, interceding with the father for us. (Aſſem.)

They ſtoned Stephen.] The time of this martyrdom is, by ſome, placed after our Lord's death about eight months: By others, at the diſtance of about four; by others again ſeven years. Euſebius is expreſs, that it follow'd quickly after his election into the office of deacon: And from St. Chryſoſtome, and ſome others, who ſpeak in his honour, we are to conclude, that he was martyr'd young. The place where he ſuffer'd is ſaid to have a ſtately church built upon it, by Eudocia, the empreſs, wife to Theodoſius. (Stanh.)

Calling upon God, and ſaying.] Obſerve here, 1. The holy deportment of this humble ſaint at his death; he prays. Learn thence, That good men ſhould ſhut up their lives with prayer, and die with prayer in their mouths. Our ſaviour did ſo; his firſt martyr here did ſo. St. Stephen imitated the death of Chriſt, and he imitated Chriſt in his death; turning from malicious men, to ſpeak unto a merciful God in prayer. "They ſtoned Stephen calling upon God." 2. The object of his prayer, or whom St. Stephen prays to; Jeſus Chriſt: He doth not ſay, O bleſſed virgin! O St Thomas! O St. Bridget! intercede with my ſaviour for me: But he directs his ſupplications immediately to Chriſt, ſaying, "Lord Jeſus!" From whence we may ſtrongly infer the divinity of Chriſt. Prayer is an act of religious worſhip; and he that is the proper object of religious worſhip, muſt be God: None muſt be the object of my prayer, but he that is the object of my faith. How ſhall I pray to him, in whom I have not believed? 3. The ſubject of his prayer, or what he prays for; his ſoul. "Lord Jeſus receive my ſpirit;" He doth not ſay, Lord Jeſus ſave my life, which is in ſo much danger of being taken away; Oh deliver me from the hands of my perſecutors, and bring me off ſafe! Not a word like this; but let it go well with my ſoul: "Lord, receive my ſpirit." Learn hence, That the godly man's care, living and dying, is for his ſoul; becauſe this is the principal and immortal part, becauſe this is the greateſt talent that ever God put into our hands, and becauſe the happineſs and eternal welfare of the body, depends upon the bleſſed condition of the ſoul: If the ſoul be happy, the body cannot be miſerable. 4. The ſweet ſurrender, the willing and chearful reſignation, which the good man makes of his ſoul into the hands of Chriſt. "Lord Jeſus receive my ſpirit." 1. The godly man's ſpirit or ſoul is his own; he has not ſold it to ſin, nor pawned it to Satan, nor exchanged it for the world; but he has reſerved it for Chriſt, who redeemed it for him. 2. "Receive." Learn thence, It is the duty and diſpoſition of a gracious perſon, to reſign up his ſoul willingly and chearfully into Chriſt's hands, whenever God calls for it: His ſoul is ſurrendered by him, not extorted from him. The knowledge that a good man has of Chriſt's love and care, of his faithfulneſs and power, encourages him to this reſignation, Pſal. xxxi. 5. "Into thy hands I commit my ſpirit, thou haſt redeemed me, O Lord God of truth." (B.) See the notes on ch. ii. 21. and Luke xxiii. 46.

He kneeled down.] Proſtration, or falling flat on the face, and ſtanding, are proper poſtures of worſhip and adoration: But that which is recommended to us, not only by the practice of David, Solomon, Ezra, and Daniel, in the Old Teſtament, but by our Lord and his apoſtles in the New, is kneeling; as may be ſeen 1 Kings viii. 54. Ezra ix. 5. Pſa. xcv. 6. Dan. vi. 10. Luke xxii. 41. Acts ix. 40. xx. 36. and xxi. 5. and Eph. iii. 14. And our church, conformable to theſe unexceptionable examples, requires the ſame poſture. We ſhould be careful to avoid both irreverence and ſuperſtition; expreſſing our reverence of Almighty God, by ſuch outward tokens as our condition and circumſtances will admit of; which holy men have not neglected, even on their death-beds. The places of ſcripture alledg'd, to excuſe ſitting at prayer, will not, upon examination, be found ſufficient: For ſitting is proved to denote, not the poſture of ſitting, but the being, remaining, and continuing in a place. See Mr. Waple's Sermons, vol. iii. p. 37. (Fox)

Lord, lay not this ſin to their charge.] That this prayer was heard for ſome of them who had a hand in St. Stephen's blood, appears by God's ſpecial mercy to Saul, who was a principal perſon in it, and was miraculouſly converted, in the ninth chapter; according to that ſaying of one of the fathers, If St. Stephen had not pray'd, the church had not had St. Paul. (H.) See the notes on Luke xxiii. 34.

He fell aſleep.] See the notes on John xi. 11.

C H A P. VIII.

The church ſcattered by perſecution. Philip the deacon, preaching and working miracles in Samaria, converteth many there. Peter and John confirm thoſe converts, and confer the Holy Ghoſt. Simon the ſorcerer, offering them money for the like power, is ſharply rebuked. The apoſtles return to Jeruſalem: But Philip is directed, by an angel, another way; where he meets, and converts, the treaſurer of the queen of Æthiopia, and thence proceeds towards Cæſarea.

Ver. 1, 2, 3, 4. AND Saul was conſenting unto his death. And at that time there was a great perſecution againſt the church which was at Jeruſalem; and they were all ſcattered abroad throughout the regions of Judea and Samaria, except the apoſtles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havock of the church, entring into every houſe, and halling men and women, committed them to priſon. Therefore they that were ſcattered abroad, went every where preaching the word.

Saul was conſenting unto his death.] That is, to St. Stephen's death, mention'd in the cloſe of the foregoing chapter; of which theſe words ſeem to be the proper concluſion. (Trem. and Maſſey) How far he conſented to his death, the text tells us, ch. vii. 58. His hand did not throw one ſtone; but his will concurred with others in the bloody act; and this denominated him guilty. Learn hence, That God chiefly inſpects the heart: And, if the vote be paſt there, he looks upon the man as guilty, tho' he proceeds no farther. 'Tis eaſy to murder another by a ſilent wiſh, or a paſſionate deſire. In all moral actions God values the will for the deed; and reckons that man an actor, who is an applauder: Conſent unto the ſins of others makes their guilt our own. (Aſſem. Cave and B.) But a man may properly be ſaid to "conſent to the death" or martyrdom of another, tho' he had no actual hand in it, 1. If he does not prevent it, as far as he is able. 2. If he any ways encourageth or aſſiſteth them who do it, ch. vii. 58. and Matth. xxvii. 22, 25. And 3. If he is not ſorry or troubled for it, when it is done, Matth. xxvii. 39, &c. (Andr. and Bever.)

A great perſecution againſt the church.] The rage they were in, for what was ſpoken, as they conceived, againſt the law and the temple, for which they had the higheſt veneration, and the cutting words St. Stephen had pronounced before, and even of, the ſanhedrim, as of "a ſtiff-necked and uncircumciſed generation," wanting that circumciſion they ſo gloried in, not obſerving that law they ſeemed ſo zealous for, perſecuting the prophets who foretold of the meſſias, "betraying and murthering him," when he was come, gave in all likelihood, the occaſion to this perſecution of all others who believed this, as St. Stephen did: And that this perſecution was ſet on by the authority of this great council, we may learn from the part Saul bore in it; for he confeſſes, that he received his authority to treat the Chriſtians thus from them, ch. xxii. 5. and xxvi. 10. (W.)

Except the apoſtles.] Perſecution ſcatters the profeſſors of religion: But God makes ſcattering the way to increaſing; and what was intended for the hindrance, God over-ruled for the furtherance of the goſpel. This ſcattering perſecution at Jeruſalem, which was deſigned to ſmother and ſuppreſs the goſpel, did propagate and ſpread it more and more. Obſerve alſo, How God ſets bounds and limits to this ſharp perſecution: Tho' the believers were ſcattered, yet the apoſtles continued at Jeruſalem. The twelve ſtayed there untouch'd in the midſt of the fiery furnace of perſecution, to comfort and cheriſh the church in that ſad and doleful day, maugre the malice of angry men, and of enraged devils; and thoſe who were ſcattered carried the light of the goſpel among the Gentiles. Thus, out of the darkneſs of perſecution God bringeth forth the light of the goſpel; providing at once for the ſafety of ſome by flight, and for the calling home of others by their diſperſion. (B.) It is a very antient tradition, mention'd by Clemens of Alexandria, that our Lord aſſign'd twelve years after his aſcenſion, for the converſion of the unbelieving Jews in Judæa, leſt any of them ſhould ſay, We have not heard; ſaying to his apoſtles, Go ye out into the world after twelve years: And Apollonius, who flouriſh'd at the ſame time, ſpeaks of this, as delivered by tradition, That our Lord commanded his apoſtles not to recede from Jeruſalem by the ſpace of twelve years. Now, if there be any truth in this tradition, it ſhews the reaſon, why the apoſtles continued at Jeruſalem, when the reſt of the diſciples were ſcattered abroad. (W.) See the notes on ver. 4. and Luke xxiv. 47.

Carried Stephen to his burial.] That is, They prepared Stephen for his burial; as the Greek word properly imports: They did all things in order to it, waſhing his body, ch. ix. 37. anointing it, and winding it up in linen, putting it in the coffin, carrying it forth to the burial-place, and weeping there over it after the manner of the Jews. But, whereas Grotius tells us, from St. Auſtin, *De Civ. Dei, lib* xxii. 8. That the relicks of S. Stephen cured many diſeaſes, it is wonderful he ſhould depend much on the authority of St. Auſtin in this matter, ſeeing he tells us, That the relicks of this martyr were latent, for about four hundred years, and only found by revelation in his time: For is there not ſufficient reaſon to ſuſpect ſuch revelations appearing only in that age, when religion began much to decline, and ſuperſtition, as St. Auſtin confeſſes, to abound? Would God thus honour this martyr only then, and neglect to do it for four hundred years? Or did not Grotius know, that St. Auſtin ſaith, in that very chapter, of theſe very miracles, that they are not of ſuch authority, that we ſhould believe them without difficulty or doubting? (*Idem.*)

And made great lamentation over him.] A moderate, and pious, mourning for the dead, is juſtifiable by the example of Chriſt, John xi. 35. the patriarchs, Gen. l. 1, &c. and the ſaints here; which is obſervable againſt the unnatural apathy of Stoicks, rather than Chriſtians. (Aſſem.)

Made havock of the church.] Let us not deſpair of any man's ſalvation. This wolf, which now makes ſuch "havock of the church," will ſoon be changed into a lamb and a paſtor. God reſerves ſometimes his greateſt mercies for thoſe whom we ſee abandoned to the greateſt crimes. Inſtead of expreſſing our anger againſt ſuch, we ought to pray for them, and to adore the deſigns of God concerning them. (Q.) See the notes on ch. ix. 1.

Went every where, preaching the word.] Some difference may perhaps be here obſerved, between *evangelizomenoi ton logon*, "preaching the word," in this verſe, and *eceruſſe ton chriſton*, "preaching Chriſt," in the next verſe; but this not with reſpect to the matter of their preaching, but of the manner, and the qualifications of the perſons. The latter of theſe, *ceruſſein*, doth generally ſignify a public, ſolemn, proclaiming, like that of *cerux*, a herald, or crier: But *evangelizeſthai* imports no more than the telling, or making known; as good news is publiſh'd, by every one that hath heard it, to all that he meets with. And tho', in one reſpect, *viz.* that of proclaiming what was not known before, theſe two phraſes do agree; yet, in this other reſpect, they ſometimes differ. Not that *evangelizeſthai* is never uſed of that public, authoritative proclaiming: For it is ſometimes uſed of the apoſtles, as ch. v. 42. and xv. 35. And *evangeliſtes* is the name of an office in the apoſtles times; And then, whenſoever it was done, by way of office, either apoſtolical, or by miſſion from them, *evangelizeſthai* and *ceruſſein* are in all reſpects the ſame. But ſometimes, and particularly in this place, the former may belong to whatſoever publiſhing of the goſpel, and by whomſoever. For when the doctrine of Chriſt was firſt preach'd by the apoſtles, and the miraculous gifts exerciſed in their preſence, and a multitude of men, "Jews and Proſelytes," received the faith, and for ſo doing profeſſedly, were preſently perſecuted, and driven out of Jeruſalem, ver. 1. it is not to be imagined, but that all, whereſoever they came, both men and women, publiſhed what they knew, both of the doctrine, and the miracles whereby it was confirmed, and of their own ſufferings for it; tho', that all theſe, even women, who, by St. Paul's decree, are "not permitted to ſpeak in the church," 1 Cor. xiv. 34. and 1 Tim. ii. 12. ſhould by the apoſtles be intruſted with "preaching the word," by way of office, it cannot be imagin'd. And therefore, when it is here related of Philip, who was a deacon, ordain'd by the apoſtles, that he "preached Chriſt unto them," it follows, ver. 12. that he baptized them alſo: But of theſe other diſciples, there is no more ſaid, but that they paſſed along, "throughout the regions of Judea and Samaria," (the terror that drove them from Jeruſalem purſuing them ſtill further,) *evangelizomenoi ton logon*, publiſhing this good news, the goſpel, which they had received; but no mention of their gathering diſciples, or baptizing. And accordingly, chap. xi. 19. when there is mention, in the proceſs of the ſtory, of theſe very men, that they being "ſcattered abroad, upon the perſecution that aroſe about Stephen, travelled as far as Phenicia, and Cyprus, and Antioch, preaching the word to none, but unto the Jews only," the phraſe uſed there is obſervable to this matter, *laleuntes ton logon*, ſpeaking the word; this word *lalein* being known to belong to any way of reporting, or relating, by talk, or diſcourſe. And ſo, ver. 20. *elaloun pros tous Helleniſtas*, they ſpake, talked, to the Heleniſts, *evangelizomenoi ton cyrion Jeſoun*, telling them that good news, the goſpel of Jeſus Chriſt: And, upon the ſucceſs of this, through God's proſpering hand, and many receiving the faith, it follows, that when the church of Jeruſalem heard of it, they ſent Barnabas to viſit and confirm them. Thus, of the believers in common, chap. iv. 31. it is ſaid indefinitely, that "they ſpake (*elaloun*) the word of God with boldneſs," according as they had prayed they might, ver. 29. noting thereby a valiant profeſſion, and publiſhing of the goſpel, notwithſtanding the terrors of men. And tho' it be there ſaid of them, that "they were all filled with the Holy Ghoſt," and ſo that may be taken for a commiſſion and authority given to all them, and ſo theſe here being contained in that number, the ſame will be competible to theſe; Yet 1. It cannot be imagined, that all ſimply, that is, every believer there, women as well as men, had any ſuch authority then given them; but that there are other meanings of the phraſe, "filled with the Holy Ghoſt," beſides that one of being ſent into the miniſtery; and the very courage of profeſſing and publiſhing the goſpel, was one ſuch gift or effect of the Holy Ghoſt. And 2. It is clear, in the proceſs of this ſtory, that ſome others, which were not ſo qualified as theſe, that is, that had not "received the Holy Ghoſt," or aſcended any farther than the baptiſm of John, did thus publiſh the goſpel, as theſe are here ſaid to do. Thus *Apollos*, chap. xviii. 25. *elalei, cai edidasken* "ſpake, and taught exactly the things concerning the Lord, knowing only the baptiſm of John," and Aquila and Priſcilla "expounded to him more exactly the way of God;" and ſo I ſuppoſe did the Epheſian diſciples, ch. xix. who had "not received the Holy Ghoſt," ver. 2. nor gone any farther than John's baptiſm, at the time of Paul's coming to them. (H.)

Ver. 5, 6, 7, 8, 9, 10, 11, 12, 13. Then Philip went down to the city of Samaria, and preached Chriſt unto them. And the people with one accord gave heed unto thoſe things which Philip ſpake, hearing and ſeeing the miracles which he did. For unclean ſpirits, crying with a loud voice, came out of many that were poſſeſſed with them: And many taken with palſies, and that were lame, were healed. And there was great joy in that city. But there was a certain man, called Simon, which before time in the ſame city uſed ſorcery, and bewitched the people of Samaria, giving out that himſelf was ſome great one. To whom they all gave heed, from the leaſt to the greateſt, ſaying, This man is the great power of God. And to him they had regard, becauſe that of long time he had bewitched them with ſorceries. But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jeſus Chriſt, they were baptized, both men and women. Then Simon himſelf believed alſo: And when he was baptized, he continued with Philip, and wondred, beholding the miracles and ſigns which were done.

Philip went down.] That this was Philip the deacon, and not the apoſtle, ſeems evident from theſe conſiderations, 1. That he ſeems not to have had the power of giving the Holy Ghoſt by impoſition of hands: For he fell upon none of the Samaritans, till Peter and John came, and "laid their hands upon them," ver. 14, *&c.* And ver. 18. it is particularly noted, that "the Holy Ghoſt was given, through laying on of the apoſtles hands" only. 2. That the apoſtles were ſtill at Jeruſalem, ver. 1. whereas this Philip was one of thoſe who were diſperſed: For, when St. Luke had ſaid, that the reſt were diſperſed, preaching the word, ver. 4. he adds here, "Then Philip went down to Samaria, and preach'd." And, 3. He goes from Azotus, "preaching in all the cities, till he came to Cæſarea," ver. 40. and there we find Paul, "abiding in the houſe of Philip the evangeliſt, who was one of the ſeven" deacons, ch. xxi. 8. (W.)

The city of Samaria.] Samaria was the name of a mountain, city and region, 1 Kings xvi. 24. and 2 Kings xvii. 5. The capital city ſo called, having been demoliſh'd by Hyrcanus, was rebuilt by Herod, and named Sebaſte, in honour of Auguſtus. See the notes on Luke xvii. 11. and John iv. 4.

Unclean ſpirits.] See the notes on John x 20.

A certain man called Simon.] See ſome account of this arch-heretick, in the notes upon ver. 23.

Of long time he had bewitched them.] Whereas St. Luke here ſo diligently ſetteth down their long and great opinion of this impoſtor, he thereby ſheweth the divine power of the Holy Ghoſt in Philip's miniſtry, who was to break through ſuch difficulties, that he might plant the goſpel there. Old diſeaſes are more hardly cured: They having been ſo long ſtupified with lying miracles, might ſeem the moſt unapt hearers of the goſpel; but truth ſhall prevail againſt all the power of Satan. (Aſſem.)

Ver. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25. Now when the apoſtles, which were at Jeruſalem, heard that Samaria had received the word of God, they ſent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghoſt. (For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jeſus) Then laid they their hands on them, and they received the holy Ghoſt. And when Simon ſaw, that through laying on of the apoſtles hands the holy Ghoſt was given, he offered them money, Saying, Give me alſo this power, that on whomſoever I lay hands, he may receive the holy Ghoſt. But Peter ſaid unto him, Thy money periſh with thee, becauſe thou haſt thought that the gift of God may be purchaſed with money. Thou haſt neither part nor lot in this matter; for thy heart is not right in the ſight of God. Repent therefore of this thy wickedneſs, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterneſs, and in the bond of iniquity. Then anſwered Simon, and ſaid, Pray ye to the Lord for me, that none of theſe things which ye have ſpoken come upon me. And they, when they had teſtified and preached the word of the Lord, returned to Jeruſalem, and preached the goſpel in many villages of the Samaritans.

They ſent unto them Peter and John.] Obſerve here, 1. How the apoſtles at Jeruſalem, hearing the glad tidings of Samaria's converſion by Philip's miniſtry, thought fit to ſend down two of the twelve, to confirm the new converts in their faith, and to conſtitute a church there by their apoſtolical authority. 2. The Perſons, whom the college of the apoſtles at Jeruſalem thought fit to ſend to Samaria; Peter and John. Where note, That Peter's being deputed by the reſt of the apoſtles to this ſervice, is an argument that Peter had no primacy, or ſuperiority, over the reſt of the apoſtles: Or if, in this employment, there was any ſign of primacy, John was ſharer in that, as well as Peter. "The apoſtles ſent Peter and John." 3. What the apoſtles, Peter and John, did, when they came to Samaria; "They prayed, and laid their hands on them; and they received the Holy Ghoſt." Where by the Holy Ghoſt is not to be underſtood the ſanctifying graces of the Holy Ghoſt; which the apoſtles never did, nor could diſpenſe, but the extraordinary gifts of the Holy Ghoſt; the gifts of tongues and prophecy, and a power to work miracles. Theſe were now conferred on ſuch perſons, whom the Holy Ghoſt directed them to lay their hands upon, as perſons appointed and choſen to be preachers of the goſpel. Where note, That impoſition, or laying on, of hands, has been an antient rite uſed by the officers of the church, in their ſolemn dedicating of perſons to the ſervice of God and his church. (Beza, W. and B.) See the notes on ch. ii. 38.

Laid their hands on them.] For the ſeveral uſes of this rite, ſee the notes on chap. vi. 6. But two of which can be ſuppoſed to be meant here; *viz.* confirmation, and ordination. As to the former, it may appear probable, becauſe it ſo ſoon attended their converſion and baptiſm: "When the apoſtles which were at Jeruſalem heard that Samaria had received the word of God, they ſent unto them Peter and John," ver. 14. which agrees well with that of confirmation; which is an act reſerved to the rulers of the church, and not communicated, or allowed, to inferior officers, ſuch as Philip, the deacon, here was: And accordingly, the biſhops are called *didaſcaloi*, doctors, as that ſignifies the farther inſtructing them, to whom the goſpel hath formerly been preach'd, and as *evangelizeſthai* differs from *didaſcein*, preaching from teaching. And in confirmation it was, that, in thoſe firſt times, the extraordinary gifts of the Holy Ghoſt uſed to be conferr'd on them; ſee notes on ch. ii. 38. But it is probable alſo, that the faith being here planted by Philip, and the apoſtles coming down to confirm them, and thoſe not ſtaying there, but "returning to Jeruſalem," ver. 25. they did, at their being there, "ordain elders (or biſhops) in the ſeveral cities;" as we know Paul and Barnabas did, ch. xiv. 23. and Titus in Crete, Tit. i. 5. This, ſaith Clemens Romanus, the apoſtles did in their journeyings, when they went out preaching the goſpel: Preaching through regions and cities, they conſtituted their firſt fruits, (thoſe that firſt believed) biſhops and deacons of thoſe which ſhould afterwards believe. And thus, before this time, they had, at Jeruſalem, conſtituted James, the brother of our Lord, biſhop there, in the firſt year after Chriſt's aſcenſion, and ſeven deacons to attend him, ch. vi. And therefore, it is not reaſonable to believe, that the apoſtles, Peter and John, ſhould thus come down to Samaria, where the goſpel had been ſo univerſally received, ver. 6. and, having taken care to confirm them, ſhould not alſo ordain ſome governors over them, before they returned again. That therefore which is moſt reaſonable is, ſo to interpret this "laying on of hands," and their "receiving the Holy Ghoſt" here, as to comprehend confirmation and ordination both: The Holy Ghoſt, by their miniſtry, coming on all the ſincere believers, and endowing them with inward, and ſome of them with extraordinary external, gifts, of healing, propheſy, &c. and the apoſtles, by "laying on their hands" on ſome ſpecial perſons among them, ordaining them biſhops and deacons in ſeveral cities; a power which belonged only to the apoſtles to exerciſe, and ſo was not competible to Philip, who yet had power to preach and to baptize. (H) Theſe arguments of Dr. Hammond are controverted by Dr. Whitby: But they are well ſupported by biſhop Sparrow, Dr. Hickes, Dr. Stanhope, Dr. Comber, Dr. Brett, Dr. Barclay, Dr. Marſhall, Mr. Howell, Mr. Wheatly, and other learned moderns; and that upon the authority of the beſt antiquity. To which I cannot but ſubjoin this remark, That tho' the Aſſembly of divines (convened by the long parliament) are very particular in their annotations on the reſt of the holy ſcripture, they have paſs'd over this whole caſe, from ver. 12. to 23. without the leaſt note. Whether that was done, to avoid taking notice of ſo clear a proof of the neceſſity of biſhops, and their ſuperiority (as ſucceſſors to the apoſtles) over the other orders in the church, or to what other motive it can be fairly imputed, I leave the reader to judge.

He offered them money.] Here obſerve, 1. How infinitely miſtaken this wretch was, 1. In thinking that the miraculous gifts of the Holy Ghoſt could "be purchaſed with money." 2. In ſuppoſing that the apoſtles had a power to diſpenſe theſe gifts, when and where, and to whom they pleaſed. And 3. That they could enable others to impart this alſo; which were all very groſs conceits. From this deed of Simon's, it is called ſimony, to ſeek to buy ſpiritual gifts or offices with money. Obſerve, 2. What it was that put Simon upon purchaſing this power; doubtleſs it was covetouſneſs and vain-glory: He hoped to make a penny of this privilege, and to render himſelf famous among his followers by this prerogative. Learn thence, That cunning and cloſe hypocrites, corrupt and hypocritical profeſſors, do ſeek to make a gain of godlineſs, and a merchandize of chriſtianity. Simon had never bid ſo freely for the Holy Ghoſt, if he had not expected to receive as freely of others for the Holy Ghoſt: Which he deſired to buy, but not to keep; and intended to ſell, not to give. 3. How St. Peter ſcorns the vile motion made by Simon, and rejects it with the greateſt deteſtation: "Thy money periſh with thee." Learn thence, That wicked, tho' gainful, motions are to be ſcorned and refuſed by the godly, with the greateſt deteſtation and abhorrence: Our hearts can never riſe too high in a juſt indignation againſt ſin, and againſt all temptation unto ſin; "Thy money periſh with thee;" Thou and thy money periſh together. 4. How plainly St. Peter deals with him: He ſearches him to the quick, to the heart; ſounds the depths of ſin; lays open the core of his hypocriſy before his face, and tells him to his teeth, that his heart was rotten and unſound: "Thy heart is not right in the ſight of God." The baptiſmal water had waſhed his out-ſide, but his inwards were unclean. The heart is the worſt part of man till it be mended; and then it is the beſt: Where moſt evil lies, there we muſt firſt begin to be good; all will be good, if the heart, which is the ſeat, the ſink and ſeed-plot of all evil, be made good. The life would not be ſo bad, if the heart were not worſe: All the obliquity of our lives proceeds from the impurity of our hearts and nature, as the muddineſs of the ſtream from the foulneſs of the fountain. (B.) See the notes on Matth. x. 8.

In the gall of bitterneſs.] What is the importance of *chole picrias* (or *picria cholees*, as the antient Greek and Latin MS. read it) will be beſt diſcerned by Deut. xxix. 18. where apoſtaſy, or falling from God, is deſcribed to be "a root bearing gall and bitterneſs," ſay the vulgar, "gall and wormwood," ſay our Engliſh, and the Septuagint, ſpringing up in gall and bitterneſs: But the Hebrew word, which we render gall, ſignifies alſo a poiſonous herb; and ſo muſt ſignify there, where 'tis joined with "a root bearing," or bringing forth; and ſo the wormwood following will beſt agree with it, and both together will expreſs that ſin to be a root, whoſe effects are poiſonous and bitter, very hurtful and infectious to men, and moſt diſpleaſing to God. Anſwerable and equivalent to this, is the *chole picrias* here; which therefore ſignifies this apoſtatical condition of Simon, ſo lately baptized, to be dangerous to him, and odious in God's ſight, he being that firſt-born of Satan, as he is ſtiled, and an apoſtate from the Chriſtian faith. And accordingly, his followers, the Gnoſticks, and the poiſon of their hereſy, together with him, the root from whence all thoſe peſts of the primitive apoſtolick church did ſpring, are expreſſed, Heb. xii. 15. by "a root of bitterneſs ſpringing up," *en chole*, in poiſon, a root of wormwood bringing forth, or fructifying, in poiſon; that is, bringing on the perſon that which is ruinous to himſelf, or on others that which is poiſonous or infectious to them: And ſuch moſt eminently was the hereſy of the Gnoſticks at that time. (H.)

And in the bond of iniquity.] The word *ſyndeſmos* ſignifies, in the Septuagint, 2 Kings xi. 14. treaſon, and ch. xii. 20. and Jer. xi. 9. a conſpiracy, league, or covenant: And, with *adicias*, unrighteouſneſs, added to it, it denotes, by an *hypallage*, a moſt unrighteous, impious treaſon, or treachery: Simon's deſign, in this his propoſal, being not to advance Chriſt's kingdom, by his having that power of giving the Holy Ghoſt; but to ſet up for himſelf, as he afterwards did, in oppoſition to Chriſt; and to have this addition of miracles ſuperadded to thoſe which by his ſorcery he was able to do. (*Idem.*) This monſter of a man was the greateſt adverſary the apoſtles had, and the firſt author of hereſy. He was born at Gitthon, in the province of Samaria; became learned in the Greek tongue, and very expert in philoſophy and the art of logick. He gave out, that he was the ſovereign power, who ſuffer'd himſelf to be named according to the fancies of men: That he had appeared among the Jews as the ſon, at Samaria as the father, and amongſt other nations as the holy Ghoſt. He carried about with him a woman called Helena, or Selene, (which ſignifies the moon) whom he had bought at Tyre, where ſhe was a proſtituted ſlave. He called her the firſt conception of his ſpirit, and the mother of all things, by whom he had made the angels and arch-angels, &c. And whatſoever he had learned of the goſpel, he preſumed blaſphemouſly to transfer to himſelf: And, to draw the more ſectaries to him, he taught them to be indifferent as to idolatry; and thereby to deliver themſelves from the peril of death, to which the Chriſtians expoſed themſelves. They worſhipped him under the figure of Jupiter, and Selene under that of Minerva. Their prieſts lived in debauchery; applying themſelves to magick, enchantments and charms, to communicate love; to the explanation of dreams, and to all vain curioſities. Tho' this ſect was not perſecuted, yet it did not ſubſiſt, in any part of the world, two hundred years afterwards. As for this Simon himſelf, after he had been foil'd by St. Peter at Samaria, as is here related, he is ſaid to have fled to Rome, and there alſo, by his ſorceries, to have inſinuated himſelf into the favour of the people; and particularly into that of the emperor Nero, inſomuch that he was honour'd with divine worſhip: But that St. Peter, meeting with him there alſo, did by real miracles confound the impoſtor; and at laſt, while he was pretending to fly to heaven, the apoſtle, by his prayers, gave him a fall to the earth, with the bruiſes of which he ſoon after ended his wretched life. (Biſhop Alley, Cave, Fleury, and Sharpe)

Ver. 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40. And the angel of the Lord ſpake unto Philip, ſaying, Ariſe, and go toward the ſouth, unto the way that goeth down from Jeruſalem unto Gaza, which is deſert. And he aroſe and went: And behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treaſure, and had come to Jeruſalem for to worſhip, was returning; and ſitting, in his chariot, read Eſaias the prophet. Then the ſpirit ſaid unto Philip, Go near, and joyn thy ſelf to this chariot. And Philip ran thither to him, and heard him read the prophet Eſaias, and ſaid, Underſtandeſt thou what thou readeſt? And he ſaid, How can I, except ſome man ſhould guide me? And he deſired Philip that he would come up, and ſit with him. The place of the ſcripture which he read, was this, He was led as a ſheep to the ſlaughter, and like a lamb dumb before his ſhearer, ſo opened he not his mouth: In his humiliation his judgment was taken away: And who ſhall declare his generation? For his life is taken from the earth. And the eunuch anſwered Philip, and ſaid, I pray thee, Of whom ſpeaketh the prophet this? Of himſelf, or of ſome other man? Then Philip opened his mouth, and began at the ſame ſcripture, and preached unto him Jeſus. And as they went on their way, they came unto a certain water: And the eunuch ſaid, See, here is water; what doth hinder me to be baptized? And Philip ſaid, If thou believeſt with all thine heart, thou mayeſt. And he anſwered, and ſaid, I believe that Jeſus Chriſt is the ſon of God. And he commanded the chariot to ſtand ſtill: And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the ſpirit of the Lord caught away Philip, that the eunuch ſaw him no more: And he went on his way rejoycing. But Philip was found at Azotus: And paſſing through, he preached in all the cities, till he came to Ceſarea.

Unto Gaza, which is deſert.] *Haute eſtin eremos*; "The which is deſart." The queſtion is, whether *haute* here refers to the city Gaza, or to "the way that goeth down from Jeruſalem unto Gaza?" Oecumenius ſaith, There is a way "toward the ſouth," (as Philip was now directed to go,) and that way is deſart: According to which this paſſage is interpreted, by Tremellius, The deſart way, *&c.* In which he is follow'd by Whitby and Burkitt. But, ſince 'tis plain, there was another city of the ſame name, in the tribe of Ephraim, mention'd 1 Chron. vii. 28. not far from the place where Philip was, when the angel ſpake to him, it may be as reaſonable to underſtand it of the city "Gaza, which is deſart," to diſtinguiſh this remoter city, to which it is agreed he was ſent, from that other which was then nearer to him; as it is underſtood by the divines of the aſſembly, and Monſieur Fleury. For this Gaza of the Philiſtines, mention'd Judg. i. 18. xvi. i 21, *&c.* and 1 Sam. vi. 17. lay upon the ſea coaſt, beyond Azotus, and according to the prophecy, Zeph. ii. 4. became forſaken, or a continued deſart, as Strabo calls it; being utterly deſtroy'd by Alexander: Not Alexander the Great, as ſome, by miſtake, have reported, but Alexander Jannæus, one of the princes of Judæa, 97 years before Chriſt, as Dr. Prideaux, more accurately, informs us; and never rebuilt, till Conſtantine, long after, built another near the ſame place.

Of Ethiopia, an eunuch of great authority.] This was not Ethiopia in Arabia, where the queen of Sheba dwelt, but Ethiopia in Africa under Egypt, where Candace had long been the name of their queens. So Pliny, ſpeaking of Meroe, ſaith, There reigns Candace, which hath, for many years, been the name of their queens. See Bochart. Geogr. S. l. iv. c. 6. ſect. 4. Moreover, That this eunuch, was a Proſelyte of juſtice, or one who had embraced the Jewiſh faith, to which he was converted by thoſe Jews which from Alexandria ſpread themſelves into Ethiopia, Grotius concludes; Not only becauſe he came ſo long a journey to worſhip at Jeruſalem, and there to celebrate the feaſt of Pentecoſt, but becauſe Cornelius was the firſt-fruits of the Gentiles: And perhaps the fame that he had heard in Jeruſalem of the ſufferings and reſurrection of Chriſt, might induce him to read this prophet. (W.) See the notes on Matth. xix. 12.

Come to Jeruſalem, for to worſhip.] See the notes on John xii. 20.

The ſpirit ſaid.] It may here be queſtion'd, what is meant by *to pneuma*, "The ſpirit's ſaying unto Philip." Some kind of extraordinary revelation it certainly was: But whether 1. In a viſion by appearance of an angel; or 2. By a voice from heaven; or 3. By afflation of the ſpirit of God, after the manner that prophets received revelations, it is uncertain. Of the firſt ſort, there are examples in this book; ch. x. 3. "Cornelius in a viſion ſaw an angel of the Lord coming, and ſaying to him:" And ſo here, ver. 26. "The angel of the Lord ſpake unto Philip." Of the ſecond, at the baptiſm of Chriſt, and at the converſion of St. Paul. And of the third, ch. x. 19. where, after his viſion of the ſheet, as "Peter thought thereupon, the ſpirit ſaid unto him;" and the ſame is repeated again, ch. xi. 12. and ſo, ch. xiii 2. "as they were miniſtring," that is, praying and faſting, "the holy ſpirit ſaid, Separate to me Barnabas and Saul:" Which, as it was not in any dream or viſion, ſo that it was by voice from heaven, doth not appear probable by any argument diſcernible in the ſtory. But, on the other ſide, the frequent teſtimonies of the ſpirit's revealing, by way of prophetick afflation, who ſhould be ſet apart for the offices of the church, are evidences that it was ſo here. Thus Clemens tells of thoſe times, that they ordained biſhops, diſcerning by the ſpirit who ſhould be ordained; and again, that they did it having received perfect foreknowledge who ſhould be conſtituted biſhops; as Moſes, ſaith he, foreknew, by revelation from God, that Aaron ſhould have the prieſthood, and accordingly that, without the direction of the ſpirit they advanced none to this dignity. So ſaith St. Paul, of Timothy, that the *chariſma*, or epiſcopal office, "was given by prophecy," 1 Tim. iv. 14. and ch. i. 18. that is by revelation; as propheſying is of things preſently to be done, as well as predictions of the future; and ſignifies no more, 1 Cor. xiv. 24, 31. than having ſomewhat revealed to him, ver. 30. So ſaith St. Chryſoſtome, The epiſcopal dignity being great, wanted God's ſuffrage, to direct on whom it ſhould be beſtow'd. Thus Acts xx. 28. it is ſaid of the biſhops of Aſia, That "the Holy Ghoſt had ſet them over the flock." And in this ſenſe it may fitly be affirmed of Philip, that being "full of the Holy Ghoſt," ch. vi. 3. he had the afflations of the ſpirit of God, ſuch as prophets had; and by ſuch an afflation the ſpirit here bad him, *&c.* Thus "Agabus ſignified by the ſpirit," that is, by prophetick revelation, "that there ſhould be a famine," ch. xi. 28. Thus "the Holy Ghoſt witneſs'd in every city," that is, prophets foretold, ch. xx. 23. and xxi. 11 "that bonds and afflictions did abide Paul." One only objection I foreſee againſt this expoſition in this place, that ver. 39. it is ſaid, that "the ſpirit of the Lord caught away Philip;" which probably is to be underſtood of an angel carrying him away out of his ſight: And then why ſhould not the ſpirit here, as well as the ſpirit of the Lord there, ſignify an angel alſo? Eſpecially when there is mention of an "angel ſpeaking" to him, ver. 26. But to this the anſwer will be very ſufficient, if the reading of the king's MS. be accepted in that verſe, (and that is atteſted by many other copies own'd by Eraſmus and Beza, and ſo cited by St. Jerome, Dial. Orthod. & Luciferian.) the holy ſpirit fell upon the eunuch, *&c.* but the angel of the Lord caught away Philip. For then, as the angel bad him go to the eunuch, ſo he carried him away again; which no way hinders but that the ſpirit here may be taken in that other ſenſe. (H.)

How can I, except ſome man ſhould guide me?] Here Grotius notes, that the eunuch did not think the ſcripture was every where ſo perſpicuous, or contained a ſenſe ſo obvious to all, as do now our mechanicks, and women, who would do better if they thought they needed a guide: But ſure it will not follow, that becauſe the eunuch wanted a guide in an obſcure prophecy, therefore we muſt want one to obtain the knowledge of the plain principles and precepts of Chriſtianity: Nor ſurely could he be ignorant, that when we aſſert the clearneſs and perſpicuity of ſcripture in all things neceſſary to be believed, or done, we do this not in oppoſition to the aſſiſtance of reaſon, or in excluſion to the inſtruction, and help of others, but in oppoſition to the neceſſity of a living judge and, infallible interpreter, ſuppoſed neceſſary to the knowledge of that will of God, by which alone we can be ſaved. Moreover, we do not ſay that holy ſcripture is abſolutely, and in all things, perſpicuous: For we willingly acknowledge, with Origen, Chryſoſtome, Theodoret, Auſtin, Gregory, and almoſt all the fathers, that there is in ſcripture a mixture of obſcure, and plain texts, ſome things which are "hard to be underſtood," and ſome things which are eaſy to be apprehended, by very mean capacities: But our aſſertion is, that of St. Chryſoſtome, That all things neceſſary to be believ'd or done, are there delivered with ſufficient clearneſs, or ſo that all who are concern'd to know and do them that they may be ſaved, may hence learn them; and that of St. Auſtin, That every one may there obtain that faith, without which he cannot piouſly and rightly live. And the reaſon hereof, ſaith Mr. Chillingworth, is convincing, and demonſtrative; becauſe nothing is neceſſary to be believed, but what is plainly revealed; For to ſay, that when a place of ſcripture, by reaſon of ambiguous terms, lies indifferent between divers ſenſes, whereof one is true, the other is falſe, that God obliges men under pain of damnation, not to miſtake through error, and human frailty, is to make God a tyrant, and to ſay that he requires us certainly to attain that end, for the attaining whereof, we have no certain means. Moreover, the apoſtles did not write only for the learned, but for all men: And therefore, unleſs we will imagine the Holy Ghoſt and them, to have been wilfully wanting to their own deſire and purpoſe, we muſt conceive, that they intended to ſpeak plain even to the capacity of the ſimpleſt, at leaſt touching all things neceſſary to be publiſhed by them, and believed by us. 2. We do not ſay, that all things neceſſary to be believed or done are perſpicuouſly mentioned in all places of the holy ſcripture which reſpect thoſe things: But then we ſay, with Irenæus, and the generality of the fathers, that thoſe things which are ambiguouſly ſpoken in ſome places, are to be expounded by thoſe things, which are plainly, and without ambiguity, contained in the ſcriptures; or if they cannot be this way expounded, the ſenſe of them cannot be needful to be known; for if God's will had been, that we ſhould have underſtood him more certainly in ſuch places, he would have ſpoken more plainly. (W.)

He was led as a ſheep to the ſlaughter.] Theſe words are part of Iſa. liii. Where, that the prophet ſpeaks of Chriſt, no Chriſtian can reaſonably doubt; there being ſcarce a verſe in that whole chapter, which is not, by the Holy Ghoſt in the New Teſtament, applied to Chriſt: The firſt verſe, in John xii. 38. and Rom. x. 16. the third verſe, in Mark ix. 12. the fourth verſe, in Matth. viii. 17. the fifth verſe, in 1 Cor. xv. 3. and 1 Pet. ii. 24. and ver. 12. in Mark xv. 28, *&c.* And tho' the latter Jews will not allow of this interpretation; yet ſome of them do own, that their antient Rabbins did with one mouth confeſs theſe words were ſpoken of meſſiah the king. (*Idem.*)

In his humiliation.] Here Mr. Clerc gives a good ſenſe of theſe words, *viz.* In his humiliation was his judgment, *i. e.* he appeared ſo mean to Pilate and the Jews, that they paſſed judgment againſt him; and he was taken away by them, as an inconſiderable perſon, fit to be ſacrifiſed, to prevent ſeditions, or the coming of the Romans. The Hebrew ſaith, From force and from judgment he was taken away, *i. e.* It proceeded from the judgment of Pilate, and from the force, the continual clamours of the Jews laid upon him to paſs that judgment, that he was taken away; and who ſhall declare the wickedneſs of that generation, who dealt thus with their meſſiah? Which therefore in the goſpels is ſtiled a viperous, Luke iii. 7. an adulterous, Mat. xii. 34, 39. a wicked, ver. 45. an untoward generation, Acts ii. 40. and was ſo to be, ſay the Jews, in the days of the meſſiah. (*Idem* and Maſſey.)

They came unto a certain water.] *Viz.* A fountain in or near the town of Bethſora, in the tribe of Judah. (G.)

What doth hinder me to be baptized?] By this queſtion it appears that Philip, in expounding to the eunuch the prophecy of Iſaiah, concerning the meſſiah, had particularly inſtructed him in the neceſſity of baptiſm. (Hieron)

If thou believeſt with all thine heart, thou mayeſt.] This clauſe, by Dr. Mills, is taken for a ſuppoſititious clauſe put into the text from the firſt ages of the church, as many other clauſes are (ſays he) in the Acts of the Apoſtles. And yet this clauſe is found in the vulgar and Arabic verſions, in Irenæus, l. iii. c. 12. l. iv. c 40. in Tertullian, *de Baptiſmo*, c. 18. in Cyprian *ad Quirinum*, l. iii. ſect. 33. in St. Jerom, tom. iv. fol. 46. in St. Auſtin *de fide & operibus*, c. ix. 12. and in Oecumenius *in locum:* And even the Doctor, Proleg. p. 40. col. 2. owns it, in contradiction to his former ſelf. And hence we may judge of his other ſuppoſed additions, ſo confidently and ſo frequently mention'd, in this and the other ſacred books: Which, were there any truth in what he ſays, as bleſſed be God there ſeldom is (on this head,) would render the whole ſcriptures of the New Teſtament dubious and uncertain. (W.)

I believe, that Jeſus Chriſt.] Obſerve here, 1. That the eunuch is inſtructed before baptized; and he deſireth baptiſm of Philip: It was not forced upon him by Philip againſt his will, "The eunuch ſaid, What hinders me to be baptized?" To drive men to baptiſm, and force Chriſtianity upon them againſt their wills, to ſend forth booted apoſtles with javelins in their hands, to dragoon men into Chriſtianity, is the way to make hypocrites, but not Proſelytes: For 'tis not whole armies that can beſiege my reaſon, nor cannons batter my will. 'Tis conviction, not compulſion that muſt induce aſſent. 2. The eunuch, after inſtruction, deſired baptiſm; "See here is water;" let me be baptized. As if he had ſaid, O Philip! As thou haſt inſtructed me, I pray thee alſo baptize me: Now, that I have received the benefit of thy doctrine, let me not want the comfort of the ſacrament. Where the heart is truly touched by the miniſtry of the word, and the ſoul throughly converted unto God, there is a deſire to be partaker of the ſacraments. 3. The condition required of the eunuch before he was baptized; Namely, A profeſſion of his faith in the promiſed meſſias; "If thou believeſt," thou may'ſt be baptized. There is a neceſſity of faith, to render man a meet partaker of the holy ſacraments: If we come to any of the ſacraments without faith, we are ſure to depart without fruit. 4. The qualification of that faith which gives a right to the holy ſacrament; "If thou believeſt with all thy heart:" Only that faith gives a right to baptiſm, and entitles to ſalvation, which is with all the heart. The eunuch believed with his whole heart, "that Jeſus Chriſt was the ſon of God." This gave him at once a right to baptiſm, and a title to heaven. 5. The manner of the adminiſtration of baptiſm to the eunuch; he went down into the water and was baptized by Philip: In thoſe hot countries it was uſual ſo to do: And we do not oppoſe the lawfulneſs of dipping in ſome caſes; but the neceſſity of dipping in all caſes. In ſacraments, it is not the quantity of the elements, but the ſignificancy of them that ought to be attended: As in circumciſion, it was not the quantity of the fleſh cut off; and in the Lord's ſupper, it is not the quantity of the bread and wine taken down; ſo in baptiſm, a few drops of water poured upon me, doth ſignify and ſeal, and convey and confirm to me a right and intereſt in all the benefits of my ſaviour's death and reſurrection, as fully as if, with Jonah, I were plunged into the main ocean. 6. What followed upon the eunuch's baptizing and coming out of the water. 1. "The ſpirit of the Lord caught away Philip;" by the miniſtry of an angel he was carried out of his ſight; that the eunuch might be more aſſured of the truth of thoſe things which were taught him by Philip's miniſtry, and that he was a perſon ſent of God to direct him in the way to true happineſs. 2. The eunuch "went on his way rejoicing;" as well he might; it was the happieſt journey he ever took, to meet with Chriſt and converſion in his way, and heaven and ſalvation at his journey's end. A converted man hath great cauſe of rejoicing; the goſpel proclaimed, much more heartily embraced, is matter of joy. Behold the fruit of faith, joy and rejoicing; the eunuch is inſtructed, believed, is baptized, and goes home rejoicing. "The kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the Holy Ghoſt." Laſtly, "Philip was found at Azotus," or Aſhdod, thirty-four miles from Gaza; ſo far had the miniſtry of the angels carried him, and there ſafely ſet him down. Learn, How good it is to obey God in the moſt difficult command. When we attend the execution of God's commands, the holy angels ſhall attend us, and take care of us, and adminiſter neceſſary help unto us; like tender nurſes they keep us ſafe whilſt we live, and bring us home in their arms to our father's houſe when we die. Bleſſed be God for the miniſtry of his holy angels. (B.) See the notes on John vi. 69.

The ſpirit of the Lord caught away Philip.] In the Alexandrian copy, in the king's library, and ſeveral other antient manuſcripts, it is read thus, "The ſpirit of the Lord" fell upon the eunuch, and an angel of the Lord "caught away Philip." (H. and W.)

CHAP. IX.

Saul, going towards Damaſcus, with deſign to perſecute the church there, is miraculouſly called from heaven. Ananias reſtores him to ſight by impoſition of hands; and baptizeth him. Saul preacheth the goſpel in Damaſcus. The Jews conſpire to kill him. He is recommended by Barnabas to the diſciples at Jeruſalem. The Grecians alſo laying wait to ſlay him, he is convey'd to Cæſarea and Tarſus. The church at peace. Peter cureth a paralytic, and raiſeth the dead.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9. AND Saul yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went unto the high prieſt, And deſired of him letters to Damaſcus to the ſynagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jeruſalem. And as he journeyed, he came near Damaſcus: And ſuddenly there ſhined round about him a light from heaven: And he fell to the earth, and heard a voice ſaying unto him, Saul, Saul, why perſecuteſt thou me? And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Jeſus whom thou perſecuteſt: It is hard for thee to kick againſt the pricks. And he trembling and aſtoniſhed, ſaid, Lord, what wilt thou have me to do? And the Lord ſaid unto him, Ariſe, and go into the city, and it ſhall be told thee what thou muſt do. And the men which journeyed with him, ſtood ſpeechleſs, hearing a voice, but ſeeing no man. And Saul aroſe from the earth; and when his eyes were opened, he ſaw no man: But they led him by the hand, and brought him into Damaſcus. And he was three days without ſight, and neither did eat nor drink.

Saul, yet breathing out threatnings.] Homer's expreſſions of warriors breathing out vigour and courage, are juſtly admir'd by the criticks: And is this of St. Paul's breathing out threats and murder againſt the Chriſtians an inferior or leſs vigorous beauty of ſpeech? The rage and bloody cruelty of a perſecuting ſpirit could not be better expreſs'd, than by ſaying, he "breath'd out threats and ſlaughter;" nor the lamentable effects of a barbarous and cruel zeal, than by the words uſed in this chapter, and the epiſtle to the Galatians. *Dioco*, in the latter place, Gal. i. 13. has an alluſion to the eagerneſs of a victorious army, purſuing a routed and flying enemy, to cut 'em all off and deſtroy 'em: And the other word (*eporthoun*) properly ſignifies to lay waſte, and ſack a town taken by ſtorm; when the victor, in heat of blood and revenge, violates all the decencies, diſtinctions, and tenderneſs of human nature;

where all manner of outrage and barbarities are committed with impunity and greedineſs. (Blackw.) See the notes on ch. vii. 58. and viii. 1. Divers other particulars, relating to the life and acts of this great apoſtle, will alſo be noted in the ſequel of this book of the Acts, and in the introductions to his reſpective epiſtles.

Deſired of him letters to Damaſcus.] Saul, in the fury of his zeal, did not wait for, but addreſs'd himſelf to the high-prieſt and ſanhedrim, for orders to take up all Jews at Damaſcus, who confeſſed Jeſus Chriſt; that they might be made publick examples for the terror of others. (Aſſem. H. Cave, Stanh. W. B. and Nelſ.)

He might bring them bound.] It appears hence, that the power of capital puniſhments was not ſo taken from the Jewiſh ſanhedrim, held at Jeruſalem, but that they might inflict puniſhment upon thoſe of their own nation, either by their own power, or by the conſent of the Roman governors, in caſes puniſhable with death by their laws and cuſtoms. For Saul confeſſes, that he " perſecuted this way unto the death," by virtue of this power received from the ſanhedrim; binding and delivering up to priſon men and women, ch. xxii. 4. See the note on John xviii. 31. (W.)

A light from heaven.] Saul was willing to perſecute, who deſired a licence ſo to do; but was converted againſt his intentions, and beſide his will. God ſuffer'd him to gain letters, to approach " near to Damaſcus," to conceive hope, and to form bloody thoughts for the execution of thoſe cruel deſigns; and then ſuddenly he ſtayed his courſe who ran ſo headlong to his own deſtruction. So true is that of Fulgentius; He preventeth the impious, that he may become holy; he followeth the holy, that he may not become wicked; he preventeth the fallen, that he may riſe again; he followeth him that is raiſed, that he may not fall; and that ſuddenly, and without, and beyond, their expectation. (Aſſ.)

He fell to the earth.] He, and his company, being Jews, could not be ignorant, that ſuch ſtrong emanations of light as this were the method uſually made choice of by God, for exhibiting his glory and peculiar preſence. Many inſtances of that kind are recorded in the books of Moſes; many in the prophetic ſcriptures, which ſeem plainly intended, and were conſtantly underſtood, to this purpoſe: And thoſe interpreters appear to have judged very reaſonably of the caſe before us, who ſuppoſe the whole company falling on their faces to the ground, (ch. xxvi. 14.) to have underſtood it ſo; as well, by that act of proſtration, to expreſs their profound reverence of the divinity, whoſe glorious preſence that brightneſs ſignified, as from the ſtrength of a light which they were not able to bear up againſt. (Stanh.)

Heard a voice.] Which to him was articulate and diſtinct, tho' not underſtood by the reſt. (Stanh.) See the notes on ver. 7.

Why perſecuteſt thou me?] That is, Me, in my members. Whatever is done againſt Chriſtians, for any thing that Chriſt commandeth them, he takes it as done againſt himſelf. Such as perſecute the ſaints for their ſanctity, perſecute Chriſt himſelf; and he can no more endure to ſee them wronged than himſelf: As the honour of Chriſt the head redounds to the members; ſo the ſorrows of the members are reſented by the head. Chriſt ſaid not thus to his own murderers on earth, Why bind ye me? Why buffet ye me? Why ſcourge ye, and crucify me? But here, when the members ſuffer, he cries out from heaven, " Saul! Saul! Why perſecuteſt thou me?" (B.)

Kick againſt the pricks.] It was a proverbial ſpeech, to kick againſt the goad, ſignifying to be refractory to puniſhment and diſcipline, when it comes to teach us our duty; for then the refractorineſs doth but involve us in more guilt and puniſhment. So in Eſchylus, If thou wilt take my counſel, thou ſhalt never kick againſt the goad; for thou wilt bring more ſufferings upon thy ſelf by that means. Parallel to this is Striking the adamant, and Treading on the fire, in St. Chryſoſtome: So again, He who ſtrikes the adamant is himſelf ſtricken; and he who kicks the goads is himſelf goaded: And *ſtimulos pugnis cædere*, in Plautus, To beat the goads with his fiſts. For this of goads was uſed not to beaſts only, but to ſervants; which he calls *ſtimuleum ſupplicium:* And the ſervant thus handled ſeverely, is by him call'd *carnificinum cribrum*; his back being, as it were, like a ſieve, full of holes. (H.) The like alſo is to be met with in Euripides, and Pindar: But the great Bochart will not have this proverb taken from Eſchylus, Euripides, Pindar, or Plautus, but from the holy ſcriptures; it being uſed, ſaith he, by Moſes, Deut. xxxii. 15. and by God himſelf, 1 Sam. ii. 29. (W.)

Lord, what wilt have me to do?] Obſerve here, 1. How eaſily God can make the fierceſt perſecutor to quake and tremble. Saul is ſtruck down; but it is to convert him, not to confound him: He trembles; but his trembling was in order to rejoicing: It was a favourable, tho' an affrighting ſtroke, which ſtruck him down, but with deſign to raiſe him up again. Humiliation for ſin, in ſome meaſure, always goes before a ſoul's acceptance of Chriſt and ſubjection to him. 2. How ready and deſirous a converted perſon is to know and do the mind and will of God. Saul is now inquiſitive after his duty, and deſirous of the knowledge of it. We may ſooner find fire without heat, than a true convert without operative grace. It is not, Lord, What wilt thou have me to ſay? But, " What wilt thou have me to do?" It is not the talking, but the walking and working perſon that is the true Chriſtian. 3. God's anſwer to Saul's inquiry; " Ariſe, and go into the city, and it ſhall be told thee what thou muſt do." Mark, He was going to Damaſcus before, on the devil's errand; but now God bids him go: He had better authority for his going thither now, than what he had from the high-prieſt before: He went before for others deſtruction; but he now goes for his own inſtruction, in order to ſalvation. (B.) See the notes on ch. ii. 37.

Hearing a voice.] What is here ſaid of thoſe that were with Paul, that " they heard the voice," ſeems directly contrary to what is affirmed, ch. xxii. 9. " They heard not the voice." As for the way of reconciling it, by ſaying, that the former belongs to Paul's voice, the latter to the voice of him that ſpake to him, there is little ground in the text for that nicety: But, on the contrary, the " ſeeing no man," which follows in this place, belongs ſurely not to their not ſeeing of Paul, but of " him that ſpake" to him. The only way of reconciling the difficulty is by obſerving the notion of the Hebrew word, which ſignifies both a voice, and thunder; and thoſe promiſcuouſly taken the one for the other. So Heb. xii. 26. " Whoſe voice ſhook the earth;" that is, whoſe " thunder and lightnings" and " voice of a trumpet exceeding loud," Ex. xix. 16. And ſo Luke ix. 35. " The voice out of a cloud, ſaying," was the thunder, with a voice in it; a revelation from heaven, given in thunder. So Matt. iii. 17. " A voice from heaven," ſaying; that is, a thunder from heaven, ſending forth this voice; which therefore was wont to be called the daughter of voice, or voice coming out of it; or as the " voice from heaven," John xii. 28. is expreſſed by the by-ſtanders, that " it thundred," and " an angel ſpake to him;" which is explained diſtinctly by St. John, Rev. iv. 5. where " thundrings and voices" both are named, and ch. x. 3. The " ſeven thunders delivered their voices." By this the difficulty will be cleared: For here the voice ought to be rendred thunder, which was here joined with lightning, which ſhone or flaſh'd about him, ver. 3. As for " The voice of him that ſpake to me," ch. xxii. 9. that was the voice of the angel ſpeaking out of heaven, or out of the cloud: Both which put together ſignify no more than this, that St. Paul's companions at that time ſaw the light or the lightning, and heard the noiſe of the thunder (which is the importance of the place here) but heard not the articulate voice that came out of the thunder; that is, the words " Saul, Saul," &c. the voice of the angel ſpeaking to him. (H.) That this interpretation of the word *phone*, voice, is frequent in the Old Teſtament, cannot be doubted. But if it be objected, 1. That we find no mention of any thunder here, It may be anſwer'd, That it was uſually an attendant of ſuch glorious coruſcations as this was. If you add, 2. That here is mention of a voice ſpeaking " in the Hebrew tongue," ch. xxvi. 14. It may be ſtill replied, That thus it was at Sinai; where God anſwered Moſes, *te phone*, out of the thunder, Exod. xix 19. If you object, 3. That it is ſaid, " They heard a voice, but ſaw no man;" and in thunder this is not expected; I anſwer, This is true of common thunder: But, in ſuch an extraordinary illumination as this was, they reaſonably might expect the viſion of an angel, or ſome glorious perſon; eſpecially, if the conjecture of moſt interpreters be true, that Paul not only heard, but ſaw, the Lord Jeſus, ſpeaking to him, this will be no objection againſt the interpretation of this learned man. Or, 2. This ſeeming contradiction may be reconciled thus, " They heard a voice," but *ouc ecouſan*, they underſtood not the words, " of him that ſpake unto me:" For *ouc acouein* frequently in ſcripture ſignifies, not to underſtand what we hear; as Gen. xi. 7. Deut. xxviii. 49. 2 Kings xviii. 26. Jer. v. 15. Ezek. iii. 6. and 1 Cor. xiv. 2. But Oecumenius affords us a third ſolution alſo, *viz.* That they heard the voice of Saul ſpeaking to Chriſt, not the voice of Chriſt ſpeaking to him. (W.)

When his eyes were opened, he ſaw no man.] That is, Tho' his eyes were open, yet he could not ſee any thing. (G.) Being ſtruck blind with the extraordinary brightneſs and " glory of the light," ch. xxii. 9. and was accordingly led by his companions into Damaſcus; in which condition he there remained, faſting, three days together. And at this time we may probably ſuppoſe it was, that he had that viſion and ecſtaſy, wherein he was " caught up into the third heaven," where he ſaw and heard things great and unutterable, 2 Cor. xii. 1, &c. and was fully inſtructed in the myſteries of the Goſpel; and hence he expreſly affirms, That " the Goſpel which was preached of him, was not after man; for he neither received it of man, neither was he taught it, but by the revelation of Jeſus Chriſt," Gal. i. 11, 12. (Cave) Chriſt taught him by his bodily blindneſs, the blindneſs of his ſoul in ſpiritual things, which till now he was inſenſible of. As Saul was, ſo all men naturally are, ſpiritually blind, before regeneration and converſion. 'Tis true, he was brought up at the feet of Gamaliel, and was a great proficient in human learning: But, after his converſion, he counted that knowledge no better than blindneſs, in compariſon with the knowledge of Chriſt, Phil. iii. 7, 8. (B.)

Ver. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22. And there was a certain diſciple at Damaſcus, named Ananias, and to him ſaid the Lord in a viſion, Ananias. And he ſaid, Behold, I am here, Lord. And the Lord ſaid unto him, Ariſe, and go into the ſtreet, which is called Straight, and enquire in the houſe of Judas, for one called Saul of Tarſus: For behold, he prayeth, and hath ſeen in a viſion a man named Ananias, coming in, and putting his hand on him, that he might receive his ſight. Then Ananias anſwered, Lord, I have heard by many of this man, how much evil he hath done to thy ſaints at Jeruſalem: And here he hath authority from the chiet prieſts, to bind all that call on thy name. But the Lord ſaid unto him, Go thy way: For he is a choſen veſſel unto me, to bear my name before the Gentiles, and kings, and the children of Iſrael. For I will ſhew him how great things he muſt ſuffer for my names ſake. And Ananias went his way, and entred into the houſe; and putting his hands on him, ſaid, Brother Saul, the Lord (even Jeſus that appeared unto thee in the way as thou cameſt) hath ſent me, that thou mighteſt receive thy ſight, and be filled with the holy Ghoſt. And immediately there fell from his eyes, as it had been ſcales; and he received ſight forthwith, and aroſe, and was baptized. And when he had received meat, he was ſtrengthened. Then was Saul certain days with the diſciples which were at Damaſcus. And ſtraightway he preached Chriſt in the ſynagogues, that he is the Son of God. But all that heard him were amazed, and ſaid, Is not this he that deſtroyed them which called on this name in Jeruſalem, and came hither for that intent, that he might bring them bound unto the chief prieſts? But Saul increaſed the more in ſtrength, and confounded the Jews which dwelt at Damaſcus, proving that this is very Chriſt.

Named Ananias.] Obſerve here, 1. That tho' Chriſt himſelf converted Saul, yet Ananias, his miniſter, muſt inſtruct him. By Chriſt is grace infuſed, but by his miniſters increaſed: Such an honour doth Chriſt put upon them, that he makes uſe of their endeavours ordinarily, both for the production and augmentation of grace in the hearts of his people. Oh, the neceſſity and uſefulneſs of a ſtanding miniſtry! 'Tis a ſingular favour, to have the mind of God made known to us by men like our ſelves: And behold the honour that God puts upon the miniſters, in uſing them as conduit-pipes, for conveying the water of life to us, which he is not pleaſed to communicate immediately from himſelf. 2. What an exact knowledge the Lord has of particular perſons, and particular places: He tells Ananias in what city Saul was, in Damaſcus; in what ſtreet he was; "in the ſtreet called Straight;" in whoſe houſe he was; "in the houſe of Judas." It is matter of conſolation, yea, of higheſt conſolation, to the children of God, to know and remember, that God knows them, that God knows their perſons, knows their purpoſes, knows their performances, knows their place of abode; that he knows who they are, what they do, and where they dwell. It aſſures them as to their perſons, that they ſhall be accepted; as to their performances, that they ſhall be rewarded; and as to their habitations, that they ſhall be loved, bleſſed and protected by him. So dear are the holy ſervants of God unto him, that he loves the very ſtreet in which they lodge, the houſe in which they dwell; the walls of their habitation are always before him, and he delights continually to look upon them. Let "holineſs to the Lord" then, be always writ in fair and legible characters upon the walls of our houſes, Zach. xiv. 20. 3. The courſe which Almighty God takes to remove all fear from Ananias's mind, and to encourage him to go to Saul, according to the direction given him: Altho' he had been ſuch a bloody perſecutor, he tells him, That, "Behold, he prayeth;" as if he had ſaid, tho' he has been bad, he is not now what he was, he is another man; nay, he is a new man, he is truly and throughly converted: And this is the undeniable evidence and teſtimony of it, That whereas before he perſecuted, now he prayeth. Learn thence, That ſpiritual breath is a good ſign of ſpiritual birth: None of God's children are ſtill-born, they all come crying into the world. The duty of prayer faithfully and perſeveringly performed, is a good evidence that a ſoul is thoroughly converted and brought home by repentance unto God. But did he never pray till now? Yes, no doubt, many a time, when he was a ſtrict Phariſee, he prayed after a looſe and cuſtomary manner: But he never prayed ſo ſenſibly and feelingly, ſo ſpiritually and affectionately, ſo fervently and perſeveringly before, as he did after, his converſion: His prayer before, was the cry of the old, now of the new creature; before he prayed with coldneſs and indifferency, now he prays with warmth and fervency, as a perſon in earneſt for his ſoul's happineſs and ſalvation; therefore Chriſt brings it in with a note of attention and obſervation: Now, "behold, he prayeth." (B.) This Ananias was one of the ſeventy diſciples, as the ancients inform us; and probably the firſt planter of the Chriſtian church in Damaſcus. (Cave, and Nelſ.) Not a meer lay-man, as ſome would perſuade us.

In a viſion.] That is, ſaith Grotius, An angel in the ſhape of the Lord. But, as we have no example in the New Teſtament, of any ſuch appearance of an angel in the perſon of Chriſt; ſo is it certain, that here it was not ſo, but really a viſion of the Lord Jeſus: For Ananias not only calls him Lord, but calls the Chriſtians "his ſaints," and thoſe "that call on his name," ver. 13, 14. (W.)

How much evil he hath done.] See the notes on ch. viii. 3.

Here he hath authority.] By this it appeareth, that the ſaints at Damaſcus had knowledge of his coming, and of his commiſſion againſt them. (Aſſ.) See the notes on ver. 2.

All that call on thy name.] There are two periphraſes of the Chriſtian, which occur in this chapter, and in other places of The Acts. The firſt, in ver. 2. That they are men and women, *tes hodou*, "of the way." So, when St. Paul went into the ſynagogue at Corinth, "they did ſpeak evil of the way," ch. xix. 9. And at Epheſus, there was "no ſmall ſtir, *peri tees hodou*, about the way." See chap. xxiv. 22. And ſo ſome of the ancients ſeem to have ſpoken: So, in the hiſtory of the perſecutions of the Gallican church, we read of ſome apoſtates from the faith, who blaſphemed the way. And Epiphanius introduceth the Melchiſedecians, ſaying, that Chriſt was choſen, that he might turn us from idols, and might ſhew us the way. The ſecond periphraſis is this, That they were ſuch as invoked Jeſus Chriſt, or "called upon his name." Thus Ananias complains here of Saul to Chriſt: And the unbelieving Jews ſay of him, preaching Jeſus Chriſt in their ſynagogues, "Is not this he who deſtroyed thoſe that call upon that name?" ver. 21. Thus St. Paul writes to ſaints called, and to all other Chriſtians, under the title of "all that call upon the name of the Lord Jeſus Chriſt in every place," 1 Cor. i. 2. and then in the very next verſe, he himſelf prays, that "grace and peace may be derived upon them, from God the father, and from the Lord Jeſus Chriſt:" And 2 Tim. ii. 22. bids Chriſtians "follow after peace with thoſe that call upon the Lord with a pure heart;" that is, with all believers; it being the ſame thing to believe in, and to call upon the name of the Lord Jeſus. Hence St. Peter, 1 Pet. ii. 6. ſaith, "he that believeth in him ſhall not be aſhamed, becauſe it is written, whoſoever ſhall call upon the name of the Lord ſhall be delivered," Joel ii. 32. And hence we learn who that Lord is, whom Ananias bid St. Paul invoke, when he ſaith chap. xxii. 16. "Ariſe, and be baptized, calling upon the name of the Lord; even the Lord Jeſus who appeared to him," chap. ix. 17. And what is meant by that phraſe, *viz.* Profeſs thy faith, by being baptized in, and by calling on his name. This was a thing ſo continually practiſed by the firſt Chriſtians, that Pliny mentions it, in his epiſtle to Trajan; telling him, that 'twas the cuſtom of the Chriſtians, *Carmen Chriſto, quaſi Deo, canere*, to ſing an hymn to Chriſt as God: For, as St. Paul, in his thirteen firſt epiſtles, prays for grace and peace from God the "father, and our Lord Jeſus Chriſt;" and St. John, in his ſecond epiſtle, ver. 3. doth the ſame: So doth Polycarp, the diſciple of St. John, in the proem of his epiſtle to the church of Philippi, pray, that mercy and peace may be multiplied to them from God omnipotent, and from our Lord Jeſus Chriſt our ſaviour: And the church of Smyrna, in her circular epiſtle to all Chriſtians, prays, that mercy, peace and love, may be multiplied to them from God the father, and our Lord Jeſus Chriſt. Ignatius in like manner, in the proem to his epiſtle to the Magneſians, wiſhes them health from God the father, and our Lord Jeſus Chriſt: In that to the Romans, health in our Lord Jeſus Chriſt our God: In that to the church of Smyrna, health in the immaculate ſpirit, and the word of God. And as St. Paul, in his epiſtles, often prays to Chriſt both for himſelf, and for other Chriſtians: So did the primitive Chriſtians pray, and intreat others to pray to him. So Ignatius ſaith, to the church of Rome, Pray to Chriſt for me, that by the beaſts I may be found a ſacrifice to God; and ſaith to the church of Epheſus, If Jeſus Chriſt ſhall make me worthy by your prayer: And the church of Smyrna ſaith, They could not leave Chriſt, *orationis precem impendere*, and worſhip, or pray to any other. (W.) See the notes on ch. ii. 21. and John xiv. 13. and xvi. 23.

He is a choſen veſſel.] Obſerve here, 1. Ananias's reluctancy and fear to go to Saul, becauſe of his former violent perſecution, and preſent commiſſion; "Lord, I have heard of this man," &c. Learn, That ſuch as are very ready and forward for Chriſt's ſervice,

vice, may, upon appearing difficulties hang back, till they be help'd over thoſe difficulties by the hand of Chriſt. Thus it was with Ananias: "Behold, (ſays he) here am I, Lord," ver. 10. to ſhew his readineſs to run on any errand that Chriſt would ſend him: But when he came to underſtand his meſſage, he was affrighted, and began to draw back: Therefore the Lord graciouſly condeſcends to remove the ſtumbling-block that lay in the way of his ſervant's obedience. Fear not; as if Chriſt had ſaid, "Go thy way," he is not what he was, he is another man; yea, he is a new man. 2. The honourable title which Chriſt puts upon Saul, "he is a choſen veſſel:" That is, a perſon choſen of God, to convey the divine treaſure of the Goſpel, not only to Jews, but Gentiles alſo, even to the greateſt and higheſt amongſt them; "He is a choſen veſſel, to bear my name before the Gentiles, and kings." Where note, 1. The term of uſefulneſs; he is a veſſel. Now a veſſel is not a natural but an artificial inſtrument. No man is born, but made a miniſter of the Goſpel. Veſſels are not of equal capacity; ſome are greater, others leſs: All miniſters have not like endowments, nor are they equally fitted for the ſacred employment. Again, veſſels are receptive inſtruments; they muſt take in before they can give out: What the miniſters of the Goſpel have receiv'd of the Lord, that they deliver to their people; they give out what God gives in. Finally, Veſſels are for effuſion, as well as for reception; they let out as well as take in, yea, therefore take in, that they may let out: Therefore have the miniſters of Chriſt a treaſure of divine knowledge in themſelves, that they may communicate and impart it to others; and it is not impaired by imparting, but, like the oil in the widow's veſſel, increaſed by pouring out. A miniſter by communicating the treaſure of his knowledge, enriches others without impoveriſhing himſelf. Note, 2. The term of excellency, "He is a choſen veſſel," choſen to preach Chriſt; choſen to ſuffer for Chriſt; a veſſel choſen to bear the divine treaſure of the Goſpel, both to Jews and Gentiles. Lord! what honour doſt thou put upon thy miniſters, in making them veſſels of honour fit for the maſter's uſe, and the family's ſervice? If I may not be a veſſel of gold or ſilver, let me be a veſſel of wood or ſtone, ſo I may be a veſſel unto honour, and a ſucceſsful inſtrument in thy hand, for thy glory and the church's good. (B.)

To bear my name.] That is, my word. God's word is the ſpecial means to magnify his name; his name is in a ſpecial manner printed upon it. Therefore, that abominable and curſed practice of ſundry ungracious perſons, of applying certain ſentences of this holy word to prophane libels and jeſts, is condemn'd and anathematiz'd by all the ſacred councils in former times; yea, even by the council of Trent it ſelf. What ſhall we ſay, ſaith St. Auguſtine, but that theſe men put themſelves in a way, by diſeſteeming God's word, to have a ſlight eſteem of his name; and, by abaſing and prophaning his word, to come to abuſe and blaſpheme his name? (Andr.)

How great things he muſt ſuffer.] And endure terrible perſecutions, as he of late inflicted ſuch: And yet the proſpect of ſufferings ſhall in no degree take off from his endeavours to propagate my truth. (G. and Stanh.) A miſſion to the miniſtry, and a ſubmiſſion to ſufferings, are things inſeparable. Men engage men by no other motives but ſoft perſuaſions, or the allurements of hope: But God manifeſts his ſovereign power over their hearts, in drawing them after him by the proſpect of ſufferings and death. The more graces God prepares for a ſoul, the more ſufferings does he likewiſe prepare for it. (Q.)

Putting his hands on him.] See the notes on ch. vi. 6.

Jeſus, that appeared unto thee.] *Ho ophtheis ſoi*; that is, who was ſeen of thee. I think it not neceſſary, from theſe words, to affirm, that St Paul here ſaw the perſon of Jeſus Chriſt; ſeeing in three relations of this matter he mentions no ſuch thing, but only that he ſaw the glorious light in which he did appear, and which was the ſymbol of his preſence: For ſo, in the Old Teſtament, men are often ſaid to have ſeen the Lord, when they ſaw only the glory in which he did appear; for they never ſaw his ſhape. Thus, of the nobles that went up with Moſes into the mount, it is ſaid, Exod. xxiv. 10, 11. That "they ſaw God, the God of Iſrael;" and yet they ſaw no manner of ſimilitude," Deut. iv. 12, 15. Whence the Chaldee paraphraſt, in all theſe places, ſaith, They ſaw the glory of God: But, if it were neceſſary to ſay St. Paul ſaw his perſon, the text ſeems rather to require us to ſay, he ſaw him "in the way," than in the heavens. But yet, by comparing theſe with thoſe other words of the ſame perſon, "The God of our fathers hath choſen thee, that thou ſhouldſt ſee that juſt one," ch. xxii. 14. as alſo from the inquiry of St. Paul, "Am I not an apoſtle? Have I not ſeen Jeſus Chriſt, our Lord?" 1 Cor. ix. 1. and from thoſe words, 1 Cor. xv. 8. "Laſt of all he was ſeen of me alſo;" it is certain, that St. Paul ſaw the perſon of Chriſt; and therefore highly probable, that he did it at this time, or elſe at his return to Jeruſalem, ch. xxii. 18. (W.)

And was baptized.] Obſerve here, That baptiſm, adminiſtred to a convert under ſuch circumſtances, is a ſufficient intimation, how guilty and fatal a neglect thoſe deluded people allow themſelves in, who treat this, and other like ordinances, with ſcorn and contempt; who vainly preſume upon the privileges of the Goſpel, before the ſeals of the covenant have ſecured their right to them: And that the moſt perverſe abuſe men can poſſibly make of this miracle, would be, to go on ſecurely in ſin, and defer their converſion, by neglecting to apply ſuch means as are ordinarily neceſſary, and ordinarily ſufficient, upon idle pretences of waiting for ſuch awakening and extraordinary calls and illuminations, as that, which God vouchſafed to this apoſtle. (Stanh.)

Straightway he preached.] Here we have an account of St. Paul's entrance upon his miniſterial office in preaching the Goſpel. Where note, 1. The time of his preaching; "ſtraightway:" He fell preſently to his maſter's work; not conſulting fleſh and blood, about the difficulties and dangers that might attend it; but performs his duty with ſuch zeal and immediate application, as became a perſon of his holy character and profeſſion. 2. The place where he preach'd; "In the ſynagogues" of the Jews: He was afterwards indeed the apoſtle of the Gentiles; but, according to Chriſt's command, he firſt preach'd the word of life to the Jews, to convert ſome, and to leave others without excuſe: After which he turned from them to the Gentiles, Acts xiii. 46. And, 3. The doctrine he preach'd; That Jeſus was "the ſon of God," the true, promiſed, and expected meſſias; and that all the prophecies and predictions of the prophets, concerning the meſſias, were exactly fulfill'd in his perſon. (B.) See the notes on ver. 23.

Proving that this is very Chriſt.] The participle *ſymbibazon* is a metaphor taken from building; in which the ſeveral parts being commodiouſly fitted together, are properly ſaid *ſymbibazein*. It ſhould therefore be thus rendred here, proving, by comparing places (*viz.* of ſcripture,) that he is the Chriſt. The ſame word is alſo uſed by St. Paul in this very ſenſe, Eph. iv. 16. and Col. ii. 19. And here ch. xvi. 10. where *ſymbibazontes* is well rendred "aſſuredly gathering." (Maſſey)

Ver. 23, 24, 25, 26, 27, 28, 29, 30, 31. And after that many days were fulfilled, the Jews took counſel to kill him: But their laying await was known of Saul: And they watched the gates day and night to kill him. Then the diſciples took him by night, and let him down by the wall in a basket. And when Saul was come to Jeruſalem, he aſſayed to joyn himſelf to the diſciples: But they were all afraid of him, and believed not that he was a diſciple. But Barnabas took him, and brought him to the apoſtles, and declared unto them how he had ſeen the Lord in the way, and that he had ſpoken to him, and how he had preached boldly at Damaſcus in the name of Jeſus. And he was with them coming in, and going out at Jeruſalem. And he ſpake boldly in the name of the Lord Jeſus, and diſputed againſt the Grecians: But they went about to ſlay him. Which when the brethren knew, they brought him down to Ceſarea, and ſent him forth to Tarſus. Then had the churches reſt throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the holy Ghoſt, were multiplied.

Many days were fulfilled.] The hiſtory of St. Paul's preaching at Damaſcus, and going after to Jeruſalem, is ſomewhat intricate, and interpreters differ much about it; ſome thinking that St. Paul preached at Damaſcus, immediately after his converſion, and that the Jews then thought to kill him, and that then alſo he went thence to Jeruſalem; others, that this only happen'd, three years after his converſion, and that then only he went to Jeruſalem: I ſhall therefore endeavour to give a brief account of this matter. And, 1. I grant, that St. Paul preached at Damaſcus immediately after his converſion: This ſeems plain, 1. From the text; which ſays, he "was baptized, and receiving meat was ſtrengthned, and ſtraightway he preached Chriſt in the ſynagogues" of Damaſcus, ver. 18, 19, 20. And, 2. From the amazement of the Jews, that he ſhould do this who "came hither for this very purpoſe, to bind them that call upon this name," ver. 21. 2. It ſeems as evident, that this "conſultation to kill him" could not be at his firſt converſion, but ſome years after. For he was "let down the wall in a basket, and eſcaped their hands," and then went to Jeruſalem, and was brought by Barnabas "to the apoſtles," ver. 25, &c. and 2 Cor. xi. 32. Now, he himſelf declares, that, ſoon after his converſion, he "went not up to Jeruſalem, to them which were apoſtles before him, but went (immediately) into Arabia, and returned again unto Damaſcus: Then, after three years, he went up to Jeruſalem;"

ſalem;" where he ſaw Peter and James, Gal. i. 16, *&c.* The ſeries of the hiſtory therefore ſeems to lie thus; 1. St. Paul, after his converſion, inſtantly preaches in the ſynagogues of Damaſcus, that Jeſus was "the ſon of God," ver. 20. 2. That, going thence into Arabia, betwixt two and three years after, he "returns to Damaſcus," Gal. i. 17. and of this journey, Luke being not with him, gives no account. 3. That, at his return, being increaſed in wiſdom and ſtrength, he continues many days in "Damaſcus, proving, that Jeſus was the Chriſt." 4. That, "after three years," he, eſcaping from Damaſcus, comes to Jeruſalem, and is by Barnabas "brought to the apoſtles," Peter and James, and continued there "fifteen days," Gal. i. 18. 5. That there Chriſt appears to him in a viſion, commanding him to depart out of Jeruſalem; and he accordingly goes thence to Cæſarea Philippi in Cæloſyria, and to Tarſus in Cilicia, Acts ix. 30. Gal. i. 21. It being then ſo long ere he came to Jeruſalem, Barnabas might well know, either from the brethren of Damaſcus coming to Jeruſalem, or from ſome journey he had taken thither, the certainty of his converſion to the Chriſtian faith. (W.)

The Jews took counſel to kill him.] By exaſperating and incenſing the civil powers againſt him. At this time Damaſcus was under the government of Aretas, king of Arabia Petræa; who kept an ethnarch, or governor conſtantly reſiding there. To this governor the Jews made their addreſs, with crafty inſinuations, perſuading him to apprehend St. Paul; poſſibly under the notion of a ſpy, there being war at that time, between the Romans and that king: And thereupon the gates were ſhut, and extraordinary guards ſet, and all engines that could be laid to take him. (Cave and Fleury)

Let him down by the wall in a basket.] The wiſdom of God is never at a loſs to find out ways and means, either ordinary or extraordinary, for the deliverance of his ſervants, when their deliverance makes moſt for his own glory, and the goſpel's advantage. God had much work for Paul to do: And, till he had finiſhed his work, his enemies could not take him off, with all their combined power and malice. (B.) The aſſurance he had by revelation, as to the deſigns of God concerning him, did not hinder him from making uſe of human means, even ſuch as were extraordinary, to ſecure his life. The protection of God often lies conceal'd under thoſe mean and humbling ways of ſecurity which he ſuggeſts to the mind: To neglect theſe, and to have nothing but an idle and unactive confidence, is to tempt God. (Q.) But, as to the particular queſtion, concerning the lawfulneſs of flying from perſecution, I ſhall here briefly add the ſubſtance of a learned prælection of Dr. Abbot, afterwards archbiſhop, *viz.* That God hath given all men a natural inclination to preſerve themſelves; which will incite a Chriſtian to withdraw from approaching dangers: For ſince he, who has given us hands to fight, and backs to bear them, has alſo given us feet to eſcape from them; we may ſometimes take the benefit of theſe, eſpecially if there be no prohibition in the holy ſcripture to the contrary. That no man can be ſo ſure of his own ſtrength, as not to acknowledge his weakneſs in bearing the croſs: For fleſh and blood ought not to preſume upon a ſufficient ſtock of patience, courage, and conſtancy, to ſupport us under the terrors and ſufferings of the moſt exquiſite torments, while we may fairly avoid them; Wiſd. ix. 15. 1 Cor. x. 12. Rom. xi. 20. Matth. xxvi. 33, *&c.* That therefore 'tis better, when opportunity offers, to cut off all occaſion, by a timely flight, than by too boldly facing the danger, run the hazard of falling in the conflict, to the ſcandal of our holy profeſſion: But then if, after all, any one happens to be intercepted, he muſt pray to God to give him ſtrength and confidence, to confeſs his name, even to death. That this was the practice of the ſaints of old, 1 Sam. xxi. 1. xxii. 1. and xxvii. 1. 2 Sam. xv. 14. Acts viii. 1. Hebr. xi. 37, 38. as well as in later times. That Tertullian's opinion is therefore not to be follow'd; who aſſerted, that we ought not, on any account, to turn our backs, even upon death: But rather that of Clemens Alexandrinus, Origen, and Cyprian; from whom we may gather, that Chriſtians are not, abſolutely and ſimply, forbid to avoid perſecution by flight. But the determination is another thing, as to thoſe who are paſtors of flocks, and preachers of the goſpel, by ſpecial office and vocation. For theſe are not only to take care of their own bodies, but of the ſouls of other people: And our ſaviour himſelf makes this a diſtinction between a good ſhepherd and an hireling, John x. 11, 12. xv. 13. and 1 John iii. 16. This the holy biſhops and paſtors in the primitive church did both retain in their memory and obſerve in their ſufferings; as ſome others have alſo done in later times: All which apoſtles, fathers, biſhops and miniſters, muſt have been guilty of the laſt degree of folly, if they had not been perſuaded, that to have ſecured themſelves by flight was inconſiſtent with their duty to Chriſt, and the due care of their flocks; according to that ſentence of our ſaviour, in Luke xiv. 26. But 'tis ſaid, That holy prophets in ſcripture, and even our ſaviour himſelf, did ſometimes betake themſelves to flight, and yet were never tax'd for it, as deſerters of their flocks, Exod. ii. 15. 1 Kings xix. 3. Jer. xxvi. 21. Matth. ii. 14. John viii. 59. Yea, and our ſaviour gave his apoſtles a ſpecial command, ſaying, "When they perſecute you in this city, flee ye into another," Matth. x. 23. Of which precept, or permiſſion, they frequently took the benefit afterwards; and particularly St. Paul, in the caſe before us. But theſe ſeveral inſtances can be of no force againſt our determination, if they be duly conſider'd, with their reſpective circumſtances For, as to Moſes, when he "fled from the face of Pharaoh," he was not yet indued with the ſpirit of God: What Elijah did, was by the expreſs command of "the angel of the Lord." And when our ſaviour withdrew himſelf, from any apparent dangers, it was only becauſe he had ſtill many works to do, in teaching, healing, and working miracles, and his hour of ſuffering was not yet come; as he perfectly knew by virtue of his divinity. But when the proper time was come to make a ſtand, not only he, but the reſt too, expoſed their lives to the utmoſt perils, Exod. v. 1. 1 Kings xviii. 18. and John xiii. 1. And therefore thoſe caſes can be no precedent in our times. Neither had the apoſtles at that time, the particular charge of any certain congregations; ſo that their withdrawing from one place to another was no reſtraint upon, but rather an extending of the exerciſe of their vocation. But when the goſpel was eſtabliſh'd, the reſpective churches had their proper miniſters; as they now have: And every one knows his own particular flock; of which he has taken the charge, and for which he is therefore to be accountable to God; and conſequently he ought not for any terrors to deſert them. As to St. Paul's caſe, as he had not any diſtinct charge at Damaſcus; ſo the Chriſtians there could not be deſtitute of the word and ſacraments on his withdrawing, while Ananias ſtill remain'd there: And as the perſecution was particularly levell'd at St. Paul; ſo his withdrawing from it, was an action meerly perſonal, and was of much greater benefit to the church, than he could have done it, by running the hazard of ſtaying with them. The ſame may be ſaid for Urijah's "flying into Egypt," when Jeremiah ſtill remain'd upon the ſpot, at Jeruſalem: And the like alſo of St. Athanaſius and others; as is fully and ſolidly determined by St. Auguſtine, in ep. 180. *ad Honorat.* with whoſe judgment agrees that of the whole orthodox church, ſo far as I know, from that time to this. The ſum of all is, That laymen, women, and children, as having no charge of the ſouls of others to account for, may lawfully fly from perſecution: But that a miniſter, who has a cure of ſouls, ought to ſtand his ground; unleſs the perſecution be intended perſonally againſt him, and there be more paſtors to ſupply his abſence; for if ſo, he may commit his flock, for that time, to the common charge of the reſt. (Abbot)

They were all afraid of him.] The converſion of a perſecutor is ſo rare and ſeldom heard of, that it puts the largeſt charity hard to it to believe the reality of it. The diſciples, who had formerly felt the effects of Saul's perſecuting rage and fury, might juſtly be afraid of taking him into intimate fellowſhip and communion with the church. (B.) But Barnabas his teſtimony was full and ſatisfactory in his favour; who

Brought him to the apoſtles] That is, To Peter, who was not yet caſt into priſon, and to James, our Lord's brother, the biſhop of Jeruſalem. (Beza, Aſſ. Cave, B. and Fleury) For "other of the apoſtles ſaw he none," at that time, Gal. i. 19. See the notes on ch. iv. 36.

How he had ſeen the Lord.] See the notes on ver. 17.

Diſputed againſt the Grecians.] See the notes on ch. vi. 1.

And were edified.] *Oicodomein* ſignifies properly to build, or raiſe a ſuperſtruction, upon a foundation, and to add all the perfection of the building deſign'd or belonging to it. And ſo, being accommodated to ſpiritual matters, it ſignifies to teach the whole Chriſtian doctrine of ſtrict and pious life, of which Chriſt's being the meſſias ſent from God, is the foundation or corner-ſtone; and the receiving and practiſing all that he commands, is that which is naturally and neceſſarily built upon it: And therefore, to their being edified here, is added in the next words, "walking in the fear of the Lord." The word is elſewhere very often uſed in theſe books; eſpecially in St. Paul's epiſtles: And therefore it will here be fit to premiſe that which may give light to it in all thoſe places. 'Tis generally uſed, in this metaphorical ſenſe, with application to the church of God, and the ſpiritual building thereof, partly in reſpect of knowledge, but principally in reſpect of Chriſtian practice. The church is the houſe of God, 1 Pet. ii. 5. "a ſpiritual houſe," and every Chriſtian one of the "living ſtones," which are edified or built, and of which this houſe is made up. And the building it ſelf, that is, edification, is the compacting, or orderly joining together of theſe living ſtones, in belief of the truth, and charitable living together; from both which proceeds the ſtrength and comelineſs of the ſtructure, and the fitneſs for the uſe and honour of him whoſe it is, that is, Chriſt. So that whatſoever tends in any eminent manner, either to the converting of Infidels, bringing them into the church, to the advancing of Chriſtian knowledge, or eſpecially of piety, in any one or more particular men, or to the planting of unity, peace, and charity, in any particular national, or in the univerſal church of God, that is ſaid to edify, or build up: And which of theſe ſenſes peculiarly belongs to the word in any place, muſt be judged by the context, and circumſtances of the place where it is found, and may not be here ſet down more particularly. (H.)

Ver. 32, 33, 34, 35. And it came to paſs, as Peter paſſed throughout all quarters, he came down alſo to the ſaints which dwelt at Lydda. And there he found a certain man named Eneas, which had kept his bed eight years, and was ſick of the palſy. And Peter ſaid unto him, Eneas, Jeſus Chriſt maketh thee whole: Ariſe, and make thy bed. And he aroſe immediately. And all that dwelt at Lydda, and Saron, ſaw him, and turned to the Lord.

Peter paſſed throughout all quarters.] He being the chief apoſtle of the circumciſion, viſits the brethren in thoſe parts that were circumciſed: But, that he went down to Antioch, and founded the church there, and ſat biſhop in it five, or ſeven years, as Baronius fancies, is not only beſides the text, which mentions nothing of St. Peter's going beyond the places here mentioned, but it is plainly inconſiſtent with his impriſonment at Jeruſalem, chap. xii. and with his abode at Joppa till he went to Cæſarea, chap. ix. 43. and xi. 5. Still more ridiculous are they who ſay, he went to viſit all Chriſtian churches every where: It being plain from the hiſtory of the Acts, that he abode at Joppa, till he went to Cæſarea, and that from thence he returned to Jeruſalem, ch. xi. 2. And there is as much reaſon to ſay, that Philip did ſo, becauſe from Azotus, a city of the Philiſtines, 1 Sam. v. 2. "he preached through all the cities till he came to Cæſarea, ch. viii. 40. That ever he was at Antioch, till St. Paul and Barnabas having founded a church there, he came, and was ſharply rebuked by St. Paul, for his diſſimulation againſt his own knowledge and miraculous conviction, I find no reaſon to believe. (W.)

Jeſus Chriſt maketh thee whole.] Note, 1. The difficulty of the cure: The diſeaſe was a dead-palſy, which had taken away the uſe of his limbs, and made him bed-rid for "eight years." All this is recorded, to ſhew the difficulty of the cure, and the greatneſs of the miracle; To an almighty phyſician, as the great God is, no diſeaſe is found incurable. 2. The manner of the cure: St. Peter acts in Chriſt's name, not his own; and lets the lame man know whom he ſhould own for his benefactor; Chriſt himſelf. The apoſtle was but the inſtrument in Chriſt's hand: And that the cure was perfectly miraculous, appears by this; The cripple was cured immediately, and cured perfectly; it was a preſent cure, "He aroſe immediately." The inſtantaneous manner of the cure ſhews it to be miraculous, and by a divine power, for nature and art act in time and by degrees, bringing nothing to perfection on a ſudden; Whereas this cure was wrought in a moment, his ſtrength is reſtored in an inſtant: It was alſo a perfect cure, and as an evidence of it, he takes up his bed: This was to ſhew that he was fully recovered. 3. The effects of this cure: It had ſuch an influence upon the ſpectators of this miracle, That "all that dwelt at Lydda, and Saron, when they ſaw it, turned to the Lord," That is, they embraced the faith, ſeeing this cripple ſo ſtrangely, ſo ſuddenly, and ſo perfectly cured. (B.)

Ver. 36, 37, 38, 39, 40, 41, 42, 43. Now there was at Joppa a certain diſciple named Tabitha, which by interpretation is called Dorcas: This woman was full of good works, and alms-deeds which ſhe did. And it came to paſs in thoſe days, that ſhe was ſick, and died: Whom when they had waſhed, they laid her in an upper chamber. And for as much as Lydda was nigh to Joppa, and the diſciples had heard that Peter was there, they ſent unto him two men, deſiring him that he would not delay to come to them. Then Peter aroſe, and went with them. When he was come, they brought him into the upper chamber: And all the widows ſtood by him weeping, and ſhewing the coats and garments which Dorcas made while ſhe was with them. But Peter put them all forth, and kneeled down, and prayed, and turning him to the body, ſaid, Tabitha, ariſe. And ſhe opened her eyes: And when ſhe ſaw Peter, ſhe ſat up. And he gave her his hand, and lift her up; and when he had called the ſaints and widows, preſented her alive. And it was known throughout all Joppa; and many believed in the Lord. And it came to paſs, that he tarried many days in Joppa with one Simon a tanner.

Tabitha, which by interpretation is called Dorcas.] The reaſon why St. Luke gives this interpretation of her Syriac name, ſeems to be this; that ſhe being a Greciſing Jeweſs, was called by the firſt name by the Jews, and by the ſecond among the Greeks. (W.) Note here, 1. That tho' ſhe was a woman rich in good works, full of alms-deeds; yet neither her piety towards God, nor her liberality to the poor, could preſerve her either from death or from diſeaſes: A dear diſciple may be diſeaſed, and die: "Behold, he whom thou loveſt is ſick," John xi. 3. yea, and dead too: Strength of grace, and dearneſs of reſpect, even from Chriſt himſelf, cannot prevail againſt diſeaſes. Good Dorcas here lies dead, with her body waſhed, not only to fit her for burial, but eſpecially to ſhew their hope of the reſurrection. 2. The doleful lamentation made by the widows, for the loſs of this good woman, who uſed to cloath the naked with the labour of her hands: She did not ſpend her time in making rich apparel for herſelf, but in making garments for the poor; and it ſeems ſhe had good ſtore of them ready made by her, for the poor's uſe, as their neceſſities did require; They "ſhewed the coats and garments which Dorcas had made;" the undoubted tokens and evidences of her pious charity. The beſt reliques of ſaints, that can remain, in honour of them when departed, are acts of piety towards God, and of charity to the poor. 3. The manner of St. Peter's working this miracle. 1. He "puts them all out" of the room where the dead lay: Partly to prevent oſtentation and vain-glory; partly to prevent diſturbance by their immoderate mourning, and partly to prevent interruption in the exerciſe of prayer, which he was now about to perform. 2. He "kneeled down; which recommends to us that reverential poſture in our prayers to the great God, of kneeling before him. 3. He prayed; thereby owning and acknowledging, that the power of raiſing her was from God, not from himſelf. Note laſtly, The effect of this miracle; "Many believed in the Lord:" She was raiſed more for the good of others than her own; for her reſtoring to natural life, was the occaſion of raiſing many to a life of faith. (B.)

He tarried many days.] *Viz.* Till he was ſent for to Cornelius, chap. x. 6.

CHAP. X.

Cornelius, a devout Gentile, by the direction of an angel, ſendeth for Peter: Who, in the mean time, is taught in a viſion, not to deſpiſe the Gentiles. While Peter preached Chriſt to Cornelius and his company, the Holy Ghoſt falleth on them all, and they are baptized.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9. THERE was a certain man in Ceſarea, called Cornelius, a centurion of the band called the Italian band, A devout man, and one that feared God with all his houſe, which gave much alms to the people, and prayed to God alway. He ſaw in a viſion evidently, about the ninth hour of the day, an angel of God coming in to him, and ſaying unto him, Cornelius. And when he looked on him, he was afraid, and ſaid, What is it, Lord? And he ſaid unto him, Thy prayers and thine alms are come up for a memorial before God. And now ſend men to Joppa, and call for one Simon, whoſe ſirname is Peter: He lodgeth with one Simon a tanner, whoſe houſe is by the ſea-ſide: he ſhall tell thee what thou oughteſt to do. And when the angel which ſpake unto Cornelius was departed, he called two of his houſhold-ſervants, and a devout ſoldier of them that waited on him continually: And when he had declared all theſe things unto them, he ſent them to Joppa.

In Cæſarea.] Not Cæſarea Philippi, in the tribe of Napthali, built by Philip the tetrarch, in honour of Tiberius: But another, in the tribe of Manaſſeh, on the ſea-coaſt of Paleſtine, built at Straton's tower by Herod the great, with vaſt expence, in honour of Auguſtus. Here the Romans kept a ſtrong garriſon, to awe the conquer'd Jews; and here was the uſual reſidence of their preſident.

Cornelius, a centurion.] Here we may obſerve, 1. The perſon deſcribed, to whom St. Peter is ſent to preach the Goſpel: By his name, Cornelius; by his occupation, a ſoldier; by his religion, a proſelyte or converted Gentile: Of which there were two ſorts; ſome were proſelytes of the covenant; that is, ſuch Gentiles as ſubmitted themſelves to circumciſion, and the whole Moſaical Pædagogy: Theſe were counted as Jews, and freely converſed with as ſuch. Others were called proſelytes of the gate: Theſe were not circumciſed, nor did they conform to the Moſaick rites; but were obliged only to obſerve the ſeven precepts of Noah: namely, to worſhip the true God, and not idols; to abſtain from blood, from fornication, from robbery; to adminiſter juſtice impartially, and do as they would be done unto. Such a proſelyte as this, the Jews would not converſe with, but counted unclean, being Gentile; and ſuch an one was this Cornelius: But tho' a Gentile, tho' a ſoldier, tho' a commiſſion-officer, yet a pious, charitable, good man. In all nations, in all places, of all employments, God has a number of holy and gracious perſons, to honour him in the world, according to their preſent meaſure of light received from him. 2. The evidence which Cornelius gave of his religious fearing God; he "feared God with all his houſe;" he "gave much alms, and prayed to God always." Cornelius was therefore really, becauſe relatively, religious; he obligeth his family to fear God as well as himſelf, and together with himſelf; like Abraham, he "commands his houſhold after him, to keep the way of the Lord," Gen. xviii. 19. And thus the bleſſing of Abraham came upon this Gentile, Cornelius; "he feared God with all his houſe." And his charity was as eminent as his piety; he "gave much alms to the people:" that is, to the people of the Jews; to whom alms was not unclean, tho' given by an heathen perſon. It is further added, that he "prayed to God always:" He prayed to the true God, not to idols; and he prayed to God always; that is, at every fitting ſeaſon, and convenient opportunity for the duty. We are ſaid in ſcripture to do a thing continually, when we do it ſeaſonably. Thus to "pray always," to pray evermore, and to "pray without ceaſing," is, 1. To keep the heart continually, as much as may be, in a praying frame or diſpoſition: And, 2. To embrace all the proper ſeaſons and opportunities for prayer. The beauty of religion lies much in the harmonious performance of the duties of it; when one duty doth not interfere with another, but we prudently find time for all. (B.) See the notes on Luke xviii. 1.

The Italian band.] The Romans had various ways of diſtinguiſhing their bands of ſoldiers, and giving names to them. Sometimes it was from the order of their places: So they were called the firſt, the ſecond band, *&c.* according to their precedency. Sometimes from the countries they were quarter'd in: So the German, the Panonian band, *&c.* becauſe they were there in ſervice. Sometimes from the commanders they were under: So the Auguſtan, the Claudian band, *&c.* becauſe perſons of their name did lead them. Sometimes from their own behaviour: So *victrix*, *ferrea*, the conquering, the iron band, *&c.* becauſe of emergencies they had appeared in. Sometimes from the parts they were gather'd from: So this is here called "the Italian band," becauſe raiſed out of that country. And in this Cornelius was a centurion (Meggot) That is, the commander of one hundred men.

A devout man, and one that feared God.] It will be worth obſerving here, what titles the New Teſtament hath made uſe of, to expreſs the ſecond ſort of proſelytes; thoſe, not of juſtice, but of the gates, or the uncircumciſed proſelytes: And theſe titles are, 1. *Andres eulabeis*, pious men, chap. viii. 2. and ſometimes with this addition, "out of every nation under heaven," chap. ii. 2. which is the very title the Rabbins give them, of the good men of the nations of the world. 2. *Hoi catoicountes*, they who dwell as ſtrangers at Jeruſalem, chap. ii. 14. all one with proſelytes, ver. 10. 3. *Euſebeis*, pious, ch. x. 2, 7. 4. *Phoboumenoi ton Theon*, thoſe who "fear God," ver. 2. And ſo chap. xiii. 16. "Men of Iſrael, and ye that fear God:" And again, ver. 26. Thoſe "among you fearing God;" meaning theſe proſelytes, as Oecumenius ſaith expreſly. 5. *Sebomenoi*, worſhippers, ver. 43. As chap. xvii. 4. meaning the ſame proſelytes ſtill: And agreeable to many of theſe was the name Timotheus, ſignifying in the Greek a worſhipper of God; his father being a Greek, tho' his mother was a Jew, and himſelf a proſelyte as his father was, yet not circumciſed, till St. Paul cauſed him to be ſo afterwards. And, 6. *Proſerchomenoi to Theo*, they who come to God, Heb. x. 2. which is the very word *proſelytos* with a ſlight change. (H. and W.) The Fathers reſolve it well, why Cornelius is ſaid to be "one that feared God;" becauſe he did not "hold the truth in unrighteouſneſs," as the apoſtle ſpeaks, Rom. i. 18. and did not abuſe his natural light: And therefore God beſtowed a further light upon him. So that if men uſe Cornelius's means, *viz.* prayers, alms, and faſting, and ſuppreſs not the light they have, God will give them his grace, and further light to lead them into all neceſſary truths. (Andr.) See more of the proſelytes, in the notes on chap. ii. 5. Matt. xxiii. 15. and John iii. 5.

Gave much alms.] When a man finds his bowels open to the poor, it is a good ſymptom of God's mercy to him. When Cornelius gave alms, his calling was near. Our Saviour ſaith, "Give alms, and all things are clean unto you," Luke xi. 41. ſpeaking of ceremonial cleanneſs under the law: And St. James ſaith, This is a part of the moral purity required under the Goſpel; for "pure religion and undefiled before God, is to viſit the fatherleſs and widows in their affliction," James i. 27. (*Idem*) Cornelius "gave much alms:" Much, not only with reſpect to his rank and fortune, or to his religion, being at moſt but a proſelyte of the gates; but much, even conſider'd in itſelf: For it is ſaid, he "gave much alms to the people;" which muſt imply an enlarged generous bounty. To give alms, might have argued a ſenſe of religion; but to give much, zeal and fervency: To give alms, might have argued in him humanity and a tenderneſs of nature; but to give much alms, a heavenly diſpoſition and greatneſs of mind, made ſo by faith: Something he might have done for reputation, ſomething out of compliance and decency; but to give much alms, in a perſon of his circumſtances, was an unqueſtionable proof of ſincerity and perfection too. (Meggot and Lucas) Prayer and alms are powerful ſolicitations with God: One aſſiſts the other. Alms give wings to prayer, that it may aſcend more ſwiftly to God; and prayer gives ſtrength to alms, to enable them to follow. (Q.)

For a memorial before God.] The word *mnemoſynon*, render'd, a memorial, is uſed both of the incenſe offered up with the ſacrifice, Levit. ii. 2, 9. and of a part or handful of the *mincha* offered up to God, Lev. v. 12. Numb. v. 15, 18, 26. In which two places no incenſe was to be admitted, it being an offering for ſin, or a memorial for iniquity; ſo that there, not the incenſe or perfume, but part of the *mincha*, or oblation put upon the altar, is called *aſcharah*, a memorial. Now, ſeeing alms are the Chriſtian ſacrifices, and are called ſo by the apoſtle, Phil. iv. 18. and ſeeing our prayers are ſaid to aſcend as incenſe, and are ſo ſtiled, Rev. v. 8. and viii. 3. Seeing they are our ſacrifice of praiſe, Heb. xiii. 15, 16. and alms our odor or ſweet ſavour, Phil. iv. 18. the alluſion here may very fitly relate to both. (H. and W.) That God Almighty hears prayers, is an expreſſion common to all writers. But that prayers aſcend up to heaven, as a ſweet-ſmelling ſavour to God, is an Hebrew form of ſpeech, not of leſs vigour, propriety, or agreeableneſs. 'Tis a beautiful alluſion to the odors and fragrancies of ſacrifice and incenſe aſcending into the skies; grateful to God Almighty as his own appointment; and a proper expreſſion of the duty and obedience of his pious worſhippers. (Blackw.)

He ſhall tell thee.] Obſerve here, 1. That tho' God ſent an angel to Cornelius, to acquaint him with his will; yet the angel was to direct him to the apoſtle, who was to inſtruct him in the faith. This, no doubt, God did, to put honour upon the miniſters and miniſtry; as alſo to let us know, that we are not to expect extraordinary ways of teaching, when God affords us the uſe of ordinary means. The angel might as eaſily have "told him what he ought to do," as to bid him ſend for Peter on that occaſion; and have baptized him alſo: And God could as eaſily have given him his Holy Spirit at that time, as four days after; and alſo fully inſtructed him by that Spirit in all things that Chriſt had commanded. But this would not have been agreeable to the order Chriſt had ſettled in his church. Chriſt had appointed his apoſtles to miniſter his ordinances; and therefore God did not ſuffer even his angel to break in upon this œconomy. But the apoſtle came; and having given them a brief account of what they ought to believe and do, "he commanded them to be baptized in the name of the Lord," ver. 48. And ſo Cornelius and his friends were baptized, by ſuch as the apoſtle commiſſioned or appointed for that purpoſe. If therefore an angel from heaven durſt not attempt to preach authoritatively, and to adminiſter the ſacraments, becauſe he had no commiſſion, how ſhall any man, being not lawfully commiſſioned for that purpoſe, undertake to do it? (Bever Cave, Brett, and B.) 2. That, notwithſtanding the extraordinary piety and devotion of Cornelius, who was certainly as great a moraliſt as ever lived; yet he had ſomething ſtill to do, which as yet he did not know of, and without which he could never get to heaven. He muſt ſend to Simon Peter, to be inſtructed in the faith of Chriſt. Which doubtleſs is as clear a demonſtration as poſſibly can be deſired, that all the devotion and good works imaginable can never bring us to heaven without Chriſt, chap. iv. 12. And therefore, altho' it be indiſpenſably neceſſary that we do good works; yet we muſt not truſt on them, but only on Chriſt, for happineſs and ſalvation. (Bever.) And, 3. That God does not ſend Cornelius to St. Peter, but commands St. Peter to come to his houſe: As well, that he may not take Cornelius away from the place where his duty required his preſence; as that this mercy may extend to his relations and friends. (Q.) See the notes on chap. xi. 11.

Ver. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33. On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the houſe-top to pray, about the ſixth hour. And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And ſaw heaven opened, and a certain veſſel deſcending unto him, as it had been a great ſheet, knit at the four corners, and let down to the earth: Wherein were all manner of four-footed beaſts of the earth, and wild beaſts, and creeping things, and fowls of the air. And there came a voice to him, Riſe, Peter; kill, and eat. But Peter ſaid, Not ſo Lord; for I have never eaten any thing that is common or unclean. And the voice ſpake unto him again the ſecond time, What God hath cleanſed, that call not thou common. This was done thrice: and the veſſel was received up again into heaven. Now while Peter doubted in himſelf what this viſion, which he had ſeen, ſhould mean; behold, the men which were ſent from Cornelius, had made enquiry for Simon's houſe, and ſtood before the gate, And called, and asked whether Simon, which was ſirnamed Peter, were lodged there. While Peter thought on the viſion, the Spirit ſaid unto him, Behold, three men ſeek thee. Ariſe therefore, and get thee down, and go with them, doubting nothing: for I have ſent them. Then Peter went down to the men which were ſent unto him from Cornelius; and ſaid, Behold, I am he whom ye ſeek: what is the cauſe wherefore ye are come? And they ſaid, Cornelius the centurion, a juſt man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to ſend for thee into his houſe, and to hear words of thee. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after they entred into Ceſarea: and Cornelius waited for them, and had called together his kinſmen, and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and worſhipped him. But Peter took him up, ſaying, Stand up; I my ſelf alſo am a man. And as he talked with him, he went in, and found many that were come together. And he ſaid unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation: but God hath ſhewed me, that I ſhould not call any man common or unclean. Therefore came I unto you without gainſaying, aſſoon as I was ſent for: I ask therefore for what intent ye have ſent for me? And Cornelius ſaid, Four days ago I was faſting until this hour, and at the ninth hour I prayed in my houſe, and behold, a man ſtood before me in bright clothing, And ſaid, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the ſight of God. Send therefore to Joppa, and call hither Simon, whoſe ſirname is Peter; he is lodged in the houſe of one Simon a tanner, by the ſea-ſide; who when he cometh, ſhall ſpeak unto thee. Immediately therefore I ſent to thee; and thou haſt well done that thou art come. Now therefore are we all here preſent before God, to hear all things that are commanded thee of God.

Upon the houſe-top to pray.] The buildings in Judea had generally *domata*, plain roofs, fit to walk upon and converſe in. Of theſe the Jews had a ſpecial uſe, in places out of Jeruſalem; that they might more freely look that way in performing their devotions. For the temple of Jeruſalem being the ſolemn place of worſhip, they that were at diſtance from that place were to pray toward it. So, 1 Kings viii. 48. in the firſt inſtitution, they that were carried captive out of the land were to "pray toward their land:" And accordingly, Dan. vi. 10. Daniel "went into his houſe, and his windows being open in his chamber toward Jeruſalem, he kneeled on his knees three times a-day, and prayed." So when it is ſaid of Hezekiah, 2 Kings xx. 2. that "he turned his face to the wall, and prayed," Jonathan's Targum reads, Towards the wall of the ſanctuary; that is, toward that wall of the room which pointed toward the ſanctuary, as now-a-days the Jews in the Weſt, in Italy, Germany, *&c.* are ſaid to have their walls inſcribed The Eaſt, becauſe Jeruſalem lies eaſt from them. That St. Peter at this time obſerved this cuſtom, there is little doubt, when we remember, that as Daniel obſerved thoſe two circumſtances, of time and of poſture, ſo Peter retaining the one, as appears here by "the ſixth hour," may as reaſonably be deemed to have retained the other, that of the poſture, toward Jeruſalem, in offering up his devotions, and to that end to have gone "up to the houſe-top to pray," where he might moſt freely look that way. When he was at Jeruſalem, he went up ſolemnly to the Temple, to pray, at the hours of prayer, Peter and John "at the ninth hour of prayer," chap. iii. 1, *&c.* And ſo all the apoſtles were "continually (*viz.* at the conſtant hours) in the Temple," Luke xxiv. 53. And then there will be little doubt, but they retained that other part of obſervance to that place, of praying towards the Temple, when they were further from it; it being no part of Chriſt's reformation, to forbid all the religious ceremonies which had been of uſe among the Jews, but rather to adapt and accommodate many of them to the Chriſtians uſe. (H. and W.)

He fell into a trance.] *Ecſtaſis*, in the Greek, anſwers to the Hebrew word, which ſignifies either, 1. A deep ſleep, and a trance of the nature of that; or, 2. Amazement, or aſtoniſhment; and which by the Septuagint is accordingly render'd ſometimes *thambos*, 1 Sam. xxvi. 12. and ſometimes *ecſtaſis*, as Gen. ii. 21. where, tho' we read it "a deep ſleep," it is of the ſame kind with that here, a trance or ecſtaſy; and therefore is by the Targum render'd a ſtrong ſleep, intimating it to be ſomething more than that ſleep which is ordinary among men. (H.) St. Peter's ſoul was, as it were, abſtracted out of the body, and abſent from it; that is, drawn off from the perception of all earthly and ſenſible objects, and enabled unto a more entire attendance upon ſpiritual and heavenly matters and myſteries. (B.)

Saw heaven opened.] See the notes on chap. vii. 56.

Common or unclean.] That is, what the preſcript of the law had made ſo. (Aſſ.) See the notes on Mark vii. 2.

That call not thou common.] *Me ſu coinou*, Do not thou pollute. For explication of all that in this chapter is mentioned, with relation to this matter, let it be noted, 1. That it was the prieſt's office, in caſe of leproſy and other matters of like nature, to pronounce the thing or perſon under examination clean or unclean. And tho' this was done only by a declarative ſentence, yet is it expreſſed effectively, both in the Hebrew and Greek; The prieſt ſhall cleanſe him; The prieſt ſhall pollute him, Lev. xiii. 6, 8, *&c.* Accordingly, the voice here ſaith, "What God hath cleanſed," (that is, by this viſion and command, declared to be clean) that do not thou pollute, *i. e.* pronounce not thou unclean. 2. That the two great things which made the partition-wall betwixt Jew and Gentile, were the rite of circumciſion, and the diſtinction betwixt clean and unclean meats. Of theſe two, circumciſion was common to them from the beginning, with the Iſhmaelites, and afterwards with many other nations. But the abſtaining from all meats, forbidden by the law of Moſes as unclean, was peculiar to the Jews, and diſtinguiſhed them from all the nations of the world: And that this was the true ſcope of theſe laws, even to ſeparate them from all other nations, by a diet peculiar to themſelves, which might keep them from familiar converſation with the Gentiles, and ſo from learning their idolatrous cuſtoms, God himſelf declareth, ſaying, Lev. xx. 24, *&c.* Hence it muſt follow, that tho' the Egyptians, the Syrians, and other nations might abſtain from ſome of theſe beaſts as unclean, yet not any of them obſerved the diſtinction of meats preſcribed by Moſes; for then God could not by it have ſeparated them from all other nations to himſelf. And ſuitable to this is the account which Eleazer the high-prieſt gives of theſe laws, in Ariſteas, That God had hedged them in with theſe purifications, as to meats and drinks, that not eating, or converſing with evil men, they might not be defiled: Or, as Euſebius hath it from the ſame author, That they might in nothing be mixt with other nations, but be kept pure both as to ſoul and body. And laſtly, being thus ſeparated, by this precept, from all familiar converſe with other nations, hence they came to look on them, who did not uſe this abſtinence, as unclean, becauſe they freely did eat of thoſe things which the law made unclean to them; and to ſay that the unclean beaſts did ſignify the people of the world. So R. Menahem on Lev. xi. Now hence we learn, 1. Why, in this viſion, there is a repreſentation of all manner of beaſts, fowls, and creeping things; *viz.* Becauſe all theſe are mentioned, Lev. xx. 25. as things by abſtaining from ſome of which as unclean, God had ſeparated them from other nations to himſelf. 2. We ſee the reaſon, why the men of the circumciſion object to St. Peter theſe two things, *viz.* That he "went in to the uncircumciſed, and did eat with them," chap. xi. 3. to wit, Becauſe it was chiefly by theſe two things they were ſeparated from other nations. 3. We learn why St. Peter ſaith, ver. 28. that "God had, by this viſion, ſhew'd him, that he ſhould call no man common, or unclean," *viz.* Becauſe he, by this declaration and command, had taken away that diſtinction which hinder'd their converſe with other nations: And 4. We ſee how neceſſary and expedient it was, that this liberty of eating meats indifferently, ſhould be ſo fully declared from heaven to the Jews; Becauſe it being by God declared a law given for this very purpoſe, that they might be ſever'd to himſelf from other nations, they durſt not do any thing, without a revelation, which ſeem'd to violate it; and without breaking through the traditions they had receiv'd about it, they could not have executed their commiſſion, to teach, or "make diſciples in all nations." Hence Peter is bid to go to them, *meeden diacrinomenos*; putting no difference betwixt them and the Jews; as that phraſe often ſignifies. (W.)

Doubted in himſelf.] *Dieporei*; in the Syriac, *methdamar*, he wondred. But *diaporeo* ſignifieth ſuch a ſuſpenſion of the mind, as perplexeth and ſtraitneth it ſo, that one knoweth not what to do. (Aſſ.) Here note, 1. How St. Peter ſets himſelf to meditate upon what he had ſeen and heard from God. He ponder'd with himſelf "what this viſion which he had ſeen ſhould mean." Whatever paſſes from God to man, either by the eye, or through the ear, ought to be the ſubject of our deepeſt meditation. We are to contemplate the excellencies and perfections which are in the word and works of God, with an intellectual eye, and to dwell upon them in our ſerious thoughts. 2. The care, which the Holy Spirit took to reſolve ſatisfactorily the inward doubtings and reaſonings of St Peter's mind concerning this matter. "I have ſent them (ſays the Holy Spirit) therefore ariſe and go down, nothing doubting." Where obſerve, Both the divinity and perſonality of the Holy Ghoſt: He that knows the thoughts, the doubtings and reaſonings of man's heart, as the Holy Ghoſt here did St. Peter's, is truly and really God; and he that commands and forbids, is really a perſon. So doth the Holy Spirit here, he commands St. Peter to go to Cornelius, and forbids his doubting of the lawfulneſs or ſucceſs of his journey; "Go with them, doubting nothing, for I have ſent them." (B.)

A juſt man.] The verſions expreſs the character that is given to Joſeph, Matt. i. 19. and to Cornelius here, and to other good men, by the word *juſt*. 'Tis true, the term in the original has that ſignification: But it is alſo certain, that the Hebrew words, which ſignify juſt or righteous, and juſtice or righteouſneſs, do likewiſe often ſignify mercy and merciful. The deſign therefore of the author who employs them, determines their ſignification, in the places where they are to be found. See the notes on Matt. i. 19. Luke xii. 33. Rom. iii. 25. and 1 John i. 9.

One that feareth God.] See the notes on ver. 2.

To hear words of thee.] This is to be underſtood in the ſame manner, as in Job xxxii. 10. "Hearken to me:" And chap. xxxiv. 2. "Hear my words." Thus, chap. xxxii. 18. Elihu ſays, "I am full of matter;" that is, of words; as our margin renders it. The meaning therefore is, To be inſtructed by thee; *rhemata*, words, being here underſtood in the ſame ſenſe with *catechoſis*, inſtruction; agreeable to which St. Peter is ſaid to have catechized the centurion. (D. Heinſ.)

And worſhipped him.] The Greek word *proſecyneſe*, which we tranſlate *worſhipped*, ſignifies alſo *ſaluted reverendly*. So the Hebrews uſe their verb *ſhacha*, to fall down, or bow down, either for divine adoration, or civil reverence. Thus, Gen. xxiii. 7. Abraham "bow'd himſelf to the people of the land;" which the Seventy render by this very word *proſecyneſe*. But we can't imagine, that Abraham adored the people as God; or that Cornelius ſo adored St. Peter. Yet it appeareth, that Cornelius, being ſtricken with reverence at the preſence of ſo great a ſervant of God, exceeded the bounds of mere civil reſpect, as appeareth by St. Peter's words to him, ver. 16. (Aſſ.) If the worſhip intended, and given to him, was religious worſhip, St. Peter declares ſuch worſhip was not to be given to a mere man: If it was only civil worſhip, he who thought it not fit to receive that, would much leſs have received religious worſhip. (W.) Whatever St. Peter's pretended ſucceſſor challenges as his due of reverence and homage, St. Peter himſelf would not ſuffer Cornelius to lie at his feet, much leſs to kiſs his feet. (B.)

An unlawful thing.] The law of God forbad them to marry with heathens, to have familiar converſation with them, &c. But their traditions barr'd them from eating with them, or coming into their houſes, &c. chap. xi. 3. So that where St. Peter ſaith, "It is unlawful," we muſt underſtand him to ſpeak after the common tradition, or ſenſe of the Jews. (Aſſ.) See the notes on John iv. 9. and xviii. 28.

All here preſent before God.] The Syriac and the old Latin copies read it, "before thee." (H.) Obſerve here, The preparation and readineſs of Cornelius and his friends, to hear and receive the word of God from St. Peter's mouth; "We are all here preſent before God, to hear all things that are commanded thee of God." Where note, 1. He deſires the ſame holy doctrine which the apoſtle came to preach, may be deliver'd to his family, his friends and his kinsfolk, as well as himſelf. A good man would not go to heaven alone; but is deſirous of the inſtruction, converſion, and ſalvation of others, as well as of himſelf: "We are all here." 2. That the place of God's pure worſhip is the place of his ſpecial preſence; "We are all here preſent before God." 3. The end for which they are now come into the preſence of God: It was to hear what God ſhould ſpeak; yea, to hear all things which God ſhould command the apoſtle to ſpeak: Intimating to us, that as St. Peter himſelf was, ſo all the miniſters of Chriſt are, confined within their commiſſion, and muſt only ſpeak what God commands; neither are hearers bound to receive any thing elſe. Wo unto us, if when God ſends us of his errand, we tell our own tale: The word is the counſel of God: Now it is the counſel of God only, and the whole counſel of God alſo, that we are to declare, and our people are to hear; "We are all preſent before God, to hear all things that are commanded us of God." (B.)

Ver. 34, 35, 36, 37, 38, 39, 40, 41, 42, 43. Then Peter opened his mouth, and ſaid, Of a truth I perceive that God is no reſpecter of perſons: But in every nation, he that feareth him, and worketh righteouſneſs, is accepted with him. The word which God ſent unto the children of Iſrael, preaching peace by Jeſus Chriſt; (he is Lord of all.) That word (I ſay) you know, which was publiſhed throughout all Judea, and began from Galilee, after the baptiſm which John preached; How God anointed Jeſus of Nazareth with the Holy Ghoſt, and with power; who went about doing good, and healing all that were oppreſſed of the devil: For God was with him. And we are witneſſes of all things which he did both in the land of the Jews, and in Jeruſalem; whom they ſlew and hanged on a tree: Him God raiſed up the third day, and ſhewed him openly, Not to all the people, but unto witneſſes choſen before of God, even to us, who did eat and drink with him after he roſe from the dead. And he commanded us to preach unto the people, and to teſtify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witneſs, that through his name whoſoever believeth in him, ſhall receive remiſſion of ſins.

God is no reſpecter of perſons.] Reſpect of perſons, in matters judicial, is ſhew'd, when men judge others not according to the merits of the cauſe, but according to outward reſpects which relate nothing to it; as the greatneſs, riches, meanneſs, and poverty of the perſon, relation, friendſhip, or affection: And ſo in ſpirituals, to accept perſons is to reſpect them and their ſervices, not on the account of any thing that makes them better, or more fit to be regarded than others, or which is more acceptable in the ſight of God, but on the account of the nation to which they belong, or the anceſtors from whom they were deſcended. Thus, becauſe God had choſen the Jews to be his people, by reaſon of the piety of their forefathers, and to perform his promiſe made to them, the Jews imagined that God would accept them, and their ſervices, on that account, that they were of the Jewiſh nation, and of the ſeed of Abraham according to the fleſh, and that he would not accept the perſons, or regard the ſervices of the Gentiles, for want of theſe things: But theſe falſe conceptions St. Paul, in his epiſtle to the Romans, and St. Peter here refutes; ſhewing, 1. That men, not only of the Jewiſh, but of any other nation, may be acceptable to God, there being one God, who "is rich (in goodneſs) to all that call upon him," whether Jew or Gentile, Rom. x. 12. he being the God, not of the Jews only, but alſo of the Gentiles, and ſo as ready to juſtify them through faith, as to juſtify the Jews, Rom. iii. 29, 30. 2. That God accepts ſuch men, not on the account of their deſcent, or circumciſion, but becauſe they fear God, and work righteouſneſs: Thus Cornelius, being one that "feared God, and gave much alms, his prayers and alms came before God for a memorial," for good to him; whence it is evident, that ſome of other nations owning the true God, not only might, but actually did "fear God, and work righteouſneſs;"

otherwiſe they very ill deſerved the title given to the proſelytes of the gate: Nor could St. Peter perceive, that God was "no reſpecter of perſons on the account of a thing which never did, or could happen; or St. Paul ſay, "Glory, honour, and peace ſhould be to every one that doth good, to the Jew firſt, and alſo to the Gentile; for there is no reſpect of perſons with God," Rom. ii. 10, 11. How far ſuch perſons may be accepted with God, and on what account, See the notes on Rom. ii. 14. (W.)

The word which God ſent.] The apoſtles diſcourſe, from this to the 43d verſe, ſeems to be to this effect; *Viz.* 1. That there was an offer made by the Goſpel, of peace, *i. e.* of reconciliation and ſalvation, "by Jeſus Chriſt," the author of that Goſpel, ver. 36, 37. 2. That he was able to make good that promiſe, as being "Lord of all" things. 3. That he who preached this doctrine was a true prophet; he being "anointed with the Holy Ghoſt" for that office, and confirming what he ſaid by powerful miracles, ver. 38. 4. That this doctrine, and theſe miracles, could not be reaſonably queſtioned; they who were with him from the beginning being witneſſes of what he ſaid, and did, ver. 39. And, 5. Whereas it might be objected, that he was dead, and ſo could not be able to confer theſe bleſſings on them who believed in him, it is added, ver. 40. that "him God raiſed up the third day," according to his own prediction, and that of this reſurrection they were all eyewitneſſes, ſufficiently inſtructed to give in their teſtimony concerning it, by his frequent appearances to, and familiar converſe with them, ver. 41. 6. That after his reſurrection they had received a commiſſion from God, to "teſtify that he was appointed to be judge of the quick and dead;" and ſo to give that peace, and ſalvation, he had promiſed in his Goſpel to his faithful ſervants, ver. 42. And, laſtly, That, to all this, "all the prophets" had given in their ſuffrages, by declaring, that "through his name all that believed in him ſhould receive remiſſion of ſins," ver. 43. Note alſo, That it is not to be wondred, that St Peter ſhould ſay to Cornelius, and his kinſmen, who were already Proſelytes of the gate, and lived at Cæſarea, the ſeat of the governor of Judea, where the Jews dwelt, and whither they continually reſorted, and where Philip had already preached the Goſpel, Acts viii. 40. "Ye know this word;" he meaning not that they were perſuaded of the truth of it, but only that they had heard the fame, and were acquainted with the report of it. (*Idem.*)

After the baptiſm which John preached.] St. John the Baptiſt is the bond which connects the two covenants. Where he ends, Jeſus Chriſt begins. He preached the baptiſm of repentance: But it belongs to Chriſt to give the ſpirit and the truth thereof. (Q.)

God anointed Jeſus of Nazareth.] That the uſe of oil among the Jews was for feſtivals, hath been noted on Matt. xxvi. 7. and conſequently the cuſtom of anointing, notes a ſolemn entertainment of any one: Water to waſh the feet, and bread to eat, was allow'd to every of the gueſts; but not ſo the fatted calf, but when they would expreſs a great joy, and welcome, and making merry, as in the return of the prodigal. And ſo, in like manner, the anointing, or pouring oil on the heads of the gueſts, is the higheſt expreſſion of acknowledging and teſtifying the greateſt joy, (and ſo called "the oil of gladneſs," Pſal. xlv. 7.) that is to be found among them. This anointing therefore from hence came to denote the preferring one before another, (and the Targum generally renders it by a word which ſignifies preferring, or advancing,) and ſo became the ceremony of conſecrating to any ſpecial office, and was ordinarily uſed in the inſtalling men to offices of any eminence. From hence, as in many other things, doth the word come to be uſed metaphorically, for any that is preferred before, or ſet over others. Abraham and the patriarchs, that muſt not be touch'd in the Pſalmiſt, are called God's anointed; that is, perſons by God preferred and advanced before others, taken into his ſpecial care, and ſo ſignally teſtified to be by God's dealings towards them: And ſo the anointed of the Lord are thoſe whom God hath ſet over other men. Agreeable to this is it, that that eminent perſon, propheſyed of by Moſes, whom God ſhould ſend, and whom they were to hear, is generally known by the name of The anointed, the meſſias or Chriſt, becauſe he was thus preferred by God (Pſal. xlv. 7. and Heb. i. 9.) "above his fellows," men and angels themſelves. According to this notion it is, that when the Holy Ghoſt came down on Chriſt, and thereby (by a voice from heaven, "Thou art my beloved ſon in whom I am well pleaſed)" mark'd him out, as the perſon whom God had ſent, (of whom John therefore ſaid, that he was "greater than he, and preferred before him)" it is expreſs'd by the prophet in theſe words, "The ſpirit of the Lord is upon me, becauſe the Lord hath anointed me to preach," &c. Iſa. lxi. 1. and Luke iv. 18. that is, the Lord hath preferred me before others, and ſet me apart to this office, as he hath no other man: So again Acts iv. 27. "Thy ſon Jeſus whom thou haſt anointed;" that is, marked out to be that beloved ſon of thine; which was done at the ſpirit's coming down upon him, which therefore muſt be reſolved to be the meaning of anointing him in that place. And ſo 'tis evidently in this place, "How God hath anointed him with the holy ſpirit, and with power;" that is, whom God by thoſe two means (the deſcent of the ſpirit upon him, and the power of miracles, as by privileges and marks of prelation) preferred, and dignified, beyond all others that ever were in the world, and demonſtrated him to be that promiſed meſſias. This uſe of the phraſe, being ſo remarkable of Chriſt, and ſo particularly applied to this reſpect of the Holy Ghoſt's teſtifying of him and ſetting him apart for his office (for the very teſtifying that he was God's beloved ſon, who was to be heard before all others, is the enſtalling or conſecrating him to his prophetick office, to teach the world) is farther enlarged to the apoſtles of Chriſt, on whom the Holy Ghoſt afterward deſcended in like manner, and even to all other faithful Chriſtians alſo, 2 Cor. i. 21. where, with that phraſe of confirming them into Chriſt, that is, giving them aſſurance of the truth of Chriſt's being the meſſias, (as an oath is ſaid to be for confirmation) is joined alſo God's having anointed them; which ſignifies God's having afforded them ſuch ſpecial favour, and giving them ſuch evidences and teſtimonies of the truth of that they were to believe; *viz.* the Holy Ghoſt's deſcending upon the apoſtles (which was one aſſurance of Chriſt's being the true meſſias, and the miracles which they wrought was another) which being not ſo peculiar to the twelve apoſtles, but that, like the oil on Aaron's head, it deſcended to the beard, and "to the skirts of his clothing," it is communicated by St. Paul to himſelf, and the believing Corinthians alſo. From this laſt place thus underſtood will appear alſo what is meant by the *chriſma*, or unction, 1 John ii. 20. which the Chriſtians, or believers, to whom he writes, are by him ſaid to have "from the holy one, that is, I conceive, from the Holy Ghoſt. The Holy Ghoſt, by deſcending on the apoſtles, had taught them all things, that is, given them aſſurance that what Chriſt had preached was true, and conſequently, that he being the true meſſias, all other contrary teachers were falſe teachers, and to be avoided. This teſtimony from heaven afforded the apoſtles, and attendant on that, the power alſo of doing miracles in Chriſt's name allowed to many others in the church of the firſt times, was the foundation of belief to that and the whole ſucceeding church, and therefore that privilege, as it was allowed them, being call'd *chriſma*, or unction, is ſaid there to belong to theſe believers: They have it, that is, either the extraordinary gifts of the ſpirit in the church, or elſe the benefit of it, the evidence of thoſe truths, which the coming of the Holy Ghoſt confirmed, belongs unto them; and therefore, as that deſcent of the Holy Ghoſt was ſaid to teach them all things, ſo here they which have this *chriſma*, "know all things;" that is, have ſufficient evidence thereby of the truth, ver. 21. that is, of the Goſpel, or "that Jeſus is the meſſias," ver. 22. and that what they had received "from the beginning," ver. 24. that is, from the beginning of Chriſt's appearing among them, at his baptiſm, when the Holy Ghoſt thus deſcended, was ſuch a truth as they were never to part with. And ſo ver. 27. the unction again, that is, that which God had afforded them, to demonſtrate, that Jeſus was the meſſias, "teacheth you of all things," that is, gives you aſſurance of the truth of the Goſpel of Chriſt, "and is truth, and not a lie;" that is, infallibly true, and fit to be confronted unto, and to fortify you againſt all thoſe that come to deceive you, ver. 26. (H.)

And ſhewed him openly.] See the notes on ch. ii. 24.

Witneſſes, choſen before of God.] See the notes on ch. xiv. 23. and Luke xxiv. 48.

Did eat and drink with him.] See the notes on Luke xxiv. 42. and John xxi. 12.

Commanded us to preach.] See the notes on ch. i. 8. and Matth. xxviii. 19.

The judge of quick and dead.] That is, As well of thoſe who being found alive at his coming, ſhall be changed, as of thoſe who ſhall be raiſed from the dead, to come to judgment. (Aſſ.) See the notes on John v. 22, 27.

To him give all the prophets witneſs.] See the notes on Luke xxiv. 26, 46.

Ver. 44, 45, 46, 47, 48. While Peter yet ſpake theſe words, the holy Ghoſt fell on all them which heard the word. And they of the circumciſion which believed were aſtoniſhed, as many as came with Peter, becauſe that on the Gentiles alſo was poured out the gift of the Holy Ghoſt. For they heard them ſpeak with tongues, and magnify God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not be baptized, which have received the holy Ghoſt, as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

The Holy Ghoſt fell on all.] In the ſame manner, and exerting himſelf in the ſame miraculous effects, as he did at his firſt plenteous effuſion on the day of Pentecoſt. See the notes on ch. ii. 4. and viii. 15.

Then anſwered Peter.] See the notes on Luke xiv. 6.

Can any man forbid water?] Theſe words contain a plain, and a convincing demonſtration of the falſhood of the Quaker's doctrine, that water-baptiſm is unneceſſary to them, who have received the inward baptiſm of the ſpirit: Since the apoſtle here not only declares that water-baptiſm ought therefore to be adminiſtred to theſe perſons; becauſe they had already been baptized with the holy Ghoſt, but alſo commands them to be baptized upon that account. (W. B. and F.)

Commanded them to be baptized.] That is, he commanded water to be brought for their baptiſm: And then, either perform'd the office himſelf, or elſe more probably commanded it to be done by ſome of the deacons, as Dr. Comber conjectures. What Dr. Whitby means by ſaying, he "left it to be done by gifted perſons," I can't underſtand, unleſs it be intended of the gift of the Holy Ghoſt conferr'd in epiſcopal ordination: For that none elſe, howſoever otherwiſe pretendedly gifted, were authorized by Chriſt to adminiſter ſacraments in his church, has been clearly demonſtrated, by the author of Lay-baptiſm invalid, and ſeveral other learned writers.

In the name of the Lord.] This muſt be underſtood as relating to the uſe, not to the form, of baptiſm. They were "baptized in the name of the Father, and of the Son, and of the Holy Ghoſt, as Chriſt commanded, Matth. xxviii. 19. But here, "baptizing in the name of the Lord," importeth conſecration to the Lord Chriſt, and implantation into the church whereof he is the head. (Aſſ.) See the notes on ch. ii. 38.

Then prayed they him to tarry.] That they might be further inſtructed, confirmed, and comforted by his miniſtry. (Aſſ. Cave, and B.) Such was the beginning of the converſion of the Gentiles: And it is ſaid, That Cornelius was afterwards biſhop of Cæſarea; which was then one of the greateſt cities in Judæa, and the greateſt part of its inhabitants Greeks. (Fleury)

CHAP. XI.

Peter juſtifieth his going in to the Gentiles. The Goſpel being ſpread further abroad, Barnabas is ſent to confirm the new converts at Antioch; where the diſciples are firſt called Chriſtians. Agabus propheſying of a great famine, the church there ſend relief to the brethren in Judea.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18. AND the apoſtles and brethren that were in Judea, heard that the Gentiles had alſo received the word of God. And when Peter was come up to Jeruſalem, they that were of the circumciſion contended with him, Saying, Thou wenteſt in to men uncircumciſed, and didſt eat with them. But Peter rehearſed the matter from the beginning, and expounded it by order unto them, ſaying, I was in the city of Joppa praying: and in a trance I ſaw a viſion, A certain veſſel deſcend, as it had been a great ſheet, let down from heaven by four corners; and it came even to me. Upon the which when I had faſtened mine eyes, I conſidered and ſaw four-footed beaſts of the earth, and wild-beaſts, and creeping things, and fowls of the air. And I heard a voice ſaying unto me, Ariſe, Peter; ſlay, and eat. But I ſaid, Not ſo, Lord: For nothing common or unclean hath at any time entred into my mouth. But the voice anſwered me again from heaven, What God hath cleanſed, that call not thou common. And this was done three times: And all were drawn up again into heaven. And behold, immediately there were three men already come unto the houſe where I was, ſent from Ceſarea unto me. And the ſpirit bade me go with them, nothing doubting. Moreover, theſe ſix brethren accompanied me, and we entred into the man's houſe: And he ſhewed us how he had ſeen an angel in his houſe, which ſtood and ſaid unto him, Send men to Joppa, and call for Simon, whoſe ſirname is Peter: Who ſhall tell thee words whereby thou and all thy houſe ſhall be ſaved. And as I began to ſpeak, the holy Ghoſt fell on them, as on us at the beginning. Then remembred I the word of the Lord, how that he ſaid, John indeed baptized with water; but ye ſhall be baptized with the holy Ghoſt. Foraſmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jeſus Chriſt, what was I that I could withſtand God? When they heard theſe things, they held their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life.

Contended with him.] Obſerve here, 1. How the Jews apprehending that Chriſt and his grace had been only promiſed and confined to themſelves, the call and converſion of the Gentiles became a dreadful ſtumbling-block unto them, even to the believing as well as the unbelieving Jews. Hereupon obſerve, 2. How they contended with Peter for eating and converſing with the Gentiles, and eſpecially for admitting them into goſpel-communion without circumciſion: Whereas altho' God forbad marriages with the Gentiles, he never forbad commerce and converſation with them: No converſation with the Gentiles, in order to the gaining of the Gentiles unto God, was ever forbidden by God; but only ſuch as might withdraw the Jews from God, and corrupt them by idolatry. (B.) Some tell us, that the arch-heretic Cerinthus was the chief author of this contention. (Fleury) But I ſee no reaſon to except any of the Jews (unleſs perhaps the apoſtles) from a ſhare in it; they being all zealous of the law, and of their cuſtoms, and not enduring to hear that any Jew ſhould act contrary to them, ch. xxi. 20, 21. St. Peter himſelf being of that mind till he had received this viſion, and laying it down, as a known rule, ch. x. 28. That it was unlawful for a Jew to converſe with an alien: And, even after this viſion, withdrawing himſelf from the believing Gentiles, for fear of the Jews who came from Jeruſalem, Gal. ii. 12. and thoſe of the diſperſion preaching to the Jews only. Note here alſo, That the believers knew nothing of the ſupremacy, and much leſs of the infallibility, of St. Peter: For otherwiſe they would not have dared thus to riſe up againſt their ſupreme governor; much leſs would they have condemn'd the actions of their infallible teacher! (W.) See the notes on ch. x. 28.

Peter rehearſed the matter.] Obſerve here, 1. How far St. Peter was from pretending a ſuperiority over the reſt of the Apoſtles: He did by no means think himſelf ſo far above them, as to diſdain to render an account of his actions to them; but, with great ſincerity and humility, rehearſed and related the whole matter of fact, to their entire and joint ſatisfaction. 2. How he acquaints the apoſtles with the viſion he had ſeen: In which he was commanded to make no diſtinction of clean and unclean: Becauſe there was no natural turpitude in any kind of meat, ſave only as it was prohibited by God; and that God, who having made the law about difference of meats, had now abrogated it, and made all meats clean and free to be eaten. 3. How he gives them the interpretation of this viſion, and acquaints them with the end for which this viſion was deſigned: Namely, Not ſo much to reveal to him the lawfulneſs of eating all ſorts of meats, as to acquaint him with his liberty and duty to converſe with and preach the Goſpel to the Gentiles; whom he was no longer to look upon as unclean, tho' they were not circumciſed; but as "heirs and fellow-citizens with the ſaints, and of the houſhold of God." 4 The concluſion which St. Peter drew from the premiſes: Seeing God hath made the Gentiles equal in grace with the believing Jews; ſeeing the Holy Ghoſt came down upon them in the ſame manner, and with the ſame effects as he did upon us apoſtles, I could not reaſonably deny them baptiſm, and by baptiſm admiſſion into the goſpel-church: For having the grace ſignified by baptiſm, they ought to have baptiſm, the ſeal of that grace; they that have the inward, are not to be denied the outward baptiſm; they that were baptized with the Holy Ghoſt (as Cornelius and his family were) might and ought to be baptized with water, as Cornelius was: For had I denied them church-communion for want of the ceremony of circumciſion, it had certainly been a downright reſiſtance of, and diſobedience againſt God. See the whole caſe ſet forth and explain'd, in the notes on ch. x. 9, *&c.*

The Holy Ghoſt fell on them, as on us.] That is, in the like power, tho' not in the ſame ſign of fiery tongues, nor with the ſame degree of fulneſs. (Aſſ.) See the notes on ch. ii. 4. and Mark i. 8.

Baptized with the Holy Ghoſt.] See the notes on ch. i. 5. Matth. iii. 11. Mark i. 8. and John i. 26.

What was I, that I could withſtand God?] See the notes on ch. v. 39. and x. 47.

Held their peace.] That is, They were ſatisfied: Which is indeed the property of good men, who contend not for victory, but for truth; whereas the perverſe will not be ſatisfied with reaſon. (Aſſ.)

Repentance unto life.] See the notes on Luke xix. 9.

Ver. 19, 20, 21, 22, 23, 24, 25, 26. Now they which were ſcattered abroad upon the perſecution that aroſe about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And ſome of them were men of Cyprus and Cyrene, which when they were come to Antioch, ſpake unto the Grecians, preaching the Lord Jeſus. And the hand of the Lord was with them: And a great number believed, and turned unto the Lord. Then tidings of theſe things came unto the ears of the church, which was in Jeruſalem: And they ſent forth Barnabas, that he ſhould go as far as Antioch. Who when he came, and had ſeen the grace of God, was glad, and exhorted them all, that with purpoſe of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghoſt, and of faith: And much people was added unto the Lord. Then departed Barnabas to Tarſus, for to ſeek Saul. And when he had found him, he brought him unto Antioch. And it came to paſs, that a whole year they aſſembled themſelves with the church, and taught much people; and the diſciples were called Chriſtians firſt in Antioch.

They which were ſcatter'd abroad.] Perſecutions are beneficial to the church. That which its enemies imagine will deſtroy it, is the very thing which cauſes it to increaſe. It belongs to God to open the way of the Goſpel; to us, to wait for his orders, and faithfully to obſerve them. Perſecution never diſcourages a true Chriſtian. He finds his own country wherever he can love God, and ſerve the church. He cannot poſſibly be baniſh'd here on earth, ſince the whole earth, is no other than a place of baniſhment, wherein he was born. (Q.) This perſecution ſcatter'd the diſciples indeed: But, at the ſame time, it diſperſed the Goſpel too, and open'd a paſſage for the word of truth, wider and readier than could have been found, ſuppoſing its proſelytes quietly to have continued and aſſembled together in any one place. (Stanh.) See the notes on ch. viii. 1, 4.

Preaching the word.] Woltzogenius here notes, that theſe men preach'd without any miſſion: And hence concludes, that an ordinary miſſion is not required to authorize men to preach the Goſpel. But this is ſaid without juſt grounds: For theſe men ſeem to be of the number of thoſe, on whom the Holy Ghoſt fell on the day of Pentecoſt; among whom were thoſe of Cyrene, ch. ii. 10. Moreover, it follows here, ver. 21. that "the hand (or power) of the Lord was with them," to confirm their doctrine by miracles. He therefore who will plead a commiſſion from God to preach the Goſpel, without an ordinary miſſion, muſt ſhew the like extraordinary gifts, or miraculous aſſiſtances; God never ſending any perſon to do his work, without ſome teſtimony from himſelf, or from ſome perſons commiſſion'd by him. (W.) See the notes on ch. viii. 4.

Unto the Grecians.] *Pros tous* Helleniſtas; To the Helleniſts. Grotius here ſaith, *Certo legendum, pros tous hellenas,* We muſt certainly read to the Greeks; becauſe the Syriac, Arabic and Latin, ſo read: Whereas, that is no ground at all; for ſo they all read, ch. vi. 1. where Grotius himſelf acknowledges, the Jews are to be underſtood by the Helleniſts: He adds, that the Alexandrian MS. ſo reads; but ſo it doth in oppoſition to all the other MSS. Chryſoſtom here ſaith, That they ſpake Greek, being Hebrews. Oecumenius ſaith, He ſtiles them Helleniſts, not as being addicted to the worſhip of the Greeks, but as ſpeaking the Greek language: And it ſeems neceſſary to underſtand the Jews uſing the Greek tongue, and reading the ſcriptures in that tongue in their ſynagogues, as Buxtorf ſays, they did; 1. Becauſe theſe perſons "preached to the Jews only," ver. 19. And, 2. Becauſe they of the church of Jeruſalem ſend to them Barnabas; whom they would ſcarce ſend to the uncircumciſed. (*Idem.*) See the notes on ch. vi. 1.

The hand of the Lord was with them.] By "the hand of the Lord," is meant the power and aſſiſtance of the Lord; which did accompany them in diſpenſing of his word, and enable them to work miracles for the confirmation of it. The hand is the organ or inſtrument of working in man: When it is attributed to God, it denotes his power and help; the hand of God was manifeſted in the miracles which they wrought, and in faith and converſion, which the ſight of thoſe miracles produced. Learn hence, That faith and converſion are wrought by the hand of the Lord; they are his work: Study and endeavour is the miniſter's, the bleſſing and ſucceſs is God's: When he takes the ſword of the ſpirit into the hand of the ſpirit, then ſhall it work wonders.

The church which was in Jeruſalem.] The mother-church of Jeruſalem is always intent on the welfare of the new churches. The power of miſſion is attributed to the church, as being the depoſitary of the apoſtolical authority: It is to her, that every thing is given; *Unitati, non uni.* (Q.)

They ſent forth Barnabas.] See the notes on ch. iv. 36.

And had ſeen the grace of God.] That is, the admirable effects thereof, through the preaching of thoſe who were there before him.

Was glad.] The very name of jealouſy ought not ſo much as to be known among evangelical workmen: But every one of them ought to be as glad of the ſucceſs of others, as of that which attends his own labours. Nothing gives greater comfort to a ſoul which loves God, than to ſee his kingdom flouriſh and increaſe. (Q.)

Cleave unto the Lord.] That is, with a firm and fixed reſolution of will, to keep cloſe to the profeſſion of the truth of Chriſt, what ever tribulation or diſtreſs they might meet with. Young converts need exhortation and counſel, to eſtabliſh and confirm them in the faith of the Goſpel, and to encourage them to hold faſt to Chriſt. (B.)

Added to the Lord.] That is, won to the faith in Chriſt, and to his church. (Aſſ.) See the notes on ch. ii. 41, 47. iv. 4. and xxi. 20.

To ſeek Saul.] Barnabas, having a great zeal and fervent deſire, that the Goſpel might be more and more propagated, went to Tarſus, to ſeek out Saul, that they might join together in the work of Chriſt: And having "found him, he brought him to Antioch;" where for "a whole year," they inſtructed the church in that city, and "taught much people." O how happy is it for the church of Chriſt, when her miniſters, laying aſide all private intereſt, do unitedly apply themſelves to promote the common intereſt of Chriſtianity. (B.) See the notes on ver. 23. and ch. ix. 27.

The diſciples were called Chriſtians.] Before, they were called diſciples, as here; believers, ch. v. 14. men of the church, ch. xii. 1. men of the way, ch. ix. 2. The ſaints, ver. 13. Thoſe that called on the name of Chriſt, ver. 14. and by their enemies, Nazarenes and Galileans: But now, by the converſion of Cornelius, and his kinſmen, and his family, the believing Jews and Gentiles being made one church; that the name of Jew and Heathen might no more continue the diſtance that was betwixt them, this new name was given to them both; as ſome conceive according to the propheſy mentioned, Iſa. lxv. 15. A name embraced by all Chriſtians, as more expreſſive of their relation to their maſter Chriſt; and which they gloried in, and owned before the face of their enemies, Tertull. Apol. c. 3, 5. Euſeb. Hiſtor. Eccleſ. l. v. c. 1. But that Euodius ſhould be then biſhop of Antioch, and give this name firſt to the Chriſtians, and St. Luke ſhould ſay nothing either of his doing this, or ever mention his being there, it is not eaſy to believe. (W.) But however, this has gain'd credit with many other learned writers, who have mention'd it, without any ſcruple, on the credit of good and ancient authors. *Joan. Antiochen. in chronol.* informs us, That this honourable name was fixed upon the diſciples of Chriſt, at Antioch, about the beginning of Claudius's reign, ten years after Chriſt's aſcenſion: And adds, that Euodius, lately ordain'd biſhop of that place, was the perſon that impoſed this name upon them. (Suidas, Selden, Gregory, Cave, and Stanh.) And the original word, *chrematiſai*, here uſed by St. Luke, (which we render "were called,") implies the thing to have been done by ſome public and ſolemn act and declaration of the whole church: For ſuch was the uſe of the word in the imperial edicts and proclamations of thoſe times; the emperors being ſaid *chrematizein heautous*, to ſtyle themſelves, when they publickly proclaim'd by what titles they would be call'd. Inſtances of this are recorded, in relation to this very city of Antioch: And St. Luke, being himſelf a native of it, uſeth the word in that ſame ſenſe. (H. Greg. Fuller, Cave, Stanh. B. and Maſſey)

In Antioch.] There are no fewer than ſeven and twenty cities in Aſia of this name: But the Antioch here mention'd is certainly known to be that in Cœlo-Syria, between the mountains Libanus and Antilibanus; commonly call'd Antioch the Great, having been a metropolis for trade in thoſe eaſtern parts; but now dwindled to an inconſiderable village. (Full.) Here we may obſerve, That providence ſo order'd, that the name of Chriſtians did not begin firſt at Jeruſalem, 1. Becauſe that city had lately loſt its credit with the great God of heaven, for its ingratitude to God, and cruelty to his ſervants, Matth. xxiii. 37, 38. Yea, 'twas utterly unfit, that the name of Chriſtians ſhould begin in that place where Chriſt himſelf was ſo cruelly put to death. 2 Becauſe Jeruſalem was of a covetous, envious, and ingroſſing nature, ready to monopolize and incloſe all honour to it ſelf: So that had the name of Chriſtians firſt begun within thoſe walls, the Jews would have been ready alone to lay claim thereto, excluding the Gentiles from any participation therein. As Chriſt therefore ſuffer'd without the walls of Jeruſalem, to proclaim himſelf a public good, not appropriated to that private nation; ſo, for the ſame reaſon, the name of Chriſtians began not there: Nor yet, ſecondly, at Rome. O how would the tide of Tyber have ſwell'd beyond its banks, had this name firſt begun in that city? How would the Papiſts boaſt, tho' not without ſome cauſe, yet beyond all meaſure, that Rome, in a manner, was the God-mother of true religion, and gave her the name of Chriſtianity? If an ancient father cannot, in his writings, give a civil reſpect to that which was the imperial city; if an eccleſiaſtical hiſtorian cannot give it a rhetorical compliment, as having been a famous church, and an ancient patriarchal ſee; without having their expreſſions wreſted, to ſignify (contrary to the mind of the ſpeakers,) the ſupremacy and infallibility of the Romiſh church; how would they have imperiouſly upbraided us, if the name of Chriſtians had had its riſe from Rome, and its original within the walls thereof? But God hath blaſted their boaſting: For Chriſtians were firſt ſo call'd, not at Rome, but in Antioch. (*Idem.*)

Ver. 27, 28, 29, 30. And in theſe days came prophets from Jeruſalem unto Antioch. And there ſtood up one of them named Agabus, and ſignified by the ſpirit, that there ſhould be great dearth throughout all the world: Which came to paſs in the days of Claudius Ceſar. Then the diſciples, every man according to his ability, determined to ſend relief unto the brethren which dwelt in Judea. Which alſo they did, and ſent it to the elders by the hands of Barnabas and Saul.

Prophets from Jeruſalem.] See the notes on ch. ii. 17. and xiii. 1.

Dearth throughout all the earth.] That *Oicoumene* ſignifies the Roman empire, has been already noted. Accordingly, Euſebius ſaith of this famine, That it oppreſſed almoſt the whole empire; and that it was recorded by hiſtorians, moſt averſe to our religion: *Viz.* by Suetonius, in the life of Claudius; who ſaith, it happen'd thro' a long barrenneſs. Joſephus ſaith, It raged ſo much in Judea, that many periſhed for want of victuals. And Dion Caſſius, That it was a very great famine; and happened when Claudius and Caius Largus were conſuls: That is, in the ſecond year of Claudius; tho' it ſeems rather to have been that which happened, as Euſebius in his Chronicon, and Oroſius, l. vii. c. 6. place it, in the fourth year of Claudius. (W) See the notes on Luke ii. 1. and xxi. 35.

Every man, according to his ability.] Relieving the poor and neceſſitous is a duty, which all, in ſome degree or other, are bound to practiſe, tho' the exact proportion is not any where ſet down in the New Teſtament, probably, that there might be room for men to make a free-will offering to God. The rich ſhould look upon themſelves as ſtewards, and think that God will hereafter call them to an account of their ſtewardſhip. Thoſe therefore who have hoarded up their riches, and done little or no good with them, and thoſe who have abuſed them by riot and exceſs, can never hope to eſcape puniſhment, becauſe they have both been unfaithful in the management of the truſt committed to them. The circumſtances of people are ſo vaſtly different, that no general rule can be laid down, as to the meaſure of every man's charity: But if any ſhall deceive themſelves, and knowingly and wilfully miſtake their condition and ability, the judgment they paſs will not be approv'd of at the tribunal of Chriſt. It is ſafer to give too much, than too little: And when the neceſſities of our Chriſtian brethren are urgent, we ſhould go even beyond our ability. But what is given, ſhould be done with a ready and chearful mind. (Fox) See the notes on ch. ii. 45. Matth. xxiii. 23. and Luke xi. 41.

Sent it to the elders.] The word *presbyteroi*, elders, is here firſt met with in the Chriſtian church. Among the Greeks it was anciently uſed to ſignify both rulers, and old men; as it is ſtill in uſe among all nations to call their rulers ſeniors, majors, aldermen, &c. among the Hebrews it ſignified the ſame; denoting dignity and preferment. Thus Eliezer, Abraham's ſteward, who "ruled over all that he had," is call'd *presbyteros tes oicias autou*, The elder of his houſe, Gen. xxiv. 2. And "the elders of Pharaoh's houſe," ch. l. 7. were the adminiſtrators of the king's houſe and kingdom. In the like ſenſe are we alſo to underſtand "The elders of Moab," Numb. xxii. 7, 8. "The elders of Iſrael." Exod. iii. 16, 18. iv. 29. vi. 14. xvi. 22. xvii. 5, 6. and xviii. 12. "The elders of the tribes," Deut. xxxi. 28. and The "ſeventy elders," Numb. xi. 16. to whom the great ſanhedrim ſucceeded; wherein there were three ſeveral orders, *viz.* elders, ſcribes, and chief-prieſts. In alluſion to all which this word *presbyteroi*, elders, is fitly applied, in the New Teſtament, to the governors of the Chriſtian church, the biſhops of the ſeveral cities. And tho' this title has been extended to a ſecond order in the church, and is now only in uſe for them, under the name of presbyters; yet in the ſcripture-times it belong'd principally, if not alone, to biſhops; there being no evidence, that any of that ſecond order were then inſtituted, tho', before the writing of St. Ignatius's epiſtles, we find them in all churches. Clemens Romanus, in ep. 1 *ad Corinth.* ſays, Chriſt was ſent from God, and the apoſtles from Chriſt, and they went out preaching the Goſpel: They therefore preaching in the cities and countries, conſtituted their firſt converts into biſhops and deacons of thoſe who ſhould afterwards believe. Where it appears, that when the Goſpel was firſt preached by the apoſtles, and but few converted, they ordained in every city and region no more but a biſhop, and one or more deacons to attend him; there being at the preſent ſo ſmall ſtore out of which to take more, and ſo ſmall need of ordaining more, that this biſhop is conſtituted more for the ſake of thoſe which ſhould after believe, than of thoſe which did already. Agreeable to which is that of Epiphanius l. iii. c. 1. When need required, and there were thoſe that were fit for it, biſhops were conſtituted: But while there was no multitude of Chriſtians, there were none among them conſtituted presbyters (in our modern uſe of that word) and they contented themſelves with a biſhop in every place; and his deacons to miniſter to him. And accordingly, when St. Paul gives directions to biſhop Timothy, for the ordaining of officers in the church, he names biſhops and deacons, but no ſecond order between them, 1 Tim. iii. 2, 8. and ſo to Titus, Tit. i. 7. and ch. ii. 2. And ſo in the church of Jeruſalem it is clear by ſtory, that James, the brother of the Lord, being ſoon after Chriſt's aſcenſion conſtituted their biſhop, the deacons are the firſt that are added to him, Acts vi. and no mention as yet of any middle order: From whence it will be ſufficiently cleared, who are the *presbyteroi*, elders here; *viz.* The biſhops of the ſeveral cities, or of "the brethren that dwelt in Judæa," ver. 29. to whom theſe alms were deſigned: For, the famine being in all Judæa, and not only at Jeruſalem, and there being brethren, that is, Chriſtians, inhabiting through ſeveral parts of Judæa, there can be no reaſon to imagine, that Jeruſalem only ſhould have the benefit of this collection; or conſequently that the elders, to whom it was delivered, ſhould belong only to that city. And thus it is known in the primitive church that alms and collections, called *charis* and *logia*, whether in the ſame church brought by the communicants in the offertory, or by officers ſent from one church to another, were ſolemnly intruſted to the biſhop, as the ſteward of the houſe of God; as the oblations were brought to the high-prieſt under the law, and the liberality of the faithful to the apoſtles feet, ch. iv. 34. So is the 41ſt canon apoſtolical, and ſo ſaith Juſtin Martyr from this explication of *presbyteroi* here, muſt be taken the notion of it, ch. xv. 2. Where the elders at Jeruſalem with the apoſtles, are not the elders of Jeruſalem, that one city, but the biſhops of all Judæa, now met in council at Jeruſalem, ver. 4, 6, 22, 23. which joined in making that decree, ch. xvi. 4. And ſo ch. xxi. 18. when Paul again went up to Jeruſalem, and addreſs'd himſelf to James the biſhop there, it is added, as in council, "And all the elders were there." An image or repreſentation of which council we have Rev. iv. 4. and xi. 16. "One ſitting upon the throne:" The biſhop of Jeruſalem, as metropolitan, ſitting in the midſt, and "four and twenty elders" (*cyclothen*) round about, (in faſhion of a crown or ſemicircle,) ſitting on thrones (on each ſide of him,) in white garments, and golden crowns (or mitres, the characters of epiſcopal dignity,) and ſeven lamps of fire, (the emblems of ſeven deacons, ver. 5.) waiting on them. And as the biſhops of Judea, being at Jeruſalem, are thus fitly ſtyled *presbyteroi*, elders, (not of the church of Jeruſalem, but either ſimply elders, or *eis* or *en*, at, or in Jeruſalem, noting only the place where they met in council, not of which they were elders, or governors:) So Acts xiv. 23. it is ſaid of Paul and Barnabas, paſſing through Lyſtra, Iconium, and Antioch, that having confirmed the churches they "ordained them (*presbyterous cat' eccleſian*,) elders, church by church;" that is, a biſhop in every church, one governor in Lyſtra, another in Iconium, another in Antioch. And ſo ch. xx. 17. the "elders of the church" of Aſia, are the ſame that are called "biſhops of the flock," ver. 28. "ſet over them by the Holy Ghoſt;" to wit, the biſhops of all Aſia, who, (ſaith Irenæus,) were called together from Epheſus and the reſt of the cities near, l. iii. c. 14. To all which places in this book of the Acts belongs that ſaying of Oecumenius, The book of the Acts uſes to call biſhops elders. So Tit. i. 5. when Titus is ſaid to be "left in Crete, to ordain elders city by city," there is little doubt, but as Titus was metropolitan of that iſland, (in which there were ſaid to be an hundred cities, and Gortyna the metropolis) ſo the elders in thoſe ſeveral cities were a biſhop in each; and ſo they are diſtinctly called, ver. 7. and the ſame directions given for the ordaining of them and the *presbstai*, that to Timothy are given for the biſhops and deacons, 1 Tim. iii. And the Greek ſcholiaſts ſay diſtinctly on that place, He calls the biſhops elders; and The apoſtle left Titus to conſtitute biſhops, having firſt made him biſhop: And Theodoret, He had commiſſion to ordain biſhops under him: And Theophylact, He was intruſted with the judging and ordaining of ſo many (that is, an hundred) biſhops. So 1 Tim. iv. 14. The *presbytereon*, or elderſhip, that "laid hands on Timothy," and made him biſhop, may well be reſolved to be the biſhops, or apoſtolical men; thoſe that were vouchſafed the favour to be apoſtles, (ſaith Theodoret,) who with St. Paul (2 Tim. i. 6.) conſecrated him. Thus St. Peter calls himſelf, Peter the elder, 1 Pet. v. 1. and St. John The elder John, 2 John i. and 3 John i. And accordingly, ſaith St. Chryſoſtome on that place, By elderſhip he means not thoſe that were in his days called presbyters, but biſhops; for presbyters did not ordain biſhops: And ſo Theophylact and Oecumenius, presbytery, that is, biſhops: And ſo Ignatius calls the apoſtles The presbytery of the church: And Theodoret renders the reaſon of the appellation, For ſo, ſaith he, the holy ſcripture call'd the chief men of Iſrael, the ſenate or elderſhip. So 1 Pet. v. 1. and 5. "The elders among you," are no doubt the biſhops in all the diſperſions of the converted Jews; of whom it is there ſaid that they ſhould *poimainein* and *epiſcopein*, ver. 2. do the part of a paſtor and biſhop. Some other places there are, where the word *presbyteros* may poſſibly ſignify a lower order, if any ſuch there were in thoſe times; but yet it is not certain that they do ſo. Such is that 1 Tim. v. 1. "Rebuke not an elder," and ver. 19. "Receive not an accuſation againſt an elder:" Where 'tis the opinion of Epiphanius, that biſhop Timothy's power over the presbyters is ſpoken of. But when it is remembred that Timothy was not only a biſhop, but of a metropolitical ſee, the chief of all Aſia, and ſo a metropolitan, and he appointed by Paul to ordain biſhops there (whoſe qualifications are therefore ſet down, and thoſe of deacons, but no mention of a middle order) there is no doubt, but thoſe biſhops of inferior ſees ordained by him, were alſo accuſable and rebukable before him, in the ſame manner as Theophylact ſaid of Titus, that the judgment, as well as ordination of ſo many biſhops was committed to him. And therefore, tho' St. Chryſoſtome, explaining thoſe places, interpret them of all old men, (and ſome circumſtances in the context incline to that ſenſe:) Yet having made this queſtion, What ſhould be done in caſe the faults were confeſs'd, but had no witneſſes, but only an evil ſuſpicion? He anſwers, and ſo alſo Theophylact, and Oecumenius, in the ſame words, "The apoſtle had anſwered above, He ought to have a good teſtimony from them that are without;" which plainly referring to the qualifications of biſhops, 1 Tim. iii. 7. muſt ſuppoſe the elders to denote biſhops in that place alſo: And ſo again, ſaith Chryſoſtome on that other place, It is manifeſt that he was intruſted with churches, or indeed with a whole nation, that of Aſia; wherefore St. Paul diſcourſes to him of elders: Where the mention of churches in the plural, and of all Aſia, over which Timothy was placed, muſt interpret elders of biſhops there. A third place there is, in that epiſtle, 1 Tim. v. 17. "Let the elders that have ruled well be thought worthy of double honour:" Which may alſo very commodiouſly be interpreted of the biſhops, the *peeſtootes* or prefects of churches (ſo ſtyled by Juſtin Martyr, and others,) and thoſe diſcharging their office duly, and beſides the farther inſtructing, or teaching their churches already conſtituted, labouring and travailing in the preaching the Goſpel to them that have not before heard it, to whom therefore the double portion of alimony, the "labourer's reward," ver. 18. is aſſign'd by the apoſtle. A fourth place is that of St. James, v. 14. "Is any man ſick, let him call for the elders of the church," *&c.* Where, as the office of viſiting the ſick, of praying, anointing, abſolving, and reſtoring health to the ſick, may well agree to the biſhop; ſo the ſetting it in the plural number is nothing to the contrary, for that only ſignifies the elders, or biſhops of the Chriſtian church to be the men, whom all are to ſend to in this caſe: Not that there are more elders than one in one particular church or city, any more than that more than one are to be ſent for by the ſame ſick perſon. To this purpoſe belongs that place of Polycarp, the primitive biſhop of Smyrna, and Martyr, Let the elders be merciful to all; viſiting all that are weak, or ſick: Where many other particulars are mention'd, judicature; ſeverity, or exciſion; accepting of perſons; believing haſtily againſt any; as alſo reducing hereticks; which belong properly to the office of the biſhop, and not to any ſecond order in the church: And accordingly, in all that epiſtle, there is no mention of any but of elders and deacons. As in Papias alſo his contemporary, and after him in Irenæus, and Juſtin Martyr, tho' *presbyteroi* ſometimes ſignify that ſecond order; yet 'tis alſo uſed to ſignify the biſhop; and Polycarp himſelf, ſtyled an apoſtolick elder, or biſhop, *Iren. in Ep. ad Plotinum*; and ſo Seniores in Tertullian. (H.) But ſee the notes on ch. xv. 6.

C H A P. XII.

Herod perſecutes the church: Killeth James the Great; and impriſons Peter. Peter, delivered by an angel, retires to Ceſarea. Herod, devoured of worms, dieth miſerably.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19. NOW about that time Herod the king ſtretched forth his hands to vex certain of the church. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further, to take Peter alſo. (Then were the days of unleavened bread) And when he had apprehended him, he put him in priſon, and delivered him to four quaternions of ſoldiers to keep him, intending after eaſter to bring him forth to the people. Peter therefore was kept in priſon; but prayer was made without ceaſing of the church unto God for him. And when Herod would have brought him forth, the ſame night Peter was ſleeping between two ſoldiers, bound with two chains; and the keepers before the door kept the priſon. And behold, the angel of the Lord came upon him, and a light ſhined in the priſon: And he ſmote Peter on the ſide, and raiſed him up, ſaying, Ariſe up quickly. And his chains fell off from his hands. And the angel ſaid unto him, Gird thy ſelf, and bind on thy ſandals: And ſo he did. And he ſaith unto him. Caſt thy garment about thee, and follow me. And he went out and followed him, and wiſt not that it was true which was done by the angel: But thought he ſaw a viſion. When they were paſt the firſt and the ſecond ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: And they went out, and paſſed on through one ſtreet, and forthwith the angel departed from him. And when Peter was come to himſelf, he ſaid, Now I know of a ſurety that the Lord hath ſent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had conſidered the thing, he came to the houſe of Mary the mother of John, whoſe ſirname was Mark, where many were gathered together, praying. And as Peter knocked at the door of the gate, a damſel came to hearken, named Rhoda. And when ſhe knew Peter's voice, ſhe opened not the gate for gladneſs, but ran in, and told how Peter ſtood before the gate. And they ſaid unto her, Thou art mad. But ſhe conſtantly affirmed that it was even ſo. Then ſaid they, it is his angel. But Peter continued knocking: And when they had opened the door, and ſaw him, they were aſtoniſhed. But he beckning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the priſon. And he ſaid, Go ſhew theſe things unto James, and to the brethren. And he departed, and went into another place. Now aſſoon as it was day there was no ſmall ſtir among the ſoldiers, what was become of Peter. And when Herod had ſought for him, and found him not, he examined the keepers, and commanded that they ſhould be put to death. And he went down from Judea to Ceſarea, and there abode.

Herod the king.] There are ſeveral of the name of Herod, mention'd in the New Teſtament, *viz.* 1. Herod, ſirnamed The Great; who, in hopes to deſtroy our Saviour, order'd the maſſacre of the innocent children at Bethlehem, Matth. ii. 1, 16. 2. Herod Antipas, his ſon; who put to death John the Baptiſt, Matth. xiv. 1, 10. Mark vi. 27. Luke iii. 20. and ix. 9. and had an hand in the indignities done to our bleſſed Lord himſelf, Luke xxiii. 11. and Acts iv. 27. And 3. Herod Agrippa, grandſon to Herod the Great (being the ſon of Ariſtobulus,) which Agrippa is the Herod here ſpoken of, and father to that Agrippa, before whom St. Paul pleaded his cauſe, ch. xxv. 13, *&c.* But all of them were tributary to the Romans.

Killed James the brother of John.] By this addition we may diſtinguiſh this James, ſirnam'd The Great, from the other James, mention'd afterwards in ver. 17. who was biſhop of Jeruſalem. Euſebius relates, That his behaviour on this occaſion was ſuch as converted his accuſer; who, publickly profeſſing himſelf a Chriſtian, was reconciled to and beheaded together with the apoſtle. Thus did our Lord not only verify to this apoſtle his promiſe, that he ſhould "drink of his cup, and be baptized with his baptiſm," Matth. xx. 23. but, in ſome ſenſe, grant his requeſt of precedence in his kingdom too; in regard he had the honour to die, firſt of all the twelve, a martyr for the Chriſtian cauſe. (Brough, Cave, Stanh. W. B. Nelſ. and Fleury) A primacy more advantagious than that which he deſired our bleſſed Lord to confer upon him. Thus God rectifies the deſires of his ſervants; and hears them, in giving them ſomething which is better than that for which they aſk. (Q.) But then the ſtory of this apoſtle's being long in Spain, and other weſtern parts, muſt be an idle ſtory of the monks: For he ſuffer'd at Jeruſalem, *A. D.* 43. within ten years after our Lord's aſcenſion; which could not well ſuit with the time which the apoſtles ſpent in Jeruſalem and Judea, after the diſperſion of the other diſciples. (Cave, W. and Nelſ.) See the notes on Matth. xx. 23.

He ſaw it pleaſed the Jews.] Obſerve here, 1. In this, as in a former Herod, a tragical inſtance of the abuſe of power; and of the mercileſs cruelty, into which rulers and great men are betray'd, when once they let go the reins of juſtice, and become unſteady in the meaſures of government, for the ſake of envy, ambition, jealouſy, partiality, or any other corrupt paſſion whatſoever. 2. Of all thoſe paſſions this ſcripture points us out one of the moſt dangerous; affectation of popularity and applauſe. With this the deadly poiſon is generally gilded, by thoſe who would inſinuate miſchief, and perſuade to wicked, becauſe acceptable, methods: It was becauſe the death of James "pleaſed the Jews," that Herod "proceeded farther, to take Peter alſo." Nor is this any great matter of wonder: For the humours of the people are ſo extravagant, and their expectations ſo unreaſonable, that whoſoever takes his directions from thence is the greateſt of ſlaves. 3. The danger and miſery of going paſt retreat, loſing all remorſe, and falling from one wickedneſs to another. But, againſt theſe melancholy obſervations the following verſes help us to another moſt comfortable: *viz.* 4. The wiſdom and goodneſs of that ever-watchful providence, by which the evil deſigns of ſuch wicked men are diſappointed, and his faithful ſervants wonderfully preſerved from them. (Stanh.) Perſecutors cannot do all the miſchief they would; and they ſhall not do all they can. (B.)

Then were the days of unleavened bread.] That is to ſay, the paſchal feſtival. By which and the following verſes, we may perceive the impropriety of the Papiſts celebrating the commemoration of St. Peter's impriſonment on the firſt of Auguſt, (which they call *Feſtum S. Petri ad vincula*,) when 'tis plain, he was put into thoſe chains during the paſchal feaſt, and deliver'd from them at the cloſe of it; that is, about four months earlier in the year. (W.) See the notes on ver. 7. Matth. xxvi. 18.

Four quaternions of ſoldiers.] Peter being impriſoned, obſerve, What an exceſs of care and caution Herod takes for ſecuring his priſoner: Sixteen ſoldiers are ſet to guard him; four at a time, and to take their turns at the four watches of the night, to relieve one another Thence learn, That the enemies of the church make the ſureſt work they can, when at any time God permits his ſervants to fall into any of their hands. Thus they dealt with the head, when they had apprehended him; The watch-word was, "Hold him faſt," St. Matth. xxvi. 48. When they crucified him, they "nailed him to the croſs:" When they buried him, they "made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch:" And thus they deal with the members; St. Peter has guard upon guard ſet over him; ſome ſoldiers chained to him, and others always ſtanding at the door to obſerve him. But all this care, concern, and caution, to ſecure the priſoner, did illuſtrate the glory of the miracle in his wonderful deliverance. (B.)

After eaſter to bring him forth.] He was reſerv'd till then, either, 1. In honour of the feaſt: Or, 2. That the Chriſtians, who, tho' they were hated by the rulers of the Jews, were yet in "favour with all the people," ch. ii. 47. might not prevail with others to beg his life according to the cuſtom of that feaſt; Or, elſe, 3. To avoid a tumult. (W.) See the notes on Matth. xxvi. 5. xxvii. 15. Mark xv. 8. and Luke xxiii. 17.

Prayer was made without ceaſing.] That is, fervent and importunate prayer was put up to God by the church on Peter's behalf: With the united ſtrength of their whole ſouls they ſtormed heaven, and took him by force out of Herod's hand. Learn, 1. That when the church is plunged into deep perplexities, the only help ſhe can hope for, muſt come unto her in the way of prayer. 2. That when God ſuffers any of the miniſters of the church to fall under the rage of perſecutors, it is the church's duty, to wreſtle with God by prayer in an extraordinary manner on their behalf. 3. That when God intends to beſtow any extraordinary mercy upon his church, he ſtirs up the hearts of his people to pray for it in a very extraordinary manner. (B.) That ſuch prayers are prevalent, for the preſervation of very eminent members of the church, we learn, not only from this inſtance, but alſo from thoſe words of St Paul, "I know this ſhall happen to my preſervation, thro' your prayers," Philip. i. 19. and, "I hope, I ſhall through your prayers be given to you," Philem. 22. The word *ectenes* primarily ſignifies extended: But becauſe the fervency of our deſire is uſually the cauſe that we pray much, or long, for any thing; therefore to pray *ectenoos*, is alſo to pray fervently, and importunately, Luke xxii. 14. (W.) Thus the Litany, or ſupplication of the church, frequently, for ſome ſpace, to ſeveral matters applying the ſame words, "We beſeech thee to hear us," and the like, is, in the ancient Liturgies, called *ectenes*, the vehement, fervent, importunate form of ſupplication. (H.) And hence the deacon was wont to call often upon the people, *Ectenoos deethomen*, Let us pray earneſtly; And then again, *ecteneſteron*, more earneſtly: And the ſame vehemence and earneſt devotion does our church call for, in theſe words, "Let us pray;" warning us thereby, to lay aſide all wandring thoughts, and to attend to the great work we are about. (Sparr. and Wheatly) See the notes on Luke xviii. 1.

Peter was ſleeping.] Obſerve, 1. Peter continued in priſon till the very night before "Herod intended to bring him out to the people;" and if they deſired it, 'tis probable, he intended to put him to death the next day. Learn thence, That God oft-times ſuffers his children to come to the pit's brink, and then delivers them; that they may be the more ſenſible of his mercy, and have the greater cauſe to magnify his power. Peter was now come to his laſt night; the tyrant Herod probably intended his execution next morning: Now was the time for God to ſtep in. Our extremity is his opportunity. Obſerve farther, That, notwithſtanding Peter's imminent and impending danger, he ſleeps very ſoundly; reſigning up himſelf into the hands of Chriſt, and reſolving that if he may no longer live Chriſt's ſervant, that he will die his ſacrifice. I queſtion, whether Herod that impriſoned him ſlept half ſo ſoundly. Lord! how ſoft and ſecure a pillow is a good conſcience, even in the confines of death, and in the very jaws of danger! Obſerve laſtly, That God takes moſt care of Peter, when he was able to take leaſt care of himſelf: When he was aſleep, and altogether inſenſible of his danger, God was awake, and acting effectually in order to his deliverance. Happy priſoners! who have God with them in priſon: Such are priſoners of hope indeed; and ſhall certainly experience divine help. (B.) The more a good man is treated like a criminal, the more ought he to comfort himſelf, in bearing the reſemblance of Jeſus Chriſt, humbled under the injuſtice of men. He who can ſleep in ſuch circumſtances as theſe, ſhews plainly the extraordinary peace and tranquility of his mind in the greateſt dangers, his exceeding contempt of life, and his firm truſt and confidence in God. (Q.)

The angel of the Lord came.] Obſerve here, 1. That God hath ſometimes made uſe of the miniſtry of angels to effect deliverance for his people. 2. The ſeveral good offices which the angel now did for Peter, in order to his enlargement. Peter is aſleep, the angel awakes him; he is laid, the angel raiſes him; he is amazed, the angel directs him; he is bound, the angel unties him; he knows not where he is, the angel goes before him, and guides him; He is to paſs through many difficulties, the angel conducts him. Lord! how innumerable are the good offices, which at thy command the holy angels do for us; tho' they are not ſenſibly in this manner apprehended by us! What love and ſervice do we owe to thee! What honour and reſpect ſhould we pay to them, for their care over us, and attendance upon us! 3. Peter muſt ariſe, gird himſelf, bind on his ſandals, caſt his garment about him, follow the angel, and uſe his own endeavours in order to his own deliverance. God will have him uſe the means, even then when he was about to work a miracle for him: What a tempting of God is it then, to neglect the means, when we cannot expect miracles? As to truſt to means, is to neglect God; ſo to neglect the means, is to tempt God. We muſt always ſubſerve the providence of God, in the uſe of ſuch means as his wiſdom has appointed and directed us unto. Laſtly, that this deliverance was ſo amazing and ſurprizing, that Peter thought it a dream only, ver. 9. "He wiſt not that it was true, but thought he ſaw a viſion." Learn thence, That ſometimes the deliverances of the godly from imminent and apparent dangers, are ſo very wonderful, and attended with ſuch a crowd of improbabilities, that they have much ado to believe them, tho' they ſee them with their eyes. When God turned the captivity of Peter, he was "like unto them that dream." Pſalm cxxvi. 1. (B.) See the notes on chap. v. 19. and Heb. i. 14.

His chains fell off.] That ſome ſoldiers of Herod, converted to the Chriſtian faith, ſhould mark, and take away theſe chains, and give them to the biſhop of Jeruſalem; and that they ſhould be kept as a treaſure, not only through all the Jewiſh wars, but about four hundred years after, till Juvenal, biſhop of Jeruſalem, gave them to Eudoxia, wife to Theodoſius the younger, who gave one of them to the church of St. Peter in Conſtantinople, and ſent the other to Rome, is a tale of Surius, that ſmells too rank of ſuperſtition to deſerve the leaſt credit. (W.) And yet, in the Roman Breviary, this legend is gravely appointed to be read, as if it were a leſſon of the Goſpel; wherein theſe very chains are ſaid to be (*auro gemmiſque ornatæ*) adorned with gold and jewels. And an hymn is ſolemnly addreſſed to St. Peter, in theſe words, (*Accipe vota precantum, & peccati vincula reſolve, tibi poteſtate tradita, qua cunctis cælum verbo claudis, aperis*) Receive our prayers, and looſe the chains of our ſins, by the authority given to thee, whereby thou, with a word, doſt ſhut or open heaven to all. See the notes on ver. 3.

The angel departed.] When he had done all things requiſite, on his part, for his deliverance, and which could not be done by Peter, he leaves what was farther requiſite, to compleat the deliverance, and render him ſecure from danger, to his own induſtry and prudence, hereby inſtructing us, not to expect an immediate aſſiſtance from God, in things he hath already put into our power, and given us abilities to perform. (W.)

Named Rhoda.] The vigilance, joy, faithfulneſs, zeal, and ſimplicity of this damſel are thought worthy to be taken notice of by Holy Ghoſt. God leaves the names of conquerors in oblivion, and delivers down to the church of all ages the name of a poor maid. By this he teaches us to eſteem and value goodneſs wherever it is found, without any regard to the condition of perſons. (Q.)

Then ſaid they, It is his angel.] The word *angelos*, angel, which by way of excellence is put to denote the immortal ſpirits attendant on God, doth primarily, and in the common uſe, ſignify a meſſenger; and from thence only denotes thoſe ſpirits, becauſe they are meſſengers of God, employed by him. And, conſequently, 'tis as certain, that it may ſignify here no more than a meſſenger from St. Peter. So it doth, Matt. xi. 10. Mark i. 2. Luke vii. 27, *&c.* And ſo the angels of the churches, Rev. i. 20. were not thoſe immortal ſpirits: But, as the apoſtles ſent meſſengers to ſeveral churches, who were to do according to their appointment, and ſome in their ſtead to rule and govern there, ſo were theſe the rulers of the churches appointed by the apoſtles. The only queſtion therefore will be, of theſe two poſſible notions of the word which is the fitter and more probable for this place: And for the rendering it, meſſenger, and not, angel, I ſhall only ſay, that the ſtory will thereby be very clear and intelligible, thus, That Peter knocked at the door, and Rhoda asking who was there, he anſwered, Peter. Thereupon ſhe knew his voice, and aſſured them within, that Peter was there: They having not heard the voice, but only hearing her affirm confidently that he was there, thought that ſome meſſenger had come from Peter, and made uſe of his name, and that ſhe had, by miſtake, believed it to be Peter himſelf; and ſo they thought they muſt reconcile the difficulty, betwixt the conceived impoſſibility of Peter's being there, on the one ſide, and the maid's affirming confidently that he was there, on the other ſide, *viz.* by this medium, betwixt both, that a meſſenger ſent from Peter was at the door, who made uſe of his name to obtain admiſſion. Whatſoever can be ſaid for the other rendring will, I conceive have more difficulty in it. (H. Howel, and Maſſey) See the notes on Matt. xviii. 10.

Go ſhew theſe things unto James.] That is, to St. James, who was then the biſhop of Jeruſalem; and to whom, as ſuch, this juſt deference was due. See the notes on chap. xv. 19.

He departed, and went into another place.] Obſerve here, the prudential care which St. Peter takes for his own preſervation. He could not think himſelf ſafe whilſt Herod was ſo near, no more than a lamb could be ſafe near the lion's den. He knew he ſhould be hunted for, therefore eſcapes for his life! And, beſides his own danger, he was not willing to endanger his friends, who did now entertain and harbour him; but both for his own and their preſervation, "he departs to another place." Learn, That a prudential uſe of all lawful means, for our own and others preſervation, in ſubſerviency to the Divine Providence, is our duty, our wiſdom, and intereſt, both as men and Chriſtians. (B.) See the notes on chap. ix. 25.

He went down from Judæa to Cæſarea.] That it was not Peter, as ſome imagine, but king Agrippa, who "went down from Judea to Cæſarea," we learn from Joſephus; who gives us a full account, both of this journey, and the occaſion of it, informing us, That he went down to the city of Cæſarea, to perform the ſolemnity, or the games celebrated there every Olympiad to the honour of Cæſar, and that the nobles and governors of the province of Syria repaired to that city on the ſame account; that on the ſecond day of the feſtival he came early into the theatre, cloathed with a wonderful garment, wholly made of ſilver, on which the ſun ſhining, it caſt forth a glorious ſplendour. Antiq. l. 19. c. 7. p. 678, 679. He farther adds, that flatterers came about him, calling him a god; and that the king did not repel or reprehend the impious blaſphemy. (W.) See the notes on ver. 23.

Ver. 20, 21, 22, 23, 24, 25. And Herod was highly diſpleaſed with them of Tyre and Sidon: but they came with one accord to him, and having made Blaſtus the king's chamberlain their friend, deſired peace; becauſe their country was nouriſhed by the king's country. And upon a ſet day, Herod arrayed in royal apparel, ſat upon his throne, and made an oration to them. And the people gave a ſhout, ſaying, It is the voice of a god, and not of a man. And immediately the angel of the Lord ſmote him, becauſe he gave not God the glory: and he was eaten of worms, and gave up the ghoſt. But the word of God grew and multiplied. And Barnabas and Saul returned from Jeruſalem, when they had fulfilled their miniſtry, and took with them John, whoſe ſirname was Mark.

Highly diſpleaſed with them.] *Thumomachoon.* That is, he made war upon them in his heart, and bore hoſtile inclinations towards them.

Their country was nouriſhed by the king's country.] This appears from 1 Kings v. 9, 11. and Ezek. xxvii. 17.

The angel of the Lord ſmote him.] That he was ſmitten by the Lord, immediately on his receiving this impious flattery, is evident from Joſephus: For he ſaith, That after a while, he ſees the owl which was the meſſenger of his calamity; that a ſudden torment came upon him; and that thereupon he inſtantly tells the ſame auditors, He muſt die. Again, Joſephus doth not ſay, That he was "eaten up of worms:" But he ſaith, He had vehement torments in his bowels; which increaſing upon him, in five days he died; and they in that time might breed worms in him, as he confeſſes they did in his grandfather. And examples of the like exits of the perſecutors of the Chriſtian faith, we have many in church hiſtory. Thus Tertullian ſaith of one Claudius Heminianus, one of their perſecutors, That when worms broke forth of him whilſt he was alive, he ſaid, Let no man know it, leſt the Chriſtians ſhould rejoice. And Euſebius ſaith of Maximinian, That ſudden ulcers roſe in his fundament, and ſecret parts; from which ſprung an incredible multitude of worms: And, of the uncle of Julian the apoſtate, who perſecuted the Chriſtians, and trampled upon the ſacred veſſels, Theodoret and St. Chryſoſtom inform us, That he periſhed by this diſeaſe. An inſtance like to this, we have in Pherecydes Syrus, eaten up of lice, for boaſting of his great wiſdom and his pleaſant life, tho' he ſacrificed, ſaith Elian, to no god at all. So alſo was it under the Jewiſh ſtate: For, of Antiochus Epiphanes we read, That "worms ſprung out of the body of this wicked man," 2 Maccab. ix, 9. And of Herod the great, Joſephus owns, That he had a putrefaction producing worms, Antiq. l. 17. c. 8. p. 597. See Bochart. Hieroz. part 2. l. 4. c. 26. p. 620, 621. (W.) Euſebius, citing this paſſage from Joſephus, omits all that is ſaid of the owl, and inſtead of that has ſubſtituted an angel; *mente quidem pia, at mala fide.* But probably he might ſee both. (Cave) The Greeks are peculiarly happy in their compound words. Two or three beautiful words in this noble language naturally and eaſily incorporate together, to make one very elegant and very expreſſive word. This compoſition multiplies the ſtores and beauties of that language; and enables the writers to expreſs themſelves with compactneſs, variety and magnificence, ſuperior to moſt languages that mankind ſpeak. Thus, as the word *thumomachoon*, in ver. 20. is ſtrong both in ſound and ſignification, ſo the ignominy and tortures of that moſt odious and inſupportable diſeaſe, with which this haughty-ſpirited and tyranous mortal was immediately puniſhed, is here expreſſed in proper words, harſh-ſounding, and ſuitable to the direful occaſion; *genomenos ſcolecobrotos exepſyxen*, he expired, being devoured by vermin. (Blackw.)

The word of God grew and multiplied.] Obſerve, Herod the tyrant and perſecutor being dead, the Goſpel proſpered; and was preached up and down with great ſucceſs. Perſecutors, by their weak endeavours to pull down the church, do build it up the ſtronger. The church in Egypt never grew ſo high, as when Pharaoh laboured moſt to keep it low: The more he moleſted them, the more he multiplied them. Thus here, after Herod's death, and Peter's deliverance, "the word of God grew and multiplied:" that is, the number of believers increaſed through the preaching of the word, as ſeed is multiplied by the ſcattering of the hand: The word preached is the ſeed ſown in the furrows of the field: The ground was now harrowed by the hand of the perſecutors, and the ſeed grew the better, and the fruits of faith and obedience did by every ſhower of perſecution more and more abound. The truth of God may for a time be oppreſſed, but it ſhall never be fully and finally ſuppreſſed; ſtill "the word of God grew and multiplied." (B.) See the notes on chap. vi. 7.

Returned from Jeruſalem.] To which place they had carried the relief to the poor brethren, chap. xi. 29, 30.

John, whoſe ſirname was Mark.] To diſtinguiſh him from St. Mark the Evangeliſt. See more of him in chap. xv. 37, *&c.*

CHAP. XIII.

Paul and Barnabas ſent by the Holy Ghoſt, to preach to the Gentiles. Elymas the ſorcerer ſtricken blind. Sergius Paulus converted. Paul preaching at Antioch in Piſidia, many of the Gentiles believe in Chriſt: But the Jews, being obſtinate, are left to themſelves.

Ver. 1, 2, 3. NOW there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they miniſtred to the Lord, and faſted, the Holy Ghoſt ſaid, Separate me Barnabas and Saul, for the work whereunto I have called them. And when they had faſted and prayed, and laid their hands on them, they ſent them away.

Prophets and teachers] Here is ſome controverſy among the learned, of what order thoſe "prophets and teachers" were. Dr. Hammond thinks, they were biſhops of the churches of Syria. But Dr. Whitby will by no means admit this. Father Turrian fanſies, that by teachers here were meant presbyters, and by prophets biſhops; ſuppoſing alſo, that Barnabas and Saul were as yet only of the former order, till now that they were advanced to the latter by Simeon, Lucius, and Manaen, whom he reckons to have been already biſhops. But for this diſtinction, as Mr. Maſon well obſerves, there can be no good reaſon. For ſince the text ſays, "There were in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon, and Lucius, and Manaen, and Saul;" what reaſon can there be to think, that the firſt and laſt of the five ſhould be teachers, and the other three prophets? Much more probable is the opinion of Lorinus, who applies both titles to them all in common: Whence it follows, that Paul and Barnabas are to be reckoned both in the number of teachers and prophets. Wherefore, if theſe prophets were biſhops, as Turrian imagineth, then it will follow, that Paul aud Barnabas were biſhops, before this laying on of hands upon them; and conſequently Turrian, who fanſies they were then made biſhops, falls foul upon the rock of re-ordination. Moreover, St. Paul was "an apoſtle, not by men, but by Jeſus Chriſt," Gal. i. 1. And the apoſtleſhip comprehended in it all eccleſiaſtical power, and conſequently the epiſcopal; as is proved by Bellarmin, Fran. de Victoria, and others: He could not therefore receive the epiſcopal power from men. Wherefore, this laying on of hands was not to give them the epiſcopal power; but, as the text ſaith, "to ſeparate them for the work, whereunto the Holy Ghoſt had called them," ver. 9. and to "recommend them (with faſting and prayer) to the grace of God, for the work which they fulfilled," chap. xiv. 26. To which truth Suarez the Jeſuit giveth teſtimony, affirming, that this laying on of hands was only precatory, not conſecratory; and denying that Paul and Barnabas were either ordained or confirmed biſhops or prieſts: Which ſeemeth alſo to be the opinion of Aloyſ. de Leon, and other late writers. But this is enough. See the notes on chap. iv. 36. and xv. 32. and 1 Cor. xii. 28.

Simeon, that was called Niger.] He is by Epiphanius declared to have been one of the Seventy-two. (W.)

Manaen.] He was of that high rank and quality, that he was "brought up with Herod the tetrarch," at court, as his foſter-brother; and there probably converted by the preaching of John the Baptiſt. (Aſſ. H. Lightf. and B.)

As they miniſtred.] In the publick ſervice of God; as prayer, preaching, adminiſtration of the ſacraments, and other miniſterial offices. (Aſſ.)

The Holy Ghoſt ſaid.] By a prophetical revelation, either to ſome one or more of them. (Aſſ.)

Separate me Barnabas and Saul.] This *aphoriſmos*, this ſeparateneſs in the function of the clergy, does infer upon them a ſeparateneſs in life and converſation; and they who are thus ſet apart from the world, muſt "keep themſelves unſpotted from the world," James i. 27. To ſeparate and conſecrate are but two words for the ſame thing. "Separate three cities," is the command in Deut. xix. 2. and they ſanctified three, Joſh. xx. 7. Our offices aſſume them both; and all are holy orders. Now, ſeparate and pure are both ſo primitive, and ſo eſſential notions of Holy, that truly I cannot determine which of them is original, and which ſecondary. The conſecration does challenge both: And as the clergy are ſeparate in their calling, ſo they muſt be ſeparate in their lives, "not conforming themſelves to the world," Rom. xii. 2. for "I have choſen you out of the world," ſaith Chriſt, John xv. 19. A torrent licence of an age muſt not carry them along; an univerſal cuſtom of the world muſt be no precedent, and can be no excuſe for them to do what is irregular: They are *aphoriſmenoi*, ſeparate: And that the world does ſuch things, is no more a plea for them to do ſo, than that becauſe the world is common ground, therefore the church is ſo too; fit to be put to all the uſes of the field, or of worſe places. (Alleſt.)

For the work.] Tho' the office of the miniſtry be an honourable office, yet withal it is a laborious work. "Separate them for the work whereunto I have called them." 'Tis a work that requires attendance, and zealous application, both in ſeaſon and out of ſeaſon: Praying, preaching, adminiſtring ſacraments; guiding and governing the flock by private admonition, and publick cenſure. Theſe are weighty works; found ſo now by thoſe that perform them faithfully, and will be found ſo at the great day by the ſlothful and negligent. How can that be eſteemed by any a ſlight and inconſiderable work, unto the faithful performance whereof, ſo great a reward is promiſed, and to the omiſſion whereof ſo dreadful a woe is denounced? If Satan deſtroy mens ſouls, he ſhall anſwer for them as a murderer only, not as an officer entruſted with the care of them: But if the watchman doth not warn, if the ſhepherd doth not feed, if the prophets do not inſtruct, if the ſteward doth not provide, he ſhall anſwer not only for the ſouls that have miſcarried, but for an office neglected, for a talent hidden, and for a ſtewardſhip unfaithfully adminiſter'd. Lord! how unable ſhall we be, at the making up of our accounts, to endure the hideous outcries of diſtreſſed ſouls, ſaying, *Parentes ſenſimus parricidas!* Our guides have miſled us, our watchmen have betrayed us, our ſtewards have defrauded us, and the following of their evil example has undone us. (B.)

Ver. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. So they being ſent forth by the Holy Ghoſt, departed unto Seleucia; and from thence they ſailed to Cyprus. And when they were at Salamis, they preached the word of God in the ſynagogues of the Jews: and they had alſo John to their miniſter. And when they had gone through the iſle unto Paphos, they found a certain ſorcerer, a falſe prophet, a Jew, whoſe name was Barjeſus: Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and deſired to hear the word of God. But Elymas the ſorcerer (for ſo is his name by interpretation) withſtood them, ſeeking to turn away the deputy from the faith. Then Saul (who alſo is called Paul) filled with the Holy Ghoſt, ſet his eyes on him, and ſaid, O full of all ſubtilty and all miſchief, thou child of the devil, thou enemy of all righteouſneſs, wilt thou not ceaſe to pervert the right ways of the Lord? And now behold, the hand of the Lord is upon thee, and thou ſhalt be blind, not ſeeing the ſun for a ſeaſon. And immediately there fell on him a miſt, and a darkneſs; and he went about, ſeeking ſome to lead him by the hand. Then the deputy, when he ſaw what was done, believed, being aſtoniſhed at the doctrine of the Lord. Now when Paul and his company looſed from Paphos, they came to Perga in Pamphylia; and John departing from them, returned to Jeruſalem.

Sent forth by the Holy Ghoſt.] When a man is called, and ſent by the church, which is enlightened and guided by the Holy Ghoſt, he is called and "ſent by the Holy Ghoſt" himſelf. (Q.) See ver. 3.

Sailed to Cyprus.] An iſland near the coaſt of Syria, ſo famous for its fertility, as to obtain the name of the rich and happy iſland: But withal very infamous for the worſhip of Venus, thence called Cypris, and Cypria; they conſecrating their women to adultery and whoredom, and by a law compelling them to lie with ſtrangers, as the Babylonians did. It was memorable among the Jews, who abounded ſo there, that at once, in Trajan's time, they ſlew, as Dio Caſſius relates, 240,000 men there; and St. Jerome, That the Jews overthrew Salamis, killing all the Gentiles therein: But 'tis much more deſervedly renowned among Chriſtians, for the birth of St. Barnabas the apoſtle. (W.) See the notes on chap. iv. 36. and xxi. 16.

In the ſynagogues of the Jews.] Tho' Saul and Barnabas were ſent forth to preach the Goſpel to the Gentiles; yet they made the firſt tender of it to the Jews, wherever they came. Accordingly, here in Cyprus, there being a great number of Jews, the apoſtles went into the ſynagogues, and preach'd to them. (B.) See the notes on ver. 46.

John, to their miniſter.] That is, They ſent him on any part of their charge whither themſelves could not go. (Howel) See the notes on ch. xv. 37, &c.

A certain ſorcerer, a falſe-prophet, a Jew.] God having raiſed up prophets in the Chriſtian church, and given the apoſtles, and other teachers of the word, a power to confirm it with miracles; the Jews, who oppoſed Chriſtianity, pretended to be prophets alſo, and endeavour'd by magick and enchantments, to work miracles, to cure diſeaſes, and to caſt out devils: Of which their magick and enchantments, ſee Dr. Lightfoot's Harmony of the New Teſtament, p. 95. and of their attempts to cure diſeaſes, ſee the notes on ch. xix. 13. (W.)

The deputy of the country, Sergius Paulus.] *Anthypatos*; the proconſul. The difficulty, which ſome find, in giving the title of proconſul to the prætor, or preſident of Cyprus, is ſolv'd by Valla, *Elegant.* l. iv. who tells us, That not only he who is ſent to adminiſter a province with conſular power, is ſtiled a proconſul, but he alſo who is a prætor, or preſident. (W.) The Greek word doth ſignify one who ſupplies the next place to the ſupreme; as not only Plutarch, but alſo St. Luke ſheweth, by the uſe of a participle from the ſame verb, ch. xviii. 12.

Elymas the ſorcerer.] The word *Alem*, or *Alim*, in Arabic, ſignifies knowing or skilful, and is applied to thoſe who know things divine and humane, from *Alam, ſcivit:* And ſo *Magos* (perhaps *Magoſh* from *Gaſh*, which in Syriac and Arabic ſignifies to ſearch, will ſignify the ſame alſo. From which concurrence of the words *Elymas* and *Magos* in the ſame notion, 'tis clear, that neither of them here was a proper name, (that having before been ſet down to be Bar-jeſus, ver. 6.) but both, in ſeveral languages, the title of their wiſemen, skill'd in their ſecret learning, whom we ordinarily call magicians; and *Magos* being in ſo common uſe among the Grecians, tho' perhaps of an eaſtern origination too, is here ſet as an interpretation of the other. (H.)

Saul, who alſo is called Paul.] Several accounts are given of Saul's two names. St. Ambroſe ſaith, he was at his baptiſm named Paul by Ananias. St. Auguſtin will have it an effect of his converſion, and ſo of his own impoſing; and that his humility wou'd not own that name of a proud tall king of Iſrael, but preferred the contrary one of Paulus, a little one: Agreeable to which it is, that he calls himſelf *Elachiſtoteros*, (a word made by himſelf on purpoſe,) "leſs than the leaſt of all ſaints," Eph. iii. 8. St. Jerome will have it a token of this his firſt victory over the Heatheniſm of Sergius Paulus here, in this chapter, where he is firſt called by this name; whoſe name he was therefore to bear, by way of triumph, as Scipio Africanus, and the like. But Origen (in Pref. to the Epiſt. to the Romans,) ſaith, That he being a Jew born, in a city of the Romans, Tarſus, had at his circumciſion two names, Saul a Jewiſh, and Paulus a Roman name. And this is moſt agreeable to the form of ſpeech here, "Saul, who alſo is called Paul;" noting him to have had two names at once, not to have changed one for the other. (*Idem.*) While he preach'd to the Jews, he was called by his Jewiſh name, Saul: And by his Roman name, Paul, when he preach'd to the Gentiles. (W.)

Thou child of the devil.] That is, His diſciple. For the quality of ſons or children, joined to another word, ſignifies in ſcripture-language, not only what they do in ours, wherein they denote any perſon's immediate off-ſpring; but alſo a diſciple, or a perſon who applies himſelf to ſome particular thing, and is a maſter of it: As when the ſcripture ſpeaks of the children of wiſdom, the children of Abraham, the ſons of diſobedience, &c. And the Jews have a ſaying, That whoſoever teaches the law to another, is to be look'd upon as if he had begotten him. (Eſſay) Note here, The character given of this vile man by the apoſtle, "O full of all ſubtilty and all miſchief; thou child of the devil; thou enemy of all righteouſneſs!" Intimating, 1. That to be ſubtil to do miſchief, is the genius or diſpoſition of the devil's children. 2. That to be an oppoſer of good, is to be conformable to the devil: It is the heighth of wickedneſs, not only to do evil, but to oppoſe good: To be an enemy to, and oppoſer of goodneſs, is the very character of Satan and his children: So much as any man oppoſes goodneſs, ſo much he has of the devil's diſpoſition in him. (B.) Falſe teachers are unworthy to be treated with any manner of gentleneſs. According to the apoſtolical rule and practice, they muſt be "rebuked ſharply," either to confound, or to convert them, or to hinder them from doing miſchief. The love of truth would be leſs holy and leſs beneficial, were it leſs vehement againſt ſuch, as are deceivers by their very office, and calumniators as it were by profeſſion. It is both prudence and charity, to ſhew the world what they really are. (Q.) See the notes on Luke xxiv. 25. and John viii. 44.

The hand of the Lord is upon thee.] That is, The power of God, which ſheweth it ſelf in puniſhing his enemies. (Aſſ.)

Blind, not ſeeing the ſun for a ſeaſon.] Obſerve here, The judgment inflicted by God on this wicked inſtrument of the devil, and the ſuitableneſs of it to the ſin committed. He wickedly ſhut the eyes of his underſtanding againſt the light of the Goſpel, and God deprives him of his bodily ſight. Thus the wiſdom of God doth oft-times ſo ſuit his judgment to the ſins committed, that a perſon may even read his ſin in his puniſhment. Yet how did God temper mercy with the judgment, inflicting blindneſs upon this vile wretch only "for a ſeaſon:" Even the very judgments of God are medicinal and in mercy: When God puniſhes, it is with deſign not to ruin but to reform. (B.)

John departing from them.] See the notes on ch. xv. 37, &c.

Ver. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41. But when they departed from Perga, they came to Antioch in Piſidia, and went into the ſynagogue on the ſabbath-day, and ſat down. And after the reading of the law and the prophets, the rulers of the ſynagogue ſent unto them, ſaying, Ye men, and brethren, if ye have any word of exhortation for the people, ſay on. Then Paul ſtood up, and beckning with his hand, ſaid, Men of Iſrael, and ye that fear God, give audience. The God of this people of Iſrael choſe our fathers, and exalted the people when they dwelt as ſtrangers in the land of Egypt, and with an high arm brought he them out of it: And about the time of forty years ſuffered he their manners in the wilderneſs. And when he had deſtroyed ſeven nations in the land of Canaan, he divided their land to them by lot. And after that he gave unto them judges, about the ſpace of four hundred and fifty years, until Samuel the prophet. And afterward they deſired a king: And God gave unto them Saul the ſon of Cis, a man of the tribe of Benjamin, by the ſpace of forty years. And when he had removed him, he raiſed up unto them David to be their king: To whom alſo he gave teſtimony, and ſaid, I have found David the ſon of Jeſſe, a man after mine own heart, which ſhall fulfil all my will. Of this man's ſeed hath God, according to his promiſe, raiſed unto Iſrael a Saviour Jeſus: When John had firſt preached before his coming, the baptiſm of repentance to all the people of Iſrael. And as John fulfilled his courſe, he ſaid, Whom think ye that I am? I am not he. But behold, there cometh one after me, whoſe ſhoes of his feet I am not worthy to looſe. Men and brethren, children of the ſtock of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent. For they that dwell at Jeruſalem, and their rulers, becauſe they knew him not, nor yet the voices of the prophets which are read every ſabbath-day, they have fulfilled them in condemning him: And though they found no cauſe of death in him, yet deſired they Pilate that he ſhould be ſlain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a ſepulchre. But God raiſed him from the dead: And he was ſeen many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes unto the people. And we declare unto you glad tidings, how that the promiſe which was made unto the fathers, God hath fulfilled the ſame unto us their children, in that he hath raiſed up Jeſus again; as it is alſo written in the ſecond Pſalm, Thou art my ſon, this day have I begotten thee. And as concerning that he raiſed him up from the dead, now no more to return to corruption, he ſaid on this wiſe, I will give you the ſure mercies of David. Wherefore he ſaith alſo, in another pſalm, Thou ſhalt not ſuffer thine holy One to ſee corruption. For David, after he had ſerved his own generation by the will of God, fell on ſleep, and was laid unto his fathers, and ſaw corruption: But he whom God raiſed again, ſaw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveneſs of ſins: And by him all that believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes. Beware therefore, leſt that come upon you which is ſpoken of in the prophets, Behold, ye deſpiſers, and wonder, and periſh: For I work a work in your days, a work which ye ſhall in no wiſe believe, though a man declare it unto you.

Antioch in Piſidia.] So called, to diſtinguiſh it from the other Antioch in Syria, from whence they were ſent forth, ver. 1.

Went into the ſynagogue.] See the notes on ver. 5.

Reading the law and the prophets.] See the notes on ch. xv. 27.

The rulers of the ſynagogue.] See the notes on Mark v. 22.

Men and brethren.] *Andres Adelphoi*; men brethren. See the notes on ch. vii. 2. But whereas this ſame phraſe, in ch. i. 16. has been made uſe of, to enforce an argument for the people's right to chuſe their own clergy, Let it be conſidered, that the particle *and* is not in the original text; and therefore in our tranſlation it is printed in a different letter: So that the holy penman's language there denotes no more, than if St. Peter had only ſaid, My brethren. Now, that the whole congregation were his brethren, in a general ſenſe, is not to be diſputed: But, neither can it be denied, that the apoſtles there preſent were, in a ſingular and more eminent ſenſe, St. Peter's brethren, as united in the apoſtolic college with him. And therefore, ſince the ſubject of the diſcourſe appropriates the ſpeech peculiarly to them, there is greater reaſon, that that evidence ſhould explain the meaning of an indefinite term in the title, than that the equivocal ſenſe alone, againſt the tenor of the whole diſcourſe, ſhould determine for us otherwiſe. And perhaps, the *andres adelphoi*, on which the contrary is grounded, does rather add an emphaſis in the title, to denote the ſenſe we take it in: For I ſhould think it no unexceptionable tranſlation of it, were it rendered thus, Ye men, who are peculiarly my brethren; which ſhews a kind of emphatical diſtinction of ſome there preſent from all the reſt. (Slater) See alſo the notes on ch. i. 26. and vi. 2, 6.

If ye have any word of exhortation.] Here note, How wonderfully God over-ruled the hearts of theſe rulers of the ſynagogue; not only to ſuffer, but to deſire, the apoſtles to preach to them. (B.)

Suffered he their manners.] *Etropophoreſen autous.* But that the true reading is *etrophophoreſen*, he carried them as a nurſe, there is little reaſon to doubt; this being the very word twice uſed by the Septuagint, Deut. i. 31. So the Roman and Baſil editions have it, for that which is, in the Hebrew, Hath born thee; as a parent, or nurſe, doth a child; not only bearing in arms, but feeding and ſuſtaining: As ſure God did thoſe Iſraelites, when he ſent them quails and manna, bread ready dreſt, and ſent down, from heaven for them; and farther undertaking all the trouble of his education: And therefore the Syriac interpreter uſes here a word which ſignifies feeding or nouriſhing: And ſo Heſychius, and Phavorinus alſo. Thus Macarius, ſpeaking of a mother and her little child, She takes up, ſtroaks, and nurſes with great affection. And 2 Mac. vii. 27. when the mother entreats the ſon to pity her, *trophophoreſaſan*, that bare, and did for him as a nurſe doth; anſwerable to the Hebrew. This did God miraculouſly even to thoſe murmurers: But ſuffering his vengeances to fall upon them, and ſweeping them all away that came out of Egypt, but Caleb and Joſhua, he cannot ſo fitly be ſaid to have born their manners, or to have born with them. (H.) But, tho' this makes a very good ſenſe, and very appoſite, yet it ſeems not neceſſary: For Origen, citing Deut. i. 31. thrice reads it, as here, *etropophoreſen*, he bore, or "ſuffered their manners;" ſaying, It ſignifies, to accommodate himſelf to the infirmities of his children: Procopius ſaith, *tropophorein* ſignifies, to carry about, and appeaſe a froward child, by prattling with, and accommodating our ſelves to him: And, in the ſcholiaſt on Ariſtophanes, to bear with the manners of another; And ſo the word is uſed by Cicero *ad Attic.* l. xiii. ep. 29.

Divided their land to them by lot.] If it be asked, How is the dividing of the land of Canaan by lot conſiſtent with the equality required, Numb. xxvi. 54. I anſwer, The moſt likely account ſeems to be, That the ſeveral borders, or provinces, of the whole land, were aſſigned to the ſeveral tribes by lot: And the general diviſion being thus made, the extent of ground each tribe was to poſſeſs, was meaſured according to the number of perſons it conſiſted of; And to this ſecond diviſion the pſalmiſt may refer, Pſal. lxxviii 55. "He divided them an inheritance by line." (F.)

Judges, about the ſpace of 450 *years.*] Grotius, and archbiſhop Uſher, note here, that other copies read thus, He divided to them their land about four hundred and fifty years, and after that he gave them judges: And they begin the time of this computation from the birth of Iſaac; of whom it was ſaid, "In Iſaac ſhall thy ſeed be called," Gen. xxi. 12. From his birth to the children of Iſrael's going out of Egypt, was four hundred and five years; their ſtay in the wilderneſs was forty years; ſeven years after their land was divided to them: Theſe years put together made four hundred and fifty-two; and ſo the apoſtle ſaith, the ſpace from God's election of them, to the dividing the land to them, was "about four hundred and fifty years." But, 1. This reading is not owned by Chryſoſtome, or Oecumenius, or by the Syriac or Arabic; who all read as we do. 2. The words ſeem not to bear this ſenſe. For the apoſtle goes on orderly thus; 1. "God choſe our fathers;" 2. He "brought them out of Egypt;" 3. He led them "in the wilderneſs forty years;" 4. "He divided the land to them:" And therefore 'tis reaſonable to conceive, he ſhould go on to tell what was done after the diviſion of their land. Moreover, the apoſtle doth not ſay, And all theſe things were done in "the ſpace of four hundred and fifty years:" But he divided their land to them about the ſpace of four hundred and fifty years; which according to this reading ſignifies, he was ſo long in dividing their land. I therefore prefer the other computation, which refers this to the judges, becauſe, if you compute the years of the judges till Samuel, you will find them three hundred and thirty-nine, and the years of the tyrants one hundred and eleven, which put together make four hundred and fifty. 3. Becauſe this computation then obtained among the Jews: For Joſephus ſaith, Solomon began to build the temple after five hundred and ninety-two years of the children of Iſrael's going out of Egypt. Now if you make the time of the judges four hundred and fifty, the computation is exactly five hundred and ninety-one years: He therefore here, as in the following verſe, accords with the computation of his nation at that time, that ſo they might not except againſt his words.

Wilderneſs	40
Joſhua	17
Judges	450
Samuel and Saul	40
David	40
Solomon	4
	591

And yet he ſaith *about*, to ſhew that computation was not exact. Some here tell us, the true reading here is three hundred and fifty years. But, ſince I find not one copy, verſion, or father, to countenance that reading, I think it dangerous to admit of that ſolution of this difficulty: Eſpecially if we conſider, that St. Luke continually follows exactly the computation of the Septuagint, and of the Jews; as we learn from his inſerting Cainan, Luke iii. 36. His making Saul to reign "forty years," ver. 21. here; and from this verſe, in which he accords exactly with Joſephus. (W.)

God gave unto them Saul.] Some people, to ſerve a turn, take the liberty to aſſert, That Saul's title to the throne was meerly popular; That God ſubmitted him to the people's election; That he had no more than heaven's connivance, *&c.* But the holy ſcripture is moſt expreſs to the contrary, 1 Sam. viii. 5, 6, 22. ix. 15, 16, 17. x. 1, 22, 24. as well as in this place; where St. Paul declares, That they only "deſired a king, and God gave unto them Saul."

The ſpace of forty years.] So Joſephus ſaith, He reigned, while Samuel lived, eighteen years; and, after his death, two and twenty. But, tho' this reckoning ſeems to have obtained in the time of Joſephus, 'tis far from being true, that Saul reigned two and twenty years after the death of Samuel: It is rather true, as the Jews conceive, that they both died in the ſame year. So that the words, "forty years," are to be connected thus; "Until Samuel the prophet;" who having judged them about thirty years, "afterward they deſired a king: And God (by Samuel) gave unto them Saul;" whoſe reign, with that of Samuel's, was "about the ſpace of forty years." So ſaith Sulpitius Severus, I ſuppoſe the years of Samuel alſo are added to the reign of that king, by Paul: As doubtleſs they were; they making together juſt forty years. (W). And with this opinion alſo agree Beza and Grotius.

A man after mine own heart.] David was a man who fell into temptation, and offence before God, as in the matter of Uriah, 2 Sam. xi. 27. Therefore, 1. This character of him is to be underſtood comparatively, in reſpect of Saul, 1 Sam. xv. 28. Saul was an hypocrite: He had not a ſound and faithful heart unto God; but all his obedience was in outward pretence and ſhew: But David's heart and deſire was ſet to pleaſe God, howſoever he failed in ſome outward acts. Therefore this ſaying muſt be expounded according to that rule of the apoſtle, 2 Cor. viii. 12. David "had a willing mind;" as he ſaith, Pſal. lvii. 7. and therefore God accepted of his obedience, tho' imperfect. 2. David was alſo a type of Chriſt; who was indeed abſolutely "after God's own heart," in whom the Lord "was well pleaſed." And, 3. In that David, of

Judah, of deformed Leah, not of beautiful Rachel, was choſen to be king, and the Meſſiah was to come of David of Leah; this ſhewed the myſtery of Chriſt's deformity, as it were, in his ſufferings, and eſpecially in his paſſion upon the croſs; as the prophet ſaith, Iſa. liii. 2. "He hath no form nor comelineſs; and when we ſhall ſee him, there is no beauty that we ſhould deſire him." (Willet)

A Saviour Jeſus.] See the notes on chap. ii 36. and v. 31. and Luke xxiv. 27.

When John had firſt preached.] See the notes on Matt. iii. 1. Mark i. 4. and John i. 23, 29.

I am not he.] See the notes on Matt. iii. 11. and John i. 19, *&c.*

To you is the word of this ſalvation ſent.] The Goſpel is a meſſage of glad-tidings: The glad-tidings, which the Goſpel brings, is ſalvation: And the way and manner how the Goſpel brings ſalvation, is, 1. By way of patefaction and diſcovery. The Goſpel makes a diſcovery of ſalvation, excluſively to any other way; no angel in heaven could have diſcovered it, if God had not firſt declared it, in and by the Goſpel. 2. By way of tender and offer: This joyful meſſage of ſalvation is ſent to every man's door! Free grace falls upon, and begs of every ſinner to accept it. 3. By way of efficacy and power. The Goſpel brings with it a convincing and converting power to put men into a ſtate of ſalvation; and hath alſo an eſtabliſhing and confirming power to preſerve them in that eſtate. Bleſſed be God: that to us, even to every one of us, "is the word of this ſalvation ſent." What monſters then are they who are enemies to the preaching of the Goſpel? They are enemies to our ſalvation. The only way to heaven is by Chriſt, the only way to Chriſt is by faith, and the only way to faith is by the word. It "cometh by hearing." (B.) See the notes on chap. iii. 26. and Matt. x. 6.

Becauſe they knew him not.] See the notes on chap. iii. 17.

Nor yet the voices of the prophets.] See the notes on chap. iv. 28. and Luke xxiv. 26, 46.

Yet deſired they Pilate.] See the notes on chap. iii. 13. Matt. xxvii. 22. and Luke xxiii. 21.

Fulfilled all that was written.] See the notes on Luke xxiv. 26, 44, 46.

God raiſed him from the dead.] See the notes on chap. ii. 24.

God hath fulfilled the ſame.] Obſerve, That to take away the ſcandal of the croſs, the apoſtle ſhews, That our Saviour's reſurrection was as glorious, as his death was ignominious. God wiped away the reproach of the croſs, by raiſing up Chriſt from the grave; and declared him to be his ſon with power, by the reſurrection from the dead: And accordingly the apoſtle applies that prophecy to Chriſt, in Pſalm ii. 7. "Thou art my Son, this day have I begotten thee." As if the Father had ſaid, Now thou haſt again recovered thy glory, and thy reſurrection-day is to thee as a new birth-day. Three ways is Chriſt ſaid to be begotten: 1. Of the eſſence of the Father before all worlds. 2. When his body was formed of the ſubſtance of the virgin's fleſh. 3. When God raiſed him from the dead; "This day have I begotten thee:" that is, declaratively: For he was the Son of God before, even from all eternity; but whilſt he was in a ſuffering condition, his divinity was veiled: Whereas after his reſurrection, it was more apparent, and he was then declared to be the Son of God; not then made the Son of God, but then made manifeſt to be the Son of God by the reſurrection from the dead. Learn, That the Lord Jeſus Chriſt was the Son of God, antecedent to his reſurrection, even from all eternity; he was declared and manifeſted, but not made or conſtituted, the Son of God by the reſurrection: Then it was that his divinity brake forth as the ſun, after it had been ſhut up under a dark and thick cloud. Chriſt was the eternal Son of God; but his reſurrection was a declaration, and full manifeſtation of it to the world; Rom. i. 4. "Declared to be the Son of God with power, by the reſurrection from the dead." (B.)

The ſure mercies of David.] That is, of Chriſt the ſon of David: For David, both in the language of ſcripture, and of the Jews, frequently ſignifies Chriſt. And that here it bears this ſenſe, both Kimchi and Aben Ezra confeſs, and the following verſe aſſures us: For of this very David it is ſaid, Iſa. lv. 4. "Behold I have given him for a witneſs, a leader and commander to the people;" and he being thus raiſed up to be a king for ever, ſo as to ſee no more corruption, the bleſſings he confers upon his ſubjects muſt be ſure and laſting. (W.)

To ſee corruption.] See the notes on chap. ii. 27, *&c.*

David, after he had ſerved.] The Holy Ghoſt here gives us a compendious account of David's life and death: Of his life, He "ſerved his generation according to the will of God:" Of his death, He "fell aſleep, and was gathered to his fathers, and ſaw corruption." In the account given of David's life, Note, 1. His activity and zeal for God; he ſerved, as well as reigned: This ſerving implies not a ſingle or individual act, but a ſeries and ſucceſſion of good actions throughout the whole courſe of his life. 2. The publickneſs of his activity; he ſerved not himſelf; but "his own generation." 3. The rule of his activity; and that was the will of God: As he ſerved his generation, ſo he ſerved God in his generation faithfully, according to his will. All our ſerviceableneſs for God and our generation muſt be guided and directed by the word and will of God. "David ſerved his own generation by the will of God." This is the account of his life. Obſerve next, the relation of his death, "He fell aſleep, was gathered to his fathers, and ſaw corruption." Note, 1. He fell aſleep. Death to the ſervants of God is as a ſleep, and but a ſleep; As a ſleep it gives reſt and ceſſation from labour; and as a ſleep it gives refreſhment after labour; and as they that ſleep ſhall certainly awake, ſo thoſe that ſleep in Jeſus ſhall awake in the morning of the reſurrection, to ſee their glorified Redeemer face to face. 2. No ſerviceableneſs to God in our generation can exempt from death; for David fell aſleep: This is the lot of the faithful as well as of the ſlothful ſervants. 3. It is a bleſſed thing when we fall aſleep with our work in our hand; when death meets us after a life ſpent in the ſervice of Chriſt. "David after he had ſerved his generation fell aſleep;" It follows, he "was gathered to his fathers;" that is, he was buried amongſt his anceſtors; "and ſaw corruption;" that is, his body corrupted in the grave like other men. (B.)

Through this man is preached.] The apoſtle having proved his point, that Jeſus was the true, the promiſed, and expected Meſſias, by his reſurrection from the dead; he now applies it to his auditory, and tells them, That by the meritorious ſatisfaction and prevailing interceſſion of this Jeſus, remiſſion of ſins is to be obtained, and deliverance from the wrath of God, from which the law of Moſes could not, with all its ceremonial waſhings and ſacrifices, cleanſe and free them. Here note, The impoſſibility of our being juſtified by the law, and the certainty of our juſtification by faith in Chriſt; "By him all that believe are juſtified." Where obſerve, The procurer of our juſtification, Chriſt; the qualification of the ſubjects juſtified by him, "them that believe," and the extent and meaſure of our juſtification; not from ſome, but from all things; "By him all that believe are juſtified from all things." Next, the apoſtle exhorts his hearers to take heed, leſt by their obſtinate rejecting and refuſing this way of ſalvation now preached to them, they bring ſuch a remarkable deſtruction upon themſelves now, as God threatned to bring upon their fore-fathers of old. The ſenſe is, If ye reject this Jeſus, and the way to life and ſalvation by him, ye ſhall be deſtroyed by the Romans, as your anceſtots were by the Chaldeans. (*Idem*) See the notes on chap. ii. 38. iv. 12. v. 31. and Luke xxiv. 47.

Behold, ye deſpiſers, and wonder, and periſh.] The firſt part of this ſeems to be taken from Iſa. xxviii. 14. where the prophet ſaith, "Hear the word of the Lord, ye ſcornful men;" or, as it is in the original, *anſhe latſon*, ye men of deriſion, mockers, and deriders of God's word: The reſt, for ſubſtance, out of Habak. i. 5. which by analogy and proportion he accommodateth to his preſent purpoſe. (Aſſem.) The word *aphanisthete*, here render'd *periſh*, ſhould rather be tranſlated *diſappear*, or *be gone.* (Maſſey) See the notes on Luke x. 16.

Ver. 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52. And when the Jews were gone out of the ſynagogue, the Gentiles beſought that theſe words might be preached to them the next ſabbath. Now when the congregation was broken up, many of the Jews and religious proſelytes followed Paul and Barnabas; who ſpeaking to them, perſuaded them to continue in the grace of God. And the next ſabbath-day came almoſt the whole city together to hear the word of God. But when the Jews ſaw the multitudes, they were filled with envy, and ſpake againſt thoſe things which were ſpoken by Paul, contradicting and blaſpheming. Then Paul and Barnabas waxed bold, and ſaid, It was neceſſary that the word of God ſhould firſt have been ſpoken to you: But ſeeing ye put it from you, and judge yourſelves unworthy of everlaſting life, lo, we turn to the Gentiles. For ſo hath the Lord commanded us, ſaying, I have ſet thee to be a light of the Gentiles, that thou ſhould'ſt be ſalvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life, believed. And the word of the Lord was publiſhed throughout all the region. But the Jews ſtirred up the devout and honourable women, and the chief men of the city, and raiſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſts. But they ſhook off the duſt of their feet againſt them, and came unto Iconium. And the diſciples were filled with joy, and with the Holy Ghoſt.

The next ſabbath-day.] *Eis to metaxu ſabbaton.* This phraſe doth not ſignify the intermediate week, as ſome conceive, or on the ſecond and fifth day of the week; but on the following ſabbath: For we learn from the 44th verſe, that they came not together till the following ſabbath. So Joſephus ſpeaks of David and Solomon, *eti de toon metaxu toutoon baſileoon*, and of the following kings of Judah; for there came none between them. (W.)

Religious proſelytes] See the notes on chap. xvii. 4.

To continue in the grace of God.] As if they were fixed, or glued to it: For ſuch is the import of the original word. (Trem.) See the notes on chap. xi. 23.

Filled with envy.] See the notes on chap. v. 17

Waxed bold.] See the notes on chap. iv. 29. and John vii. 4.

Neceſſary, that the word.] See the notes on chap. iii. 26. and ix. 20. Matt. x. 6. xv. 24. and xxviii. 19. and Luke xxiv. 47.

Seeing ye put it from you.] See the notes on Matt. viii. 12. and xxi. 43 and John i. 11.

And judge yourſelves unworthy.] Not directly and formally, but interpretatively and practically. They thought very well of themſelves, no doubt; and judged themſelves worthy of everlaſting life: But their practice pronounced them unworthy, and gave ſentence againſt them, while they acquitted themſelves; for this their contempt of the grace of the Goſpel did declare them unworthy of eternal life. (B.) This unworthineſs, ſaith the apoſtle, *crinete*, ye diſcover, by thus contradicting and blaſpheming it. This is alſo the ſenſe of the word *crineſthai*, (*viz.* to diſcern, diſcover, or make known) when the apoſtle ſaith, He that comes into the aſſemblies, *anacrinetai*, is diſcovered of them all, 1 Cor. xiv. 24. and "He that is ſpiritual," *anacrinei*, diſcovereth all things, 1 Cor. ii. 15. (W.)

Lo, we turn to the Gentiles.] Not from the Jews every where; for we find St. Paul ſtill preaching to them in every ſynagogue where he came, chap. xvii. 2. But from thoſe of Antioch in Piſidia, to the Gentiles there: it being not reaſonable, that the Jews of other places ſhould be deprived of the Goſpel for the perverſeneſs of thoſe here. (*Idem*)

As many as were ordained to eternal life.] Theſe words cannot ſignify a fixed number of perſons, abſolutely by God ordained to eternal life; ſo that they, and they only ſhall obtain it, and all others be excluded from it, as upon this ſuppoſition it muſt be: For if God, by his ordination or decree, hath fixed the number of thoſe whom he will bring unto ſalvation, all they who are not of that number will not partake of that ſalvation. And this is evident, from theſe conſiderations: 1. That if the reaſon why theſe men believed, be only this, That they were men "ordained to eternal life;" the reaſon, why the reſt believed not, can be this only, That they were not ordained by God to eternal life: And if ſo, what neceſſity could there be, that "the word of God ſhould be firſt preached to them?" as we read, ver. 46. Was it only that their damnation might be the greater? This ſeems to charge that Lover of ſouls, whoſe "tender mercies are over all his works," with the greateſt cruelty; ſeeing it makes him determine, from all eternity, not only that ſo many ſouls, as capable of ſalvation as any other, ſhall periſh everlaſtingly; but alſo to determine, that the diſpenſations of his providence ſhall be ſuch towards them, as neceſſarily tends to the aggravation of their condemnation. And what could even their moſt malicious and enraged enemy do more? What is it the very devil aims at, by all his temptations, but this very end, *viz.* the aggravation of our future puniſhment? And therefore, to aſſert, that God had determined, that his word ſhould be ſpoken to theſe Jews for this very end, is to make God as inſtrumental to their ruin as the very devil; and ſeemeth wholly irreconcileable with his declarations, that he "would have all men to be ſaved," and "would not that any man ſhould periſh." 2. The apoſtle gives this reaſon, why he turned from the Jews to the Gentiles; *viz* Becauſe the "Jews had thruſt away the word of God from them, and judged themſelves unworthy of eternal life," ver 46. Whereas, according to this ſuppoſition, this could be no ſufficient reaſon of his turning from them to the Gentiles. For it was only they, among the Jews, whom God had not ordained to eternal life, who thus refuſed to believe, and to obey the word of God: And as many among the Gentiles as were not thus ordained to eternal life, muſt neceſſarily do the ſame; and ſo there could be no ſufficient cauſe, why he ſhould turn from the Jews to the Gentiles on that account. And, 3. Were this the reaſon why the Jews believed not, that they were not by God ordained to eternal life, why doth St. Paul by God's commiſſion, ſpeak here to them thus; "Be it known to you, brethren, that by this Jeſus is declared to you remiſſion of ſins?" Why doth he add, "And by him every one that believeth, is juſtified?" &c. Why doth he vehemently exhort them to "beware, leſt that ſaying of the prophet Habakkuk ſhould be verified of them, "I will work a work in your days, which ye will not believe, tho' one declare it to you?" ver. 38, *&c.* For, could God have determined, that theſe very perſons ſhould not believe to life eternal, and yet commiſſionate his apoſtles to tell them, that remiſſion of ſins, and juſtification to life eternal, was propoſed to them? Could it be revealed to St. Paul, that they could not believe to life eternal, as being not by God ordained to it, and yet would he ſo paſſionately exhort them to that faith in Jeſus, which he well knew, by virtue of this revelation, belonged not to them, nor could they poſſibly exert? Theſe things ſeem clearly to evince, that this cannot be the proper import of the words: But they will very well admit of theſe two ſenſes, *viz.* 1. As many as were diſpoſed for eternal life, believed: Or, 2. As many as were diſpoſed to do it, believed to eternal life. And, 1. 'Tis highly probable, the genuine import of theſe words is this, "As many as were diſpoſed for eternal life, believed:" For this word *tetagmenos* by this very author is uſed in this ſenſe to ſignify a man not outwardly ordained, but inwardly diſpoſed; or one determined, not by God, but his own inclinations, to do ſuch a thing: As when 'tis ſaid, chap. xx. 13. St. Paul went on foot to Aſſos, *houto gar een diatetagmenos*, "for ſo he was diſpoſed to do:" So the ſon of Syrach ſaith, *hegemonia ſunetou tetagmene eſtai*, "The conduct or government of the wiſe man will be well ordered or diſpoſed," Ecclus. x. 1. Thus Philo ſaith to Cain, Thou needeſt not fear being killed by them who are *tetagmenoi*, rank'd on thy ſide; *i e.* of the ſame diſpoſitions and affections with thee: And he ſaith, of thoſe children who, having had vicious parents, have themſelves proved virtuous, that they are *ameino tetagmenoi taxei*, placed in a better rank: And, ſpeaking of Eſau and Jacob, he repreſents Eſau as fierce, ſubject to anger and other paſſions, and governed by his brutiſh part; but Jacob as a lover of virtue and truth; and ſo *tetagmenon*, placed in a better rank of men, or one of a better temper and diſpoſition; and adds, that Samuel was *tetagmenos Theo*, one well diſpoſed towards God. So Simplicius interprets this word: For when Epictetus had ſaid, If thou haſt a deſire to be a philoſopher, ſo retain thoſe things which ſeem beſt to thee, as being by God placed in that rank; that is, ſaith he, as being incited by God to it; for philoſophy (ſaith he,) eternal ſalvation ſaith the ſcripture) is the greateſt gift that God hath given to mankind. And to this ſenſe, the very context leads; the perſons oppoſite to thoſe diſpoſed for eternal life, being thoſe who, for their indiſpoſition to embrace the offer of it, were "unworthy of eternal life." The ſecond import, of which theſe words are capable, is this, That "as many as were well diſpoſed, believed to eternal life:" And accordingly, we are ſaid to "believe in Chriſt to eternal life," 1 Tim. i. 16. and "to the ſaving of the ſoul," Heb. x 39. and they who truly do believe, are ſaid to do it to eternal life, becauſe they by believing do obtain a perfect right to that life of which they cannot fail, but by departing from that faith, or ſuffering it to become unfruitful in thoſe works of righteouſneſs, which make them meet to be partakers of eternal life. (*Idem*) See alſo Dr. Hammond more at large, and Mr. Fox, to the ſame purpoſe, on the ſame place.

Stirred up the devout and honourable women.] Who had embraced the law of Moſes, and the Jewiſh religion, and were led with blind zeal againſt the Goſpel which they knew not; ſo that, calling them *devout*, the Evangeliſt ſpeaketh according to the world's eſtimate of them. The corruption of the beſt is worſt. Where Satan can but gain ſuch agents to his party, there are commonly the bloodieſt perſecutions of the prophets and miniſters of Chriſt. Jezebel, Herodias, and theſe Piſidians here are examples enow. (Aſſ.)

They ſhook off the duſt of their feet againſt them.] This emblematical action ſignified, 1. That the very earth was polluted where ſuch refuſers of the Goſpel did inhabit; and was therefore to be ſhaken off, as a filthy thing. 2. That they were a baſe people, vile as the duſt; and that, as ſuch, God had now ſhaken them off. 3. That the duſt of the apoſtles feet there left might be as a witneſs againſt them, that the Goſpel had been preached to them. This action was a diſmal ſignification of a forſaken people. (B.) See the notes on Matt. x. 14.

Filled with joy.] See the notes on chap. v. 41.

CHAP. XIV.

Paul and Barnabas are perſecuted from Iconium. Paul healeth a cripple at Lyſtra; whereupon they are reputed as Gods: But afterwards, at the inſtigation of the Jews, they ſtone Paul. He and Barnabas depart to Derbe, and other places, confirming the churches, and ordaining them elders; and then return to Antioch.

Ver. 1, 2, 3, 4, 5, 6, 7. AND it came to paſs in Iconium, that they went both together into the ſynagogue of the Jews, and ſo ſpake, that a great multitude both of the Jews and alſo of the Greeks, believed. But the unbelieving Jews ſtirred up the Gentiles, and made their minds evil-affected againſt the brethren. Long time therefore abode they ſpeaking boldly in the Lord, which gave teſtimony unto the word of his grace, and granted ſigns and wonders to be done by their hands. But the multitude of the city was divided; and part held with the Jews, and part with the apoſtles. And when there was an aſſault made, both of the Gentiles and alſo of the Jews, with their rulers, to uſe them deſpitefully, and to ſtone them, They were ware of it, and fled unto Lyſtra and Derbe, cities of Lycaonia, and unto the region that lieth round about: And there they preached the goſpel.

But the unbelieving Jews.] *Apeithountes*; Thoſe who believed not, or thoſe who obey'd not the Goſpel; as not ſuffering their hard and obſtinate hearts to be perſwaded to receive the truth thereof. (Aſſ.) *N. B.* This whole verſe is to be read as in a parentheſis. (W.)

Long time.] *Icanon chronon*; a ſufficient time. (Aſſ.)

Speaking boldly.] That is, openly in the ſynagogues; and there with great freedom and plainneſs of ſpeech, aſſerting truth, condemning error, reproving ſin, and denouncing judgments againſt impenitent ſinners: And this with a wiſe but convincing boldneſs, with a meek but zealous boldneſs; knowing, that if they had not now been bold for Chriſt, they could not, at the great day, be bold before him. That miniſter, who is afraid to ſpeak and plead for Chriſt now, will certainly be aſhamed to look him in the face then A ſerious thought of this, when they are going to preach, would make the clergy ſhut all baſe fear out of the pulpit (B.) To enable a man to ſpeak thus boldly, even in the midſt of dangers, his heart muſt not be ſet upon any thing here below. This boldneſs ought not to proceed from preſumption, or human generoſity, but from a zeal for the glory of God, and from a true confidence in him. He never abandons thoſe who expoſe themſelves to all events for his cauſe: And frequently, by extraordinary inſtances of his power, he gives teſtimony to them who, by the word of truth, give teſtimony to him. (Q.) See the notes on ch. iv. 29. and Mark xvi. 20.

The multitude of the city was divided.] Obſerve here, 1. How, upon the preaching of the Goſpel, there follow great diviſions. "The multitude was divided:" Not that the Goſpel is the cauſe of diviſion, but the occaſion only; and that by accident too. The ſacred inſtitutions and ordinances of Chriſt, are not to be quarrelled with, or objected againſt, becauſe through man's corruption they breed differences, diſcords, and diviſions. Obſerve, 2. How this diviſion was the cauſe of perſecution: "The city was divided, and an attempt was made to uſe the apoſtles deſpitefully, and to ſtone them." Lord! What ill uſage have thine ambaſſadors met with from the firſt publication of the Goſpel! The unkind world has treated them, as if they were not fit to live; driving them from place to place, and perſecuting them from city to city. But Obſerve 3. The prudential care which the apoſtles uſe for their own preſervation: "They were aware of it, and fled to Lyſtra and Derbe;" according to Chriſt's command, "When they perſecute you in one city, flee unto another:" Chriſt allows his miniſters a liberty of flight in time of perſecution, that they may preſerve their lives for future ſervice: We muſt not expect ſafety by a miracle, when we may have it in the uſe of means. Yet probably it might not be fear, or deſire to ſave their lives, which made the apoſtles flee; but becauſe they were unwilling to loſe time there, when their miniſtry was obſtructed, and when they ſaw the Goſpel was rejected. Accordingly they "fled to Derbe and Lyſtra, and there preached the goſpel." From whence note, How greatly perſecution, by ſcattering, tends to the increaſing of the goſpel: Thouſands had never heard of Jeſus Chriſt, if perſecution had not driven the miniſters of the goſpel unto them. The wiſdom of God well knows how to order thoſe things which are deſigned for the prejudice, to tend "to the furtherance of the goſpel." Phil. i. 12. (B.)

And fled.] See the notes on ch. ix. 25. and Matth. x. 23.

Lycaonia.] See the notes on ver. 11.

They preached.] See the notes on ch. viii. 4. and xi. 19.

Ver. 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18. And there ſat a certain man at Lyſtra, impotent in his feet, being a cripple from his mothers womb, who never had walked. The ſame heard Paul ſpeak: Who ſtedfaſtly beholding him, and perceiving that he had faith to be healed, Said with a loud voice, Stand up right on thy feet: And he leaped and walked. And when the people ſaw what Paul had done, they lift up their voices, ſaying, in the ſpeech of Lycaonia, The gods are come down to us in the likeneſs of men. And they called Barnabas, Jupiter; and Paul, Mercurius, becauſe he was the chief ſpeaker. Then the prieſt of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done ſacrifice, with the people. Which when the apoſtles, Barnabas, and Paul, heard of, they rent their clothes, and ran in among the people, crying out, And ſaying, Sirs, why do ye theſe things? We alſo are men of like paſſions with you, and preach unto you, that ye ſhould turn from theſe vanities unto the living God, which made heaven and earth, and the ſea, and all things that are therein: Who in times paſt ſuffered all nations to walk in their own ways. Nevertheleſs he left not himſelf without witneſs, in that he did good, and gave us rain from heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs. And with theſe ſayings ſcarce reſtrained they the people, that they had not done ſacrifice unto them.

Impotent in his feet.] See the notes on ch. iii. 2.

Perceiving that he had faith.] Faith, being an act of the underſtanding, could not be diſcerned by the eye of ſenſe. This therefore is an inſtance of that power of diſcerning the inward workings of men's ſpirits, mentioned, 1 Cor. xii. 10. (W.) The gift of working miracles, and the gift of diſcerning of ſpirits, were for a time conferr'd upon the apoſtles, for confirming their teſtimony, but are long ſince ceaſed in the church; the reaſon of them ceaſing, the Goſpel being ſufficiently eſtabliſhed and confirmed. (B.)

To be healed.] *Sothenai.* See the notes on ch. iv. 9.

He leaped and walked.] See the notes on ch. iii. 8.

In the ſpeech of Lycaonia.] A province in the leſſer Aſia, accounted the ſouthern part of Cappadocia, having Iſauria on the weſt, Armenia-minor on the eaſt, and Cilicia on the ſouth: Its chief cities are all mention'd in this chapter, *viz.* Iconium, Lyſtra, and Derbe; and their ſpeech ſome dialect of the Greek tongue. (W.)

The gods are come down.] This was not only the imagination of the poets, Homer, and others, here cited by Grotius; but even of their philoſophers: For Cicero hence proves, The gods muſt be of human ſhape, becauſe they never appeared in any other form. (*Idem.*)

Becauſe he was the chief ſpeaker.] Mercury is accounted, ſaith Juſtin Martyr, *logos hermeneuticos*, The word, that is, the interpreter and prophet, of divine things: He is, ſaith Porphyry, the exhibiter or repreſenter of reaſon and eloquence: And he is called Mercury, ſaith Seneca, *quia ratio penes illum eſt*. (*Idem.*)

Then the prieſt of Jupiter.] Obſerve, 1. How far Paganiſh ſuperſtition did tranſport and carry theſe men: They come to the gates of the houſe where the apoſtles had lodged, and bring oxen with them, trimmed with garlands of flowers, according to their heatheniſh rites; verily intending to offer ſacrifice unto them. Learn, How forward the devil is to put honour upon the miniſters of Chriſt, when it is to contradict their doctrine, and gain advantage to himſelf by it. The devil laughed to ſee the blind ſuperſtitious Lyſtrians adore the apoſtles, and adorn them with the names of their Heathen Gods; hoping to make advantage thereby to himſelf. 2. With what indignation and diſdain, deteſtation and abhorrence, the apoſtles reject this vile idolatry: Telling them they were "men of like paſſions," and in the ſame condition of mortality with themſelves, and that their buſineſs was to turn them from their idols, which were mere vanities and nothing, compared with the living and true God; who made them and all the world. Learn hence, 1. That the worſhipping of idols is the moſt ſenſeleſs and irrational vanity that ever the devil put into the ſtupified heart of man. 2. That all good men hate idolatry in others, and abhor to be idolized themſelves. 3. The deſcription which the holy apoſtle gives of the true God, to draw the people off from worſhipping idols; he ſtiles him "the living God, that made the glorious fabrick of heaven and earth, the ſea, and all things therein:" A good God, that "giveth rain, and fruitful ſeaſons, filling his creatures hearts with food and gladneſs;" Intimating, 1. That whatſoever concerns the happineſs and felicity of man in this life, is wholly derived from God. 2. That there is no nation, nor perſon, under heaven, to whom God exhibits not evident tokens of his goodneſs. "The Lord is good to all, and his tender mercies are over all his works." 4. The character which the apoſtles give of the former times, in which the Heathen world lived; "In times paſt they were ſuffered to walk in their own ways:" That is, of old God ſuffered all nations (except the Jewiſh nation) to walk in their own ways: The meaning is, He did not check nor ſtop them in their ſinful ways and courſes, as he did his own people the Jews. Yet we muſt not underſtand the apoſtle abſolutely, but comparatively only: There never was any man, much leſs any nation, whom God ſuffered to go on in a courſe of ſin without any ſtop. Every perſon, and every nation, has had the light of nature at leaſt: But every nation has not had the light of the Goſpel, the ordinances, the preaching of the word, the motions of the holy ſpirit: Theſe the Jews had; but the Gentiles had not. In this ſenſe God "ſuffered all nations to walk in their own ways:" He did not give them his word, his ſtatutes, or his judgments, to ſhew them his ways, or to hinder them in walking in their own ways; and this was a ſore judgment. To ſuffer either nation or perſon to walk without controul or check, from word or rod, from ordinances or providences, in the ways of ſin and wickedneſs, is a very dreadful and tremendous judgment: "In times paſt, he ſuffered all nations to walk in their own ways." (B.)

Brought oxen and garlands.] The prieſt of Jupiter brought oxen for ſacrifice, and *ſtemmata*, crowns or garlands, either to put upon the heads of Paul and Barnabas, according to the Heathen cuſtom of crowning their gods, mentioned in Jeremy's epiſtle to the Jews in Babylon, ver. 9. and eſpecially of offering golden crowns to Jupiter, as Briſſonius ſhews they did; or to put on the ox or heifer to be offered: Hence have we mention in Virgil of the *Vittæ juvencum*, garlands of the heifers, where, ſaith Servius, *velatum auro vittiſque juvencum*, is *coronatum auro vittiſque*; i. e. an heifer crowned with them. Athenæus, from Ariſtotle, ſaith, This was done, becauſe nothing but what is perfect, was to be offered to the gods: Now to crown ſignifies perfection; whence *operi coronam imponere* is to perfect a work. (W.)

They rent their clothes.] See the notes on Matth. xxvi. 65.

Men of like paſſions.] Theſe words have no relation to any good or bad diſpoſitions in men; and therefore they cannot adminiſter any comfort to people who indulge their ſinful luſts and corrupt paſſions, and will not be prevailed with to forſake their ſins: But the ſenſe of them is this; We are men as ye are, ſubject to the ſame afflictions, ſufferings, and even to death it ſelf, as ye are; And therefore 'tis abſurd for you to offer ſacrifice to us, *&c.* (Fox.)

He left not himſelf without witneſs.] From theſe words it appears, 1. That the giving of rain in its ſeaſon, and of fruitful ſeaſons of the year, is, even to the Heathens, a teſtimony of the divine providence: For this rain, coming from the clouds of heaven, and theſe fruitful ſeaſons depending ſo neceſſarily on the ſun, moon, and other luminaries of heaven, and being ſo conſtantly produced by them, muſt demonſtrate, that they muſt derive them from, and owe them to, him who "made the heavens and the earth," ver 15. and therefore, that they ought to worſhip, and to be thankful to him for them. 2. Theſe being good things, and ſuch as "filled their hearts with food and gladneſs," and being conferred freely and conſtantly on them, who daily provoked him by their idolatries and ingratitude, were alſo a clear teſtimony of his goodneſs to them; and therefore an aſſurance to them, That if they, knowing him by theſe means to be God, would turn from their dumb idols, and worſhip him as God, they might find grace and favour in his eyes, who was ſo good unto them, even whilſt they did continue to provoke him. Now the knowledge of the God that made heaven and earth, as the only true God who is to be worſhipped, and whoſe providence affords us all the bleſſings we enjoy, and the belief that he is well inclined to ſhew mercy to all that thus turn to him, and to reward all that thus ſerve him, and are thus thankful to him, ſeems to be all that God expected from the Gentiles, as may be gathered from Rom. i. 20, 21. (W.)

Ver. 19, 20, 21, 22, 23, 24, 25, 26, 27, 28. And there came thither certain Jews from Antioch and Iconium, who perſwaded the people, and having ſtoned Paul, drew him out of the city, ſuppoſing he had been dead. Howbeit, as the diſciples ſtood round about him, he roſe up and came into the city: And the next day he departed with Barnabas to Derbe, And when they had preached the goſpel to that city, and had taught many, they rerurned again to Lyſtra, and to Iconium, and Antioch, Confirming the ſouls of the diſciples, and exhorting them to continue in the faith, and that we muſt through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with faſting, they commended them to the Lord, on whom they believed: And after they had paſſed throughout Piſidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia: And thence ſailed to Antioch, from whence they had been recommended to the grace of God, for the work which they had fulfilled. And when they were come, and had gathered the church together, they rehearſed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the diſciples.

Perſwaded the people.] Note here, 1. The ill requital St. Paul had for his excellent diſcourſe to theſe blaſphemous idolaters: They ſtoned him to death, in their own apprehenſion. The ſharpeſt and keeneſt edge of perſecution is uſually turned againſt the miniſters of Chriſt, and falls heavieſt on the prophets of God. The devil will do his utmoſt to take away their lives, who are continually endeavouring the deſtruction of him and his kingdom. 2. The great inconſtancy and incredible fickleneſs of the common people; who one day would ſacrifice to the apoſtles as gods, and the next day ſtone them to death as malefactors. What wiſe man will value himſelf by the applauſe of the multitude, and live upon the breath of the people, (that contingent judge of good and evil) which rather attend the vain than the virtuous. But thus the common people dealt with Chriſt himſelf, crying one day Hoſannah! and the next day Crucify. 3. The miraculous recovery of the apoſtle, after his perſecutors had ſtoned him; "He roſe up, and came into the city:" His recovery ſeems to be miraculous, elſe his ſtoning would have diſabled him from walking. God had farther work for this great apoſtle to do; and therefore neither the wrath of men, nor the rage of the devil, could at that time cut him off. (B.) Woltzogenius ſays, God permitted this ſtoning Paul, for the puniſhment of his ſin, in being active and aſſiſtant at the ſtoning Stephen, ch. vii. 58. and ch. viii. 1. (W.)

Preached the goſpel.] See the notes on ch. viii. 4.

And had taught many.] *Matheteuſantes hicanous*, Made a good many diſciples. (Trem. Beza, H. and W.) The Aſſembly of Divines render it, "Had taught a ſufficient number; that is, had by teaching brought many to the faith of Chriſt." But this phraſe ſeems to me to import, not only the bare act of teaching, but the making diſciples and members of Chriſt's church, to wit, by the ſacrament of baptiſm, ſo many as were ſufficiently inſtructed in the firſt principles of Chriſtianity, and were thereby made worthy, that is, apt, meet, or ſufficiently fitted for it. That the word *hicanos* hath this ſenſe, is agreed on all hands: And that the verb *matheteuſate* is properly to be thus underſtood, in Chriſt's commiſſion to his apoſtles, Matth. xxviii. 19, 20. is evident to all, who can and will obſerve, That tho' we defectively render it, "teach all nations," the meaning is, Make all nations my diſciples; "baptizing them in the name," *&c.* And then follows, *didaſcontes*, "Teaching them to obſerve," *&c.* So that, by the way, there is no argument to be drawn from thence, in favour of the anabaptiſtical notion, that baptiſm is to be adminiſtred to none, but ſuch as are of a competent age to be taught, and already inſtructed in what is neceſſary for them to underſtand.

They returned again to *Lyſtra*, &c.] Notwithſtanding the apoſtles had been perſecuted at Lyſtra, and Iconium, and Antioch in Piſidia, yet they returned again that way, to viſit the churches which they had planted there, to confirm the diſciples in the faith, to exhort them to conſtancy and courage under afflictions, and to ordain proper miniſters for the regular government of the church in every place. (B.)

Continue in the faith.] See the notes on ch. xiii. 43. and Luke xxii. 28, 29.

Through much tribulation.] Afflictions, like the waters of Marah, muſt be met with, in our way to the heavenly Canaan: There is no coming at the crown but by the croſs; the head having been crowned with thorns, 'tis unſuitable that the feet ſhould tread on roſes: Chriſtianity is the doctrine of the croſs, which the miniſters of Chriſt ought to let their people underſtand and know; that they may "not think ſtrange of the fiery trial, as if ſome ſtrange thing had befallen them; but rather rejoice, inaſmuch as they are partakers of the ſufferings of Chriſt; that when his glory ſhall be revealed, they may be glad alſo with exceeding joy," 1 Pet. iv. 12, 13. Chriſt hath his inheritance in heaven by two rights; 1. As he is the firſt begotten ſon of God; And, 2. By his obedience. He ſaith of himſelf, "Ought not the Chriſt to have ſuffered theſe things, and to enter into his glory?" Luke xxiv. 26. Now, in reſpect of the firſt, we can have no conformity with him; but the right we muſt claim by, is the other, which is ſuffering. In man's law it is a principle, that inheritance which deſcends from one to another, muſt be held by no other title, than by that which he, that was formerly poſſeſs'd of it, held it by: And therefore the apoſtle pleads here, that "we muſt through much tribulation enter into the kingdom of God." This is the tenure: And leſt any ſhould think himſelf excepted, he tells us, "All that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution," 2 Tim. iii. 12. And, for this cauſe, the church militant hath ſix reſemblances, the nature of all which require, patience. 1. It is compared to a camp: And a ſoldier muſt "endure hardneſs," 2 Tim. ii. 3. 2. To a ſhip; which is ſubject to wind and ſtorms, and to be toſſed with the waves of the ſea. 3. To a building; which requires much labour with axes and hammers. 4. To corn; which comes not to the table, before it has paſſed under the flail and milſtone. 5. To wine: But the grapes muſt be troden and paſs through the wine-preſs, before it is fit to drink. And 6. To a flock; which muſt be ſhorn, and carried to the ſhambles. (Andr.) See the notes on Luke xxi. 19.

Ordained them elders in every church.] Here we have two farther inſtances and evidences of the apoſtles care of the new-planted churches. And the firſt was, to ſettle them in church-order; "ordaining elders in every church," to be guides and teachers of the reſt; and this with faſting and prayer, in regard of the great ſolemnity and importance of the work. Hence learn, That ordination of miniſters is a miniſterial act: The officers of the church, and not the people, muſt ſeparate and ſet apart, conſecrate and ordain, the perſons who are to attend upon God and his church in holy things. "When they (that is, Paul and Barnabas) had ordained them elders in every church." Learn, 2. That this ſolemn action ought to be very ſolemnly performed, by faſting and prayer, "They ordained elders in every church, and prayed with faſting." The ſecond inſtance of this apoſtolical care was, "their commending them to the Lord, on whom they had believed:" That is, they committed them, as young converts, to the power of Chriſt, to ſtrengthen and confirm them; and they committed them as their treaſure to the care of Chriſt, to preſerve and keep them. The greateſt and beſt thing that the miniſters of God can do, either preſent with, or abſent from their people, is to commit and recommend them to the power and care of Chriſt, "who is able to keep them from falling, and to preſent them faultleſs before the preſence of his glory with exceeding joy," Jude xxiv. (B.) Dr. Whitby acknowledges, that Dr. Hammond and Mr. Selden have fully proved, that *cheirotonein preſbyterous* is not to chuſe elders by common ſuffrage, or by liſting up the hands: But he is not convinced, that this conſtituting elders in theſe churches was making them fixed biſhops of thoſe churches. Now, to avoid unneceſſary repetitions on this ſubject, I refer the reader to what has been already noted, on ch. ii. 1. vi. 6. viii. 17. xi. 30. and xiii. 1, 3. And whoever is not ſatisfied therewith, may farther conſult the reſpective writings of biſhop Beveridge, biſhop Potter, Dr. Hickes, Dr. Comber, Dr. Maurice, Dr. Brett, Mr. Maſon, Mr. Sclater, and other learned authors, who have treated on this ſubject profeſſedly, and at large.

They commended them to the Lord.] Here we may obſerve, That the ſame perſons who "ordained the elders," did alſo "commend them to the Lord:" The word (commended) in this latter clauſe, and the perſons who ordained in the former, having as direct a reference to, and connexion with, one another, and appropriating the action of the one to the perſons of the other, as entirely as 'tis poſſible for true ſyntax to do in any ſentence whatſoever: And therefore, unleſs the people "commended themſelves to the Lord," in the latter clauſe, they could not be included among the perſons who ſtretched out their hands for ordination in the former; for they who did the one, as clearly as language can make it, did the other alſo (Slater)

Sailed to Antioch.] This is not the Antioch in Piſidia, mention'd in the foregoing part of this chapter, but Antioch in Syria, from whence they ſet out, upon this their apoſtolical or epiſcopal viſitation. See the notes on ch. xiii. 1, *&c.*

CHAP. XV.

Great diſſenſions ariſing at Antioch, concerning the neceſſity of circumciſion, Paul and Barnabas, and others, go up to Jeruſalem; where a general council is held, and the queſtion ſolemnly determined. They ſend their decrees by letters to the other churches. Paul and Barnabas, afterwards propoſing to ſet out again, on another viſitation, take different roads, and go apart.

Ver. 1, 2, 3, 4, 5. AND certain men which came down from Judea, taught the brethren, and ſaid, Except ye be circumciſed after the manner of Moſes, ye cannot be ſaved. When therefore Paul and Barnabas had no ſmall diſſenſion and diſputation with them, they determined that Paul and Barnabas, and certain other of them, ſhould go up to Jeruſalem, unto the apoſtles and elders about this queſtion. And being brought on their way by the church, they paſſed through Phenice and Samaria, declaring the converſion of the Gentiles: and they cauſed great joy unto all the brethren. And when they were come to Jeruſalem, they were received of the church, and of the apoſtles, and elders, and they declared all things that God had done with them. But there roſe up certain of the ſect of the Phariſees which believed, ſaying, That it was needful to circumciſe them, and to command them to keep the law of Moſes.

Certain men which came down from Judea.] Epiphanius ſays, Cerinthus the Heretick was one of the principals in this diſſenſion. (Aſſem.) But whoever they were, no doubt, of the devil's ſending, to diſquiet the brethren, and diſtreſs the church. (B.) See the notes on ver. 5.

Except ye be circumciſed.] Here note, 1. That we find the Jews of different opinions, in this matter, even as to mens admiſſion into their religion. Some not only permitted thoſe of other nations, who owned the true God, to live quietly among them, but even to embrace their religion, without circumciſion, whilſt others by no means would permit them ſo to do: And this controverſy continued after they had embraced Chriſtianity; ſome allowing them to embrace Chriſtianity without ſubmitting to circumciſion and the Jewiſh law; others contending, that, without circumciſion and the obſervance of the law, they "could not be ſaved." And theſe were the falſe apoſtles, which troubled the churches of Corinth, Galatia, and Philippi, and were great enemies to St. Paul who taught the contrary. 2. That circumciſion obliging thoſe Heathens which ſubmitted to it to obſerve "the whole law," Gal. v. 3. it is the ſame thing to ſay, they muſt "be circumciſed, after the manner of Moſes," as to ſay, they muſt "be circumciſed, and keep the law of Moſes," ver. 5, and 24. 3. That they held this neceſſary to ſalvation; and by that doctrine "ſubverted the ſouls" of the Gentile converts, ver. 24 cauſing them to fall from the grace of the Goſpel offered to them without circumciſion, Gal. v. 4. Now this they did, agreeably to their common maxim, That all uncircumciſed perſons go to hell, P. Eliez. c. xxix. p. 66. And, 4. That they who did this, went out "from Judea," and were as men who "went out from the apoſtles," ver. 24. and therefore St John ſaith of them, "They went out from us, but they were not of us," 1 John ii. 19. (W.) See the notes on ver. 10.

Diſſenſion and diſputation.] Obſerve, With what warmth of zeal the meek apoſtle, St. Paul, oppoſes this antichriſtian deſign, of introducing circumciſion into the Chriſtian church: "Paul and Barnabas had no ſmall diſputation with them:" He that could "become all things to all men," could not become ſin to any man; He therefore enters the liſts with them, and earneſtly contends for the faith of the Goſpel; urging that by the death of Chriſt, we are freed from the whole ceremonial law; and that if circumciſion were retained, for the ſame reaſon, all the other ceremonies ought to be reſtored; for the circumciſed perſon was obliged to obſerve the whole ceremonial law. (B.) Condeſcenſion and compliance ought never to proceed ſo far as to weaken the truths of the faith: Not to defend it vigorouſly on ſome occaſions, is to betray it. (Q.)

Determined, that Paul and Barnabas.] St. Paul declares, that he went then up to Jeruſalem, *cat' apocalypſin*, "by revelation," Gal. ii. 2. As therefore the prophets and teachers at Antioch had before ſeparated Paul and Barnabas, by revelation, to preach to ſome of the Gentiles, ch. xiii. 2. and they, having fulfilled that work, returned to Antioch, ch. xiv. 26. So is it probable, that, by another revelation, made to the ſame perſons, they were ſent up to Jeruſalem, as being fitteſt to convince thoſe of the contrary perſuaſion; by "declaring what God had wrought among the Gentiles by them," ver. 4, 12. and his acceptance of them, without circumciſion, or the obſervance of the law of Moſes. Hence St. Paul tells us, That, by what he had declared to them, "they ſaw the Goſpel of the uncircumciſion was committed to him, as the Goſpel of the circumciſion was to Peter," becauſe "he that wrought effectually in Peter to the apoſtleſhip, of the circumciſion, was mighty in him towards the Gentiles," Gal. ii. 7, 8.

And certain other of them.] Who theſe others were, who accompanied them to Jeruſalem, the text does not inform us. Du-Pin ſays, they were ſome of thoſe who were of the contrary opinion; which conjecture ſeems indeed to be countenanced by the "much diſputing," which we read, ver. 7. to have been in the council: But others think, they were ſome of the moſt conſiderable elders of the church of Antioch, who were ſent up, as proctors or repreſentatives of the reſt. And to me this latter opinion ſeems the more probable, becauſe if it had been only thoſe who "came down from Judea," and diſputed with Paul and Barnabas, it would more properly have been ſaid, that they returned to Jeruſalem, than that they did (*anabainein*,) go up thither, in purſuance of the determination of the church of Antioch, of which they were no ordinary members.

Unto the apoſtles and elders.] See the notes on ver. 6.

Being brought on their way by the church.] Beza, Grotius, and the Aſſembly-men, interpret this as only a reſpectful attendance, or accompanying them. Dr. Whitby renders it, "being ſent forth." But Dr. Hammond ſhews, that the verb *propempein* has a ſtill farther ſignification, to bear the charges of their journey, as in 1 Cor. xvi. 11.

Received of the church, and of the apoſtles and elders.] That is, of the whole ſociety of Chriſtians; and eſpecially "of the apoſtles and elders," then aſſembled at Jeruſalem: Where, tho' the number of converts had increaſed to many thouſands, ch. ii. 41, 47. iv. 4. v. 14. and vi. 7. and was ſtill increaſing every day, inſomuch that it was impoſſible they could all be of one congregation, and eſpecially where the chief rulers were ſuch inveterate enemies to the faith, that it is not credible that they could have any publick place at all for the exerciſe of their religious offices; yet 'tis certain, they were eſteemed but one church, (as here the church of Jeruſalem, the church of Antioch, *&c.* tho' there muſt have been ſeveral congregations in each city:) And therefore, even according to the ſcriptures, church and congregation are not convertible terms, as our Diſſenters would pretend; neither can a biſhop's dioceſe and a modern pariſh, with any propriety or truth, be ſaid to have been the ſame, either in name or thing; as hath been often and fully demonſtrated by many learned and orthodox writers. As to the elders, ſee the notes on ver. 6.

But there roſe up certain.] This ſeems to be part of the report made by Paul and Barnabas, to the other apoſtles at Jeruſalem, of the unhappy diſſenſions newly happened at Antioch; and ſo it is underſtood, not only by Tremellius, Beza, and the Aſſembly-divines, but alſo by Hammond, Whitby, and others: And yet D. Heinſius ſays, He who does not perceive, that theſe words begin the relation of a freſh oppoſition, here actually ariſing at Jeruſalem, (and not the report only of what had before happened at Antioch,) ſeems to have overlook'd the following words; which (he ſays) do plainly prove, that all this chapter is hiſtorical, and the words not of St. Paul and Barnabas, but of the author St. Luke himſelf, till we come to the ſpeech of St. Peter, in verſe 7.

Ver. 6, 7, 8, 9, 10, 11. And the apoſtles and elders came together for to conſider of this matter. And when there had been much diſputing, Peter roſe up and ſaid unto them, men and brethren, ye know, how that a good while ago, God made choice among us, that the Gentiles by my mouth ſhould hear the word of the goſpel, and believe. And God which knoweth the hearts, bare them witneſs, giving them the holy Ghoſt, even as he did unto us: And put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the diſciples, which neither our fathers nor we were able to bear? But we believe, that through the grace of the Lord Jeſus Chriſt, we ſhall be ſaved even as they.

The apoſtles and elders came together.] That "the apoſtles and elders came together," on this occaſion, in the way of a council or ſynod, ſeems to be agreed on all hands; and that the ſame was held about A. D. 51. But what ſort of a council or ſynod it was, is matter of great debate. Some think it was what we now commonly underſtand by the title of a general council: Becauſe not only thoſe five great apoſtles, James, Peter, John, Paul and Barnabas, appear to have been preſent at it, ver. 7, 12, 13. and Gal. ii. 9. but, for ought appears to the contrary, all the reſt of the apoſtles or biſhops, then in the Chriſtian church, (either in perſon or by proxy;) who as yet were but few, and thoſe not very remote from Jeruſalem: And this notion of it ſeems to be favoured by the inſcription of their decretal letters, which runs in general words, "The apoſtles, and elders, and brethren," ver. 23. and that without any ſuch limitation, as Now aſſembled together at Jeruſalem, *&c.* Others look upon it, as at moſt but a ſynod of that province, under its metropolitan of Jeruſalem; to which, they ſay, not only the churches of Judea, but thoſe of Syria and Cilicia, and even that of Antioch it ſelf, were ſubordinate. And others again labour hard to prove, that it was no more than a meer dioceſan ſynod; as if it had conſiſted only of St. James, the biſhop of Jeruſalem, and the clergy of his own proper diſtrict, as ſuch. But this laſt notion, tho' ſeemingly favoured by Grotius, Whitby, and ſome few more, is manifeſtly contrary to the texts of ſcripture herein before quoted. Another great queſtion is, Who are here properly meant under the title of the *presbyteroi*, which our tranſlation calls elders? Now, That lay-elders can be here meant, (which were utterly unknown to all antiquity,) is nothing but meer Fanaticiſm to imagine: For not only Beza, but even the Aſſembly of Divines (ſo called) do agree, that theſe were all eccleſiaſtical miniſters. It remains therefore only to inquire, Of which order they were in the church? and particularly, Whether they were biſhops, or only what we now call presbyters, thas is, prieſts? Dr. Hammond (as is already noted on ch. xi. 30.) is of opinion, that theſe elders were the biſhops of Judea: But in this notion that very learned divine ſeems to be ſingular, and to have the whole ſtream of authority againſt him. The moſt probable, in my judgment, is that of Dr. Brett; from whoſe learned Vindication of the authority of presbyters in provincial ſynods, we may obſerve, 1. That the *presbyteroi* here were clergymen of the ſecond order, inferior to biſhops, and ſuperior to deacons; and ſuch as are now commonly called presbyters or prieſts. 2. That theſe presbyters, who now came together with the apoſtles, to conſider of the matter in queſtion, were not ſelected by the apoſtles, as their occaſional attendants or arbitrary aſſiſtants; but deputed and ſent by the body of presbyters of the ſeveral churches of Antioch, Syria, and Cilicia, with thoſe of Jeruſalem, as their proxies to repreſent them in this council or ſynod. 3. That when they were come together, the presbyters were admitted to debate, vote, determine, and decree, together with the apoſtles, as an authoritative part of the council or ſynod. 4. That this apoſtolical council or ſynod was purpoſely deſigned to be the example or pattern of thoſe which ſhould be held in after-ages: And accordingly. 5. That it does not appear, that any council or ſynod was ever held without the presbyters, or their repreſentatives, in the firſt and beſt ages of the church; nor any buſineſs of moment diſpatched without their concurrence. 6. That, whether the apoſtles did now give them this right, or acknowledge them to have this right, it amounts to the ſame thing; *viz.* to prove, that this right of the presbyters is apoſtolical, and conſequently divine. And, 7. That it is a popiſh doctrine to ſay, that none but biſhops have voices in eccleſiaſtical councils.

To conſider of this matter.] *Peri tou logou toutou*; Of this word: For it is a common Hebraiſm, to put *word* for the buſineſs ſpoken of. (Aſſ.)

Peter roſe up and ſaid.] Here the Papiſts (and Dr. Stapleton in particular) make a great noiſe about St. Peter's exerting himſelf, as the viſible head of the church, the prince of the apoſtles, and Chriſt's vicar; affirming that he ſpake firſt and laſt, and that St. James, and all the reſt, yielded to his ſentence. But none of all theſe points is true. For that St. Peter ſpake not firſt is clear from theſe words, "When there had been much diſputing, Peter roſe up and ſaid," *&c.* And that he ſpake not laſt, appeareth alſo; for the ſcripture mentioneth no ſpeech of Peter's in this ſynod but one. After him ſpake "Barnabas and Paul," ver. 12. "And, after they had held their peace, James," ver. 13. And the ſynod acquieſcing in the judgment of James, concluded the matter according to the words of St. James, ver. 20, 29. yea, according to a ſpecial point in his ſpeech not mentioned by St. Peter. Neither were the acts of the ſynod ſet forth in the name of St. Peter; but a ſynodical epiſtle was ſent in the names of them all: Neither did St. Peter ſubſcribe unto it, as the vicar of Chriſt, *&c.* but he was only put in among the reſt, "It ſeemed good to the Holy Ghoſt and to us, ver. 28. Where is now St. Peter's ſupreme and ſupereminent authority? If ever he ſhould have ſhewed it, this was the time, this was the preſence, this was the place; eſpecially ſince he was preſent in this ſynod, not by his legate, but in perſon. (Maſon) See the notes on ver. 19.

A good while ago.] *Viz.* At our beginning to preach the Goſpel to the Gentiles. (Aſſ.) The Greek words, *aph' hemeron archaion*, from days of old, are uſed in the ſame ſenſe, as *Mnaſon* is called, "An old diſciple," ch. xxi. 16. and the firſt preachers of the Goſpel are ſaid to have been "from the beginning," Luke i. 2. and the word preached is called "the old commandment, which they had heard from the beginning," 1 John ii. 7. (W.)

God made choice among us.] Or rather, God, (who worketh) in us, made choice. (Maſſey)

That the Gentiles.] See the notes on ch. x. 5, *&c.*

Even as he did unto us.] See the notes on ch. ii. 4. viii. 15. x. 44. and xi. 12.

Put no difference between us and them.] *Ouden diecrine*; He made no diſcrimination. The argument here is plainly to this effect, That God, by pouring his holy ſpirit on the uncircumciſed Gentiles, as he had done upon the circumciſed Jews, had plainly demonſtrated, that he had received them to his favour, and made no diſcrimination, as to his choiceſt gifts, betwixt them, and the Jews: And that legal purification, which ſeemed wanting to them on the account of their non-circumciſion, he had fully, and abundantly ſupplied, in "purifying their hearts by faith:" And therefore, ſaith he, your endeavour to impoſe upon them theſe legal obſervances, to render them acceptable to God, after ſo ſignal an evidence that he accepteth them without 'em, muſt be a "tempting God;" as that phraſe conſtantly imports a diſtruſting or disbelieving him, after ſufficient evidence vouchſafed of his good will and pleaſure. (W.)

A yoke upon the neck.] Tho' theſe words are by moſt interpreters applied to the numerous ritual precepts, the coſtly ſacrifices, and the frequent tedious journeys up to Jeruſalem, required by the law, which made the obſervance of it difficult and irkſome, I rather would refer it to that defect, which the apoſtle hath obſerved in it, that it could not purge the conſcience from the guilt of ſin, Hebr. ix. 9. and x. 1. that it "could not give life," Gal. iii. 21. that it was a killing letter, leaving them under condemnation, 2 Cor. iii. 7. and ſo making it neceſſary for men to "believe in Chriſt, that they might be juſtified," Gal. ii. 16. and "redeemed from the curſe of the law," ch. iii. 13. according to thoſe words of St. Paul, Acts xiii. 38, 39. "Be it known unto you, that through this man "is preached unto you the forgiveneſs of ſins; and by him all that believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes:" For to this ſenſe the following words here do incline, We could not bear this yoke; "But we believe, that, through the grace of our Lord Jeſus Chriſt, we ſhall be ſaved." (*Idem*) See the notes on Matth. xxiii. 4. and Luke xi. 46.

We ſhall be ſaved, even as they.] Almoſt all interpreters refer theſe laſt words to the fathers, mentioned in the foregoing ſentence, as if it were, "Even as they," *i. e.* our fathers were ſaved. But, what is this to the matter in hand? The queſtion in debate was not concerning the ſalvation of the fathers, but of the believing Gentiles: What they ought to do; whether to be ſubject to the law of Moſes or not: St. Peter's whole ſpeech is about theſe Gentiles; only he once mentions the fathers by the by: And if theſe words be referred to them, he will ſeem to have wandered from the point, and the cloſe of his ſpeech to have varied from the foregoing parts of it. But if we apply them to the Gentiles, whoſe cauſe was then under the conſideration of the ſynod, a very ſmall change of our tranſlation will make the matter plain, and the inſpired apoſtle will ſpeak, as he always did, to the purpoſe, thus, "We believe, that through the grace of our Lord Jeſus Chriſt we ſhall be ſaved;" *cath' hon tropon ca' keinoi*; and they (Gentiles) after the ſame manner. (Maſſey)

Ver. 12. Then all the multitude kept ſilence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

Gave audience to Barnabas and Paul.] Theſe two apoſtles declared, in like manner as Peter had done, what miracles God had enabled them alſo to do, in converting the Gentiles; which was another teſtimony from heaven, that no difference was now to be put between Jews and Gentiles. (H.) And that the believing Gentiles, without circumciſion, ſhould find no leſs acceptance with God than the believing Jews who were of the circumciſion. (B.)

Ver. 13, 14, 15, 16, 17, 18, 19, 20, 21. And after they had held their peace, James anſwered, ſaying, Men and brethren, hearken unto me. Simeon hath declared how God at the firſt did viſit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will ſet it up: That the reſidue of men might ſeek after the Lord, and all the Gentiles, upon whom my name is called, ſaith the Lord, who doth all theſe things. Known unto God are all his works from the beginning of the world. Wherefore my ſentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abſtain from pollutions of idols, and from fornication, and from things ſtrangled and from blood. For Moſes of old time hath in every city them that preach him; being read in the ſynagogues every ſabbath-day.

James anſwered, ſaying.] Some doubt has been made, and that pretending to ſome little countenance from antiquity, whether this James was one of the twelve apoſtles, or a third perſon, diſtinct from both the apoſtles of this name: But it is a very great miſtake, and built upon a ſandy foundation. For, beſides that the ſcripture mentions no more than two of this name, and thoſe both apoſtles, nothing can be plainer, than that James the apoſtle, whom St. Paul calls "the Lord's brother," and reckons, with Peter and John, as one of the pillars of the church, Gal. i. 19. and ii. 9. was the ſame who preſided here in this apoſtolical ſynod at Jeruſalem. Nor do either Clemens Alexandrinus, or Euſebius out of him, mention any more than two; *viz.* St. James, who was put to death by Herod, (ſee the notes on ch. xii. 2.) and St. James the Juſt, biſhop of Jeruſalem; whom they expreſly affirm to have been the ſame with him whom St. Paul calls the brother of our Lord: For tho' Euſebius does once indeed ſpeak of our St. James as one of the ſeventy; yet elſewhere he numbers him with the chief of the apoſtles, and expreſly diſtinguiſhes him from the ſeventy diſciples. Nay, St. Jerome, who, repreſenting the opinion of others, ſtiles him the thirteenth apoſtle, nevertheleſs does ſufficiently prove that there were but two; James the ſon of Zebedee, ſirnamed The greater, and this James the ſon of Alphæus, ſirnamed The leſs: And the main ſupport of the other opinion is built upon the authority of Clemens his Recognitions; a book, in doubtful caſes, of no eſteem and value. (Cave) However, If St. James of Jeruſalem was one of the twelve, then we have in him an inſtance of one of the apoſtles being a ſettled biſhop; for we have no account of his leaving that ſee: If he was not one of the twelve, but another perſon, then here is an inſtance of the apoſtolical power derived to others; for that he was of great authority, is evident from his behaviour in this apoſtolical ſynod. (Barclay) A more particular account of this apoſtle may be expected, when we come to his general epiſtle.

Simeon hath declared.] That is, Simon Peter, in his ſpeech before explained.

The words of the prophets.] Obſerve here, How St. James, in deciding this controverſy, appeals to ſcripture; "To this agree the words of the prophets, as it is written," *&c.* Not to the authority of the council. The holy canon of the ſcriptures ought to over-rule all debates: This is the infallible judge, which all the councils are to appeal to, and none muſt preſume to appeal from. (B.) The written word of God is the rule, by which the apoſtles themſelves proceeded: They equal not human traditions with it: They take not upon them to judge the ſcriptures; much leſs to determine any thing againſt them; For there is but one truth, and one ſpirit of God, ſpeaking both in the prophets and apoſtles. (Aſſ.)

Build again the tabernacle of David.] The moſt ancient way of dwelling, being in tents and tabernacles, a man's houſe or habitation is uſually, in the Hebrew language, called *miſcheneah*, his tabernacle; as may be ſeen in the book of Job, and in the prophets. So here, "the tabernacle of David" is the houſe and family of David. (W.) And the meaning is, that the church of God ſhould be reſtored and repaired by the meſſiah. (Aſſ.)

Upon whom my name is called.] It ſeems, that all the places where 'tis ſaid the name of God is called upon men, ſhould be rendered thus, That they bear the name and quality of the children of God; as the moſt learned commentators do acknowledge. (Eſſay) See the notes on ch. ix. 21.

My ſentence is.] *Ego crino*; I judge: That is, ſaith Chryſoſtome, I with authority ſay this: And this determination of the queſtion was made by St. James, ſaith he, becauſe he had the government committed to him. There are many things contained in this chapter, which ſhew, that the Chriſtians then had no apprehenſion that St. Peter was by Chriſt appointed to be the monarch of the church, or chief judge of controverſies. For, 1. St. Paul, and St. Barnabas, and the reſt, went up for the deciſion of this controverſy, not to St. Peter in particular, but "to the apoſtles and elders" in general,

ral, ver. 2. 2. The decretory ſentence was given by St. James, and not by St. Peter, as is plain from this verſe. And, 3. The letters, directed to the Gentile churches, run in this manner, "The apoſtles, and elders, and brethren, ſend greeting;" ver. 23. without any particular mention of St. Peter, the ſuppoſed judge of this and all other controverſies, and the ſuppoſed ſupreme governor of theſe and all other churches. (W.) See the notes on ver. 7.

That we trouble not them.] That is, with the obſervation of our law and ceremonies. (W.) Men muſt not overload new converts with too many external obſervances, tho' good and uſeful to be practiſed; nor give them occaſion thereby to put too much confidence in them. (Q.)

That they abſtain.] See the notes on ver. 29.

For Moſes of old time.] I cannot conſent to the interpretation of theſe words, given by Grotius, and the reverend Dr. Hammond; *viz.* That the Chriſtians could not be ſuppoſed to contemn the law of Moſes, becauſe that law was read in the Chriſtian ſynagogues every ſabbath-day, as of old was done by the Jews. For, 1. St. James doth not ſay that Moſes was read in their ſynagogues, but abſolutely "in the ſynagogues;" By which word, not the aſſembly of Chriſtians, but the Jews, is always ſignified. 2. He doth not ſay, as Dr. Hammond paraphraſes the words, that Moſes was read in their ſynagogues as from former ages; but that Moſes, from former ages, had thoſe that preached him in every city, being read from old times in the ſynagogues; which cannot agree to the aſſemblies of Chriſtians, which began but a few years before. And 3. The Chriſtians did, more certainly, and frequently, read Moſes, and the prophets, on the firſt day of the week, as Juſtin Martyr teſtifies, than on the ſabbath-day; and therefore their reading of him could not fitly be reſtrained to that day. I therefore think, with Chryſoſtome, that St. James here gives the reaſon why they ſhould write only to the Gentile converts; *viz.* Becauſe there was no reaſon to write to the Jewiſh converts; they ſtill adhering to the ſynagogue, where Moſes was read every ſabbath; and ſo this liberty here granted to the Gentiles only, could be no occaſion to turn them from the obſervation of the law of Moſes. (W.)

Ver. 22, 23, 24, 25, 26, 27, 28, 29. Then pleaſed it the apoſtles and elders, with the whole church, to ſend choſen men of their own company to Antioch, with Paul and Barnabas; namely, Judas ſirnamed Barſabas, and Silas, chief men among the brethren: And wrote letters by them, after this manner, The apoſtles and elders, and brethren ſend greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. Foraſmuch as we have heard, that certain which went out from us have troubled you with words, ſubverting your ſouls, ſaying, Ye muſt be circumciſed, and keep the law; to whom we gave no ſuch commandment: It ſeemed good unto us, being aſſembled with one accord, to ſend choſen men unto you, with our beloved Barnabas and Paul; Men that have hazarded their lives for the name of our Lord Jeſus Chriſt. We have ſent therefore Judas and Silas, who ſhall alſo tell you the ſame things by mouth. For it ſeemed good to the holy Ghoſt and to us, to lay upon you no greater burden than theſe neceſſary things; That ye abſtain from meats offered to idols, and from blood, and from things ſtrangled, and from fornication: From which if ye keep your ſelves, ye ſhall do well. Fare ye well.

The whole church.] Here was an holy, and no leſs happy unity. As the matter was referred and judged, ſo all reſted ſatisfied; and the people modeſtly conſented. So Clemens Romanus, who lived in thoſe times, Phil. iv. 3. ſpeaking of ordinations by the apoſtles and their ſucceſſors, intimateth, that they were done, the whole church thereto willingly conſenting. (Aſſ.)

Judas, ſirnamed Barſabas.] Brother to Joſeph before-named. (G.) See the notes on ch. i. 23.

And Silas.] The ſame who is elſewhere called Silvanus; as appears by comparing ch. xviii. 5. with 2 Cor. i. 19.

Chief men among the brethren.] *Hegoumenous*; that is, leaders, or governors. See this word more at large explained in the notes on ver. 32.

Wrote letters by them.] In this decretal epiſtle we may obſerve, 1. That the falſe apoſtles, who ſtarted this controverſy, are ſharply reproved, ver. 24. 2. Barnabas and Paul, for their courage and conſtancy, are highly commended, ver. 25, 26. 3. Judas and Silas are mentioned, to teſtify, that theſe decrees were not forged nor counterfeited, ver. 27. And, 4. That it would conduce much to their advantage, to have theſe duly obſerved. (B.) See the notes on ver. 7, and 19.

The apoſtles and elders.] See the notes on ver. 6.

And brethren.] By this it appears, that the brethren, that is, laity, were preſent in this ſynod, and gave their approbation to its decrees: But it does not appear, that they were called thither to conſult or "conſider of the matter," which the text ſays, "the apoſtles and elders came together for," ver. 6. but they were allowed to be preſent at the debate, that, by ſeeing and hearing the grounds, upon which the ſynodical reſolutions were framed, they might be ſatisfied with the juſtneſs of them, and more readily receive them. And when "the apoſtles and elders" had fully "conſidered the matter," and agreed upon the determination, they then drew up their ſynodical epiſtle, and put the brethren into the inſcription of it; not that their conſent was any ways neceſſary to give ſtrength to the decree, but to ſatisfy the churches to which it was ſent, that this was no private determination, but a matter that had been openly diſcuſſed and fully debated in a publick aſſembly. Or, upon what account ſoever the brethren are added to the inſcription of the epiſtle, 'tis very plain, from the text, that only "the apoſtles and elders" debated the point, and St. James, the preſident of the council, gave the concluſive or determining vote, before any notice is taken of the brethren: Beſides, they are afterwards expreſly called "The decrees that were ordained of the apoſtles and elders, which were at Jeruſalem," ch. xvi. 4. (Brett)

Certain which went out from us.] "They went out from us, but they were not of us," 1 John ii. 19. It is a miſchievous artifice of Satan to divide Chriſtians. He knows, where there is holy unity, there God is; and therefore he can never prevail: Therefore he laboureth to have a party in us, againſt us. He can never ſo dangerouſly wound religion, as by the ſeeming religious; and therefore he raiſeth up men among ourſelves, to "ſpeak perverſe things," ch. xx. 30. (Aſſ.)

Have troubled you with words.] See the notes on ver. 19.

Subverting your ſouls.] *Anaſceuazontes*; a word which cometh from a verb ſignifying (amongſt other things) to demoliſh, and caſt down: And 'tis fitly uſed here, ſince the falſe apoſtles, by their ſuperſtructions, or laying other foundations for ſalvation beſides the free mercy of God in Chriſt, deſtroyed ſouls. He builds to ruin, who builds his ſalvation on any means, but the ſole merits of Chriſt. "Other foundation can no man lay, than what is laid, which is Jeſus Chriſt," 1 Cor. iii. 11, 12. Gal. i. 8. Eph. ii. 20. He ſubverteth and caſteth down, who buildeth not on Chriſt alone. (Aſſ.) The church being in ſcripture frequently expreſſed in the terms of building and edification, thoſe who diſturb its peace and diſtract its unity, by hereſies, ſchiſms and unneceſſary diſputes, are properly deſcribed, under the ſame metaphor, as demoliſhing, overturning, or undermining it: Or elſe, for the ſame reaſon, according to biſhop Andrews, they may be ſaid to unravel what was before well knit, united, or wound up, as it were, in one bottom.

Saying, ye muſt be circumciſed.] This refers to thoſe turbulent ſpirits, in ver. 1. who held that circumciſion was ſo eſſentially neceſſary, that without it there could be no ſalvation; tho' it was plainly peculiar to the Jews, and never obligatory upon Chriſtians.

We gave no ſuch commandment.] That is, no manner of commiſſion or inſtruction ſo to do. (H.)

With one accord.] *Homothumadon*; In one and the ſame ſpirit. (Q.) See the notes on ch. ii. 1.

Hazarded their lives.] See the notes on ch. xiii. 50. and xiv. 19.

Judas and Silas.] See the notes on ver. 22.

It ſeemed good to the Holy Ghoſt and to us.] That is, to us, being herein led and guided by the Holy Ghoſt. (Hall) Here it is ſaid, Vain is the pretence, from theſe words, that other councils may uſe this preface to their deciſions. For the reaſon why the council here aſſembled uſe theſe words, is not becauſe they challenged to themſelves any infallible aſſiſtance of the Holy Ghoſt in their conventions, rather than in their diſperſions; but only upon this account, becauſe the Holy Ghoſt had, by a miracle, declared the truth of what they had then decreed: That is, by falling down upon Cornelius, and his friends and kinsfolk, who were Romans, and only proſelytes of the gate at moſt, and ſo not circumciſed, (but obliged only to obſerve the precepts given to Noah, to abſtain from things ſtrangled, blood, idolatry, whoredom, *&c.*) I ſay, by falling down upon theſe Gentiles, as he did upon our Lord's diſciples, he evidently declared, that without their ſubmiſſion to any farther Jewiſh rites, the Gentiles might be acceptable to him, and might enjoy the promiſe of the father; and therefore, that it was not needful in order to their acceptance with God, to require their ſubmiſſion to the Judaic rites. This is the inference St. Peter makes from this miracle, when he firſt ſaw it, ch. x. 47. This is the anſwer he gives to them by whom it was objected, that he held communion with the Gentiles, ch. xi. 17. This was the anſwer by which the ſticklers for the Jewiſh rites were then ſilenced: And when the queſtion was renewed by them, and it was vehemently contended, that the Gentiles muſt be "circumciſed after the manner of Moſes," St. Peter proves the contrary, by reminding them of the ſame inſtance; declaring here, ver. 8, *&c.* that "God who knew the hearts, bare them witneſs," that without circumciſion they were acceptable to him, "giving them the Holy Ghoſt, even as he did to the apoſtles;" and therefore, by impoſing of this yoke upon them, they would "tempt the Lord," by a diſtruſt of that which by this miracle he had perſpicuouſly taught. This being then the very reaſon why they here ſay, "It ſeemed good unto the Holy Ghoſt;" it is apparent, that no council can have hence any warrant to uſe the ſame phraſe or preface to their decrees, who have not the like confirmation of their doctrine, by a miraculous operation of the Holy Ghoſt, deſigned purpoſely to confirm their ſentence. (W.) But ſince the right which the church has to its councils or ſynods is plainly divine, as may be inferred from our Saviour's words, Matth. xviii. 17, *&c.* where he conferred a judicial power on his church; and promiſed to be preſent in the midſt of their aſſemblies, by the operation of his holy and divine ſpirit, with whom he is one, as well as with the father: Since 'tis plain, the apoſtles were of this opinion, by their aſſembling thus together with the elders to conſider and determine this matter: Since they who, being guided by an infallible ſpirit, might ſingly have determined it, did aſſemble thus together ſynodically, on purpoſe to inſtruct their ſucceſſors, how they ought to proceed, in putting an end to controverſies, when the gift of that immediate divine inſpiration ſhould ceaſe: And ſince Chriſt's preſence with his church, by his holy ſpirit, was not confined to the apoſtolical age, but promiſed to continue "alway, even unto the end of the world," Matth. xxviii. 20. Why may not their ſucceſſors, when aſſembled together, in the like ſynodical manner, and by the ſame authority, uſe the ſame preface to their deciſions, while they come together, not to gratify their own deſires, but to ſanctify Chriſt's name, by detecting errors, reſiſting wolves, maintaining truth, curing the ſores and maladies which peſter and poiſon his church? (Bilſon and Brett) He who duly conſiders the meaniug of this expreſſion, will eaſily be convinced, that any other council might in this caſe have uſed the ſame. For the import of theſe words cannot be, that the apoſtles had any immediate impulſe of the Holy Ghoſt, to require the Gentiles to "abſtain from blood and things ſtrangled;" for then there had been no occaſion for their coming together to argue and conſult, no more than there was to do the ſame in order to give leave for the baptiſm of Cornelius, and his companions. And the reaſon why they aſſembled upon one point and not on the other, was, becauſe there was a revelation made to St. Peter in the caſe of Cornelius, but none either to St. Peter or any other concerning the eating of blood, *&c.* Therefore, when they ſay, "It ſeemed good to the Holy Ghoſt," their meaning is, that the Holy Ghoſt had in part determined this controverſy, *viz.* the non-neceſſity of circumciſion, by commanding Cornelius and others of the uncircumciſed to be baptized: And this appeared to them upon the teſtimony of Peter, ver. 7. and of Barnabas and Paul, ver. 12. (Johnſ.)

To lay upon you no greater burden.] The modern adverſaries of the *Rights of the Chriſtian church* are wont, with their uſual modeſty, to call eccleſiaſtical canons and determinations impoſitions upon the people; and ſo, if they pleaſe, they may ſay, the apoſtles and elders, in this council, and the Holy Ghoſt, who was preſent with them, *impoſed* upon the Gentiles this abſtinence: For the original word here is *epititheſthai*, "It ſeemed good to the Holy Ghoſt, and to us, to *impoſe* upon you no greater burden," *&c.* Indeed all orders, commands, and decrees of lawful ſuperiors are impoſitions: And the canons and injunctions of the church are in no other ſenſe ſuch, than all the acts, and edicts, and definitive ſentences of kings, or ſenates, or courts of laſt appeal, in all the nations of the earth. (Hickes) See the notes on ver. 10. and 19.

Than theſe neceſſary things.] There are ſeveral degrees of neceſſity. Some things are abſolutely neceſſary; as to abſtain from fornication: Others are only neceſſary, in that ſenſe of the word, in which St. Paul takes it, 2 Cor. ix. 5. that is, proper and convenient. (Johnſ.) But, becauſe there is not, perhaps in this whole book, any one paſſage, in which learned men have both found, and left, more difficulty ſtill unexplained, than in this; (D. Heinſ.) Therefore we ſhall further conſider what has been ſaid upon theſe particulars, ſeverally, in the notes next following.

That ye abſtain from meats offered to idols.] *Apecheſthai idolothyton*; or as it is in the former words of St. James, ver. 20. *Apo ton aliſgematon ton idolon*, "from pollutions of idols." Now here is to be conſidered, 1. What are the *aliſgemata*, or *idolothyta*, here mentioned; And, 2. How far the prohibition *apecheſthai*, to "abſtain from" them, is to be extended. (D. Heinſ.) As to the firſt, it is certain, that this prohibition to "abſtain from meats offered to idols," or "from pollutions of idols," doth comprehend two of the ſeven precepts given to the ſons of Adam and Noah; *viz.* the rejecting of idols, and the worſhipping the true God. (H. Cave and Parker) The worſhipping the true God is the affirmative part, which, 'tis ſuppoſed, can't be left out, when all the idol-worſhips are prohibited; and therefore are they prohibited, that the true God may not have any rival: And the negative part is the rejecting of idols, or the not worſhipping them, contained in the abſtaining from things offered to them. For the beaſts being a part of the Gentile ſacrifices, and a table for the worſhippers being always furniſhed with the remainders of the ſacrifices, the abſtaining from thoſe feaſts was the abſtaining from that worſhip: And therefore, when the apoſtle ſaith, "Flee from idolatry," 1 Cor. x. 14. it is clear from what follows, ver. 19, 20. that the idol-feaſts, together with the conſequents thereof, is the thing forbidden by him. (H.) The Heathens of that age uſed the ſame arts to ſeduce the Chriſtians, and bring them to their temples, as the Moabites had formerly done to corrupt the Iſraelites; calling, or inviting, them to eat of the ſacrifices which they had offered to their falſe Gods: And Chriſt, in the Revelations, mentions ſome looſe men in the church of Pergamos, who "held the doctrine of Balaam, who taught Balak, to caſt a ſtumbling-block;" that is, "to eat things ſacrificed to idols," Rev. ii. 14. Great reaſon there was then, to forbid Chriſtians this profane practice; becauſe, as St. Paul expreſſes his ſenſe of this matter, We "cannot be partakers of the Lord's table, and of the table of devils," 1 Cor. x. 21. For 'tis highly unfit for Chriſtians, who eat the ſacrifices offered upon the altar of the church, to defile themſelves with meats that had been ſacrificed to what the Gentiles called gods, but were indeed no better than devils. (Johnſ.) And, as to the ſecond queſtion, How far the prohibition to "abſtain from meats" thus offered, is to be extended? I preſume, we need not to look any farther back, than to St. Paul's own determination of it, who, undoubtedly underſtood the import of it, and after this time, expreſly defines, That it is not unlawful to eat of theſe things, unleſs in one particular caſe; *viz.* the giving ſcandal or offence to the weak brethren, 1 Cor. viii. 4, *&c.* and x. 25, *&c.* Who thoſe weak brethren were, we may learn from Rom. xiv. 2, *&c. viz.* the Jewiſh believers, who yet thought themſelves obliged to obſerve the Moſaical law, and on that ſcore did "eat herbs," abſtaining from many ſorts of meats, which other believers freely made uſe of. (Aſſ. H. W. B. and Johnſ.)

And from blood.] In order to ſet this curious queſtion in as fair a light, as I am capable of within the compaſs of this undertaking, I ſhall endeavour to lay before the reader the ſubſtance of what ſeems to be moſt material, under the following obſervations, *viz.* 1. That, in the antediluvian world, neither blood nor fleſh ſeem to have been uſed as food: For tho' we find no expreſs prohibition of either, ſo early; yet, as there was a poſitive grant to them of the vegetables for that uſe, Gen. i. 29. they might reaſonably look upon themſelves as confined to that, and therefore abſtain from the other. 2. That, after the flood, when mankind were allowed to eat fleſh, they were expreſly forbid to eat it with the blood, Gen. ix. 3, 4. 3. That under the law, the ſame prohibition is repeated to the Jews, with a reaſon annexed, becauſe the blood was to be "an atonement for their ſouls, upon the altar," Lev. xvii. 11. that is, by way of ſacrifice. 4. That this was alſo the very reaſon of the blood, being reſerved out of the former grant to Noah, ſeems at leaſt very probable, becauſe God condeſcended to give this as the reaſon of it to his peculiar people the Jews, and we find no other (nor indeed any particular reaſon) given to Noah and his poſterity in general, who were to re-people the new world. 5. That there ſeems to be no foundation, either in the reaſon of the thing, or in the prohibition, to believe the eating of blood to be immoral: And the rather, becauſe, tho' the Jews were reſtrained from eating it themſelves, yet they were permitted to ſell or give a creature which died in its blood, to ſtrangers, or aliens; and thoſe were allowed to eat it, Deut. xiv. 21. 6. If that prohibition had any force upon Chriſtians, by virtue of the Levitical law, then the eating of fat is as much prohibited as blood, Lev. iii. 17. But we do not meet with any ſcruple of the eating fat, either among the Chriſtians or Jews themſelves, Neh. viii. 10. 7. That the prohibition, thus founded, not upon a moral, but meer poſitive inſtitution, the uſe of it upon the altar being now at an end ſince the death of Chriſt, the reaſon for abſtaining from it ſeems conſequently to be ceaſed. 8. That tho' the apoſtles in this council at Jeruſalem wrote to the Gentile converts to "abſtain from blood," it ſeems to have been done, that offence might not be given to the Jewiſh converts: And the rather becauſe St. Paul himſelf, in his epiſtles to the Romans and Corinthians (who were Gentiles) declares, of meats in general, ſaying, "I know, and am perſwaded by the Lord Jeſus, That there is nothing unclean of it ſelf: But to him that eſteemeth any thing to be unclean, to him it is unclean," Rom. xiv. 14. And "All things indeed are pure: But it is evil for that man who eateth with offence," ver. 20. And again, "Meat commendeth us not to God: For neither, if we eat, are we the better; neither, if we eat not, are we the worſe, 1 Cor. viii. 8. Nay, he reckoneth the "commanding to abſtain from meats," among the Antichriſtian doctrines, 1 Tim. iv. 3. To which might be added divers other paſſages of the like import, (which may be farther enlarged upon, with reſpect to this queſtion, if we ſee occaſion, hereafter in their proper places:) And all theſe ſeem exactly agreeable to that determination of our Saviour himſelf; "Not that which goeth into the mouth defileth a man," Matth. xv. 11. and Mark vii. 15. But this may ſuffice at preſent here.

And from things ſtrangled.] 'Tis agreed on all hands, that the prohibition to eat things ſtrangled is founded on the ſame reaſon with that of eating blood; becauſe ſuch creatures, not having their blood let out, their fleſh could not be eaten, but the blood it ſelf muſt of courſe be eaten in it. Such Chriſtians therefore, as are not perſwaded of the neceſſity of abſtaining from eating blood, can have no objection to the eating things ſtrangled. Nay, beſides what has been obſerved on the former, we are aſſured by St. Auſtin, That even in the primitive church, while the doctrine of abſtaining from blood was in its greateſt force, thoſe who ſcrupled to eat a little bird, or a hare, becauſe they were killed without letting out the blood, were ſo few and ſingular, that they were laughed at by the reſt. (H.)

And from fornication.] That we are abſolutely and neceſſarily to abſtain from fornication, no good Chriſtian can ſeriouſly make a matter of diſpute. For how favourably ſoever the Gentiles in general might look upon it, or how much ſoever it might obtain among ſome of the Jews, under the name of polygamy, nothing is more plain, than that fornication was eſteemed an heinous crime under the Old Teſtament. Witneſs the indignation and bloody reſentment of the ſons of Jacob, when their ſiſter Dinah was "dealt with as with an harlot," Gen. xxxiv. 31. the ſhame of Judah, and the ſentence of Tamar, ch. xxxviii. 23, 24. the puniſhment of Zimri and Cozbi, *&c.* Num. xxv. 1, *&c.* and 1 Cor. x. 8. the rejection of Eli and his houſe, 1 Sam. ii. 22, *&c.* the expreſs laws againſt it, as an abomination, Lev. xix. 29. and xxi. 9. Deut. xxii. 28. xxiii. 2, 17, 18. and many more. The ſeventh commandment it ſelf prohibited all ſuch commerce between men and women, except their own wives; as is plain from our Saviour's making no diſtinction between adultery and fornication, in the caſe of divorce, Matth. xix. 8, 9. And, even among the Gentiles, the wiſeſt of them always eſteemed chaſtity a virtue. However, ſince the greateſt part of them acted as if they thought fornication as little or no ſin, and a thing indifferent, this might, on that account, be properly join'd with thoſe other things which in their own nature were confeſſedly indifferent.

From which if ye keep your ſelves, ye ſhall do well.] Here Dr. Hammond (who is very large on this point) argues, That at the very time when this canon was made, it cannot fitly be deemed a precept; there being then no need of ſuch: For they who were concerned in this queſtion, and to whom the decree was ſent, did already obſerve the ſeven precepts given to the ſons of Noah; and therefore needed not to be commanded by the council to obſerve them. This (ſays he) appears, in that the apoſtle, when he preached in any city, did it as yet in the ſynagogues of the Jews, whither the Gentiles could not come, unleſs they were proſelytes of the gates, and ſo had received the ſeven precepts, ch. xiii. 5, 24, 16, 26, 42, 43. and ch. xiv. 1. And accordingly, the words of the decree are here in the preſent tenſe, *diaterountes*, "from which keeping your ſelves ye ſhall do well;" noting them to keep them already, as all ſuch proſelytes did. And, as there was no need of making any command to them who did it already; ſo the words are not deliver'd in the form of a precept, but only ſo as to pronounce them free from any further obligation: Doing this, which ye do already, "ye ſhall do well;" that is, no more ſhall be impoſed upon you. Here, (ſays he) I ſuppoſe, it will be objected, That the abſtaining from all theſe here named, and ſo from the *pnicta*, things ſtrangled, which is one of them, is called "theſe neceſſary things;" and therefore that theſe are look'd on as neceſſary for Gentile Chriſtians. To which I anſwer, That the word *epanangces*, neceſſary, muſt here be interpreted by the context; not neceſſary to all Chriſtians, but neceſſary to all proſelytes of the Jews. And this will appear, by conſidering that there were many more things neceſſary to Chriſtians in the latitude, than thoſe which are here named; whereas the text ſaith that only "theſe neceſſary things" are by the apoſtles and the ſynod required; which makes it needful to underſtand this neceſſity in reference only to thoſe proſelytes of the Jews: And then the mention of that will ſignify no more, but that the obſerving thoſe ſeven precepts was neceſſary to the loweſt ſort of Jewiſh proſelytes, thoſe of the gates; not that it was here required of the Chriſtians, being, as was ſaid, already perform'd by them, and the deſign of the canon being only to pronounce their liberty, or that circumciſion was not requir'd of them, and medling no farther, unleſs by way of counſel, (as the *epiſteilai*, "writing to them," ver. 20. may import) not of command: Thus far, at the preſent, to comply with the Jews, for unity and amity ſake, to do what the loweſt ſort of their proſelytes did; that ſo they might not abhor them as profane perſons, and refuſe to live among them. (H.) But this is lately controverted, by Dr. Delany and others: Who have ſhewn, that the apoſtles made converts from idolatrous and non-proſelyted Gentiles, before this decree at Jeruſalem was made; and conſequently that the Jewiſh proſelytes could not be the only perſons it was deſign'd for. After all that has been ſaid on the ſubject of this decree, by learned men on both ſides, and eſpecially ſince the controverſy is now on foot, and likely to be continu'd ſtill farther, I ſhall not preſume to determine upon the queſtion, but leave it to every one to act as he is perſwaded in his own mind; only with this caution of the apoſtle, in the very caſe, That howſoever we may differ in our judgment, "Let not him that eateth, deſpiſe him that eateth not; and let not him which eateth not judge him that eateth," Rom. xiv. 3.

Ver. 30, 31, 32, 33, 34, 35. So when they were diſmiſſed, they came to Antioch: And when they had gathered the multitude together, they delivered the epiſtle. Which when they had read, they rejoiced for the conſolation. And Judas and Silas, being prophets alſo themſelves, exhorted the brethren with many words, and confirmed them. And after they had tarried there a ſpace, they were let go in peace from the brethren unto the apoſtles. Notwithſtanding it pleaſed Silas to abide there ſtill. Paul alſo and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others alſo.

Judas and Silas being prophets alſo.] That is, ſaith Dr. Hammond, two biſhops of Judea. But, if ſo, ſaith Dr. Whitby, Why "pleaſed it Silas to abide there ſtill," ver. 34. rather than go back to his charge? Yea, Why, after ſo long a ſtay at Antioch, doth he go along with Paul, in his travels "through Syria and Cilicia, confirming the churches?" ver. 41. And why do we find him ſtill with Paul, in the three next chapters, preaching at Theſſalonica, Corinth, and other places, but not at all returning to his ſee? In anſwer to which objection, it may be obſerv'd, That St. Paul kept all the churches of his own plantation under his immediate care and inſpection for ſome time: And the better to diſcharge his care over ſo many diſtricts, he took to his aſſiſtance ſome perſons whom he had advanced to the epiſcopal or apoſtolick order, without aſſigning them immediately to any particular place, but only occaſionally ſending them to viſit and inſpect ſome of his churches as he ſaw expedient. Thus, having made Timothy an apoſtle, or biſhop at large, when he was at Lyſtra, (ch. xvi. 3. compar'd with 2 Tim. i. 6.) he took him along with him, to aſſiſt him in the work of the miniſtry. And thus Silas, otherwiſe called Silvanus, was another conſtant companion of his, who aſſiſted him in his office: And that both theſe were of the ſame order with himſelf, is fairly concluded, from their being join'd with himſelf, in the inſcription of his epiſtles, as perſons who had the ſame common care with him of thoſe churches to which thoſe epiſtles were directed, 2 Cor. i. 1. Phil. i. 1. Col. i. r. 1 Theſſ. i. 1. and 2 Theſſ. i. 1. Whereas Luke and Epaphras, and others of his companions, of the like gifts, but not of the ſame order, are not join'd with him and diſtinguiſh'd in the ſame authoritative manner, but only their ſalutations mention'd in the body of the epiſtles, Col. iv. 12, 14. as is prov'd more at large by Dr. Brett. And hence it is, that Judas and Silas are called *Hegoumenoi*, "chief men among the brethren," as is noted on ver. 22. See the notes alſo on ch. xiii. 1.

With many others alſo.] At this time it was, that St. Peter came down to Antioch; where that remarkable conteſt happen'd between him and St. Paul, mention'd Gal. ii. 11, *&c.* (Cave, Du Pin, and Fleury)

Ver. 36, 37, 38, 39, 40, 41. And ſome days after, Paul ſaid unto Barnabas, Let us go again and viſit our brethren in every city where we have preached the word of the Lord, and ſee how they do. And Barnabas determined to take with them John, whoſe ſirname was Mark. But Paul thought not good to take him with them, who departed form them from Pamphylia, and went not with them to the work. And the contention was ſo ſharp between them, that they departed aſunder one from the other: And ſo Barnabas took Mark, and ſailed unto Cyprus; And Paul choſe Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria, and Cilicia, confirming the churches.

Let us go again, and viſit our brethren.] Obſerve here, The pious and prudential care which St. Paul, who had planted churches, takes to viſit and inſpect them; that he might ſee and underſtand how they did thrive and grow in the knowledge of Chriſt, and in their ſincere obedience to him. This great apoſtle had been ſowing the good ſeed of the word of God; his next care is, to examine and enquire, whether the envious One had not ſowed tares in his abſence. A miniſter's work, and an husbandman's buſineſs, are never at an end, but runs round in a circle: *Redit labor actus in orbem:* After plowing and ſowing, there muſt be weeding and watering, before reaping and in-gathering. Accordingly St. Paul reſolves upon the viſitation here mention'd. Where note, 1. The viſitors, Paul and Barnabas. 2. The viſited, "our brethren;" both the elders and members of the church. 3. The action perform'd, viſiting. The words import a ſtrict view, a moſt diligent and ſollicitous ſcrutiny, leſt ſome errors in their abſence might be crept into the doctrine and converſation of theſe new planted churches. 4. The place where the viſitation is to be held: "In every city where they had preached the word of the Lord:" Where they had planted, they were obliged to water; and where they had begotten any to the Chriſtian faith, they thought it their duty to nurture and nouriſh them: And therefore, tho' there were presbyters no doubt "in every city," yet Paul and Barnabas challenged to themſelves a power of viſitation, where they had perſonally preach'd. The apoſtles, who firſt converted them, had a peculiar right to inſpect and govern them. Converted ſouls, and planted churches, muſt be further viſited, obſerved, and watered. 5. The end and deſign of the viſitation, "To ſee how they do," and what they do; to take an account of their faith and practice. From the whole, Obſerve, 1. A diſeaſe, which the churches of the apoſtles own planting were ſuppoſed to be liable and obnoxious to: The pureſt of churches, and beſt of men in this military and mortal ſtate, are apt to fall into diſtempers; witneſs this chapter: Where we find the converted Jews, nauſeating the bread of life, and making it their choice to pick and eat the rubbiſh of the partition-wall, which Chriſt had demoliſhed; I mean circumciſion, and the legal ceremonies; which tho' expired at the death of Chriſt, and by this time had an honourable burial; yet they attempt to pull out of their graves, and give a reſurrection to them. Such diſtempers will be in the pureſt churches, if we conſider the hereditary corruption which is in all by nature; the remains of it in thoſe who are renew'd by grace, and the endeavours of Satan to ſollicit theſe remains, and invite them forth into act and exerciſe. 2. The remedy reſolv'd upon for preventing and healing of this diſeaſe; namely, apoſtolical viſitation, and epiſcopal inſpection, as the word ſignifies. The conſtitution of the church is ſuch, that it cannot continue long in repair, without inſpection and government; For tho' the univerſal church is ſecure, being built upon a rock; yet particular churches are liable to dilapidations: And accordingly, it is the duty of the governors of the church, frequently to inſpect the authority of thoſe who preach, to examine their doctrines, to enquire into their lives, to give rules for preſerving order, and to cenſure thoſe who neglect thoſe rules, and diſturb that order. In fine, we ſee the church of Chriſt muſt be govern'd: In that government there muſt be a ſuperiority in ſome, and a ſubordination in others; ſuperiors muſt frequently viſit, and narrowly inſpect the doctrine, the lives and manners, both of the miniſters and members of the church, according to the practice and example of thoſe two great apoſtles, Paul and Barnabas. (B.)

In every city.] The plantation of the church was firſt begun in cities, becauſe there was the greateſt confluence, and expectation of ſucceſs Hence it came to paſs, that *paganus*, that is, one inhabiting in a village, became ſynonimous, or a term of the ſame ſignification with an infidel or unbeliever. (Templer)

See how they do.] This is exactly agreeable to, and a good warrant for, epiſcopal viſitations, when the biſhops themſelves go from town to town, in their reſpective diſtricts, to inquire how their clergy and people behave themſelves; that is, "How they do," how they live, how they diſcharge their ſeveral duties to each other. (Brett)

John, whoſe ſirname was Mark.] Not Mark the evangeliſt, but "ſiſter's ſon to Barnabas," Col. iv. 10. The ſame who is mention'd before, ch. xii. 12, 25. and xiii. 5, 13. This John Mark was brought from Jeruſalem by Paul and Barnabas, at their firſt return to Antioch; and taken with them, when they went out from thence to preach to the Gentiles: But he having left them at Pamphylia, before they had accompliſh'd their evangelical miniſtry, St. Paul refus'd to take him with them in this their apoſtolical viſitation; which tho' it was the occaſion of a contention between the two apoſtles, had however this good effect upon him, that it made him for the future more vigilant in the cauſe of the goſpel, and particularly of ſervice to St. Paul himſelf, 2 Tim. iv. 11. inſomuch that the apoſtle gives a ſpecial charge to the Coloſſians, to entertain him kindly, whenever he ſhould come to them.

The contention was ſo ſharp.] When matter of doctrine and deep diſpute could not divide the church, Satan laid a ſmaller ſtumbling-block in the way; and the two moſt holy ſervants of God, the chief umpires, and the very ambaſſadors for peace, daſh'd their feet againſt it: In a matter of great diſpute the church maintain'd its unity, and ſhew'd that it was built upon a rock; but in a petty diſſention the greateſt pillars of it were ſhaken, and ſhew'd how peace was built upon the ſands. Here's the drift of the text; Not to excuſe diſcord, becauſe it was incident to two ſuch eminent apoſtles; but to teach us, that theſe burning lights did a little loſe their luſtre, becauſe their diviſion increas'd to that ſtifneſs, that they were ſeparated the one from the other. Contention is the canker of evangelical fruit; which is "peace on earth, good will towards men." Yet the miſchief is the leſs, when mean ones contend: But woe to the church becauſe of ſcandal, when Paul and Barnabas are the actors in it. Yet again, if thoſe who are qualified with the greateſt graces, the beacons upon a hill, did vary in a calm and a mitigated manner, it were not ſo ſtrange, but it might be expected: But this was not ſo well; it was a variance join'd with paſſion and acerbity; a ſore that cannot be touch'd without much compaſſion. For all this, if the provocation had been ſuch wherein piety could not yield, it had been conſtancy, and not contention, to be inflexible: But this was a caſe of no ſuch weight, wherein charity might not have ſatisfied conſcience, and conſcience have ſubmitted to charity. Laſtly, after ſo many diſcords, if the cloſe of the muſick had been ſweet, it had not wanted harmony: But this determin'd in a final acrimony; from a wrinkle in the garment it came to a rent; it was a contention that grew to a ſeparation, and that's the partition-wall that retrencheth unity. Contention is the devil's wedge, to rive aſunder the croſs of Chriſt: It turns order into a heap, amity into jangling, unity into ſchiſm, and truth into hereſy. The cankerdneſs of two men coſt the Iſraelites forty years more of bondage, before Moſes return'd to deliver them, Exod. ii. 14. Men who are addicted to moderation will ſhun the company that reſounds with brawling and bitterneſs: Much more, we may preſume, that God will depart from that church, where the flames of notorious diſcords are broken out; Therefore, as "God is the author of peace," ſo let us be "lovers of concord." The Greek word here is *paroxyſmos*; which hath a curſed meaning. When a diſeaſe hath intermitted a while, and begins its violence again, that's call'd a paroxyſm of ſickneſs: And when a brawl is worſe and worſe, louder and louder, that's a paroxyſm of contention. Theſe two, who had been fellow-ſoldiers under Chriſt's banner, in ſo many travels, perils, and perſecutions, cannot bear with one another with patience; and they who were ready to die together, cannot live together: But yet, tho' "the contention was ſo ſharp," it had no taſte of the vinegar of reproach; nor did they pierce one another with opprobrious ſpeeches. That's fitter for Job's deform'd beaſt, Job xli. 19, *&c.* than for an apoſtle, or archangel, Jude 9. I dare not make a preciſe deciſion, which of theſe two had the fairer end of the quarrel: But our judgment may be clearly convinc'd againſt them both; that their difference fell upon ſuch an object, ſo mean, ſo inconſiderable, in reſpect of peace, that it did little deſerve a ſharp contention, but leaſt of all to extend unto this acrimony, that they ſhould "depart aſunder one from the other." However Satan got nothing by it: For, by taking ſeveral journeys, they communicated the goſpel twice as far as they could have done in one company; and that which was diviſion to themſelves, was multiplication to the goſpel of Chriſt. (Hacket)

Sailed unto Cyprus.] See the notes on ch. iv. 36. and xiii. 4.

Paul choſe Silas.] See the notes on ver. 32.

Syria and Cilicia.] Dr. Cave ſuppoſes, it was from hence, that St. Paul ſailed for Crete, where he preach'd and propagated Chriſtianity, and conſtituted Titus to be the firſt biſhop of that iſland. But others reckon it ſomewhat later; as may be ſeen in the introduction to the epiſtle to Titus.

CHAP. XVI.

Paul at Derbe amd Lyſtra. He circumciſeth Timothy: Publiſheth the apoſtolical decree: Paſſeth through Phrygia, Galatia, and near Myſia: Is called by the ſpirit into Macedonia: Converteth Lydia and her houſhold: Caſteth out a ſpirit of divination; for which he and Silas are whipp'd and impriſon'd. The priſon-doors miraculouſly opened: The jailor and his houſhold converted; and they diſcharged.

Ver. 1, 2, 3, 4, 5. THEN came he to Derbe and Lyſtra: And behold, a certain diſciple was there, named Timotheus, the ſon of a certain woman which was a Jeweſs, and believed; but his father was a Greek: Which was well reported of by the brethren that were at Lyſtra and Iconium. Him would Paul have to go forth with him; and took and circumciſed him, becauſe of the Jews which were in thoſe quarters: For they knew all that his father was a Greek. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apoſtles and elders which were at Jeruſalem. And ſo were the churches eſtabliſhed in the faith, and increaſed in number daily.

Took, and circumciſed him.] St. Paul, intending to take Timothy along with him, as his companion in preaching the goſpel, that his miniſtry might be the more acceptable to the Jews, who knew him to be uncircumciſed, becauſe the ſon of an uncircumciſed father, he takes him and circumciſes him: But at the ſame time Titus, who was a Gentile both by father and mother, he would not circumciſe; neither ſuffering the yoke of circumciſion to be laid upon the Gentiles, which God had never impoſed, nor would he ſeem to countenance thoſe, who held circumciſion neceſſary to ſalvation. O what an admirable pattern has this great and humble apoſtle left to poſterity! He became all things to all men, and either uſed, or refuſed, indifferent things according as the uſe or diſuſe of them tended to the church's edification, and mens ſalvation. From whence learn, That in things not abſolutely neceſſary to ſalvation, Chriſtians ought to act prudentially; and either do, or not do, ſome things of leſſer moment, according as it may promote, and beſt conduce to the church's peace and edification. (B.) Timothy's relations by his mother's ſide, being Jews, might have imagin'd, that St. Paul had an averſion againſt the ceremonies of the law: And he had a mind to ſhew them, that if the Gentiles did not take 'em upon themſelves, it was not becauſe they believed them to be evil, but becauſe they were no longer neceſſary. (Fleury) And now it is ſuppoſed, that St. Paul, knowing by the ſpirit, that Timothy was elected of God for the holy miniſtry, laid his hands upon him, together with the elders of the church, and grace was thus communicated to him. (W. and Fleury) See the notes on ch. xv. 32.

Delivered them the decrees for to keep.] Here note, 1. The meſſengers which deliver'd theſe decrees, Paul and Silas, with a ſpecial regard unto the church's unity and peace. Behold here an excellent pattern for Chriſtians in general, and the miniſters of the goſpel in particular; as to maintain truth, ſo to procure, promote, and preſerve the church's peace. "Truth and peace," which God has joined together, Zach. viii. 19. let none dare to put aſunder. 2. What it was that St. Paul here made the delivery of; the decrees made by the apoſtles and elders at Jeruſalem: Not the decrees made by the whole church, but by the miniſters of the church only: None ſo fit to determine church-differences, as church-officers. 3. To whom theſe decrees were deliver'd: Namely, to the churches as they paſs'd along through the ſeveral cities; ſo many cities, ſo many churches: The whole company of Chriſtians within a city, and the adjacent territory, were wont to be framed into a Chriſtian ſociety or church; and ſeveral congregations made but one church. To ſet up churches againſt churches, and to gather churches out of churches, has no precedent, no warrant, no countenance from any phraſe of ſcripture, or practice of the apoſtles times. 4. The end for which theſe decrees were deliver'd, namely, to bring all the churches to unity and uniformity; to unity in judgment, and uniformity in practice, that they might all be of one heart, and one way. Learn thence, That unity and uniformity among the churches of Chriſt, is a thing to be earneſtly deſir'd and endeavour'd; their unity is their ſtrength and beauty both. Note laſtly, The ſucceſs and fruit of the delivery of theſe decrees to the churches, ver. 5. "So were the churches eſtabliſh'd in the faith, and increaſed in number daily." Where obſerve, A double bleſſing accruing to the churches; the one of confirmation, "So were the churches eſtabliſhed:" The other of augmentation; They "increaſed in number daily." Learn, 1. That as diviſions do ſhake and unſettle, ſo unity and uniformity do eſtabliſh and confirm the church of Chriſt. 2. That 'tis a bleſſed thing to hear of the church's increaſing, provided it be by way of addition, not diviſion: To hear of churches multiplying, by the number of converts increaſing, is happy; But to multiply churches by breaking churches in pieces, is a ſad multiplication. (B.)

Ordained of the apoſtles and elders.] See the notes on ch. xv. 6, 23.

Ver. 6, 7, 8, 9, 10, 11, 12, 13, 14, 15. Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the holy Ghoſt to preach the word in Aſia, After they were come to Myſia, they aſſayed to go into Bithynia: But the Spirit ſuffered them not. And they, paſſing by Myſia, came down to Troas. And a viſion appeared to Paul in the night: There ſtood a man of Macedonia, and prayed him, ſaying, Come over into Macedonia, and help us. And after he had ſeen the viſion, immediately we endeavoured to go into Macedonia, aſſuredly gathering, that the Lord had called us for to preach the goſpel unto them. Therefore looſing from Troas, we came with a ſtraight courſe to Samothracia, and the next day to Neapolis; And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: And we were in that city abiding certain days. And on the ſabbath we went out of the city by a river-ſide, where prayer was wont to be made; and we ſat down and ſpake unto the women which reſorted thither. And a certain woman named Lydia, a ſeller of purple, of the city of Thyatira, which worſhipped God, heard us; whoſe heart the Lord opened, that ſhe attended unto the things which were ſpoken of Paul. And when ſhe was baptized, and her houſhold, ſhe beſought us, ſaying, If ye have judged me to be faithful to the Lord, come into my houſe, and abide there. And ſhe conſtrained us.

Forbidden of the Holy Ghoſt.] That is, By revelation, probably, like that in ver. 9. (H) Various conjectures have been made, why they "were forbidden of the Holy Ghoſt to preach the word in Aſia" (meaning Aſia minor.) Some ſay, Becauſe that province belong'd to St. John: But, St. Paul, 'tis plain, preach'd there himſelf "by the ſpace of three years," ch. xx. 31. and ſeven years after, he leaves Timothy, to correct the diſorders which were then among them; in all which time we hear not one word of St. John's being there. Others ſay, Becauſe thoſe of Aſia minor were not diſpoſed to receive the goſpel: But the very next year they did receive it. The true reaſon ſeems to be, becauſe the Lord would haſten them to a new work, which they had not yet begun; *viz.* to preach to a Roman colony, ver. 12. and therefore forbad them to ſtop in Aſia, at that time. (W) His grace not being denied that people, but only retarded, as Proſper ſaith. (Aſſ.) But ſince we are told that they "were forbidden," but not acquainted with the reaſon why, we may learn from hence, that obedience becomes us better than inquiſitiveneſs and curioſity. (Beza)

A viſion appeared to Paul in the night.] *Horama* and *Optaſia* are two words, in the New Teſtament, ſignifying a viſion; being deriv'd from different verbs, but both ſignifying to ſee. Some diſtinguiſh them, and ſay, That *Optaſia* is a viſion *cath' hupar*, an appearance to one awake; *Horama* a viſion *cath' onar*, an appearance to one aſleep, called ſometimes "a dream," Job xxxiii. 15. like that to Joſeph, Matth. ii. 19. But this diſtinction will not ſtrictly hold; ſince our Saviour himſelf calls that viſion *Horama*, which his diſciples had at his transfiguration, Matth. xvii. 9. when doubtleſs they were waking. And therefore it does not follow, from the uſe of the ſame word here, that St. Paul was now aſleep, tho' the text ſays, it "appear'd to him in the night:" For it may as well intimate his watchfulneſs, that he was praying to God in the night, to direct him which way he ſhould apply himſelf in preaching the goſpel. (Owen and Leigh)

We endeavour'd to go into Macedonia.] 'Tis here obſerv'd, that this is the firſt place where St Luke writes in the firſt perſon: From whence 'tis reaſonably concluded, that he join'd himſelf to St. Paul at Troas; and thence forward continu'd one of his conſtant companions. (Cave, W. Fleury and Q.)

And a colony.] Philippi was a city of Macedonia, ſo called from Philip, king of Macedon, who repair'd it; from whence it loſt its former name of Dathos. It is here called "the chief city;" not as being the metropolis, for that was Theſſalonica: But becauſe it was *prote*, the firſt city which they touch'd at who came from Neapolis. It was celebrated, among the Romans, for its being a Roman colony; and for the defeat of Brutus and Caſſius: And, among the Chriſtians, for its converſion by St. Paul, and the ſingular ſupplies ſent to him from thence in his neceſſities, Phil iv. 15. (W.)

Where prayer was wont to be made.] To what is already noted on Luke vi. 12. we may properly add here, That the cuſtom of building ſuch is ſaid to come from the fact of Iſaac, Gen xxiv. 62, 63. where he went out into the field, to a well, to pray, ſaith the Chaldee paraphraſe; and therefore they built theſe *proſeuchæ* in fields, for the moſt part near fountains, or rivers, or brooks ſides; (and ſuch perhaps it was where they prayed here ch. xxi. 5. a little way "without the city, and upon a ſhore)" or on mountains, as that Luke vi. 12. both which the idolaters imitated. Now that this here was ſuch an one, will appear not only by that which is here ſaid of Paul, that he "ſate down, and ſpake to the women," making it a place not to pray, but to preach, but alſo by the expreſs words of Epiphanius, t. ii. l. iii. c. 80. Beſides, the Syriac is diſtinct and punctual in rendring it a houſe of prayer. All the difficulty will be, what is the meaning of *enomizeto einai*, which is here added. The Syriac reads, becauſe there ſeemed to be an houſe of prayer: And ſo the ancient Greek and Latin MS. reads *edocei*, which may be interpreted either that there was an oratory there, (as *docein* and *videri* are oft but expletives;) or elſe that in their paſſage to Philippi, as they came from Neapolis, there ſeem'd to them to be ſuch a place, or they ſaw it by the way. The king's MS. that reads *enomizomen*, we thought, agrees fully with this ſenſe; *we thought* being all one with *it ſeemed to us.* But if the ordinary reading be retained, then *nomizeſthai*, ſaith Budeus, ſignifies *in fama aut exiſtimatione eſſe*; and then 'twill be beſt rendred, *where an houſe of prayer was fam'd*, or *reputed to be.* There is alſo another notion of the word, for *conſecrating*; and ſo *nomizomenoi thaloi tou hierou*, are the *conſecrated boughs of the temple*, 2 Mac. xiv. 4. but that ſeems not ſo proper for this place. (H. Cave, and Godw.) But Dr. Whitby obſerves, That it ſhould rather be, Where a houſe of prayer, for the Jews and Proſelytes, was allow'd to be by the law, or was accuſtomed to be: Both which ſenſes the word *nomizetai* may well bear; as he proves, from Herodotus, Ariſtophanes, Phavorinus, and Stephanus: And this agrees with the interpretation of D. Heinſius; follow'd alſo by Fox, and Maſſey. Mr. Shuckford argues, from Gen. xxi. 33. That theſe *proſeuchæ* were as ancient as Abraham's time, and ſet round with trees. D. Heinſius ſays, where the numbers of people were great, they had ſynagogues; where ſmall only *proſeuchæ:* And Mr. Joſ. Mede tells us, The ſynagogue was a cover'd edifice, and within the cities, whereas the *proſeucha* was without the cities, encompaſs'd with a wall, but open above, like the courts before our houſes: Whoſe learned *diatribæ* will furniſh the more curious reader with an inſtructive diſcourſe on this ſubject.

Lydia, a ſeller of purple.] In this oratory St. Paul preaches "to the women which reſorted thither," they being both moſt numerous and moſt zealous; and God gives him the ſeal of his miniſtry in the converſion of Lydia. In which famous converſion, obſerve how particular the Holy Ghoſt is, in relating the ſeveral circumſtances belonging to it. She is deſcribed, 1. By her perſon and ſex; "a certain woman." 2. By her name; Lydia. 3. By her calling and imployment; "a ſeller of purple." 4. By her city; Thyatira. And, 5. By her pious diſpoſition; She "worſhipped God." (B.) And this, we may believe, is done in honour of her piety and ſingular hoſpitality; ſo that whereſoever the acts of the apoſtles ſhall be read, "in the whole world, there ſhall alſo this, that this woman hath done, be told for a memorial of her," Matth. xxvi. 13.

Whoſe heart the Lord opened.] To open the ear or the heart, is a phraſe uſed to ſignify the rendring any perſon willing, or inclined to any thing. So Pſal. xl. 6. "Mine ears haſt thou opened;" *i. e.* Thou haſt inclined me to hearken to thy commandments. For ſo it follows, "Then ſaid I, Lo I come to do thy will." This God is ſometimes ſaid to do by awakening men by his afflicting hand. So Job xxxvi. 10, and 15. And ſometimes he doth it by the preaching of the word. For, as they who are ſaid to be taught by the word, John vi. 45. or the example of God, 1 Theſſ. iv. 9. are ſaid to be "taught of God;" ſo they who have their hearts affected with it, and opened by it, may be ſaid properly enough to have their hearts opened by him. And here it deſerveth to be noted, 1. That the Lord is ſaid to open the heart of Lydia; not to believe, but *proſechein*, "to attend to the things ſpoken by St. Paul," *viz.* to weigh, and ſeriouſly to conſider of the greatneſs of the bleſſings promiſed to believers, remiſſion of ſins, and eternal life; and that attention of hers produced this faith in her. So the Lord repreſents himſelf as knocking at the door of mens hearts, Rev. iii. 20. *i. e.* by the preachers of his word, attended with the incitations of his holy ſpirit; but entring only when men open their hearts to receive him. And laſtly, Woltzogenius well notes, That if, in a place where no example of faith had been given, no name of Chriſt had been preach'd, ſome extraordinary aſſiſtance was vouchſafed, towards the converſion of this woman, this ſingle inſtance, in a caſe ſo extraordinary, muſt not be look'd upon as a thing abſolutely neceſſary in all caſes. In a word, Either ſhe only was worthy, *i. e.* prepared, diſpoſed, and fitted, to receive this influx: Or, if it were abſolutely neceſſary that ſhe might believe, and yet ſhe alone, tho' no more fitted and diſpoſed for it than the reſt, receiv'd it, the other auditors, for want of this extraordinary influence, muſt lie under a neceſſity of not believing, and ſo it could not be blame-worthy in them that they did not believe. (W.) See the notes on Matth. x. 11. and Luke xxiv. 45.

She conſtrained us.] See the notes on Luke xxiv. 29.

Ver. 16, 17, 18, 19, 20, 21, 22, 23, 24. And it came to paſs, as we went to prayer, a certain damſel, poſſeſſed with a ſpirit of divination met us, which brought her maſters much gain by ſoothſaying: The ſame followed Paul, and us, and cried, ſaying, Theſe men are the ſervants of the moſt high God, which ſhew unto us the way of ſalvation. And this did ſhe many days. But Paul being grieved, turned and ſaid to the ſpirit, I command thee in the name of Jeſus Chriſt to come out of her. And he came out the ſame hour. And when her maſters ſaw that the hopes of their gains was gone, they caught Paul and Silas, and drew them into the market-place, unto the rulers, And brought them to the Magiſtrates, ſaying, Theſe men being Jews, do exceedingly trouble our city, And teach cuſtoms which are not lawful for us to receive, neither to obſerve, being Romans. And the multitude roſe up together againſt them: And the magiſtrates rent off their clothes, and commanded to beat them. And when they had laid many ſtripes upon them, they caſt them into priſon, charging the jayler to keep them ſafely: Who having received ſuch a charge, thruſt them into the inner priſon, and made their feet faſt in the ſtocks.

As we went to prayer.] That is, to the oratory, or place of prayer. See the notes on ver. 13.

A ſpirit of divination.] *Pneuma pythonos*; a ſpirit of *python.* Some derive *python* of the ſame word which betokeneth a ſerpent; as *Nachaſh*, in the Hebrew, ſignifieth both a ſerpent and a magician: Becauſe ſuch do work by ſerpents, whom the inchanter uſeth to charm; which agreeth well to the firſt practice of the devil in paradiſe, ſpeaking out of a ſerpent. Others derive it of *pynthanomai*, to ask or conſult. And others again of *pytho*, to putrify; becauſe the evil ſpirit loveth uncleanneſs, ſpeaking from under the belly: Or rather, becauſe the oracle of Apollo at Delphos was moſt famous, where they receiv'd anſwers; who was call'd Pythius, of his killing a ſerpent, whence others, who gave the like oracles, might be ſo call'd. (Leigh) And thoſe who have ranged the devils into nine orders, place the lying ſpirits in the ſecond; whoſe prince (they ſay) is named Python. (Camfield) Apollo's pythoneſs was, by her obſcene parts, filled with wind; and ſo gave anſwers to thoſe who conſulted her. (Willet) Heſychius, Suidas, and Phavorinus agree, that Python was a ſpirit, which divined, or foretold things to come. In the temple of Apollo, who was called Pytho, the organ of this oracle was always a woman, who, ſitting on her brazen tripos, received her enthuſiaſm *a ſecretis*; their god, as Origen ſays, being delighted in nothing more, than in thoſe parts: And the woman, being thus fill'd with that ſpirit, and retaining in memory the phantaſms raiſed by the agitation of the dæmon, did foretel what would happen, to thoſe who enquired of her, as did the pythoneſs here. She alſo deliver'd her anſwers with a low voice, as out of her belly; and was hence ſtiled *ventriloqua*, and *engaſtrimantis:* And becauſe others who pretended to propheſy did ſo, that if their anſwers were not true, it might be imputed to mens not hearing well what they had uttered; hence theſe diviners are, by the Septuagint, not only ſtiled *engaſtrimythoi*, ſpeakers out of the belly, Lev. xix. 31. and xx. 6. Deut. xviii. 11. 1 Sam. xxviii. 3, 7, 8, 9. 1 Chron. x. 13. 2 Chron. xxxiii. 6. and Iſa. viii. 19. but alſo ſaid to ſpeak out of the ground, Iſa. xix. 3. (W.) Tertullian writes, that he ſaw and heard one of theſe women. But thoſe who are curious to know more of this matter, may conſult Mr. Rous's *Archæologiæ Atticæ, de Oraculo Pythio.*

Paul being grieved.] Tho' the pythoneſs confeſs'd, that the apoſtles were "Servants of the moſt high God;" yet St. Paul rebuked the ſpirit that was in her, and "commanded him to come out of her." (Andr.) He refuſed the devil's teſtimony concerning himſelf, even when he ſpake the truth: The teſtimony of truth from the father of lies is enough to render truth it ſelf ſuſpected. (B.) To praiſe the wicked, and to accept their praiſes, are two things ſometimes equally dangerous. By delivering this damſel from the power of the devil, St. Paul delivers himſelf from the temptation of praiſe. The ill treatment which no doubt he foreſaw he ſhould draw upon himſelf, by caſting out this "ſpirit of divination," did not hinder him from doing it: And yet Chriſtian magiſtrates ſuffer the trade of divination to be exerciſed with impunity, and as it were publickly in the midſt of cities, tho' with little or no trouble they might effectually ſuppreſs this impiety. What is now become of religion? (Queſn.)

They caught Paul and Silas.] It pleaſed God to ſpare Timothy, and to call only Paul and Silas to the trial, as being ſtronger, and more able to undergo it, than he was yet. (Beza)

Into the market-place.] *Eis teen agoran.* Agora, from *ageiro, congrego*, ſometimes ſignifies, in general, the place where people are gather'd together: And ſometimes, more particularly, the place where they are aſſembled in a judiciary way; which the Latins call *Forum.* In which latter ſenſe it is to be underſtood here, becauſe they were " brought to the magiſtrates; and therefore what is in the text called the market-place, is in the margin more properly called the court."

Theſe men, being Jews.] They mention their being Jews, by way of aggravation, becauſe that name was now become odious to the Romans. (Aſſ.)

Trouble our city.] The truth of the goſpel ever ſeemeth troubleſome to the wicked, in whom Satan reigneth, becauſe it overthroweth him and his kingdom. (*Idem*) And here their private avarice is cover'd with the ſpecious cloak of piety, and the publick peace. (Beza) For thoſe who trouble or diſturb the falſe peace of ſinners will always be treated as diſturbers of the publick repoſe. (Q.)

Being Romans.] That is, a colony, or plantation of inhabitants from Rome. See ver. 12. But tho' there was as yet no expreſs law of the ſenate, or the emperor, againſt the Chriſtians, there was an old law of the Romans, forbidding them either to worſhip new gods, or the gods of other nations, and requiring them to worſhip the gods of their country, from which Chriſtianity diſſwaded them; not ſuffering any of them to worſhip the gods of their fathers, but requiring them to turn from thoſe dumb idols to the living God, 1 Theſſ. i. 9. and hence St. Paul ſpeaks thus to thoſe of Lyſtra, " We preach unto you, that ye ſhould turn from theſe vanities unto the living God, who made heaven and earth," Acts xiv. 15. (W.)

Rent off their clothes.] That is, the clothes of Paul and Silas For ſo it was the cuſtom, not only among the Jews, but among the Roman magiſtrates, as theſe were, to command the lictors, to rend open the cloathes of the criminal, and to beat his body with rods, as Grotius here notes. And the ſame ſays Briſſonius, *de formulis*, l. v' p. 481. (H. and W.)

Many ſtripes.] See the notes on Luke xxiii. 16. and 2 Cor. xi 24.

Made their feet faſt in the ſtocks.] *Eis to xylon.* Here the word *xylon* ſignifies a ſort of wooden machine, which the Latins call *numella*; into which (as Nonius ſays) both the feet and neck were put. (Beza, Leigh and Aſſ.)

Ver 25, 26, 27, 28, 29, 30, 31, 32, 33, 34. And at midnight Paul and Silas prayed, and ſang praiſes unto God; and the priſoners heard them. And ſuddenly there was a great earthquake, ſo that the foundations of the priſon were ſhaken: And immediately all the doors were opened, and every ones bands were looſed. And the keeper of the priſon, awaking out of his ſleep, and ſeeing the priſon-doors open, he drew out his ſword and would have killed himſelf, ſuppoſing that the priſoners had been fled. But Paul cried with a loud voice, ſaying, Do thy ſelf no harm; for we are all here. Then he called for a light, and ſprang in, and came trembling, and fell down before Paul and Silas; And brought them out, and ſaid, Sirs, what muſt I do to be ſaved? And they ſaid, Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe. And they ſpake unto him the word of the Lord, and to all that were in his houſe. And he took them the ſame hour of the night, and waſhed their ſtripes; and was baptized, he, and all his houſe, ſtraightway. And when he had brought them into his houſe, he ſet meat before them, and rejoiced, believing in God with all his houſe.

Prayed, and ſang praiſes.] When St. Paul and Silas were cruelly beaten and impriſon'd for the teſtimony of Jeſus, the conſideration of the cauſe and maſter they ſuffer'd for, fill'd 'em with joy in a dungeon, and gave them ſongs in the night. Their bodies were cut with deep and cruel ſtripes; their ſouls were refreſh'd and raviſh'd with divine conſolations: And when their feet were faſten'd in the ſtocks, their hearts were enlarged with heavenly pleaſure, and their tongues with inſpir'd eloquence broke out into hymns of praiſe. So juſt is the pious remark of St. Chryſoſtome, To ſuffer for Chriſt is ſweeter than all conſolation. 'Tis aſtoniſhing, and above the powers of unaſſiſted nature, in ſuch deep and tormenting ſufferings, as the primitive Chriſtians ſuffer'd, to give all the undiſſembled expreſſions of a moſt exquiſite and triumphant joy: But as the behaviour and courage of the noble champions of the croſs was extraordinary; ſo were their motives and encouragements their tranſporting hopes and all-ſufficient aſſiſtances. Could the ſervants and diſciples think it hard to follow their moſt gracious Lord and maſter, who has ſovereign intereſt in heaven, and all the preferments of eternity at his diſpoſal? Who has promiſed, he will confer 'em on all Chriſtians, whoſe names are in the book of life, who are fellow-citizens with the ſaints, and domeſticks in heaven? That divine lover and ſaviour of ſouls has made faithful promiſes, and given unconteſted proofs, that he has both power and goodneſs to inſtate all Chriſtians, that live to him, and dare die for him, in all the inconceivable glories, and high eternal prerogatives, which belong to the members of his body, of his fleſh, and of his bones. They ſhall all receive the adoption of ſons; be no more regarded as ſervants, but as ſons of God, and heirs of heaven. (Blackw.) A good man can turn a priſon into a chapel, and make a den of thieves to be an houſe of prayer: Our feet cannot be bound ſo faſt to the earth, but that ſtill our hearts may mount up to heaven. (Cave) See the notes on ch. v. 41. and vi. 15.

A great earthquake.] See the notes on ch. iv. 31.

Every ones bands were looſed.] See the notes on ch. v. 19.

Would have killed himſelf.] Self-murder being common among the Greeks and Romans, allow'd by all their philoſophers, and practiſed by moſt of them, to avoid, or deliver themſelves from any miſery; this jaylor therefore would have done it, for fear of a ſeverer puniſhment, they who let priſoners eſcape being to ſuffer the puniſhment they had deſerv'd. (W.) Among the Jews it was a queſtion, whether a man might lawfully kill himſelf: But among Chriſtians it has been always a certain rule, that a man ſhould run the hazard of any death whatſoever, rather than deſtroy himſelf. (G.) But, Lord! How miſerable are the conſolations, which the carnal and unregenerate world have recourſe and fly unto, when trouble and diſtreſs takes hold upon them! They run to an halter to rid them of their trouble, having no God to go unto, and thereby plunge themſelves into endleſs troubles; yea, eternal torments! (B.)

And ſprang in.] *Eiſepedeſe*; He leap'd in, or came ſpeedily in among them, as one that leaped, to ſee if the priſoners were all there. So *eiſpedao* is interpreted, *ſaltu irruo*, from Demoſthenes. (Aſſ.) And thus the ſame word is to be underſtood, ch. xiv. 14. where Barnabas and Paul are ſaid to have " ran in among the people," when they were about to offer ſacrifice to them as Gods.

Fell down before Paul and Silas.] But why did they not reprove him, and take him up from their feet, as Peter did Cornelius, ch. x. 26. Becauſe they knew, this man did it not to adore them; but, for preſent fear of God's judgments to humble himſelf. And indeed, it was a Roman faſhion of begging pardon, to fall at his feet of whom they entreated it. Had there been any thing prejudicial to God's honour, Paul would not have forgotten his former zeal among the Lyſtrians. (Aſſ.) See the notes on ch. x. 25. and xiv. 14, *&c.*

What muſt I do to be ſaved.] Grotius ſaith here, that the jaylor had conceived ſome hope of a better life, from tradition, and the doctrine of the philoſophers: But I rather think, he ſpake thus to them, as knowing, or conceiving, from the words of the pythoneſs, ver. 17. that they were appointed " to ſhew the way of ſalvation." (W.) See the notes on ch. ii. 37. and ix. 6.

Believe on the Lord Jeſus Chriſt.] There are two things requir'd to a true faith in Chriſt; i. That we believe all the articles of our Chriſtian faith; and particularly, concerning Chriſt, *viz.* 1. That he is " the Lord," Luke ii 11. God; the ſupreme being, and governor of the world, Jer. xxiii. 6. and John xx. 28. 2. That he is the Lord Jeſus, Matth. i. 21. the only true Jeſus, or Saviour, Acts iv. 12. 3. That he is the Lord Jeſus Chriſt; the Meſſiah promiſed in the Old Teſtament, Matth. xvi. 16. And, by conſequence, That he died, roſe again, went up to heaven, there ſitteth at the right hand of God, making interceſſion for us, and is able to ſave us, if we " come unto God by him," Hebr. vii. 25. And ii. That we have a ſure truſt and confidence in God's merciful promiſes in Chriſt, for all things neceſſary to make us happy, and that are good for us. (Bever.) This brief anſwer containeth the ſum of the Goſpel, offering us ſalvation, and all bleſſedneſs in Chriſt, apprehended by faith. (Aſſ.) See the notes on ch. ii. 38. and Luke xix. 8.

Thou ſhalt be ſaved, and thy houſe.] Here is ſomething implied, that is not expreſs'd; " Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved, and thy houſe;" that is, They believing with thee: As if they had ſaid, Be not diſcouraged, but look upon Jeſus; there's mercy enough in ſtore, not only for thy ſelf, but for thy whole houſhold, if they can but believe; yea, abundant ſalvation for all who are humbled believers. But that the faith of one ſaveth not another, at leaſt in adult perſons, appears Ezek. xviii. 20. (Greenwood)

And waſhed their ſtripes.] From hence we may obſerve what a happy change Chriſtianity makes in the minds of men! How plain it ſmooths the rougheſt tempers, and inſtils the ſweeteſt principles of civility and good manners. (Cave and B.)

He was baptized, he and all his.] St. Chryſoſtome here notes, That this jaylor was that Stephanas, of whom St. Paul ſpeaks, 1 Cor. i. 16. But if ſo, he muſt have come from Corinth, or ſome other parts of Achaia, and have ſettled at Philippi, and afterwards have return'd thither again: For the Stephanas there mention'd tion'd by St. Paul was "the firſt-fruits of Achaia," and an eminent perſon at Corinth, 1 Cor. xvi. 15, *&c.* (W.) Obſerve here, 1. That it was the ordinary way of the apoſtles to baptize houſholds: Not that they were ſure, that they were all believers, or that the family-governors could make them ſo; but it was their duty to devote all their power to God, and to do their utmoſt to perſwade; and God uſually ſucceeded their endeavours. 2. That the church of God, for above 1700 years, never refuſed the baptizing of infants of believing parents, as being taken into covenant with themſelves. Having then, for ſo many ages, been in poſſeſſion of this privilege, we may more reaſonably require the Anabaptiſts to prove by expreſs ſcripture, that children were not baptized by the apoſtles, when they baptized whole families, (yea, whole nations, according to their commiſſion, Matth. xxviii. 19.) than they can require us to prove that they were. In this chapter 'tis clear, that "Lydia was baptized, and her houſhold," ver. 15. that is, ſays the Syriac, Lydia and her children: And here, the jailor "was baptized, he and all his," ver. 33. They, by reaſon of their own faith, having a right to baptiſm, their whole families, upon their undertaking to bring them up in the knowledge of Chriſt, were admitted to the ordinance with them. And, 3. How improbable it is, that this jailor eſpecially, and his houſhold, were baptized by dipping. We do not deny the lawfulneſs of baptizing by immerſion; but we cannot aſſert the abſolute and indiſpenſable neceſſity of it. St. Paul, who was newly waſh'd, and his ſores dreſs'd, occaſion'd by ſtripes, cannot be ſuppoſed either to go out himſelf, or to carry the jailor and all his family, in the dead of the night, to the river, or a pond, to baptize them: Neither is it in the leaſt probable, that St. Paul himſelf was baptized by dipping. Acts ix. 18, 19. "He aroſe, and was baptized; and when he had received meat, he was ſtrengthened." The context may convince us, that he was baptized in his lodgings, being ſick and weak, having faſted three days, and being in a very low condition, partly by his miraculous viſion, and partly by his extraordinary faſting; it was no ways probable that Ananias ſhould carry him out to a river in that condition, to plunge him in cold water. Dipping then, ſurely, cannot be ſo eſſential to baptiſm, as for want of it to pronounce the baptiſm of all the reformed churches throughout the world, to be null and void, as ſome amongſt us do. (B.)

Ver. 35, 36, 37, 38, 39, 40. And when it was day the magiſtrates ſent the ſergeants, ſaying, Let thoſe men go. And the keeper of the priſon told this, ſaying to Paul, The magiſtrates have ſent to let you go: Now therefore depart, and go in peace. But Paul ſaid unto them, They have beaten us openly uncondemned, being Romans, and have caſt us into priſon; and now do they thruſt us out privily? nay verily; but let them come themſelves, and fetch us out. And the ſergeants told theſe words unto the magiſtrates: And they feared, when they heard that they were Romans. And they came and beſought them, and brought them out, and deſired them to depart out of the city. And they went out of the priſon, and entred into the houſe of Lydia: And when they had ſeen the brethren, they comforted them, and departed.

Sent the ſergeants.] *Tous rhabdouchous.* The word *rhabdos* ſignifies, either, 1. An enſign of honour and authority; ſuch as the ſceptre of a king, the *faſces* of conſuls, or the virge of prætors and judges. 2. The rod or ſtick, with which others are ſmitten, Exod. xxi. 20. Or, 3. A ſtaff to walk with, and reſt upon. (Leigh) Theſe doubtleſs were of the ſecond ſort, and diſtinguiſh'd by this inferior badge of their office, as our conſtables, *&c.* are.

Now therefore depart.] As if he had ſaid, Go now, ſince ye refuſed to go when I offer'd you your liberty. St. Paul here teaches the keeper of the priſon to be faithful to his truſt, by not making uſe of the means of eſcaping which he had in his power, but waiting for the orders of the magiſtrates. (Q.)

Beaten us openly.] *Demoſia*, publickly; in the face of all the people; or, as the French expreſs it, *devant tout le monde.* (Trem.) Which publick manner of doing it was a great aggravation of the injury.

Being Romans.] Only Paul himſelf had this privilege. (G.) Not as being born at Rome, or of Roman parents: But becauſe the citizens of Tarſus, where he was born, had the privilege to be freemen of Rome; and as ſuch, by their Valerian law, they might not be bound, and by their Sempronian law, they might not be executed or beaten, without the conſent of the Romans. Thus Paul pleaded his privilege for the defence of the goſpel, leſt the word of God ſhould be deſpiſed with their perſons. (Aſſ.) See the notes on ch. xxii. 25.

Let them come themſelves, and fetch us out.] The magiſtrates ſent officers privately to releaſe them; which St. Paul refuſed; telling them, That they were not only innocent perſons, but Romans: That they had been illegally condemn'd and beaten: That therefore their delivery ſhould be as publick as the injury, and an open vindication of their innocency. For to be ſcourg'd, or bound, without being firſt legally heard and tried, was not only againſt the Roman, but the laws of all nations: And the more publick any injury was, the greater was the aggravation, and the laws required a more ſolemn reparation. (Cave) Tho' we muſt not return injuries, yet we may lawfully make uſe of the helps afforded us by providence, to reſtrain the violence of the wicked, at leaſt, that they may not hurt others. (Beza)

They feared.] To fear the wrath of men, and not to fear to do acts of injuſtice, is an inſtance of infidelity, much leſs pardonable in Chriſtian magiſtrates, than in Heathen judges. There are perhaps a great number, who fear to diſpleaſe the ſovereign power; but look upon it as a matter of no moment to puniſh innocent perſons without due cognizance of the cauſe. (Q.)

The houſe of Lydia.] See the notes on ver. 14, 15.

CHAP. XVII.

Paul preaching in the ſynagogues at Theſſalonica, converteth many; but is riotouſly perſecuted from thence. He withdraws to Beræa, where alſo he gains many converts: But the unbelieving Jews, purſuing him thither, he retires to Athens; where he diſputes with the philoſophers, and converts ſeveral, among whom were Dionyſius the Areopagite, and Damaris.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9. NOW when they had paſſed through Amphipolis, and Apollonia, they came to Theſſalonica, where was a ſynagogue of the Jews. And Paul, as his manner was, went in unto them, and three ſabbath-days reaſoned with them out of the ſcriptures, Opening and alledging, that Chriſt muſt needs have ſuffered, and riſen again from the dead: And that this Jeſus whom I preach unto you, is Chriſt. And ſome of them believed, and conſorted with Paul and Silas: And of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baſer ſort, and gathered a company, and ſet all the city on an uprore, and aſſaulted the houſe of Jaſon, and ſought to bring them out to the people. And when they found them not, they drew Jaſon, and certain brethren, unto the rulers of the city, crying, Theſe that have turned the world upſide down are come hither alſo; Whom Jaſon hath received: And theſe all do contrary to the decrees of Cæſar; ſaying, That there is another king, one Jeſus. And they troubled the people, and the rulers of the city, when they heard theſe things. And when they had taken ſecurity of Jaſon, and of the other, they let them go.

They came to Theſſalonica.] The chief city of Macedonia; ſo called of Philip's victory over the Theſſalonians. (G. and Aſſ.)

Paul, as his manner was.] Here we may learn, That St. Paul was not reſtrain'd from preaching to the Jews, by his being an apoſtle of the Gentiles: For, as the Goſpel was the power of God, through faith, to the "ſalvation of the Jews firſt, and alſo of the Gentiles," Rom. i. 16. and ii. 9, 10 ſo Paul, in preaching of it, "teſtifies to the Jews, and alſo to the Gentiles, Repentance towards God, and faith in our Lord Jeſus Chriſt," ch. xx. 21. And whereſoever he came, "his manner was," to go firſt into the ſynagogues of the Jews, to preach to them, ch. ix. 20. xiii. 5, 14, 42. xiv. 1. xvii. 2, 10. xviii. 4, 19. xix. 8. (W.) See the notes on ch. xiii. 46.

Reaſoned with them out of the ſcriptures.] This ſhews, whence all ſound knowledge of God and religion muſt be derived. In things humane, humane reaſons have place: But in matters of religion, only the word of God, and not the traditions of men, muſt determine what we are to reſt in. Faith can be grounded on nothing but infallible truth: And that can be found only in the word of God; in which there can be no falſhood, becauſe, the author of it, cannot lie. (Aſſ.) See the notes on John xxi. 25.

Chriſt muſt needs have ſuffered, and riſen again.] See the notes on Luke xxiv. 26, 46

Of the devout Greeks.] Of theſe *Sebomenoi Hellenes*, or proſelytes, much has been noted already in ſeveral places: But it may not be unſeaſonable to treat of them at once here; becauſe the explication thereof will give ſome light, not to this paſſage only, but to the whole ſtory of the primitive converſion of the Gentiles to the faith, recorded in this book. We muſt know therefore, That of thoſe Gentiles, which embraced the worſhip of the God of Iſrael, commonly term'd proſelytes, there were two ſorts: One of ſuch as were circumciſed, and took upon them the obſervation of the whole law of Moſes. Theſe were accounted as Jews, (to wit, *facti, non nati*,) bound to the like obſervances with them, convers'd with, as freely as if they had been ſo born; neither might the one eat, drink, or keep company with a Gentile, more than the other, leſt they became unclean: They worſhipped in the ſame court of the temple, where the Iſraelites did; whither others might not come: They were partakers with them in all things, both divine and humane; In a word, they differed nothing from Jews, but only that they were of Gentile race. This kind the Jewiſh doctors call *Geri tſedek*, *proſelyti juſtitiæ*, or *Geri berith*, *proſelyti fœderis*; namely, becauſe they took upon them the ſign thereof, circumciſion. In the New Teſtament they are called ſimply, proſelytes, without addition: Of which order were Uriah the Hittite, Achior in the book of Judith, Herod the Idumæan, Onkelos the Chaldee paraphraſt; and many others, both before, and in our Saviour's time. But, beſides theſe, there was a ſecond kind of Gentiles, admitted likewiſe to the worſhip of the true God, the God of Iſrael, and the hope of the life to come; which were not circumciſed, nor conformed themſelves to the Moſaical rites and ordinances; but were only tyed to the obſervation of thoſe precepts, which the Hebrew doctors call the precepts of the ſons of Noah: And theſe were ſtill eſteemed Gentiles, and ſo called, becauſe of their uncircumciſion; in reſpect whereof, tho' no idolaters, they were, according to the law, unclean, and ſuch as no Jew might converſe with, ch. x. 28. and xi. 3. Wherefore they came not to worſhip into the ſacred courts of the temple, whither the Jews and circumciſed proſelytes came; but only into the outmoſt court, called *atrium gentium & immundorum*; which, in the ſecond temple, ſurrounded the ſecond or great court, whereinto the Iſraelites came, being divided there from by a low wall of ſtone, made battlement-wiſe, not above three cubits high, called, ſaith Joſephus, in the Hebrew dialect, *Geiſos*, in the Greek *Thrincos*, that is, *Lorica*; cloſe by which ſtood certain little pillars, whereon was written in Latin and Greek letters, a caution, that no alien ſhould enter into the holy court. And this, I make no queſtion, is that which St. Paul, Epheſ. ii. 14. alludeth to, when he ſaith, That "Chriſt had broken down the partition-wall;" namely, that *Lorica*, which ſeparated the court of the Gentiles from that of the circumciſion, and ſo, laying both courts into one, had made the Jews and Gentiles intercommoners; whereby thoſe that were ſometime far off, were now made nigh, and as near as the other, unto the throne of God. But in Solomon's temple, this court of the Gentiles ſeems not to have been, but in the ſecond temple only; the Gentiles formerly worſhipping without, at the door, and not coming within the ſteps of the temple at all. This ſecond kind of proſelytes, the Talmudiſts call *proſelyti portæ*, or *proſelyti inquilini*; becauſe they were under the ſame condition with thoſe Gentile ſtrangers which lived as *inquilini* (that is, ſojourners) in the land of Iſrael. For all Gentiles, dwelling within the gates of Iſrael, whether they were as ſervants, taken in war, or otherwiſe, were bound to renounce their falſe gods, and to worſhip the God of Iſrael; but not to be circumciſed, unleſs they would, nor farther bound to keep the law of Moſes, than was contain'd in thoſe precepts of the ſons of Noah. Theſe are thoſe mention'd (as often elſewhere in the law, ſo) in the fourth commandment, by the name of "the ſtranger within thy gates;" whereby it might ſeem probable, that the obſervation of the ſabbath-day, ſo far as concerneth one day in ſeven, was included in ſome one or other of thoſe precepts of the ſons of Noah; namely, in that, of worſhipping, for their God, the creator of heaven and earth, and no other; whereof this conſecration of a ſeventh day, after ſix days labour, was a badge or livery; according to Exod. xxxi. 16, 17. and Ezek. xx. 20. From the example of theſe *inquilini*, all other Gentiles, whereſoever living, admitted to the worſhip of the God of Iſrael upon the ſame terms, were called *proſelyti portæ*, or *proſelyti inquilini*; of which ſort there were many in all cities and places of the Gentiles, where the Jews had ſynagogues; and uſed to frequent the ſynagogues with them, tho' in a diſtinct place, to hear the law and the prophets read and expounded. But in the New Teſtament they are found call'd by another name, to wit, of *ſebomenoi*, or *worſhippers*, ſo often mention'd in the Acts of the Apoſtles. For firſt, Theſe are thoſe meant here: Where it is ſaid, that a great number of the worſhipping Greeks believed, and adhered to Paul and Silas; which the vulgar rightly tranſlateth, *de colentibus gentilibus multitudo magna*; taking the name of Greeks, here, as elſewhere in the New Teſtament, to be put for Gentiles in general. And this place will admit of no evaſion: For that they were Gentiles, the name of *Hellenes* betokeneth expreſly; being given them by way of diſtinction from the Jews, then and there preſent alſo. That they were worſhippers of the true God, the God of Iſrael, their coming into the ſynagogue, their name *ſebomenoi*, their capableneſs of St. Paul's diſcourſe, which was to prove out of the ſcriptures, that Meſſiah was to ſuffer death, and that Jeſus was he, argues ſufficiently, yea, abundantly: For who could have profited by ſuch a ſermon as this, but thoſe who already had knowledge of the true God, and believed the reward of the life to come? This place therefore, may ſerve as a key to all the reſt of the places in this book, where theſe *ſebomenoi* are mention'd, *viz.* To that, ver. 17. where it is ſaid, that St. Paul, in the ſynagogue at Athens, diſcourſed to the Jews and the worſhippers: To that in ch. xvi. 14. where Lydia, *ſebomene ton Theon*, a *proſelyte-worſhipper*, was converted unto the faith, and baptized, with all her houſhold. In the like manner, to chap. xviii. 4. when St. Paul is ſaid at Corinth to have "reaſon'd in the ſynagogue every ſabbath, and to have perſwaded the Jews and the Greeks:" For theſe Greeks were *ſebomenoi*: Elſe what did they in the ſynagogues ſo regularly every ſabbath-day? True, the name of *ſebomenoi* is here wanting: But it preſently follows, when the Jews oppoſed Paul, and blaſphemed, that "he ſhook his raiment, and ſaid, Your blood be on your own heads: From henceforth I will go to the Gentiles. And he departed thence, (ſaith the text,) and entred into the houſe of one Juſtus, (*ſebomenon ton Theon*, a Gentile-worſhipper,) whoſe houſe joined hard to the ſynagogue," ver. 6, 7. But above all, that narration ch. xiii. deſerves our conſideration and attention: There ver. 43. it is ſaid, that St. Paul having preached the goſpel in the Jews ſynagogue at Antioch of Piſidia, there followed him many of the Jews and worſhipping proſelytes; and ver. 42. That "when the Jews were gone out of the ſynagogue, the Gentiles, (that is, the *ſebomenoi*,) beſought the apoſtles, that the ſame things might be preach'd unto them the next ſabbath;" which being accordingly done, and many of the other Gentiles, who were not *ſebomenoi*, upon the fame of ſuch a new doctrine, unwontedly aſſembling with them, it is ſaid, that "when the Jews ſaw the multitude, they were filled with envy, and contradicted and blaſphemed." ver. 45. That "then Paul and Barnabas waxed bold, and ſaid; It was neceſſary that the word of God ſhould firſt be ſpoken unto you, but ſeeing ye put it from you, and judge your ſelves unworthy of eternal life; Lo, we turn to the Gentiles, as the Lord ſaith," &c. ver. 46, &c. That "when the Gentiles heard this they were glad, and glorified the word of God, and as many as were ordain'd to eternal life believed;" that is, the *ſebomenoi*, who were already *in procinctu*, and in the poſture to eternal life: The Jews blaſphemed; the reſt of the Gentiles were uncapable; only the *ſebomenoi*, who were already *candidati vitæ æternæ*, having been inſtructed in the worſhip of the true God, and hoping for the reward to come, they believed. Yet perhaps not all of them neither, (the words require not ſo much; for *hoſoi* is often put for *hoi*, and the ſenſe then but indefinite) but that none but ſuch: And it follows, that the Jews found out ſome *ſebomonas*, *worſhipping women*, ſuch as were of faſhion, who yet perhaps had not been at the apoſtle's ſermon, by whoſe means they ſtirred up the chief men in the city, and raiſed perſecution againſt Paul and Barnabas. Beſides, it will not be impertinent, to theſe quotations, for *ſebomenoi*, to note that the ſame perſons are otherwiſe, twice characteriz'd by the title of *phoboumenoi ton Theon*; As firſt of Cornelius, concerning whom there is no queſtion but he was a Gentile-worſhipper, ch. x. 2. Again in that where St. Paul, ſpeaking at firſt to that mixt multitude, aſſembled in the ſynagogue, conſiſting partly of Jews, and partly of the worſhipping proſelytes, he compellates them both diſtinctly in theſe words, "Men of Iſrael, and ye that fear God," ch. xiii. 16. By the former, meaning the Jews, by the latter the *ſebomenoi*, or Gentile-worſhippers. Of this kind of converts (as I have in part already intimated) were in our Saviour's, and his apoſtles time, very many in every nation, and city, where the Jews liv'd, and had their ſynagogues: Yea, far more in number, than of that other ſort of proſelytes which were circumciſed; becauſe it was the more eaſy condition, and not ſo prejudicial to their outward liberty, as the other; inaſmuch, as they might, notwithſtanding, ſtill live, and converſe with their friends, kindred, and countrymen, bear office, and enjoy honours among them, (as Naaman the Syrian did, who was of this kind) which the other might not do. Theſe impediments being out of the way, the hope of the reſurrection from the dead, and the reward of the life to come, were powerful inducements to draw many to the worſhip of that God, who only among the gods at that time, promiſed this reward to ſuch as worſhipp'd, and ſerv'd him, and no other, which was the bait wherewith the Jews allured them; and that to their own no ſmall emolument; this kind, as it were to recompence their want of circumciſion, ſeeming to have been very bountiful towards their nation, as may be gathered both from Cornelius, who is ſaid to have "given much alms to the people," (namely, of the Jews;) and the ſtory of that centurion, Luke vii. 4, 5. whom the Jews beſought our Saviour ſo inſtantly for, alledging, that "he loved their nation, and had built them a ſynagogue," and therefore deſerved that favour they ſued for, on his behalf. Now, out of this diſcourſe, beſides the clearing of the paſſages afore-mention'd, we may learn two things: 1. How ſo many of the Gentiles, by the preaching of the apoſtles, could ſo ſoon, and ſo readily, be converted to the faith of Chriſt: It was becauſe they had already embraced the principles which led thereunto. For we are to take notice, that the foundation of the church among the Gentiles, was laid of theſe *ſebomenoi*, who had already embraced the worſhip of the true God, had knowledge of his promiſes, believed, and hoped for the life to come. For was not St. Peter, to whom the inſtructions for this embaſſage were firſt given, ſent firſt to Cornelius, a centurion, a Gentile, the firſt of this order? Wherefore? but that this might be for a pattern for them, with what kind of men they were firſt to deal in this great work; namely, with ſuch as were *idonei auditores evangelii*; thoſe which were *puri puti gentiles*, being not ſo, as who knew nothing of the principles requiſite thereto. This will appear, if we conſider well the tenor of the apoſtles ſermons, to ſuch Gentiles as they converted; which we ſhall obſerve to preſuppoſe, that they already knew the true God, and the promiſe of eternal life, to ſuch as worſhipped him, and ſo had no more to learn, but the way and means now revealed by God, for attainment thereof, which was by the Goſpel of Jeſus Chriſt. 2. We may learn what was the true ſtate of the queſtion, which the apoſtles met to decide at Jeruſalem. It was this, to reſolve that, whereas all ſuch as embraced the worſhip of the God of Iſrael, conform'd to one of theſe two kinds of proſelytes; to which of them the Gentiles, which had or ſhould receive the Goſpel of Chriſt, were to conform themſelves; whether to the proſelytes of the covenant, or to the *ſebomenoi*, the proſelytes of the gate? St. Peter demonſtrates it to be the will of God, that they ſhould conform to the latter, and not to the firſt; and that upon this ground, becauſe Cornelius, the firſt chriſtian'd Gentile, unto whom himſelf was ſent by divine commiſſion, was no circumciſed proſelyte, but a proſelyte of the gate, or a *ſebomenos* only; yet received he no commiſſion to circumciſe him: Yea, the Holy Ghoſt, as he was preaching, fell upon him, and his houſhold, being uncircumciſed, as it did upon thoſe of the circumciſion: Whereby it appeared, that God would have the reſt of the Gentiles, which embraced the faith, to be after the pattern of Cornelius; and to have no more impoſed upon them, than he had. And accordingly the council defines, That no other burden ſhould be laid upon them, but only to abſtain from pollution of idols, from blood, from things ſtrangled, and from fornication; ch. xv. and as ſome copies have it, To do as they would be done to; that is, they ſhould, as *ſebomenoi*, obſerve the *præcepta filiorum Nohæ*; which here by a *ſchema endeias* are briefly reckon'd up. (Mede) See what is already noted on the ſeveral texts here referr'd to.

Moved with envy.] *Zeloſantos.* See the notes on ch. v. 17.

Certain lewd fellows, of the baſer ſort.] Or wicked men, loitering in the market: For ſo the word *agoraioi* is here interpreted by Dr. Whitby and Mr. Burkitt, as well as by thoſe of the Aſſembly. But Mr. Howel notes, That the Greek word here can have no relation to the Engliſh verſion, which calls them "lewd fellows;" nor much to the vulgar Latin, which calls them *De vulgo viros quoſdam malos*; unleſs it be meant of the circumforaneous lawyers, and not thoſe of the *forum*. The word *agoraios*, without any periphraſis, plainly ſignifies, one belonging to a court of judicature: And by it poſſibly in this place might be meant ſome of thoſe who were uſed to ſummon the people to aſſemblies on extraordinary occaſions; as probably they thought this to be. Which latter ſenſe of this word is authorized by Beza, Hammond, and Grotius, and follow'd alſo by Maſſey. See the notes on ch. xvi. 35. and Mark vii. 4.

Aſſaulted the houſe of Jaſon.] The ſame who is afterwards honourably mention'd by St. Paul, Rom. xvi. 21.

Theſe that have turned the world upſide down.] *Hoi teen oicoumeneen anaſtatoſantes*; They who diſturb the world; That is, ſo as to unſettle things, and bring them into confuſion: For this, they conceiv'd, the introduction of new gods tended to; as we learn from the words of the conſuls in Livy, and the Roman laws. See the notes on ch. xvi. 21. (W.)

Another king, one Jeſus.] See the notes on Luke xxiii. 2. John xviii. 36, 37. and xix. 12.

Taken ſecurity of Jaſon.] Grotius thinks, this ſecurity was taken of Jaſon, that Paul and Silas ſhould be forth coming, to anſwer to whatever crime ſhould be charg'd againſt them. But this cannot be; 1. Becauſe, if ſo, we cannot believe, that Paul and Silas would have gone off "by night unto Beræa," ver. 10. and left their ſecurity in danger to ſuffer on their account. 2. The ſcripture it ſelf aſſures us, that Paul and Silas were never in their power; for when the mob came to take 'em, "they found them not," ver. 6. And, 3. The particular charge againſt Jaſon is ſpecified, ver. 7. *viz.* That he "had received," and entertained, diſturbers of the publick peace, and ſuch as "did contrary to the decrees of Cæſar," &c. Which allegation of it ſelf was ſufficient to require ſecurity of Jaſon, to anſwer this charge againſt himſelf.

Ver. 10, 11, 12, 13, 14, 15. And the brethren immediately ſent away Paul and Silas by night unto Berea: Who coming thither, went into the ſynagogue of the Jews. Theſe were more noble than thoſe in Theſſalonica, in that they received the word with all readineſs of mind, and ſearched the ſcriptures daily, whether thoſe things were ſo. Therefore many of them believed; alſo of honourable women which were Greeks, and of men not a few. But when the Jews of Theſſalonica had knowledge, that the word of God was preached of Paul at Berea, they came thither alſo, and ſtirred up the people. And then immediately the brethren ſent away Paul, to go as it were to the ſea: But Silas and Timotheus abode there ſtill. And they that conducted Paul, brought him unto Athens: And receiving a commandment unto Silas aud Timotheus, for to come to him with all ſpeed, they departed.

Sent away Paul and Silas by night.] See the notes on ch. ix. 25.

Theſe were more noble.] *Eugeneſteroi*; more ingenuous. (H.) The Jews look'd upon themſelves not only as of free, but noble, birth, as being of the ſeed of Abraham, (as Philo ſays:) St. Luke therefore ſhews them, wherein their true nobility conſiſted; *viz.* in ſuch a diſpoſition of the ſoul, as inclined them to attend to the doctrine of the goſpel. (W.) Obſerve, 1. Their honourable character; "They were more noble than thoſe of Theſſalonica:" That is, of a more ingenuous, mild, and pliable temper of mind; not ſo poſſeſs'd with prejudice and obſtinacy againſt the goſpel; they did not meet it with rage, but thought it worth their ſearch and ſerious enquiry; for which they are ſtiled "more noble." Thence learn, That to be of a teachable temper, and tractable towards the goſpel of Jeſus Chriſt, is the beſt ſort of gentility and nobleneſs. The Bereans were better bred, and better deſcended than the Theſſalonians; yet not by civil human dignity, but by ſpiritual and divine deſignation: God gave them this preparation of their heart, and made them to differ from their neighbours. 2. What it is theſe Bereans are ſo highly commended for: Namely, For "ſearching the ſcriptures." Where note, 1. That the ſcriptures then were in the vulgar tongue. 2. That as they were in their own tongue, ſo the laity had them in their own hands. 3. That the common people did read them, and heard them read, ſearched and examined them, and yet were ſo far from cenſure and blame, that they met with commendation for it from God himſelf. From the whole, note, That a diligent reading of, and daily ſearching into the holy ſcriptures, is a duty incumbent upon all thoſe, in whoſe hands the ſcriptures are, or may be found. Theſe Chriſtians at Berea ſearching the ſcriptures, were a noble pattern for all ſucceeding Chriſtians to imitate and follow. (B.) An honeſt mind, a deſire to know the truth, and a ſincere and humble ſtudy of the ſcriptures, diſpel abundance of clouds which darken and conceal the truth. The obſtacles of prepoſſeſſion, the prejudices of birth and of cuſtom, the deluſions and artifices of falſe teachers, &c. vaniſh and diſappear, when men are willing to hear and to examine. (Q.) See the notes on Luke xvi. 29. John v. 39. and xxi. 25.

Therefore many of them believed.] A great emphaſis ſeems to be laid upon the word *therefore.* "They ſearched the ſcriptures daily, whether thoſe things were ſo;" (that is, whether the doctrines which St. Paul taught them, were to be proved from the holy ſcriptures: And, becauſe they found that they "were ſo, *Therefore* many of them believed;" which they would not have done upon any other teſtimony. And for this they are commended by the Holy Ghoſt.

Of honourable women.] St. Luke takes notice, more than once, of the converſion of women of quality, as bringing more honour to our bleſſed Saviour's grace. Their ſex and quality are two obſtacles united in ladies. Their ſex; becauſe, being leſs ſtudious, and leſs exerciſed in theological diſputes, they are more diffident, and more afraid of being ſurprized or deceived: And their quality; becauſe they are more addicted to the world and its vanities, have greater engagements therein, and are in a ſtate of greater dependence than men. But every thing yields to grace. (Q.)

Stirred up the people.] Obſerve, How the inveterate malice of the unbelieving Jews at Theſſalonica purſues the apoſtles as far as Berea. "When the Jews at Theſſalonica had knowledge, that the word of God was preached of Paul at Berea, they came thither alſo, and ſtirred up the people." As Chriſt ſends his miniſters, ſo the devil ſends his meſſengers, from place to place: And as the miniſters of Chriſt are never weary of his ſervice for the good of ſouls; ſo perſecutors are reſtleſs, they will compaſs ſea and land to harraſs and drive the faithful ambaſſadors of Chriſt from city to city, and if it were in their power, to baniſh them out of the world. (B.) Here the ſacred writer uſes the moſt ſignificant and appoſite word in language, to deſcribe the boiſterous rage and miſchievous conſequences of popular tumults. *Saleuo* is to ſtir the ſea to the bottom with a violent ſtorm, which caſteth up mire and dirt. The noiſe and outrage of a ſeditious people is often compared to the fury of a ſtorm, and the roaring and ruſhing of huge waters: And in the Old Teſtament, that great treaſury of all the ſublimity and magnificence of thought and language, it is expreſs'd to be the ſole privilege of the Almighty to reſtrain the rage of the waves, and the unrulineſs of the people; Pſa. lxv. 7. lxxxix. 9. and cvii. 29. (Blackw.) Obſtinacy, joined to ſelf-intereſt, is almoſt invincible in perſons actuated by a falſe zeal. They ſpare nothing, to bring that to an iſſue, which they have once undertaken. It very rarely happens, that men do as much to propagate the truth, as others to ſuppreſs it: The one always finds ſome pretence to colour over their falſe zeal; the other to juſtify their ſloth and cowardice; eſpecially when authority has intereſted it ſelf in the matter. (Q.)

To go as it were to the ſea.] The prudential care, which the believing brethren took of the holy apoſtle. His life being in danger at Theſſalonica, they ſend him to Berea; being purſued to Berea, they ſend him to Athens, and detain Silas and Timotheus: Not that St. Paul was more fearful than the other two, but more uſeful, and conſequently more hateful to the unbelieving Jews, and his life more ſought after. To preſerve which, his friends uſe an innocent policy; they make as if they ſent him away to ſea; but really he goes on foot to Athens. Hence learn, That human policy and prudence may lawfully be made uſe of, in ſubſerviency to divine providence. It was good policy and great providence in the apoſtle and his friends to look one way, and go another: to look towards the ſea, and to go to Athens by land. There is a wiſe and holy ſubtilty in foreſeeing the evil, and hiding our ſelves: A ſerpent's eye is a ſingular ornament in a dove's head. Piety without policy, is too ſimple to be ſafe; and policy without piety is too ſubtle to be good. The ſagacity of the ſerpent, and the innocency of the dove, both may and ought to go together. (B.)

Ver. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34. Now, while Paul waited for them at Athens, his ſpirit was ſtirred in him, when he ſaw the city wholly given to idolatry. Therefore diſputed he in the ſynagogue with the Jews, and with the devout perſons, and in the market daily with them that met with him. Then certain philoſophers of the Epicureans, and of the Stoicks, encountred him: And ſome ſaid, What will this babler ſay? Other ſome, He ſeemeth to be a ſetter-forth of ſtrange Gods: Becauſe he preached unto them Jeſus, and the reſurrection. And they took him and brought him unto Areopagus, ſaying, May we know what this new doctrine, whereof thou ſpeakeſt, is? For thou bringeſt certain ſtrange things to our ears: We would know therefore what theſe things mean. (For all the Athenians, and ſtrangers which were there, ſpent their time in nothing elſe, but either to tell, or to hear ſome new thing.) Then Paul ſtood in the mids of Mars-hill, and ſaid, Ye men of Athens, I perceive that in all things ye are too ſuperſtitious. For as I paſſed by, and beheld your devotions, I found an altar with this inſcription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worſhip, him declare I unto you. God that made the world, and all things therein, ſeeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: Neither is worſhipped with mens hands, as though he needed any thing, ſeeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation: That they ſhould ſeek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain alſo of your own poets have ſaid, For we are alſo his offspring. For as much then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or ſilver, or ſtone graven by art and mans device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Becauſe he hath appointed a day, in the which he will judge the world in righteouſneſs, by that Man whom he hath ordained; whereof he hath given aſſurance unto all men, in that he hath raiſed him from the dead. And when they heard of the reſurrection of the dead, ſome mocked: And others ſaid, We will hear thee again of this matter. So Paul departed from among them. Howbeit, certain men clave unto him, and believed: Among the which was Dionyſius the Areopagite, and a woman named Damaris, and others with them.

Waited for them at Athens.] Obſerve here, 1. The place which the apoſtle comes to, Athens, a ſovereign city, a famous univerſity; the eye of Greece, as Greece was reputed the eye of the world: Yet notwithſtanding all their ſcholarſhip, they were ignorant of God in Chriſt; all their learning could not teach them to attain any ſaving knowledge, but both city and univerſity are wholly given to idolatry. Learn hence, That human learning alone can never teach any place or people the divine truths of Chriſt and his goſpel: 'Tis a good handmaid, but a bad miſtreſs; 'tis good in it ſelf, but when corrupted by a buſy devil, and a baſe heart, it degenerates into the worſt inſtrument in the world: For *corruptio optimi eſt peſſima*; the ſweeteſt wine makes the ſowreſt vinegar. (B.) And, 2. How the providence of God brought it to paſs, that Satan's malicious endeavours to ſuppreſs the goſpel, (namely, at Theſſalonica and Berea,) cauſed it ſtill more to ſpread abroad; as here it did, by its being preach'd at Athens. (Aſſ.)

His ſpirit was ſtirred within him.] *Paroxyneto to pneuma.* His mind was in a concuſſion by contrary paſſions. He was affected firſt with ſorrow and grief, that a city ſhould be ſo learned, and yet ſo blind: Next with indignation and anger, at the ſuperabounding idolatry of that knowing people; And laſtly, with fervent zeal, and an ardent deſire to undeceive them, and better inform them. In ſhort, their idolatry put him into a paroxyſm; as the word ſignifies. (B.) See the notes on ch. xv. 39.

City wholly given to idolatry.] *Cateidolon*, full of idols: *i. e.* images; for ſo many images could not be ſeen elſewhere: Pauſanias ſaying, that they did worſhip the gods more than others, and exceeded all others in their diligence to the gods; and Strabo ſaying, that they were hoſpitable to the gods; for they received many ſtrange gods, inſomuch that the comedians ridiculed them upon that account; and all the reſt, cited by Dr. Hammond, ſay the ſame thing: For in thoſe times of Heatheniſm, they never worſhipped a god without an image to repreſent him to them; and therefore, as St. Paul ſaith here, that they multiplied their idols, ſo, ver. 22. that they were more prone than others to worſhip dæmons. We may here alſo laugh at the abſurd folly of Lorinus's caution, Not to believe Stephanus, ſaying in his lexicon, that *eidolon* ſignifies an image, and not as he would have it, a ſhadow, ſpectrum or phantom: For would it not be ridiculous, to render St. Paul's words thus; I ſaw your city full of phantoms, ſhades, and appearances of nothing? (W.) See the notes on ver. 23.

In the ſynagogue.] See the notes on ver. 2.

The devout perſons.] *Sebomenoi*; proſelytes. See the notes on ver. 4.

Certain philoſophers.] The learned men among the Greeks were of old called *ſophoi*, wiſe men: But ſince, by the modeſty of Pythagoras, (who thought none deſerv'd the title of *wiſe*, but God alone,) a little degraded of that height, and only called *philoſophoi*, that is, lovers of wiſdom; yet nevertheleſs of venerable eſteem among the Athenians. Aretius calls 'em, their divines; Brentius, their patriarchs and prophets: Each word they ſpake was as canonical as text; and themſelves both maſters of it, and of the people. Of theſe there were divers ſects; two of which are here ſpecified, "the Epicureans and the Stoicks:" And theſe were two extremes in the rules both of their life and tenets; the Epicure in the defect, the Stoick in the exceſs. The former (ſo call'd from Epicurus, their founder) did not believe, that the world was made by God, but by a caſual conflux of atoms; nor did they own the providence of God, or think he had any care of mankind; They alſo held, that the gods were of human ſhape; and that there was no reſurrection, nor any puniſhment after death: The latter held the world to be a god; that matter was eternal, and god was corporeal, and all things ſubject to fate. The former placed happineſs in the pleaſures of ſenſe: The latter in the perfection of reaſon and moral virtue, *&c.* (Alley, Sydenham, Leigh, H. W. B. and Fleury.) Yet theſe two ſects, of all other the moſt extremely oppoſite in themſelves, came with their joint forces to encounter Paul, and diſcountenance Chriſtianity; as Herod and Pilate, and the Phariſees and Sadducees, conſpired together againſt Chriſt, Luke xxiii. 12. and Matth. xvi. 1. And thus, to moleſt and make havock of the people of God, "the tabernacles of Edom and the Iſhmaelites, of Moab and the Hagarenes, Gebal and Ammon and Amalek," &c. conſulted together with one conſent," and combined themſelves in confederacies and aſſociations, Pſa. lxxxiii. 5, &c. (Sanderſ.)

What will this babbler ſay?] Euſtathius gives us two ſenſes of this word *ſpermologos*, (which we call a *babbler*) which ſeem to have been the occaſion of their application of it to St. Paul; 1. That Paul was "diſputing with thoſe he met with in the market," ver. 17. for, ſaith he, the Atticks call'd them *ſpermologoi*, who were converſant in the markets and places of merchandice: And Oecumenius ſays, a little chattering bird, which gathered up the ſeeds ſcatter'd in the market-place, was call'd by this name; from whence deſpicable perſons, not worthy to be named, were call'd ſo; In which etymology Suidas, Phavorinus, the ſcholiaſt upon Ariſtophanes, and almoſt all grammarians, do agree. 2. Becauſe he preached a new ſyſtem of divinity, which they were not acquainted with, and which they thought proceeded from ſome vain opinions he had entertain'd: For the word *ſpermologein*, ſaith he, is uſed of thoſe, who, from ſome falſe opinions, boaſted unreaſonably of their learning. (Beza, Sydenh. H. and W.) But Ulpian, in *Demoſth. de Corona*, tells us of another application of this word, to thoſe profane perſons who robb'd the altars of what had been offer'd upon them: In alluſion to which interpretation, there is a ſingular beauty in this text; for, as St. Paul transferr'd to the one true God all the religious honours which the Heathens paid to their many falſe ones, and conſequently ſeem'd to them a robber of their altars, the philoſophers might therefore, in that ſenſe, properly think and call him *ſpermologos*. (Drake)

Jeſus, and the reſurrection.] Some of them look'd upon the apoſtle as a propagator or "ſetter forth of ſtrange gods, becauſe he preached Jeſus and Anaſtaſis," or the reſurrection; which they fancied to be two upſtart deities, lately come into the world. (H. Cave, Rouſe and Maſſey) But this, tho' confeſſedly the remark of St. Chryſoſtome and Oecumenius, does not pleaſe ſome other criticks; who contend, that the Athenians too well underſtood the notion of a reſurrection, to think Anaſtaſis could be meant of a goddeſs. (W. and Bentl.) Yet 'tis no way unreaſonable to believe they might think ſo, when we remember, out of Pauſanias, that *aidos*, *pheme*, and *horme*, (*viz.* modeſty, fame, and vehement deſire,) were reckon'd as deities; and as ſuch had altars erected to them by theſe very Athenians. (H.)

They brought him unto Areopagus.] This was their ſenate, or ſtanding court of judicature; by whoſe laws and orders any new gods were receiv'd among them: And therefore they brought Paul thither, to have him examin'd, what gods they were whom he thus preach'd. They had two judicatures in Athens: The one changed every year, and made up of 500 choſen men, of whom the republick conſiſted; The other perpetual, which judg'd of murders, and the like capital offences; and this was in Areopago: Of which and the cuſtoms thereof, ſee Budæus on the Pandects. Juvenal calls it *Curiam Martis*, the court of Mars; and Pauſanias tells us, that it was ſo call'd, becauſe when Mars had kill'd Neptune's ſon, *Alirrhothios*, he was the firſt that was there judg'd: But this, St. Auſtin ſays, Varro would not yield to. *Pagos* ſignifies a rock, or the riſe of a hill: And *areios* denotes the ſorts of cauſes there judg'd; as murder, &c. Suidas ſays, It is ſo call'd, becauſe it judgeth cauſes of murder; *Ares* (that is, Mars) being uſed for murderers. By this it appears, how fit it is to retain in tranſlations the compound Greek, rather than to divide it, as the Engliſh have done into Mars's hill; as if it had its denomination from that heathen god of war, which is not acknowledged, nor intimated in the word. Now the judges which ſat in this court, (and not the inhabitants that dwelt in that part of the city) were called Areopagites; men famed for their gravity, and uprightneſs in judging; not admitting rhetorical pleas, but ſimple narrations, chooſing the dark, that they might not be moved to compaſſion by the ſight of the malefactor, and giving their judgment without a word ſpeaking. And this judicature was by all look'd on with ſuch reverence, that an Areopagite ſignified proverbially an excellent perſon: And when the Romans had conquered Greece, and ſent their proconſuls of Aſia to rule there, they frequently committed difficult cauſes to the judgment of theſe Areopagites. So did Dolabella in Gellius, l. xii. c. 7. And beſides, to theſe belonged the affairs of religion: And accordingly Anaxagoras, for teaching, that the ſun, which they deemed a god, was a fire-ſtone, and Diogoras, as a derider of their gods, had been condemned to death by them; and ſo Protagoras, and Socrates alſo: And Plutarch ſaith of Euripides, l. 1. c. 7. *De Plac. Phil.* That having ſome doubts of the gods, he durſt not openly profeſs it; fearing the judicature of the Areopagites: Therefore is Paul here brought before them, as an aſſertor and preacher of ſuch a deity as they had not admitted among them: And one of theſe judges, Dionyſius ver. 34. therefore called the Areopagite, was converted by his diſcourſe there. (H.)

This new doctrine.] Thus godleſs men think of truth: Whereas truth is more ancient than any error. The goſpel was in the Old Teſtament, as the wheat is in the blade; in time, and by degrees ripening, and ſhewing it ſelf. Heatheniſh ſuperſtitions are but imitations of God's truth and holy worſhip; inventions of Satan, to beguile ignorant ſouls with ſhews of truth. (Aſſ.) The ſpirit of curioſity is moſt commonly an obſtacle to the truth; but God ſometimes makes uſe of it to introduce the truth into the heart. (Q.)

To tell or hear ſome new thing.] Obſerve here, The temper of the men of Athens deſcribed to us: They were great and greedy news-mongers; they ſpent their time in telling and hearing news of any ſort: All which was the effect of an itching curioſity; a diſeaſe which has deſcended from age to age, from place to place, from perſon to perſon, occaſioning a ſinful expence of time, which can never be recalled, the neglect of our neceſſary affairs, which can never be redeemed, ſpreading falſe ſtories of others, and provoking diſpleaſure againſt ourſelves. O how wiſe and happy were it, if we enquired after news not as Athenians, but as Chriſtians, that we might know the better how to manage our prayers and praiſes for the church and nation. (B.) What other buſineſs ſoever they had, yet they ſpent ſome time to tell or hear novelties: And it were a ſhame to us, if we ſhould not do more than they, in the neceſſary things of our duty. (Andr.)

In the midſt of Mars-hill.] Or rather, in the midſt of Areopagus. See the notes on ver. 19.

Ye are too ſuperſtitious.] That is, too much addicted to the worſhip of dæmons; for ***deiſidaimonia***, ſaith Phavorinus, is the fear of dæmons: And that in this ſenſe St. Paul doth here uſe the word, is evident; he ſtiling them thus ſuperſtitious, becauſe he found their city full of images. (W.) But, the word is ſometimes uſed in a more favourable ſenſe: As it is rendred ***religioſiores*** by Beza; to which agrees this verſion of Du-Pin, Methinks ye are religious even to exceſs. And thus Grotius alſo underſtands it; who obſerves, That the apoſtle was willing to praiſe the Athenians, for that they were religious according to the beſt of their knowledge, that ſo, by this inſinuation, he might gain a more favourable audience, in teaching them better. But the curious may find the full import of the word ſtated at large by Dr. Hammond upon this place. However, 'tis well obſerved, That this great maſter of eloquence, takes great care, in this addreſs, not to uſe any harſh expreſſions, to ſhock his hearers, and prejudice them againſt his doctrine. Thus, 1. The very word *deiſidaimonia* contains a cenſure mixt with ſweetneſs, and carries ſomewhat of an excuſe along with the reproof: It acknowledges, that a zeal for religion is highly commendable, provided it be kept within its proper bounds; He therefore does not yet charge them with being wrong in their worſhip, (for that would have provok'd them to ſtop their ears againſt him,) but only ſays, they were too religious. 2. Tho' the Athenians were ſuperſtitious to the laſt degree, the apoſtle is ſo indulgent, (as Eraſmus obſerves) to make uſe of only a comparative expreſſion; calling them *deiſidaimoneſterous*, *i. e.* more ſuperſtitious than others. Yea, 3. The interpoſition of the particle *hoos* makes the reprehenſion ſtill more gentle: As if he had ſaid, Ye ſeem to me to be, *as it were*, more ſuperſtitious than ordinary. And the like may be obſerv'd in the next verſe. (Drake) And indeed the apoſtle, who was to ſpeak to ſuch a promiſcuous aſſembly, has, with moſt admirable prudence and art, ſo accommodated his diſcourſe, that every branch and member of it is directly oppoſed to a known error and prejudice of ſome party of his hearers. So that he prov'd he was no babbler, as they reproach'd him. (Bentley)

Beheld your devotions.] ***Sebaſmata***, a word which comprehends temples, images, altars, monuments, and every thing elſe that relates to religious worſhip, is made choice of by the apoſtle; as being much ſofter both in ſound and ſenſe, than if he had uſed the offenſive word *idola*; notwithſtanding both the proneneſs of the Athenians to idolatry, and the propriety of the Greek tongue would well have born it. This is plain from ver. 16. where St. Luke calls Athens a city full of idols. But the part of an hiſtorian is one thing, and that of an apoſtle another: 'Tis one thing to inſtruct the reader by writing; and another to gain upon the hearers by ſpeaking: For a ſpeech will never anſwer its end, either to draw men from falſe opinions, or to poſſeſs them with true ones, unleſs it be mild and gentle, free from every thing that is harſh, bitter and ſhocking. (Drake)

To the unknown God.] Concerning, this altar at Athens, inſcribed "To the unknown God," there is a famous ſtory in Laertius, *in Epimen.* That, in time of peſtilence there, Epimenides, being accounted one moſt beloved of God, was conſulted by them; who appointed this luſtration for the city. Taking many ſheep, black and white, he brought them into Areopagus, and permitted them to go whither they would; appointing ſome to follow each, and wherever they lay, to kill and ſacrifice them to a fit God, or to a God to whom ſacrifices were due: And ſo the plague ceaſed; whence, ſaith he, it is that among the Athenians, in publick places, there are altars that have no names on them. So Heſychius ſays, ſtrange gods are worſhipped among the Athenians, which Appophanes reckons up in his Cretians. So in Philoſtratus, l. 6. c. 7. of Apollonius, mentioning Athens, ſaith he, There are built altars of unknown dæmons, or ſpirits, or gods. And ſo Lucian, in his Philopater, By the unknown God at Athens; And we having found and worſhipp'd the unknown God at Athens, will ſtretch out our hands to heaven, and give thanks to him. And ſo ſaith Pauſanias, That there were at Athens altars of unknown gods: And the ſame author mentions, among the Lydians or Perſians, ſome ſacrifices, that by invocation of an unknown God, and a form which he calls barbarous, becauſe not underſtood by the Grecians (The God of Abraham, &c.) brought fire down, and burnt wood upon the altar, *Eliac.* l. i. which is a deſcription of the *pyraitheia* mentioned by Strabo, l. xv. which may well be thought an imitation of that fact of Elias in Ahab's time; who by invoking the name of God brought down fire upon the altar. Of St. Paul's making uſe of this inſcription at Athens againſt the Heathens, ſee *Photii epiſt.* p. 114. (H.) Another occaſion of erecting this altar, is ſaid to be an appearance in the ſhape of god Pan to Philippides, whom the Athenians ſent ambaſſador to the Lacedemonians for aid againſt the Perſians; complaining, that he was neglected while their other gods were daily worſhipped, and promiſing them ſucceſs if they would worſhip him: Whereupon they, being ſucceſsful, did not only build altars to Pan; but, leſt they ſhould afterwards ſuffer, through the neglect of worſhipping any other deity, they built an altar alſo "To the unknown god." But, however fabulous this may ſeem to be, 'tis certain, from Aulus Gellius, and Livy, that in all great emergencies, the Heathens of old were wont to ſupplicate gods unknown and nameleſs: And ſome are of opinion, that the Athenians intended this altar to the god of the Jews, whom they had heard to have given ſuch wonderful deliverances to his own people. Nor is this conjecture unreaſonable, conſidering that the writings of Plato, Pythagoras, and many others, are a plain proof, that the holy ſcriptures had been read by their philoſophers; tho' not being able to comprehend his divine nature and attributes, they might call him *ignotum*, the *unknown*, as Lucan and Trebellius Pollio call him *incertum*, the *uncertain* god. Lactantius aſſures us, that in any grievous diſtreſs they were wont to fly to God for help, tho' when it was over they return'd to their own deities: And even the holy ſcriptures prove the ſame, in the caſe of Jonah, ch. i. 6. where he whom (ſpeaking to Jonah) they call "Thy God," was to the Heathen mariners "The unknown God." The whole inſcription upon this altar, of which the apoſtle quotes only a part, is ſet down by Oecumenius, and is (in Engliſh) this, To the gods of Aſia, and of Europe, and of Africa; To the ſtrange and unknown god! St. Jerome repreſents it to have been unknown gods, in the plural number; and fanſies that St. Paul cited it in the ſingular number, as not needing to ſpeak of more than one god. But ſurely as he is alone in that remark, ſo he indulges himſelf in the making it without any warrant, and is therefore too bold to correct the apoſtle here. For as many of the Heathen writers do make mention of altars erected to unknown gods, ſo ſome of them ſpeak of the like to an unknown god; as is prov'd already. And this notion the Athenians might probably borrow of the Hebrews, who had the name of God in great ſecrecy and veneration; this being one of the titles given him by the prophet, a hidden God, or "a God that hideth himſelf," Iſa. xlv. 15. and (as Juſtin Martyr ſays) one of the principal names given to God, by ſome of the Heathens, was *pancryphos*, one altogether hidden. (D. Heinſ. Cave, W. and Drake) See Dr. Sam. Drake's excellent ſermon (*ad Clerum*) on this text.

Him declare I unto you.] This ſhews, that the inſcription upon the altar muſt have been "To the unknown God;" and not to gods, as St. Jerome fancies: For if it had been in the plural number, St. Paul had expoſed himſelf to the ridicule of theſe acute diſputants, by arguing from thence in the ſingular number, and taking upon himſelf to inſtruct them, concerning "him whom they ignorantly worſhipped;" when they might have replied, that their altar was not erected to (him, that is, to) any one, but to ſeveral unknown gods; and therefore all he could ſay concerning that one (*hen* and *touton*) was not concluſive, and ſhort of convincing them: Whereas, taking occaſion from a well known and publick inſcription, againſt which they could not object, the apoſtle's argument to prove the one true God, was not only cloſe, but wiſely judg'd. For, (as 'tis well obſerv'd,) If he had ſpoken againſt the worſhip of the known gods of their country, he had inflamed their paſſions rather than informed their minds: That therefore, which he could not touch upon without offence, he prudently paſſes over in ſilence; and preſſes home that point, where he has the beſt proſpect of ſucceſs in their reformation. (Drake)

God that made the world.] As St. Paul adapts his whole diſcourſe to the ſentiments of his hearers; ſo here he addreſſes himſelf; Firſt, to prove a God and a providence, to the excluſion both of fate and fortune: And then, Secondly, From the very nature and notion of God, he infers the folly and abſurdity of their Pagan ſuperſtition. Obſerve next, the apoſtle's argument to prove the being of a God and a providence; 1. From the works of creation; "He made the world, and all things therein; he giveth life and breath, and all things". The whole univerſe is his work, and he planted the earth, and repleniſh'd it with inhabitants; the inviſible God is made viſible in his creatures; and the being of God demonſtrated from the formation of a world of creatures. From the formation of man in particular; "In him we live and move," &c. Here are three great benefits enjoy'd by human nature; life, motion, and being, all derived from God and demonſtrating the being of God. 1. Life: This is valuable above all bleſſings, becauſe it renders us capable of enjoying all bleſſings. 2. Motion; A great mercy, but little conſidered: How uncomfortable would life be without it? Were we ſtaked down to the earth, as trees; or did we move by a conſtant law of nature, as the ſun and moon do move, it had been a favour beyond our deſert; But to move as we do at pleaſure, with choice and eaſe, to help ourſelves, and to aſſiſt others, is at once a demonſtration of God's Being, and an evidence of his bounty. 3. Being: This is eſſential and neceſſary to none but God: To us it is an act of divine favour; and this Being is a mercy: Then being what we are, is a double mercy; that we do not creep and crawl upon the earth, as worms and toads, but are built high upon the earth, with wonderful wiſdom and care; and that a ſoul, which is an immortal and an eternal Being, inhabits within us; a being which ſhall continue when heaven and earth ſhall be conſumed. Obſerve next, The apoſtle, having proved the being of a God, next demonſtrates the certainty of a divine providence: "He hath determined the times that are fore-appointed, and the bounds of their habitation." That is, God has as it were chalked, and drawn a line, where the bounds and habitations, the dominions or poſſeſſions of men, ſhould be extended, and where they ſhall be confined. The common bleſſings of God are not diſpenſed without a ſpecial providence; and the ſpecial providence of God in upholding, diſpoſing, and governing of the world, doth as much prove the being of a God, as the general creation of it: Every hour's preſervation, is virtually a new creation, and both of them ſufficient demonſtrations of the divine Being and bounty. Obſerve laſtly, The duty which the apoſtle infers on man's part, from all this goodneſs and bounty demonſtrated on God's part. "That they ſhould ſeek the Lord, and find him, who is not far from every one of us." It is the duty of all men to follow after God: That God hath made man, ſhould draw man after God. Inaſmuch as "we are his offspring," ver. 29. our hearts ſhould ſpring and riſe up to him in love and thankfulneſs, as the rivers, becauſe they come from the ſea, go back thither; ſo we, being the offspring of God, and derived from him, ſhould be always returning to him: And if it be the duty of all men to follow after God, becauſe they have natural life, breath, and motion from him; how much more ſhould the new creature, who has a ſpiritual life breathed into him, and beſtowed upon him, follow hard after God; in the enjoyment of whom his preſent happineſs and future felicity doth conſiſt? To follow God in his way, and to propoſe God as our end, contains the ſum of all duty. (B.) This firſt doctrine, tho' admitted by many of his auditors, is expreſly againſt the Epicureans, who aſcribed the origin and frame of the world, not to the power of God, but to the fortuitous concourſe of atoms; and to the Peripateticks, who ſuppoſed all things to have been eternally as they now are, and never to have been made at all, either by the deity or without him. (Bentl.) But they might have learnt the truth of the creation, even from ſome of their own philoſophers; particularly Heraclitus, and Pythagoras. (D. Heinſ.)

Neither is worſhipped with men's hands.] This is oppoſed to the vulgar religion of Athens, which worſhipped God with temples and ſacrifices, as if he really needed habitation and ſuſtenance: And that the common Heathens had ſuch a mean apprehenſion, appears plainly, to name no more, from Ariſtophanes's Plutus, and the dialogues of Lucian. But the philoſophers were not touch'd in this point: All parties and ſects, even the Epicureans themſelves, did maintain the ſelf-ſufficiency of the God-head; and ſeldom, or never, ſacrificed at all, unleſs in condeſcenſion to the cuſtom of their country. (Bentl.) See Whitby alſo, more at large, to the ſame purpoſe.

Made of one blood all nations.] This doctrine, about the beginning of humane race, tho' agreeable enough to the Platoniſts and Stoicks, doth apparently thwart the Epicureans and Ariſtotelians; one of whom did produce their primitive men from meer accident or mechaniſm, the other denied that man had any beginning at all: Neither were the common people unconcern'd in this point. (Bentl.)

That they ſhould ſeek the Lord.] Here, Firſt, we learn, That God framed the world with this deſign, that men, by contemplation of it, might ſeek after the author of it, and ſeeking, find him; and therefore, muſt have made it ſo, as to contain ſufficient evidence that it was made by his power and wiſdom. Now to ſeek after God, in the ſcripture phraſe, is not only to enquire whether there be a God, but ſo to ſeek him out, that we may give him that worſhip which is due to him: As when the apoſtle ſaith, "He that cometh to God, muſt believe that he is; and that he is a rewarder of thoſe that diligently ſeek him," Heb. xi. 6. To find him, is to obtain his grace, and favour; or to find him good, and propitious to them: For, to what other end ſhould men ſo ſolicitouſly ſeek after him, but to obtain his grace and favour? Or why ſhould they deſire to find him, but that they may receive ſome benefit from him thus found? Is it not on this account, that all men come to him, and do him ſervice? And would any one do it, if he expected no advantage by it? And in this ſenſe God ſaith, " If from thence thou ſhalt ſeek the Lord thy God, thou ſhalt find him, if thou ſeek him with all thy heart," Deut. iv. 29. " If ye ſeek him, he will be found of you," 2 Chron. xv. 2. Note, 2. That ſinners cannot thus ſeek or hope to find God, unleſs they can expect to find him merciful in the pardon of thoſe ſins, which they do confeſs, and do forſake: And that this hath been a principle, embraced by all nations, appears from the propitiatory ſacrifices, which have ſo generally obtain'd among them, even from the beginning. And therefore all this muſt depend upon this foundation, or the knowledge of this one thing, That God is the maker of heaven and earth, and all that therein is; and ſo it evidently doth. For, 1. That which made all things, muſt be it ſelf unmade; and ſo muſt be eternal: It muſt have power over all things, and ſo be almighty. 2. That which made all things muſt have all power to direct, govern, order and diſpoſe of all things, as he pleaſes; and ſo his creatures muſt depend on him for protection, and the diſpoſal of all their affairs. 3. That being, which made all things in ſuch an excellent order and dependence on each other, in ſuch conſtant and unchangeable viciſſitudes, fitted with ſuch faculties, adapted to ſuch ends, and uſes, muſt have infinite wiſdom, and muſt deſign things for thoſe ends, for which he hath thus fitted them. 4. He who hath made things ſo, as that they conſtantly in their reſpective ſeaſons produce things good, and uſeful for the preſervation, and comfort of thoſe creatures he hath made, filling their mouths with food, and their hearts with gladneſs, muſt be good to all, even to the unthankful, and the wicked, and ſo his tender mercies muſt be over all his works; which is the argument here uſed, ver. 26. And, 5. He who vouchſafeth ſuch kindneſs to, and maketh ſuch proviſions for, thoſe bodies which we have common to us with the brutes, muſt have made ſome proviſions for that ſoul which is our better part, and which is more eſpecially derived from him: They therefore muſt be capable of receiving bleſſings, and favours from him; and if lapſed, and ſinful creatures, and made ſo as that they certainly will be ſubject to ſin, they muſt be capable of finding mercy with him, when they return from their iniquity. (W.) See the notes on ch. xiv. 17. and Dr. Bentley's ſermons at Boyle's Lecture.

Certain alſo of your own poets.] Obſerve here, 1. How our apoſtle quotes one of the Heathen poets in this his divine diſcourſe. This poet was Aratus: What he attributes to Jupiter, St. Paul applies to the true God; " We are his offspring." Where note, For the honour of human learning, and the lawfulneſs of making uſe of it in our ſermons, the Holy Ghoſt is pleaſed three ſeveral times in the New Teſtament to make mention of the Heathen poets; of Aratus here, Acts xvii. 28. of Menander, 1 Cor. xv. 33. of Epimenides, Tit. i. 12 Truth is God's wherever it is found; as a mine of gold is the king's, in whoſe ground ſoever it is diſcover'd. Obſerve, 2. The force of the apoſtle's argument; ſeeing we are God's offſpring; that is, ſeeing God is our creator, we cannot ſuppoſe him to be the workmanſhip of our hands, as an image of gold, ſilver or ſtone is; and conſequently, how irrational it is for man to adore an image made by his own hands, for and inſtead of God. (B.) This indeed was no argument to the Epicurean auditors, who particularly had a contempt of, and ſpite againſt the gods, becauſe on all occaſions, they introduced the gods, and taught the ſeparate exiſtence of humane ſouls: But it was of great weight to the common people, who held the poets in mighty veneration; and the other ſects of philoſophers likewiſe did frequently adorn and confirm their diſcourſes, by citations out of poets. (Bentl.) But whereas St. Paul here ſays, " certain of your own poets have ſaid," &c. tho' he quotes but one; It is not neceſſary to think it only a permutation of number, as if he had meant none but Aratus, (as the laſt cited author ſuppoſes:) For the apoſtle, who could have boaſted of as much reading as the moſt learned of them all, might have produced a long liſt of their Heathen poets, all agreeing in the ſame ſentence; as Homer, Heſiod, Orpheus, Callimachus, &c. but (as Sanctius conjectures,) he modeſtly declined the oſtentation of his own learning, to give the leſs offence to thoſe of his hearers who were ſo proud of theirs. (Sherman)

To think that the Godhead is like unto gold.] This concluſion is directly levell'd againſt the groſs idolatry of the vulgar, (for the philoſophers are not concern'd in it;) who believed the very ſtatues of " gold and ſilver," &c. to be God, and terminated their prayers in thoſe images; as might be ſhew'd from many paſſages of ſcripture, from the apologies of the primitive Chriſtians, and the Heathen writers themſelves. (Bentl.)

This ignorance God winked at.] Some argue from this place, in excuſe of ignorance, that it is no ſin, when it is, as they call it, invincible. But ignorance excuſable is only, 1. In children, before they come to years of reaſon and diſcretion. 2. In fools, who naturally want the uſe of reaſon. 3. In thoſe who, by ſickneſs or diſeaſe, are bereft of the uſe of reaſon. And, 4. Where the means cannot be had to take it away. But this is not ſimply and altogether invincible; for the law of nature may teach them. And there are two other ſorts of ignorance utterly inexcuſable: *viz.* 1. Affected ignorance; when men, who know they are ignorant, are unwilling to come out of it, but deviſe arguments to defend their ignorance. And, 2. A ſupine and careleſs ignorance: When men have the means of knowledge, but refuſe, or neglect to take the pains to learn; Of one of which the whole land is now, for the moſt part, guilty. (Andr.) See the notes on ch. xiv. 13, &c.

But now commandeth all.] God, who over-look'd, or " winked at the times of ignorance," *tanun parangellei*, hath now ſent his meſſage to " all men every where to repent." The particle *tanun*, " but now," ſeems not here to refer to the verb *metanoein*, " to repent;" as if God had not formerly requir'd men to repent of their ſins committed againſt the law of nature: But it refers rather to *parangellei*; and ſignifies, that whereas, before, he had not ordinarily ſent his meſſengers, or prophets, to the Heathen world, to call them to repentance, he had now ſent his apoſtles, with this meſſage, to all the ends of the earth; and that by them he had given a freſh aſſurance of his purpoſe to judge and condemn the impenitent, by the reſurrection of " that man," Chriſt, the ſon of God, whom he had appointed to be the judge of all men. (W.) See the notes on Matth. iv. 17.

Judge the world.] This verſe contains an argument to enforce the duty of repentance: Wherein we may obſerve, 1. The certainty of a judgment to come; " He (that is, God) will judge the world." 2. That the time of it is fix'd; "He hath appointed a day;" that it is unknown to us, that we may be upon our watch every hour. 3. The Judge; " That man whom he hath ordained." And this is an act of juſtice to our Saviour, that he, having humbled himſelf to take our nature, ſhould, as the reward of his humiliation, judge that world which he died to ſave: And an act of kindneſs towards us, that he ſhould be our judge, who took upon him our nature, and had ſo much love to us as to die for us. Had we leave to chuſe our own judge, what choice could we make better for our ſelves, than that man whom God hath ordained? 4. The aſſurance which God has given us of having Chriſt for our judge: Namely, his " raiſing him from the dead." But how doth that aſſure us of Chriſt being our judge? Anſwer, Our bleſſed Saviour, when he was in the world, often declared, that he was appointed by God to judge the quick and the dead; and appealed to his reſurrection as the great proof of what he ſaid. Now, when Almighty God did accordingly raiſe him, in ſuch a wonderful manner (as we know he did) what is it leſs than God's ſetting his ſeal to his commiſſion, and openly proclaiming him to be the judge of all the world? 5. The manner of this judgment, or the meaſures which this judge will proceed by at the great day; and that is, according to righteouſneſs; " he will judge the world in righteouſneſs;" not in rigour and ſeverity, taking all the advantages that power can give him: Nor yet arbitrarily and upon prerogative; but according to known laws: Nor yet partially, with reſpect of perſons; but every man's doom ſhall depend upon the holineſs and unholineſs of his heart and life. Farther, our judge will candidly interpret mens actions, and make the very beſt of things that the caſe will bear; principally looking at the ſincerity of mens intentions, and making all favourable allowances for their failings and infirmities, that can conſiſt with juſtice; and will diſtribute his rewards of happineſs and glory to good men in the other world, in proportion to the meaſures of their difficulties and ſufferings, which they meet with here in this world. Now, having this high and full aſſurance of a judgment to come, let us ſeriouſly believe it, daily expect it, and duly prepare for it: Let neither profit tempt us, nor pleaſure allure us, nor power embolden us, nor privacy encourage us, to do that thing, which we cannot anſwer at the great tribunal. When St. Paul preached of judgment, Felix, tho' a Pagan, trembled at the ſermon. Lord! what ſhall we ſay to thoſe, worſe than Pagan Infidels amongſt our ſelves, who ridicule a judgment to come, and cry before-hand, *God judge me!* yea, *God damn me!* Alas, unhappy men, he will judge you ſure enough, and damn you ſoon enough, if a ſerious repentance prevent it not. (B.) See the notes on ch. ii. 24. and x. 42.

When they heard of the reſurrection.] Hitherto the apoſtle had never contradicted the opinions of all his hearers at once; ſo that, altho' at every part of his diſcourſe ſome of them might be uneaſy and nettled, yet a moderate ſilence and attention was ſtill obſerv'd, becauſe it was agreeable to the notions of the reſt: But, " when they heard of the reſurrection of the dead," the interruption and clamour became univerſal; ſo that here the apoſtle broke off his diſcourſe, and " departed from among them." (Bentl.) " Some mocked :" *viz*. The Epicureans ; who believ'd no reſurrection, nor any future judgment. " And others ſaid, we will hear thee again of this matter ;" *viz*. The Stoicks, who allow'd of ſomething of future recompences, tho' with great fluctuation. (W) The whole world almoſt is divided between theſe two ſorts of ſinners : The one mocking, and laughing at the truths of ſalvation ; the other deferring from day to day to make any uſe of them : Thus, while men deliberate, the opportunities of ſalvation ſlip out of their hands. (Q.)

Dionyſius, the Areopagite.] The ſame whom the apoſtle afterwards conſtituted the firſt biſhop of Athens. (Cave, Fleury, and Q.) But not he who ſuffer'd martyrdom in France. (G.)

Damaris.] Probably ſuppos'd to be his wife. (Cave, and Howel)

C H A P. XVIII.

Paul at Corinth, laboureth with his hands : He preacheth to the Jews ; and from them goeth to the Gentiles : He converteth Criſpus, and others ; and is encouraged by a viſion : He is accuſed before Gallio, the deputy ; but preſently diſmiſs'd. He paſſeth into Syria. Apollos, inſtructed at Epheſus, preacheth Chriſt with great ſucceſs.

Ver. 1, 2, 3, 4, 5, 6. AFTER theſe things Paul departed from Athens, and came to Corinth ; And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priſcilla (becauſe that Claudius had commanded all Jews to depart from Rome,) and came unto them. And becauſe he was of the ſame craft, he abode with them, and wrought (for by their occupation they were tent-makers :) And he reaſoned in the ſynagogue every ſabbath, and perſwaded the Jews, and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was preſſed in ſpirit, and teſtified to the Jews, that Jeſus was Chriſt. And when they oppoſed themſelves, and blaſphemed, he ſhook his raiment, and ſaid unto them, Your blood be upon your own heads ; I am clean : From henceforth I will go unto the Gentiles.

All Jews to depart from Rome.] Tho' Oroſius fixeth this edict to the ninth year of Claudius, yet did it not come forth till the twelfth : For the ſedition of the Jews, mentioned by Euſebius from Joſephus, happen'd in the eleventh year of Claudius, under Quadratus, preſident of Syria, and concerned not the Romans, the calamity falling only on the Jews : But, after it, followed another the ſame year, in which the thieves in Judea aſſaulted Stephen the ſervant of Cæſar, took away his baggage, and killed the Roman ſoldiers, as both Tacitus and Joſephus do inform us : And then Claudius, having heard from the preſident, the cauſes of this rebellion, made this edict ; of which Tacitus ſaith nothing, becauſe it came not from the decree of the ſenate, but was the edict of Claudius only ; and of which Suetonius ſaith, He expelled the Jews from Rome, they making continual tumults, by the impulſe or perſuaſion of Chriſt : Where, as he miſtakes in the name, ſo in the thing ; the Jews having had then no conteſts at Rome that we read of, with the Chriſtians, and the Chriſtians, to be ſure, cauſing no tumults there. The true cauſe of their baniſhment was therefore that which hath been hinted from Tacitus. (W.)

Tent-makers.] Tho' St. Paul in his youth had been fully inſtructed in all the liberal arts and ſciences, he had alſo been brought up to a particular trade : For it was a maxim among the Jews, That he who does not teach his ſon a trade, teaches him to be a thief ; and this was a conſiderable imployment in thoſe hot and warlike countries, where tents were of common uſe. (Cave) And, under this title of the Tent-maker, the ancients make it very probable, that St. Paul himſelf preached the goſpel in theſe weſtern parts, even ſo far as the Britiſh Iſles ; as may be ſeen in Maſon, and other eccleſiaſtical writers. See the notes alſo on Matth. xiii. 55.

He reaſoned in the ſynagogue.] Still the apoſtle kept to his commiſſion ; preaching the goſpel firſt to the Jews, and afterwards, upon their rejection of it, to the Gentiles. (B.) See the notes on ch. xvii 2.

Paul was preſſed in ſpirit.] That which, in the ordinary printed copies, is *ſyneicheto to pneumati*, is *ſyneicheto to logo*, in the two great manuſcripts ; *viz*. One in the king's library, ſent from Conſtantinople, and the other at Cambridge, ſent them by Beza : And which of theſe is the more probable reading is not eaſily defined. *Synechomai* ſignifies to be preſs'd, or held faſt, Matth. iv. 24. Luke iv. 38. Acts xxviii. 8. So Luke viii. 37. which as it really notes being in the power of another, ſo it may be applied to ſorrow, or any other paſſion ; and peculiarly to ſorrow, Thus Luke xxi. 25. *ſynoche* is uſed for diſtreſs, or anguiſh ; and 2 Cor. ii. 4. *ſynoche cardias*, " anguiſh of heart." And thus, according to the nature of the word, it may be proper enough for the place, with which ſoever it be join'd. If with *pneumati*, then 'tis either his own ſpirit, or the ſpirit of God : If his own, then it may ſignify him to have had ſome ſuch extraordinary ſorrow or grief upon him, to think of his obdurate impenitent countrymen, to whom he was then preaching with very little ſucceſs : And ſo of *Apollos*, we read, ver. 25. that he burned in ſpirit ; as when David ſaith, his " heart was hot within him, and at laſt he ſpake with his tongue." And if the ſpirit of God, then 'tis, that he was ſtirr'd up, carried or incited by God, by revelation. But 'tis moſt ordinary for the word holy to be prefix'd to the word ſpirit, when 'tis taken in this ſenſe, as ch. xvi. 6. And ſo this laſt is not ſo probably the meaning. So likewiſe, if it be *to logo, in ſpeech*, it will then ſignify no more, than that he ſpake very earneſtly : And that is the importance of *diamartyreſthai* following ; *He teſtified*, and earneſtly inſiſted on it, and prov'd, that Jeſus was indeed the Meſſias, which the Jews denied. That this may be the meaning, appears, not improbably, by another parallel expreſſion, ver. 28. For there, as Apollos was doing the ſame thing as Paul here, earneſtly labouring to convince the Jews, that Chriſt was the Meſſias, ſo the expreſſion peculiarly belongs to *logos, ſpeech*, not *pneuma, ſpirit* ; he did publickly, with intention, or earneſtneſs of ſpeech, convince the Jews, demonſtrating by the ſcriptures that Jeſus is the Chriſt : Where the force and power of his ſpeech, and arguments contained in it, was that which was meant by *eutonos* To what hath been ſaid may be added, that the ancient Greek and Latin MS, after *Jeſoun* in the end of the verſe, hath annexed theſe words, And having had much ſpeech and interpreted the ſcriptures ; which, as it makes it more fully parallel with that of ver. 28. ſo it inclines to the reading of *logo*, not *pneumati* ; *ſpeech*, not *ſpirit*. (H.) When this word is join'd with a paſſion that reſtrains from action, then it is to be rendred reſtrain ; as, to be reſtrain'd with fear, Job iii. 24. and Luke viii. 37. When the motive is both ways, then is the preſſure ſo too : As when St. Paul ſaith, I am preſſed, or " in a ſtrait, betwixt two ;" urged " to depart, and to be with Chriſt," but reſtrain'd from it, that I may do farther ſervice to his Church, Phil. i. 23. (W.)

They oppoſed themſelves, and blaſphemed.] That is, they oppoſed his doctrine, reviled his perſon, and blaſphemed Chriſt whom the apoſtle preach'd. (B.)

He ſhook his raiment, and ſaid.] The command of our Saviour was to " ſhake off the duſt of their feet," Matth. x. 14. and ſo Paul and Barnabas did, ch xiii. 51. But here Paul alſo ſhakes it off from his raiment, as a teſtimony, that he had now renounc'd any farther dealings with them of that place, as being a refractory people ; adding, that now their blood, or ruin, would lie " upon their own heads ;" that is, they only would be guilty of it. (W)

I am clean.] *Catharos ego :* Meaning, I am innocent, blameleſs, and free from any fault. (Aſſ.) I have given you fair warning. Ezek. xxxiii. 4. (G.)

Go unto the Gentiles.] See the notes on ch. xiii. 46.

Ver. 7, 8, 9, 10, 11. And he departed thence, and entred into a certain man's houſe, named Juſtus, one that worſhipped God, whoſe houſe joined hard to the ſynagogue. And Criſpus, the chief ruler of the ſynagogue, believed on the Lord with all his houſe : And many of the Corinthians, hearing, believed, and were baptized. Then ſpake the Lord to Paul in the night by a viſion, Be not afraid, but ſpeak, and hold not thy peace : For I am with thee, and no man ſhall ſet on thee, to hurt thee : For I have much people in this city. And he continued there a year and ſix months, teaching the word of God among them.

Juſtus, one that worſhipped God.] Who this perſon was, it does not diſtinctly appear. Some call him Titus ; and others call him Titus Juſtus ; as if the latter was his firname. However, 'tis certain from the text, that he was *ſebomenos*, a proſelyte. See the notes on ch. xvii. 4.

Criſpus, the chief ruler of the ſynagogue.] The ſame who is mention'd by St. Paul, 1 Cor. i. 14. Rulers, and great men, are like looking-glaſſes, in the places where they live, by which many dreſs themſelves. (B.)

With all his houſe.] That is, his children and family. (Trem.) See the notes on ch. xvi. 33.

He continued there.] *Ecathiſe:* That is, he ſate there; or made it his epiſcopal ſee.

Ver. 12, 13, 14, 15, 16, 17. And when Gallio was deputy of Achaia, the Jews made inſurrection with one accord againſt Paul, and brought him to the judgment-ſeat, Saying, This fellow perſwadeth men to worſhip God contrary to the law. And when Paul was now about to open his mouth, Gallio ſaid unto the Jews, If it were a matter of wrong, or wicked lewdneſs, O ye Jews, reaſon would that I ſhould bear with you: But if it be a queſtion of words and names, and of your law, look ye to it; for I will be no judge of ſuch matters. And he drave them from the judgment-ſeat. Then all the Greeks took Soſthenes, the chief ruler of the ſynagogue, and beat him before the judgment-ſeat: And Gallio cared for none of thoſe things.

Gallio was the deputy of Achaia.] That is, the Roman proconſul, or governor of that province; *viz.* of Greece, here call'd by the name of the moſt conſiderable part of it. This Lucius Junius Gallio, at firſt named Novatus, and afterwards adopted by Junius Gallio, was elder brother to the famous philoſopher Seneca. (G. Aſſ. Cave and Fleury)

Contrary to the law.] That is, contrary to what was eſtabliſhed by the Jewiſh law, and permitted by the Roman powers. (Cave) This charge, however invidious and malicious in theſe Jews, was true, at leaſt with reſpect to the exerciſe of the meer ſpiritual powers of the church of Chriſt, independently of, and without regard to the laws of the ſtate. For thus, Chriſt having ſolemnly authorized and commanded his apoſtles, to preach to "all nations," Matth. xxviii. 19. and againſt the religions therein eſtabliſh'd, to convert and baptize the ſubjects of all governments, and to form them into churches, or ſpiritual ſocieties; They accordingly, by virtue of this miſſion, choſe Matthias an apoſtle, in an aſſembly of "about an hundred and twenty" perſons, ch. i. 15. In another, St. Peter converted "about three thouſand ſouls," with one ſermon, ch. ii 41. In another, he and St. John converted "about five thouſand" more, ch. iv. 4. And, tho' they were convened for it before their lawful rulers, and commanded to preach no more "in the name of Jeſus," ver. 18. they nevertheleſs, and the reſt of the apoſtles, continued preaching, and forming a church; adding daily new believers, "multitudes both of men and women," ch. v. 14. Yea, when they were "put in the common priſon," for ſo doing, ver. 18. "an angel of the Lord brought them forth; commanding them to go and preach "in the temple," ver. 19, &c. which they did "early in the morning," ver. 21. at the apparent hazard of their lives, ver. 33. openly declaring, that "we ought to obey God rather than men," ver. 29. In another aſſembly, they choſe the ſeven deacons, ch. vi. 2, &c. And when "they were ſcattered abroad," by a perſecution, ch. viii. 1, &c. they ceaſed not to preach and exerciſe the ſeveral duties of their miſſion, in other places, whereſoever they came: Converting the Jews and Gentiles, aſſembling together for religious worſhip, planting the Chriſtian church, dividing it into diſtricts or dioceſes, as they ſaw occaſion, making laws and canons for the government and welfare of it, and inflicting ſpiritual puniſhments upon offenders; and all this, by virtue of their proper ſpiritual power, not only without, but even expreſly againſt, the laws and conſent of the ſecular powers. Which is certainly a full and plain ſcripture-proof of the independency of the church upon the ſtate, with reſpect to its powers purely ſpiritual. See the notes on the ſeveral texts here quoted.

A queſtion of words and names.] That is, Of the word which Paul preaches to you; whether it accord with your law, or not; Or whether the name of the Meſſiah, or Chriſt, belong to that Jeſus whom Paul preacheth. (W.) Obſerve here, What low and mean thoughts Gallio had, and all perſons prejudiced againſt religion and the power of godlineſs have, of ſincere Chriſtianity; "If it be a queſtion of words and names," ſays Gallio: As if he had ſaid, Do not trouble me about the niceties of your Religion, decide ſuch queſtions amongſt yourſelves; for "I will be no judge in ſuch matters." The great men of the world little care to trouble their heads about the matters of religion: They look upon it only as a matter of notion and ſpeculation (whereas it is not a ſpeculative ſcience, but a practical art of holy living;) and accordingly, like Gallio, they care for none of theſe things. That although this Gallio had no kindneſs for Chriſtianity; yet God made uſe of him as an inſtrument at this time, to preſerve and ſkreen St. Paul from the rage of his enemies, inſomuch, that "he drove his accuſers from the judgment-ſeat:" Thus God performed his promiſe to Paul, ſuffering no man to hurt him; but cauſing Gallio the Governor to defend him, who his enemies were in hopes would have deſtroyed him. Lord, how happy and wiſe is it for thy ſervants, to commit the care of themſelves to thee in well doing! If we, with a purity of intention, concern ourſelves for thy glory, thou wilt certainly take care of our ſafety; or if any danger ſhould come, danger itſelf ſhall do us no harm. (B.)

Soſthenes, the chief ruler.] They beat the Jews, ſaith Grotius, to "drive them from the judgment ſeat." He adds, That in great cities there were more ſynagogues than one; every one of which had a chief ruler; as here Criſpus was the chief ruler of one ſynagogue, and Soſthenes of another; So likewiſe, ſaith he, was it in great churches; they having at Rome, Antioch, and other places, (excepting Alexandria, of which Epiphanius ſaith, it had but one) more biſhops than one at a time. But Epiphanius ſpeaks not of the primitive and apoſtolic times, but of the times of the Meletians; ſaying, that, tho' in other churches there were Meletian, as well as Catholic, biſhops at the ſame time, yet it was never ſo in Alexandria. See more of this in the notes on Phil. i. 1. (W.)

Gallio cared for none.] See the notes on ver. 15.

Ver. 18, 19, 20, 21, 22, 23. And Paul after this tarried there yet a good while, and then took his leave of the brethren, and ſailed thence into Syria, and with him Priſcilla and Aquila: Having ſhorn his head in Cenchrea: For he had a vow. And he came to Epheſus, and left them there: But he himſelf entred into the ſynagogue, and reaſoned with the Jews. When they deſired him to tarry longer time with them, he conſented not: But bade them farewel, ſaying, I muſt by all means keep this feaſt that cometh, in Jeruſalem: But I will return again unto you, If God will. And he ſailed from Epheſus. And when he had landed at Cæſarea, and gone up and ſaluted the church, he went down to Antioch. And after he had ſpent ſome time there, he departed, and went over all the country of Galatia and Phrygia in order, ſtrengthning all the diſciples.

Tarried there yet a good while.] 'Tis believ'd, that St. Paul wrote from hence his two epiſtles to the Theſſalonians, during his ſtay here ar Corinth, after Silas and Timotheus were come to him. (Cave) See the introduction to thoſe epiſtles.

Having ſhorn his head.] Theſe, and the following words, "he had a vow," are not to be referr'd to Paul, but to Aquila: For, with his name is conjoin'd *ceiramenos* &c. ſhaving his head, without ſo much as a comma between them, in ſome printed copies: And it is not improbable, that when it is ſaid, ver. 19. that Paul went "to Epheſus, and left them there," the word *autou*, there, ſhould not denote Epheſus, *to* which, but Cenchrea, *from* which he went; for why ſhould his leaving them at Epheſus be immediately ſubjoin'd to his coming thither? And eſpecially on this occaſion, to purify himſelf and to be ſhav'd, to which ſome ſtay, at leaſt ſeven days, was neceſſary. This vow was, without all queſtion, the vow of the Nazarites among the Jews, Numb. vi. 5. which was not always for life, but ſometimes for a determinate time; wherein they did "let the locks of the hair of their head grow," and not ſuffer the "razor to come upon them:" But when that time was paſt, then one part of the vow was to be ſhav'd, ver. 18. and to offer up the hair, (called "the hair of the head of his ſeparation,") to "put it in the fire, which is under the ſacrifice of the peace-offerings;" and accordingly here 'tis ſhaving "his head, for he had a vow." But becauſe this is here done at Cenchrea, and not at Jeruſalem, where the accompliſhment of the vow was to be perform'd, as before, "at the door of the tabernacle," Num. vi. 13 and as we find it was perform'd, Acts xxi. 26. Therefore 'tis moſt probable, that this ſhaving here was not on the accompliſhment of his vow, but upon ſome intervening legal pollution; in which caſe he was bound to offer for a cleanſing, and on the ſeventh day to ſhave his head, and ſo begin the days again, ver. 9, &c. This probably might be done in any city where a man happen'd to be ſo polluted: But that on the completion of the vow, when the days of his ſeparation were fulfill'd, was to be at Jeruſalem. The practice of this cuſtom among the Heathens, and the offering the hair, when 'twas cut, to Apollo, as the nouriſher of hair, may be ſeen at large in Euſtathius on Homer, *Iliad* 2. And accordingly, the hair ſo conſecrated is by Æſchylus called hair which had been nouriſhed ſome time. (H.) But to this account it is objected, That the ſhaving here could not be on any caſual defilement, becauſe he could not begin his vow anew, till he had offer'd his ſin-offering; and that was only to be done at the tabernacle and temple: Tho' others ſay, this law obliged thoſe only who thus vow'd in the land of Judæa, and not thoſe who were out of it. (W.) Upon the whole, I find Heinſius, Grotius, Cave, and Howel, aſſenting to the former opinion, that this text is certainly to be underſtood of Aquila: Tho' Beza, and the Aſſembly-men, diſſent to it, with the latter; and underſtand it of St. Paul himſelf. To me the former opinion ſeems more probable, 1. Becauſe ſuch a vow may, in its own nature, be as properly underſtood of Aquila, as of St. Paul: And Beza himſelf admits the phraſe to be ſo ambiguous, as to be applicable to either. 2. That, tho' St. Paul went up to Jeruſalem, and Aquila did not, yet, as Dr. Whitby owns, we read not of any offering that he made there, according to the law in ſuch caſes. 3. That if the ceremonial law was now obſerv'd, as they ſuppoſe, out of regard to the Jews, to avoid ſcandal only, and that, as Beza concludes, by St. Paul, who "became all things to all men;" Why might not that obſervance, by St. Paul's direction, in the perſon of Aquila, be as ſatisfactory to them, as if he had done it in his own perſon? Eſpecially, when we conſider how effectually his compliance anſwer'd the ſame end, in the caſe of his circumciſing Timothy, ch. xvi. 3. And, 4. That the text it ſelf does not leave it ſo uncertain, as Dr. Whitby fancies. For, not to repeat what Dr. Hammond has obſerv'd, of the grammatical conſtruction and connection of the words, What reaſon can be given for naming Priſcilla firſt, before her huſband Aquila, contrary to the uſual order? But only this, as Grotius has noted, That there was ſomething more to be ſaid of him; *viz.* that which is added, immediately upon naming him, his "having ſhorn his head in Cenchrea, for he had a vow." And as to St. Paul's going to Jeruſalem, 'tis expreſs'd plainly enough, ver. 21. not on account of any vow, but to "keep the feaſt," which was then at hand. See the notes on ch. xxi. 24, 26.

Keep this feaſt that cometh.] *Viz.* The paſſover. (Cave)

Gone up, and ſaluted the church.] Here the queſtion is, Whether St. Paul went up from the ſhip to the church of Cæſarea, or from Cæſarea to the church at Jeruſalem? And, in favour of the latter ſenſe, let it be obſerved, 1. That, in the language of the author of the Acts, to go from Cæſarea to Jeruſalem, is "to go up;" and to go from Jeruſalem to Cæſarea, is to "go down." So, "Feſtus went up from Cæſarea to Jeruſalem," ch. xxv. 1. And, ver. 5. he ſpeaks to the rulers at Jeruſalem to "go down with him" from thence to Cæſarea. And ver. 6. *catabas*, "going down to Cæſarea," he ſits on the tribunal, and they of Jeruſalem, *catabainontes*, "going down," accuſe Paul, ver. 7. And, ver. 9. he asks Paul, Whether *anabas*, "going up to Jeruſalem, he would there be judged." So Peter, *anebe*, "went up from Cæſarea to Jeruſalem," ch. xi. 2. See alſo ch. xxi. 12. So that to interpret theſe words of his going up from Cæſarea to Jeruſalem, is ſuitable to the phraſe of the evangeliſt. 2. St. Paul declares, he "muſt by all means keep the feaſt at Jeruſalem," ver. 21. and that he therefore could not tarry with them: And yet, if he went not now to Jeruſalem, he went not at all thither at this time; for, from this church, he goes down to Antioch in Syria, and ſo thro' Galatia and Phrygia, ver. 22, 23. and ſo comes back to Epheſus, ch. xix. 1. according to his promiſe, ver. 21. "I will return again to you." (H. and W.) Cæſarea was the haven, where they landed moſt commodiouſly in going from Epheſus to Jeruſalem; and being landed there, what needed more to be ſaid, but that "he went up"? For that will imply his going up to that place in his paſſage, and in order to which he there landed. Joppa was indeed one haven to Jeruſalem, but that indeed a dangerous one; and thereupon it was, that Herod was at ſo huge an expence to repair this old haven at Cæſarea, formerly called Strato's tower. See Joſephus l. i. *de Bell. Jud.* c. xvi. Herod, ſaith he, ſeeing one of the haven-towns decayed with age, and capable of his munificence, repaired it with white ſtone, &c For, betwixt Dora and Joppa, the whole ſhore was ſo ill provided with havens, that all that ſail'd from Phœnicia to Ægypt were much endangered: But the king overcame nature by his liberality and expences, and built a ſtately haven at this tower of Strato, and in it many ſafe harbours for ſhips to abide in; and tho' the nature of the place gave him many difficulties, yet he conquer'd them all, and made it moſt firm and ſumptuous, as it is at large deſcribed by Joſephus in that place: And this, ſaith he, to the honour of Cæſar, he call'd Cæſarea; with it retaining the addition of Stratonis, which before belonged to it, and by which it is diſtinguiſh'd from Cæſarea Philippi, which is not far from it. (H. and Greg.)

Strengthening all the diſciples.] That is, confirming and inſtructing the new converts. (Cave and Howel) See the notes on chap. xi. 23.

Ver. 24, 25, 26, 27, 28. And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the ſcriptures, came to Epheſus. This man was inſtructed in the way of the Lord; and being fervent in the ſpirit, he ſpake and taught diligently the things of the Lord, knowing only the baptiſm of John. And he began to ſpeak boldly in the ſynagogue. Whom when Aquila and Priſcilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was diſpoſed to paſs into Achaia, the brethren wrote, exhorting the diſciples to receive him: Who, when he was come, helped them much which had believed through grace. For he mightily convinced the Jews, and that publickly, ſhewing by the ſcriptures, that Jeſus was Chriſt.

An eloquent man.] Tho' "the kingdom of God is not in word but in power," 1 Cor. iv. 20. not in "excellency of ſpeech, or the enticing words of man's wiſdom, but in the demonſtration of the ſpirit," ch. ii. 1, 4. yet is eloquence uſeful, only to the ſetting forth of the truth of God, and edification of his church, as an Egyptian jewel is to adorn the tabernacle; and ſo it is here commended in Apollos, by the Holy Ghoſt, whoſe gift it is. Lactantius noted well, that the philoſophers, orators, and poets, were therefore very pernicious, in that they eaſily enſnare incautious minds, with ſweetneſs of ſpeech: And therefore his advice is, even in delivering the truth of God, to ſweeten the ſpeech, for the winning of them to Chriſt, who will neither hear nor read any thing except it be poliſh'd and eloquent; few men valuing the matter by the truth, but by the politure and trimming of it. (Aſſ.)

Mighty in the ſcriptures.] This is added, that none may think it to have been the vain and frothy eloquence of profane men, but a divine and powerful eloquence. (*Idem.*)

He ſpake aud taught.] *Elalei cai edidaſcen.* How theſe terms are to be diſtinguiſh'd from the authoritative manner of teaching and preaching, which is proper to thoſe only who have a commiſſion derived from Chriſt, may be partly ſeen in the notes on ch. viii. 4. 'Tis certain here, that Apollos was as yet only *catechoumenos*, a catechumen; not a baptized Chriſtian, and much leſs an ordained preacher. (Johnſ.) But here it is to be obſerv'd, That, taking the words *teaching* and *preaching*, in the largeſt ſenſe, as they ſignify any kind of teaching, or recommending, or preſſing Chriſtianity, even lay-men may and ought to do it; becauſe, in this ſenſe, it is a natural duty. For thus fathers are obliged to teach and inſtruct their children, maſters their ſervants, and ſchool-maſters their ſcholars: Thus one neighbour may and ought to inſtruct another, as there may be a fit occaſion for it: And thus even women, who are commanded to "keep ſilence in the churches," 1 Cor. xiv. 34. may, on proper occaſions, and at proper times, preach to or inſtruct, not only their children, ſcholars, or ſervants, but even their neighbours too, tho' men of underſtanding and learning; for thus not only Aquila, but Priſcilla his wife, preached to, or inſtructed, Apollos here, who was before "an eloquent man, and mighty in the ſcriptures," ver. 24. "expounding unto him the way of God more perfectly," ver. 26. But yet, it does not follow, that either women, or lay-men, may preach to them, in the ſtrict ſenſe of the word, as a biſhop or prieſt may, and ought to do. They can only teach or inſtruct, as laymen, in a natural capacity; ſuch as every man, woman, or child has, to diſcourſe of ſuch matters as they underſtand, and to acquaint their neighbours with what will be for their benefit: But when they have prevail'd with them, to believe what they have taught 'em, they can proceed no farther. Such a one, for inſtance, may let Infidels know the nature and deſign of Chriſtian religion, the promiſes and threatnings of the goſpel, who Chriſt is, and what his doctrine, and what men ought to believe and do to procure eternal ſalvation: He may teach them, that there is ſuch a ſociety as the church of Chriſt; and that they ought to be admitted into it by baptiſm; and then to receive impoſition of hands, for the obtaining larger gifts of the holy ſpirit; and after that, to receive the communion of the body and blood of Chriſt, that ſo they may be one with Chriſt, and Chriſt with them: But he can no more adminiſter any of theſe ordinances to them, than they may to one another. So that the moſt that lay-preaching can effect, with regard to Infidels, is to convince them of their errors, bring them to the knowledge of the truth, and work in them a diſpoſition to become members of the church: But the layman cannot invite them to come to *him* to be made members of it; but he muſt direct them to wait with patience, till Chriſtian prieſts may be procured for that purpoſe. (Brett)

Only the baptiſm of John.] See the notes on ch. xix. 1.

The brethren wrote.] The original has it, *protrepſamenoi hoi adelphoi egrapſan*; that is, the brethren (*viz.* at Epheſus) who encouraged him, wrote to the diſciples (at Corinth, in Achaia, whither he was diſpoſed to go;) exhorting them to receive him kindly. (Maſſ.) The ſame ſenſe of the word *protrepſaſthai*, uſed for putting forward, or encouraging, may be ſeen alſo, Wiſd. xiv. 18. (H.)

Through grace.] What *charis* here ſignifies may beſt be collected from ch. xi. 23. and xiii. 43. In many other places it ſignifies the goſpel of Chriſt: As when ’tis oppoſed to “the law,” Joh. i. 17. So the ſalvifick grace of God, Tit. ii. 11. But in thoſe, and many the like places, grace ſignifies the matter, or ſubject of the goſpel, not the preaching of it; for that is expreſs’d by the coming or appearing of that grace. But in that place of ch. xi. 23. where ’tis ſaid, that ſeeing the grace of Chriſt he rejoiced, (that is, ſeeing that the goſpel had been preached with ſo good ſucceſs among them) it ſignifies the preaching or promulgating of the goſpel, (juſt as goſpel doth Rom. i. 1. And ſo, ch. xiii. 43. when they exhort them “to continue in the grace of God;” that was the work of confirmation, following that of preaching the goſpel to them. And that notion of it ſeems to be the moſt adequate, and proper for this place: So that *pepiſteucotes dia tes charitos* ſhall ſignify thoſe who had been formerly converted to the faith by the preaching of the goſpel by St. Paul; according to that of “Paul planteth and Apollos watereth:” For that watering, being the inſtructing them farther who already had received the faith, the edifying, or ſuperſtructing on the foundation, is all one with *poly ſynebalèto*, he conferred much, or contributed his aſſiſtance (or, as perhaps it ſhould be read, *ſynelabeto*, aſſiſted) helped to improve them that before believed. As for that of applying *dia tes charitos*, by grace, to *ſynebaleto*, he conferred, that Apollos by grace, that is, his gift, and power in ſcripture, contributed much to the believers, there is no neceſſity of flying to that refuge, nor probability from the placing of thoſe words (which follow, and go not before, *pepiſteucoſi*) to favour that rendring. In the ſame ſenſe we find “the grace (that is, the goſpel) of Chriſt,” Gal. i. 6. to, or by, which Paul is ſaid to have called them, ſet oppoſite to “another goſpel,” a doctrine of ſome falſe teachers crept in among them. (H.) See the notes on the texts here referr’d to.

Mightily convinced the Jews.] This new convert is not ſo much a preacher in the Chriſtian church, as a diſputant in the Jewiſh ſynagogue. Had he even inſtructed Chriſtians in their aſſemblies, that which, before the diſcipline of the church was form’d, the apoſtles might have permitted, by way of diſpenſation, ought not to be drawn into precedent, by thoſe who are placed in the common and ordinary way. (Q.)

Shewing by the ſcriptures.] See the notes on John xxi. 25.

That Jeſus was Chriſt.] The Jews had no controverſy with Chriſtians concerning a Chriſt to come: The whole diſpute was, whether Jeſus, the ſon of Mary, was he. And this now Apollos proved, by ſcriptures accommodated to him; and thus Apollos watered what Paul had planted, 1 Cor. iii. 6. (Aſſ.)

CHAP. XIX.

St. Paul conferreth the Holy Ghoſt, by laying on of hands. The Jews blaſpheme his doctrine, which is confirm’d by miracles. Their exorciſts confounded. Demetrius, for lucre-ſake, raiſeth an uproar againſt Paul; which is appeaſed by the town-clerk.

Ver. 1, 2, 3, 4, 5, 6, 7. AND it came to paſs, that while Apollos was at Corinth, Paul, having paſſed through the upper coaſts, came to Epheſus: And finding certain diſciples, He ſaid unto them, Have ye received the holy Ghoſt ſince ye believed? And they ſaid unto him, We have not ſo much as heard whether there be any Holy Ghoſt. And he ſaid unto them, Unto what then were ye baptized? And they ſaid, Unto John’s baptiſm. Then ſaid Paul, John verily baptized with the baptiſm of repentance, ſaying unto the people, that they ſhould believe on him which ſhould come after him; that is, on Chriſt Jeſus. When they heard this, they were baptized in the name of the Lord Jeſus. And when Paul had laid his hands upon them, the Holy Ghoſt came on them; and they ſpake with tongues, and propheſied. And all the men were about twelve.

Finding certain diſciples.] Obſerve here, 1. That theſe diſciples were converts to the chriſtian faith; *i. e.* That they believed, that Jeſus was the Chriſt, and that he was riſen from the dead, is evident, becauſe St. Paul not only calls them believers, but enquires, whether they “had received the Holy Ghoſt;” which none but they who thus believed, did, or could receive; the gift of propheſy, which is the Jewiſh import of the Holy Ghoſt, being not given, nor to be given “till Jeſus was glorified,” John vii. 39. When therefore they ſay, “We have not ſo much as heard whether there be any Holy Ghoſt,” their meaning is, we have not as yet heard that the gift of propheſy, which for the ſpace of about four hundred years had been reſtrained from the Jewiſh church, was yet reſtored: Now that which rendred them thus unacquainted with this effuſion of the Holy Ghoſt was this, that as Apollos had left Jeruſalem, and gone to Alexandria, before the miraculous effuſion of the Holy Ghoſt on the apoſtles at the day of Pentecoſt, ſo had they alſo done, and had been travelling into other parts of the world, where the goſpel had not been yet planted. Obſerve, 2. That theſe perſons, who were before baptized by St. John, are again “baptized in the name of the Lord Jeſus,” as is evident from theſe words, “And when they heard this, they were baptized in the name of the Lord Jeſus”: For they are manifeſtly miſtaken, who ſay, theſe are the words, not of St. Luke, but of St. Paul, and make the ſenſe of the words run thus, “John baptized with the baptiſm of repentance, ſaying, that men ſhould believe in him that ſhould come after him, that is, in Chriſt Jeſus;” and they that heard John were, by his baptiſm, “baptized in the name of the Lord Jeſus.” For, 1. That Paul laid his hands on theſe perſons is certain from ver. 6. and that he baptized them when he laid his hands on them, ſeems evident from the connexion of words; “They were baptized in the name of the Lord Jeſus; and when Paul had laid his hands on them, the Holy Ghoſt fell upon them;” whereas, according to the former ſenſe, Paul muſt have laid his hands upon all that were baptized by the Baptiſt, and they who were baptized by John muſt have received by St. Paul’s hands the Holy Ghoſt: For theſe words muſt ſignify at large, They that heard John and were baptized of him, and then the words following muſt import that Paul laid his hands on all that heard John, and they received the Holy Ghoſt; or they muſt refer to thoſe that heard Paul, and then they muſt firſt be baptized by him, and then receive the Holy Ghoſt by impoſition of his hands. 2. This is evident from the words of St. Peter, to all thoſe many thouſands that heard him, “Be ye baptized in the name of the Lord Jeſus, and ye ſhall receive the gift of the Holy Ghoſt”: For ſince he ſpake to the men of Jeruſalem and Judea in general, Acts ii. 14. and all Jeruſalem and Judea were baptized of John, ſaith St. Matthew, ch. iii. 5, 6. all, or at leaſt many of, thoſe to whom he ſpake, muſt already have been baptized with the baptiſm of John; and yet he makes it neceſſary for them “to be baptized in the name of the Lord Jeſus.” Whence two things are extremely evident, and conſequent from each other; *viz.* 1. That he exhorts them, who had been baptized with John’s baptiſm, to be baptized in the name of the Lord Jeſus: 2. That therefore, they who were baptized with his baptiſm, were not baptized in the name of the Lord Jeſus: And this is viſible, even in the words of St. Paul here, John ſaid to thoſe that came to his baptiſm, not that they did, but “that they ſhould believe in him that was coming after him; that is, in the Lord Jeſus:” Now, they were not to be baptized in the name of Jeſus Chriſt, till they did actually believe in him, which they who received John’s baptiſm, were ſo far from doing, that they were “muſing whether John himſelf were not the Chriſt,” Luke iii. 15. and aſking, “Why baptizeth thou, if thou art not the Chriſt?” John i. 25. And, 3. As our Saviour never ſaid openly, and expreſly to the Jews, that he was the Chriſt; ſo he charges his apoſtles to tell no man that he was ſo, till his reſurrection: But to what end ſhould he do this, if both the Baptiſt and his diſciples had before baptized all men into his faith, that he was the Chriſt, and ſo had publiſhed this faith to all Judea? Only here note, that this is no ground for rebaptizing any now; by reaſon of the great difference betwixt the baptiſm of John then, and that in the name of Jeſus after his reſurrection; of which, ſee the note on Matth. iii. 11. 4. Obſerve, That after the impoſition of the apoſtle’s hands, theſe men “ſpake with tongues and propheſied,” receiving the ſame gifts of the Holy Ghoſt, which the apoſtles and others had receiv’d, to fit them for the miniſtry; which was then generally perform’d by ſuch gifted men, commiſſionated for that work by the Holy Ghoſt thus falling on them: Whence we find theſe “prophets and teachers” miniſtring to the Lord in their aſſemblies, ch. xiii. 1. (where ſee the notes:) And this renders the opinion of biſhop Stillingfleet very probable, *viz.* That St. Paul deſign’d theſe twelve men for a nurſery of the churches in Aſia, or perſons to be ſent from Epheſus to preach among them. (W.)

The baptiſm of repentance.] See the notes on ch. i. 5. xi. 16. and Matth. iii. 11.

Paul laid his hands upon them.] This expreſſion of laying on of hands, in the plural number, has been uſed as an argument for Presbyterian ordinations: But this very text ſhews, that it was only Paul himſelf who here “laid his hands upon them:” And ſo the ſame phraſe is uſed, Matth. xix. 13, 15. for our Saviour’s laying his hands on little children; and ſure none will ſay, that any body join’d with *him*! (Barcl.) See the notes on ch. vi. 6.

Ver. 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20. And he went into the ſynagogue, and ſpake boldly for the ſpace of three months, diſputing and perſwading the things concerning the kingdom of God. But when divers were hardened, and believed not, but ſpake evil of that way before the multitude, he departed from them, and ſeparated the diſciples; diſputing daily in the ſchool of one Tyrannus. And this continued by the ſpace of two years; ſo that all they which dwelt in Aſia, heard the word of the Lord Jeſus, both Jews, and Greeks. And God wrought ſpecial miracles by the hands of Paul: So that from his body were brought unto the ſick, handkerchiefs or aprons, and the diſeaſes departed from them, and the evil ſpirits went out of them. Then certain of the vagabond Jews, exorciſts, took upon them to call over them which had evil ſpirits, the name of the Lord Jeſus; ſaying, We adjure you by Jeſus, whom Paul preacheth. And there were ſeven ſons of one Sceva, a Jew, and chief of the prieſts, which did ſo. And the evil ſpirit anſwered and ſaid, Jeſus I know, and Paul I know; but who are ye? And the man in whom the evil ſpirit was, leapt on them, and overcame them, and prevailed againſt them, ſo that they fled out of that houſe naked and wounded. And this was known to all the Jews and Greeks alſo dwelling at Epheſus; and fear fell on them all, and the name of the Lord Jeſus was magnified. And many that believed came, and ſhewed their deeds. Many alſo of them which uſed curious arts, brought their books together, and burned them before all men: And they counted the price of them, and found it fifty thouſand pieces of ſilver. So mightily grew the word of God, and prevailed.

Went into the ſynagogue.] See the notes on ch. xvii. 2.

Separated the diſciples.] This doth not warrant a ſeparation from a true church; or for any defects therein, leſs than fundamental. (Aſſ.) To ſeparate from unbelievers, when there is no hope of their recovery, is not to divide the church, but rather to preſerve its unity. (Beza) That you may know, when ſeparation is ſchiſmatical, and when not, you muſt underſtand, that there are three great bonds of communion, *viz.* faith, worſhip, and government: And whoſoever ſhall ſeparate from any church, whereof he is a member, in any of theſe, he or they, ſo doing, cannot be acquitted from the guilt of ſchiſm, unleſs the corruption, in ſome one or more of theſe, be ſo great, as to render the communion ſinful to him who knows it. (Altham) There may be an actual criminous ſeparation of churches, which formerly did join in one and the ſame communion, and yet the ſeparaters be innocent, and the perſons from whom the ſeparation is made be nocent, and guilty of ſchiſm; becauſe they gave juſt cauſe of ſeparation from them. It is not the ſeparation, but the cauſe, that makes the ſchiſm. (Bramhall)

Diſputing daily.] Inſtead of teaching only on Saturday, in the ſynagogue, he taught now every day. (Fleury)

In the ſchool of one Tyrannus.] This ſeemeth to have been ſome philoſopher, or publick profeſſor of rhetorick, converted by Paul. (Aſſ.)

Special miracles.] Note here, How it pleaſed God to confirm St. Paul's miniſtry at Epheſus, by his working miracles; and the miracles which he wrought were ſpecial, that is, very extraordinary, inſomuch that even "handkerchiefs or aprons," having but touched St. Paul's body, and being brought unto the diſeaſe, became a miraculous means both to cure diſeaſes, and caſt out devils. Thus, according to our Saviour's promiſe, his apoſtles did greater miracles than himſelf, John xiv. 12. not greater in regard of the manner, but in regard of the matter of them: Chriſt wrought his miracles in his own name, and by his own power; but the apoſtles wrought them in the name, and by the power of Chriſt. Yet it ought to be conſidered, that, altho' it pleaſed God, at the firſt plantation of the goſpel by the apoſtles, to confirm chriſtianity by many ſpecial miracles (as new-ſet plants are well watered, till they have taken faſt rooting) yet that church which wants miracles may be a true church: Becauſe, 1. There is no promiſe made in the ſcriptures to the church for her perpetual enjoying the gift of miracles. That promiſe, Mark xvi. 17. "Theſe ſigns ſhall follow them that believe," &c. was only a temporary promiſe. 2. We are forbidden to expect miracles, John iv. 48. and to truſt to miracles without ſcripture, and to regard ſuch miracles as are wrought to confirm any doctrine that is contrary to ſcripture, Deut. xiii. 3. Becauſe the miracles of the laſt times are declared to be the ſigns of antichriſt, 2 Theſſ. ii. 9, 10. From all which it follows, that miracles are no infallible note of the true church, as the Papiſts would make it; who alſo produce St. Paul's handkerchiefs here, and St. Peter's ſhadow, ch. v. 15. as a warrant for their ſuperſtitious relicks: But the text aſſures us, it was God that wrought the ſpecial miracles; not St. Paul, or his handkerchiefs, but God by his hand. (B.)

Handkerchiefs or aprons.] See the notes on ch. v. 15.

Vagabond Jews, exorciſts.] Obſerve here, How ſome of the Jewiſh exorciſts, (like our jugglers) who made it their trade to wander up and down, to get a livelihood, by pretending to cure diſeaſes, and caſt out devils, ſeeing what great miracles Paul had wrought, in the name of Jeſus, attempted to caſt a devil out of a poſſeſſed man, by uſing the ſame name, tho' in Jeſus they believed not: But Satan was ſo far from obeying them, that he made the poſſeſs'd man fall violently upon them, and wounded them. Thence learn, 1. That Satan ſcorns all human attempts, as weak and impotent, and is conquered only by a divine power. "Jeſus I know, but who are ye?" 2. That the devil would gladly be God's ape. The Jewiſh jugglers would by all means imitate the apoſtles in caſting out devils: Accordingly they uſe the name of Jeſus as a charm; but, ſaying the ſame words with the apoſtle, ſignified nothing, without exerciſing the ſame faith and grace. Theſe exorciſts ſoon found, that words, without faith, would not work to caſt out devils, and that Chriſt would not give power to his name, when uſed as a charm. 3. That the devil, by God's permiſſion, has power over thoſe who profane the name of Chriſt: Satan here was too hard for theſe conjurers; He ruſhes upon them, and maſters them, tears their cloaths, wounds their bodies, and had not God reſtrain'd him, had unavoidably deſtroyed them. Satan's malice is infinite, but his power is limited and bounded. Lord, abate his power, ſince his malice cannot be abated! (B.) The Jews had ſeveral incantations in uſe and veneration; which they held in greater credit, becauſe of an opinion, common among them, that theſe had been invented by, and were deriv'd from, Solomon. (Cave, Stanh. and W.) See the notes on Matth. xii. 27.

Chief of the prieſts.] One of the chief of the families of the prieſts. (G. and Howel) See the notes on Matth. ii. 4.

Confeſſed, and ſhewed their deeds.] Obſerve here, How this execution of divine vengeance wrought wonderfully for the conviction and converſion both of Jews and Greeks; "Many believed, and came and confeſſed their ſinful deeds:" And as an evidence of their deteſtation of their former faults and follies, they make a bonefire of all their magical books; burning ſo many of them as the learned ſay, the price amounted to eight hundred pounds. Thus theſe conjurers evidenced themſelves to be real converts, by plucking out their right eye, and cutting off their right hand; That is, ſacrificing their boſom and beſt beloved luſt and corruption. Thence learn, That there is no better evidence of the truth of a perſon's converſion, than chearfully to part with a very profitable and pleaſing luſt. (B.) Of what nature thoſe *perierga* were, which we call "uſing curious arts, may be ſeen in Hammond and Whitby.

Fifty thouſand pieces of ſilver.] Tho' the price of theſe wicked books which were burnt, is by ſome interpreters eſtimated ſo low as eight hundred pounds: Yet if the *arguria*, or "pieces of ſilver," here be underſtood of the Greek *drachme*, it will amount to 1562*l.* 10*s.* 0*d.* and if it be underſtood of the Hebrew ſhekel of ſilver (as Grotius and Dr. Hammond ſay it muſt,) it will amount to double that ſum. See the table of coins on Luke xv.

Ver. 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41. After theſe things were ended, Paul purpoſed in the ſpirit, when he had paſſed through Macedonia and Achaia, to go to Jeruſalem, ſaying, After I have been there, I muſt alſo ſee Rome. So he ſent into Macedonia two of them that miniſtred unto him, Timotheus and Eraſtus; but he himſelf ſtayed in Aſia, for a ſeaſon. And the ſame time there aroſe no ſmall ſtir about that way. For a certain man named Demetrius, a ſilver-ſmith, which made ſilver ſhrines for Diana, brought no ſmall gain unto the craftſmen. Whom he called together with the workmen of like occupation, and ſaid, Sirs, ye know that by this craft we have our wealth: Moreover, ye ſee and hear, that not alone at Epheſus, but almoſt throughout all Aſia, this Paul hath perſwaded, and turned away much people, ſaying, they be no gods which are made with hands: So that not only this our craft is in danger to be ſet at nought; but alſo that the temple of the great goddeſs Diana ſhould be deſſpiſed, and her magnificence ſhould be deſtroyed, whom all Aſia, and the world worſhippeth. And when they heard theſe ſayings, they were full of wrath and cried out, ſaying, Great is Diana of the Epheſians. And the whole city was filled with confuſion: And having caught Gaius and Ariſtarchus, men of Macedonia, Paul's companions in travel, they ruſhed with one accord into the theatre. And when Paul would have entred in unto the people, the diſciples ſuffered him not. And certain of the chief of Aſia, which were his friends, ſent unto him, deſiring him that he would not adventure himſelf into the theatre. Some therefore cried one thing, and ſome another: For the aſſembly was confuſed, and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckned with the hand, and would have made his defence unto the people. But when they knew that he was a Jew, all with one voice, about the ſpace of two hours, cried out, Great is Diana of the Epheſians. And when the town-clerk had appeaſed the people, he ſaid, Ye men of Epheſus, what man is there, that knoweth not, how that the city of the Epheſians is a worſhipper of the great goddeſs Diana, and of the image which fell down from Jupiter? Seeing then that theſe things cannot be ſpoken againſt, ye ought to be quiet, and to do nothing raſhly. For ye have brought hither theſe men, which are neither robbers of churches, nor yet blaſphemers of your goddeſs. Wherefore, if Demetrius and the craftſmen which are with him, have a matter againſt any man, the law is open, and there are deputies; let them implead one another. But if ye enquire any thing concerning other matters, it ſhall be determined in a lawful aſſembly. For we are in danger to be called in queſtion for this days uprore; there being no cauſe whereby we may give an account of this concourſe. And when he had thus ſpoken, he diſmiſſed the aſſembly.

Made ſilver ſhrines for Diana.] In the idolatry of the Heathens they uſed to carry the images of their gods in proceſſion from one city to another. This they did in a chariot conſecrated for that purpoſe. But, beſides this greater, there was a leſs frame wherein it was placed, by the Romans called *Ferculum*, not much unlike that which the Greeks call'd *Naos*, a little chapel, repreſenting the form of a temple, with an image in it; which being ſet upon the altar, or other ſolemn place, and the leaves of the door open'd, the image appear'd ſitting or ſtanding in ſtate, and ſo was repreſented to the ſpectators. (Beza, G. H. Aſſ. Greg. Cave, W. B. Howel, and Fleury) But, inſtead of "ſhrines for Diana," it ſhould more properly be render'd ſhrines, or temples of Diana; (Gregory and Maſſey) They being ſuch repreſentations of that idol and her temple, which Demetrius and his craftſmen made and ſold to the curious, or devout worſhippers there. See the notes on ch. vii. 43. and more at large in Dr. Hammond here.

Ruſhed, with one accord, into the theatre.] Probably, with deſign to have caſt "Gaius and Ariſtarchus" (whom they had ſeiz'd) to the wild beaſts; The theatre being the place, where they uſed to "fight with beaſts at Epheſus." And to this doubtleſs St. Paul alludes, in uſing that phraſe, 1 Cor. xv. 32. meaning what the people intended to have expoſed him to, if they had caught him, tho' he did not actually ſuffer it; and yet indeed the brutiſh rage, and the ſavage nature of thoſe people, did ſufficiently deſerve that character to be fix'd upon themſelves. (Cave and W.)

Certain of the chief of Aſia.] *Aſiarchoi.* Here Grotius and Dr. Hammond note, That among the Heathens there were games inſtituted, to appeaſe the good gods, or in honour of them. Of theſe the pontifices, or chief prieſts, were preſidents at Rome: In other provinces the prieſts or magiſtrates preſided, ſaith Salmaſius; and theſe were called from their provinces, *Aſiarchæ*, *Syriarchæ*, *Bithyniarchæ*, officers belonging to theſe games in thoſe provinces. Thus in the martyrdom of Polycarp, biſhop of Smyrna in Aſia, they ask *ton Aſiarchen Philippon*, Philip the ruler of the games there, to let out a lion upon Polycarp; which he declares he could not do, becauſe the games were ended: Whence it appears, that it belong'd to theſe *Aſiarchæ* here mentioned, to let looſe the wild beaſts upon malefactors; accordingly, they are here preſent, and being kind to St. Paul, ſend to him not to come thither. (G. H. and W.)

They drew Alexander out.] "The Jews putting him forward." *Proballontes.* Where note, That *proballein* hath a peculiar notion among the grammarians, proper to forenſical matters. It ſignifies to examine, to queſtion upon interrogatories, to call any man into the court to teſtify his knowledge concerning any thing in queſtion. So ſaith Phavorinus, and Domninus (cited by Jo. Malela l. xii.) Accordingly muſt the gloſs of Heſychius be mended; noting this uſe of the word for interrogating a witneſs, calling a man to teſtify; *eccalein* to appeal to for the truth of what is controverted. And ſo the meaning of this whole paſſage is, that Alexander, a Chriſtian of Epheſus, but a Jew by birth, was in this tumult about St. Paul ſeized upon by the ſerjeants, and brought forth: And the Jews, that were malicious to St. Paul, thinking that Alexander might be brought to lay ſome blame upon him, queſtion'd and examin'd him; and then he was preſently deſirous to have made his apology to the people, that is, to avert the danger from himſelf, by laying it upon others. And altho', by reaſon of the cry that follows, ver. 34. he is not permitted to do it to the people; yet by what St. Paul after ſaith of him, it appears that he forſook the Chriſtian profeſſion, 1 Tim. i. 20. and renounced, or blaſphemed, that is, forſook Chriſt, and did St. Paul very great injury, 2 Tim. iv. 14. (H.)

Cried out.] *Crazonton*, the word here uſed, is a participle of the verb *crazo*, to yell, or cry out: Which being properly ſpoken of crows, who in great flocks cry all together, is from thence accommodated to the confuſed cry of a diſturbed and clamorous multitude. (Aſſ. and Leigh)

The town-clerk.] *Grammateus* here is variouſly interpreted; The chancellor (Budæus;) The recorder (Cave;) The ſcribe (Vulg.) The townclerk, according to our tranſlation: But none of theſe verſions gives us a juſt notion of the office here meant. *Grammateus* is the name of an office in the *ſacri agones*; the regiſter or actuary, who regiſtred the victor's names in a book or table: And the office where thoſe records were put was *grammateion*, ſaith *Petrus Faber*, *Agoniſt.* l. iii. c. 23, and 27. Of the ordinary *grammateis*, ſaith Phavorinus, They had no authority, but only to write, and read what they had written: So ſaith the Scholiaſt on Thucydides. But in theſe ſacred games, where every thing was ſacred alſo, (the *Alytarcha* bearing the perſon of Jupiter, the *Amphithales* of Mercury) the *grammateus* here, ſaith *Domninus*, (cited by *Johannes Antiochenus*,) was honoured and adored as Apollo; wearing a white robe, and a crown of pure gold: And being, ſaith he, choſen by the ſenate and people, he was the better qualified to do what is here affirmed of him, to "appeaſe the people." For that this ſhould be applicable to Alexander the Jew, ver. 34. and that it was he, of whom it was here ſaid, *pheſin*, "He ſaid, Ye men of Epheſus," *&c.* is a ſtrange overſight of the learned cardinal Baronius, cauſed by not adverting to the Greek, where it is viſibly the *grammateus* who had appeaſed the tumult, and who ſaid, "Ye men of Epheſus," *&c.* (H. Greg. and W.)

A worſhipper of the great goddeſs.] *Polin neocoron ouſan.* That the Epheſians, when they were beſieged by Crœſus, devoted or conſecrated their city to Diana, tying with a rope the temple and the wall of the city together, is affirmed by Herodotus, l. ii. From hence it is, that that city had a peculiar relation to Diana ever after. But there being other cities that worſhipped that goddeſs alſo, that is not, alone, ſufficient to appropriate that title to Epheſus, to be her *neocoros*, or *ſacriſt.* That this was the title of a ſacred office, appears by *Plato de Legib.* They muſt conſtitute prieſts of both ſexes, to be in this office of ſacriſt to their gods. The word ſignifies, ſaith Phavorinus, He that takes care of the temple: He that adorns it, ſaith Heſychius: And He that makes clean, ſaith Suidas; from *corein*, *to ſweep*, or *callopizein*, *to beautify*, ſaith the ſcholiaſt on Ariſtophanes, p. 61. This office at other times belonged to other cities, and accordingly in ancient inſcriptions we find comedians being the third time in that office; and particularly of Diana, The Magneſians having that office, in Maximinus's time. And this in reſpect of the holy games; which in honour of the gods, peculiarly of Diana, were in Greece, ſometimes in one city, ſometimes in another, according to the gods which were celebrated by them. So that now, thoſe feſtivities being celebrated to Diana, and this year, and at this time, kept at Epheſus, (which is alſo the reaſon of the concourſe of the people at this time,) Epheſus had now the honour to take care of Diana's ſervice; and ſo to be her *neocoros*, her ſacriſt, or *æditua*, her church-warden, as the Syriac renders the word in this place: And that is the meaning of the *neocoros ouſa*, being at this time, this year, Diana's ſacriſt. (H.) But Dr. Whitby, not being content with this criticiſm, I ſhall refer the curious reader to the learned Mr. J. Gregory's Scripture-Notes; where he will find diſtinct and critical diſcourſes upon the *ſilver ſhrines*, mention'd in the foregoing verſe, as well as upon the *grammateus*, and the *neocoros*, in this It ſeems plain at leaſt, that the meaning of this ſpeech was, That Epheſus was ſo eſtabliſh'd in their religious worſhip of Diana, their ſuppoſed tutelary goddeſs, that there was no ſuch cauſe of fear, as Demetrius ſuggeſted, that they ſhould be perſwaded to forſake their religion for any other. (Aſſ.)

The image which fell down from Jupiter.] Meaning, the image of Diana there worſhipp'd; which having been made long beyond the memory of man, the prieſts perſwaded the ſuperſtitious idolaters, that it "fell down from Jupiter." (G.) But, as Suidas tells us, in *voc. Diopetes*, care had been taken firſt, to kill, or baniſh, the artiſts who made it, that the cheat might not be diſcover'd. (Cave) Concerning the maker and materials of this image, ſee *Plin. Nat. Hiſt.* l. xvi. c. 40.

Theſe things cannot be ſpoken againſt.] Suidas ſaith, *Anantirrheton*, the word here uſed, is that which admitteth of no contradiction; a certain, and doubtleſs thing. So pronounceth this orator, concerning their vain ſuperſtition, grounded on lying fables, impious preſcription, and raſh conſent of multitudes: Whereas it is neither in time, multitude, nor power of men, to make falſhood truth. (Aſſ.) This oration was full of craft and policy, of fraud and fallacy: He tells the multitude, that St. Paul and his friends are againſt images only that were "made with hands;" whereas, theirs was not ſuch, but one that fell down from Jupiter. It was his duty, by office, to appeaſe the rabble's rage, with reaſon and authority; he ought not to have done it fallaciouſly. But, we muſt conſider, he was a Pagan; and his deſign was only to ſtill the people: Accordingly, he encourages the credulous multitude, to believe what the crafty prieſts had inſinuated into them, that the image which they worſhipped was not made with hands, but fell immediately down from Heaven; hoping thereby to gain more veneration to their idols, and get more pounds into their own purſes. Thus God made uſe of the worldly, and (ſomewhat) wicked, eloquence of this heathen, to preſerve St, Paul. Obſerve how God opens the mouth of this man, to vindicate the apoſtle's innocency, and his companions alſo. "Theſe men (ſaith he) are neither robbers of churches, nor yet blaſphemers of your goddeſs." It's very likely, that the apoſtle and the chriſtians in Epheſus had in wiſdom aſſerted chriſtianity, without ſaying much againſt Diana; which would have but enraged the multitude: Much leſs did they offer any violence either to her temple or her image. Here note, That altho' the apoſtles were great enemies to theſe mens idolatry, yet did they offer no outward violence to their idol-temples, either to demoliſh them, or deface any image in them: They well knew, that ſuch a work of publick reformation was not their buſineſs, but the magiſtrates; therefore they endeavoured, by preaching, to caſt idols out of the people's hearts, but not by violence to throw them out of the temple.

Have a matter againſt.] *Logon echouſi.* That which in the Hebrew ſignifies *logos*, "a word," or ſpeech, ſignifies alſo an accuſation; and is accordingly rendred *crima*, Exod. xviii. 22. and *antilogia*, an indictment, ver. 16. Thus here, the one is taken for the other; *logos*, ſpeech, for a matter of accuſation. (H.)

In danger to be called in queſtion.] Being under the Roman ſtate, the city was in danger to be fined, or otherwiſe puniſh'd, for that cauſeleſs uproar. The Roman law was, That all factious and ſeditious perſons under their government, ſhould loſe their liberties and Roman freedom. (Aſſ.)

CHAP. XX.

Paul goeth to Macedonia, and returneth by way of Troas: He celebrateth the Lord's ſupper, and preacheth there: Reſtoreth Eutychus to life. In his way to Jeruſalem, he holdeth a ſynod at Miletus, and giveth a charge to the elders.

Ver. 1, 2, 3, 4, 5, 6. AND after the uprore was ceaſed, Paul called unto him the diſciples, and embraced them, and departed for to go into Macedonia. And when he had gone over thoſe parts, and had given them much exhortation, he came into Greece, And there abode three months: And when the Jews laid wait for him, as he was about to ſail into Syria, he purpoſed to return through Macedonia. And there accompanied him into Aſia, Sopater of Berea; and of the Theſſalonians, Ariſtarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Aſia, Tychicus and Trophimus. Theſe going before, tarried for us at Troas. And we ſailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode ſeven days.

Given them much exhortation.] Confirming them in the faith and truth of the goſpel. (Aſſ.)

The Jews laid wait for him.] When they could not prevail againſt him by open violence, they aſſail him by treachery, and ſecret plotting againſt him. (*Idem.*)

Tarried for us.] By this it appears, that St. Luke, the author himſelf, was one of thoſe who accompanied the apoſtle, tho' he modeſtly declines to name himſelf among the reſt.

Ver. 7, 8, 9, 10, 11, 12. And upon the firſt day of the week, when the diſciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his ſpeech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there ſat in a window a certain young man, named Eutychus, being fallen into a deep ſleep: And as Paul was long preaching, he ſunk down with ſleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him, ſaid, Trouble not yourſelves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, ſo he departed. And they brought the young man alive, and were not a little comforted.

The firſt day of the week.] Theſe words ſeem fairly to evince, that it was the cuſtom of the firſt chriſtians, and of the apoſtles, to keep the Lord's-day holy, or as a day appointed for religious worſhip: For, 1. That *mia toon ſabbatoon*, "the firſt day of the week" was the Lord's day, is fully proved, on Cor. xvi. 1. Obſerve, 2. That on this day the diſciples were not ſummoned extraordinarily to come together; that St. Paul did not *metacalein*, call them together, as he did the aſſembly of the elders of the church, ver. 17. But the diſciples were themſelves *ſynegmenoi*, met in their *ſynaxis*, or aſſembly; the text informs us, that St. Paul tarried with them ſeven days, and in none of them have we any mention of an aſſembly to this purpoſe, but on the firſt day of the week. 3. Obſerve, That they then met "together to break bread;" which phraſe doth ſignify the ſacred action performed in celebration of the holy ſacrament, which 'twas the cuſtom of the primitive chriſtians to receive in all their church-aſſemblies on the Lord's-day: This the apoſtle intimates when he complains of his Corinthians, 1. Cor. xi. 17, 18. That they "came together for the worſe; becauſe when they came together in the church, there were diviſions among them," ſo that they did not eat together of the table of the Lord. Now thus to come together in one place, ſaith he, "is not to eat the Lord's ſupper;" *i. e.* it is not ſo to do it as that ſacred action ought to be performed: This therefore when they came together in the church they did; and therefore, what is "coming together," ver. 17. "coming to the church," ver. 18. "coming to one place," ver. 20. is "coming together to eat," ver. 33 Accordingly, it was the cuſtom of the church, from the apoſtle's times, thus to communicate upon the Lord's day: For Pliny, in his epiſtle to the emperor Trajan, tells him, that he found nothing to alledge againſt the Chriſtians, but their obſtinacy in their ſuperſtition; and that it was their cuſtom to meet together on a ſet-day before it was light, and to bind themſelves by the ſacrament to do no evil. Now this epiſtle was writ only ſix years after the death of the evangeliſt St. John: And Juſtin Martyr, who wrote but forty years after his death, thus ſpeaks, On Sunday all the Chriſtians in the city or country meet together, becauſe that is the day of our Lord's reſurrection; and then we have read unto us the writings of the prophets and apoſtles: This done, the preſident makes an oration to the aſſembly, to exhort them to imitate and do the things they heard; then we all join in prayer, and after that we celebrate the ſacrament, and they that are willing and able, give alms, &c. (W.) How and by whom this "firſt day of the week," the Lord's-day, or Sunday, came to be miſcall'd the ſabbath, and to what purpoſes that Jewiſh appellation was applied to it, by thoſe who pretended to a pure reformation, in oppoſition to all church-authority and diſcipline, is fully and fairly repreſented by Dr. Pocklington, in his ſermon on this text, intituled *Sunday no Sabbath*, 1635.

Came together to break bread.] That is, to receive the ſacrament of the Lord's ſupper. See the notes on ch. ii. 42, 46.

Continued his ſpeech until midnight.] That this is no rule for the like long ſermons, in ordinary caſes, appears from St. Luke's making an apology for it, as a caſe extraordinary; becauſe St. Paul was "to depart on the morrow." (Pockl.) And St. Chryſoſtome notes upon this text, That the evangeliſt recordeth thoſe who watched " until midnight," to this end, that thoſe may be aſhamed who ſleep (in the church) at mid-day. (Andr.)

In the upper chamber.] See the notes on ch. i. 13.

Sat in a window.] The windows being open, becauſe of the heat. (Fleury)

Sunk down with ſleep.] The devil here, intending to give great diſturbance to the church, by this accident, gave the apoſtle a ſignal opportunity of demonſtrating the truth of the goſpel which he preach'd. (Beza) The caſe of Eutychus here was not like thoſe of our common ſermon-ſleepers, who, in the day-time, and during a ſhort ſervice, ſettle and compoſe themſelves to ſleep, and do what they can to invite it. But, what if, with Eutychus, any of them fall down dead, here is no St. Paul to raiſe them up! Or, what if this wretched contempt of God's word ſhould provoke God to ſay, " Sleep on," till hell-flames awake you! (B.) The kingdom of heaven, ſaith Leo, is not the lot of ſleepers; nor is the bleſſedneſs of eternity promiſed to thoſe who are benumm'd with idleneſs and ſloth. (Andr.)

His life is in him.] As if he had ſaid, Even now, whilſt I am ſpeaking, his life is reſtored to him. (G.)

Had broken bread and eaten.] Tho' here be mention only of " breaking bread," yet that the cup was alſo conſecrated and diſtributed, is evident from the doctrine of the church of Rome. For they agree with the Proteſtants in this, that the prieſts always ought to conſecrate the Euchariſt in both kinds; and ſay, that, if one ſpecies be conſecrated without the other, it would be ſacrilege: And yet, if this place prove any thing for communion in one kind, it proves as much for conſecration in one kind, and for the ſumption of one kind only, by the prieſt who conſecrates; tho' they hold it neceſſary for him to receive both. And this they were aware of at the council of Trent. (W.)

Ver. 13, 14, 15, 16. And we went before to ſhip, and ſailed unto Aſſos, there intending to take in Paul; for ſo had he appointed, minding himſelf to go afoot. And when he met with us at Aſſos, we took him in, and came to Mitylene. And we ſailed thence, and came the next day over againſt Chios; and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus: For Paul had determined to ſail by Epheſus, becauſe he would not ſpend the time in Aſia; for he haſted, if it were poſſible for him, to be at Jeruſalem the day of Pentecoſt.

Sailed unto Aſſos.] Whereas Strabo, and ſome others, reckon this Aſſos a city of Æolis, whilſt others again more commonly reckon it in Myſia, the ſeeming difference is eaſily reconciled, according to Pomponius Mela and Pliny; who tell us, that from the time that Myſia began to be inhabited by the Æolians, the ſame was call'd Æolis. (H.)

Himſelf to go a foot.] Here obſerve, How indefatigable was the induſtry of our apoſtle: How cloſe he trode in his maſter's ſteps, who " went about doing good." He compaſſed ſea and land; preach'd, and wrought miracles, wherever he came: In every place, like a wiſe maſter-builder, he either laid a foundation, or rais'd the ſuperſtructure: He was " inſtant in ſeaſon, and out of ſeaſon;" and ſpared not his pains, either night or day, that he might do good to the ſouls of men. (Cave)

Came to Mitylene.] The geographical deſcription of all theſe places here named, may be ſeen in the maps, and table, at the end of Dr. Whitby's Commentary.

Determined to ſail by Epheſus.] *Parapleuſai:* That is, to paſs, it, without touching there; becauſe he haſted to be at Jeruſalem.

Ver. 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38. And from Miletus he ſent to Epheſus, and called the elders of the church. And when they were come to him, he ſaid unto them, Ye know, from the firſt day that I came into Aſia, after what manner I have been with you at all ſeaſons, Serving the Lord with all humility of mind, and with many tears, and temptations which befel me by the lying in wait of the Jews: And how I kept nothing back that was profitable unto you, but have ſhewed you, and have taught you publickly, and from houſe to houſe. Teſtifying both to the Jews, and alſo to the Greeks, repentance toward God, and faith toward our Lord Jeſus Chriſt. And now behold, I go bound in the ſpirit unto Jeruſalem, not knowing the things that ſhall befal me there: Save that the holy Ghoſt witneſſeth in every city, ſaying, That bonds and afflictions abide me. But none of theſe things move me, neither count I my life dear unto my ſelf, ſo that I might finiſh my courſe with joy, and the miniſtry which I have received of the Lord Jeſus, to teſtify the goſpel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, ſhall ſee my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not ſhunned to declare unto you all the counſel of God. Take heed therefore unto your ſelves, and to all the flock, over the which the Holy Ghoſt hath made you overſeers, to feed the church of God, which he hath purchaſed with his own blood. For I know this, that after my departing, ſhall grievous wolves enter in among you, not ſparing the flock. Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them. Therefore watch, and remember, that by the ſpace of three years I ceaſed not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified. I have coveted no mans ſilver, or gold, or apparel. Yea, you yourſelves know, that theſe hands have miniſtred unto my neceſſities, and to them that were with me. I have ſhewed you all things, how that ſo labouring ye ought to ſupport the weak; and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive. And when he had thus ſpoken, he kneeled down, and prayed with them all. And they all wept ſore, and fell on Paul's neck, and kiſſed him; Sorrowing moſt of all for the words which he ſpake, that they ſhould ſee his face no more. And they accompanied him unto the ſhip.

From Miletus he ſent to Epheſus.] This Miletus was a ſea-port town of Aſia-minor, and a city of Jonia, on the Ægean Sea, thirty miles from Epheſus; next to which it was the moſt conſiderable city in theſe parts. (Comb. W. and Fleury) Beza computes it at near fifty German miles diſtance.

Called the elders of the church.] St. Paul ſent to Epheſus, the chief metropolis of Aſia-minor; and by that means gave notice to the biſhops of Aſia, to come to him at Miletus. See the notes on ch. xi 30. (H.) To this 'tis objected, that Chryſoſtome, Jerome, Theodoret, Oecumenius, and Theophylact, knew nothing of S. Paul's ſending to any other biſhops beſides thoſe of Epheſus; for otherwiſe they could not have argued, as they do from this place, that theſe perſons could not be biſhops properly ſo called, becauſe there could be only one biſhop of one city: That St. Paul was in ſo great haſte, that he would not ſo much as go to Epheſus, nor ſend any whither but to that city only: And that the ſame perſons, who are call'd biſhops, ver. 28. are here call'd presbyters; from whence it is inferr'd, that the ſame perſons were, in the firſt ages of the church, ſtiled biſhops, or presbyters indifferently. (W) But, towards clearing this point, it ſufficeth to note, 1. That in thoſe churches, where any of the apoſtles themſelves commonly reſided, they kept the government in their own hands; and ſo long there was no occaſion for any more than two orders under the apoſtles in thoſe places, *viz.* presbyters and deacons. 2. That in thoſe cities where few were converted, there was no occaſion for presbyters at firſt; and it ſeems reaſonable to think, there were no more fix'd there, than a biſhop and his deacons. But it is clear, even in the apoſtles days, that the biſhops, conſtituted by them, were to charge the paſtors not to preach any ſtrange doctrine, 1 Tim. i. 3. to ſee laborious preachers well rewarded, ch. v. 17. to cenſure offending elders, or presbyters, ver. 1. to examine and approve of deacons, ch. iii. 8. and to admit both theſe, by impoſition of hands, ch. v. 22. which place the fathers generally explain of ordination. And as Timothy had this ſuperiority at Epheſus, ſo Titus had the like in Crete, Tit. i. 5. and iii. 10. From all which it appears, there was an order of biſhops, above the presbyters, Who muſt have juriſdiction over them, or elſe they could not reprove and cenſure them, as Epiphanius notes; and that they alſo had then the only power of ordaining both the presbyters and deacons, and of confirming baptized converts: And 'tis plain, they had two orders under their inſpection and rule, both the preaching presbyters and miniſtring deacons, in regular churches, eſpecially a little before the end of the apoſtle's time. (Comb.) Therefore it ſeems reaſonable to believe, That the ſynod here aſſembled by St. Paul, at this his apoſtolical viſitation, conſiſted of the biſhops and paſtors of the church, who reſided in Epheſus, and the neighbouring cities; (that is, both of the biſhops and presbyters, as Irenæus interprets it,) moſt of whom had been both converted and ordain'd by this apoſtle himſelf; that he might take his final leave of them, and give them his laſt charge. (*Idem* and Cave) See the notes on ch. xv. 6.

Temptations which befel me.] That is, trials, troubles, and afflictions.

Teſtifying both.] As he had before declared the manner, ſo here he declares alſo the matter of his preaching; *viz.* "Repentance toward God, and faith toward our Lord Jeſus Chriſt:" Which two graces comprehend the ſum of a Chriſtian's duty. Miniſters muſt join theſe two together in their preaching; and our hearers muſt not ſeparate them in their practice: They who repent without believing, or believe without repenting, do indeed do neither. (B.)

I go bound in the ſpirit.] What this phraſe "bound in ſpirit" ſignifies, may perhaps be judged by the like phraſe "poor in ſpirit," Mat. v. 3. That ſignifies him, who, tho' he be not actually poor, yet is prepared to bear poverty contentedly: And ſo Paul, reſolving to venture the hazard of impriſonment here, by going up to Jeruſalem, whither if he go he knows, and the ſpirit of God tells him, it will befall him, may be ſaid to be "bound in ſpirit." But it may alſo be interpreted only of his preſaging and foreſeeing his bonds, which being revealed by the ſpirit of God to others of him, and probably immediately to him alſo, he may be ſaid to be "bound in the ſpirit," in that reſpect. Nay, 'tis poſſible, it may ſignify no more than reſolved, and ſo "bound in ſpirit," or full purpoſe of mind, as ch. xix. 21. "He purpoſed in ſpirit:" But this more unmoveable than that. (H)

Bonds and afflictions abide me.] That is, wait, or are prepar'd, for me. And thus the Latin word *manet* is uſed, (in the ſame ſenſe as the Greek *menouſi* is here,) by Virgil, *Georg.* i.

Si te digna manet divini gloria ruris.

Upon which his commentator Servius obſerves, that *manet* ſignifies the ſame as *expectat.*

None of theſe things move me.] The words may be rendred, I make no account of theſe things; or bring them not into the reckoning. He eſteem'd them as nothing: So far from ſhaking him, that they did not ſo much as move him. (Burn.) As if he had ſaid, I am fully reſolved (by the grace of God enabling,) that nothing ſhall divert me from my duty, neither deterring fear, nor deluding favour of men ſhall ever affect me; but I will go out, and go on, in the ſtrength of Chriſt, running my race with patience, and finiſhing my courſe with joy. Hence learn, 1. That the apprehenſion of ſufferings muſt not ſhake the reſolution of a Chriſtian; much leſs daunt the courage of a miniſter. True miniſterial courage delights in the air of the danger where duty dwells; and will neither be beaten off from doing an incumbent duty, nor be beaten on to a compliance with any known ſin. 2. That the miniſters of Chriſt ſhould endeavour, not only to finiſh their miniſtry and courſe of Chriſtianity with faithfulneſs, but with joy: And that they may do ſo, let them ſee, that they give up themſelves wholly to the ſervice of Chriſt, without reſtriction or reſerve, and live daily by faith on the mediation of the Lord Jeſus Chriſt. Here was ſuch a maſculine ſpirit in our apoſtle, as bid defiance to death and danger; and the argument that excited him was, "that he might finiſh his courſe with joy." (B.) A ſervant of God conſiders only his duty, without regarding the danger; but the greateſt part of the world conſider only the danger, without any regard to their duty. (Q.) See the notes on John xvii 4.

Shall ſee my face no more.] This he ſays, to faſten his ſpeech in their memories. And we know what deep impreſſion the laſt words of dying or departing friends are apt to make in our memories. (Aſſ.)

Pure from the blood of all men.] See the notes on ch. xviii. 6.

I have not ſhunned to declare.] Here obſerve, He doth not ſay, he had declared the whole counſel of God; for who but God himſelf can do that? But he "had not ſhunned to declare" the whole counſel of God; that is, he had not concealed from them any truth neceſſary to ſalvation: And this freed him from the blood of ſouls; if any periſh, it was not long of him, but their blood was upon themſelves. "I take you to record this day, that I am pure from the blood of all men:" It is happy when the miniſters of God can appeal to the conſciences of their people, and ſummon them in as witneſſes, to bear record for them at the bar of Chriſt. (B.) But what then, on the contrary, have not thoſe to fear, who through ignorance, ſloth, fear, too great a regard to men, or otherwiſe, ſuppreſs Chriſtian truths, and leave ſouls in ignorance; either as to their whole duty, or as to ſome conſiderable part of it? What anxiety, what remorſe, will ſeize thoſe at the laſt hour, who ſhall have purchaſed their own eaſe, at the expence of the truth, of the ſalvation of ſouls, of the liberty and eaſe of the ſervants of God, and of the good of the whole church? (Q. See the notes on John xv. 15.

Take heed therefore unto your ſelves.] Here obſerve, A two-fold duty, and a three-fold motive, to enforce that duty. The firſt Duty is to "take heed to themſelves:" The ſecond is, to take heed to "all the flock." The firſt part of a miniſter's duty is to take heed to himſelf. He that neglects his own ſoul, will never take a faithful care of the ſouls of others. We muſt firſt look to ourſelves, that our judgments be ſound, our hearts holy, and our lives exemplary. We muſt take heed to ourſelves, that we be fit for the employment which we undertake: This is not a burden for a child's ſhoulder; he that is himſelf a babe in knowledge, is altogether unfit to teach men the myſteries of ſalvation. Take we heed that our example doth not contradict our doctrine; that our practice doth not give our profeſſion the lye: That we do as well as teach; not preach angelical ſermons, and lead diabolical lives: But ſecuring that grace to ourſelves which we offer unto others; and ſhunning that ſin ourſelves which we condemn in others: And this, becauſe we have a depraved nature, and vicious inclinations in us, as well as others; becauſe we have a heaven to win, and a ſoul to ſave, as well as others; yea, when others have only their own ſouls to account for, we have not only our own, but others too: In a word, becauſe our ſins do more diſhonour God, more diſcredit religion, more gratify the devil, more harden ſinners, and have more of wilfulneſs, more perfidiouſneſs, and more hypocriſy in them, than other mens: And we ſhall certainly be adjudged by God to a double damnation for them Well therefore might the apoſtle ſay to the Epheſian elders, "take heed unto your ſelves:" Next he adds, "and to all the flock:" That is, with a conſtant care and laborious diligence, acquaint them with their duty, inform them of their danger, ſhew them where their happineſs lies, and the way and means for attaining it: And in order to this, "all the flock" muſt be known, that it may be heeded; and we muſt labour to be acquainted with the ſtate of all our people as fully as we can: We muſt, as the apoſtle before us did, viſit our people from "houſe to houſe," that we may know their perſons, their inclinations, and the manner of their converſation; what ſins they are moſt in danger of, what temptations moſt liable to, and what duties they neglect, either for the matter or manner of them, and give them the beſt encouragement, directions, and aſſiſtance we are able. This is the ſum of the apoſtle's exhortation to the elders of Epheſus; "Take heed unto yourſelves, and unto all the flock" The motives to enforce the duty follow; and they are, 1. Drawn from their office, they are overſeers of the flock: That is, officers appointed by ſolemn ordination to teach, to govern, the churches committed to their care, and under their charge. 2. From the authority and excellency of him that called them to their office, "the Holy Ghoſt." We read of ſome that were nominated by the ſpecial and immediate inſtinct of the Holy Ghoſt, as Acts i. 24. and xiii. 2. Others were ordained by the apoſtles; who were guided by the Holy Ghoſt then: And whoſoever is ſet apart to that office now, according to the rule of God's word, may truly be ſaid to be made an overſeer by the Holy Ghoſt; Almighty God concurring to own and bleſs his own inſtitution. 2. From the dear purchaſe which Chriſt paid for, and the tender regard he bears to, this his flock; "Feed the church of God, which he hath purchaſed with his blood." Where obſerve, the divinity of Chriſt aſſerted, he is expreſly call'd *God*, in oppoſition to the Arians, and their unhappy ſpawn the Socinians, who will allow him to be only man: But then his blood could never have purchaſed the church, which it is here ſaid to do; being God and man in one perſon; Man, that he might have blood to ſhed; and God, that his blood might be of infinite value, and ineſtimable preciouſneſs when ſhed. Obſerve alſo, the force of the apoſtle's argument; If the church be thus dear to Chriſt, the chief-ſhepherd, ſhe ought to be very dear to all under-ſhepherds: If Chriſt judged her ſalvation worth his blood, well may his miniſters judge it worth their ſweat. 4. From the danger which the church is in by ſeducers and falſe teachers, ver. 29. "Grievous wolves will enter, not ſparing the flock;" and even from among "your ſelves ſhall ariſe" Hereticks, who will vent their unſound doctrines to debauch men, firſt in their principles, and then in their practices: Therefore "take heed to all the flock." Now from the whole, Note, 1. The church is Chriſt's flock, conſiſting of ſheep and lambs: Chriſt himſelf is the great and good ſhepherd; his miniſters under-ſhepherds and overſeers; bloody perſecutors, heretical ſeducers, and falſe teachers, are wolves which worry and divide the flock. 2. That every flock ſhould have his own paſtor, and every paſtor his own flock. 3. That the flock ſhould be no greater ordinarily, than the overſeers are capable of taking heed of. 4. That every overſeer of Chriſt's flock ought to take great heed, both to himſelf and to the whole flock, in all the parts of his paſtoral work, particularly, publick preaching, and private inſpection. (B.)

The Holy Ghoſt hath made you overſeers.] What *etheto*, *put*, or *ſet*, or *appointed*, importeth here, is ſomewhat uncertain. It may ſignify their ordination to the epiſcopal office, attributed to the Holy Ghoſt, as to the original; by whoſe deſcent upon the apoſtles they were authorized to communicate this authority, to give commiſſions to others, who were to ſucceed them in the dignity and office of governing of churches. But it may alſo ſignify the act of deſignation, election, nomination, to this dignity; which at that time was done by the ſpecial revelation of God, and ſo might properly be attributed to "the Holy Ghoſt." So of Matthias, it appears that he was deſigned by lot, and choſen by God, to ſucceed Judas in his office, ch. i. 24. So ch. xiii. 2. "The Holy Ghoſt ſaid, Separate me Saul and Barnabas for the work," *&c.* So Timothy, the biſhop of Epheſus, is ſaid to be advanced to it "by prophecy," by particular revelation; of which St. Chryſoſtome ſaith, that as the prieſts anciently were made by prophecy, ſo Timothy was, by the ſuffrage of God, choſen to his office. So ſaith Clemens Romanus, That the apoſtles conſtituted biſhops, trying, or approving, them by the ſpirit; and Clemens Alexandrinus of St. John, and the biſhops of Aſia here, That he did conſtitute biſhops of thoſe that were ſignified by the ſpirit. And ſo this is the moſt probable notation of it in this place. (H.) The miniſters of the goſpel, we ſee, receive their ordination from man's hand, and are appointed over their ſeveral flocks by man's election: And yet it is moſt true withal, That "God hath ſet them in the church," 1 Cor. xii. 28. Chriſt hath given them, Eph. iv. 11. and "over all the flock the Holy Ghoſt hath made them overſeers:" With whom our Saviour having promiſed to "be alway, even unto the end of the world," Matth. xxviii. 20. as he was at the beginning with thoſe firſt maſter-builders, who were "apoſtles, not of men, neither by man, but by Jeſus Chriſt and God the father," Gal. i. 1. that which he ſpeaketh of the firſt, appertaineth no leſs unto the laſt, "He that heareth you heareth me, and he that deſpiſeth you deſpiſeth him that ſent me," Luke x. 16. and John xiii. 20. (Uſher) See the notes on ver. 17. and ch. xviii. 13. and the other texts here quoted.

Grievous wolves enter in.] The Atheiſts and falſe Chriſtians, Hereticks and Schiſmaticks, are often compared to wolves and foxes, for their craft and cruelty, their mortal hatred to the ſheep, and their lying in wait to deſtroy them. The prophet likens them to "evening wolves," Hab. i. 8. which come ſecretly in the dark, and are very hungry; zealous and paſſionately deſirous to pervert harmleſs and unwary ſouls; like the Phariſees of old: And, leſt their malice ſhould be perceiv'd, theſe ravenous wolves diſguiſe themſelves "in ſheep's cloathing;" that is, they pretend to great innocence and ſimplicity, and ſeem to pity the miſtakes, and deſire the ſalvation, of ſuch as they would inſinuate into; under which veil they are taken for friends, tho' ſtill they remain the worſt of foes. (Comb.) See the notes on Matth. vii. 15. and x. 16. and John x. 12, *&c*

Of your own ſelves.] Such as "Hymeneus and Alexander, who made ſhipwrack of the faith," 1 Tim. i. 20. "Hymeneus and Philetus," who taught "that the reſurrection is paſt already," 2 Tim. ii. 17, 18. For thoſe epiſtles to Timothy being written chiefly for the Epheſians, 'tis reaſonable to think he ſpeaks of men dwelling there, who diſpers'd theſe doctrines among them. (W.)

Warn every one, night and day.] An action or thing is ſaid to be done "night and day," when it is perform'd, as often as fit occaſions and opportunities offer for the doing thereof. This phraſe bears the ſame ſenſe in divers other places of the New Teſtament. Hence Anna, Luke ii 37. and "the twelve tribes," Acts xxvi. 7. are ſaid "to ſerve God night and day:" Hence "the widow indeed" is ſaid to continue in ſupplications and prayers night and day," 1 Tim. v. 5. And in the ſame ſenſe it is uſed, 1 Theſſ. ii. 9. and iii. 10. 2 Theſſ. iii. 8. and 2 Tim. i. 3. (Fox) See the notes on ch. ii. 37.

Theſe hands have miniſtred.] Here the apoſtle vindicates himſelf from the ſordid ſin of covetouſneſs, affirming, that he "had coveted no man's ſilver or gold;" but by the labour of his hands, had maintained himſelf, and them that were with him. Where note, that it is not ſimply unlawful, for a miniſter of the goſpel to labour with his hands, for his own and his family's ſupport, when the poverty of the members of church is ſuch, that they cannot maintain him without it. Obſerve farther, he directs theſe elders to labour as he did, if the caſe required it with them, as it did with him, that they might, by labouring as he, be in a capacity to ſupport the weak, and relieve the poor. Yet note, He doth not propoſe this his practice, as a precept or precedent, or rule to all miniſters: For tho' St. Paul laboured with his hands, in a caſe of neceſſity, and becauſe falſe teachers were watching all advantages againſt him; yet he often declares a right and privilege which he had to be maintain'd by the church, without labouring with his hands for his own livelihood and ſubſiſtence; Nay, aſſerts it to be the ordination and appointment of God himſelf, that "they which preach the goſpel, ſhould live of the goſpel." (B.)

Remember the words of the Lord.] The apoſtles ſeems plainly here to mention theſe words, not as an inference of his own, drawn from our Saviour's ſeveral diſcourſes in commendation of giving, recorded in ſcripture, but as the very expreſs words of our Lord himſelf. For that he did not come to the knowledge of theſe words by the ordinary way of the relation of others, who had convers'd with our Saviour, and heard theſe words from his mouth, is highly probable; becauſe we find, there is not the leaſt mention made of theſe words by any of the four Evangeliſts: And yet, it is hardly to be ſuppoſed, either that they ſhould all have thus entirely omitted them, eſpecially conſidering the remarkableneſs of the words themſelves, if they had known and remembred any thing of them, or that they ſhould all have been ignorant and forgetful of them, if they had been remember'd by any other of our Saviour's diſciples; for theſe, no doubt, frequently communicated to each other, all that they remembred of our Lord's more remarkable ſayings, and conſequently ſuch muſt have been well known and remember'd among them. But there is great reaſon to believe, that St. Paul came to the knowledge of theſe words of our Saviour, by an extraordinary way, *viz.* by an immediate revelation of them, as of ſeveral other things, from Heaven to him. (Dawes) From him, who gave him the inſtructions of this office, and communicated his goſpel to him; which he declares, he "did not receive from men, but was taught it by the revelation of Jeſus Chriſt," Gal. i. 12. But, notwithſtanding the firſt conveyers of this remarkable ſentence are uncertain, the author is unqueſtionable; the apoſtle plainly affirming, that it was ſpoken by our bleſſed Saviour. (Collier) And we may obſerve, that theſe, and the like words, are ſo far from giving any patronage to unwritten traditions, that they are a demonſtration againſt them; it being certain, that we had never known any ſuch thing, had not St. Luke recorded it. (W.)

More bleſſed to give than to receive.] Theſe words are to be expounded according to the meaſures and limitations of other proverbial and ſententious ſayings in ſcripture; not as if they would hold in that full latitude, which grammar and the ſound of the words will allow. The meaning only is, that the nature of things and perſons, of cauſes and events, are uſually ſuch, that, generally ſpeaking, "it is more bleſſed (or happy,) to give, than to receive;" generally ſpeaking, I ſay, upon a due balance of circumſtances, and a ſuppoſal of right qualifications: For otherwiſe, if he that gives, does it out of a principle of intereſt or vain-glory, to gain a reputation, or ſtrengthen a faction; if he does it to encroach upon the liberties of the obliged, to upbraid him with his neceſſities, to betray him into any ſinful compliance, and make him obnoxious to his humour; where the caſe ſtands thus, a grateful and benevolent receiver is much a greater man than ſuch a pretended benefactor. But if we ſuppoſe the giver and receiver, purely conſider'd as ſuch, to be both free from ill principle and moral indiſpoſition, the circumſtances of the giver are more deſirable than thoſe of the receiver; 1. Becauſe giving includes more perfection in it, and is a more ſecure and honourable condition. 2. Becauſe generally ſpeaking, 'tis a clearer evidence of a noble and virtuous diſpoſition. 3. Becauſe charity is a nobler virtue than gratitude, and will be more conſider'd in the other world. And, 4. Becauſe there is more pleaſure in giving than receiving. But, in order to the directing us in the exerciſe of our charity, 1. It ought not to be done out of a principle of oſtentation. 2. It ought not to be accompanied with any ſigns of pride, or a diſaffection to the party relieved. 3. We ſhould take care to place our charity upon deſerving objects. From the whole we may infer, 1. That thoſe who are in a condition of ſupplying the neceſſities of others, are bound to do it; otherwiſe they are guilty of a breach of truſt. 2. That thoſe who are rich, are obliged to moderation in the management of their fortune; that ſo they may contribute more liberally to thoſe that need. And, 3. That thoſe who are receivers ought not to murmur againſt the providence of God, and to be diſcontented with their condition. (Collier, and B.)

He kneeled down, and prayed.] Tho' the heart and inward affection in prayer, be the chief thing which God looketh on, yet is he God of the body, which he redeem'd as well as the ſoul, 1 Cor. vi. 20. Therefore, ſuch reverend geſture, as kneeling, lifting up the hands, *&c.* have theſe excellent uſes; 1. Hereby we exerciſe body and ſoul in God's ſervice. 2. They ſtir up our own devotion, and others where they are preſent. And, 3. Thus we teſtify the performance of our duty to God before men: As lifting up the hands is a ſign of confidence to be heard, ſo is the bending our knees, of humility; which two are the wings of faithful prayer. (Aſſ.) See the notes on ch. vii. 60.

CHAP. XXI.

Paul not to be diſſuaded from going to Jeruſalem. Philip's daughters propheteſſes. Agabus foretelleth Paul's ſufferings. Paul at Jeruſalem, declareth to the biſhop and clergy there the happy ſucceſs of his miſſion among the Gentiles. By their advice, he purifies himſelf in the temple. The Jews raiſe a tumult, and attempt to kill him: But Lyſias reſcues him out of their hands, and giveth him leave to ſpeak for himſelf.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17. AND it came to paſs, that after we were gotten from them, and had lanched, we came with a ſtraight courſe unto Coos, and the day following unto Rhodes, and from thence unto Patara. And finding a ſhip ſailing over unto Phenicia, we went aboard, and ſet forth. Now when we had diſcovered Cyprus, we left it on the left hand, and ſailed unto Syria, and landed at Tyre: For there the ſhip was to unlade her burden. And finding diſciples, we tarried there ſeven days: Who ſaid to Paul through the ſpirit, that he ſhould not go up to Jeruſalem. And when we had accompliſhed thoſe days, we departed and went our way, and they all brought us on our way, with wives and children, till we were out of the city: And we kneeled down on the ſhore, and prayed. And when we had taken our leave one of another, we took ſhip; and they returned home again. And when we had finiſhed our courſe from Tyre, we came to Ptolemais, and ſaluted the brethren, and abode with them one day. And the next day we that were of Paul's company departed, and came unto Ceſarea; and we entred into the houſe of Philip the evangeliſt (which was one of the ſeven,) and abode with him. And the ſame man had four daughters, virgins, which did propheſy. And as we tarried there many days, there came down from Judea a certain prophet named Agabus. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and ſaid, Thus ſaith the Holy Ghoſt, So ſhall the Jews at Jeruſalem bind the man that owneth this girdle, and ſhall deliver him into the hands of the Gentiles. And when they heard theſe things, both we and they of that place, beſought him not to go up to Jeruſalem. Then Paul anſwered, What mean ye to weep, and to break mine heart? For I am ready not to be bound only, but alſo to die at Jeruſalem for the name of the Lord Jeſus. And when he would not be perſwaded, we ceaſed, ſaying, The will of the Lord be done. And after thoſe days we took up our carriages, and went up to Jeruſalem. There went with us alſo certain of the diſciples of Ceſarea, and brought with them one Mnaſon of Cyprus, an old diſciple, with whom we ſhould lodge. And when we were come to Jeruſalem, the brethren received us gladly.

After we were gotten from them.] *Apoſpaſthentas*; That is, torn from, and pull'd, as it were, limb from limb, from each other; intimating the mutual endearments, which were between them while together, and that inexpreſſible ſorrow which was found among them at their parting. (G. Aſſ. H. Leigh, B. and Q.)

Came with a ſtraight courſe.] *Euthydromeſantes* properly ſignifies both running ſtraight and ſwiftly. (Leigh) So we may underſtand it here, of their making full ſail, ſtraight before a fair wind.

Unto Coos, &c.] See Dr. Whitby's maps and geographical tables.

Through the ſpirit.] It was happy for the apoſtle, and his great advantage, that the will of God was ſo plainly revealed to him, touching this his journey to Jeruſalem: For no ſooner did he prepare himſelf to obey the call of God, and undertake the journey, but he is preſently aſſaulted, by many ſtrong temptations, to decline it. The firſt rub he met with in his way, was from the diſciples at Tyre; "who ſpoke by the ſpirit, that he ſhould not go up to Jeruſalem." But did not the ſpirit of God then contradict it ſelf, in bidding the Apoſtle go, and then ſpeaking to him by thoſe diſciples not to go? Not at all: St. Paul, by extraordinary revelation, was commanded to go up to Jeruſalem; theſe diſciples by a ſpirit of prophecy only foretold the difficulties and dangers that would attend him in his journey; and ſo thro' kindneſs and human affection, they diſſuaded him from undertaking it. We muſt diſtinguiſh, between the prediction of trouble, and the counſel of ſafety: The prediction of trouble; ſo they ſaid thro' the ſpirit, that it would be dangerous for Paul to go to Jeruſalem: The counſel of ſafety proceeded from their private love and affection to him; whereby they diſſuaded him from going to Jeruſalem. Learn from hence, 1. That divine precept not providence is to rule our way to duty. 2. That no diſcouragements or hindrances whatſoever will juſtify our neglect of a commanded duty: Whatever difficulties or diſcouragements lay in the way of the apoſtle's duty, he overcame them all, with an heroick and truly Chriſtian reſolution, ſaying, "I am ready not only to be bound, but alſo to die at Jeruſalem for the name of Jeſus." (B.) If this had been ſaid abſolutely, by an afflatus of the Holy Ghoſt, St. Paul could not have acted contrary without ſin; in oppoſing what the Holy Ghoſt required, and doing what he did forbid. Seeing then Paul perſiſts in his reſolution, after what both they here, and the prophet Agabus had ſaid, ver. 11. theſe words muſt admit of the limitation, that, if he would not be there bound, and evilly intreated, he ſhould not go up thither: And this was only what the ſpirit had before told him; for, ſaith he, "I go bound in the ſpirit to Jeruſalem," chap. xx. 22. Or, they ſaid to him, the ſpirit revealing to them what he was to ſuffer there, they would not have him go up; as alſo did the diſciples of Ceſarea, and they that came up with him from Troas on the ſame account. (W.) The ſpirit foretold, how he ſhould be treated by the Jews, if he went up thither; leaving him to his own liberty, to go, or not to go: Whereupon thoſe with him diſſwaded him from going: But, ſuch was the zeal of the apoſtle, to propagate the goſpel of Chriſt, that even the certain proſpect of ſufferings did not deter him. (Fox)

Kneeled down on the ſhore, and prayed.] See the notes on ch. xx. 36.

Came unto Ceſarea.] See the notes on ch. xviii. 22.

The houſe of Philip the evangeliſt.] This Philip, who was driven out of his houſe by Paul, when a perſecutor, gladly receiv'd him into his houſe, being now Paul a convert; and this without any upbraiding, yea, without the leaſt mention of what he had formerly been or done. Former miſcarriages and injuries ſhould be forgiven and forgotten upon true repentance; and we ſhould receive them into our embraces, whom Chriſt has taken into his boſom. (B.) See the notes on ch. viii. 5, and 29.

The ſame man had four daughters.] Hence Oecumenius obſerves, That one who uſeth matrimony may be a deacon. (W.) Yea, a prieſt, or a biſhop: For 'tis evident, that St. Peter had a wife, Matth. viii. 14. and that St. Paul aſſerts his right to marry, if he had pleas'd, 1 Cor. ix. 5. St. Ignatius affirms, he had a wife, as well as St. Peter and others of the apoſtles: And St. Ambroſe affirms, that all the apoſtles had wives, except St. John and St. Paul. Philip, the deacon and evangeliſt, had a wife and children: So had Aquila, ch. xviii. 26. The rules given by St. Paul to Timothy are a demonſtration, that he allow'd biſhops, as well as deacons, to be married men; nor is there any thing in all the ſcripture that forbids them this liberty. And if we proceed to antiquity, we ſhall find the ſame among the moſt eminent fathers of the primitive church, as Baronius himſelf is forced to own. (Comb.) But this whole queſtion is fully and fairly ſtated, in Maſon's Vind. of the church of Engl. B. ii. c. 8.

Which did propheſy.] That is, By the inſtinct of the ſpirit, they foretold things to come; but did not ſpeak in the church as teachers. (Aſſ.) See the notes on ch. ii. 17, 18. and more hereafter on 1 Cor. xi. 5.

A certain prophet named Agabus.] Tho' Agabus was a prophet, yet, by what appeareth of him in ſcripture, he was always a prophet of evil things and bad tidings. He foretold the famine before, ch. xi. 28. and Paul's bonds now. Such meſſengers of God, as give warnings of judgments to come, ſhould and ought to be accepted, as well as they who bring us hopes of mercy and deliverance. That meſſage may be true, which yet is diſpleaſing. Agabus uſeth a ſign, after the manner of the old prophets, who often propheſied by ſymbols and ſignificant expreſſions, that they might the better imprint their predictions on the hearts of men. Thus Iſaiah went "naked and barefoot," to ſhew what the people of Iſrael ſhould meet with under the king of Aſſyria, Iſa. xx. 2. And Ezekiel was to pack up his ſtuff and remove, to ſignify the people's removal into captivity, Ezek. xii. 3. It pleaſed God to teach his people by viſible ſigns, as well as by word of mouth; that what was receiv'd by both ſenſes, ſeeing and hearing, might make the deeper impreſſion upon their minds. In like manner here, Agabus uſes a ſign. He takes St. Paul's girdle, and binds his own hands and feet with it; ſignifying, that, after that manner, the Jews at Jeruſalem would bind the apoſtle, and deliver him to the Gentiles; firſt to the Roman governor of Judea, and afterwards to Nero the Roman emperor. From whence we may remark, The great goodneſs and condeſcenſion of God, in giving the apoſtle ſo many warnings of his bonds, that he might be thoroughly prepared for a ſuffering condition. (B)

So ſhall the Jews.] Not ſo as to the girdle; for he was "bound with chains," ver. 33. Nor ſo as to the binding of his feet; for St. Paul ſeems only to have the chains faſtned to his hands: But ſo, as to be as truly, and as much bound as Agabus was; and tho' not perſonally by the Jews, yet by the Romans at their inſtigation, and on their account. (W.)

Ready, not to be bound only.] See the notes on ch. xx. 22, *&c.*

The will of the Lord be done.] It is the duty and deſire, and ought to be the care and endeavour, of all the children of God: to be willing to ſubmit themſelves and theirs to the diſpenſation of God's providence, in whatever befals either them or theirs. For this we have Chriſt's example, Matth. xxvi. 39. "Father, not as I will, but as thou wilt:" The example of David, 2 Sam. xv. 26. "Here am I, let him do what ſeemeth good in his ſight:" The example of Eli, 1 Sam. iii. 18. "It is the Lord, let him do whatſoever he pleaſeth." Such is his juſtice and righteouſneſs, that he can do his children no wrong; and ſuch is his tender mercy and loving kindneſs, that he will do them no harm. The abſolute ſovereignty of God over us, and the ſight of God in all his providential diſpenſations towards us, influences at once our judgments, our wills and our affections, our expreſſions and actions, that we neither dare to think, ſpeak, or act any thing in contradiction to, or oppoſition againſt the wiſdom and will of God: That which is oft againſt our will, is not always againſt our intereſt; but if we belong to God, all afflictions upon us, are federal diſpenſations and covenant bleſſings to us, and either are good, or ſhall work for good: Therefore it is both our duty and intereſt, to ſubmit to the wiſdom of providence, and ſay with theſe diſciples, "The will of the Lord be done." (B.)

An old diſciple.] Grotius and Dr. Hammond think this Mnaſon was converted by Paul and Barnabas, when they were at Cyprus: But, tho' we find they were at Cyprus, ch. xiii. 4. there is not a word of him, or any other convert that they made there. The words "an old diſciple," rather induce us to conceive, he was one of the diſciples, or followers of Chriſt. (W.) And ſo he was; and one of the ſeventy too, as we are told by St. Chryſoſtome. (Fleury)

Ver. 18, 19, 20, 21, 22, 23, 24, 25, 26. And the day following, Paul we ntin with us unto James; and all the elders were preſent. And when he had ſaluted them, he declared particularly what things God had wrought among the Gentiles by his miniſtry. And when they heard it, they glorified the Lord, and ſaid unto him, Thou ſeeſt, brother, how many thouſands of Jews there are which believe, and they are all zealous of the law. And they are informed of thee, that thou teacheſt all the Jews which are among the Gentiles, to forſake Moſes, ſaying, that they ought not to circumciſe their children, neither to walk after the cuſtoms. What is it therefore? The multitude muſt needs come together: For they will hear that thou art come. Do therefore this that we ſay to thee; we have four men which have a vow on them; Them take, and purify thy ſelf with them, and be at charges with them, that they may ſhave their heads: And all may know that thoſe things whereof they were informed concerning thee, are nothing, but that thou thy ſelf alſo walkeſt orderly, and keepeſt the law. As touching the Gentiles which believe, we have written and concluded, that they obſerve no ſuch thing, ſave only that they keep themſelves from things offered to idols, and from blood, and from ſtrangled, and from fornication. Then Paul took the men, and the next day purifying himſelf with them, entred into the temple, to ſignify the accompliſhment of the days of purification, until that an offering ſhould be offered for every one of them.

Went in with us unto James.] See the notes on chap. xv. 13.

All the elders were preſent.] This aſſembly of all the clergy of Jeruſalem, at the houſe of St. James, their biſhop, is, as it were, an epiſcopal or dioceſan ſynod. A biſhop had then no notion of doing all of his own head, and of not conſulting with his fellow-labourers, concerning every thing relating to the edification of the church, and the ſalvation of ſouls. (Q.) See the notes on ch. xv. 6.

How many thouſands.] *Poſai myriades*; How many myriads. A myriad is properly ten thouſand; but myriads, in the plural, is commonly uſed, as a certain number for an uncertain, to ſignify an innumerable multitude. (Leigh). See the notes on ch. xv. 4.

All zealous of the law.] It ſeems the Jews, tho' they had received the goſpel, yet thought that the ceremonial law muſt ſtill be obſerved: Therefore, in condeſcenſion to their weakneſs, and to prevent their taking offence, they adviſe the apoſtle, not as a thing neceſſary in it ſelf, but as an expediency in reference to the weak, to conform himſelf to ſome of the Jewiſh ceremonies and purifications; for tho' they were not then needful, yet were they not unlawful; they might then be uſed, when the uſe of them would any ways conduce to the gaining and bringing over the Jews to a love of Chriſtianity. The ſynagogue was not haſtily to be caſt out of the church, like the Heatheniſh ſuperſtitions; but to die by degrees, and be decently interr'd. Here note, That the law of Moſes, as to its moral part, Chriſt continued as his: The ceremonial part, as to the uſe of types and ceremonies, ſignifying him that was to come, was abrogated at Chriſt's coming; and the political part ceaſed when the Jewiſh polity was diſſolved: But the abrogation of the whole was not fully made known at the firſt, but by degrees, and the exerciſe of it long tolerated to the Jews. (B.)

Be at charges with them.] That is, make proviſion alſo of ſacrifices for them, that they may have wherewith to make their offerings, according to the law, Numb. vi. 14. (G. and H.)

As touching the Gentiles.] See the notes on ch. xv. 29.

Purifying himſelf with them.] Here it is to be noted, that every biſhop and his clergy, with the people under their care, made a diſtinct church: And the canons, made by the biſhop and his presbyters who compoſed the dioceſan ſynod, were of authority within that dioceſe, ſo as to bind all the members of it, who either liv'd or ſojourned within that juriſdiction; inſomuch, that if an apoſtle or biſhop of another dioceſe, came among them, he was obliged to conform to the canons of that church, during his abode there. An inſtance of which we have here in St. Paul, the apoſtle of the Gentiles, receiving directions from St. James, the biſhop of Jeruſalem, and his ſynod of presbyters, concerning his behaviour whilſt he continued among them: Who, tho' he thought himſelf bound to obſerve the Jeruſalem canons while he ſojourned there, yet did not think it fit ſo to do when he was in another dioceſe, for he would not ſuffer this very canon, which he conformed to at Jeruſalem, to be obſerv'd at Antioch; and blamed even St. Peter himſelf, Gal. ii. 11 *&c.* for obſerving thoſe canons in that place. (Brett) See the notes on ch. xviii. 18.

To ſignify the accompliſhment.] "The accompliſhment of the days" was to be ſignified to the prieſts, becauſe on the day when the vow of the Nazarites was finiſh'd, "an offering was to be offered for every one of them." (Beza)

Ver. 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40. And when the ſeven days were almoſt ended, the Jews which were of Aſia, when they ſaw him in the temple, ſtirred up all the people, and laid hands on him, Crying out, Men of Iſrael, help: This is the man that teacheth all men every where againſt the people, and the law, and this place: And farther, brought Greeks alſo into the temple, and hath polluted this holy place. (For they had ſeen before with him in the city, Trophimus an Epheſian, whom they ſuppoſed that Paul had brought into the temple) And all the city was moved, and the people ran together: And they took Paul, and drew him out of the temple: And forthwith the doors were ſhut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jeruſalem was in an uprore. Who immediately took ſoldiers and centurions, and ran down unto them: And when they ſaw the chief captain and the ſoldiers, they left beating of Paul. Then the chief captain came near and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. And ſome cried one thing, ſome another, among the multitude: And when he could not know the certainty for the tumult, he commanded him to be carried into the caſtle. And when he came upon the ſtairs, ſo it was that he was borne of the ſoldiers, for the violence of the people. For the multitude of the people followed after, crying, Away with him. And as Paul was to be led into the caſtle, he ſaid unto the chief captain, May I ſpeak unto thee? Who ſaid, Canſt thou ſpeak Greek? Art not thou that Egyptian which before theſe days madeſt an uproar, and leddeſt out into the wilderneſs four thouſand men that were murderers? But Paul ſaid, I am a man which am a Jew of Tarſus, a city in Cilicia, a citizen of no mean city: And I beſeech thee ſuffer me to ſpeak unto the people. And when he had given him licence, Paul ſtood on the ſtairs, and beckned with the hand unto the people: And when there was made a great ſilence, he ſpake unto them, in the Hebrew tongue, ſaying,

Crying out.] See the notes on ch. xix. 28.

Againſt the people and the law.] See the notes on ch. vi. 14.

Polluted this holy place.] Meaning, that he had brought the uncircumciſed beyond the court of the Gentiles; which it was death to do. (Aſſ. and W.)

The doors were ſhut.] Leſt they ſhould defile the temple with blood. They thought it great impiety, to ſtain the pavements of the temple, but none to defile their ſouls, with the guilt of blood. But God provided a timely reſcue. (Aſſ.)

The chief captain.] See the notes on Luke xxii. 52. and John xviii. 12.

Bound with two chains.] Under a guard of two ſoldiers, and chain'd to each of them. (Howel) See the notes on ch. xii. 6.

Carried into the caſtle.] That is, into the fort Antonia, where the Roman garriſon lay at Jeruſalem. It joined to the temple, and the aſcent of it was up ſeveral ſteps; having been built by the Aſmonæan princes, who call'd it Baris, but its name was changed, in honour of Mark Anthony, by Herod who repair'd it. Within it there was the magnificence of a palace, with the conveniencies of a city; without, there were fortifications, and four towers to ſtrengthen it; and by its height it commanded the temple, as the temple commanded the city. (Fleury)

Borne of the ſoldiers.] To ſecure him from the preſent rage and violence of the people. (Aſſ. H. Cave and B.)

Art not thou that Egyptian.] Under the time of Felix's procuratorſhip of Judæa there were, ſaith Joſephus, many which deceived the people; particularly one that came out of Ægypt to Jeruſalem, ſaying that he was a prophet, and perſwading the people that they ſhould follow him to mount Olivet, and there they ſhould ſee the walls of the city fall at his command, ſo that they, might enter the city. Theſe, ſaith he, (Ant. l. 20. c. 6.) Felix ſet upon, kill'd 400, and took 200, and put the Egyptian to flight. Which ſtory, being compared with this in the Acts, gives Africanus occaſion to ſay, that under Felix's government there was an Egyptian falſe-prophet with many with him, who ſetting on great deſigns, was diſcomfited by Felix's army. See Euſeb. Chron. lib. 1. pag 67. But Euſebius, Hiſt. l. ii. ch. 21. is more punctual. Then the Jews received a greater miſchief by an Egyptian falſe prophet: For he being a magician, and taking upon him to be a prophet, came into the region or countrey of Judæa, and gathered a company of deceivable people to him, to the number of thirty thouſand. Theſe, ſaith he, he brought out of the mount of Olives, meaning thence to force his paſſage into the city, and to ſeize upon the Roman guards, and ſo get the command of the people, and then keep it by the ſtrength that took it: But this was prevented by Felix. As for the *Sicarioi*, or ſhort-ſwordmen, that were with this Egyptian, they were a ſort of men, of which Joſephus ſpeaks very much, (who on one ſide, as the Zelots on the other, ſhed much blood, and wrought much miſchief in Judæa) Ant. l. xx. ch. 6. They came, ſaith he, under pretence of religion, up to Jeruſalem, with *ſicæ* or daggers under their coats: And, being once invited by Felix, ſecretly to ſtrike into the train of Jonathan the high prieſt, and ſo to kill him, for which they were not puniſhed, they after that ſolemnly came up at every feaſt, and either for revenge, or being hired, killed many even in the temple it ſelf, ſaith Joſephus; and ſo polluted it in that manner, that made it neceſſary for God to ſend the Roman armies thither, to purifie it by way of luſtration: And theſe (ſaith he, ch. 7.) within a little while, grew into a very vaſt number; uſing ſwords like the Perſian *acinaces*, ſuch as the Romans call *ſicæ*, &c. That which St. Chryſoſtome ſaith of them is ſomewhat ſtrange, That the Eſſenes were alſo the Sicarii, becauſe they were Zelots: Where he confounds theſe three, Eſſenes, Sicarii, and Zelots; whereas the Sicarii are certainly far diſtant from either of the other two. This the learned Annotator on Chryſoſtome juſtly ſuſpects to be a miſtake in him, p. 693. but the original of it he obſerves not, That is very happily ſhewed, by Mr. Fuller, in his Miſcellanies. to have been by turning *hoi carioi* into *ſicarioi*, the former noting the Karæans or Scripturians (as they are diſtinguiſhed from, and oppoſed to the Traditionals,) thoſe that adhered ſtrictly to the letter of the law, and ſo were zealous for the law; and ſuch the Eſſenes were, it ſeems, affirmed to be, by ſome from whom Chryſoſtome took this. The like error alſo is committed by Suidas, in this name, ſaying, The Phariſees are called Sicarii as being Zelots: He had ſure read *hoi carioi*, and took it for *ſicarioi*; which is the more ſtrange, becauſe he had immediately before rightly interpreted *ſicarioi*, That they were a ſort of thieves, which in Claudius's time killed all they met, with hook'd ſwords, which the Romans call *ſicæ*; which, ſaith he, the Egyptian led out into the wilderneſs, and Felix puniſhed. As for the number of men that were ſeduced by this deceiver, writers, it ſeems, do not agree upon them; neither is it neceſſary they ſhould, thoſe kinds of accounts of multitudes being of neceſſity uncertain: Only 'tis a little ſtrange, that Euſebius, in *Chron.* out of Africanus, ſhould call them three thouſand, and in his hiſtory thirty thouſand; but perhaps the miſtake of numeral letters may cauſe that variation: And then the three thouſand there, will be more agreeable with the chief officers account here; who makes them but four thouſand. (H.) It ſeems to be a miſtake, in Grotius and others, to ſay, the Egyptian mention'd by Joſephus was later than theſe times: For it is apparent from Joſephus, both in his Antiq. l. xx. c. 6. and his hiſtory of the Jewiſh wars, that this Egyptian did this in the firſt or ſecond year of Nero; whereas Paul came not to Jeruſalem till the fourth of Nero. (W.)

CHAP. XXII.

Paul maketh his defence; declaring at large his converſion, and his call to the Apoſtleſhip. At the mention of his miſſion to the Gentiles, the Jews grow outragious. And when the chief captain order'd him to be examin'd by ſcourging, Paul pleadeth the Roman privilege, and ſo eſcapeth.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21. MEN, brethren, and fathers, hear ye my defence, which I make now unto you. (And when they heard that he ſpake in the Hebrew tongue to them, they kept the more ſilence: And he ſaith) I am verily a man which am a Jew, born in Tarſus, a city in Cilicia, yet brought up in this city, at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day. And I perſecuted this way unto the death, binding and delivering into priſons both men and women. As alſo the High-prieſt doth bear me witneſs, and all the eſtate of the Elders: From whom alſo I received letters unto the brethren, and went to Damaſcus, to bring them which were there bound unto Jeruſalem, for to be puniſhed. And it came to paſs, that as I made my journey, and was come nigh unto Damaſcus about noon, ſuddenly there ſhone from Heaven a great light round about me: And I fell unto the ground, and heard a voice ſaying unto me, Saul, Saul, why perſecuteſt thou me? And I anſwered, Who art thou, Lord? And he ſaid unto me, I am Jeſus of Nazareth, whom thou perſecuteſt. And they that were with me, ſaw indeed the light, and were afraid; but they heard not the voice of him that ſpake to me. And I ſaid, What ſhall I do, Lord? And the Lord ſaid unto me, Ariſe, and go into Damaſcus, and there it ſhall be told thee of all things which are appointed for thee to do. And when I could not ſee for the glory of that light, being led by the hand of them that were with me, I came into Damaſcus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, Came unto me, and ſtood, and ſaid unto me, Brother Saul, receive thy ſight: And the ſame hour I looked up upon him. And he ſaid, The God of our fathers hath choſen thee, that thou ſhouldſt know his will, and ſee that Juſt one, and ſhouldſt hear the voice of his mouth: For thou ſhalt be his witneſs unto all men, of what thou haſt ſeen and heard. And now why tarrieſt thou? Ariſe and be baptized, and waſh away thy ſins, calling on the name of the Lord. And it came to paſs, that when I was come again to Jeruſalem, even while I prayed in the temple, I was in a trance; And ſaw him, ſaying unto me, Make haſte, and get thee quickly out of Jeruſalem: For they will not receive thy teſtimony concerning me. And I ſaid, Lord, they know that I impriſoned, and beat in every ſynagogue, them that believed on thee. And when the blood of thy martyr Stephen was ſhed, I alſo was ſtanding by, and conſenting unto his death, and kept the raiment of them that ſlew him. And he ſaid unto me, Depart: For I will ſend thee far hence unto the Gentiles.

Men, brethren, and fathers.] Here begins the Apoſtle's apology, or defenſative plea, which he makes for himſelf before the people at Jeruſalem, who, in the foregoing chapter, had ſo injuriouſly treated him: In which apologetical narration, we have theſe particulars obſervable: 1. With what lenity and mildneſs he beſpeaks his cruel and peſtilent perſecutors, the people of the Jews; he accoſts them with titles of reſpect and honour: "Men, brethren, and fathers;" not with opprobrious invectives: He doth not render evil for evil, or railing for reviling; he had not ſo learned Chriſt, he knew how to ſuffer reproach for the goſpel; but to perſecute his perſecutors with hard names and characters of reproach, was a piece of zeal which St. Paul and the holy ſufferers of thoſe times, were little acquainted with. 2. How the apoſtle inſinuates himſelf into his auditors, that ſo he might gain their attention to what was ſpoken; "Men, brethren, and fathers, hear ye, (I pray) my defence which I make unto you." There is a lawful and pious inſinuation for gaining the attention of our auditors, which the miniſters of Chriſt may and ought to make uſe of, as the workman that would drive his nail, dips it in oil. We gain our auditors attention by our courteous and loving compellations; "Men, brethren, and fathers, hearken." 3. The apology or plea it ſelf; in which he ſets before them, 1. His extraction, "I am a Jew born in Tarſus:" 2. His education; "brought up at the feet of Gamaliel:" 3. His profeſſion; he "was zealous towards God:" That is, He was one of that ſect among the Jews which were called zealots, and was very ſtrict and exact in the obſervation of the law, a bitter enemy to Chriſtianity, and a bloody perſecutor of all that owned themſelves the diſciples of Jeſus; as the high prieſt very well knows, ſays he, "from whom I received a commiſſion, That if I found any of this way, whether men or women, I ſhould bring them bound unto Jeruſalem." Here note, That Damaſcus was five or ſix days journey from Jeruſalem; yet Paul, when a perſecutor, ſticks not at it; but ſpurs on through fire and water to glut his malice and revenge on the poor members of Jeſus Chriſt. Learn thence, That perſecutors will ſpare neither purſe nor pains, they will ſtick and ſtop at nothing, tho' never ſo toilſome and hazardous, ſo they may but ſatisfy their revenge upon the poor diſciples of Jeſus Chriſt; "I perſecuted this way unto the death, binding and delivering into priſon, both men and women." (B.) See the notes on ch. vii. 2.

He ſpake in the Hebrew tongue.] What the reaſon was of Paul's ſpeaking Hebrew at this time, and the Jews giving him audience thereupon, may here briefly be noted. Two ſorts of Jews there were at this time, ſome called by St. Chryſoſtome profound Hebrews; ſuch as uſed no other language but the Hebrew, admitted not the Greek Bible into their aſſemblies, but only the Hebrew, and the Jeruſalem targum, or paraphraſe: Others that ſpake Greek, and uſed the Greek tranſlation of the Bible, and theſe were called Helleniſts Now, theſe ſeveral uſes bred ſome unkindneſs betwixt theſe two ſorts; as may in part be diſcerned, even after their receiving Chriſtianity, ch. vi. 1. And of this latter ſort Paul ſure was one, and accordingly in his writings makes uſe conſtantly of the Greek tranſlation of the Old Teſtament, and in that reſpect, among others, was much diſliked by the other ſort. Thoſe of them that were converted had great prejudices to him, ch. xxi. 21. and that is ſaid to be the reaſon why he concealed his name in the epiſtle written to the Hebrews: But for thoſe of them that were not converted, they would not endure to hear him, or hear of him; which is the account St. Chryſoſtome gives of his diſcourſing and preaching to the Helleniſts only, ch. ix. 28. becauſe the other would not endure or admit him. Hereupon, to avert this great diſpleaſure conceived by them, he here ſpeaks to them in the Hebrew language; and they were in ſome degree pacified thereby, ſo far as to give him audience. (H.)

A Jew born in Tarſus.] The Metropolis of Cilicia; where they applied themſelves ſo much, ſaith Strabo, to the ſtudy of philoſophy and all the liberal ſciences, as that they excell'd the men of Athens, and Alexandria, and other places dedicated to the ſtudy of thoſe ſciences. (W.) It was neceſſary, that the apoſtle of the Gentiles ſhould be a Jew, "taught according to the perfect manner of the law," and zealous for the exact obſervance of it; to the end that ſalvation might come to them from the Jews, and that his doctrine, concerning the unprofitableneſs of the legal ceremonies, might not be attributed, either to prepoſſeſſion, or ignorance, or indifference. (Q.)

At the feet of Gamaliel.] This Gamaliel was ſo far from being well-affected to Chriſtianity, that ſome of the Jewiſh writings ſay, he added to their daily prayers that which they uſed in their ſynagogues againſt the progreſs of Chriſtianity, called the prayer againſt Hereticks. See *Lightf. Horæ. Hebr.* in Matth. vi. 9. (W.) See alſo the notes on ch. v. 34. and John i. 38.

Was zealous.] See the notes on ch xxi. 20.

I perſecuted this way.] St. Paul makes his paſt ſins inſtrumental to the glory of God, and to the ſalvation of his brethren: And the ſame ought every ſinner to endeavour to do, after his example. (Q.) See the notes on ch. viii. 3. and ix. 1 &c.

Doth bear me witneſs.] *Martyrei* here, being not of the preſent tenſe, but the ſecond future, ſhould be rendred will witneſs; that is, if he be asked. (W.)

To be puniſhed.] See the notes on ch. ix. 2.

A great light.] See the notes on ch. ix. 3.

Heard a voice.] Jeſus Chriſt makes uſe of every thing to change the heart of Saul: His light which blinds in order to enlighten him; his hand, which ſtrikes him to the ground, in order to lift him up; and his voice which upbraids him, that it may draw him to himſelf. Happy is that perſon, who, like St. Paul, rejects not that light, refuſes not that hand, and turns not a deaf ear to that voice. ! (Q.) See the notes on ch. ix. 4.

Jeſus of Nazareth.] That contemned, tho' not contemptible name, "Jeſus of Nazareth," is own'd by Chriſt from heaven. He ſays not, I am Jeſus the ſon of God, the heir of the world, and lord of all, but "I am Jeſus of Nazareth;" glorying in that reproach which his enemies caſt upon him, and owning his name from heaven, to teach his members not to be aſhamed of it, when reproach'd by it here on earth. (B.)

They heard not the voice.] See the notes on ch. ix. 7.

Ananias, a devout man.] See the notes on ch. ix. 10.

Hath choſen thee.] See the notes on ch. ix. 15.

And ſee that Juſt one.] See the notes on ch. iii. 14. and ix. 17.

Ariſe, and be baptized.] See the notes on ch. ii. 38. ix. 17. and x. 47, 48.

Calling on the name of the Lord.] Here Grotius would have us read *autou, his name*, and refers this, not to Chriſt, but to God the father, mentioned ver. 14. Whereas even Woltzogenius here ſaith, we are to underſtand Jeſus Chriſt; of whom mention is made both in the antecedent, and ſubſequent words. And this is evident from the interpretation of Ananias; who, to prevent ſuch a miſtake, ſaith, "The Lord, even Jeſus, who was ſeen of thee, hath ſent me to thee," ch. ix 17. and having told us that Chriſtians were perſons who "called upon the name of Chriſt," ver. 14. we have reaſon to conceive, that he adviſeth Paul thus to profeſs, and ſhew he was a Chriſtian: And hence the inference of Chryſoſtome from this place is this, That by theſe words he ſhews, that Chriſt was God, becauſe it is not lawful to invoke any beſides God. (W.)

Was in a trance.] See the notes on ch. x. 10.

And ſaw him.] See the notes on ch. ix. 17.

Lord, they know.] As if he had ſaid, Lord, my former zeal againſt thoſe that believed in thee, is ſo well known to them all, by ſo many remarkable inſtances ſhewed among them, that ſure they muſt be convinced, that it is upon ſome certain, and irreſiſtible grounds of perſuaſion, that I am now become a preacher of that faith I formerly deſtroyed, and perſecuted with ſo great zeal; and ſo I am apt to think, they ſhould more diligently attend to the narrative I give of my wonderful change, and to the reaſons I now offer to confirm the truth of the Chriſtian faith. (W.)

Thy martyr.] *Martyr*, is one who bears witneſs to the truth, by ſuffering for it. The requiſites of true martyrdom are, 1. That there muſt be ſuffering; in name, by reproach, 1 Cor. iv. 12, 13. in eſtate, Phil. iii. 8. in health, 1 Cor. iv. 11. 2 Cor. xi. 24, 27. in liberty, Heb. xi. 36. in life, Heb. xi. 37, 38. and Acts vii. 59. 2. That it muſt be for righteouſneſs ſake, for the confeſſion, and in the defence, of the truth, 1 Pet. iii. 14, 17. and iv. 14, 15, 16. He who ſuffers for hereſy or error is the devil's martyr, and not God's, 1 Pet. ii. 20. 'Tis the cauſe which makes the martyr, as St. Ambroſe ſays. And, 3. That the end and intention muſt be right too: Not for humour and faction, not out of vain-glory and ambition, but out of true love to God and his truth; otherwiſe, a man may ſuffer much, and yet be no martyr, 1 Cor. xiii. 3. (Bever.)

Conſenting unto his death.] See the notes on ch. viii. 1.

Ver. 22, 23, 24, 25, 26, 27, 28, 29, 30. And they gave him audience unto this word, and then lift up their voices, and ſaid, Away with ſuch a fellow from the earth: For it is not fit that he ſhould live. And as they cried out, and caſt off their clothes, and threw duſt into the air, The chief captain commanded him to be brought into the caſtle, and bade that he ſhould be examined by ſcourging; that he might know wherefore they cried ſo againſt him. And as they bound him with thongs, Paul ſaid unto the centurion that ſtood by, Is it lawful for you to ſcourge a man that is a Roman, and uncondemned? When the centurion heard that, he went and told the chief captain, ſaying, Take heed what thou doſt; for this man is a Roman. Then the chief captain came, and ſaid unto him, Tell me, art thou a Roman? He ſaid, Yea. And the chief captain anſwered, With a great ſum obtained I this freedom. And Paul ſaid, But I was free-born. Then ſtraightway they departed from him, which ſhould have examined him: And the chief captain alſo was afraid, after he knew that he was a Roman, and becauſe he had bound him. On the morrow, becauſe he would have known the certainty wherefore he was accuſed of the Jews, he looſed him from his bands, and commanded the chief prieſts and all their council to appear, and brought Paul down, and ſet him before them.

They gave him audience unto this word.] Obſerve here, 1. With what patience the Jews hear the apoſtle's diſcourſe, until he made mention of the Gentiles, and that he was appointed to preach to them; upon which they break forth into fury and paſſion, and expreſs their fury by throwing duſt into the air, and caſting off their clothes, as if they would preſently ſtone him, whom they look'd upon as the worſt of villains, and unworthy to live. Where we may remark at once, both what a vile opinion the Jews had of the Gentiles, whom they called and accounted dogs; and what an high eſteem they had of themſelves, and proud conceit of their own deſervings; as if the favours of Heaven belonged to none but themſelves, who yet trampled upon them, when they were tendered to them. 2. What a vile eſteem theſe wicked Jews had of the holy innocent apoſtle, who deſired above all things, to preach the glad-tidings of the goſpel to them, and long'd moſt affectionately for the converſion and ſalvation of them: They account him the greateſt villain upon earth, and unworthy to live upon it. But the good man had learnt, (and let all the faithful miniſters of Chriſt learn it after him) to take pleaſure in reproaches, and perſecutions, in neceſſities and diſtreſſes, for Chriſt's ſake; "Away with ſuch a fellow from the earth, it is not meet that he ſhould live." 3. The pious prudence and innocent policy, which the apoſtle uſes for his own preſervation: When they were about to bind him to a poſt, in order to the ſcourging of him, the apoſtle declares himſelf a free-denizen of Rome, by being born in one of the cities which the Roman emperor had made free; accordingly St. Paul pleads for himſelf the privilege of a Roman citizen, who neither ought to be bound or beaten. Tho' we may not render evil for evil, yet may we right our ſelves by all lawful means. Chriſt allows as much of the ſerpent as of the dove in his ſervants; provided the ſubtilty of the one doth not deſtroy the ſimplicity of the other: The head of the ſerpent and the heart of the dove do beſt together; for as policy without piety is too ſubtil to be good, ſo piety without policy is too ſimple to be ſafe. 4. How the chief captain, fearing he had done more than he could anſwer, becauſe it was death to any one in authority to violate the Roman privileges; therefore, more out of fear than love, or more out of love to himſelf than the apoſtle, he looſes St. Paul's bonds. Thence note, That when at any time the perſecutors of the Saints do deſiſt from their bloody purpoſes, it is not out of love to them, but love to themſelves. Obſerve, laſtly, The Saints deliverances from affliction and perſecution whilſt on this ſide of Heaven, are not total or final, but momentary and partial. The apoſtle was delivered from his chains, not from his confinement; tho' unbound, he was not ſet at liberty: Next day we find him before the great council or ſanhedrim, and freſh bonds and afflictions abide him. Little reſt is to be expected by the members, and leſs reſt by the faithful miniſters, of Jeſus Chriſt in this world: Bleſſed be God for the relieving hopes of an everlaſting reſt; where the fury of the perſecutor, and the injuries of the oppreſſor, ſhall ceaſe for ever; where no ſin ſhall affect us, no ſorrow afflict us, no danger affright us; but we ſhall be perfectly like unto God, as well in purity as immortality. In the mean time, may we, miniſters of God, who are ſet for the defence of the goſpel, bear the burthen and heat of the day with patience and courage, reſolution and conſtancy: May we gird up the loins of our minds, not accounting either our labours or our lives dear unto us, ſo we may finiſh our courſe with joy, and fulfil the miniſtry which we have received of the Lord, glorying in our reproaches for well-doing; yea, tho' we be accounted the filth of the world, and the off-ſcouring of all things: For when the chief ſhepherd ſhall appear, we ſhall receive a crown of glory, which fadeth not away. (B.)

Should be examined by ſcourging.] *Anetazein* is to examine by way of torment; to find out, or cauſe men to confeſs a crime: So, in Heſychius and Phavorinus, *etazeſthai* is *krineſthai cai baſanizeſthai*, to be puniſhed, and tormented, and *exetaſis* is *baſaniſmos*, torment. So Gen. xii. 17. Eſth. ii. 23. Wiſd. ii. 19. and vi. 6. and Ecclus. xxiii. 9. This examination was uſed by the Romans, and other nations, to force them who were thus ſcourged, to confeſs what they had done; why, and who were conſcious to the fact: As Tacitus ſaith of Herennius Gallus; that he received ſtripes, that they might know, at what price, and with what confederates he betrayed the Roman army. They who were thus ſcourged, had their arms extended, and their bodies tied to a pillar, as Lipſius ſhews: And thus here they ſeem, *proteinein*, to ſtretch out St. Paul's body to the whip and ſcourge. This puniſhment of ſcourging, not with rods, but with whips and thongs, as here, was not uſed to a Roman, but to ſtrangers only; on which account Cicero, in his oration *pro Rabirio*, ſpeaks againſt Labienus, that the Porcian law permits not a citizen to be whipt with rods, but he hath done it with ſcourges: And upon this account St. Paul here ſaith, "Is it lawful for you to ſcourge a man that is a Roman, and uncondemned?" ver. 25. (H. and W.) See the notes on Luke xxiii. 22.

The centurion that ſtood by.] From this, and many other places, as well in the holy ſcriptures, as in profane Hiſtorians both Greek and Roman, it plainly appears, that the adminiſtration of the penal part of the law, whether impriſonment, or baniſhment, or death, or whatever corporal penalty, belong'd to military men, and to the great or general officers at the head of them. (Parker) Such was Lyſias, "the chief captain" here: He was no civil magiſtrate, nor did he take upon him the office of one; but he was the chief commander of the gariſon, which was left at Jeruſalem, to keep the factious multitude quiet. (Milb.) And therefore St. Paul's behaviour towards the civil magiſtrate, and his doctrine with reſpect to the ſame, cannot fairly be concluded from any thing in this caſe. But, ſee more of that in the notes on ch. xxv. 10.

A Roman, and uncondemned.] That Paul was free of Rome, by being born in a city that had the Roman privileges, is ſufficiently known: So the Philippians call themſelves Romans, ch. xvi 21. And that Tarſus, the metropolis of Cilicia, was ſuch, is intimated by Diodorus Siculus, l. xlvii. where, ſpeaking of the emperors Julius and Auguſtus, he ſaith, thoſe of Tarſus were ſo kind to Julius, and after, for his ſake, to Auguſtus Cæſar, that from his own name he call'd it Juliopolis. That it was unlawful for any ſuch perſon to be bound, or ſcourged, is apparent by Cicero, *Orat.* v. in *Verr.* It is a foul fault for any Prætor, *&c.* to bind a citizen of Rome, a piacular offence to ſcourge him, a kind of parricide to kill him; what then ſhall I call the crucifying of ſuch an one? And for that that follows, of his being ſcourged before condemnation, (as, being by way of examination, or *anetaſmos* ver. 24. as it is here ſuppoſed to be,) 'tis that which Cajacius hath obſerved out of Salvian, to be diſtinctly againſt law: And all that is here ſaid in this verſe, is ſet down by St. Paul, as diſtinctly according to the Roman form, as if the whole verſe were taken and tranſlated out of their law. Yet was not this ſo far true, that a Roman citizen might not be puniſhed: But, as Rewardus obſerves, the cuſtom was, that, before he were ſo puniſhed, he ſhould be adjudg'd to loſe his privilege, and be uncitizen'd, and pronounced an enemy of the common-wealth; and then he might be ſcourged or put to death; This being the form of disfranchizing him, *Lictor*, bind his hands, or cover his face; hang him, ſcourge him, either within or without the ſuburbs, as Livy teſtifies, l. i. (H.) See the notes on ch. xvi. 37.

C H A P. XXIII.

Paul pleading his cauſe, Ananias gives orders to ſmite him; for which the apoſtle rebukes him. His proſecutors diſagree among themſelves. God encourageth him. The Jews conſpiring to kill him treacherouſly, the chief captain ſendeth him, with a guard, to Ceſarea.

Ver. 1, 2, 3, 4, 5. AND Paul, earneſtly beholding the council, ſaid, Men and brethren, I have lived in all good conſcience before God, until this day. And the High-prieſt Ananias commanded them that ſtood by him, to ſmite him on the mouth. Then ſaid Paul unto him, God ſhall ſmite thee, thou whited wall: For ſitteſt thou to judge me after the law, and commandeſt me to be ſmitten contrary to the law? And they that ſtood by, ſaid, Revileſt thou God's High-prieſt? Then ſaid Paul, I wiſt not, brethren, that he was the High-prieſt: For it is written thou ſhalt not ſpeak evil of the ruler of thy people.

In all good conſcience.] Obſerve here, the Apoſtle's ſober and ingenuous profeſſion and proteſtation, "I have lived in all good conſcience unto this day:" That is, during his continuance in the Jewiſh religion, and ſince his converſion to the Chriſtian religion, he had walked uprightly, and according to his knowledge, and the light of his conſcience. But had Paul a good conſcience, when he perſecuted the Chriſtians? *Anſ.* He went according to his conſcience, when he perſecuted: He verily thought he did God ſervice in ſo doing; and it was not any ſelfiſh end or ſiniſter deſign he propounded to himſelf, but zeal for his religion provok'd him to perſecution, Phil. iii. 6. "Concerning zeal perſecuting the church," it is certainly a man's duty to follow his conſcience: But then, it is as much his duty to inform his conſcience, as it is to follow it; "I have lived in all good conſcience until this day." Here note, The apoſtle ſets forth the goodneſs of his conſcience theſe four ways. 1. From the goodneſs of his converſation, "I have lived:" A good converſation is the beſt evidence of a good conſcience. God doth not meaſure men's ſincerity by the tides of their affections; but by the conſtant bent of their reſolutions, and the general courſe and tenor of their converſations. Every man's conſcience is as his life is. 2. From the generality of his care and obedience; "I have lived in all good conſcience," if it be not a conſcience all good, it is no good conſcience at all. Herod had ſome good conſcience, "he did many things;" but the Apoſtle went farther; he lived not in ſome, but "in all good conſcience." 3. The Apoſtle ſets forth the goodneſs of his conſcience from the integrity of it towards God; "I have lived in all good conſcience before God:" Many a man's conſcience paſſeth for a good conſcience before men, and perhaps before himſelf, which yet is not good before God, the judge of conſcience. 4. From his continuance and conſtancy, "until this day:" "I have lived in all good conſcience before God until this day:" It is not ſufficient to begin a good life, and to have a good conſcience; but we muſt keep it too, and that all our days, even to our laſt day. Happy man! That can truly ſay at his dying day, "I have lived in all good conſcience until this day." (B.) Behold here the great ſecurity of a good man, and what inviſible ſupports innocency affords under greateſt danger: With how generous a confidence does virtue and honeſty guard his breaſt! As indeed nothing elſe can lay a firm baſis and foundation for ſatisfaction and tranquility, when any miſery or calamity does overtake us. Religion and a good conſcience beget peace, and a heaven in a man's boſom, beyond the power of the little accidents of this world to ruffle and diſcompoſe: Whence Seneca compares the mind of a wiſe and good man to the ſtate of the upper region, which is always ſerene and calm. (Cave) The conſcience, when 'tis well inform'd, is the rule of human actions; when it is in error, it is only a blind guide. Paul had follow'd this guide in the time of his ignorance, and was extremely ſorry for it; ſo far was he from imagining, that his erroneous conſcience could rectify his inordinate will, or excuſe his wicked actions. (Q.) See the notes on ch. xxiv. 16.

The High-prieſt Ananias] See the notes on Luke iii. 2.

Smite him on the mouth.] Here note, What is the reward and portion of a good conſcience from the world; to be ſmitten; either on the mouth or with the mouth, with the fiſt or with the tongue. There is nothing ſo enrages men of wicked conſciences, as the profeſſion and practice of a good conſcience doth: But better ten blows for a good conſcience, than one from it. (B.) Ananias his paſſion here cauſes St. Paul to receive a new mark of reſemblance with Jeſus Chriſt. (Q.) See the notes on John xviii. 22.

God ſhall ſmite thee.] *Typtein ſe mellei*; will ſmite thee. (H.) The original words ſhew, that this was not an imprecation, but a prediction or denunciation of his future puniſhment. (Beza, G. W. and B.) Denoting, That as there is always equity, ſo ſometimes a retaliation, in the execution of divine juſtice, or a recompencing like for like God ſometimes returns ſmiting for ſmiting, ſo that the ſinner is forced to cry out, (with *Adoni-bezek*,) "As I have done, ſo God hath requited me," Judg. i. 7. God puniſhes ſometimes in the ſame kind, ſometimes in the ſame manner, ſometimes in the ſame place; ſo that ſinners are forced to cry out, "Righteous art thou, O Lord, and juſt are thy judgments." (B.) And this very Ananias did, not long after, meet with exemplary puniſhment, tho' in what particular manner it is not certainly agreed: St. Chryſoſtome ſays, he was ſlain; Dr. Lightfoot ſays, he periſh'd in the ſiege of Jeruſalem; and Joſephus ſays, he was depoſed, and ſent priſoner to Rome. (W.)

Thou whited wall.] Meaning, an Hypocrite. (G. H. and Aſſ.) He elegantly compares him to a "whited wall:" Becauſe, as that had a fair outſide, but nothing but dirt, ſticks, or ſtones within; ſo had he an outward appearance of a righteous judge, ſitting as one that would paſs judgment according to law, and yet commanding him to be puniſhed for ſpeaking the truth, and ſo condemning the innocent, againſt the law of nature, as well as that of Moſes, which ſaith, "Ye ſhall do no unrighteouſneſs in judgment" Lev. xix 15. (W.) See the notes on Matth. xxiii. 27.

I wiſt not.] The verſions manifeſtly make St. Paul lie, when here, in the preſence of the Jewiſh council, ſpeaking of "the High-prieſt Ananias, they make him ſay, "I wiſt not, brethren, that he was the High-prieſt." For it is almoſt impoſſible, but that St. Paul muſt have known the greateſt part of the members of the Sanhedrim; and eſpecially the High-prieſt, who made a particular figure in that aſſembly, and whoſe garments alone were enough to diſtinguiſh him from others. 'Tis true, for ſome years before, St. Paul had not been at Jeruſalem, and Ananias was exalted to that dignity in his abſence: And beſides, there was then ſuch a confuſion in the Jewiſh government, that ſometimes three different High-prieſts were choſen in one year. But, ſince he had before liv'd at Jeruſalem many years, and in a capacity himſelf, of becoming a member of the Sanhedrim, having been "brought up at the feet of Gamaliel," preſident of that council, and already an officer of it, ſince he had a commiſſion to perſecute the Chriſtians at Damaſcus; it is not to be preſumed that he had ſo loſt the idea of thoſe perſons who made up the Sanhedrim, that he could not diſtinguiſh them when he return'd to that city. It is likewiſe obſerv'd in the following verſe, that he "perceived that the one part were Sadducees, and the other Phariſees:" But, how could he have diſtinguiſh'd thoſe perſons unleſs he had had a particular knowledge of them? And how could he have taken "the High-prieſt to witneſs," ch. xxii. 5 that he had perſecuted the Chriſtians unto death, if he had not known him? But, ſuppoſe he did not know Ananias to be the High-prieſt, or preſident of the council, he could not be ignorant, at leaſt, that he was one of the ſenators or princes of the people; ſo that he had ſtill equally violated the law, which ſtrictly prohibited any perſon to "ſpeak evil of the ruler of his people." Beſides, it can be no very advantageous opinion of the apoſtle, that he pronounc'd thoſe words againſt Ananias, "God ſhall (or will) ſmite thee" *&c.* without knowing him; and to think, that he was ſo tranſported with anger, that he did not know who he was, or what was the character of him, againſt whom he denounc'd this prediction Is it not much more natural to acknowledge, that he ſpake wiſely, and by the authority and direction of the Holy Ghoſt, than to imagine, that he retracted and excuſed his pretended raſhneſs by his want of knowledge? However, if this Ananias was the High-prieſt of that name, whom the Talmud affirms to have been kill'd with the ſon of Gamaliel, and R. Iſhmael, at the deſtruction of Jeruſalem, the Apoſtle's prediction wanted neither apology nor retractation. Some interpreters alledge, that the Apoſtle's declaration of his ignorance, in reſpect to the character of Ananias, was not a formal retractation, but an irony. But we cannot imagine, that the Apoſtle's gravity, and the circumſtance in which he was, could permit him to ridicule his judge, at the very time when he acknowledged that God had commanded to reſpect them. Theſe conſiderations have obliged ſeveral learned expoſitors to have recourſe to another ſignification of the term of the original, which ſeems much better to expreſs his deſigns. They obſerve, that this term does often ſignify to acknowledge: So that St. Paul is ſo far from excuſing what he ſaid, that he declares, he does not acknowledge Ananias for the High-prieſt; not only becauſe that office had ceaſed at the death of Jeſus Chriſt, who afterwards was to be the only High-prieſt, as he declares, Hebr. ix. but alſo becauſe, in effect, Ananias was not the High-prieſt, having only uſurp'd that office, which of right belonged to another, and made himſelf maſter of it by bribery: Beſides St. Paul might have learnt, from Gamaliel himſelf, that a judge, who had bought his office, was not a right judge; and that there was no reſpect due to him, but that he was to be look'd on as an aſs, as the Talmud obſerves. St. Paul therefore had reaſon to ſay, "I did not acknowledge that he was the High-prieſt." (Eſſay, and Howel)

Ver. 6, 7, 8, 9, 10, 11. But when Paul perceived that the one part were Sadducees, and the other Phariſees, he cried out in the council, Men and brethren, I am a Phariſee, the ſon of a Phariſee: Of the hope and reſurrection of the dead I am called in queſtion. And when he had ſo ſaid, there aroſe a diſſenſion between the Phariſees and the Sadducees: And the multitude was divided, for the Sadducees ſay that there is no reſurrection, neither angel nor ſpirit; but the Phariſees confeſs both. And there aroſe a great cry: And the ſcribes that were of the Phariſees part aroſe, and ſtrove, ſaying, We find no evil in this man: But if a ſpirit or an angel hath ſpoken to him, let us not fight againſt God. And when there aroſe a great diſſenſion, the chief captain, fearing leſt Paul ſhould have been pulled in pieces of them, commanded the ſoldiers to go down, and to take him by force from among them, and to bring him into the caſtle And the night following, the Lord ſtood by him, and ſaid, Be of good cheer, Paul: For as thou haſt teſtified of me in Jeruſalem, ſo muſt thou bear witneſs alſo at Rome.

When Paul perceived.] Obſerve here, The innocent policy which the Apoſtle uſes for his own preſervation: He, perceiving that the council before whom he ſtood were not all of a piece, but patch'd up of Phariſees and Sadducees, publickly profeſſes himſelf a Phariſee by education, and of that perſwaſion now in point of the reſurrection. Thus at once he caſt in a bone of contention, between the Sadducees which denied the reſurrection, and the Phariſees which owned it; and obliged the Phariſees (at leaſt as to that opinion) to take his part; and ſo by pious prudence he turned their oppoſition againſt him, upon one another, that by ſetting them at variance he might the better eſcape. Learn hence, That an innocent and prudent policy may warrantably be made uſe of by the members and miniſters of Jeſus Chriſt, without any blemiſh to their holy profeſſion, in order to our preſervation from the hands of perſecutors; a ſerpentine ſubtilty may be made uſe of, together with a dove-like innocency. Thus did St. Paul here; "When he perceived that one part were Sadducees, and the other Phariſees, he cried out," &c. (B.) To take advantage of the ſentiments and diſpoſitions of an audience, without deceiving it, and to raiſe diſſenſion between the enemies of the truth, without violating it, is an innocent artifice; which the Apoſtle knew very well how to put in practice. (Q.)

The hope and reſurrection] That is, the hope of the reſurrection. (W. and Lukin) See the notes on ch. i. 14.

Sadducees ſay, there is no reſurrection.] See the notes on Matth. xxii. 23. Mark xii. 18. and Luke xx. 27.

Neither angel nor ſpirit.] That the Sadducees did not believe, 1. The reſurrection of the body, not only all the ancient Chriſtians do aſſert, but the ſcriptures plainly teſtify; as in the note foregoing. 2. They ſaid, That, after the giving of the law at leaſt, there was no angel; and that when they are ſaid to appear ſo often in the law of Moſes, they were framed for that purpoſe, and after ceaſed to have any being; for otherwiſe it is hard to conceive, how they could believe the law of Moſes, and yet deny that angels ever did exiſt. And, 3. When they are ſaid to deny any ſpirits, this is not to be ſo underſtood, as if they denied God to be a ſpirit, or that there was any ſpirit of man within him; but, as Joſephus teſtifies, they denied the permanency of the ſoul after death; and ſo they denied any ſpirits ſeparated from bodies which could appear, or reveal any thing to them: The Phariſees held the contrary, as is apparent from theſe words, ver. 9. "If an angel or ſpirit hath ſpoken to him." Of ſuch apparitions, believed by the Apoſtles, we have mention, Mat. xiv. 26. and Luke xxiv. 37. and the Jews believed, that Samuel thus appeared to Saul, and Elias frequently to them; the Sadducees denying all ſuch apparitions. (W.)

If a ſpirit or an angel.] Of the four ſeveral ways of revelations which were among the Jews, theſe are confeſſedly two, The holy ſpirit, and the daughter of voice; or a voice from heaven, brought by an angel, by which any thing was made known to them: The other two were *Urim* and *Thummim*, under the firſt temple, the twelve ſtones in the pectoral of the high-prieſt; the irradiation of which foretold many things to the Jews. This is by Joſephus call'd *logion*, *The oracle*; which, he ſaith, ceaſed to ſhine 200 years before he wrote: Of which ſee Suidas in the word *Ephod*, and the note on Rom. iii. 2. And the laſt was propheſy; which, under the ſecond temple, after the death of Haggai, Zachary and Malachi, was taken away. This was of two ſorts, either in time of ſleep, by way of dream, or when they were waking, by caſting them into a trance or extaſy; where, by way of viſion, they ſaw ſome body, ſaying this or that to them, or elſe ſeeing no ſhape, only heard a voice: Both which ſorts of propheſy we have mention'd together, Joel ii. 28. "dreaming of dreams, and ſeeing of viſions;" as that other of the Holy Ghoſt in the phraſe "pour out my ſpirit." Many examples of the viſion or trance we have here in this book, of Ananias, ch. ix. 10. and of Saul, ver. 12. of Cornelius, ch. x. 3. and of Peter, ver. 10. And of the dream alſo, called a viſion by night which was ſeen by Paul, ch. xvi. 9. and again, ch. xxvii. 23. where an angel appeared to him in a dream, and the Lord here, ver. 11. as to Joſeph, Mary's husband, Mat. i. 20. As for that of the Holy Ghoſt, which belongs to this place, it is thus defined by the Jews, that a man being awake, and in his full ſenſes, ſpeaks and acts like another man, but the ſpirit of God, or *ſpiritus excelſus*, excites him, and ſuggeſts unto him words which he ſhall ſay; as in that of Chriſt to the apoſtles, Mat. xiii. 11. "'Tis not ye that ſpeak, but the Holy Ghoſt;" which is the interpretation of the *dabitur in illa hora*, "it ſhall be given in that hour," which went before. Three of theſe four ways of revelation the Jews reſolved to be aboliſhed at this time; that of the *Urim* and *Thummim*, with the firſt temple; that of Propheſy, with Malachi; and that of the Holy Ghoſt, in the ſecond year of Darius; as it is in *Joma* ch. vii. And therefore ſaith St. John, ch. vii. 39. "As yet there was not the Holy Ghoſt;" only they did, according to the propheſy of Joel, expect that it ſhould return to them again "in thoſe days:" And ſo here we have mention of it, "If the ſpirit hath ſpoken to him." And ſo of the daughter of the voice alſo, in the word Angel, (as indeed it was, when he heard a voice from Heaven, delivered out of thunder, "Saul, Saul," &c.) Tho' 'tis poſſible that this laſt, of the Angel, may belong to that of the appearance of an Angel in a dream or viſion to him. (H.)

The Lord ſtood by him.] By an angel, ſaith Grotius; but without all ground: For an angel is never ſtiled *ho kyrios*, "The Lord," in the New Teſtament, but only "The angel of the Lord;" as Matth. i. 20. and elſewhere. (W.)

So muſt thou bear witneſs alſo at Rome.] Here is an inſtance of a divine appointment, without any neceſſity laid upon the will of Paul: For his "appeal unto Cæſar" was only made as an expedient, to preſerve him from the rage of the Jews, ch. xxv. 11, 24. and xxviii. 19. and ſo was only a matter of prudence, not of neceſſity. (*Idem.*)

Ver. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35. And when it was day, certain of the Jews banded together, and bound themſelves under a curſe, ſaying, that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conſpiracy. And they came to the chief prieſts and elders, and ſaid, We have bound our ſelves under a great curſe, that we will eat nothing until we have ſlain Paul. Now therefore ye with the council, ſignify to the chief captain, that he bring him down unto you to morrow, as though ye would enquire ſomething more perfectly concerning him: And we, or ever he come near, are ready to kill him. And when Paul's ſiſter's ſon heard of their lying in wait, he went and entred into the caſtle, and told Paul. Then Paul called one of the centurions unto him, and ſaid, Bring this young man unto the chief captain; for he hath a certain thing to tell him. So he took him, and brought him to the chief captain, and ſaid, Paul the priſoner called me unto him, and prayed me to bring this young man unto thee, who hath ſomething to ſay unto thee. Then the chief captain took him by the hand, and went with him aſide privately, and asked him, What is that thou haſt to tell me? And he ſaid, The Jews have agreed to deſire thee, that thou wouldſt bring down Paul to morrow into the council; as though they would enquire ſomewhat of him more perfectly. But do not thou yield unto them; for there lie in wait for him of them more than forty men, which have bound themſelves with an oath, that they will neither eat nor drink till they have killed him: And now are they ready, looking for a promiſe from thee. So the chief captain then let the young man depart, and charged him, See thou tell no man, that thou haſt ſhewed theſe things to me. And he called unto him two centurions, ſaying, Make ready two hundred ſoldiers to go to Ceſarea, and horſemen threeſcore and ten, and ſpearmen two hundred, at the third hour of the night. And provide them beaſts, that they may ſet Paul on, and bring him ſafe unto Felix the governor. And he wrote a letter after this manner: Claudius Lyſias, unto the moſt excellent governor Felix, ſendeth greeting. This man was taken of the Jews, and ſhould have been killed of them: Then came

I with an army, and reſcued him, having underſtood that he was a Roman. And when I would have known the cauſe wherefore they accuſed him, I brought him forth into their council: Whom I perceived to be accuſed of queſtions of their law, but to have nothing laid to his charge, worthy of death or of bonds. And when it was told me, how that the Jews laid wait for the man, I ſent ſtraightway to thee, and gave commandment to his accuſers alſo, to ſay before thee what they had againſt him. Farewel. Then the ſoldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. On the morrow they left the horſemen to go with him, and returned to the caſtle: Who, when they came to Ceſarea, and delivered the epiſtle to the governor, preſented Paul alſo before him. And when the governor had read the letter, he aſked of what province he was: And when he underſtood that he was of Cilicia, I will hear thee, ſaid he, when thine accuſers are alſo come. And he commanded him to be kept in Herod's judgment-hall.

Bound themſelves under a curſe.] It was a thing too common among the Zealots of the Jews, to cut off, without any judicial proceſs, thoſe whom they look'd upon as tranſgreſſors of their laws, and enemies to the Jews. Joſephus informs us, that they committed infinite ſlaughters, thinking the vileſt things were good when done by them: And Philo ſpeaks of ſome among them, who ſwore to wound and kill others, and did ſo without delay. And that the chief prieſts and Sanhedrim approved of ſuch murthers, done out of ſuch pernicious deſigns, we learn from their confident addreſſes to them, ver. 14, 15. and their conſent to the fact, ver. 20. plainly proving, by their lying and murtherous diſpoſitions, that they were children of the devil, John viii. 44. See ch. xxv. 2, 3. (W.) Obſerve, 1. That the devil's deſigns never miſcarry for want of fit inſtruments; he has a party ever ready to oppoſe the goſpel in every place: And as they were unanimous, as well as numerous; they combined together in one curſed bond. Here was unity; but not a unity in the truth, but a conſpiracy againſt it: Here was agreement and friendſhip; but it was like that of Herod and Pilate againſt Chriſt, and not for him: And they were reſolute and outragious; "they bound themſelves under a curſe;" under a bloody vow, to purſue their purpoſe of murdering the Apoſtle. It has been the old policy of the enemies of the church, to oblige and bind themſelves by oaths and execrations, by leagues and aſſociations, to carry on their wicked and bloody deſigns againſt the church. 2. The quality of the perſons which were engag'd in this bloody purpoſe: They were the Sadducees, who denied the immortality of the ſoul, and a life after death. And they apply themſelves to the High-prieſt, and Sanhedrim, or great council; not doubting of his and their readineſs to join with them. O, what a low ebb was the Jewiſh religion now at! What an High-prieſt and prieſthood was there, that muſt head a conſpiracy of murdering Sadducees! How great was the degeneracy of the Jewiſh church, when their chief prieſts were thus ready to comply with, and contribute their beſt aſſiſtance to, ſuch a cruel crew of cut-throats, and bloody aſſaſſines: But they had almoſt filled up the meaſure of their ſins, and their final deſtruction was near approaching. Laſtly, what craft and cruelty, what fraud and force are here found combin'd together in the church's enemies. The council muſt court the captain, that he bring down his priſoner, "as tho' they would enquire ſomething more perfectly concerning him." Thus was the plot againſt the Apoſtle's life laid craftily as well as cruelly: Under a pretence of having the priſoner re-examined, they contrived to have him brought down from the caſtle; and in his way to the council, they combined together for his deſtruction. Lord, abate the power of the church's enemies, ſince their malice cannot be abated! (B.)

Which had made this conſpiracy.] *Synomoſia*; a confederacy, or agreement by oath. (H.) Out of zeal for their religion! (W.) A ſtrange religion this, which they deſign to ſupport by murder and impiety! (Q.) Among the ſeveral conditions requir'd in a vow, or oath, As the party himſelf muſt be at his own liberty, free from the authority of any ſuperior; ſo the matter of it muſt be, not only poſſible to be perform'd by him, and worthy of God's acceptance, but alſo lawful in it ſelf. For an unlawful thing is not to be vow'd. Such was that of Micah's mother, of a ſum of money "to make a graven image, and a molten image," Judg. xvii. 3. Abſalom's vow at Hebron, to colour his treaſon againſt his father, 2 Sam. xv. 7. And this of the Jews to "kill Paul." We muſt not vow that which is diſpleaſing to God; for if God will not have it paid, he would not have it vow'd: Therefore St. Iſidore adviſes ſuch votaries, In the caſe of evil promiſes to break their word, in wicked vows to change their purpoſe: St. Jerom ſays, He is a fool who makes a vow, without due diſcretion and judgment, and he is wicked if he performs it; and adviſes thoſe who have raſhly made a vow, not to perform it; that is, if the thing be ſinful: And St. Auguſtine ſays, It is a ſinful promiſe, which is not to be perform'd without wickedneſs. (Andr.) See alſo the excellent writings of Sanderſon and Wake, &c. on the ſame ſubject.

The chief prieſts and elders.] The uſurpation of the prieſthood, and the abuſe of ſacred things, led the Jews into all ſorts of wickedneſs. It is a terrible judgment on any church, when its paſtors ſerve only to confirm their ſheep in impiety, and to palliate, and, as it were, authorize their crimes; and when, on the other ſide, the ſheep only render their paſtors partakers and accomplices in their ſins. (Q.)

Signify to the chief captain.] That is, ſignify to him the cauſe or end of your requeſt: For they had no power to command him. (Aſſ.)

Paul called one of the centurions.] That is, as the Syriac interpreteth it, *ſhaddar*, ſending he called. He ſent, to entreat that he might ſpeak with him; and that he would do ſo much as "bring the young man unto the chief captain:" And ſo he ſaith, ver. 18. He "prayed me to bring," &c. (*Idem.*) Hence it appears, that even after a promiſe of our ſafety, (as in ver. 11.) we ought not to neglect any honeſt means of our preſervation, tho' it be to be accompliſh'd by our addreſſes to men alien from the faith. (W.)

Paul, the priſoner.] *Ho deſmios*; That is, Paul who is bound; for they uſed to put priſoners in bonds. (Aſſ.)

Took him by the hand.] In both theſe commanders we have an example of courteſy: In the one readily bringing the young man to be heard; in the other as readily giving him audience and diſpatch; in both, of God's good providence inclining their hearts to the preſervation of the Apoſtle. (*Idem*) Such a ſoveraignty and dominion has God over the hearts of men, that he can inſtantly incline them as he pleaſeth, and make very enemies become benefactors at his pleaſure. (B.) See the notes on ver. 35.

Do not thou yield unto them.] *Me peiſthes autois*; be not perſwaded by them: That is, I beſeech thee, let them not, by any pretences or perſwaſions, prevail with thee. (Aſſ.)

See thou tell no man.] Obſerve here, 1. How wonderfully God over-ruled the heart of the chief captain, in that he took care both of St. Paul, and the young man alſo. He bids "the young man depart;" for, had it been known that he had diſcovered the conſpiracy, they had conſpired againſt his life: And, had not the chief captain conveyed away the Apoſtle, his enemies, who had been diſappointed in this, would have made further attempts againſt his life. Thus wonderfully doth the good providence of God work for his ſervants preſervation. 2. What a ſtrong guard does God raiſe, and ſet round the Apoſtle, for his defence and ſafety; even a guard of Heathen ſoldiers, to ſecure him from the Jewiſh rage; "Two hundred ſoldiers, three ſcore and ten horſemen, and ſpearmen two hundred." What a royal life-guard was here, raiſed for the Apoſtle's ſafe conduct to Ceſarea! None of theſe ſoldiers intended him any good; but God made uſe of them as effectually, as if they had had the greateſt good-will for him. God can make bad perſons ſhew kindneſs to his good ſervants, and do his will by them, who know nothing of his mind and will. When God has work to do, he will find inſtruments to do it by: And tho' we ſee them not, yet are they never the farther off. (*Idem*, and B.)

Spearmen.] *Dexiolabous*; Thoſe who threw darts or javelins. (Eraſm. and Trem. according to the Syriac.) Archers. (Fleury) What *dexialaboi* ſignifies, may be beſt learnt from Phavorinus, who interprets it *paraphylaces*, warders or guards; and ſo H. Stephanus, *Satellites*, *Stipatores*, to the ſame ſenſe: So called, ſaith Meurſius, becauſe they apprehended, or laid hands on, malefactors, (which yet would rather be the import of *dexiaboloi*, from *ballein dexias*, laying hands; and ſo indeed the king's MS. reads it here,) and putting them in cuſtody, kept them, and brought them out to execution; adding, that theſe are the ſame in the camp that the *lictors* or ſerjeants are in the city. From all which it appears to be moſt fitly rendred a guard, to which in the military way priſoners are committed. (H.)

The moſt excellent.] See the notes on ch. xxvi. 25.

Should have been killed.] *Mellonta anaireiſthai*; when he was at the point of danger to be kill'd.

With an army.] *Strateuma*; a party, or band of ſoldiers. See the notes on Luke xxiii. 11.

Would have known the cauſe.] *Aitia*; the crime, or accuſation; as Matth. xxvii. 37. and Mark xv. 26. (D. Heinſ.) Before a man was convicted, all that they objected againſt him was but *aitia*, which Demoſthenes termed *Pſilos logos*, a bare report; but after proof, it was called *elenchos*; and after judgment paſt, *adicema*. (Leigh.)

Nothing laid to his charge.] That is, nothing puniſhable by the Roman laws: For as yet they had ſet forth no decrees againſt the Chriſtians. (H.) See the notes on ch. xxvi. 31.

I will hear thee.] The Roman governor, Felix, tho' an Heathen, yet ſhew'd the Apoſtle far more favour than his own countrymen the Jews. For, obſerve, 1 His affability, in receiving him courteouſly, and promiſing him a fair hearing. 2. His juſtice; who would not judge him, till he had his accuſers face to face; "I will hear thee, when thine accuſers are alſo come:" For if it be enough to accuſe, who can be innocent? And if it be ſufficient to deny, who will be found guilty? Magiſtrates muſt know a cauſe, before they give ſentence or judgment about it; otherwiſe, tho' they pronounce a right ſentence, it is not in judgment, but by accident. Magiſtrates muſt be ſtars, as well as miniſters; they muſt do nothing blindfold, or blindly. 3. His great favour towards the Apoſtle, in committing him a priſoner, not to the common goal, but to Herod's palace: A fair priſon (if a place of confinement may be ſo call'd:) The Sanhedrim at Jeruſalem, tho' of his own country, and of his own religion, yet were not ſo kind to him, as Felix, the Heathen governor, was. (Aſſ. and B.) See the notes on ch. xxv. 16.

CHAP. XXIV.

Paul, before Felix, is proſecuted by Tertullus, the advocate for the Jews. He anſwereth for himſelf. His preaching makes Felix tremble. But nevertheleſs, going out of his office, he leaves Paul in bonds.

Ver. 1, 2, 3, 4, 5, *6*, 7, 8, *9*. AND after five days Ananias the High-prieſt deſcended with the elders, and with a certain orator named Tertullus, who informed the governor againſt Paul. And when he was called forth, Tertullus began to accuſe him, ſaying, Seeing that by thee we enjoy great quietneſs, and that very worthy deeds are done unto this nation by thy providence, We accept it always, and in all places, moſt noble Felix, with all thankfulneſs. Notwithſtanding, that I be not further tedious unto thee, I pray thee, that thou wouldſt hear us of thy clemency a few words. For we have found this man a peſtilent fellow, and a mover of ſedition among all the Jews throughout the world, and a ringleader of the ſect of the Nazarenes: Who alſo hath gone about to profane the temple: Whom we took, and would have judged according to our law. But the chief captain Lyſias came upon us, and with great violence took him away out of our hands, commanding his accuſers to come unto thee: By examining of whom thy ſelf mayſt take knowledge of all theſe things, whereof we accuſe him. And the Jews alſo aſſented, ſaying, that theſe things were ſo.

With a certain orator.] *Rhetor*; an advocate or lawyer.

By thee we enjoy great quietneſs.] In this, and in the following verſes, the orator is guilty of ſordid flattery and falſhood: For, 1. Tho' it be true, that Felix did ſome kindneſs to the Jewiſh nation, in delivering them from the thieves and the magicians which infeſted them, as Joſephus doth acknowledge; yet that he otherwiſe was guilty of great injuſtice towards the Jews, and was on that account accuſed before Nero, by the chief of the Jews dwelling at Ceſarea, and had been puniſhed for his wickedneſs, had not his brother Pallas, who was then high in favour with Nero, ſuccour'd him, the ſame Joſephus teſtifies. 2. That St. Paul mov'd the Jews to ſedition againſt the government, or that he went about to prophane the temple, was utterly falſe: And ſo was it alſo, that they took him to judge him according to their law; for they took him by violence, and drew him out of the temple, and went about to kill him without any judicial proceſs, ch. xxi. 30, 31. (W.) Thus the mercenary Tertullus made baſe flattery his rhetorick, and bold lying his logick; beginning with the one, and concluding with the other. (Carpenter)

By thy providence.] *Pronoia*, which we tranſlate providence, is by the philoſophers divided into memory, knowledge, and care; memory of the paſt, knowledge of the preſent, and care of the future. (Leigh)

Moſt noble Felix.] See the notes on ch. xxvi. 25.

A peſtilent fellow.] *Loimon*; a plague, or peſtilence: As the Latins put *ſcelus*, in the abſtract, *pro ſcelerato*; wickedneſs, for a wicked fellow. (Aſſ.) Here note, 1. What an heavy load of reproaches, and falſe accuſations, our innocent Apoſtle labour'd under; he is accounted, and called, a walking peſtilence! Thus the holy and faithful ſervants of God are eſteemed, by the world, the plague and bane of the place and nation where they live: Altho' it is really for their ſakes, that God ſtaves off plagues and judgments from falling upon the world; "We have found this man a peſtilent fellow." It is not the greateſt holineſs towards God, nor righteouſneſs towards men, that can ſufficiently ſhield and defend a Saint from cenſure and ſlander, from calumny and falſe accuſation. 2. Beſides the general charge, that the Apoſtle was the very peſt and plague of mankind, we have a three-fold accuſation brought againſt him, That he was a mover of ſedition, a profaner of the temple, and a ringleader of the ſect of the Nazarenes. Lord, how ſhould thy faithful miniſters and ambaſſadors prepare themſelves for, and comfort themſelves under, the moſt helliſh reproaches, when we find the Apoſtle, (whom St. Chryſoſtome honours with this character, that the earth never bare a better man, ſince it bare our Redeemer,) thus miſcalled and accounted a peſt, a plague, the filth of the world, and off-ſcouring of all things! O why ſhould ſuch worthleſs worms as we, murmur, when we meet with much leſs reproaches! Lord, help us, in imitation of thy example, for the joy that is ſet before us, to deſpiſe the ſhame, as well as to endure the croſs. The beſt men that ever the world had, have fallen under the laſhes of envenomed tongues. What foul aſperſions hath malice caſt upon innocency it ſelf! Our bleſſed Saviour, in the cleareſt act of innocency, his caſting out of devils, ſuffered the moſt horrible imputation, even of "caſting out devils through Beelzebub the prince of devils," Matth. ix. 34. Now the ſervant muſt not be above his maſter: If Chriſt thus ſuffered, needs muſt Chriſtianity, needs muſt Chriſtians, needs muſt miniſters and ambaſſadors. (B.) See the notes on ver. 11, *&c.*

The ſect of the Nazarenes.] So at firſt they called the Chriſtians, by way of contempt, from the city Nazareth in Galilee, where Chriſt (as they ſuppos'd) was born; as Julian, for the ſame reaſon, contemptuouſly call'd Chriſt himſelf a Galilean. (Beza) See the notes on Matth. ii. 23. But afterwards certain Hereticks ſprang up; and as the Samaritans join'd the Jewiſh ceremonies with Heathen rites, ſo did theſe join together Chriſt and Moſes, the law and the goſpel, baptiſm and circumciſion; of the beginning of which we read, ch. xv. 2. (Godw.)

To profane the temple.] See the notes on ver. 18.

According to eur law.] See the notes on ver. 2.

With great violence] Here they falſely call by the name of *violence*, the timely ſuccour which Lyſias ſent to put a ſtop to their violence. (G.)

Ver. 10, 11, 12, 13, 14, 15, *16*, 17, 18, *19*, 20, 21. Then Paul, after that the governor had beckned unto him to ſpeak, anſwered, Foraſmuch as I know that thou haſt been of many years a judge unto this nation, I do the more cheerfully anſwer for my ſelf: Becauſe that thou mayſt underſtand, that there are yet but twelve days ſince I went up to Jeruſalem for to worſhip. And they neither found me in the temple diſputing with any man, neither raiſing up the people, neither in the ſynagogues, nor in the city: Neither can they prove the things whereof they now accuſe me. But this I confeſs unto thee, that after the way which they call hereſy, ſo worſhip I the God of my fathers, believing all things which are written in the law and the prophets: And have hope towards God, which they themſelves alſo allow, that there ſhall be a reſurrection of the dead, both of the juſt and unjuſt. And herein do I exerciſe my ſelf, to have always a conſcience void of offence toward God, and toward men. Now after many years, I came to bring alms to my nation, and offerings. Whereupon certain Jews from Aſia found me purified in the temple, neither with multitude nor with tumult. Who ought to have been here before thee, and object, if they had ought againſt me. Or elſe let theſe ſame here ſay, if they have found any evil-doing in me, while I ſtood before the council, except it be for this one voice, that I cried, ſtanding among them, Touching the reſurrection of the dead I am called in queſtion by you this day.

I do the more chearfully anſwer.] Our Apoſtle, being accuſed of three notorious crimes, namely, ſedition, hereſy, and profanation of the temple, anſwers diſtinctly to every one of them. Where obſerve, 1. How undaunted innocency is, in a good perſon, and in a good cauſe: St. Paul was ſo far from being daunted, by the greatneſs

neſs of his enemies, or by the vehemency of their accuſation, that he tells the governor, he did with all chearfulneſs undertake his defence. 2. How the Apoſtle anſwers diſtinctly to the particulars of his accuſation. And firſt, As to the crime of ſedition, charg'd upon his perſon: Secondly, As to the crime of hereſy, charg'd upon his religion. As to the former, the crime of ſedition, this is a very infamous charge: What ſchiſm is in matters eccleſiaſtical, that is ſedition in matters temporal and civil: As the one violates the peace of the church, ſo doth the other the peace of the commonwealth. Sedition is committed three ways; by the head, by the tongue, and by the hand: A ſeditious head plots and contrives miſchief; a ſeditious tongue vents it, and a ſeditious hand executes it. None of theſe ways was the Apoſtle guilty of ſedition: He never employed his head to contrive, nor his tongue to utter, nor his hand to practiſe any thing that tended that way; yet he is charged with it, "We have found this fellow a mover of ſedition." Learn thence, It is no new ſtratagem to repreſent the faithful ſervants of God, as enemies to ſtates and kingdoms, as diſturbers of the peace, as troublers of Iſrael, as trumpets of rebellion, as movers of ſedition; on purpoſe to bring them into hatred with Princes, that they may fall under the ſword of the Magiſtrate as malefactors, and be looked upon as perſons unworthy to live. But how does St. Paul free himſelf from the charge and imputation of ſedition? Thus, 1. By demonſtrating the improbability of it; how unlikely it was, that he who came up to the temple to worſhip God, and to bring alms to the poor, and was in Jeruſalem but a very few days, and did not ſo much as diſpute either in the temple, or in the ſynagogues, ſhould yet ſtir up the people to ſedition. 2. He puts his adverſaries upon proof of this article, ver. 13 "Neither can they prove the things whereof they now accuſe me." From the Apoſtle's practice in clearing his own innocency, we learn, that is a piece of juſtice, which every man owes to himſelf, to vindicate and clear his reputation from all guilt falſely imputed to him, and eſpecially from ſedition. (B.)

Yet but twelve days.] Seven of which were ſpent in the ceremonies of purifying himſelf, according to the Jewiſh law, ch. xxi. 26, 27. and the other five he had been kept a priſoner.

This I confeſs unto thee.] Here the Apoſtle anſwers the ſecond part of the charge brought againſt him: Namely, the charge of hereſy, and being the ringleader of the ſect of the Nazarenes. Where note, That tho' he would not, out of his great modeſty, take upon himſelf to be one of the heads or chiefs among them, a ringleader, as they ſtiled him; yet as to the owning of that way, notwithſtanding all the imputations they had caſt upon it, he doth it with the greateſt freedom and courage in the preſence of his judge and accuſers; "This I confeſs, that after the way which they call hereſy, ſo worſhip I," &c. Here obſerve, 1. The falſe imputation which Chriſtianity ſuffer'd under, in its firſt appearance, "The way which they call hereſy." It is no new thing to nickname the worſhippers of the true God, to call them Hereticks, and their way of worſhip hereſy. 2. The way taken by St. Paul to remove this falſe imputation; namely, by an appeal to ſcripture and antiquity; "So worſhip I the God of my fathers, believing all things that are written in the law and the prophets." Where note, How he appeals to ſcripture, as the ground and rule of his faith, "the law and the prophets;" and then he appeals to the beſt and pureſt antiquity for the object; "ſo worſhip I the God of my fathers." 3. The freedom and courage of the Apoſtle in owning his religion, notwithſtanding theſe falſe imputations, even in the preſence of his greateſt enemies, and when they were in hopes to deſtroy him for it; "This I confeſs unto thee." (B.) He abhorr'd that mean and baſe-ſpirited principle, which makes it lawful for men to deny their religion when it brings them into danger: He ſtudied no ſecret arts of compliance with his adverſaries to ſecure himſelf: He did not decline appearing, to the hazard of his life, in ſo juſt a cauſe: He valued his religion beyond his own ſafety; and regarded not all the calumnies and reproaches of his enemies, ſo long as he made this his conſtant "exerciſe, to keep a conſcience void of offence toward God and toward men." And this, he ſaith, afforded him more inward comfort and ſatisfaction, than all the crafts and policy in the world could give him, 2 Cor. i 12. There is nothing inſpires men with ſo much courage, as integrity and uprightneſs of mind doth: And ſuch perſons, who have the comfort of that, have not only better hopes as to another world, but often eſcape better as to this than others do; for even their enemies cannot but eſteem them: Whereas the fawning, ſneaking and flattering hypocrite, that will do, or be, any thing for his own advantage, is deſpiſed by thoſe he courts, hated by good men, and at laſt tormented by his own conſcience, for being falſe to God and religion. (Stillingf.) The inward frame of the heart is diſcovered by outward devotion: And he who does not confeſs his religion when he is put to it, either has none at all, or does not much care for it. God ſays not, I have reſerv'd ſeven thouſand who have not believ'd in Baal, but whoſe "knees have not bowed unto Baal," 1 Kings xix. 18. which ſhews, that he expects a publick owning of him, as well as a ſecret believing in him: The devil himſelf did not tempt Chriſt to believe in him, but to "fall down and worſhip him," Matth. iv. 9. And the three children choſe to be burned, rather than give adoration to Nebuchadnezzar's golden image, Dan. iii. 18. I know, Naaman's example, ("when I bow down my ſelf in the houſe of Rimmon," 2 Kings v. 18.) is much objected againſt what I have ſaid. But, for anſwer to this, conſider, 1. That Naaman was then but a novice in religion, and had not yet learn'd to deny himſelf for God. 2. Naaman ſpeaks not of any religious worſhip to be perform'd to the idol Rimmon; but of a civil office to be done to his prince. 3. Becauſe Naaman knew, that this action could not but be ſcandalous to others, and polluted with the circumſtance of time and place, he confeſs'd it was a ſin, and deſired God's mercy. 4. We do not find that Naaman ever did it, but only feeling, or fearing his own infirmity, he deſires the prophet's prayers, either that he might not fall, or if he did that God would forgive him; to which the prophet aſſents only in ſuch a form of ſpeech, as is an uſual valediction; "Go in peace," or God's peace be with you. (Sheridan) But 5. If we tranſlate the words of Naaman with reſpect to the time paſt, inſtead of the future, as ſeveral learned men acknowledge the original words will well bear, and read them (according to Luther's German Bible, printed at Weimars, with notes,) thus, *In this thing the Lord pardon thy ſervant, that when my maſter* went *into the houſe of Rimmon to worſhip there, and he* leaned *on my hand, I* bowed *my ſelf in the houſe of Rimmon; the Lord pardon thy ſervant in this thing*, viz. *that I* bowed *my ſelf in the houſe of Rimmon*; the difficulty will be remov'd, the objection anſwer'd, and all reconciled to a conſiſtency with the attributes of God, and with that purity and ſimplicity which is requir'd in God's ſervice: For thus the penitent only begs God's pardon for his former ſin, and not a diſpenſation for repeating it; the former of which the prophet might well give him an aſſurance of, but not of the latter: Neither indeed can any other conſtruction be ſo conſiſtent with the convert's own declaration, in the foregoing verſe; that from thenceforth he would never worſhip any other God but the Lord God of Iſrael. (Eſſay)

The way which they call hereſy.] Obſerve here, 1. That it is no new thing, for religion, and the very beſt of its profeſſors, to be traduced: For Chriſt himſelf was ſcoffed at as a "carpenter's ſon," Matth. xiii. 55. Chriſtianity call'd hereſy, and Chriſtians Galileans! This proceeds from the innate malice and ignorance that every man has in him ſince the fall; which makes the worſt interpretation of the beſt things; So that if David dance zealouſly before the ark, he ſhall not want a Michael to laugh at him, 2 Sam. vi. 14, &c. If Hezekiah deſtroy idolatry, ſome Rabſhakeh will not ſtick to ſay, "Is not this the God whoſe altars Hezekiah hath taken away?" 2 Kings xviii. 22. If Mary pour a little oil on the feet of our Saviour, ſome Judas will be ready to ſay, "What needs this waſte?" Matt. xxvi. 8. Conſtantine, for his bounty to the church, ſhall be call'd *Pupillus*, one that needs a guardian: And Theodoſius, for his piety, call'd *Imbellis*, a coward! But, 2. If we be morally certain, that what we profeſs is true, and according to God's word, it matters not, that the Papiſts call us Hereticks, and Separatiſts call us Papiſts! Truth will juſtify it ſelf. St. Paul, we ſee here, was not offended, that they call his religion Hereſy. (Sherid.) See the notes on ch. xxii. 8.

All things which are written.] God, who requires man to worſhip him, has preſcribed a rule for his direction: And, leſt this rule might be forgotten or corrupted in tract of time, by a bare oral tradition of it from age to age, he committed it to writing; for tho' the word ſpoken be more efficacious, yet the word written is more durable. Therefore it was, that Moſes was commanded to write the moral law in two tables; and that the ſpirit in the Revelations ſays, "Write," Rev. xiv. 13. and here St. Paul makes the rule of his faith "all that is written in the law and the prophets." (*Idem*) He puts his cauſe upon the iſſue of theſe very writings which the Jews held moſt ſacred, and by which they thought themſelves obliged: And would the preſent age do the like, would they ſubmit their tenets to the impartial teſt of the holy ſcriptures, diviſions would then ceaſe, peace and unity flouriſh, and we ſhould ſoon be all of one mind, united in one body, and become one flock under one ſheperd Jeſus Chriſt. See the notes on John xxi. 25.

Which they themſelves alſo allow.] That is, the Phariſees, who believed a reſurrection. And this he prudently interpoſeth, that by this means he might gain their favourable opinion, and again divide them and the Sadducees who denied it. See the notes on ch. xxiii. 6.

Both of the juſt, and of the unjuſt.] This ſeems neceſſarily to be added; becauſe the doctrine of the Phariſees, according to Joſephus, reſtrained the reſurrection to the juſt, condemning the unjuſt to perpetual torments without any reſurrection. (W.) See the notes on John v. 28, 29.

And herein.] The criticks ſay, that here, and 2 Cor. v. 2. *en touto* ſignifies in the mean time; but I think, without any neceſſity: For, in both places, it may either ſignify *epi touto*, for this cauſe;

or elſe it may have relation to the words foregoing. Thus here it moſt probably hath relation to the hope, "that there ſhall be a reſurrection," &c. "And herein (ſays he, that is in this hope,) do I exerciſe my ſelf" &c. (Tillotſ. and W.) The hope of the reſurrection of the dead is a moſt powerful argument, to perſwade men to believe, embrace, and practiſe the Chriſtian religion. For when a man ſeriouſly conſiders, that he is not only to give an account here of what he has done, and that this life does not ſet a period to his ſufferings or rejoicings, but that he ſhall riſe again, and undergo a new and impartial tryal, and be for ever determin'd to live in eternal bliſs or miſery, this conſideration, as it will make every rational (not to mention, pious) man to live holily; ſo it will be a great allay to his temporal ſufferings to conſider, that he ſhall have joy in the morning of the reſurrection, for the heavineſs he endured in the night of his life: And this was the ground of St. Paul's free and publick confeſſion of his faith here. (Sherid.)

I exerciſe my ſelf.] The word *aſco* here uſed, does properly ſignify to prepare ones ſelf for an engagement, by abſtinence, and the uſe of all proper means to that end. (Leigh) It is a word of a very intenſe ſignification; and denotes, that St. Paul applied himſelf to this buſineſs with all his care and might, and that he made it his earneſt ſtudy and endeavour: And ſo muſt we. We muſt take great care to underſtand our duty, and to be rightly inform'd concerning good and evil, that we may not miſtake the nature of things, and call good evil, and evil good: We muſt apply our minds in good earneſt to be thoroughly inſtructed in all parts of our duty, that ſo we may not be at a loſs what to do, when we are called to the practice of it: And when we know our duty, we muſt be true and honeſt to ourſelves, and very careful and conſcientious in the diſcharge and performance of it. (Tillotſ.) For, as on one ſide, it is not fancying or opining, often hearing, no, nor talking, of conſcience, but exerciſe and doing; for a Chriſtian's life is *aſceſis*, a conſtant exerciſe, and that is at once his duty and profeſſion here: So, on the other ſide, it is not perfect poſſeſſion of this ſtate; for there is no ſuch thing as perfection in this life, but labouring towards it. (Alleſt.)

A conſcience void of offence.] Obſerve here, 1. What is the principle and guide of a good man's actions, and that is conſcience: The word and law of God is the rule of our actions, but conſcience is the immediate guide and director of them. 2. The extent of a good man's pious practice, "to keep a conſcience void of offence toward God and man:" To exerciſe a faithful care in performing the duties of both tables, is both an argument of our ſincerity, and an ornament to our profeſſion. 3. The apoſtle's conſtancy and perſeverance in this courſe, "to have always a conſcience void of offence." We muſt not make conſcience of our duty by fits and ſtarts; but in the whole courſe and tenour of our lives and actions. Religion ſhould be a conſtant frame and temper of mind. (B.) And verily, he who hath not a good conſcience always, never hath one. For that is not a thing to be taken up and laid down at pleaſure, loſt to day and regained to morrow, now bad and then good again. No! Conſcience, when once offended, is not ſo eaſily appeaſed: At leaſt, it cannot be ſaid to be "void of offence," ſo long as any one thing troubles it; inſomuch, that tho' a man ſhould keep his conſcience clear all his life long, except one day, yet, if he doth any thing upon that day which is offenſive, he may feel it all his life after, and he will find it, tho' not impoſſible, yet very difficult, to bring his conſcience into order again. (Bever.) See Tillotſon, Beveridge, and Alleſtree's ſermons on this text, and what is alſo noted on ch. xxiii. 1.

Found any evil-doing.] Hence it appears, that the Apoſtle did not think he had done any evil, in ſaying to Ananias, "God ſhall ſmite thee," &c. (W.) See the notes on ch. xxiii. 3.

Touching the reſurrection.] Which none but the Sadducees will lay to my charge as evil: And thoſe are engaged to it, in maintenance of their own tenets, wherein the Phariſees are equally concern'd with me. (H.) See the notes on ch. xxiii. 6.

Ver. 22, 23, 24, 25, 26, 27. And when Felix heard theſe things, having more perfect knowledge of that way, he deferred them, and ſaid, When Lyſias the chief captain ſhall come down, I will know the uttermoſt of your matter. And he commanded a centurion to keep Paul, and to let him have liberty, and that he ſhould forbid none of his acquaintance to miniſter, or come unto him. And after certain days, when Felix came with his wife Druſilla, which was a Jeweſs, he ſent for Paul, and heard him concerning the faith in Chriſt. And as he reaſoned of righteouſneſs, temperance, and judgment to come, Felix trembled, and anſwered, Go thy way for this time; when I have a convenient ſeaſon, I will call for thee. He hoped alſo that money ſhould have been given him of Paul, that he might looſe him: Wherefore he ſent for him the oftner, and communed with him. But after two years Porcius Feſtus came into Felix room: And Felix, willing to ſhew the Jews a pleaſure, left Paul bound.

Having more perfect knowledge.] When Felix diſcern'd how things ſtood, he deferr'd paſſing any ſentence, ſaying, Concerning Chriſtian religion, whether it be derogatory to the law of the Jews, I will determine when I have adviſed with learned men who know your pretenſions; and concerning the tumult, ſaid to be raiſed by Paul, when Lyſias comes, whoſe teſtimony will decide it. (H. and B.) But this conſtruction, agreeable to that of Beza, Grotius, Du-pin, and others, ſeems to Dr. Whitby evidently not to be admitted: Tho' he gives no other reaſon for his diſſent to it, but only, that Felix reſided at Ceſarea, where Cornelius the centurion and his friends were converted, where Philip the evangeliſt dwelt, and where there were many diſciples: As if it muſt evidently follow from thence, that Felix, the Roman governor and a Heathen, (who can hardly be ſuppos'd to have had any correſpondence with any of thoſe,) muſt have already "had a more perfect knowledge of the way" of Chriſtianity, than what he receiv'd of it by this hearing! To me it ſeems more evident, that he had yet made but little proficiency in that knowledge, ſince he was ſo much ſhock'd at the Apoſtle's preaching to him ſome of the firſt principles of the faith in Chriſt: And the rather ſtill, becauſe it immediately follows, that "he deferred them;" *Anebaleto, Ampliavit*: Which word was a common term of art among the Romans; when the Judge, not being convinc'd either to abſolve or condemn the party, but requiring longer time to examine into the matter, the word *amplius* (or *amplius cognoſcendum*, that is, we muſt know more of this matter,) was ſolemnly pronounced; which form was therefore call'd *Ampliatio*.

His wife Druſilla.] She was daughter to Herod Agrippa, and ſiſter to the Agrippa then living; who had married her to Azis, king of Emeſa, who for her ſake conſented to be circumciſed: But Felix, falling in love with her for her extraordinary beauty, found means, by the aſſiſtance of one Simon the magician, a Jew of Cyprus, to ſeduce her from Azis, and to keep her as his own wife. (Beza, G. H. Cave and Fleury) But whereas Tacitus makes her the neice (or rather grand-daughter) of Anthony and Cleopatra, Dr. Cave ſuppoſes this to be a miſtake for his former wife, of the ſame name, who was the daughter of Juba, king of Mauritania. See the notes on ch. xii. 1.

As he reaſoned.] Probably, 1. Propoſing to a very Heathen's conſideration, the equity and reaſonableneſs, that there ſhould be a "judgment to come," to recompence the unjuſt and incontinent perſon: For the words, which we tranſlate "righteouſneſs and temperance," do here properly ſignify juſtice and chaſtity. And 2. Charging home to each ſinner's heart, the extreme unreaſonableneſs, that, for ſuch poor advantages as either of thoſe ſins bring in to any man, he ſhould think fit to venture that diſmal payment in another world. (H.) Here the wiſdom of the preacher appears by the ſuitableneſs of the ſubject: And happy were it, if all great offenders had ſuch wiſe admoniſhers near them; but too often they meet with flattering paraſites, inſtead of faithful preachers. (B.)

Felix trembled.] Behold here the priſoner at his liberty, and his judge in bonds! Felix trembled at the guilt of ſin, and the apprehenſion of the wrath of God due unto it: But his trembling did not ariſe from the holy dread and reverence of the majeſty of God, ſpeaking to him in and by his word. The word of God can make the proudeſt and ſtouteſt ſinner in the world to quake and tremble. (*Idem*) Therefore, 'tis no wonder, that "Felix trembled:" And that Druſilla did not ſo too, is an argument of her Jewiſh confidence, that ſhe might eſcape in the "judgment to come," by being a daughter of Abraham. (W.) See Dr. Hammond's ſermon on this text.

When I have a convenient ſeaſon.] But we never read of any ſuch opportunity taken afterwards by him. So dangerous is it to ſtop our ears at the preſent call and command of God! If to day we will not, to morrow, God may ſay, we ſhall not, hear his voice! (B.)

That money ſhould have been given him.] He expected this the rather probably, becauſe he had heard, that St. Paul had lately brought up great ſums of money to Jeruſalem, to be beſtowed in alms. (Cave and Fleu.)

After two years.] Baronius is here miſtaken, who conceives that theſe two years are the two firſt years of Nero's reign; whereas indeed he continued procurator, as Biſhop Pearſon ſaith, till the ſixth year of Nero. The two years plainly relate to St. Paul's being taken by the Jews in the temple, and put into the caſtle by the chief captain Lyſias; which was, ſaith the ſame Biſhop, in the fourth year of Nero. (W.) And the ſame remark had been made long before, by Dr. Hammond; who well obſerves, that Felix having been placed in this prefecture by Claudius, there is no reaſon

ſon to think St. Luke ſhould define the time of his pretorſhip from Nero's reign who remov'd him, rather than from that of Claudius who put him in.

Willing to ſhew the Jews a pleaſure.] Tho' he had nothing to charge Paul with, yet to gratify the Jews he "left Paul bound;" minding the pleaſing of men, more than the diſpleaſing of God. An Hypocrite can become all things to all men, that he may gain by all: But behold the hand of God upon Felix! He that had ſo unjuſtly kept Paul bound for two years, and cruelly left him bound at laſt, to pleaſe and gratify the Jews, is ſent a priſoner in bonds to Rome, to anſwer before Nero for his miſdemeanors in the managing of his government. A juſt reward for him who regarded the pleaſing of men more than the diſpleaſure of God. (B.) See the notes on ch. xii. 3.

CHAP. XXV.

Paul accuſed before Feſtus, anſwereth for himſelf, and appealeth to Cæſar. Feſtus relateth his caſe to king Agrippa; who is curious to hear Paul.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. NOW when Feſtus was come into the province, after three days he aſcended from Ceſarea to Jeruſalem. Then the High-prieſt, and the chief of the Jews, informed him againſt Paul, and beſought him, And deſired favour againſt him, that he would ſend for him to Jeruſalem; laying wait in the way to kill him. But Feſtus anſwered, that Paul ſhould be kept at Ceſarea, and that he himſelf would depart ſhortly thither: Let them therefore, ſaid he, which among you are able, go down with me, and accuſe this man, if there be any wickedneſs in him. And when he had tarried among them more than ten days, he went down unto Ceſarea; and the next day ſitting in the judgment-ſeat, commanded Paul to be brought. And when he was come, the Jews, which came down from Jeruſalem, ſtood round about, and laid many and grievous complaints againſt Paul, which they could not prove; While he anſwered for himſelf, Neither againſt the law of the Jews, neither againſt the temple, nor yet againſt Ceſar, have I offended any thing at all. But Feſtus, willing to do the Jews a pleaſure, anſwered Paul, and ſaid, Wilt thou go up to Jeruſalem, and there be judged of theſe things before me? Then ſaid Paul, I ſtand at Ceſar's judgment-ſeat, where I ought to be judged: To the Jews have I done no wrong, as thou very well knoweſt. For if I be an offender, or have committed any thing worthy of death, I refuſe not to die: But if there be none of theſe things whereof theſe accuſe me, no man may deliver me unto them. I appeal unto Ceſar. Then Feſtus, when he had conferred with the council, anſwered, Haſt thou appealed unto Ceſar? Unto Ceſar ſhalt thou go.

Come into the province.] *Epibas te eparckia*; entred upon the government. (H.)

Aſcended from Ceſarea.] See the notes on ch. xviii. 22.

Laying wait in the way.] We need not wonder, that the High-Prieſt, and chief of the Jews, ſhould be thus bloody-minded againſt Paul, when about this time they were arming one againſt the other. For at the latter end of the procuratorſhip of Felix, Joſephus informs us, that there was a ſedition betwixt the High-Prieſts, and the prieſts, and chief men of Jeruſalem; and that every one of them gathered a band of the moſt bold, and ſeditious men, and became a leader of them; and that they reviled, and threw ſtones at one another; and that the High-Prieſts were ſo impudent, as to ſend their ſervants to take away the tith-corn of the prieſts, ſo that ſome of them periſhed for hunger. (W.)

Should be kept.] *Tereiſthai*; was kept. (H.)

If there be any wickedneſs in him.] That is, any thing, for which he ought to be puniſhed by the Roman laws. (W.)

More than ten days.] The Syriac reads it, eight or ten days, And ſome Greek copies have it, *ou pleious e deca*, not more than ten. (Aſſ.)

Neither againſt the law.] By this it appears, that they had now reviv'd their calumnious charge againſt him, which they had accuſed him of before Felix; and "which they could not prove" now, any more than they did, either then againſt him, or formerly againſt St. Stephen. See the notes on ch. vi. 13. and xxiv 5.

Nor yet againſt Ceſar,] This ſeems naturally conſequent upon the other. For had the Apoſtle been "a mover of ſedition" againſt the law, or "ring-leader of a ſect," in oppoſition to the true worſhip of God, as his enemies unjuſtly alledged againſt him, he could not thus fairly have acquitted himſelf of "offending againſt Ceſar;" ſince ſedition and rebellion in the ſtate is the natural product of ſchiſm and ſeparation from the church: But, taking his innocence in the former reſpects to be evident to all impartial obſervers, there being no tolerable proof offer'd to the contrary, from thence he juſtly concludes, that "neither againſt Ceſar had he offended in any thing at all." (Milb.)

Willing to do the Jews a pleaſure.] See the notes on ch. xxiv. 27.

Where I ought to be judged.] I am a Roman, and therefore "I ought to be judged," not by the Jewiſh Sanhedrim or laws, but by the Roman. (H. W. and B.) Here St. Paul declares, that he "ſtands at Ceſar's judgment-ſeat, where he ought to be judged;" that is, according to the temporal law: But had they gone about to judge him there ſpiritually, in order to proceed to eccleſiaſtical cenſures againſt him, there is no queſtion, but he would have told them, that this was no part of temporal power; that the keys of God's church were not committed to them; nor was he bound in conſcience to acknowledge them proper judges in this affair. Neither does a prince, by becoming Chriſtian, acquire any ſuch eccleſiaſtical power. For the authority of all ſupreme governments is, and muſt be, the ſame, be their religion what it will: So that a Chriſtian magiſtrate has no more power over eccleſiaſtical perſons, or in eccleſiaſtical cauſes, than an Infidel; difference in religion making no difference in the authoriry. The Grand Segnior has the ſame legal authority over the Greek church, within his own dominions, that the French king has over the Gallican. (Brett)

As thou very well knoweſt.] *Viz.* From Felix, and others. (G.) And as thou alſo thy ſelf doſt perceive, that they are not able to prove, that I have any way treſpaſſed againſt the Jews, or their law, (H. and W.)

I refuſe not to die.] As if he had ſaid, If I am an offender, if I have really contracted any ſuch guilt as the Jews pretended with ſo much zeal and eagerneſs to proſecute in me; if I have committed any thing worthy of death, (and ſins againſt juſt laws, pure religion, and lawfully-acquired ſoveraignty, are truly ſo!) if I have done any ſuch thing, "I refuſe not to die:" Death is juſtly due to all ſuch abominable criminals; and tho' perhaps human juſtice may overſee ſome of the fouleſt actions, yet divine vengeance is guided by an all-ſeeing eye, and ſooner or later will give them their juſt reward. So far was he from accuſing, and much farther from glorying in, ſuch wicked actions. (Milb.)

No man may deliver me unto them.] *i, e,* No man can, or may, juſtly do it. So the word *dunati* is often uſed, to ſignifie that only which may be lawfully done; as in ch. x. 47. Exod. viii. 26. Deut. xii. 17. and Mark ii. 19. (W.) On which laſt text See Dr. Whitby's explication of this word at large.

I appeal unto Ceſar.] Hence it appears, 1. That St. Paul own'd even Nero for his prince, and ſupreme governor upon earth: And, 2. That, in caſes of neceſſity, Chriſtians may have recourſe even to Heathen judicatures; eſpecially, when they have to do with perſons who are aliens from the faith. (W.) But, tho' Nero was an Heathen, he was nevertheleſs their then lawful and undoubted ſovereign. His character is well known; and few appear blacker or greater tyrants in hiſtory than he. But, amongſt all thoſe who endeavour'd to get rid of this arbitrary and Heathen tyrant, as not anſwering the ends of government, we hear of no Chriſtian. The Apoſtle's appealing to him may ſerve to explain his own meaning, Rom. xiii. 1. where he commands "every ſoul to be ſubject to the higher powers:" Which he does, not becauſe they are good or bad men, juſt or unjuſt in the diſcharge of their duties, but as being "ordained of God." And indeed, St. Paul's behaviour toward the civil Magiſtrate, in this caſe, is far enough from confuting his own doctrine, (as ſome have endeavoured to perſwade us;) or from proving that good Chriſtians may reſiſt the higher powers, without incurring the penalty of damnation! (Milb.) For, if a man ſhall think, that he hath hard meaſure from the inferior Magiſtrate, he may, without breach of obedience, appeal unto the ſuperior; and, if the ſuperior right him not, he may ſeek relief from the ſupreme, as St. Paul here did: But, if it ſo fall out, that he who is our higheſt judge upon earth, will be ſo far from doing juſtice, that he himſelf ſhall do us open wrong, reaſon it ſelf tells us, that there may not be a proceſs *ad infinitum*; and therefore, if our humble ſupplications cannot prevail with him to change his mind, there is nothing left, but that we "commit our ſelves and our cauſe to God that judgeth righteouſneſs," 1 Pet. ii. 23. (Uſher) See what is already noted on ch. xxiii. 11. and hereafter (God willing) on Rom. xiii. 1.

Conferred with the council.] That is, with thoſe of the Jewiſh Sanhedrim which were there. (H.) But, tho' this is agreeable to the judgment of St. Chryſoſtome, others will have it meant of his own Roman council which aſſiſted him; becauſe (they ſay) the Jewiſh council never would have adviſed him to admit of St. Paul's appeal. (W.) However, 'tis certain, whether the council were Romans or Jews, or whatever this advice might be, Feſtus durſt not deny his demand; it being a privilege ſo often, ſo plainly, ſettled and confirm'd by the Roman laws: For all proconſuls and governors of provinces were ſtrictly forbidden to put any badge of ſervility upon a citizen of Rome, who had made his appeal; or any ways to hinder him from going thither, to obtain juſtice at the hands of the emperor; who had as much regard to the liberty of his ſubjects, (ſays the law it ſelf,) as they could have of their good will and obedience to him (Cave)

Ver. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22. And after certain days, king Agrippa and Bernice came unto Ceſarea to ſalute Feſtus. And when they had been there many days, Feſtus declared Paul's cauſe unto the king, ſaying, There is a certain man left in bonds by Felix: About whom, when I was at Jeruſalem, the chief prieſts and the elders of the Jews informed me, deſiring to have judgment againſt him: To whom I anſwered, It is not the manner of the Romans to deliver any man to die, before that he which is accuſed, have the accuſers face to face, and have licence to anſwer for himſelf concerning the crime laid againſt him. Therefore when they were come hither, without any delay, on the morrow I ſat on the judgment-ſeat, and I commanded the man to be brought forth. Againſt whom, when the accuſers ſtood up, they brought none accuſation of ſuch things as I ſuppoſed: But had certain queſtions againſt him of their own ſuperſtition, and of one Jeſus, which was dead, whom Paul affirmed to be alive. And becauſe I doubted of ſuch manner of queſtions, I asked him, whether he would go to Jeruſalem, and there be judged of theſe matters. But when Paul had appealed to be reſerved unto the hearing of Auguſtus, I commanded him to be kept till I might ſend him to Ceſar. Then Agrippa ſaid unto Feſtus, I would alſo hear the man my ſelf. To morrow, ſaid he, thou ſhalt hear him.

King Agrippa and Bernice.] They were the children of Herod Agrippa, before-mentioned, in ch. xii. He ſucceeded his father in the tetrarchate of Galilee. She had been married to Herod, king of Chalcis, her uncle; and remained ſome time a widow, and was ſuſpected of a criminal correſpondence with this her brother: But, in order to juſtify herſelf, ſhe married again to Polemon, king of Cilicia; who, for the ſake of her riches, was perſwaded to be circumciſed, that he might have her: But they did not live long together; and when ſhe left her husband, ſhe alſo forſook her religion. (Aſſ. and Fleury) See the notes on ch. xii. 1.

Deſiring to have judgment againſt him.] That I would have condemn him. (Trem.) Likely enough, they deſired to have him condemn'd, without hearing the cauſe, as they had done againſt Chriſt; and that might be the reaſon of Feſtus's reply, concerning the Roman cuſtom. (Aſſ.)

It is not the manner of the Romans.] Thus Philo (the Jew) ſaith of them, that they yielded themſelves to be common judges; hearing equally the accuſers and defendants, and condemning no man unheard; prejudging no man, but judging without favour or enmity, according to the nature of the cauſe: And Appian, in Grotius, ſaith the ſame. This alſo was the law of the Jews, to which Nicodemus appealed in the caſe of Chriſt. (H. and W.) Obſerve here, how the very light of nature in the Heathens condemns it, as an act of manifeſt and notorious injuſtice, to paſs ſentence upon a perſon unheard, and unallow'd to make his defence. This baſeneſs was below the Roman gallantry, even while Pagans. (B.) Would to God, that this rule, ſo equitable in itſelf, ſo often repeated ſince the time of Feſtus, and yet ſo often violated, were ingraven on braſs and marble in the palaces of princes! How many unjuſt and precipitate judgments will this maxim of the Romans condemn! A Heathen follows law and cuſtom exactly: And yet a Chriſtian will not follow the rules of truth, juſtice, and charity. (Q.) See the notes on John vii. 51.

Without any delay.] Here Feſtus commendeth his own juſtice; for long-delay'd juſtice often proves more heavy than ſpeedy injuſtice. (Aſſ.) This alſo, I fear, will riſe in judgment againſt ſome who have the adminiſtration in Chriſtian countreys.

Certain queſtions.] Profane perſons are wont to take occaſion from the controverſies among the profeſſors, to condemn their doctrine as falſe: But truth is great, and will prevail nevertheleſs at laſt. (Beza.) See the notes on ch. xviii. 15.

Of their own ſuperſtition.] *Peri tes idias deiſiddaimonias*; concerning his own religion, or his particular way of ſerving and worſhipping God, as peculiar to him from the reſt of the Jews: And as it follows, (to explain what is meant by the word,) *peri tinos Jeſou tethnecotos*, "of one Jeſus, which was dead, whom Paul affirmed to be alive" again; putting him under the vulgar notion of a *Dæmon*, or dead Hero, and ſo meaning the worſhip of him by *deiſidaimonia*. Thus, in the Greek and Latin *Lexicon*, at the end of Cyril, it is rendred indifferently by theſe two, ſuperſtition and religion: And ſo in Athenæus, Budæus, Cicero, and an ancient gloſſary: And the word, being compounded of *Daimon*, and *deido*, to fear, is rendred, by Heſychius, *phobotheia*, fearing of God, or religion; by others the fear of gods and *Dæmons*: But this fear ſometimes in an ill ſenſe; as in the notes on ch. xvii. 2. (H)

I doubted of ſuch manner of queſtions.] Or, having ſome doubt, whether I ſhould examine this matter. (*Idem*) Or, whether I ought to judge of it. (W.)

Unto the hearing.] *Diagnoſis*; the judgment. (Trem. Aſſ. Queſn. and Fox.) Or, as properly perhaps, the cognizance (as we call it) of the emperor, to whom he had appealed: And ſo it is by Beza interpreted *cognitio*.

Of Auguſtus] Meaning the Roman emperor; the ſame as by Ceſar, in the end of the verſe. For, tho' Nero was then the perſon, yet after Julius Ceſar and Auguſtus, their two firſt emperors, it became common to call their ſucceſſors by the title of Ceſar, in honour of the one, and Auguſtus, in honour of the other.

I would alſo hear the man my ſelf.] So "Herod was deſirous to ſee Chriſt," Luke xxiii. 8. and to hear John Baptiſt, Mark vi. 20. Not to be converted; but to ſatisfy his own curioſity. Agrippa, being born and bred among the Jews, had doubtleſs heard of Chriſtian religion, and perhaps of Paul alſo: Therefore he might happily deſire to ſee and hear him. Thus we may perceive the providence of God, 1. That, by all theſe injuries, accuſations, and laying of wait, as Chryſoſtome noteth, Paul became *Lamproteros*, more eminent; becauſe, but for ſuch his ſufferings, none of thoſe princes would have vouchſafed him audience with ſo much ſilence and patience. (Aſſ.) And, 2. By this means was fulfill'd what the Lord had foretold of him to Ananias, ch. ix. 15. (Beza) If men deſired that, in order to ſalvation, which they deſire only out of curioſity, they would perhaps find their happineſs in thoſe things, wherein they now find nothing but their condemnation. (Q.)

Ver. 23, 24, 25, 26, 27. And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entred into the place of hearing, with the chief captains, and principal men of the city, at Feſtus commandment Paul was brought forth. And Feſtus ſaid, King Agrippa, and all men which are here preſent with us, ye ſee this man, about whom all the multitude of the Jews have dealt with me, both at Jeruſalem, and alſo here, crying, that he ought not to live any longer. But when I found that he had committed nothing worthy of death, and that he himſelf hath appealed to Auguſtus, I have determined to ſend him. Of whom I have no certain thing to write unto my Lord. Wherefore I have brought him forth before you, and ſpecially before thee, O king Agrippa, that after examination had, I might have ſomewhat to write: For it ſeemeth to me unreaſonable, to ſend a priſoner, and not withal to ſignify the crimes laid againſt him.

With great pomp.] *Phantaſia.* Obſerve here, how contemptuouſly the Holy Ghoſt ſpeaks of all pomp, retinue, and ſtate, which Agrippa and Bernice appeared in, at the time and place of hearing. He calls it *fancy*: For ſo the original word ſignifies; intimating, that all the pomp, gayity, and glory of the world is nothing but fancy, a dream, and a ſhadow, having no real exiſtence, but a being in imagination only. (B.) But, more critically, what it here ſignifies, will be judg'd by the uſe of the ſame word in other authors. Laertius, ſpeaking of *Bion*, ſaith, he was ſumptuous, and accordingly went from city to city; and ſometimes, (*phantaſian epitechnomenos*) uſing arts to have a great train, he perſwaded mariners to put on ſcholars attire and follow him. So Athenæus, ſpeaking of Athenion returning in great pomp to Athens, ſays, no Roman ever outbrav'd Attica (*en touſate phantaſia*) with ſo great a train: So alſo 'tis uſed in Planudes, and Chryſoſtome. In this notion

tion of the word a very learned critic, Mr. Bois, is willing to underſtand *phantaſiocopon en oicetais*, Ecclus iv. 30. which we tranſlate "frantick among thy ſervants." And ſo, I ſuppoſe it may be rendred, one that thinks himſelf a brave fellow among his ſervants, being attended with a great train of them; or one that pleaſeth himſelf with the magnificence of his train. And this ſenſe agrees well with the context there, in the ſon of Sirach, "Be not as a lion in thy houſe;" the pride of the lion, and his ſtately gate, being as obſervable as his terribleneſs; to which our Engliſh tranſlation refers, according to the Proverb,

——— *Satis eſt proſtraſſe leoni.*

Submiſſion mollifies the lion's wrath.

(Heinſ H. and W.) This pomp and ſtate are not very proper to diſpoſe perſons to hear an Apoſtle. That humility, which the word of God requires, can hardly lodge in a heart altogether taken up with the trophies of vanity. There is very great difference betwixt the diſtinction which belongs to dignity, and is not condemn'd by the goſpel, and an exceſſive magnificence, which pride inſpires, and which God cannot endure. (Q.)

Nothing worthy of death.] See the notes on ch. xxiii. 29.

No certain thing to write.] It was the cuſtom of the Roman governors to write the emperors an account of the cauſes, or crimes of the priſoners whom they ſent to them. (Fleury)

Unto my Lord.] That is, to Cæſar, whoſe deputy I am. This high title of Lord, Auguſtus, Tiberius, and ſome others, would not have to be given to them, as being what they have thought too great, and ſomething newer than the Roman empire: But as Adoni was a civil title among the Hebrews, and Kyrios among the Greeks, ſo Dominus came to be among the Latins. (Aſſ.)

After examination had.] *Anacriſis* here is a certain previous inquiſition, not in the way of judgment, but in order to inform the judge of the true ſtate of the caſe. (G.)

CHAP. XXVI.

Paul, before Agrippa, giveth an account of his life, his converſion, and call to the apoſtleſhip. Feſtus reputeth him mad; to which he anſwereth modeſtly. Agrippa almoſt perſwaded to become a Chriſtian. The whole audience pronounce Paul innocent.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23. THEN Agrippa ſaid unto Paul, Thou art permitted to ſpeak for thy ſelf. Then Paul ſtretched forth the hand, and anſwered for himſelf, I think my ſelf happy, king Agrippa, becauſe I ſhall anſwer for my ſelf this day before thee, touching all the things whereof I am accuſed of the Jews: Eſpecially, becauſe I know thee to be expert in all cuſtoms and queſtions which are among the Jews: Wherefore I beſeech thee to hear me patiently. My manner of life from my youth, which was at the firſt among mine own nation at Jeruſalem, know all the Jews, which knew me from the beginning (if they would teſtify) that after the moſt ſtraiteſt ſect of our religion I lived a Phariſee. And now I ſtand, and am judged for the hope of the promiſe made of God unto our fathers: Unto which promiſe our twelve tribes, inſtantly ſerving God day and night, hope to come: For which hopes ſake, king Agrippa, I am accuſed of the Jews. Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead? I verily thought with my ſelf, that I ought to do many things contrary to the name of Jeſus of Nazareth. Which thing I alſo did in Jeruſalem: And many of the ſaints did I ſhut up in priſon, having received authority from the chief prieſts; and when they were put to death, I gave my voice againſt them. And I puniſhed them oft in every ſynagogue, and compelled them to blaſpheme; and being exceedingly mad againſt them, I perſecuted them even unto ſtrange cities. Whereupon, as I went to Damaſcus, with authority and commiſſion from the chief prieſts; at mid-day, O king, I ſaw in the way a light from heaven, above the brightneſs of the ſun, ſhining round about me, and them which journeyed with me. And when we were all fallen to the earth, I heard a voice ſpeaking unto me, and ſaying, in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me? It is hard for thee to kick againſt the pricks. And I ſaid, Who art thou, Lord? And he ſaid, I am Jeſus whom thou perſecuteſt. But riſe, and ſtand upon thy feet; for I have appeared unto thee for this purpoſe, to make thee a miniſter and a witneſs both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I ſend thee, to open their eyes, and to turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me. Whereupon, O king Agrippa, I was not diſobedient unto the heavenly viſion: But ſhewed firſt unto them of Damaſcus, and at Jeruſalem, and throughout all the coaſts of Judea, and then to the Gentiles, that they ſhould repent and turn to God, and do works meet for repentance. For theſe cauſes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day; witneſſing both to ſmall and great, ſaying none other things than thoſe which the prophets and Moſes did ſay ſhould come; That Chriſt ſhould ſuffer, and that he ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light unto the people, and to the Gentiles.

Judged for the hope of the promiſe.] St. Paul tells Agrippa, that for believing, expecting, and preaching the doctrine of the reſurrection, he was queſtioned of the Jews: This he calls "the hope of the promiſe made by God unto the fathers." Others underſtand it of the promiſe of the Meſſias; which was made unto the fathers, and was generally depended upon by the moſt pious, among the twelve tribes ſcattered abroad upon the face of the whole earth; and in the faith and expectation whereof they fervently ſerved God night and day. Learn thence, 1. That the pious and godly among the Jews lived in hopes of the Meſſias's appearing; of a glorious reſurrection by him, and of an eternal life and ſalvation with him. 2. That their hope of this promiſed mercy did cauſe them to "ſerve God inſtantly day and night." Hope is the great exciter of induſtry and endeavour: Expectation puts us upon action; hope of attaining is the motive to every undertaking: The Chriſtian's hope or thing hoped for, is great and excellent in his eſteem; namely, eternal life; and where the eſteem is high, the endeavour will be ſtrong: That Chriſtian who has a well-grounded belief and hope of a life to come, will ſerve God with an unwearied diligence and induſtry; if by any means he may attain the fruition and enjoyment of it; "Unto which promiſe our twelve tribes, inſtantly ſerving God day and night, hope to come." (B.) Why St. Paul here ſpeaks, as if he were queſtioned touching the article of the reſurrection of the dead in general, ſee the notes on ch. xxiii. 6, and why he ſpeaks of the twelve tribes, ſee the notes on James i. 1. But whereas he ſtiles the reſurrection, "the promiſe made to their fathers," and ſaith, "the twelve tribes ſerved God" in expectation of it, this needs a little explication; becauſe many deny that any ſuch promiſe was made to the fathers, or can be found in the Old Teſtament. I therefore aſſert, 1. That it is evident, from the hiſtory of the Maccabees, and other writings, both ſacred and prophane, that the Jews then, and the Phariſees afterward, did believe the reſurrection of the body. Thus the ſecond ſon ſaith, 2 Maccab. vii. 9. "The king of the world ſhall raiſe us up, who have died for his laws unto everlaſting life." The third and fourth expreſs their hope to be raiſed up by God to life again, ver. 11. 14. And the mother of them bids them not doubt, but "the creator of the world would give them breath and life again." That the Phariſees believed this doctrine, we learn not only from Joſephus, but from their ſatisfaction that Chriſt "had put the Sadducees to ſilence" in that matter, Matth. xxii 34. and from their ſtickling for St. Paul himſelf, upon this declaration, that he was "called in queſtion for the hope of the reſurrection," Acts xxiii. 9. That they conceived this hope was built upon the covenant of God made with them, and the promiſe of God made to them, is alſo evident from their words: For the laſt of thoſe ſeven Martyrs before mentioned is introduced, ſaying, "Our brethren,

thren are dead under God's covenant of everlaſting life;" ver. 36. Joſephus introduceth the mother of theſe ſeven children, comforting her dying ſons with thoſe words of Moſes, "I kill, and I make alive," Deut. xxxii. 39. and "It was your life and length of days," ver. 47. and that of Solomon, Prov. iii. 18. Wiſdom is a tree of life to them that lay hold on her;" and that of Ezekiel, ch. xxxvii. 3. "Shall theſe dry bones live?" 3. They had juſt reaſon, both from the law and prophets, for this hope: 1. From the law; for thence our Saviour proves the reſurrection of the body, Matth. xxii. 31, 32. (See the note there.) And that our Saviour did not argue for the felicity of the ſouls of Abraham, Iſaac, and Jacob only, is evident from this, that he argues for ſomething future which ſhould happen to them when they ſhall ariſe; whereas in truth, and in the opinion of the Jews themſelves, the ſouls of Abraham, Iſaac and Jacob were with God already. So Joſephus ſaith, That they who die for God, ſhall live with God, as do Abraham, Iſaac, and Jacob, and all the patriarchs. 2. From the prophets; the words of Daniel being theſe, "Many of them that ſleep in the duſt ſhall awake, ſome to everlaſting life, and ſome to everlaſting confuſion," ch. xii. 2. Where note, 1. That tho' men in miſery and affliction are ſometimes ſaid to ſit, or "dwell in the duſt," Iſa. xxvi. 19. yet "they that ſleep in the duſt," doth always ſignifie, they that die; as Job vii. 21. xx. 11. and xxi. 26. and hath no other ſenſe in ſcripture. And, 2, That tho' men that ſit in the duſt may be raiſed out of that afflicted, into a very comfortable and pleaſant ſtate, yet ſeeing they muſt ſhortly die, they can in no propriety of ſpeech be ſaid to ariſe to life eternal. 3. From the law and the prophets: For ſaith St. Paul here, ch. xxiv. 14, 15. "I worſhip the God of our fathers, believing all things that are written in the law and the prophets; having hope that there ſhall be a reſurrection both of the juſt and the unjuſt," and here, ver. 22, 23. "I ſay nothing but what is contained in the law and the prophets, that Chriſt ſhall be the firſt of thoſe that riſe from the dead;" plainly inſinuating, that the reſurrection of others after Chriſt was contained in the law and the prophets: Hence the Apoſtle tells us, that the champions of the Jewiſh church all died in faith, in expectation of a better reſurrection, Heb. xi. 35. And, laſtly, That this hope was rightly built upon the covenant of God, that he would "be their God," Gen. xvii. 7. is evident: 1. For that to be the God of Abraham, Iſaac, and Jacob, is to be that God who will raiſe them from the dead, we learn from our Saviour's argument, Matth. xxii. 32. And, 2. That he was therefore called their God, becauſe, "he had prepared for them an heavenly city," from Heb. xi. 16. and his promiſe made to the ſpiritual ſeed of Abraham, according to thoſe words of the Apoſtle, Gal. iii. 29. "If ye are Chriſt's, then are ye Abraham's ſeed, and heirs according to the promiſe." And, 3. From the promiſe of "entring into his reſt," Heb. iv. 3, 9. And, 4. From the promiſe of a Meſſiah; it being one of their fundamental articles, that their Meſſiah ſhall raiſe the dead, and bring them into Paradiſe. See Maimonides, Expl. 10. Tract. Sanhedrim, p. 136. and Dr. Pocock's notes, p. 109, 110. And laſtly, this ſeems evident from the nature of the thing: For God being the father of our ſpirits, which are immortal, and muſt live for ever, it is abſurd to think his promiſes to the obedient ſhould relate only to this preſent life, and yet he ſhould engage them to be faithful to the death, and ſuffer here the worſt of evils for his ſake; ſince "if they had hope only in this life, they muſt of all men be moſt miſerable," 1 Cor. xv. 19. (W.) See the notes on Luke xxiv. 26, 46.

Our twelve Tribes.] See the notes on James i. 1.

Why ſhould it be thought.] As if the Apoſtle had ſaid, The great point in controverſy between me and you, is this, Whether the dead in general ſhall ariſe; and whether Chriſt in particular be riſen from the dead: Now why ſhould either ſeem incredible to you? Is it too hard for God, who made the world, and upholds the world, and gives life to all living? Is it too hard or difficult for him to "raiſe the dead?" If not; why ſhould it be thought incredible or impoſſible? Learn hence, that the doctrine of the reſurrection of the dead, both of the juſt and unjuſt, is neither incredible nor impoſſible; neither againſt right reaſon or true faith. (B.) He who gave life and being to that which before was not, cannot he reſtore life to the dead? Thoſe who are in being, and fallen, cannot he raiſe again? He is beſt able to repair us who made us: And indeed, we may behold a continual reſurrection in the ſeveral creatures; from the death-like winter unto the life of ſpring, the ſeveral ſeeds, buried under the winter clods, ariſe up in their kinds, much more glorious. See 1 Cor. xv. 37, *&c.* (Aſſ.)

I verily thought.] Here he preſuppoſeth an objection, as if ſome might ſay, Were you brought up a Phariſee? You never learnt of them to believe, that Jeſus was the Meſſias. True indeed (ſays he,) I was an adverſary to Chriſtians, as much as any of them; and thought my ſelf bound in conſcience to endeavour their ſuppreſſion: Neither did any man perſwade me to the contrary; but God revealed to me from Heaven the truth of Chriſt, and diverted my courſe. And for this reaſon, he here repeateth the hiſtory of his wonderful converſion. (Aſſ.) His affections were not ſet againſt them through any perſonal provocations, but merely out of zeal to the law; and ſurely his zeal had been good, had it not been blind: Nor did his will run croſs to his judgment, but was led by it; for he "verily thought with himſelf, that he ought to do many things contrary to the name of Jeſus;" and verily his will had been good, had it not been miſled. But the error was in his underſtanding: His judgment being not actually convinced of the truth of the Chriſtian religion. He was yet fully perſwaded, that Jeſus was an impoſtor, and Chriſtianity a peſtilent ſect, raiſed by ſatan to the diſgrace and prejudice of Moſes and the law. If theſe things had been ſo, as he apprehended them, his affections and will, in ſeeking to root out ſuch a ſect, had been not only blameleſs but commendable. It was his erreneous judgment that poiſon'd all, and made that, which otherwiſe had been Zeal, to become perſecution: But however, the firſt diſcernable obliquity therein being in the underſtanding, that perſecution of his was therefore a ſin of ignorance; ſo call'd, and under that name condemn'd by himſelf, 1 Tim. i. 13. (Sanderſ.) Yet certainly, ſuch a crime can never be reckon'd a ſmall one, nor the ſorrow and ſhame for it very little, when he could not conceal it, before ſo publick a perſon as king Agrippa: Tho' to own it in ſo frank and open a manner, beſpake both an ingenuous and penitent diſpoſition. Certainly it is but juſt, that for publick crimes and injuries publick confeſſions and ſatisfactions ſhould be made. No wonder then, that we find the Apoſtle joining his duty and his plea together, and acknowledging a real fault, while he is clearing himſelf of a pretended one. (Brailsford)

Authority from the chief prieſts.] See the notes on ch. viii. 3. and ix. 1. *&c.*

In every ſynagogue.] *Cata paſai tas ſynagogas*; through all the conſiſtories. (H.)

Compelled them to blaſpheme.] Here note, that Paul, being a blaſphemer himſelf, compelled the profeſſors of the goſpel to blaſpheme. This he probably did two ways; Firſt, By his example; they imitated him, in blaſpheming, or ſpeaking evil of the ways of Chriſt: Or, ſecondly, By his cruelty; vexing them ſo in the profeſſion of Chriſt, that ſome who were unſettled, probably fell away, and blaſphemed the name of Chriſt, which they had profeſſed. There is a compelling power and conſtraining force in example; eſpecially in the example of perſons in power and authority. Men ſin with a kind of authority. Paul's blaſphemous example compell'd others to blaſpheme. (Aſſ. and B.) *Enancaſon*; As if he had ſaid, I drove them to the neceſſity ſo to do. Which, tho' confeſſedly an heinous ſin in him, could not however excuſe them; becauſe we ought not, either by terrors or perſwaſions, to be prevail'd upon to blaſpheme Chriſt, or deny his religion.

Being exceeding mad againſt them.] Among the many ſtrong and beautiful paſſages of the New Teſtament, this, *periſſos emmainemenos autois*, is juſtly reckon'd; than which 'tis impoſſible, that the outrageous zeal and fierceneſs of the perſecutor, or the pious indignation and ſorrow of the penitent afterward, could have been expreſs'd with a more forcible and comprehenſive brevity. (Blackw.)

I went to Damaſcus.] See the notes on ch. ix. 3.

All fallen to the earth.] See the notes on ch. ix. 4.

Delivering thee.] *Exairoumenos*; making a ſpecial choice of thee out of all. (H.)

To open their eyes.] Here note, 1 The honour which God is pleaſed to put upon the miniſtry of the word, his own ordinance: The Apoſtle, who was only the inſtrument, is ſaid "to open the eyes of the blind, and turn ſinners from darkneſs to light, and from the power of Satan unto God;" all which is properly and principally the work of the ſpirit of Chriſt: Yet he was pleaſed to put this honour upon his inſtruments the miniſters, by whom he worketh all this; and for which reaſon they are all called co-workers, or workers together with Chriſt. 2. The Apoſtle's miſſion, "I ſend thee." Great is the dignity of goſpel-miniſters: They are God's meſſengers; their commiſſion is ſealed by the whole Trinity, and intimates both their dignity and duty: To intimate their holineſs, they are called men of God; for their vigilancy, watchmen; for their courage, they are call'd ſoldiers; for their painfulneſs, harveſt-labourers; for their care of the flock, ſhepherds; for their wiſdom, overſeers; for their induſtry, husbandmen; for their patience, fiſhermen; for their tenderneſs, nurſes; for their affectionateneſs, fathers and mothers; for their faithfulneſs, ſtewards. A very high and honourable calling; the ſon of God deſpiſed it not. 3. St. Paul's commiſſion, in the ſeveral branches of it. 1. "To open their eyes;" that is, to enlighten their underſtandings, that they may know God, and their duty to him; In order to which there is required, 1. Ability in the preachers; How can they open the eyes of others that are blind and ignorant themſelves? Ought not they, that undertake to be guides and leaders, very well to know the way themſelves? 2. Perſpicuity in the ſermon; What hope can there be of opening mens underſtandings, when the matter delivered is cloſed up from them? 'Twas St. Paul's aim, to ſpeak words eaſy to be underſtood; and it ſhould be ours: It is the ſame thing to preach in an unknown tongue, as in an unknown ſtyle, above the reach of our hearers: Painted glaſs is more coſtly; but the plainer glaſs is the clearer and more uſeful: But we muſt take care, that tho' we come in plainneſs, yet not in rudeneſs of ſpeech. The ſecond part of St. Paul's commiſſion was, "to turn men from darkneſs to light, and from the power of Satan unto God;" in order to which he was turned from theſe himſelf. He has little reaſon to expect, that God will honour his miniſtry for the converſion of others from ſin and Satan, who is under the dominion of both himſelf. The miniſter's life is the people's looking-glaſs, by which they uſually dreſs themſelves. 4. The happy fruit of St. Paul's miſſion and commiſſion both, "that they may receive forgiveneſs of ſin, and inheritance among them that are ſanctify'd." Whereſoever true repentance is wrought by the miniſtry of the word, there is forgiveneſs attain'd, and a title to the inheritance of Heaven attain'd with it. Note laſtly, A three-fold metaphorical deſcription of the ſinful ſtate of nature before converſion; and the like of a ſtate of grace after converſion. The ſtate of nature is a ſtate of blindneſs, a ſtate of darkneſs, a ſtate of ſlavery: The ſtate of grace after converſion is ſet forth by ſight, light, and liberty. All this is Chriſt's work originally; but his miniſters work inſtrumentally: "I have ſent thee to open their eyes, to turn them from darkneſs to light, and from the power of Satan unto God." (B.) See the notes on Luke i. 79. and iv. 18. and John ix. 5.

I was not diſobedient.] For, ſaith Grotius, tho' this viſion gave him ſufficient conviction of the truth, it left it in his power to obey or diſobey it. (W.) See Dr. Whitby's appendix to 2 Cor. vi.

Witneſſing both to ſmall and great.] That is, to all ſorts of hearers, noble and obſcure, without exception of perſons. (Aſſ.) The learned Grotius ſays, *micro cai megalo* here is a Hebraiſm: But the ſame form of ſpeech in Thucidides ſhews it to be Greek. (Blackw.)

The prophets and Moſes.] Whoſe authority, in general, the Jews themſelves durſt not deny. (Aſſ.) The ſufferings of Chriſt were taught by Moſes, in all the commands given about ſacrifices: And not by Moſes only, but by the other prophets alſo; particularly the prophet Iſaiah, chap. liii. the evangelical prophet, and prophetical evangeliſt; who wrote as clearly of Chriſt's coming, as if he had been then come. From whence the Apoſtle argues, how black the wickedneſs of the Jews was, who went about to kill him, for preaching the ſame doctrine which Moſes and the prophets had taught before him. (B.) See the notes on Luke xxv. 26, 46.

Ver. 24, 25, 26, 27, 28, 29, 30, 31, 32. And as he thus ſpake for himſelf, Feſtus ſaid with a loud voice, Paul, thou art beſide thy ſelf; much learning doth make thee mad. But he ſaid, I am not mad, moſt noble Feſtus; but ſpeak forth the words of truth and ſoberneſs. For the king knoweth of theſe things, before whom alſo I ſpeak freely: For I am perſwaded that none of theſe things are hidden from him; for this thing was not done in a corner. King Agrippa, believeſt thou the prophets? I know that thou believeſt. Then Agrippa ſaid unto Paul, Almoſt thou perſwadeſt me to be a Chriſtian. And Paul ſaid, I would to God that not only thou, but alſo all that hear me this day, were both almoſt, and altogether ſuch as I am, except theſe bonds. And when he had thus ſpoken, the king roſe up, and the governor, and Bernice, and they that ſat with them. And when they were gone aſide, they talked between themſelves, ſaying, This man doth nothing worthy of death, or of bonds. Then ſaid Agrippa unto Feſtus, This man might have been ſet at liberty, if he had not appealed unto Ceſar.

Thou art beſide thy ſelf.] *Maine.* See the notes on John x. 20.

Moſt noble Feſtus.] *Cratiſte,* "Moſt excellent," Luke i. 3. and Acts xxiii. 26. "Moſt noble," ch. xxiv. 3. Baronius witneſſeth, That even Heathen princes were ſometimes, by moſt pious biſhops, call'd not only pious and holy, but alſo moſt holy; as being clothed with authority. In which ſenſe Dionyſius Alexandrinus called Valerianus and Galienus moſt holy Emperors: And Nero, an Heathen emperor, and a moſt wicked one too, is, by St. Paul, in reſpect of his kingly office, called "The miniſter of God for good." (Maſon) There is an honour which belongs to men, with reſpect to their external degree and place, where none is due to them with reſpect to their internal qualifications: He who is very honourable as to his place may not deſerve any honour as to his worth; yet ought he to be honoured, ſo far as his place requireth. (B.)

Almoſt thou perſwadeſt me.] *En oligo*; Almoſt, (or within a little.) So 'tis alſo uſed by Plato, and interpreted by the ſcholiaſt on Ariſtophanes. And that they are miſtaken, who interpret theſe words, *Wouldſt thou in ſo little time perſwade me?* &c. is evident from the Apoſtle's reply, "I would to God, that not only thou, but alſo all that hear me this day, were (*cai en oligo, cai en pollo,*) both almoſt, and altogether," *&c.* (W.) It is none of the leaſt things which belong unto the faculty of eloquence, reſpectfully to take notice of the auditors underſtanding in the matter treated of. Our St. Paul, I think, one of the beſt rhetoricians that ever ſpoke, was not ſeldom in this inſinuation; as to Felix, ch. xxiv. 10. And here, to Agrippa, "The king knoweth of theſe things, before whom I ſpeak freely: For I am perſwaded, that none of theſe things are hidden from him; for this thing was not done in a corner. King Agrippa, Believeſt thou the prophets? I know that thou believeſt." As if he would perſwade him into a perſwaſion concerning the prophets. And the power of this manner of ſpeaking, the king himſelf expreſſed, in theſe words, "Almoſt thou perſwadeſt me to be a Chriſtian." (Sherman)

Except theſe bonds.] Here note, The extraordinary charity and Chriſtian compaſſion of St. Paul: He wiſhed them his graces, not his chains; he did not wiſh them his bonds and impriſonment, but he wiſhed them the ſame liberty and enlargement by Jeſus Chriſt, which he enjoyed: He would keep his ſorrows and outward troubles to himſelf; but wiſhes they were acquainted with his inward conſolations and comforts. A good man wiſhes others as he wiſhes himſelf; and if at any time he wiſhes that which is penally evil to the worſt of his enemies, he doth it with an eye to their ſpiritual and eternal good: A good man dares not wiſh ill to thoſe that have actually done ill to him; but wiſhes, prays, and endeavours the beſt good for them. (B.)

Nothing worthy of death.] The truth of this ſpeech of king Agrippa and his company, that "Paul had done nothing worthy of death or bonds," depends on the conſideration of the time wherein it was ſpoken. For the Roman magiſtrates, judging by the Roman laws; that which was not againſt any law of the emperors, was not cognoſcible, or puniſhable, eſpecially by death or impriſonment, deprivation of life or liberty, by them. Thus when Paul is accuſed by the Jews, and brought before the proconſul of Achaia, Gallio, ch. xviii. he tells them plainly, that he "will not be a judge of ſuch matters;" which the Roman law, then in Claudius's reign, had ſaid nothing of. For tho' ch. xviii. 2. an edict had been, by Claudius, toward the end of his reign, ſet out againſt the Jews, to baniſh them out of Italy, *&c.* and by that, the Chriſtian-Jews, as Jews, not as Chriſtians, fell under that interdict, and ſo did Priſcilla and Aquila there, (and John the Apoſtle, baniſhed into Patmos, in Claudius's reign, ſaith Epiphanius;) yet, as to the difference betwixt Jews and Chriſtians, there referr'd to by Gallio, (in proportion to the accuſation brought againſt him by the Jews, *peri logou, of a word,* as whether Jeſus were the Meſſias, or no; *peri onomaton, of names,* as whether the name Chriſtian, or diſciple, *&c.* were unlawful, as thoſe diſcriminated them from incredulous Jews; *peri nomou tou cath' humas, concerning the law in force among the Jews,* about converſing with the uncircumciſed, *&c.*) there was then no law ſet out by the emperors at Rome; and therefore no rule for the proconſul to go by, in taking cognizance of them. And thus it continued till Nero's rage againſt the Chriſtians began: For that he firſt *dedicated* perſecution, is Tertullian's expreſſion; and that Nero was the firſt that made any capital law againſt them. Now this appearance of Paul before Agrippa was before this rage of his brake out; and accordingly Paul had made his appeal to Ceſar's tribunal, knowing that this difference betwixt him and the Jews was a thing of that nature, that no law of the Romans could take hold of; all his danger being from the tumultuary proceedings of the Jews, enraging and importuning the magiſtrates againſt him; and the beſt way of ſecuring himſelf, being a trial by the Roman laws, to which prudently he appeals, ch. xxv. 11. making it his plea, that he had "done nothing againſt Ceſar," ver. 8. and as a Roman, claiming the privilege of being judged by the imperial laws, and not to be delivered up to the Jews, ver. 11. Which plea of his could have ſtood him in no ſtead, if Chriſtianity had been under any imperial interdict; and by being accepted for him, demonſtrates that at that time it was not. (H.)

If he had not appealed.] The appeal being once made, the judge had then no power either to abſolve or condemn; the cauſe being entirely reſerv'd to the cognizance of that ſuperior to whom the appeal was made. (Cave)

CHAP. XXVII.

Paul, ſhipped for Rome, foretelleth the danger of the voyage; but is not believed. A tempeſt ariſing, the ſhip is loſt; but the company all caſt ſafe on the iſle of Malta.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. AND when it was determined that we ſhould ſail into Italy, they delivered Paul and certain others priſoners, unto one named Julius, a centurion of Auguſtus band. And entring into a ſhip of Adramyttium, we lanched, meaning to ſail by the coaſts of Aſia, one Ariſtarchus, a Macedonian, of Theſſalonica, being with us. And the next day we touched at Sidon. And Julius courteouſly entreated Paul, and gave him liberty to go unto his friends to refreſh himſelf. And when we had lanched from thence, we ſailed under Cyprus, becauſe the winds were contrary. And when we had ſailed over the ſea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ſhip of Alexandria ſailing into Italy; and he put us therein. And when we had ſailed ſlowly many days, and ſcarce were come over againſt Cnidus, the wind not ſuffering us, we ſailed under Crete, over againſt Salmone: And, hardly paſſing it, came unto a place which is called, The fair havens, nigh whereunto was the city of Laſea. Now when much time was ſpent, and when ſailing was now dangerous, becauſe the Faſt was now already paſt, Paul admoniſhed them, and ſaid unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ſhip, but alſo of our lives. Nevertheleſs, the centurion believed the maſter and the owner of the ſhip, more than thoſe things which were ſpoken by Paul. And becauſe the haven was not commodious to winter in, the more part adviſed to depart thence alſo, if by any means they might attain to Phenice, and there to winter; which is an haven of Crete, and lieth toward the ſouth-weſt, and north-weſt. And when the ſouth-wind blew ſoftly, ſuppoſing that they had obtained their purpoſe, looſing thence, they ſailed cloſe by Crete.

A ſhip of Adramyttium.] The Adramyttium here mention'd is, by St. Jerome and others, ſaid to be a city of Egypt, built by Alexander the great, as a monument of his triumphs, at the Canobick mouth of the river Nile; by Livy, and Phavorinus, ſaid to be the ſame with Thebes: But it was rather Adramyttium in Myſia, mention'd by Strabo, Pliny, and Mela. For in this ſhip St. Paul and his company ſail'd from Ceſarea to Myra in Lycia, the direct way to Adramyttium in Myſia; whither ſhe being bound, and not to Italy, they there quit her, and, "finding a ſhip of Alexandria ſailing into Italy," went on board her. (W.)

Ariſtarchus.] He was a convert of Macedonia, who accompanied Paul in his travels to Jeruſalem, ch. xix. 29. and xx. 4. was a coadjutor with him in the work of the goſpel, Philem. 24. went with him to Rome, and was there in bonds with him, Coloſ. iv. 10 and is therefore here taken notice of as a [illegible]panion of St. Paul's. (*Idem*)

Courteouſly entreated Paul.] See the [illegible] on ch. xxviii. 30, 31.

Sailed under Cyprus.] See the deſcription of this, and the other places here mention'd in this voyage, in the maps and table at the end of Dr. Whitby's commentary.

Becauſe the faſt was now already paſt.] There is no queſtion but "the faſt," which is here ſaid to be newly paſs'd, was the great anniverſary faſt, the day of expiation; the deſcription of which we have, Iſa. lviii. under the name of "a ſabbath," v. 13. which may ſeem to have occaſion'd that error in the Heathen writers, which thought that the Jews had faſted on the ſeventh day or ſabbath. So Suetonius ſaith, A Jew doth not faſt on his ſabbath ſo willingly; and Juſtin ſaith, The ſeventh day, being by their cuſtom called their ſabbath, was appointed a faſt for ever: Which error aroſe by not obſerving the difference betwixt the weekly and the anniverſary ſabbath. Now the preciſe time of this ſabbatic faſt is, Lev. xvi. 29. on the tenth day of the ſeventh month called Tizri, which falls on the ſame time almoſt with our September; the firſt day of Tizri on the ſeventh of that, and ſo the tenth of Tizri on the ſixteenth of September, that is, thirteen days before our Michaelmas; or, as Scaliger ſets it, on the twentieth of that month. This being thus obſerved, the reaſon of the Apoſtle's obſervation, "that ſailing was now become dangerous, becauſe the faſt was paſſed," will be eaſily cleared; it being all one, as if he had ſaid, becauſe it was paſt the twentieth of September. It being obſerved, by all ſailors, that for ſome weeks before and after Michaelmas, there are on the ſea ſudden and frequent ſtorms, which we now call Michaelmas-flowes, which muſt needs make ſailing dangerous; and ſo the experiment prov'd it. (H. and W.) The ſolemnity and ceremonies proper to this great day of expiation, (on which day alone the High-prieſt entred into the holy of holies, to make an attonement for himſelf and the people,) may be ſeen in Godwyn's antiquities of the Jews, l. iii. c. 8.

The centurion believed the maſter.] Not knowing Paul to be inſpired by the Holy Ghoſt, but conceiving him to be no ſeaman, he believed the maſter of the ſhip in his own faculty; and as the haven alſo "was not commodious to winter in," this man had at leaſt ſome appearance of reaſon for this his belief: But what reaſon have thoſe, who, in danger of their ſouls ſhipwrack, will believe them moſt, who have the leaſt ſkill and experience, in preaching the word for ſaving of ſouls? (Aſſ.)

The maſter and the owner of the ſhip.] *To cybernete, cai to nauclero.* The governor of the ſhip, who was alſo the owner of it, was therefore the more concerned to conſider the danger. (H.) *Cybernetes* is he who is maſter or commander of any ſhip; *Naucleros*, or *navicularius*, he who is the commander of his own ſhip. (G.)

And lieth toward.] *Bleponta.* Our tranſlation, which here renders it "lieth," is low, and takes away the *proſopopeia* and vigour of the original; and is no more plain or intelligible, than the literal rendring of it, A haven which *looketh* toward &c. The nobleſt claſſicks have the ſame form; particularly Thucidides, Xenophon, and Ceſar. (Blackw.) In the ſame ſenſe we ſay, ſuch a place hath a proſpect toward ſuch and ſuch other places.

Sailed cloſe by Crete.] *Aſſon parelegonto ten Creten.* The vulgar hath made *aſſon* here the proper name of a place; and indeed there was ſuch a place, near Troas, and Mitylene, mentioned, ch. xx. 13, 14. but that was too wide a diſtance from Crete, to be here mentioned. There were four other places of that name mentioned by Semidius here, but none of them were near Crete: Stephanus, as is cited by Lorinus, ſaith, Aſſos is a little city of Crete; but then Pliny informs us, that it was not a ſea-port, but ſituated, in *Mediterraneo*, in the Mediterranean, l. iv. c. xii. p. 213. Others therefore think this is an adverb, uſed by Homer, Heſiod, and Herodotus, to ſignify quickly, or near to the place; as Phavorinus and other Grammarians ſay it doth: And ſo the whole ſhould be rendred thus, Looſing from the incommodious harbour, mentioned ver. 12. with a favourable wind, *propius præterlegebant Cretam*, they ſailed by Crete, near to it. (W.) Thus Heſychius renders it *pleſion*, nigh. But firſt, It is among the poets only, that it is ſo uſed: And 2. Being here joined with *parelegonto*, which is the *paſſing juſt under*; there ſeems to be very little uſe of the word, or propriety, that here it ſhould be put. Perhaps there may here be place for a conjecture, reading *thaſſon, preſently*, inſtead of *aſſon*, and then joining that, not with *parelegonto*, but *arantes*, precedent, *preſently looſing thence*. Thus in Syneſius, we find, Ep. iv. *arantes euthus, looſing immediately*, which is all one with, *thaſſon, tochion, tachuteron*, ſaith Heſychius. And this I now ſee to have been the conjecture of the very learned and judicious critick, Mr. John Bois of Ely. (H.)

Ver. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32. But not long after, there aroſe againſt it a tempeſtuous wind, called Euroclydon. And when the ſhip was caught, and could not bear up into the wind, we let her drive. And running under a certain iſland, which is called Clauda, we had much work to come by the boat: Which when they had taken up, they uſed helps, undergirding the ſhip; and fearing leſt they ſhould fall into the quick-ſands, ſtruck ſail, and ſo were driven. And we being exceedingly toſſed with a tempeſt, the next day they lightned the ſhip; and the third day we caſt out with our own hands the tackling of the ſhip. And when neither ſun nor ſtars in many days appeared, and no ſmall tempeſt lay on us, all hope that we ſhould be ſaved was then taken away. But after long abſtinence, Paul ſtood forth in the midſt of them, and ſaid, Sirs, ye ſhould have hearkned unto me, and not have looſed from Crete, and to have gained this harm and loſs. And now I exhort you to be of good cheer; for there ſhall be no loſs of any man's life among you, but of the ſhip. For there ſtood by me this night the Angel of God, whoſe I am, and whom I ſerve, ſaying, Fear not, Paul; thou muſt be brought before Ceſar: And lo, God hath given thee all them that ſail with thee. Wherefore, ſirs, be of good cheer: For I believe God, that it ſhall be even as it was told me. Howbeit we muſt be caſt upon a certain iſland. But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the ſhipmen deemed that they drew near to ſome country: And ſounded, and found it twenty fathoms: And when they had gone a little further, they ſounded again, and found it fifteen fathoms. Then fearing leſt they ſhould have fallen upon rocks, they caſt four anchors out of the ſtern, and wiſhed for the day. And as the ſhipmen were about to flee out of the ſhip, when they had let down the boat into the ſea, under colour as though they would have caſt anchors out of the foreſhip, Paul ſaid to the centurion, and to the ſoldiers, Except theſe abide in the ſhip, ye cannot be ſaved. Then the ſoldiers cut off the ropes of the boat, and let her fall off.

A tempeſtuous wind, called Euroclydon.] *Ventus Typhonicus*, ſaith Pliny, is a whirlwind: And the name of it here mention'd, is thought by Grotius, Bochart, and Dr. Hammond, to be Euroacylon, as it is rendred by the vulgar; that is, the north-eaſt wind; that being oppoſite to "the ſouth-weſt wind," mention'd ver. 13. (W.) Thus it is alſo interpreted by Eraſmus, Tremellius, and others.

The ſhip was caught.] *Synarpaſthentos*; Being carried by force along with it. (H.)

Could not bear up into the wind.] *Ploio me dunameno antophthalmein to anemo*; When the ſhip could no longer look the ſtorm in the face. Can any equal judge, who does not condemn the chief authors of Greece, be offended at this beautiful bold expreſſion? Oecumenius, a native Greek, and commentator on the ſacred writers, ſeems not to reliſh it; but formally and coolly tells us, the word is properly applied to a man only. But it is a vigorous compound word, uſed by Polibius, and in this place is ſurprizingly bold and agreeable, and the paſſage is raiſed and ſtrengthen'd by two lively *Proſopopeias*. 'Tis the obſervation of the great critic Demetrius Phalereus, that ſomething of the poetic phraſe and ſpirit gives nobleneſs and magnificence to a diſcourſe. Indeed, there always wants both ſpirit and pleaſantneſs in a proſe-author, who is altogether inſenſible of the charms and graces of poetry. But, when, and how far, to throw in the heighthenings and embelliſhments of poetry is not to be learnt by tumbling over ſcholiaſts and writers of Lexicons, nor raiſing duſt in libraries; but requires a delicate ear, a quick apprehenſion, and great ſtrength and ſoundneſs of judgment. (Blackw.) See more inſtances of this uſe of the word in Budæus and Bois. (W.) And the Metaphor is the more elegant, becauſe there is in the prow of a ſhip a place which is called *opthalmos*, the eye. (Aſſ. and Leigh)

Undergirding the ſhip.] The difficulties and dangers which the Apoſtle met with in his winter voyage, are here deſcribed and declared; and the propereſt leſſons of inſtruction, which can (I think) be gathered from them, will be by way of alluſion. Thus, 1. The ſhip in which he ſailed, is an emblem of the church, in her militant ſtate here on earth. She is afflicted, toſſed with tempeſts, and in danger of being ſhipwrack'd every moment; many tempeſtuous *Euroclydons* ariſe ſuddenly, and threaten her fatally; but her wiſe pilot ſits at the helm, ſteers her with a fixed eye and ſteady hand between rocks and ſhelves, undergirding her by his everlaſting arms of power and love which are underneath her; and when in our apprehenſions ſhe is brought to a hopeleſs and helpleſs ſtate, without the light of the ſun or ſtars to comfort her; then doth the Lord enlighten her darkneſs, and at midnight there ſhall be light. Again. 2. This voyage, neglected in the ſummer, and undertaken in the winter ſeaſon, to the peril of the paſſengers, and loſs of the ſhip, lively repreſents unto us, both the folly and danger of perſons, who ſuffer the ſpring of youth, and the ſummer of ripe-age to ſlip and ſlide away from them; and when the winter of old-age comes upon them, then they think of launching forth towards the fair haven of eternal happineſs, and not before. Set we forth never ſo ſoon, the winds will be contrary, the weather tempeſtuous, the rocks many, the difficulties great: And yet, Lord! How is our precious time ſpent and ſpilt? When age comes upon us, we complain we want time, whereas we fooliſhly waſte it; How are miſerable ſouls that ſet out late for Heaven, (when they can ſerve ſin no longer) benighted, bewildred, ſhipwrack'd eternally, and irrecoverably loſt: Behold, "now only is the accepted time, now is the day of ſalvation." (B.) To what perils do perſons expoſe themſelves, either to raiſe a fortune, or to gain a livelihood, or in obedience to the commands of men? How few are there, who would expoſe themſelves to the ſame for the ſake of God? They commit themſelves to the mercy of the waves; they truſt their lives to a plank and to a pilot! And yet it is often with great difficulty, that they can truſt themſelves to the providence of God; whoſe knowledge, goodneſs, and power are infinite, and the viſible effects of which they have ſo many times experienced. (Q.)

They lightened the ſhip.] Men readily reſolve to loſe all, that they may ſave a life which muſt ſhortly end: But, to ſave their ſouls, and to avoid an eternal death, of what are they willing to deprive themſelves? Let us be aſhamed to think, that the love of this miſerable and tranſitory life ſhould have influence over us, while we are inſenſible to the promiſes of a moſt bleſſed and eternal life! What can we pretend to have done to deſerve it? (*Idem*)

Caſt out with our own hands the tackling.] The Greek word *ſceue* ſignifieth ſtore, munition, and neceſſary furniture and proviſions for ſhips; as Jonah i. 5. (Aſſ.)

All hope that we ſhould be ſaved.] Obſerve here, 1. The hopeleſs, helpleſs, comfortleſs ſtate, which St. Paul, and thoſe in the ſhip with him, were now reduced to; "neither ſun nor ſtars appeared," and the weather proved very tempeſtuous: And when they utterly deſpair of life, then God gives Paul, and he the reſt, a comfortable aſſurance, that nothing ſhould be loſt, but the veſſel only. O how doth God delight to deliver thoſe that are forſaken of their hopes? What a preſent help is he to the helpleſs? Our extremities are ſeaſons of his ſuccour. 2. The great and ſpecial favour which God indulg'd the holy Apoſtle; even to ſend an Angel to him to comfort him; The Angel of God, whoſe I am, and whom I ſerve, ſaid, Fear not." O what an encouragement is it to us, to enter upon, and be faithful in, the ſervice of God, when he cauſes his holy Angels on all occaſions to ſerve us! When viſible dangers are before us, God has inviſible ſervants round about us, both to ſuccour and ſecure us. Lord, help me in ſincerity to ſay, Thine I am, and thee I ſerve: Let me be found faithful in all the inſtances of my duty to thee; and then ſhall I find, (as the Apoſtle here,) that ſafety evermore accompanies duty. 3. How God was pleaſed, for St. Paul's ſake, to ſave all that were with him in the ſhip: Sinners are ſpared and ſaved for the Saints ſake; whom yet they hate and ſeek to deſtroy. The wicked are oft-times delivered from temporal deſtruction for the ſake of the godly who live among them, and intercede with God for them: There were two hundred threeſcore and ſixteen perſons, all Heathens, except three or four, ſaved for St. Paul's ſake, who no doubt begg'd their lives of God. Lord, what fools and madmen are the wicked, who ſeek the deſtruction of thoſe, for whoſe ſake it is that they are not themſelves deſtroyed! The breaches which wicked men make by ſinning, they make up by praying. 4. How ſteady and ſtedfaſt the Apoſtle was in the faith and belief of God's promiſe and providence for his own and companies preſervation. "I believe God, that it ſhall be even as it was told me." We honour God exceedingly, when we depend upon his promiſe, rely upon his power, and believe his word, tho' what he ſays be very improbable, and unlikely to come to paſs. (B.) That is, in the courſe of nature, or in reſpect of the ſecond cauſes. (Aſſ.) See the notes on Luke xiii. 23.

After long abſtinence.] Not for want of food, but becauſe the ſo much toſſing and peril at ſea had pall'd their appetites, and given them a diſtaſt to it. (G.) See the notes on ver. 33.

To have gain'd this harm and loſs.] Great induſtry is uſed here, to carry off theſe words from their native ſenſe, to make *hubris* ſignifie *a tempeſt*, and *cerdainein*, *to eſcape*, whereas there needeth no ſuch artifice: For it was indeed *hubris*, *an infamy* to them, to be ſuch unskilful mariners, as to put to ſea, when the ſeaſon of the year rendred their voyage ſo dangerous and having been forced, for their own ſafety, to "lighten the ſhip," and to caſt out ſome of her lading, and tackling, to preſerve themſelves, they might well be ſaid, *cerdainein ten zemian tauten*; *jacturam hanc lucri in loco ponere*, or *to count this loſs their gain*. The particle *me*, which here ſeems neceſſary to be repeated, ſhews that *cerdainein* here cannot ſignifie *to eſcape*; ſeeing the ſenſe would then run thus, *Ye ſhould not have eſcaped this loſs*: Tho', ſince *cerdainein* ſeems to bear this ſenſe in thoſe words of Ariſtotle, We call him fortunate, who eſcapes that puniſhment or damage he reaſonably might have ſuffer'd. In this ſenſe the words runs thus, Ye ſhould not have looſed from Crete, but ſtayed there, that ye might have eſcaped this infamy and loſs. (W.)

In Adria.] In the Adriatic ſea; which divideth Italy from Dalmatia, and reacheth up to Venice. (Aſſ.) But this is rather the Adriatic-gulph, which ends with the Illyrican ſea. The Adriatic ſea, ſaith Heiychius, is the ſame with the Jonian: And therefore, to the queſtion, How St. Paul's ſhip, which was near to Malta, and ſo either in the Lybian or the Sicilian ſea, could be in the Adriatic? 'Tis well anſwer'd, that not only the Jonian, but even the Sicilian ſea, and part of that which waſheth upon Crete, was call'd the Adriatic. Thus Ptolomy ſaith, Sicily was bounded on the eaſt, and Crete compaſſed on the weſt, by the Adriatic ſea: And Strabo ſaith, The Jonian-gulph is a part of that which in his time was call'd the Adriatic ſea. (W.)

They caſt out four anchors.] Hope is our anchor: For our life is as a ſea, and our faith the ſhip. Now, when a man, ſailing in the ſea of this life, feels the ſhip toſſed with the waves of a conſcience terrified with the juſtice of God, and is in the Apoſtle's caſe, when tackling and maſts were ſpent, then, fearing to be caſt upon the rock of deſpair, he caſts out this anchor: And by ſome of the fathers, it is call'd our *interim*; that which ſtayeth us, in the mean time, till God performs that which he hath promiſed to us. (W.)

Except theſe abide in the ſhip, ye cannot be ſaved.] Tho' I told you, that no one perſon in the ſhip ſhould periſh, yet this was upon condition, ye would believe and truſt God for your preſervation, and the mariners ſtay, and do their parts with all diligence, and not uſe this trick, ſome to eſcape and leave the reſt in the danger; if this be done, aſſure yourſelves, ye will be drown'd. (H.) This ſhews, as Grotius well notes, That what was ſaid ver. 21. was to be underſtood with this limitation, *ſi me audiatis*, If ye will hearken to my counſel; and alſo with this proviſo, that ye will do that which is in your power, and God hath given you skill and ability to do: For, in all promiſes, in which God is ſaid to give this or that, this muſt be underſtood; becauſe he hath already given, that which he hath given us faculties, or abilities, and wiſdom to obtain; ſo that we cannot want or fall ſhort of it, unleſs we wilfully neglect to uſe the faculties which God hath given us for that end. They therefore, having with them mariners, skilled in conducting of the ſhip, and power ſufficient to retain them in it, St. Paul informs them, that God's promiſe of their ſafety was to be effective by their means. (W.) What aſſurance ſoever we have of the will of God, yet we muſt not neglect human means. The life of all the perſons in this ſhip was given to St Paul: Yet he does not, for all that, expect a viſible miracle, but depends upon the bleſſing which God will give to the care and endeavours of men. (Q.) The end and the means are always joyn'd together, in the purpoſe and decree of God. The ſame God that ordained the end, ordained the means in order to that end: Therefore, as to truſt to means, is to neglect God; ſo to neglect the means, is to tempt God. As here, That God who declared that they ſhould not periſh with the ſhip, decreed, that the skilful ſeamen ſhould abide in the ſhip. Almighty God likes not to be ty'd to means himſelf; but it is his pleaſure to tie us: Sometimes, to ſhew his ſovereignty, he is pleaſed to work without means: Sometimes, to ſhew his omnipotency, he works againſt means; the fire ſhall not burn, the water ſhall not drown, the iron ſhall ſwim, the ſun ſhall ſtand ſtill, nay, go down ſeveral degrees backward. The firſt cauſe can ſuſpend the power and operation of ſecond cauſes when he pleaſes: But, as the care of the end belongs to God, ſo the care of the means belongs to us; and muſt be uſed, when they may, and where they can be uſed. Accordingly here, the mariners, in order to their own and others preſervation, ſtay in the ſhip, undergird her, caſt out their anchors, hoiſt up the main ſail, looſe the rudder-bands, and do every thing, in order to their preſervation, which was needful. The purpoſe of God to prolong our lives muſt not leſſen our care for the preſervation of our lives: When God has ordain'd and appointed means, we cannot expect to find ſafety in the neglect or contempt of thoſe means. (B.) But, after all, we muſt take great care, that the means we uſe for our preſervation be not unlawful in themſelves, but ſuch as by God's law we are warranted to uſe to that end.

Ver. 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44.
And while the day was coming on, Paul beſought them all to take meat, ſaying, This day is the fourteenth day that ye have tarried, and continued faſting, having taken nothing. Wherefore I pray you to take ſome meat; for this is for your health: For there ſhall not an hair fall from the head of any of you. And when he had thus ſpoken, he took bread, and gave thanks to God in preſence of them all, and when he had broken it, he began to eat. Then were they all of good cheer, and they alſo took ſome meat. And we were in all in the ſhip, two hundred threeſcore and ſixteen ſouls. And when they had eaten enough, they lightned the ſhip, and caſt out the wheat into the ſea. And when it was day, they knew not the land: But they diſcovered a certain creek with a ſhore, into the which they were minded, if it were poſſible, to thruſt in the ſhip. And when they had taken up the anchors, they committed themſelves unto the ſea, and looſed the rudder-bands, and hoiſed up the main-ſail to the wind, and made toward ſhore. And falling into a place where two ſeas met, they ran the ſhip aground; and the forepart ſtuck faſt, and remained unmoveable, but the hinder part was broken with the violence of the waves. And the ſoldiers counſel was to kill the priſoners, leſt any of them ſhould ſwim out, and eſcape. But the centurion, willing to ſave Paul, kept them from their purpoſe, and commanded, that they which could ſwim, ſhould caſt themſelves firſt into the ſea, and get to land: And the reſt, ſome on boards, and ſome on broken pieces of the ſhip: And ſo it came to paſs that they eſcaped all ſafe to land.

While the day was coming on.] That is, Till the day appeared, when they might imploy themſelves otherwiſe. (W.)

Paul beſought them all.] Obſerve here, What honour God put upon the Apoſtle: Altho' he was a poor priſoner in chains, yet God made him the only counſellor and comforter unto all that were in the ſhip. (B.)

Continued faſting.] It being impoſſible for them, without a miracle, to "continue faſting fourteen days" without eating any thing, ſome render the words thus, Ye have continued expecting the fourteenth day as a critical day; which they were to find ſafety in, or were not like to out-live: But, as we read nothing of ſuch a critical day; ſo the (*polle aſitia,*) *long faſting*, mentioned ver. 21. and continued till this day, proves the contrary. The meaning therefore ſeems to be this, that they had no ſet times of eating; but what they ate was ſeldom, little, and without order, or aſſembling together for that end. Thus Zetzes ſaith, that Heſiod ſpeaks thus, They ate no meat, becauſe they ate not at meal-times. (W.) Men who uſe much abſtinence are ſaid not to eat and drink. Thus John the Baptiſt is ſaid to come "neither eating nor drinking:" Not that he did not eat at all, but that he did not live as other men do, but practis'd much faſting and abſtinence. (Fox)

This is for your health.] *Soterias*, for your ſafety. Refreſhing yourſelves will the better enable you to bear the difficulties which ye are to expect. (H.) See the notes on Luke xiii. 23.

Took bread and gave thanks.] *Euchariſteſe*; He beg'd God's bleſſing upon what they eat, and praiſed him for it. Thanks ſhould be return'd when benefits are received, even from the hand of man; and much more from the hand of God. What then ſhall we think of thoſe who ſit down to a full table, as a beaſt to his forage, without taking any notice of the bountiful hand that feeds them? (B. and Q.)

Caſt out the wheat.] Here obſerve, 1. How willing men in diſtreſs are to part with all things for the preſervation of life: Theſe ſea-faring men are here found three times "lightning their ſhip" of her lading and burthen: Firſt, the merchandize was caſt overboard. ver. 18. Next, all the ſhip's furniture was heaved over. ver. 19. And now, ver. 38. goes over the very wheat, which they had provided for their daily bread; future proviſion is caſt away to ſave the life at preſent: Life is the moſt precious treaſure, the moſt excellent thing in nature; a man will part with all the comforts and ſupports of life, rather than with life it ſelf. 2. What a wonderful work of God was here upon the hearts of theſe poor Pagans; thus to venture their lives by parting with their food which they had to live upon, barely upon St. Paul's word, that they ſhould want wheat no more in the ſhip! Such an influence has God upon the hearts and minds of men, when he pleaſes to make uſe of it. (B.)

Knew not the land.] They could keep no good reckoning, by reaſon of the violent ſtorm, dark weather, variable ſetts of tydes, and poſſibly many ſhifts of winds; and ſo, diſcovering the land, knew not where they were. (Aſſ.) But afterwards they found it to be Malta, ch. xxviii. 1.

Had taken up the anchors.] *Perielontes*, Cutting the cables, to which the anchors were faſtened; and ſo leaving them in the bottom of the ſea: For in ſuch a ſtorm they could not weigh anchor. Thus the Syriac renders it *vappeſaku*, and they cut off the anchors: And ſo, ver. 20. "all hope that we ſhould be ſaved," *ethpeſek*, was cut off; which there in the Greek is *periereito*, and tranſlated "was taken away." (Aſſ.)

Hoiſed up the main ſail.] Which before, by reaſon of the violence of the ſtorm, they had been forced to ſtrike, ver. 17. And by this it appears, that it was not among the tackling before caſt out of the ſhip, ver. 19.

Broken with the violence of the waves.] Obſerve here, How God's delivering power is moſt glorìouſly manifeſt in the moſt deplorable extremities of his people. Now, when the ſhip was "fallen into a place where two ſeas met," when ſhe "ran a ground," and "was broken with the violence of the waves;" this extremity was God's opportunity, and this ſtrait was the ſeaſon of his ſuccour. (B.)

Caſt themſelves firſt into the ſea.] That ſo, they might not only be the more helpful to get the reſt aſhore, but alſo avoid the danger of one drowning another, if the multitude had all leap'd over-board together. (Aſſ.)

Eſcaped all ſafe to land.] Obſerve here, How God perform'd his promiſe to the Apoſtle to a tittle Tho' they "were in all in the ſhip two hundred threeſcore and ſixteen ſouls," ver. 37. they were all ſaved, not a man drown'd; no, not any one of thoſe bloody and ungrateful ſoldiers whoſe "counſel was to kill the priſoners," ver. 42. (B.) This may teach men, in the midſt of dangers, to caſt themſelves upon the providence of God. (Aſſ.) But yet, here is not one word mentioned of gratitude and acknowledgment either to God, or to St. Paul. (Q.)

CHAP. XXVIII.

Paul, and his companions, after their ſhipwrack, kindly entertain'd at Malta. A viper faſtening on his hand, without hurting him, occaſions various cenſures. He healeth divers diſeaſes there: Departs towards Rome: Reports his caſe to the Jews; and continues preaching there two years, unmoleſted.

Ver. 1, 2, 3, 4, 5, 6. AND when they were eſcaped, then they knew that the Iſland was called Melita. And the barbarous people ſhewed us no little kindneſs: For they kindled a fire, and received us every one, becauſe of the preſent rain, and becauſe of the cold. And when Paul had gathered a bundle of ſticks, and laid them on the fire, there came a viper out of the heat, and faſtened on his hand. And when the barbarians ſaw the venomous beaſt hang on his hand, they ſaid among themſelves, No doubt this man is a murderer, whom though he hath eſcaped the ſea, yet vengeance ſuffereth not to live. And he ſhook off the beaſt into the fire, and felt no harm. Howbeit, they looked when he ſhould have ſwollen, or fallen down dead ſuddenly: But after they had looked a great while, and ſaw no harm come to him, they changed their minds, and ſaid that he was a God.

When they were eſcaped.] *Diaſothentes*: Having "eſcaped all ſafe to land;" as in the laſt verſe of the foregoing chapter.

The Iſland was called Melita.] It is now called Malta, famous for the knights of Rhodes; and hath yet a place call'd The Arrival, or Haven of St. Paul. That it was this African Malta, and not the other Illyrican Melite, or Melatine, is prov'd by Bochart *Phaleg.* part ii. l. i. c. 26. (W.)

The barbarous people.] Dr. Lightfoot thinks, theſe Barbarians were Africans, brought thither by the Carthaginians, when they had poſſeſſion of that iſland. Bochart, from Diodorus Siculus, ſaith, They were a colony of the Phenicians, who ſailing upon their merchandize to the weſtern ocean, made this iſland their refuge, for the convenience of its havens; but the Phenicians abounding in Africa, the difference betwixt theſe two opinions is not great. As for the word *barbarous*, Strabo informs us, that it was the name given to all that ſpake groſs and rough language; and that afterwards the Greeks uſed it, as a common name by which they diſtinguiſh'd all other nations from themſelves. However, theſe barbarous people were taught humanity by the light of nature: They had their notions of divine juſtice, or *Nemeſis*, from tradition: They therefore did believe, there was a providence, which did protect and reward the good, and puniſh the evil-doers. (*Idem*) As the Greeks did at firſt, ſo the Romans afterwards, called all Barbarians but themſelves.

A viper out of the heat.] *Echidna.* Concerning the nature of this venemous ſerpent, See Pliny's Nat. Hiſt. l. x. c. 62. and Bochart's *Hieroz.* part ii. l. iii. c. 2. Here note alſo, 1. How it pleaſed God, by a new miracle, to confirm the Apoſtle's authority, and thereby to prepare the hearts of thoſe barbarous people for the receiving of the goſpel. God will honour his goſpel, and the faithful diſpenſers of it, where-ever they go, by preparing the hearts of the people to receive it. 2. That great and manifold dangers and diſtreſſes may, and oft-times do, befall gracious perſons. No ſooner is one affliction paſſed over and gone from them, but preſently another comes on with a freſh aſſault. Thus here, St. Paul had no ſooner eſcaped the ſhipwrack, and gets to ſhore, but a viper faſtens upon his hand; "Many are the afflictions of the righteous." (B.) Yet, 3. That tho' many dangers and diſtreſſes are apt to follow one another, to afflict the righteous, yet God turns them all to their good in the event. (Beza)

No doubt this man is a murderer.] Hence obſerve, The unreaſonableneſs and danger of judging others, and particularly ſuch perſons as are not at all, or very little, known to us, on account of any calamity, or any other appearance whatſoever. For, 1. Tho' there is no doubt, but, where the crime is notorious, God ſometimes orders the puniſhment to be ſuch, as to be eaſily diſtinguiſh'd to be his own particular act, that he may make ill people examples to the world; in which caſes 'tis not only lawful, but neceſſary, to judge, that we may know how to beware: Yet this is to be done, when the crime is plain to the world; not when 'tis uncertain whether there be any crime at all; as it was here in St. Paul's caſe, who was a perfect ſtranger to theſe people. For, ſuppoſing that a private man had authority to judge another, how could this judgment be right, if the perſon be unknown to him? All he has to be guided by, are appearances only. But our bleſſed Lord commands us, "not to judge according to the appearance, but to judge righteous judgment," John vii. 24. And of all ſorts of appearances, none are more uncertain than thoſe which riſe from calamities and misfortunes; and therefore, 'tis moſt unreaſonable to judge ill of others, by the afflictions which they are expoſed to. The rather alſo, For that they who judge ill of ſome on this ground, will not allow, that we ſhould judge well of others, only on account of their proſperity: That calamities befal both the good and bad; and therefore can be no certain diſtinction of one man from another: That this way of judging implies a neceſſity of bad men ſuffering, according to their demerits in this life; which is the more unreaſonable, becauſe we believe a judgment to come: That the good and bad are ſo mingled in this life, that it is impoſſible the bad alone ſhould ſuffer: And likewiſe, that God has often particular deſigns in the ſufferings of good men. 2. The raſhneſs of cenſoriouſneſs will not ſuffer men to examine preſent circumſtances, or to expect a little what may follow. Had thoſe Jews, who reviled our Saviour upon the croſs, conſider'd but a little the miracles which attended upon his death, they might, as well as the centurion, have confeſs'd, "Truly, this was the Son of God!" How much more, if they had conſidered the power of his reſurrection, and the glory of his aſcenſion! As providence works by ſecond cauſes, there muſt often be a long train of events, before that which is decreed is brought to paſs: So is it in the deſigns of wiſe and good men; and theſe may require ſome time, and depend upon a long courſe of action before they are accompliſhed. But would it be reaſonable, in theſe caſes, to lay hold of any one ſingle event, any one particular action, and, becauſe it ſeems at firſt to be odd or irregular, cenſure God and man immediately? 3. Cenſorious people are the moſt backward of any in the world to find and acknowledge themſelves to be in the wrong. It was not till "after they had looked a great while, and ſaw no harm come to" the Apoſtle, that theſe ſlanderers of him here "changed their minds." 4. Tho' a man ſhould be willing, yet it is one of the moſt difficult things in the world, next to impoſſible, to make reſtitution of a good name, when he has once robb'd his neighbour of it. "A good name is like precious ointment," in this reſpect as well as others, that, when once thrown down, it can ſcarce ever be gathered up again; but never in its firſt purity. And, 5. This is a meer uſurpation of, and crowding into the judgment-ſeat of God, and a partiality, which will be ſeverely puniſh'd hereafter. (Adams) Tho' adverſity is a puniſhment of ſins; yet becauſe God, in deſpenſing afflictions upon men, has not always a reſpect unto their ſins, thoſe do judge raſhly, who make an eſtimate of good or bad men from their proſperity or adverſity here. (Beza) See Dr. Adams's ſermon on this text; and the notes here on Luke xiii. 2, 3.

Vengeance ſuffereth not to live.] That there is a *dice*, or vengeance, which will not let murtherers go unpuniſhed in this world, hath been the obſervation of all ſorts of men. In the *Gemara*, *tract*. Sanhedrim, there is the like ſtory of Simeon ſon of Schutach, who found a man-ſlayer, but had no witneſs to teſtify it legally; and therefore prayed thus, He that knoweth the thoughts of men puniſh thee as a murtherer: And preſently, ſaith he, a ſerpent bit him and ſlew him; in like manner, as Oreſtes, that had killed his mother, died with the bite of a viper, in a place of Arcadia called Oreſtion, ſaith Stephanus Byzant, in the word *Oreſtai*. In that place of the *Gemara* there is alſo mention of a tradition of Hezechias, that after the deſtruction of the ſanctuary and the Sanhedrim, there yet ſtill continued among the Jews four kinds of capital puniſhment, inſtead of the four eſtabliſhed by the law of

Moſes. For he that deſerved to be ſtoned, either fell from an houſe, or was torn with wild beaſts: He that deſerved to be burnt, either fell into the fire, or was ſtruck with a ſerpent; which was therefore called fiery by Moſes, becauſe they that were bitten with it felt ſuch a flame in their veins: They that were to be killed with the ſword, fell either into the hand of the king, or of thieves: They that deſerved ſuffocation or hanging, either were drowned, or died of a melancholy or ſuffocation; ſuch as is affirmed of Judas; See the notes on ch. i. 18. Two of theſe are here mentioned by the Barbarians; drowning, and the bite of the ſerpent or viper; as a revenge due to a murtherer in their conceit; And when they ſaw he eſcaped, they looked on it as a ſtupendious thing. (H. and Heinſ.)

He ſhook off the beaſt.] *Therion*; meaning the viper. For tho' this ſerpent is properly to be reckon'd in the claſs of Reptils, or creeping things, the phyſicians call all ſuch creatures, which leave their venome in a wound which they bite or ſting, *Theria*; and eſpecially the viper.. (Aſſ.)

And felt no harm.] Whenever it pleaſes the creator, the beaſts reſume their original ſubmiſſion to mankind, which was loſt through ſin. (Q.) But why did not St. Paul, who ſhook off the viper from his hand, ſhake off the chain from his arm, and ſet himſelf at liberty? I anſwer, St. Paul was not the author, but a miniſter or inſtrument, in this miracle. It was not St. Paul himſelf, but God by him, who wrought this miracle, ch. xix. 11. When the deliverance of the Apoſtle from his bonds made moſt for the glory of God, he was deliver'd: But now when his bonds would more advance the goſpel, God kept him ſtill in bonds. (Aſſ. and B.) St. Paul, ſupported by a lively faith and a good conſcience, without being ſurprized at the ſudden danger, or concerned at the ſudden alteration of the people, calmly "ſhook off the beaſt into the fire," and ſhew'd, by his being ſo composed, that he "felt no harm." 'Tis moſt probable, that this holy Apoſtle took little notice of what thoſe people ſaid of him, or of their behaviour towards him; that he was not mov'd with their cenſure, but "ſhook it off," as he did the viper; and that he regarded as little afterwards their ſecond ſudden change, in their extravagant applauſe: For his thoughts were taken up with greater objects, and his ſoul more nobly imploy'd; either rais'd up to Heaven, by a lively faith and dependance upon his God; or elſe contriving which way to diſcharge beſt the great truſt that was repoſed in him, in the converſion of the Gentiles. (Adams) See the notes on Mark xvi. 18.

Looked when he ſhould have ſwollen.] *Pimpraſthai*; Have ſwollen to that degree as to have burſt. (H) The Greek word *pimpramai* ſignifies either to be inflamed, or to ſwell. Beza, and the Vulgar interpret it here to ſwell: Eraſmus and the Ethiopic, to be inflamed. (Leigh) And of the latter opinion was alſo D. Heinſius.

They changed their minds.] Note here, How mutable is the mind of man, and how unconſtant are men in their eſteem and opinions of men! The Apoſtle had no ſooner ſhook off the viper into the fire, but the Barbarians change their opinions into another extreme: Him whom they accounted a murderer before, they called a God now; "They changed their minds, and ſaid that he was a God:" They were light and laviſh in their applauding, as before they were raſh and ſevere in cenſuring. Thus, upon changes of providence, many change their opinions of men, ſometimes for the better, but commonly for the worſe. (B.) Who is there, that conſiders attentively the proceeding of theſe people, the injuſtice of their cenſure, and the folly of their applauſe, but would immediately reſolve to avoid judging others? Such eſpecially as are not at all, or very little known to him; and that too on account of any misfortune that ſhall befal them? Who is there that conſiders alſo the other part of this paſſage, the behaviour of the Apoſtle, but would reſolve, after his great example, to put his truſt in God alone in all events; to deſpiſe equally the cenſure and the applauſe of the inconſtant world; and in the ſecurity and tranquility of a good conſcience, proceed on ſteadily and faithfully in his duty? (Adams)

Said that he was a God.] Probably meaning Hercules Alexicacos, who was worſhipped in that iſland, and was one of the gods of the Phenicians. (D. Heinſ. G. and W.) See the notes on ch. xiv. 11.

Ver. 7, 8, 9, 10, 11, 12, 13, 14, 15, 16. In the ſame quarters were poſſeſſions of the chief man of the iſland, whoſe name was Publius, who received us, and lodged us three days courteouſly. And it came to paſs that the father of Publius lay ſick of a fever, and of a bloody flux: To whom Paul entred in, and prayed, and laid his hands on him, and healed him. So when this was done, others alſo which had diſeaſes in the iſland, came, and were healed: Who alſo honoured us with many honours, and when we departed, they laded us with ſuch things as were neceſſary. And after three months we departed in a ſhip of Alexandria, which had wintered in the iſle, whoſe ſign was Caſtor and Pollux: And landing at Syracuſe, we tarried there three days. And from thence we ſet a compaſs, and came to Rhegium: And after one day the ſouth wind blew, and we came the next day to Puteoli: Where we found brethren, and were deſired to tarry with them ſeven days: And ſo we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum, and the three Taverns: Whom when Paul ſaw, he thanked God, and took courage. And when we came to Rome, the centurion delivered the priſoners to the captain of the guard: But Paul was ſuffered to dwell by himſelf, with a ſoldier that kept him.

The chief man of the iſland.] This man, "whoſe name was Publius," was a man of great eſtate and authority, and, as we may gueſs, from an inſcription found there, and ſet down by Grotius, wherein the *Protos* (as he is here ſtiled) is reckon'd among the Roman officers, probably governor of the iſland. Nay, by Baronius, he is ſaid to have been now converted by St. Paul, and conſtituted biſhop of that iſland; and that he was the ſame who ſucceeded St. Dionyſius the Areopagite in the ſee of Athens, and was afterwards crown'd with martyrdom. (Cave)

Lodged us three days courteouſly.] Obſerve here, How God goes on ſtill, to honour the perſon and miniſtry of St. Paul, in the eyes and hearts of this barbarous people, by enabling him further to work miracles in this iſland: Firſt, on Publius, the governor's, father; and then others that were diſeaſed in the iſland. Here note, 1. How great the civility of the governor of the iſland was towards St. Paul; entertaining him and all the company with him, even more than two hundred perſons at his own charge. And, 2. How well the governor was rewarded for his hoſpitable charity: His father lying ſick of a fever and bloody-flux, is miraculouſly recovered by God. As there is no duty more certainly rewarded in another world than that of charity; ſo is it frequently rewarded in this world: Publius was well paid by his father's recovery, for what he did for St. Paul and his company. 3. The means which the Apoſtle uſed for recovering this ſick perſon; prayer and impoſition of hands, ver. 8. "Paul prayed, and laid his hands on him, and healed him." Now, hereby the Apoſtle ſhewed, that he could do nothing of himſelf; accordingly he applies by prayer to that God who killeth and maketh alive, and the Lord heard him: St. Paul had honoured God, and now God honours him. How grieved was the holy Apoſtle when God's honour was ſacrilegiouſly given to him? I doubt not, but it grieved the good man more, when they called him a God, than when they accounted him a murderer. Here therefore he returns the honour to God, by prayer; aſcribing all to him: And God honours him by making him the inſtrument of the miraculous cure. 4. How the infinitely wiſe God made all things work together for his own Glory: That the Apoſtle ſhould ſuffer ſhipwrack; that he ſhould be caſt upon an iſland; that he ſhould be caſt upon a barbarous iſland, where the name of God was not known; that a viper ſhould faſten upon him and not hurt him; that the governor of the iſland's father, and other inhabitants of the iſland, ſhould at this time be ſick, and miraculouſly cured by St. Paul: All theſe tended towards the promoting of God's glory, by opening an effectual door for the converſion of many ſouls; for during the three months that the Apoſtle ſtayed there, he planted a chriſtian church in the iſland, which became famous for its ſtedfaſtneſs in the truth. 5. The proof and evidence which the iſlanders gave of the truth of their converſion by the Apoſtle's miniſtry among them; Namely, that thoſe new converts loaded St. Paul's ſhip with neceſſaries for their voyage, when he went away from them: This was a real fruit of their effectual faith; as alſo their honouring him with many honours. The beſt evidence of ſincere faith is an holy fruitfulneſs in good works; in works of piety towards God, and works of charity towards man; "They honoured us with many honours, and when we departed they loaded us with ſuch things as were neceſſary."

Laid his hands on him.] See the notes on ch. vi. 6.

Honoured us with many honours.] *Timais etimeſan.* Praiſe, glory, and honour, are uſually taken for one; but they differ. Praiſe is in words: *Epainos*, of *epos*, a word, and *ainos* praiſe, when we make, in the courſe of our ſpeech, honourable mention of others for their virtues. *Doxa*, glory, is in opinion, as the word alſo ſignifieth; which is, when men have a reverend opinion of any, or when men are accounted virtuous. *Time*, honour, comprehends both the other, and is a teſtification of the good opinion which we have of other mens worth and excellency, by outward ſigns; as commendation, reſpectful ſalutations, uncovering the head, bowing the knee, erecting ſtatues &c. Such a kind of honour, as there is in reverence, 1. Reverence to magiſtrates, Rom. xiii. 7. 2. Obedience to parents, Eph. vi. 2. 3. Honeſt care and regard of our inferiors, 1 Pet. iii. 7. 4. Comelineſs, beauty, and dignity, 1 Cor. xii. 24. 5. An earneſt care to preſerve from ſinful uncleanneſs, 1 Theſſ. iv. 4 6. Some publick function or calling, either in church or ſtate, given to ſuch men, as, for their virtue, deſerve to be honoured, Hebr. iii. 3. And 7. Honourable maintenance, 1 Tim. v. 17, 18. (Leigh)

Whoſe ſign was Caſtor and Pollux.] *Paraſemon* is the *protome*, ſome image, or picture of ſome creature, in the fore-part of the ſhip, from whence the ſhip was named. So ſaith Agatharchides, when 'tis ſaid, that a bull carried away Europa, the meaning is, that a ſhip call'd the Bull, as having that *paraſemon* upon it, carried her: And ſo the eagle that carried Ganymede, was a ſhip with an eagle upon it, and ſo call'd the Eagle, ſaith Epiphanius. So Bellerophon's riding on Pegaſus, was his ſailing in a ſhip that had a flying horſe for its ſign and name. So Virgil, Æn. 10.

——*Ærata princeps ſecat æquora Tigri.*

The prince, with brazen Tyger, cuts the ſeas.

Where the ſign of the ſhip, being ſet upon the *roſtrum*, or beak of it, which was made of braſs, was a tyger; and ſo the ſhip was call'd. So Diodorus Siculus, l. iv. of Phryxus, that is ſaid to ſwim upon a ram through the Euxine ſea, ſaith, That he ſailed in a ſhip, which had the picture of a ram on the fore-part of it. So Palæphatus, of Pelops, that was ſaid to have winged horſes, It was to be underſtood, ſaith he, in the ſame manner as of Pegaſus, that he had a ſhip, and there were painted on it winged horſes: And, of Pegaſus he had before ſaid, 'Twas the name of a ſhip; as now every ſhip hath a name. So that the mention of the *paraſemon*, or *ſign*, is here alſo the intimation of the name of the ſhip, "Caſtor and Pollux," or Dioſcuri. (H) The picture of theſe two ſuppoſed ſons of Jupiter, was painted on the fore part of the ſhip; they being, in conjunction, thought propitious to mariners, and look'd upon, when thus appearing, as a ſign of a tempeſt ceaſing: And yet, in a ſhip having ſuch an idolatrous image, St. Paul refuſes not to ſail; nor doth St. Luke refuſe to uſe that name; theſe being uſed only as the name of the ſhip in which they ſailed. (W.)

We found brethren.] It is not to be wonder'd, that there ſhould be Chriſtians here, and in other parts of Italy, ſince Strabo informs us, that this Puteoli was a very great mart-town, where there were havens made by art, for the goodneſs of the river. Much leſs is it to be wonder'd, that there ſhould be many then at Rome, tho' perhaps no Apoſtle had been there to preach to them. For ſince Chriſtianity had now continued twenty eight years, from the aſcenſion of our Saviour, and "the ſound of it had gone through all the world," Rom. x. 18. it is reaſonable to expect, that, as it converted Cornelius and his kinſmen to the faith, ſo it ſhould prevail on many other Romans, in all places; and that Rome being the place to which, *ob majorem principatum*, there was a general conflux from all places of the world, as both Heathen and Chriſtian writers have obſerved, it ſhould be ſtock'd with Chriſtian brethren from all parts. (W.) Beſides, they might be converted by ſuch as were preſent at Jeruſalem, at the feaſt of Pentecoſt, ch. ii. 10. where it is expreſly ſaid, that there were "ſtrangers of Rome" then preſent, when thoſe mighty miracles were wrought there. (B.)

Tarry with them ſeven days] Here, as in many other places, we have ſingular proofs of the humanity of the Heathen Romans toward their priſoners, tho' charg'd with divers offences againſt the powers then in being, both in reſpect to church and ſtate: Whereas ſome, who would be thought good Chriſtians, come far ſhort in the practice even of morality; and particularly in this point of treating thoſe whom they look upon as criminal or diſaffected. See the notes on ver. 7, and 30.

Appii-forum, and the three Taverns,] Mention of theſe two places we have in *Cicero ad Atticum*, l. ii. *Epiſt.* 10. and 13. The latter of which was three and thirty miles from Rome, the former fifty one, ſaith Antoninus in his Itinerary. *Tres Tabernæ* is a proper name of a town or city, and ſo not to be rendred, with *Iſidore*, inns and victualing houſes, as he will alſo have *Appii-forum* to be a place which had an image of Appius; but (as all other names) is in reaſon to continue the ſame, without tranſlation, or conſiderable alteration of ſound, in all languages. This the example of Areopagus, Act. xvii. 19. and *Appii forum* in this very verſe demonſtrates: And ſo here, St. Luke's Greek *Treis Tabernai*, which is the retaining, not tranſlating, nor interpreting the Latin. And this the rather, if we conſider what the antient ſignification of *Tabernæ* was. This Scaliger tells us, on occaſion of thoſe verſes of Auſonius,

Prætereo arentem ſitientibus undique terris
Damniſſum, riguaſque perenni fonte tabernas.

Tabernæ, ſaith he, was the name of the frontier towns, which were built againſt the inrodes and inſolencies of the Barbarians. That there were ſuch every where, erected by Diocleſian, in the borders of the Romans, we are aſſured by Zoſimus, Hiſt. l. ii. p. 65. The Roman empire being on every ſide of the borders divided and fortified with cities and garriſons and caſtles, and all the military forces dwelling there about, there was no acceſs for the Barbarians. And ſo no doubt it was in theſe former times. And in all reaſon, as this was the notion of the *Tabernæ Montanæ prope Weiſſenbrugum*, and *Tabernæ Rhenenſes*, which Scaliger mentions; ſo alſo of the *Tres Tabernæ* here; which, ſaith he, Auſonius himſelf ſeems to ſignifie, when he ſaith that the Sauromatæ had their habitations aſſign'd them there, agreeable to what we recited out of Zoſimus. That this place was an epiſcopal ſee, and ſo an eminent city, in Conſtantine's time, appears by Optatus l. i. where, amongſt the nineteen biſhops delegated by Conſtantine, to decide the controverſy betwixt Donatus and Cæcilianus, is reckon'd, *Felix a Tribus tabernis*, Felix biſhop of that city called *Tres Tabernæ*. (H.) Behold here, how God bears witneſs to, and puts honour upon his ſuffering ſervant. He paſſes to Rome, more like a conqueror, than a priſoner. He is upon the road, by many eminent perſons, as conquerors uſed to be, to congratulate their great victories; even Chriſtians, here called Brethren, ver. 15. who were not aſham'd of Paul's chain, but left their houſes, and came forth to meet him, ſome one day's journey, others two, to congratulate his coming, and pay their reſpect unto him. (B.)

Paul was ſuffered to dwell by himſelf.] See the notes on ver. 14. and 30.

Ver. 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31. And it came to paſs, that after three days, Paul called the chief of the Jews together. And when they were come together, he ſaid unto them, Men and brethren, tho' I have committed nothing againſt the people, or cuſtoms of our fathers, yet was I delivered priſoner from Jeruſalem into the hands of the Romans: Who when they had examined me, would have let me go, becauſe there was no cauſe of death in me. But when the Jews ſpake againſt it, I was conſtrained to appeal unto Ceſar; not that I had ought to accuſe my nation of. For this cauſe therefore have I called for you, to ſee you, and to ſpeak with you: Becauſe that for the hope of Iſrael I am bound with this chain. And they ſaid unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came, ſhewed or ſpake any harm of thee: But we deſire to hear of thee what thou thinkeſt; for as concerning this ſect, we know that every where it is ſpoken againſt. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and teſtified the kingdom of God, perſwading them concerning Jeſus, both out of the law of Moſes, and out of the prophets, from morning till evening. And ſome believed the things which were ſpoken, and ſome believed not. And when they agreed not among themſelves, they departed, after that Paul had ſpoken one word, Well ſpake the Holy Ghoſt, by Eſaias the prophet, unto our fathers, Saying, Go unto this people, and ſay, Hearing ye ſhall hear, and ſhall not underſtand; and ſeeing ye ſhall ſee, and not perceive: For the heart of this people is waxed groſs, and their ears are dull of hearing, and their eyes have they cloſed; leſt they ſhould ſee with their eyes, and hear with their ears, and underſtand with their heart, and ſhould be converted, and I ſhould heal them. Be it known therefore unto you, that the ſalvation of God is ſent unto the Gentiles, and that they will hear it. And when he had ſaid theſe words, the Jews departed, and had great reaſoning among themſelves. And Paul dwelt two whole years in his own hired houſe, and received all that came in unto him, Preaching the kingdom of God, and teaching thoſe things which concern the Lord Jeſus Chriſt, with all confidence, no man forbidding him.

Paul called the chief of the Jews.] St. Paul is no ſooner come to Rome, with deſire, and deſign, no doubt, to preach the goſpel there to his countrymen the Jews in the firſt place, but he ſends for the Jews to come to him, ſtates his caſe to them, lays the matter of fact before them, and endeavours to remove all prejudice from their minds, which they might have taken up againſt him, and ſo have miſs'd of the benefit of the miniſtry. From whence learn, That it is the great duty of the miniſters of the goſpel, prudently to prevent, if poſſible, or preſently to remove all prejudices which may be taken up by their people againſt their perſons; knowing that if they have a prejudice againſt their perſons, they will never reliſh their doctrine, nor be benefited by their miniſtry. Thus did the great Apoſtle here endeavour to ſet himſelf right with his auditors the Jews, before he began to preach to them. (B.) See the notes on ch. ix. 16. xxi. 33. xxii. 24. xxiv. 10. xxv. 8, 11, xxvi 6, 29, 31.

Ought to accuſe my nation of.] That is, I appealed to Ceſar, only to defend my own innocency; not with any deſign to accuſe, or exaſperate Ceſar againſt my own countrymen the Jews. (Aſſ.)

For the hope of Iſrael.] That is, either for his faith in Jeſus, the true Meſſiah, who was "the hope of Iſrael;" or for the hope of the reſurrection of the dead, which the Jews expected from the Meſſiah. (W.) See the notes on ch. xxiii. 6, 7. and Luke xxiv. 47.

Bound with this chain.] Having a chain on his right hand, by which he was bound to the ſoldier that kept him; the chain being alſo on the ſoldiers left hand; and ſo long, that they might go conveniently together. Thus Athenion tells the men of Athens, That Mithridates had made Quintus Oppius (*deſmion,*) *a priſoner*, or one "bound with a chain," as St. Paul often ſpeaks; and had bound Manlius Aquilius (*aluſei macra,*) with a long chain, to one Baſtarne; who being on horſeback, dragg'd him along on foot, bound to him with a chain five cubits long. Sometimes, for greater ſecurity, they were bound to two ſoldiers, by "two chains;" one faſtned to their right, the other to their left hand; as St. Peter was, ch. xii. 6, 7. and St. Paul, ch. xxi. 33. (H. and W.) See the notes on the texts here referr'd to, and on ch. xxvi. 29.

This ſect.] See the notes on ch. xxiv. 5, 14.

He expounded and teſtified.] *Exetitheto diamartyromenos*; He expounded, teſtifying, that "the kingdom of God," which they expected, Luke ii. 25, 38. and xix. 11. was already come; and perſwading them of the truth of the things which he aſſerted, concerning the birth, life, miracles, death, reſurrection, and aſcenſion of the Lord Jeſus: And all this "both out of the law of Moſes, and out of the Prophets;" as Chriſt himſelf had done to his diſciples, after his reſurrection, Luke xxiv. 27. (W.) See the notes there

Hearing ye ſhall hear.] Or rather *will* hear &c. (H. and W.) The prophecy of Iſaiah, here referr'd to, ſtands thus, in our tranſlation, ch. vi. 9, 10. "Go, and tell this people, Hear ye indeed, but underſtand not; and ſee ye indeed, but perceive not: Make the heart of this people fat, and make their ears heavy, and ſhut their eyes; leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and convert, and be healed." In order to the right underſtanding of which text, and ſome others of the like ſort, it may be here very proper to take notice, that interpreters and commentators have remark'd two rules, which tranſlators of the holy Scriptures ſhould be careful to obſerve. viz. 1. That a perſon is ſometimes, in Scripture, ſaid to do a thing, when the meaning is, that he only declares, that the thing will be done, or that it is done already, by thoſe who are capable of doing it. Thus God ſays to Jeremiah, ch. i. 10. "I have this day ſet thee over the nations, and over the kingdoms, to root out, and to pull down, and to deſtroy," &c. But it is evident, that it was not the work of a prophet, to root out, or pull down, or deſtroy; but only to declare and foretel what was to come to paſs. So likewiſe, the actions here mention'd, not being in the prophet's power, 'tis certain, that this order only ſignified, *Declare* to this people, that their *heart is fat*, that their *ears are ſtopt*, and their *eyes ſhut*. Hence, where the prieſt is commanded to *make* him clean, whoſe fleſh the leproſy had covered all over, ſo as to be all turned white, our tranſlators have very well rendred it, that "he ſhall *pronounce* him clean." And ſo alſo in other places. And, 2. That a thing is often ſaid, to be *done* by a perſon, who only *permits*, or at moſt grants, that it ſhall be done; as may be ſeen, in Exod. iv. 21. vii. 13. viii. 19. ix. 7, 35. and xiv. 8. Iſa. lxiii. 17. and many other places of Scripture. Both which rules may be comprehended in this one, That when a Scripture ſeems to expreſs any thing contrary to right reaſon, we are to conclude, it muſt admit of another meaning: And by theſe we may eaſily rectify moſt of the faults which are to be found in all verſions; eſpecially thoſe which aſcribe to God ſuch actions as are unworthy of him, and incompatible with his holineſs, juſtice, goodneſs, and the reſt of his divine attributes. The tranſlators make Moſes ſay, Deut. xxix. 4. That God "had not given the Iſraelites an heart to perceive, and eyes to ſee, and ears to hear;" from which, Libertines take occaſion to diſculpate themſelves, and lay all their ſins at God's door. Yet he who but opens the book may find, that God here highly upbraids that people for their unbelief, their ſtupidity and obſtinacy in their ſins; notwithſtanding all the admonitions he had given them; all the promiſes he had made of bleſſing them, if they hearken'd to his counſel; the terrible threatnings of giving them over to their enemies, and to utter miſery and ruin; and, in fine, notwithſtanding all the miracles he had wrought in their favour, ſince the beginning of their Egyptian bondage, to engage 'em to obſerve his laws. How then is it poſſible to imagine, that God, after all this, for juſtifying his dealing towards them, and to convince them of their wickedneſs, ſhould ſay, that he had not given them a heart to perceive his deſigns, nor eyes, nor ears to conſider them? We muſt therefore reform all the verſions in that place, and ſay with Moſes, *Hath not God given you a heart?* &c. There is ſcarce any perſon can without aſtoniſhment read what the tranſlations make Jeſus Chriſt, and his Apoſtles ſay, with alluſion to the ſame prophecy of Iſaiah, Matth. xiii. 14. Mark iv. 12. Luke viii. 10. John xii. 40. and Rom. xi. 8. as well as in this place. For, 1. It gives them a meaning which is quite oppoſite to the nature and deſign of a parable; which is a plain and ſimple way of ſpeaking, proportion'd to the underſtanding of perſons of the meaneſt capacity; an example or compariſon, borrow'd from what the moſt ignorant do underſtand, to explain ſomething that might have ſome difficulty in it. Now it looks very odd, that our Saviour ſhould ſpeak to the multitude in parables, that is, in a plain and familiar way, that they might not perceive or underſtand him! The true way not to be underſtood by them, was to ſpeak in myſteries: But the text tells us, that for this very reaſon he did not ſpeak to them in myſteries, as he did to the diſciples, but by parables. 2. This tranſlation is contrary to the deſign of Chriſt's coming into the world, and continuing ſo long in it; which was, in a great meaſure, to reform mankind, and to make them wiſer and better, Acts x. 38. 1 Tim. ii. 4 Tit. ii. 12. and 2 Pet. iii. 9. And as he deſign'd the good of mankind in general, ſo, in a moſt particular manner, he deſign'd the good of the Jewiſh nation, of the loſt ſheep of Iſrael, whom theſe words of Iſaiah do ſpecially concern. Among them he liv'd, to them he preach'd, before them he wrought many mighty works, at the ſight of their approaching ruin he wept; for them he pray'd, after they had rejected all his calls and invitations, and even when they were putting him to death, and treating him with all the indignities and injuries that their malice could invent, or their power inflict; and to them he firſt ſent his Apoſtles, who did not turn to the Gentiles till the Jews had proved altogether obſtinate and incurable. Now, how is it poſſible to imagine, that he could have a deſign to blind and harden them for whom he had done and ſuffer'd ſo much? Indeed, if this had been true, they might with good reaſon expoſtulate with God, as our tranſlations make their forefathers to do, Iſa. lxiii. 17. "O Lord, why haſt thou made us to err from thy ways, and hardned our heart from thy fear?" At ſuch divinity I ſhake and tremble! Some philoſophers indeed have taken pleaſure to expreſs themſelves obſcurely: But, far be it from us to attribute any ſuch deſign to the Saviour of the world; who was no reſpecter of perſons; who calculated his doctrines to all capacities, becauſe he would have all to be ſaved, and became a propitiation for the ſins of the whole world. In ſhort, this hardning does not infer a neceſſity of doing evil; as appears from what St. Paul plainly declares, concerning the idolatrous Heathens, and the ſtiff-necked Jews. Of the Heathens he ſays, Rom. i. 24, &c. that "God gave them up to uncleanneſs, through the luſts of their own hearts, and unto vile affections, and to a reprobate mind:" And yet 'tis certain, that he ſent unto them the offer of the Goſpel, and open'd unto them the door of grace; at which likewiſe a great many of them did ſoon enter. And of the Jews, he ſays, (as our Saviour himſelf had alſo ſaid,) that "God had blinded their eyes, and hardned their heart," John xii. 40. and "given them the ſpirit of ſlumber; eyes that they ſhould not ſee, and ears that they ſhould not hear," Rom. xi. 8. and yet 'tis evident, that he uſed all endeavours to convert and ſave them, and ſeveral of them were actually converted. And it is very remarkable, that tho' it be ſaid, John xii. 39. "they could not believe;" yet it follows there, ver. 42. "Nevertheleſs, among the chief rulers alſo many believed on him:" From whence it is evident, that the impoſſibility, ſpoken of ver. 39. was not abſolute; and that their hardning did not infer a neceſſity of ſinning. (Eſſay) See the notes on the ſeveral texts here quoted.

The ſalvation of God.] Here obſerve, The epithet or title given the goſpel; "the ſalvation of God:" 1. It is ſtyled Salvation; becauſe it makes a tender, and univerſal offer of life and ſalvation unto loſt ſinners. 2. It is called "the ſalvation of God;" becauſe it is a ſalvation of his providing and contriving, of his revealing and diſcovering; it is his by way of patefaction and diſcovery; his by way of tender and offer; his by way of power and efficacy; "The ſalvation of God is ſent unto the Gentiles." (B.) See the notes on ch xiii. 46.

In his own hired houſe.] They who were ſent priſoners out of the provinces, were uſually ſent to the Præfectus Prætorii, or general of the camp. It was therefore a favour, that St. Paul was thus permitted to dwell "in his own hired houſe:" And this kindneſs perhaps was ſhewn him, either through the teſtimony the centurion had given of him, as a good and virtuous man; or by reaſon of the letter ſent by Feſtus to Ceſar concerning him, that he was guilty of no crimes committed againſt the Roman laws. (W.) Where alſo let us note the ſtill more ſpecial favour indulged St. Paul, now a priſoner at Rome, with ſo much freedom, and without any moleſtation, to preach the goſpel in his own hired houſe for two years together. Where obſerve, 1. Who preaches; St. Paul, a priſoner; whereas ſuch ſcarcely ever have liberty to hear, more rarely to preach. 2. Where he preached; even in proud, powerful, and imperious Rome, and in his own hired houſe there. 3. To whom he preached; to "all that came unto him." He ſet open the doors of his houſe to all comers; excluding none from the gracious offers of ſalvation by a Redeemer, upon the condition of faith and obedience. 4. How long he continued his miniſtry at Rome; for "two whole years," at that time: He would neither be allured by flatteries, nor hectored by threatnings, to lay down his miniſtry, or deſiſt from his preaching. 5. After what manner he preached; "with all confidence," boldneſs, openneſs, and freedom; with ſuch an undaunted courage, as neither love of life, nor fear of death, could overcome. 6. The ſubject-matter of his preaching; "The kingdom of God and things concerning the Lord Jeſus Chriſt:" Not vain janglings or envious railings; but Jeſus Chriſt, and the way of ſalvation by him. Laſtly, With what freedom he did all this; "No man forbidding him:" Neither Emperor, nor ſenate, nor magiſtrate, nor ſoldier, nor prieſt, nor people, tho' in an Heathen city, devoted to idolatry, in the leaſt hindring or forbidding him. (B.) Thus far St. Luke leads us, in his book of The Acts. That after two years he was releaſed from his impriſonment, is evident from undoubted authorities; and that it was after his going a ſecond time to Rome, that he was crown'd with martyrdom there; as is already mention'd in the Introduction to The Acts. Where he ſpent the intermediate years of his liberty, is not agreed among the eccleſiaſtical writers. We ſhall therefore rather chuſe to take leave of him here, than enter upon ſuch a queſtion, wherein 'tis impoſſible to come at any certain determination; and proceed, in the courſe of this undertaking, directly to his, and the other following, epiſtles in their order.

The END *of the* ACTS.

CRITICAL and EXPLANATORY
ANNOTATIONS
UPON
The EPISTLE of St. *PAUL*, the APOSTLE,
TO THE
ROMANS.

BEFORE we enter upon this to the Romans in particular, it may be of ſome ſervice to the reader, to ſay ſomewhat briefly, of all St. Paul's Epiſtles in general.

I don't mean to enlarge upon the divine authority of theſe and the other Apoſtolical Epiſtles: But ſhall content my ſelf with aſſerting, That they are prov'd to be genuine, by more authentic arguments, than can be produced for any other book, writing, charter, law, or ſtatute whatſoever; which the reader may find largely and learnedly maintain'd in Dr. Whitby's general preface to them.

As to the occaſions of writing them, it muſt be obſerv'd, That, as they were written, either to whole churches, or to certain particular perſons, for the uſe of the churches; ſo they were not deſign'd for the firſt planting Chriſtianity any where, but ſuppoſe it already planted, among thoſe to whom the reſpective Epiſtles were ſent: And conſequently, we are not to expect, that they ſhould contain all the neceſſary doctrines and fundamental principles of the Chriſtian religion; but only ſuch as were neceſſary for the confuting and rooting out thoſe tares of Hereſy, and other falſe notions, which had been ſince ſcatter'd among them; to confirm them in the true faith, to guard them againſt the invaſions of Hereticks and Schiſmaticks, to reprove the erroneous doctrines and vicious practices which had crept in, and to ſupply all their ſpiritual wants, as occaſion requir'd. The beſt way therefore to interpret the moſt difficult paſſages in theſe Epiſtles, is to learn and conſider, by the hiſtories of thoſe times, what ſtate thoſe particular churches were in; what oppoſitions they then met with; what dangers they were moſt expoſed to, and what ſort of inſtructions they ſtood the moſt in need of.

But whereas certain perſons, who profeſs their belief of the Sacred Text, do nevertheleſs take the liberty to criticize upon the ſtyle of theſe inſpired writings, in ſuch a manner as tends to the diſparagement of them, among conceited wits and ſhallow Rhetoricians, or at leaſt to the diminution of that high eſteem which is due to them on account of their divine author; and eſpecially with the ſtyle of St. Paul, which they preſume to cenſure, as looſe, unpolite, rugged, improper, full of ſoleciſms, and what elſe they are pleas'd to charge it with; We ſhall have occaſion hereafter, and eſpecially on 1 Cor. i. 10. ii. 1. 2 Cor. xi. 6. and 2 Pet. iii. 16. more particularly to ſhew the vanity and falſe grounds of this bold imputation. In the mean time, ſuch affected criticks may be pleas'd to remember a ſhort ſentence of an author, whom ſome of 'em are wont to read with leſs prejudice, (I mean Mr. Lock;) That *if any one has thought St.* Paul *a looſe writer, it was only becauſe he was a looſe reader!* And the like may be juſtly ſaid of all the reſt.

As to the order of time, in which St. Paul wrote his ſeveral Epiſtles, the Holy Scriptures themſelves have not given us any clear intimation; nor are the Eccleſiaſtical writers exactly agreed about it. The ordinary account, as given us by the learned Hammond, will appear at once moſt clear in this view; *viz.*

The Epiſtles.	*Where written.*	*When.*
1 Theſſalonians.	*Corinth*	*A. D.* 50.
2 Theſſalonians.	*Corinth*	51.
1 Corinthians.	*Epheſus*	54.
1 Timothy.	*Macedonia*	54.
Titus.	*Greece*	55.
2 Corinthians.	*Philippi*	
Galatians.		55.
Romans.	*Corinth*	55.
Epheſians.	*Rome*	58.
2 Timothy.	*Rome*	58.
Philippians.	*Rome*	
Coloſſians.	*Rome*	59.
Philemon.	*Rome*	59.
Hebrews.		

But Dr. Whitby, following the chronology of Biſhop Pearſon, does not only date them all ſomewhat later in time, but places them alſo in a different order, thus; 1 Theſſalonians, A. D. 52. 2 Theſſalonians, in 53. 1 Corinthians, Galatians, 2 Corinthians, and Romans, in 57. Epheſians, Philippians, Coloſſians, and Philemon, in 62. Hebrews in 63. 1 Timothy, and Titus, in 65. and 2 Timothy, in 67, For the reaſons of which great difference, and how to reconcile this, and the other difficulties occurring, in the beſt manner we are capable, the reader will excuſe us, till we come ſeverally to theſe Epiſtles, as they ſtand here before us.

'Tis agreed however, that this Epiſtle to the Romans was not the firſt in order of writing: But that it was plac'd firſt, in ancient times as well as now, we may learn from Epiphanius; who affirms, that it was always ſo placed, in all authentic copies of the Sacred Canon; and that only Marcion the Heretic had taken upon him to ſet the Epiſtle to the Galatians in the firſt place. And the reaſon of this precedence ſeems to have been, either, 1. The reſpect to the dignity of Rome, the Imperial Seat: Which as it afterwards occaſion'd the precedence of the Biſhop of that city, before other cities which were ſooner converted; ſo, in forming the canon of Scripture, it gave the like occaſion to ſet this Epiſtle before others which were more early written. Or elſe, 2. The ſublimity of the matter, and the excellency of the doctrine contain'd in it; with reſpect to which ſome have call'd it *The marrow of divinity, The key of the New Teſtament, The Chriſtian church's confeſſion of faith,* and *The moſt divine Epiſtle of the moſt holy Apoſtle.*

Now, that it was written from Corinth, is evident, 1. From ch. xvi. 23. where he mentions "Gaius his hoſt," (where he then lodged,) and "Eraſtus the chamberlain of the city;" which Gaius appears to have been of Corinth, 1 Cor. i. 14. and that "Eraſtus abode" there alſo, 2 Tim. iv. 20. And, 2. Becauſe he recommendeth Phœbe, here, ch. xvi. 1. as being "a ſervant of the church at Cenchrea;" which Cenchrea was a ſea-port of Corinth.

As to the preciſe time when it was written, Dr. Hammond ſays, It was after St. Paul's coming again to Corinth from Epheſus, a little before the Emperor Claudius's death, which is placed by chronologers in A. D. 55. That this appears from his own words, ch. xv. where he ſays, ver. 19. that he had preach'd the goſpel through Greece, "round about unto Illyricum;" agreeable to what we find in Acts xx. 2, 3. that, after his departure from Epheſus, "he came into Greece, and there abode three months;" meaning the region from Achaia to Illyricum: And again he ſays, He had then no more to do in thoſe parts, but was "going unto Jeruſalem, with the contributions for the poor Saints there," Rom. xv. 23, &c. Which journey we find him ready to undertake, Acts xx. 3. but, becauſe "the Jews laid wait for him, he purpoſed to return through Macedonia." By which it is manifeſt, that this was the point of time wherein this Epiſtle was written; *viz.* after his coming to Illyricum, and before his going up to Jeruſalem with the contribution; which was about the time of Claudius's death. This is controverted by Dr. Whitby, 1. Becauſe it is not ſaid that St. Paul came to Corinth, in that journey through Greece, Acts xx. 2. but rather gainſaid by himſelf, 2 Cor. i. 15, 16. where he excuſes himſelf for not coming to them; and declares ch. xiii. 1. that "the third time" he was ready to come to them. And, 2. Becauſe, when he wrote to the Romans, he knew the contributions of the church of Corinth were actually made, and even depoſited in his hands, and was going up to Jeruſalem with them, Rom. xv. 25, &c. whereas, when he travell'd Greece, and came to Macedonia, Acts xx. 1, &c. they either indeed were not ſo, or at leaſt he knew not that they were ſo; and therefore ſent Titus firſt, and then his ſecond Epiſtle to them, that they might be ſo, 2 Cor. viii and ix. However, ſince 'tis agreed on all hands, that this Epiſtle was written from Corinth, and about that time beforemention'd, the reader will not (I ſuppoſe,) think it material enough to ſpend more time here upon the preciſe queſtion, whether it was the firſt, or ſecond, or third time of St. Paul's being there, or the 55th or 57th year of Chriſt. Only this may be obſerv'd by the way, That Dr. Whitby himſelf, from Dr. Lightfoot, tells us, in his preface to the Second Epiſtle to the Corinthians, That St. Paul did come to Corinth, in his journey from Philippi to Troas; he ſailing about from Philippi to Corinth, to make good his promiſe, while the reſt who were with him, Acts xx. 4. went directly the next way to Troas, and there waited for him.

In the next place, we may obſerve, That this Epiſtle to the Romans was written before he had ever been at Rome; as is evident from ch. i. where he mentions his "longing to ſee them," ver. 11. and informs them, "that oftentimes he purpoſed to come unto them, but was let hitherto," ver. 13. But, whereas there ſeems to have been a Church already planted at Rome, in ſo eminent a manner, as to be "ſpoken of throughout the whole world," ver. 8. Dr. Hammond thinks, That ſome other Apoſtle, and particularly St. Peter, muſt be ſuppoſed to have preach'd there, becauſe the ancients were wont to ſay, that this Church was founded and edified by thoſe two Apoſtles. But, whatever may be ſaid for this ſuppoſition, 'tis not eaſy to believe, that if theſe firſt Chriſtians at Rome had receiv'd the faith from ſo eminent an Apoſtle, (and eſpecially if he had then been actually their Biſhop, as the modern Romaniſts do contend,) St. Paul in this whole Epiſtle ſhould not honour him with ſo much as a common ſalutation, amongſt others. Baronius, I know, pretends, That St. Peter might then be abſent from Rome, and preaching in other parts; or, ſuppoſing him there, he might have ſent him particular letters by the ſame hand, and therefore did not mention him in this Epiſtle! But the learned Cardinal ſhould have told us, how it happen'd alſo, that there was no notice taken of him, when St. Paul came himſelf to Rome, and "called the chief of the Jews together," Acts xxviii. 17. who plainly appear'd to be much more ſtrangers to the principles of "this ſect," (as they ſtiled Chriſtianity, ver. 22.) than they could reaſonably be ſuppos'd to have been, in caſe they had already receiv'd inſtruction from the great Apoſtle of the circumciſion himſelf. But in truth, the church here at Rome, when St. Paul wrote this epiſtle, ſeems (as that alſo at Antioch was) for the moſt part to be made up of foreigners, both Jews and Gentiles, whom buſineſs had drawn thither from other converted provinces; as appears both from the Apoſtle's ſalutations of former acquaintance, ch. xvi. and from his writing to them, not in Latin, but in Greek. See more in the notes on the ſeveral texts here quoted.

And laſtly, The main deſign of this famous epiſtle is, fully to ſtate and determine the great controverſy between the Jews and Gentiles, about the obligation of the rites and ceremonies of the Jewiſh law, and thoſe main and material doctrines of Chriſtianity, which did depend upon it; ſuch as of Chriſtian liberty, the uſe of indifferent things, *&c.* and, which is the main end of all religion, to inſtruct them in, and preſs them to, the duties of a holy and good life, ſuch as the Chriſtian doctrine does naturally tend to oblige men to.

CHAP. I.

Paul declareth his calling in general, and his particular deſire to viſit them: What the goſpel is, and the righteouſneſs which it teacheth: That God is angry with all manner of ſin; ſuch eſpecially as the Gentiles were moſt addicted to.

Ver. 1, 2, 3, 4, 5, 6, 7. PAUL, a ſervant of Jeſus Chriſt, called to be an Apoſtle, ſeparated unto the goſpel of God, (Which he had promiſed afore by his prophets in the holy ſcriptures) Concerning his Son Jeſus Chriſt our Lord; which was made of the ſeed of David according to the fleſh, And declared to be the Son of God with power, according to the ſpirit of holineſs, by the reſurrection from the dead: By whom we have received grace and apoſtleſhip, for obedience to the faith among all nations for his name: Among whom are ye alſo the called of Jeſus Chriſt. To all that be in Rome, beloved of God, called to be ſaints: Grace to you, and peace from God our Father, and the Lord Jeſus Chriſt.

Paul.] See the notes on Acts xiii. 9.

A ſervant.] The word *doulos* is not here taken as oppoſed to a freeman; but ſignifieth a miniſter, or a man wholly addicted to Chriſt's ſervice; whoſe ſervice is perfect freedom: In which ſenſe, Moſes, Joſhua, David, and other holy men are called the ſervants of the Lord. (Aſſ.)

Called to be an Apoſtle.] *Cletos Apoſtolos*; The called Apoſtle. He expreſſeth here his call, partly becauſe it was "not of men, neither by man, but by Jeſus Chriſt" immediately, Gal. i. 1. and partly to ſhew the Romans, that what he wrote to them in this epiſtle was according to the duty of his calling, and that he had good warrant and commiſſion for it. (*Idem.*) The word *Apoſtolos* ſignifies here a legate, or ambaſſador of Chriſt, ſent to declare the goſpel to all nations: And ſuch a one was St. Paul, who had a general commiſſion, to preach both to the Jews and Gentiles; tho', ſpecially, by the appointment of God, with the conſent of both parties, "the goſpel of the uncircumciſion was committed unto Paul, as the goſpel of the circumciſion was unto Peter," Gal. ii. 7. (*Idem.*) See the notes on Matth. xx. 16.

Separated unto the goſpel of God.] That is, Set apart in the purpoſe and decree of God; "ſeparated from his mother's womb," Gal. i. 15. Immediately and extraordinarily called by Chriſt himſelf to this great work, Acts ix. 15. And mediately by the officers of the church, Acts xiii. 1, 2, 3, *&c.* The work of diſpenſing the myſteries of the everlaſting goſpel, is to be undertaken by none but thoſe who are ſolemnly ſeparated and ſet apart for it, and regularly called to it. I would to God, the lay-preachers at this day would conſider this. Theſe uſurpers of the ſacred function can neither pray in faith, for a bleſſing upon what they undertake, becauſe they have no promiſe to bottom their faith upon, nor can the people expect to profit by what they hear from them; for this would be to expect God's bleſſing out of God's way. Read with trembling what God ſays, Jer. xxiii. 32. "I ſent them not, neither commanded them; therefore ſhall they not profit this people at all." Where mark, That the peoples not profiting by theſe men, is not charged upon their falſe doctrine, but upon their want of a call and commiſſion: It is not ſaid, that their doctrine is unſound, but they preach unſent; "therefore they ſhall not profit this people at all." Theſe men contradict the command of God, the univerſal practice of the Chriſtian church; violate the rules of order and right reaſon, and expoſe a moſt awful and tremendous ordinance of God to contempt and ſcorn; yea, lay it open to the bold preſumption of every ignorant aud impudent pretender. (*B.*) See the notes on Acts ix. 15. and xiii. 2.

Promiſed afore by his prophets.] *Proepengeilato*; promiſed or foreſhew'd: Foreſhew'd in the types of the law, and promiſed before in the words of the "prophets which were ſince the world began," Luke i. 70. See the notes on Luke xxiv. 27, 44.

In the holy ſcriptures.] The ſcriptures are holy, in ſeveral reſpects; 1. In regard of their author and inditer; the holy Spirit of God. 2. In regard of the penmen and writers of them; "holy men of God." 3. In regard of the ſubject-matter contained in them; the holy will of God. 4. In regard of them to make us holy both in heart and life. And if the word of God be an holy word, then let it be treated by us with all holy deference and regard. Lord, what an impious liberty do ſome men take in this wanton age, to furniſh our jeſts in ſcripture attire, and in their jocular humour to make light and irreverent applications of ſcripture phraſes and ſentences! They lay their ſchemes or ridiculous mirth in the Bible, and play the buffoons with the moſt ſerious things in the world! Theſe men bring forth ſcripture, as the Philiſtines brought forth Sampſon, only to "make them ſport, Judg. xvi. 25." But they ſhall e'er long find Almighty God in earneſt. tho' they were in jeſt! He that magnified his word, above all his name, will not brook it, that any man ſhould make it vile and contemptible, by rendring it the theme of his giddy mirth and prophane drollery. (*B.*)

Made of the ſeed of David.] *Genomenos*, *genitus*, begotten, according to Vatablus: *Natus*, born, according to Eraſmus, and others. But the word properly ſignifieth *made*: Which doth better ſet forth the admirable conception of Chriſt, of a virgin, without the help of man; which is not ſo well expreſſed in the other reading, to ſay he was born, or begotten. (Leigh and Aſſ.) See the notes on John i. 14.

Declared to be the Son of God.] *Horiſtheis*; Demonſtrated, or defined. (H.) Bellarmin ſaith, *horizein* never ſignifies in ſcripture to declare; and that all the Latins render it predeſtinated. I anſwer, 1. That *horizein* ſignifies in this very place to declare; as St. Chryſoſtome interprets it, who well underſtood the force and import of the word: And ſo do Tertullian, Occumenius, Theodoret and Theophylact. 2. That the Latin fathers follow'd the vulgar tranſlation; in which this word is ignorantly and improperly rendred; as Eraſmus, and Faber, and Cajetan do obſerve, and every one muſt confeſs who knows any thing of the Greek. (Whitak.) And, 3. That this word *horizein*, never ſignifies to *predeſtinate*, in ſcripture; nor doth the ancient interpreter any where elſe render it ſo; but wherever we find the word *predeſtinate*, except in this place, the Greek is not *horizein*, but *prohorizein*. (Eſtius) The ſame who "was made of the ſeed of David according to the fleſh," was alſo declared, and by moſt demonſtrative arguments proved, "to be the ſon of God." And this ſenſe is moſt agreeable to the words there following. (Williet, and Leigh) The word in the original ſignifieth more than a bare declaration; namely, a declaration by a ſolemn ſentence, or definitive judgment; as in Pſa. ii. 7. "I will declare the decree; The Lord hath ſaid unto me, thou art my ſon." (Aſſ.)

By the reſurrection from the dead.] Here we learn, 1. That the reſurrection of our Lord Jeſus Chriſt from the dead, by the Holy Ghoſt, is a powerful and convincing demonſtration that he was "the ſon of God." Chriſt, as man, is no where ſaid in ſcripture to be the ſon of God, but with relation to the divine power of the Holy Ghoſt, by whom he had life communicated to him from the father, both at his conception and at his reſurrection. At his conception he was the ſon of God, by being conceived by the Holy Ghoſt; but this was ſecret and inviſible, known only to the mother of our Lord: Therefore at his reſurrection, by "the ſpirit of holineſs," that is, by the immediate power of the Holy Ghoſt, God thought fit to give a publick and viſible demonſtration to the whole world, that Jeſus was his own ſon, the promiſed and true Meſſias; and conſequently did thereby give teſtimony to the truth and divinity of our Saviour's doctrine and miracles. God did now publickly own his ſon in the face of the whole world, and freed him from all ſuſpicion of being an impoſtor or deceiver: For it is not ſuppoſable, that God ſhould put forth an Almighty power to raiſe him from the grave, if he had by robbery aſſumed that glorious title of the ſon of God: Therefore, ſaith the Father of him, in the morning of the reſurrection, "thou art my ſon, this day have I begotten thee;" that is, in the words of our Apoſtle here, declared, and made thee conſpicuouſly appear, "to be the ſon of God with power, according to the ſpirit of holineſs by the reſurrection from the dead." Yet obſerve, 2. That tho' Chriſt was raiſed from the dead, by the power of God's holy ſpirit, yet did he certainly raiſe himſelf by his own power, as God, according to his own prediction, John ii. 19. "Deſtroy ye this temple of my body, and in three days I will raiſe it up;" according to St. Peter's aſſertion, 1 Pet. iii. 18. "Being put to death in the fleſh;" that is, in his human nature, "but quickned in the ſpirit;" that is, by the power of his godhead or divine nature quickning himſelf: For had he been only raiſed by the power of God, and not by his own power, how could his reſurrection have been a declaration that he was the Son of God? What had more appeared in Chriſt's reſurrection than in other mens? For they were raiſed by the power of God, as well as he: But here lies the difference; Chriſt roſe by a ſelf-quickning principle: Others are raiſed by a quickning principle, derived from Chriſt; with reſpect to which he is called "the reſurrection and the life," John xi. 25. that is, The principle of quickning life, by which the dead Saints are raiſed. 3. That the Apoſtle doth not ſay, Chriſt was made, or conſtituted, the Son of God by his reſurrection from the dead, but declared ſo to be: *Multa tunc fieri dicuntur, quando facta eſſe manifeſtantur*; according to the phraſe of ſcripture, things are then ſaid to be, when they conſpicuouſly appear. Nothing can be more evident, than that Chriſt was the Son of God before the reſurrection; yea, before his incarnation, being the father of eternity, Iſa. ix. 6. But the glory of his divinity was much clouded, darkned, and eclipſed, by the frailty of his humanity, by the miſeries of his life, and the ignominy of his death. But by his reſurrection God rolled away his reproach, and freed him from all the aſperſions and accuſations of his enemies; who charged him with blaſphemy, for affirming that he was the Son of God: And thus our Jeſus, in whom we truſt, was "declared to be the Son of God with power, according to the ſpirit of holineſs by the reſurrection from the dead." (B.) See the notes on John ii. 19.

Grace and Apoſtleſhip.] *Charin cai apoſtolen*; The grace and authority of the Apoſtleſhip. (Fell) See the notes on Eph. iii. 8.

For obedience to the faith.] That God may be obey'd, thro' faith in the goſpel; not that men ſhould engage in prophane diſputes concerning the nature of God. (G.) The ſpirit of faith is not a ſpirit of diſputation, but of obedience. (Q.) See the notes on Matth. xx. 7.

Called to be Saints.] *Chetois hagiois*; the called Saints. (H.) See the notes on ver. 1.

Grace to you, and peace.] The uſual ſalutation, in former times, was *pax vobis*: But after the new gift of the grace of the Holy Ghoſt, purchas'd by our Lord, the new evangelical ſalutation adds grace; *gratia & pax*. (Fell) Either by grace he underſtands all ſpiritual and ſupernatural, and by peace all temporal bleſſings, agreeable to the ſignification of the Hebrew *ſhalom*, which implies happineſs, or proſperous ſucceſs in all things; or by grace, God's free-will and favour, and by peace the fruit and enjoying of the ſame, which brings peace of conſcience, termed Chriſt's peace, John xvi. 33. and "peace with God," Rom. v. 1. (Aſſ.) Grace and peace comprehend all bleſſings, ſpiritual and temporal: Grace implies and includes both the ſpring and fountain of all divine favour, and likewiſe the ſeveral ſtreams which flow from that fountain: All the effects and fruits of grace and peace, according to the Hebrew manner of ſpeaking; all good things, for ſoul and body, for time and eternity. (B.) See the notes on John xiv. 27. and xx. 19.

The Lord Jeſus Chriſt.] Here note, The perſons from whom theſe bleſſings are derived; "from God the father, and our Lord Jeſus Chriſt:" From God, as the ſovereign and fontal cauſe; and from Chriſt, as the mediator of all; without whom we have nothing to do with any of the divine favours; for both "grace and peace come by Jeſus Chriſt:" And whereas Chriſt is called Lord, and here joined with the Father, and the ſame bleſſings are ſaid to flow from Chriſt as from the Father; we learn, that Chriſt is really and undoubtedly God, equal with the Father, bleſſed for evermore. But, Why is the Holy Ghoſt here excluded; no mention at all being made of him? *Anſ.* He is not excluded, tho' he be not named, but neceſſarily imply'd in the forementioned gifts: Becauſe grace and peace are the fruits of the Spirit, they come from God the Father, through the mediation of the Son, and are wrought in us by the operation of the Holy Ghoſt. Beſides, in other ſalutations, tho' not in this, the Holy Ghoſt is expreſly mentioned; as in 2 Cor. xiii. 14. "The grace of our Lord Jeſus Chriſt, the love of God, and the communion of the Holy Ghoſt be with you." (B.) The Apoſtles commonly attribute the name of God to the Father, and of Lord to the Son. (Fell)

Ver. 8, 9, 10, 11, 12, 13, 14, 15. Firſt, I thank my God through Jeſus Chriſt for you all, that your faith is ſpoken of throughout the whole world. For God is my witneſs, whom I ſerve with my ſpirit in the goſpel of his Son, that without ceaſing I make mention of you always in my prayers, Making requeſt (if by any means now at length I might have a proſperous journey by the will of God) to come unto you. For I long to ſee you, that I may impart unto you ſome ſpiritual gift, to the end ye may be eſtabliſhed; That is, that I may be comforted together with you, by the mutual faith both of you and me. Now I would not have you ignorant, brethren, that oftentimes I purpoſed to come unto you (but was lett hitherto) that I might have ſome fruit among you alſo, even as among other Gentiles. I am debter both to the Greeks, and to the Barbarians, both to the wiſe, and to the unwiſe. So, as much as in me is, I am ready to preach the goſpel to you that are at Rome alſo.

I thank my God, through Jeſus Chriſt.] As no petition is, ſo no thanks are, acceptable to the Father, but "through Jeſus Chriſt;" through whom deſcend all our bleſſings; by whom are preſented all our prayers; and who is the mediator in all things between God and us. (Fell) See the notes on ver 7.

That your faith is ſpoken of.] The modern Romaniſts would perſwade us, that St. Paul here doth not only declare what the church of Rome was then, but moreover that he did propheſy, that it ſhould be an excellent church unto the world's end; and that his commendation reſpecteth not only the Chriſtians at Rome in his days, but alſo their poſterity and ſucceſſors for ever: And many of them do unwarily take it for granted, that ſince the faith of their church was once right and ſound, (which St. Paul doth here intimate and confeſs,) ſhe neither did nor could adulterate and corrupt it; and ſo, that is as ſincere and pure now, as ever it was in the Apoſtle's days. For the detection of which fallacy, we muſt obſerve, 1. What the faith was, which the Apoſtle here commendeth the church of Rome for, and which he ſaith, was "ſpoken of throughout the whole world." Tis certain, in the general, that their faith was not different from that of other churches; for, as there was but "one Lord," ſo there was but "one faith"

faith" over the whole Chriſtian world, Eph. iv. 5. And the reaſon, why St. Paul with thankfulneſs takes notice of the Romans faith, was, not becauſe it was other, or more excellent, than that which was receiv'd in other places; but becauſe Rome being the great imperial city, whereunto the world was neceſſitated to have recourſe, the Chriſtian faith was likely thence to diſſeminate it ſelf over all the parts of the empire in a ſhort time. In thoſe days, the creed of all Chriſtians was a plain, eaſy, and ſhort one: For they thought themſelves obliged only to believe the eſſentials of Chriſtianity, and to lead good lives; and it had been well for Chriſtendom, had after ages taken no other care: But, by multiplying articles, ſome have multiplied errors too. And this appears from hence, 2. That the primitive faith of the church of Rome is actually altered; which if prov'd, will at once take away all their pleas of an infallible ſpirit, all their pretences to antiquity, all their arguments againſt our Reformation, and all thoſe inſinuations whereby they beguile ignorant and unwary men. And, for the proof of this, we may (among many other conſiderations here waved for brevity-ſake,) obſerve, 1. That whereas St. Peter and St. Paul refer us to the holy Scripture, as a "ſure word of propheſy," 2 Pet. i. 19. and that by which "the man of God may be perfect, throughly furniſhed unto all good works," 2 Tim. iii. 17. their pretended ſucceſſors teach the neceſſity of tradition. 2. Whereas St. Peter affirms, that there is no ſalvation in any other, but in Chriſt only, and that "there is no other name under heaven given among men, whereby we muſt be ſaved," Acts iv. 12. and St. Paul that "there is one mediator between God and men, the man Chriſt Jeſus," 1 Tim. ii. 5. now there is taught the doctrine of the invocation, and truſting in the interceſſion and merits of Saints! 3. Whereas the ſame Apoſtles teach us, that "Chriſt ſuffered once for ſins," 1 Pet. iii. 18. and that "once for all," Hebr. x. 10. now the doctrine there is the daily ſacrificing Chriſt in the Maſs! 4. Whereas St. Peter teacheth us, that "the king is ſupreme," 1 Pet. ii. 13. and both he and St. Paul command "every ſoul to be ſubject to the higher powers," Rom. xiii. 1. the modern doctrine at Rome is, that the king himſelf is not the ſupreme; but may be reſiſted, depoſed, or murder'd, and his ſubjects abſolv'd from the obligation of their natural allegiance! *&c.* See Dr. Edward Pelling's ſermon on this text.

Throughout the whole world.] That is, throughout all the churches, this joyful news was ſpread, that there were Chriſtians even in the imperial city it ſelf. (Fell) For as there was a reſort to Rome from all parts of the world, every one might relate the news of this in his own country. (Aſſ.)

God is my witneſs.] See the notes on Matth. v. 34.

Without ceaſing.] See the notes on Luke xviii. 1.

That I may impart to you ſome ſpiritual gift.] This, by moſt, is interpreted of the ſpirit of wiſdom and knowledge, by which St. Paul would inſtruct them. I rather chuſe to refer it to ſome ſpiritual gift which he at his coming would beſtow upon them, by the impoſition of his hands upon ſome of them, as the Apoſtles uſed to do, Acts viii. 17. xix. 6. 2 Tim. i. 6. For, 1. That is moſt agreeable to the phraſe *metadounai chariſma pneumaticon*, to give the ſpirit, or a ſpiritual gift. 2. To his words in the cloſe of this epiſtle, ch. xv. 29. that he ſhall come to them "in the fulneſs (*eulogias*) of the bleſſing of the goſpel of Chriſt;" that phraſe being applied to the giving of the Spirit and his gifts, Gal. iii. 14. Eph. i. 3. And, 3. To the end here aſſigned of the imparting this gift, *viz.* The eſtabliſhment of the Romans in the faith: For the vouchſafement of the Spirit, and his gifts, unto the churches, is ſtill called *bebaioſis*, the confirmation of them in the faith, 1 Cor. i. 5, 6. 2 Cor. i. 21, 22. (W.) See the notes on ver. 15.

That I may be comforted.] As he had, in the foregoing verſe, intimated, that the Romans were as yet but weak in the faith; here he ſoftens what he had ſaid, ſhewing, that he ſhould not only impart comfort to them, but they alſo to him. (G.) So that he might not ſeem to upbraid them with their weakneſs. (Fell)

But was lett hitherto.] That is, hindred; *viz.* Either by buſineſs, as ch. xv. 22. or by perſecution, as 1 Theſſ. ii. 2. or by the Spirit, as Acts xvi. 7. (*Idem*)

Have ſome fruit among you alſo.] Meaning converts or proſelytes: For ſo the words *corn*, and *fruit*, do frequently ſignify; as in Pſa. lxxii. 16. Iſa. xxvii. 6. Matth. xiii. 23. and Col. i. 6. (Johnſon) See the notes on John iv. 35, 36. and xv. 16.

Even as among other Gentiles.] Of all whom St. Paul was the Apoſtle, in a peculiar manner. See the notes on ver. 15. and Gal. ii. 7.

I am debter both to the Greeks.] To wit, to preach the goſpel to them, by the command of God. See the notes on 1 Cor. ix. 16.

To the wiſe, and to the unwiſe.] By this addition, he explains what he meant by the foregoing terms of Greeks and Barbarians. See the notes on Acts xxviii. 2.

I am ready to preach.] St. Paul here ſeems plainly to challenge Rome as part of his province, as being "the Apoſtle of the Gentiles." So alſo in ch. xi. 13. and xv. 15, 16, *&c.* When therefore the ancients tells us, that St. Peter was the Biſhop of Rome, as well as St. Paul, this can only be true of St. Peter, as to the Jewiſh converts there, while St. Paul was the Apoſtle and Biſhop of the Gentiles at Rome, according to the agreement, Gal. ii. 9. And ſo, the Biſhop of Rome, if he will be St. Peter's ſucceſſor, muſt only preach to the Jews, or be the Biſhop of the circumciſion. Moreover, it ſeems highly probable, that St. Peter was not yet come to Rome; much leſs had ſettled his ſee there. For, if ſo, why ſhould St. Paul be ſo deſirous, ſo often purpoſing to come to them, to "impart ſome ſpiritual gift to them, to the end they might be eſtabliſh'd," unleſs St. Peter were either inſufficient for, or very negligent in, that work? (W.) See the preface.

Ver. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32. For I am not aſhamed of the goſpel of Chriſt: For it is the power of God unto ſalvation, to every one that believeth, to the Jew firſt, and alſo to the Greek. For therein is the righteouſneſs of God revealed from faith to faith: As it is written, The juſt ſhall live by faith. For the wrath of God is revealed from heaven againſt all ungodlineſs, and unrighteouſneſs of men, who hold the truth in unrighteouſneſs. Becauſe that which may be known of God, is manifeſt in them; for God hath ſhewed it unto them. For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made, even his eternal power and Godhead; ſo that they are without excuſe: Becauſe that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their fooliſh heart was darkned. Profeſſing themſelves to be wiſe, they became fools: And changed the glory of the uncorruptible God, into an image made like to man, and to birds, and four-footed beaſts, and creeping things. Wherefore God alſo gave them up to uncleanneſs, through the luſts of their own hearts, to diſhonour their own bodies between themſelves: Who changed the truth of God into a lye, and worſhipped and ſerved the creature more than the Creator, who is bleſſed for ever. Amen. For this cauſe God gave them up unto vile affections: For even their women did change the natural uſe into that which is againſt nature: And likewiſe alſo the men, leaving the natural uſe of the woman, burned in their luſt one toward another; men with men working that which is unſeemly, and receiving in themſelves that recompenſe of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do thoſe things which are not convenient: Being filled with all unrighteouſneſs, fornication, wickedneſs, coveteouſneſs, malicioufneſs; full of envy, murder, debate, malignity; whiſperers, backbiters, haters of God, deſpiteful, proud, boaſters, inventers of evil things, diſobedient to their parents; without underſtanding, covenant-breakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God (that they which commit ſuch things are worthy of death) not only do the ſame, but have pleaſure in them that do them.

Not aſhamed of the goſpel.] I am ſo far from concealing, that I am very forward and earneſt to make known "the goſpel of Chriſt," whatſoever oppoſition or perſecution or pains it coſt me. (H.) Here note, 1. He does not ſay, I am not afraid to preach the goſpel; but "I am not aſhamed;" becauſe ſhame hinders our readineſs more than fear: A man may be fit and ready to preach the goſpel, and yet be afraid to undertake it; but he who is aſhamed of the work can never be fit for it. 2. When the Apoſtle ſays, he is "not aſhamed of the goſpel," more is intended than expreſs'd. I am ſo far from being aſhamed, that I count it my glory: As if he had ſaid, Verily, I eſteem it the higheſt honour than can be conferr'd on me, to preach the goſpel at Rome, tho' it ſhould coſt me my life. (B.) See the notes on Matth. x. 32. and Luke xii. 8.

The power of God unto ſalvation.] That is, the preaching of the goſpel is attended by and accompanied with an almighty power, which renders it effectual to ſalvation, if we do not bolt our ears and hearts againſt it. Learn hence, That the plain and perſuaſive preaching of the goſpel is the choſen inſtrument in God's hand, which he uſes and honours for conveyance of ſpiritual life unto the ſouls of men, tho' it be deſpiſed and ridiculed by the men of the world. The goſpel is powerful: It is the power not of men or angels, but of God; not the eſſential, but the inſtrumental power of God: It works as an inſtrument, yet not as a natural, but as a moral inſtrument in God's hand; freely, not arbitrarily. The power of the goſpel is not from the preachers of the goſpel; therefore do not idolize them: But they are the inſtruments in God's hand, their words are the vehicle or organ, through which the vital power of the Spirit is convey'd; therefore do not villify and think meanly of them. (B.) Men are called by the miniſtry of the goſpel, 2 Theſſ. ii. 14. ſeconded and made powerful by the Spirit of God. For, 1. By it our minds are enlightened, Luke i. 79. Acts xxvi. 18. to ſee our own miſery in ourſelves, and the infinite mercies of God in the myſtery of ſalvation by Chriſt. 2. By it, as by "the arm of God," Iſa. liii. 1. men are drawn unto him, that they may turn unto God, and believe in Chriſt. Neither is there any means in the world ſo effectual to work the converſion of a ſinner, or to bring him unto faith in Chriſt, as the miniſtry of the word; by which if a man will not be perſwaded, neither will he believe, tho' an Angel ſhould come from Heaven, or a man be raiſed from the dead, Luke xxvi. 31. For indeed the miniſtry of the Goſpel is "the power of God to our ſalvation:" And, tho' in the world it be contemned, as a weak and fooliſh means, yet it is the good "pleaſure of God, by the fooliſhneſs of preaching, to ſave them that believe," 1 Cor i. 21. (Downame)

To the Jew firſt, and alſo to the Greek.] *Greek*, when put in oppoſition, or contradiſtinction, to Jews, always ſignifies a Gentile. (Beza) See the notes on Matth. x. 6. Acts iii. 26. and xiii. 46.

The righteouſneſs of God.] For the explaining of this verſe, the firſt thing to be examined, is the notion of *Dicaioſune*, *righteouſneſs*, and with the addition of *Theou*, "*the righteouſneſs of God.*" *Dicaioſune*, *righteouſneſs*, ſignifies not always the virtue of juſt dealing, but ſometimes, by a metonymy, the matter about which that is converſant; the things which by law are required of any, and in performance of which his righteouſneſs conſequently conſiſts. Thus, Mat. iii. 15. when Chriſt ſaith to John, "Thus it becometh us to fulfil all righteouſneſs;" by righteouſneſs are meant all thoſe things that, under that more imperfect miniſtry of John, were preſcribed men, and required of them to do, to their being approved by God. Thus, thoſe things which are required of Jews to perform under the Moſaical law, are called "the righteouſneſs which is in the law," Phil. iii. 6. And, there being two ſorts of proſelytes of the Jews, one of thoſe which undertook the whole law of the Jews, and were circumciſed, &c the other of thoſe which only received the ſeven precepts of the ſons of Adam, and Noah; the former of theſe were called indifferently proſelytes of the covenant, and proſelytes of righteouſneſs: Where righteouſneſs ſignifies all thoſe commands and ordinances, which in that Moſaical covenant were required of the Jews, and without ſubmiſſion to which no ſtranger was permitted to come into their inner court of the Temple, and joyn with them in the worſhip of God. To this purpoſe it is obſervable, what was the prime occaſion of this epiſtle, the great charge which by the Jews was laid on Paul, for preaching the goſpel to the Gentiles, and thereby promiſing them acceptance and mercy from God for all their paſt ſins, on condition of their embracing the goſpel, and living for the future according to that rule, without any performance of the ritual laws of Moſes, circumciſion, &c. This the Jews violently oppoſed, as that which was an apoſtatizing from the law of Moſes, and the ſetting up a new righteouſneſs, a new ſummary of performances, a new law, to the prejudice of the Moſaical. What Paul had thus done, he here aſſerts and ſtands to; as that which was now the declared will of God, under the goſpel, tho' diſtinct from that which had before been required of Jews under the law. And as now he ſets up the faith of Chriſt, the law of faith, the ſummary of thoſe things which Chriſt from God requires of all men, againſt the ordinances of external obedience in the Moſaical law, ſo he thinks fit to ſtyle one "the righteouſneſs of God," as the other was the Jews righteouſneſs; and this "righteouſneſs of God," of, or by, faith, that is, that which Chriſt hath now revealed or declared to be our righteouſneſs; that which is required of us now under the goſpel, to our being juſtified in God's ſight, in oppoſition to that ſort of legal performances, circumciſion, &c. by obſervation of which the Jew and the Judaizer pretended to be acceptable, and juſtified before God, and without which they contended that there was no juſtification to be had, and conſequently that the uncircumciſed Gentiles could not be juſtified, or acceptable in the ſight of God: The contrary to which is by St. Paul here undertaken to be proved, and is after enlarged on, ch iii, and iv. &c. Thus much for the occaſion of this phraſe, and the general importance of it; to note that way of œconomy of ſaving and juſtifying men under the goſpel. As for the more particular nature of this way of God's dealing in Chriſt, that is alſo contained in the words "by faith;" as faith ſignifies the embracing, and obeying of Chriſt, after a former life of ſin and ignorance, ſuch as the Heathens had lived in. For whatſoever their former lives had been, againſt which the Jews objected, that they were idolatrous and vile, and neither capable of God's favour, nor fit to be convers'd with by any pious perſon, yet Chriſt that "came not to call the righteous, but ſinners to repentance," came particularly, tho' not primarily, to call, and offer place of repentance to them, and upon reformation, to allow them pardon: which tho' it were not a righteouſneſs by, or from, works, a way of œconomy, whereby only juſt or worthy perſons are called and received, yet it is a righteouſneſs by, or from, faith, whereby thro' God's mercy, and pardon of ſin in Chriſt, thoſe that come in to him, and give up themſelves to ſincere obedience for the future, are accepted, and juſtified by God, as Abraham was; which is ſtiled God's juſtifying the ungodly; becauſe thoſe that have been moſt impious, have yet place of repentance given, and are accepted by God upon repentance. In this ſenſe, we ſhall oft find this word righteouſneſs in the enſuing chapters. So ch. ix. 30. The Gentiles laid hold on righteouſneſs; that is, on this evangelical way: And ch. x. 3. The Jews, not knowing this courſe of juſtifying ſinners, ſet down in the goſpel, ſought "to eſtabliſh their own (*Judaical*) righteouſneſs," and were not ſubject to Gods righteouſneſs. So again, ver. 6. The ſame phraſe, as here, in this placing and conſtruction of the words, the righteouſneſs from, or by, faith; that is, this evangelical way, which is by the faith, or the goſpel, and is oppoſed to the *diaconia thanatou*, the promulgation of the law, which brought nothing but death to every act of wilful ſin. So the Apoſtles are called, *Diaconoi dicaioſynes*, "miniſters of righteouſneſs," 2 Cor. xi. 15. *viz.* of this way of juſtifying men in Chriſt, who elſewhere are call'd "miniſters of the covenant;" noting righteouſneſs, in this notion, to ſignify this new covenant, or this evangelical way under it, explain'd, ch. iii. 24. by our "being juſtified freely by his grace," or mercy, without any ſuch precedent obedience of ours as may any way challenge it. All that remains is to inquire, Firſt, Why *ec piſteos*, from, or by, faith, ſhould in the conſtruction be joyn'd with *dicaioſyne*, righteouſneſs? And ſecondly, Why *eis piſtin*, to faith, ſhould ſignify "that we may believe?" For the firſt, It is but an ordinary *hypertaton*, both in theſe and other authors, thus to tranſpoſe words, on the like occaſion: And that it is ſo here is evident, by the enſuing citation out of the prophet, (which notes theſe two to be parallel,) "As it is written, The juſt ſhall live by faith;" and by the like phraſe, ch. iii. 22. and x. 6. And, for the ſecond, that will be very agreeable alſo to many other places in this book: For ſo *eis ſoterian*, to ſalvation, ver. 16. is, that they may be ſaved; *eis cauſin*, to burning, Hebr. vi. 8. that it may be burnt; *eis metanoian*, to repentance, Wiſd. xi. 23. that they may repent; *eis hypocoen*, to obedience, Rom. vi. 16. that ye may obey; and *eis anomian*, to iniquity, ver. 19. that ye may commit all villany; as, in the concluſion of that verſe, *eis hagiaſmon*, to purification or ſanctification, is, that ye may live pure and ſanctified lives (H.) By "the righteouſneſs of God," both here and elſewhere, in the epiſtles of St. Paul, ſeems to be meant God's method of juſtifying, or pardoning, the paſt ſins both of Jews and Gentiles, (that is, of the whole world,) through faith in the merits and blood of Chriſt, which is ſhed for the remiſſion of ſins. This method "is revealed from faith to faith." The meaning is, this method, which was wholly unknown to the Gentiles, and but obſcurely made known to the Jews, is revealed in the goſpel to be "by faith:" And this, in order to beget faith in men, or to perſwade them to believe in Chriſt; it being the only way, whereby thoſe to whom the goſpel is preach'd, could obtain ſalvation. Nor can any take encouragement from hence to live wickedly: For faith in Chriſt includes the receiving him as a prophet to teach, as a prieſt to make atonement, and as a king to rule and govern, and the living up to the religion which Jeſus Chriſt taught the world. The prophet, long ago, taught, that "the juſt ſhall live by faith;" that is, by faith in the promiſe of God, which lays an indiſpenſible obligation to obedience. (Fox)

The wrath of God is revealed.] Our Apoſtle having aſſerted and laid down a general propoſition, that the juſtification of a ſinner is to be expected by the righteouſneſs of the Mediator in a way of faith; he now undertakes the proof and demonſtration of it thus: He diſtributes the whole world into Gentiles and Jews; The former ſeeking righteouſneſs by the dim light of nature, or the law written in their hearts; the latter by the works of the law, that is, by their external conformity to what the law of Moſes exacted and required of them. Now, his preſent buſineſs is to prove, diſtinctly and fully, that neither Gentile nor Jew could ever find what they thus ſought. He begins here with the Gentiles, and ſhews, that indeed they had inbred notions of a God, imprinted in their minds by nature, and alſo had the book of the creatures before their eyes, in which much, very much, of God might be ſeen: Yet theſe common notices of God, and of good and evil, they did not obey and put in practice, but rebelled againſt the light and dictates of their natural conſciences; for which cauſe "the wrath of God was revealed from Heaven againſt" them. Here obſerve, 1. A dreadful manifeſtation of divine wrath; "the wrath of God revealed from Heaven:" The wrath of God; that is, the indignation or vengeance of God. This the ſinner ſhall feel who doth not fear it: For the fears of an incenſed deity are no bugbears; nor the effects of ignorance and ſuperſtition, as the Atheiſts fancy. This wrath is ſaid to be "revealed from Heaven;" that is, diſcovered and made manifeſt by the God of Heaven; partly by the light of nature, their own conſciences giving them notice and warning of it; and partly by the examples of others, in the laſhes of a divine ſeverity on the back of ſinners, by the hand of an incenſed God. Thus the wrath of God was revealed to the Gentiles from Heaven. 2. The object or impulſive cauſe of his revealed and inflicted wrath; namely, "all ungodlineſs and unrighteouſneſs of men. Ungodlineſs compriſeth all ſins againſt God, or neglect of the duties of the firſt table: Unrighteouſneſs comprehends all ſins againſt our neighbour, or the breaches of the ſecond table. Note here, that the abſtract is put for the concrete; the ſins for the ſinners that commit them: The wrath of God is revealed "againſt all ungodlineſs and unrighteouſneſs of men;" that is, againſt all ungodly and unrighteous perſons: The meaning is, that God will certainly puniſh theſe ſins upon the perſons of the ſinners. 3. The ſpecial aggravation of theſe their ſins, or that which made them ſo very provoking to almighty God; namely, that they "held the truth in unrighteouſneſs;" that is, their natural convictions were kept down, under the dominion and power of their corruptions: Luſt in their wills and affections was too hard for the light in their underſtandings; they entertained the light of truth in their minds, but did not ſuffer it to have its proper effect and influence upon their hearts and lives; thus making that a priſoner which would have made them free. Learn, 1. That it is a very great aggravation of ſin, for men to offend againſt the light of their own minds, and to rebel againſt the convictions of their own conſciences. 2. That the wrath of God is dreadfully incenſed againſt all thoſe that live in any courſe of ſin, rebelling againſt the dictates and convictions of their own enlightened conſciences. Dread it then, as thou dreadeſt hell itſelf, to ſin againſt knowledge, to rebel againſt the light of thy own mind, to ſlight the whiſpers, or ſtifle the voice of thy own conſcience; but reverence and obey its dictates as the commands of God. (B.)

Manifeſt in them.] *En autois*; In them, or among them: Namely, among their wiſe and learned ones; who left a number of clear and judicious eſſays and ſentences hereof in their writings, tho' they themſelves did act contrary to the ſame. (Aſſ.) See the notes on John i. 9. and Acts xiv. 17. and xvii. 30, 31.

From the creation of the world.] *Apo ctiſeos coſmou*, is here join'd with *aorata autou*, "the inviſible things," or attributes, of God, "his power and godhead, from the foundation or "creation of the world," that is, ever ſince the creation; as alſo the like phraſe doth ſignify, Matth. xiii. 35. xiv. 21. and xxv. 34. Mark x. 6. and xiii. 19. Luke xi. 50. Hebr. iv. 3. and ix. 26. 2 Pet. iii. 4. Revel. xiii. 8. and xvii. 8. By which it appears that there is no neceſſity of underſtanding God's *poiemeta*, doings, or actions here, of the works of the creation only; but of all things which from that time to this incluſively, have been done in the world by him: And ſo it will be extended to all the doctrines and miracles and actions of Chriſt, the whole buſineſs of the goſpel. (H. and W.) Learn hence, 1. That much of the being and eſſential perfections of God may be known by the light of nature, if attended to; and much more may be underſtood by the book of the creatures if attentively look'd into. "The inviſible things of God are clearly ſeen from the creation;" that is, the creation of the world is a plain demonſtration to men of the being and power of God. 2. That all ſuch perſons will be left for ever "without excuſe" before God, who either extinguiſh the light of nature, and ſmother the natural notices which they have of God, or do not improve them by a due conſideration of the works of God. Without opening the eye of reaſon, the book of the creation is of no more uſe to us than to the brute beaſts: They ſee the creatures as well as we, but many of us conſider the creatures, and ſee God in the creation no more than they: And this will leave us "without excuſe." 3. How endearing are our obligations to almighty God, for the favour and benefit of divine revelation; that, together with the light of nature, we have the ſuperadded light of ſcripture; the law to convince us of our ſin; the goſpel to diſcover a Saviour. The Heathen had only thoſe natural Apoſtles of ſun, moon, and ſtars, to guide them to God, and inſtruct them in their duty to him: But we have the wiſdom of the father, the incarnate ſon of God, and his inſpired Apoſtles and miniſters, to lead us into all truth, and his holy ſpirit to excite and quicken us in our obedience to him. Therefore eternally magnified be omnipotent love, for the light of ſcripture, for the benefit of divine revelation: For tho' there be a natural theology, there is not a natural chriſtology; there is a natural divinity, but not a natural goſpel; a knowledge of God by the light of nature, but no knowledge of Jeſus the mediator, without the light of ſcripture. All thanks, be to God for his unſpeakable gift! Lord, how will all ſuch as contemn it be left "without excuſe." (B.) See the notes on Acts xiv. 17. and xvii. 27.

When they knew God.] From this verſe to the end of the chapter we have a large and black catalogue of ſins which the old Heathens or Gentiles were guilty of; ſome of which they voluntarily committed, and others they were judicially deliver'd up unto; for God, without any impeachment of his holineſs, often puniſhes ſin with ſin. Their ſins voluntarily committed are here recited: And the firſt of them is their ſinning againſt light and knowledge. (B.) and Q.) This phraſe, *gnontes ton theon*, knowing God, is here, by ſome, thought to refer this whole diſcourſe to the Gnoſticks; ſo call'd from their aſſuming to themſelves ſo much of the knowledge of God, and the myſteries of religion. (See Dr. Hammond at large upon this place.) But this is look'd upon as a ſtrange conceit; becauſe ſome of the ſins here mention'd, and particularly, ver. 23. and 26. were never charg'd upon thoſe Hereticks by any of the ancients (W.) See more of this point in the notes on 1 Tim. vi. 20. 2 Pet. ii. 1 *&c.* and Jude 4 *&c.*

Glorified him not as God.] That is, they did not conceive of him, and worſhip him, as became his divine excellencies and perfections; they did not eſteem ſo highly of him as they ought, and pay that homage and honour to the deity which they ſhould. (Bever. and B.) To know God, and not to adore and glorify him, by putting truſt in him alone, and referring every good thing to him by thankſgiving, would be a ſin leſs ſurprizing, and more tolerable, were it to be found only in Pagans. Whoever imitates them in their infidelity will be puniſh'd like them. Human reaſon muſt needs be very corrupt, ſince, having been given to man on purpoſe to ſeek God, it ſerv'd the wiſeſt perſons to no other end, but to lead them to a greater diſtance from him. And here we may obſerve the ſeveral degrees of puniſhment in ſuch caſes, *viz.* 1. To loſe the light which men have abuſed, and to fall into darkneſs and blindneſs of heart, ſo far as no longer to know God. 2. Not to know themſelves any longer; and to think themſelves ſo much the more wiſe, the more fooliſh they really are. 3. No longer to know the reſt of the creatures, but to look upon their images as gods, 4. Even to give to beaſts that honour which is due to God alone. 5. A general corruption, which paſſes from the heart to their bodies; and from their own bodies to thoſe of others; and from the natural uſe to all manner of brutality and abomination. And, 6. The falling into a fulneſs of unrighteouſneſs, and conſummate wickedneſs, and ſuch a torrent of all ſorts of crimes, that nothing eſcapes his depravation. (Q.)

The glory of the uncorruptible God.] The deſcription of God, in the New Teſtament is this, that he "dwelleth in the light which no man can approach unto," 1 Tim. vi. 16. That he "is light," 1 John i. 5, 6. And thus he always exhibited himſelf to men in a mighty ſplendor of flame and light, as a viſible token of his ſpecial and majeſtic preſence. Thus he appear'd to the Antediluvians; to Adam, Cain and Abel, when they brought their offerings to the Lord, *i. e.* to the place where his *Schechinah*, or glorious preſence, uſed to appear: For God "had reſpect unto Abel and his offering;" *i. e.* ſaith Theodotion's tranſlation, he ſet it on fire by a ſtream of light, or flame from the *Schechinah*, which then uſually appear'd at the place of worſhip. Why elſe doth Cain complain, "from thy face ſhall I be hid?" Or why is he ſaid to "go out from the preſence of the Lord?" Gen. iv 4, 14, 16. So, after the flood, we may preſume, he appear'd to Noah, offering burnt-offerings to him: For, God accepting his oblation, as he did Abel's, 'tis reaſonable to conceive, that he gave the like token of that acceptance. So he appear'd to Abraham, Gen. xv. 17. Whence St. Stephen ſays, Acts vii. 2. "The God of glory appeared unto our father Abraham." In this viſible majeſty God appear'd again unto him, Gen. xvii. 1. For in the concluſion of that chapter 'tis ſaid, ver. 22. "God went up from Abraham;" *i. e.* the glory of the Lord aſcended, ſay the Chaldee paraphraſt, and B. Uzziel. So he appear'd to Moſes in the buſh, Exod. iii. 2. and to the people on mount Sinai, ch. xxiv. 16, 17. where "the ſight of the glory of the Lord was like fire." This viſible appearance of God in light is, above thirty times, in the Old Teſtament, ſtiled "the glory of the Lord." And this *Schechinah* was not only given to the Jews after the law, but to the Gentiles before the law, as a preſervative from idolatry; or to inſtruct them to make no other reſemblance of him, or ſymbol of his preſence, beſide that which he from the beginning had choſen to appear in: But this, ſaith the Apoſtle here, they changed into the ſimilitude of men and birds *&c.* And of the Jews making the golden calf, God ſays, "they changed their glory into the ſimilitude of a calf," Pſa. cvi. 20. and of the ſame Jews departing from God to idols, it is ſaid, "my people hath changed their glory for that which doth not profit," Jer. ii. 11. (W.)

Birds, and four-footed beaſts, and creeping things.] As the Ibis among the Egyptians; the golden calf among the Iſraelites; the owl among the wiſe Grecians; the eagle among the Romans; Belus, in the ſhape of a dragon, among the Babylonians; and worms among the *Troglodytæ:* Nay, they deſcended even to worſhip garlick, and a piece of red cloth; as Strabo relates of nations in the north eaſt. (Andr.)

God alſo gave them up.] See the notes on Acts vii. 42. and xxviii. 26.

Changed the truth of God into a lie.] That is, the true God into an idol; call'd "a lie," becauſe it deceives men, as a lie doth, by ſeeming to be that which indeed it is not: It ſeems, in the dolater's fancy, to have ſomething of divinity in it; when in reality it is but wood or ſtone. (B.)

Worſhipped and ſerved.] *Eſebaſtheſan cai elatreuſan.* The former of theſe words is wont to be ſpoken of ſacrifices; and the latter of the bodily geſture uſed in religious worſhip. (G.) In ver. 23. they are charg'd only with falſe repreſentations of God, but in this alſo with a falſe object of their worſhip, by giving the divine honour to a creature. (W.) See the notes on ver. 23.

More than.] Of the uſe of *para* here for *above*, one inſtance will ſuffice, in the epiſtle of Eleazar, the high-prieſt, to Ptolemy; telling him by way of great acknowledgment and gratitude, All things that are profitable to you, though they be (*para phyſin*) above nature, we will obediently perform. Thus Luke xiii. 2, 4. "ſinners above all others," tho', Luke iii. 13. it be more fully expreſs'd by *pleon para, more beſides*, or *above*. As for the other notion of *para*, for *contrary to*, which here may have place alſo (for he that worſhips any thing *above*, or beſide the one true God, doth it in oppoſition to him, and to the wronging and robbing him), we have an expreſs teſtimony for it, Acts xviii. 13. *para ton nomon*, "contrary to the law." (H.) In the time of St. Paul this had prevail'd ſo far, that the Cæſars, when dead, were honour'd with divine worſhip: And if any was perjur'd, in ſwearing by the Emperor, he was ſeverely puniſh'd; if by God, he eſcap'd unpuniſh'd. (G.)

Bleſſed for ever. Amen.] See the notes on John xxi. 25.

That which is unſeemly.] *Aſchemoſyne:* A filthy action, join'd with the moſt ſhameful geſtures. (Leigh)

They did not like.] *Ouc edocimaſan.* This word *docimazo* hath many meanings: But moſt uſually it ſignifies to *prove*; not by arguments, but by trial and experience; As Luke xiv. 19. Rom. xii. 2. and xiv. 22. 1 Cor. xi. 28. and xvi. 3. 2 Cor. xiii. 5. Gal. vi. 4. Phil. i 10. 1 Theſſ. ii. 4. and v. 21. 1 Tim. iii. 10. Jam. i. 12. and 1 Pet. i. 7. Here it ſignifies, Not allowing, or regarding, or making a due and precious account of the knowledge of God. (Leigh) See the notes on ch. ii. 18.

To retain God in their knowledge.] That obſervation of ſome is moſt true, that, in the Scripture, *verba ſcientiæ connotant affectus*, words of knowledge do imply affections and actions anſwerable. To know God, is not ſo much to know his nature and eſſence, as to honour and obey him; which thoſe who do not, are ſaid not to know him, tho' they know ever ſo much of his nature and attributes: Knowledge without practice is with God accounted ignorance; and hence all ſins are termed, *agnoemata*, ignorances. (Andr.)

To a reprobate mind.] *Eis adocimon noun*; to a mind which could not be approved of by God or man; to do (*ta me catheconta*,) things not agreeable to nature, or to reaſon. (W.) Here we may obſerve the conſonance in the original, between *adocimon* here and *ouc edocimaſan* in the beginning of the verſe: The puniſhment like the fault; as in ver. 24. the puniſhment of their diſhonouring God was diſhonouring themſelves. (Fell) Which manner of ſpeaking is very frequent in the ſcripture; eſpecially in ſetting down God's puniſhments, wherein the ſacred writers delight to obſerve ſome correſpondence: As, Pſa. xviii. 26. Mat. v. 19. and many more places. (H.) See the notes on ch. ii. 18. and Acts xxviii. 26.

Filled with all unrighteouſneſs.] He that would ſee a larger comment upon this, and the two following verſes, may conſult the learned Grotius. I only ſhall obſerve, from the Greek commentators, 1. That from theſe words it ſeemeth reaſonable to interpret all that follows, as ſome ſpecies of unrighteouſneſs or injuſtice. That *poneria* ſignifies that wickedneſs, which cauſes men to do miſchief againſt their neighbours by treachery; *cacia*, to do it out of malice; and *cacoethia*, to accuſtom themſelves to do ſo. 3. That *pſithyriſtai* are they who whiſper things to the damage of others when they are preſent; and *catalaloi*, they who openly defame them when abſent. And, 4. That *hyperephania* is that pride which puffs us up, on account of the things we do enjoy; and *alazoneia*, that boaſting we make of things which we have not. (W.)

Covetouſneſs.] See the notes on Luke xv. 15.

Malignity.] *Cacoethia*; A ſowreneſs of diſpoſition, apt to diſcommend; oppoſed to candour. (Fell) See the note foregoing.

Such things are worthy of death.] That murder, adultery, and unnatural luſts deſerved death, they knew; not only by the light of nature and of conſcience, but by their own laws, condemning thoſe to death who did them. That all theſe ſins, being ſpecies of injuſtice, condemn'd by the law of nature, rendred them obnoxious to the diſpleaſure of that God who is the governor of the world, and the avenger of all unrighteouſneſs, and ſo obnoxious to death for violating the laws he had given them to govern themſelves by, they might know by the light of nature. Hence of their Tartarus, which they held to be *carcer pænarum infernarum* (the priſon or dungeon of helliſh puniſhments) Tertullian ſpeaks thus, *Illuc abſtrudi ſolent impii &c.* [Into that place are thruſt, thoſe who are undutiful to their parents, and the inceſtuous, and the adulterers, and the raviſhers of virgins, and the ſodomites, and the cruel, and thieves, and murderers.] And to this agrees the deſcription of their puniſhments, in the poet;

Hic, quibus inviſi fratres, dum vita manebat,
Pulſatuſve parens, & fraus innexa clienti;
Aut qui divitiis ſoli incubuere repertis,
Nec partem poſuere ſuis, quæ maxima turba eſt;
Quique ob adulterium cæſi; quique arma ſecuti
Impia; nec veriti dominorum fallere dextras;
Incluſi pœnam expectant, &c.—
Vendidit hic auro patriam, dominumque potentem
Impoſuit; fixit leges pretio, atque refixit:
Hic thalamum invaſit natæ, vetitoſque Hymenæos;
Auſi omnes immane nefas. Virgil. (W.)

Here thoſe who brothers for a crown diſown,
Turn out their parents, and uſurp the throne,
Deceive the ſubjects who are not their own:
Who ill-got riches like a God adore,
Forgetting nature's ties, their parents poor;
Of ſuch, in hell, there is a mighty ſtore.
Theſe kill'd for lawleſs love: Bold rebels there,
Who 'gainſt their lawful prince had levied war;
Ungrateful creatures, impious as unjuſt,
Contemn'd their honour, and betray'd their truſt.—
Here's one his country to a tyrant ſold,
Impos'd a foreign lord for foreign gold:
Who laws repeal'd and chang'd, or new laws made,
Not as the people pleas'd, but as they paid.
Here's one his daughter's bed by marriage ſtain'd:
All dar'd the worſt of ills, and what they dar'd obtain'd.
Lauderdale.

In the ſoul of man two things are to be conſider'd; the *ſyntereſis*, and the *ſyneideſis*. The *ſyntereſis* reſpects the underſtanding, which comprehends certain principles of nature; as that *murder, adultery, and ſuch like, are ſins, and worthy of puniſhment*: The *ſyneideſis* reſpects the conſcience, which makes the aſſumption, or particular application, after this manner; but *we have committed ſuch things*; therefore, *we are worthy of puniſhment* Now, in the *ſyntereſis*, or general apprehenſion of the underſtanding, the Gentiles themſelves diſcern'd theſe things to be ſins, and "worthy of death:" But in the *ſyneideſis*, or application, they greatly fail'd; *viz.* that they were guilty of theſe ſins, and therefore that eternal death belong'd to them. (Reſſold)

Have pleaſure in them that do them.] This, ſay the Greek commentators, is much worſe than the bare doing of them. For a man may *do* them through the power of temptation, and by conſideration may after become ſenſible of his ſin, and repent of it: But, when he is arriv'd at that height of wickedneſs, that he not only approves, but delights in ſeeing the like things done by others, he demonſtrates ſuch a ſtrong affection to them as is incurable. (W.) See the notes on Acts viii. 1.

CHAP. II.

They who commit ſin, tho' they condemn it in others, are inexcuſable and ſelf condemn'd; So that they cannot eſcape the judgment of God, whether they be Jews or Gentiles. The Gentiles judged by the law of nature. Circumciſion not available to the Jews, unleſs they keep the law.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16. THerefore thou art inexcuſable, O man, whoſoever thou art that judgeſt: For wherein thou judgeſt another, thou condemneſt thy ſelf; for thou that judgeſt, doeſt the ſame things. But we are ſure that the judgment of God is according to truth, againſt them which commit ſuch things. And thinkeſt thou this, O man that judgeſt them which do ſuch things, and doeſt the ſame, that thou ſhalt eſcape the judgment of God? Or deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering, not knowing that the goodneſs of God leadeth thee to repentance? But after thy hardneſs and impenitent heart, treaſureſt up unto thy ſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them, who by patient continuance in well-doing, ſeek for glory, and honour, and immortality; eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteouſneſs; indignation and wrath, tribulation and anguiſh, upon every ſoul of man that doeth evil, of the Jew firſt, and alſo of the Gentile: But glory, honour, and peace to every man that worketh good, to the Jew firſt, and alſo to the Gentile. For there is no reſpect of perſons with God. For as many as have ſinned without law, ſhall alſo periſh without law: And as many as have ſinned in the law, ſhall be judged by the law, (For not the hearers of the law are juſt before God, but the doers of the law ſhall be juſtified. For when the Gentiles, which have not the law, do by nature the things contained in the law, theſe having not the law, are a law unto themſelves: Which ſhew the work of the law written in their hearts, their conſcience alſo bearing witneſs, and their thoughts the mean while accuſing, or elſe excuſing one another) In the day when God ſhall judge the ſecrets of men by Jeſus Chriſt, according to my goſpel.

Thou art inexcuſable.] See the notes on ch. i. 20.

Whoſoever thou art.] Whether learned philoſopher of the Gentiles, or Jew boaſting of the law.

That judgeſt.] That is, cenſureſt, and condemneſt others; as the philoſophers did the vulgar, and the Jews the Gentiles. (Fell) See the notes on Matth. vii. 1. *&c.*

Doeſt the ſame things.] If to any one it ſeem ſtrange, that the Apoſtle ſhould pronounce the Jews (to whom he here addreſſes himſelf,) guilty of the ſame ſins of which he had accuſed the Gentiles, ch. i. let him conſider what their own Joſephus hath recorded of them, and he will ceaſe to wonder. For he aſſures us, there was not a nation under Heaven more wicked than they were. What (ſaith he) have ye done of all the good things required by our law-giver? What have ye not done of all thoſe things which he pronounced accurſed? So that, had the Romans delay'd to come againſt theſe execrable perſons, I believe, (ſays he) either the earth would have ſwallowed up, or a deluge would have ſwept away, their city; or fire from Heaven would have conſumed it, as it did Sodom; for it brought forth a generation of men far more wicked than they who ſuffered ſuch things. There is not a ſin mention'd, ch. i. of which he doth not, in that hiſtory, accuſe them, not excepting that of unnatural luſts. (W.)

We are ſure.] *Oidamen*; We know. (H. and W.) Reaſon itſelf teaches us this. (G.)

According to truth.] That is, uprightly and juſtly; not according to the outward appearance, but as things are indeed. (Aſſ.) The Hebrew, by one word, ſignifieth both truth and juſtice, and is rendred in the Greek by *aletheia* and *dicaioſyne*; of which the former is here put for the other, as on the other ſide the unjuſt *mammon* is oppoſed to the true riches. (H.) See the notes on Luke xvi 9.

Deſpiſeſt thou the riches of his goodneſs.] Here he argues eſpecially againſt thoſe who were of opinion, that their caſe ſtood not ill with God, foraſmuch as God bleſſed them many ways in this world, and gave them abundance of wealth and honour; as he did to the Romans, above other people, who had the command over all other nations (Aſſ.) But, beſides this, the proſperity, or preſent impunity of the wicked draweth with it an erroneous perſwaſion in others, of their own freedom from danger. "Becauſe ſentence againſt an evil work is not executed ſpeedily; therefore the heart of the ſons of men is fully ſet in them to do evil," ſaith the preacher, Eccleſ. viii. 11. They harden their hearts, becauſe they ſee wicked men eſcape puniſhment; and conclude, with him in the Pſalmiſt, that God "is altogether ſuch a one as themſelves," Pſa. l. 21. Whereas they ought to reaſon, as the Apoſtle doth here, that "the goodneſs of God leadeth them to repentance;" and that he deferreth his puniſhment, that they ſhould not defer their repentance (Andr.)

Treaſureſt up unto thy ſelf wrath.] *Theſaurizes*; Heapeſt up God's judgments upon thee, in the manner of a treaſure, which increaſeth by daily addition. (Aſſ.) He who accumulates ſin, accumulates wrath (Fell) that is, puniſhment. (Aſſ.) As ſinners have treaſure of ſin, ſo God has treaſures of wrath for ſinners. (B.) See the notes on Acts vii. 51.

Revelation of the righteous judgment.] Obſerve here, the deſcription given by the Apoſtle of the day of judgment: He calls it a "revelation of the righteous judgment of God." The judgment of God is always righteous; but it is not always revealed and openly made manifeſt now: Therefore a time ſhall come, when there ſhall be a full revelation of it; a day in which the righteouſneſs of God's proceedings ſhall be univerſally manifeſted and magnified. Then will all the divine attributes be conſpicuouſly glorified; God's wonderful clemency ſweetly diſplay'd; his exact juſtice terribly demonſtrated; his perfect wiſdom clearly unfolded; all the ſecret ſprings of providence wiſely manifeſted; all the myſterious depths of divine counſels fully diſcover'd, and the injur'd honour and glory of almighty God viſibly clear'd and repair'd; to the joyful ſatisfaction of all good men, and to the dreadful conſternation and confuſion of the wicked and impenitent world. (B.) This the word *apocalypſis* properly ſignifies: But the king's manuſcript reads it *antapodoſis*, which ſignifies retribution. (H.)

Who will render.] *Apodoſei.* The ſame word is tranſlated "ſhall give," 2 Tim. iv. 8. But it had been more proper, and agreeable to the Greek, to have ſaid there alſo, as here, will render or repay: Which nevertheleſs is wholly of mercy in reſpect of us or our deſerving, but of juſtice, in reſpect of his promiſes, and Chriſt's merits, unto which is rendred and repaid that which he deſerv'd for us. The *crown* therefore (mentioned in that text to Timothy) is a due debt, becauſe it is promiſed to us, for Chriſt's ſake; not becauſe any works of ours are able to purchaſe it. (Fulke) From the text here before us, Papiſts infer merit of works: But, 1. The word *apodounai*, to *render*, ſignifieth not only a juſt retribution, but a gift of favour; as in Matth. vi. 4, 6, 18. and xx. 8 (Pareus and Willet) 2. The Apoſtle ſaith "according to his deeds," not *for* his deeds, or for any merit of his works: Which diſtinction noteth the quality, not the merit of their works; that is, that good works ſhall be recompenſed with reward, and evil with puniſhment. (Faius) See the notes on Luke xvii. 10.

To them, who by patient continuance.] The Apoſtle, having, in the foregoing verſe, declar'd the impartiality of the judge, here proceeds to ſhew the univerſality of the judgment, and the diſtinct rewards aſſigned to the righteous and the wicked reſpectively, according to the quality of their works. Wherein obſerve, 1. The righteous perſons deſcribed, and their reward declared. They are deſcribed by their "well-doing;" by their "continuance in well-doing;" and by their "patient continuance in well-doing." They are not weary in well-doing; they can undergo ſufferings for the ſake of it; and they can patiently wait for the reward of it till hereafter, while others ſnatch at their reward here: Yet, in the mean time, they are ſeeking after, and ſecuring this their reward; They "ſeek for glory, and honour, and immortality;" that is, They ſeek for a portion of glory and immortality in the world to come; they leave the world to the men of the world; and while thoſe are ſcrambling for earth, theſe are making ſure of heaven: And there their reward ſhall be "eternal life." 2. The wicked are alſo here characteriz'd; and their reward aſſigned them. They "are contentious, and do not obey the truth, but obey unrighteouſneſs:" That is, They contend with God, and reſiſt the light of his revealed truth; they refuſe the offers of his grace, and kick againſt his word, diſobeying the Goſpel of truth, but obeying unrighteouſneſs: And for ſo doing, their reward ſhall be "indignation and wrath, tribulation and anguiſh." (B.) See the notes on ch. i. 29.

Of the Jew firſt, and alſo of the Gentile.] See the notes on ch. i. 16.

No reſpect of perſons with God.] That is, He regardeth not the outward quality or condition of men, nor meaſureth them by their country, nation, power, riches, or honour, either to receive them, or to caſt them away. The Greek word *proſopolepſia* ſignifies as well countenance as perſon; and the ſenſe comes all to one: For by countenance we are to underſtand the outward appearance of men in the world, or thoſe things by which men are outwardly valued and eſteemed. (Aſſ. and Leigh) See the notes on Acts x. 34.

As many as have ſinned.] The Gentiles, which had only the law of nature, ſhall not be judged by the law of Moſes: The Jews, which have both the law of nature and the law of Moſes, ſhall be judged by both: And conſequently, Chriſtians, which have the law of nature unwritten, the Moſaical law written, and moreover the Evangelical law, both written and preached, ſhall lie under greater guilt, and receive a more aggravating condemnation. (B.) See the notes on Luke xii. 47, 48.

For, not the hearers of the law.] That is, not the bare "hearers of the law" ſhall upon that account, be "juſt before God, but the doers of the law ſhall be juſtified;" that is, accepted of God, as acting ſuitably to their holy profeſſion. It is notoriouſly known, the Jews, gloried in, and reſted upon, their outward privileges for ſalvation, becauſe they were Abraham's ſeed; becauſe they were circumciſed; becauſe they were employed in reading and hearing of the law; they concluded this ſufficient to render them acceptable with God: Therefore, ſays the Apoſtle, "not the hearers, but doers, of the law ſhall be juſtified;" that is, the perſons whom God will accept, and account righteous, for the ſake of Chriſt. Note here, That the doers of the law, or word of God, are the beſt hearers; yea, the only hearers in the account of God: Hearing is good, but it muſt not be reſted in; a great underſtanding may a man have, by much reading the word and law of God: But "a good underſtanding only have they that do the word and will of God, the praiſe and fruit of that endureth for ever, Pſa. cxi. 10." (B.) See the notes on Matth. vii. 21.

The Gentiles, which have not the law.] The ſenſe is, that "the Gentiles, which have not the law" of Moſes promulged, are yet not without a law ingrafted in their conſciences: And altho' they have not a written law, yet are they a law, that is, a rule of living, to themſelves; doing thoſe things "which ſhew the work of the law written in their hearts, their conſciences bearing witneſs" to it, and their natural reaſon either accuſing or defending of them from it. Learn, 1. That there is a law of nature ingrafted, and written by God, in the hearts of men, whereby the common notions of good and evil are found with them. 2. That this law of nature ſerveth for the inſtigation and provocation of men, to many good actions and duties towards God and man. 3. That to rebel againſt, and not walk in conformity unto this ingrafted law of nature, is a provoking ſin. 4. That altho' many of the Gentiles gave themſelves over to all manner of uncleanneſs, yet others "ſhewed the works of the law written in their hearts:" They ſhewed it two ways; 1. by their temperance, righteouſneſs, and moral honeſty; wherein (to our ſhame) they excelled many of us who are called Chriſtians. 2. In the efficacy of their conſcience; which as it cleared, and comforted, them for things well done, ſo it witneſſed againſt them, yea judged and condemned them, for doing evil: And theſe evidences of a law written on the heart are every where to be found, wherever men are found. (B.) Moſt interpreters underſtand this of the believing Gentiles, "the righteouſneſs of the law being fulfilled in them only, who walk not after the fleſh, but after the ſpirit," ch. viii. 4. And he being only the inward Jew, who hath "the circumciſion of the heart in the ſpirit," here, ver. 29. But all the ancient commentators interpret theſe laſt ſix verſes not of the idolatrous Gentiles, but of ſuch Gentiles as liv'd before the law, as Melchiſedec and Job; or ſuch as were worſhippers of the true God, as Cornelius; or of ſuch of them as repented, as the Ninevites did. Theſe examples, ſaith Chryſoſtome, he ſets before the Jews, as being ſuch as they could not contradict. And, in his Comment on ver. 15. he makes this inference from the words, By theſe things he ſhews, that God made man ſufficient of himſelf to chuſe virtue and avoid vice; adding, that this was neceſſary to be ſaid, to ſtop the mouths of them who enquir'd, Where were the footſteps of ſuch a providence in former times? This the Apoſtle ſeems plainly to inſinuate, by arguing, that God did, and will, accept the Gentile, living according to the law written in his heart, and therefore owning him as the true God, and honouring or glorifying him, as that God, who made the heaven and the earth, becauſe he "is no reſpecter of perſons." This ſeems the obvious meaning of theſe words of St. Peter, in the caſe of Cornelius, Acts x. 34, 35. And the argument of Origen ſeems here conſiderable, That if God condemn'd the Gentiles, becauſe they "held the truth in unrighteouſneſs, and when they knew God, did not glorify him as God, neither were thankful," ch. i. 18, 21. it ſeems reaſonable to conceive, that had they done what they culpably neglected, and might have done, that is, had they "glorified him as God, and been thankful," they would have done what had been acceptable to God, and fit to be rewarded by his goodneſs: Or, in other words, had they held the truth in righteouſneſs, and abſtaining from thoſe actions for which their conſcience did accuſe them, and for which "they knew they were worthy of death," ch. i. 32. as they, who were inexcuſable for not doing of them, might have done, they would have eſcaped "the wrath of God revealed from heaven againſt all unrighteouſneſs," ver. 18. See the notes on the ſeveral texts here quoted. But then, theſe things may here be offer'd to conſideration, 1. That this acceptance may not reach ſo far as to put them under the ſame privileges and favours with his church and people: But, if they live in ſuch times and places where an exacter knowledge of his will might be obtain'd, it may induce his providence to find out means of imparting that alſo to them; as in the caſe of Cornelius and his friends, who were told things, "by which he and his houſe ſhould be ſaved," Acts xi. 14. 2. That, tho' God may, and will, reward ſuch honeſt Heathens, becauſe otherwiſe they could have no encouragement to own, or ſerve, him as their God, ſince "he that cometh to God, muſt believe that he is a rewarder of them that diligently ſeek him," Hebr. xi. 6. Yet he is not obliged to give them the glorious reward which he hath promiſed to the Chriſtian. For this not being due to their works, they could not, from the light of nature, be aſſured of it: And it being ſo particularly aſſign'd to faith in Chriſt, both affirmatively and negatively, John v. 24. vi. 27, 29. and xvii. 3. and 1 John v. 11. *&c.* it cannot well be ſaid to belong to any other; and therefore Origen freely grants this, and yet thinks ſuch perſons may not be utterly depriv'd of a reward: Eſpecially, it ſeems not equitable, that they ſhould be depriv'd of all reward, purely for want of an impoſſible condition; *i.e.* becauſe they believed not in him, of whom they had not, and very often could not, have heard. And, it may be added, 3. That if any of them did arrive at ſuch a ſtate, as made them indeed to fear God, and work righteouſneſs, they did this, not meerly by the ſtrength of natural light, for tho' ſome of them ſeem to ſay, that nature, or philoſophy, was a ſufficient guide to virtue, (*Cic. de leg.* l. i. n. 3.) yet, that they meant not this excluſively of the divine aſſiſtance, which they ſaw neceſſary to preſerve them againſt the infirmities of humane nature, their own words do fully teſtify (*Idem de nat. Deor.* l. ii. n. 124, 125.) And if God own'd any of them as truly righteous, it was by virtue of their faith in God; *i. e.* that faith by which they believ'd he was a rewarder of them who diligently ſeek him: Which being, as to kind, the ſame with that which the Apoſtle ſo highly commends, Hebr. xi. 1. even the expectation "of things hoped for, the evidence of things not ſeen," when it produced in them a ſincere endeavour to ſerve and pleaſe him, according to the light of nature, and cleave to their duty, tho' they might ſuffer for it in this world, might be imputed unto them for righteouſneſs. But I conclude theſe conjectures, with *Origen* on the ſame place, the reader is at his diſcretion, either to approve theſe conjectures or not. (W.)

And their thoughts] The *Logiſmoi metaxu allelon* here are the practical common notions of good and evil, which are among the generality of men, even Heathens, without any light from the Moſaical law: And they are call'd *Logiſmoi*, *reaſonings*; becauſe reaſon, when it comes to a maturity, if it be not precorrupted with falſe doctrines and prejudices, will be able to conclude, that this ought to be done, and not that, and ſo give us the principles of all moral actions. (H.)

According to my goſpel.] St. Paul's preaching wherever he came, is literally to be ſtiled his goſpel. So Clemens Romanus, contemporary with this Apoſtle, in his Epiſtle to the Corinthians, after having mention'd bleſſed Paul's Epiſtles, bids them mark what he hath firſt written to them (*en te arche tou euangeliou*) in the beginning of the Goſpel; that is, at the time when the Goſpel was by him firſt preach'd among them. (*Idem*)

Ver. 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29. Behold, thou art called a Jew, and reſteſt in the law, and makeſt thy boaſt of God; And knoweſt his will, and approveſt the things that are more excellent, being inſtructed out of the law, And art confident that thou thy ſelf art a guide of the blind, a light of them which are in darkneſs, An inſtructer of the fooliſh, a teacher of babes, which haſt the form of knowledge and of the truth in the law. Thou therefore which teacheſt another, teacheſt thou not thy ſelf? Thou that preacheſt a man ſhould not ſteal, doſt thou ſteal? Thou that ſayeſt a man ſhould not commit adultery, doſt thou commit adultery? Thou that abhorreſt idols, doſt thou commit ſacrilege? Thou that makeſt thy boaſt of the law, through breaking the law diſhonoureſt thou God? For the name of God is blaſphemed among the Gentiles, through you, as it is written. For circumciſion verily profiteth, if thou keep the law: But if thou be a breaker of the law, thy circumciſion is made uncircumciſion. Therefore, if the uncircumciſion keep the righteouſneſs of the law, ſhall not his uncircumciſion be counted for circumciſion? And ſhall not uncircumciſion which is by nature, if it fulfil the law, judge thee, who by the letter and circumciſion doſt tranſgreſs the law? For he is not a Jew, which is one outwardly; neither is that circumciſion, which is outward in the fleſh: But he is a Jew, which is one inwardly; and circumciſion is that of the heart, in the ſpirit, and not in the letter, whoſe praiſe is not of men, but of God.

Behold, thou art called a Jew.] Here the Apoſtle proceeds in his former argument; namely, to prove, that the Jews could no more rationally expect to be juſtified before God by the law of Moſes, than the Gentiles by the law of nature. The Apoſtle allows them all their privileges, which they ſo much doted upon, boaſted of, and gloried in; but withal aſſures them, that all theſe, yea more than theſe, were inſufficient to juſtify them before God: As if the Apoſtle had ſaid, Thou beareſt thy ſelf mightily upon this, that "thou art called a Jew;" that is, a profeſſor of the true religion, and a worſhipper of the true God; "Thou reſteſt in the law;" that is, either in the divineneſs and perfection of it, or in thy external obedience to it, and in the outward performances of it: "Thou makeſt thy boaſt of God," as a God in covenant with thee above all nations of the earth; and "thou knoweſt his will," having his word and law in thy hands; the oracles of God committed to thee, and the writings of Moſes and the prophets alone found with thee; and "approveſt things that be moſt excellent, being inſtructed out of the law;" that is, thou thinkeſt that thou haſt ſuch a degree of knowledge of God's word and will, that thou canſt clearly diſcern between ſin and duty, and compare one duty with another, preferring that which is moſt excellent; "and art confident, that thou thy ſelf art a guide of the blind, and a light of them that are in darkneſs;" that is, thou haſt a ſtrong conceit that ſuch are the meaſures of thy knowledge, that thou art able to be "a guide to the blind" Gentiles, who ſit in darkneſs, and to be a "teacher of babes;" that is, ſuch as have little or no knowledge in the matters of religion, conceiting, "that thou haſt the form of knowledge and of the truth in the law;" that is, ſuch a method and meaſure of divine knowledge as may enable thee to inſtruct others, whether Gentiles or Jews, which never reach to thy attainments. Theſe external privileges the preſumptuous Jew reſted upon, and thought them ſufficient to ſalvation, tho' he lived looſely, and his practice gave his profeſſion the lye. Hence learn, 1. That perſons are exceeding prone to be proud of, and puffed up with church privileges; glorying in the letter of the law, whilſt neither in heart nor life they are conformed to the ſpirituality of the law. 2. That gifts, duties, and ſuppoſed graces, are the ſtay and ſtaff which hypocrites reſt upon, and repoſe their truſt and confidence in; "thou art called a Jew, and reſteſt in the law;" that is, in the outward profeſſion of the law, or in an external obedience to the law: The Apoſtle ſpeaks of this their "reſting in the law," not barely by way of narration, but by way of reproof; telling us not only what they did, but how ill they did in ſo doing. The duties which Chriſt has appointed are the truſt and reſt of the hypocrites; but Chriſt himſelf is the reſt and truſt of the upright: They deſire to be ever acting graces, never truſting to them; to be much in duty, and yet much above duty; much in it in point of performance, much above it in regard of dependance. (B.) Thou alſo, who art called a Chriſtian, and reſteſt in the goſpel, and makeſt thy boaſt of Chriſt, of his graces, his blood, his myſteries, his ſpirit *&c.* Where is the life, worthy of that name? Where is the practice of that goſpel? Where is the uſe of all thoſe gifts, and a converſation anſwerable to ſo many graces? What will even all the reſt ſignifie to us without practice, but only to expoſe us to a judgment, without compariſon, more dreadful and ſevere? (Q.)

Reſteſt in the law.] *Epanapaue to nomo*; Thou ſo wholly relieſt upon thy bare profeſſion of the law, as that thou art utterly careleſs, in the mean time, of the practice of, or obedience to the law. (Baſire)

Approveſt the things] *Docimazeis ta diapheronta*; Trieſt the things that differ, or are indifferent: That is, thou art able to judge, what things are commended, what things are forbidden, or what is truly good, which thou art to follow, inſtead of that falſe good which carnal reaſon or ſenſe doth preſent unto thee. (Aſſ.) That *docimazein, to prove*, or *try*, ſignifies ſo to examine and prove as to approve, appears by ſome other places, where the word is uſed. So 1 Cor. xi. 28. "Let a man (prove, or) examine himſelf, and ſo let him eat" *&c.* where 'tis ſaid, that, if upon examination he find himſelf unworthy, he muſt not ſo eat; for if he do, "he eats damnation to himſelf," ver. 29. And therefore it muſt ſignify the approving himſelf to God and his own conſcience. So Rom. xiv. 22. "Happy is he who doth not (judge, or) condemn himſelf", (*en ho docimazei*) not *in what he examines* himſelf, but in what, upon deliberation, he ſo likes, and approves, as to think fit to act accordingly; that is, Happy is he that, when he is reſolved of the matter of the action, that it is lawful, doth it with ſuch care that he hurt no others, that he hath nothing to blame in himſelf when he hath done it. So Gal. vi. 4. "Let every man (*docimazei*) *prove his own work*;" that is, ſo prove, or examine his own actions, as to approve them to himſelf, his own conſcience, and to God, "and then he ſhall have (glorying, or) rejoycing;" that is, he ſhall be able to comfort himſelf, (*eis heauton monon*) *toward himſelf alone*; that is, by looking on himſelf abſolutely, and not only in conjunction or compariſon with other men, which is meant by (*cai ouc eis ton heteron*,) "*and not towards another*;" to which belongs the reaſon rendred in the next verſe, "for every one ſhall bear his own burthen." So Eph. v. 8, 10. "Walk as children of light, (examining, or) approving, what is acceptable to the Lord;" but this ſo, that they alſo approve themſelves to ſtudy and purſue it, or elſe they do not walk like children of light, like Chriſtians. The truth is, This is not ſo familiar a phraſe, the "proving what is acceptable to God," as the former is, of proving and approving himſelf, or, his own works: Yet becauſe the examining, and the approving of God's will, is a direct undertaking, and obligation to practice it; and becauſe it is a ridiculous thing, and that which will never ſtand in any ſtead, to examine what is well pleaſing to God, and, when he hath done ſo, to act or practiſe the contrary; therefore the Apoſtle, who exhorts to this, as to a duty which will ſtand them in ſome ſtead, and as an evidence of their walking as children of light, (not as the partial condition, or a means to perform God's will, but as the knowing God's will in the ſcripture, when 'tis looked on as a good thing, is the practiſing of it) muſt be ſuppoſed to contain, in this phraſe of proving, the approving alſo, and not only ſo, but alſo the performing (at leaſt in endeavour and ſtudy) what is acceptable to the Lord, and ſhall to them appear to be ſo, and not only the examining what is thus acceptable. And then one other place, Rom. xii. 1, 2. will by the ſame reaſon, be clearly intelligible alſo in this ſenſe; where they are exhorted, by all the exceeding mercies and compaſſions of God, "to preſent themſelves to God a living and well pleaſing ſacrifice," and inſtead of conformity with the world, to be transfigured, that is, eminently and viſibly changed by, or in, the renovation of their mind, (*eis to docimozein*, which notes this to be an effect, if not the end of this renovation of mind) "that they may prove what is the will of God," the good, the acceptable, the perfect, which is directly the ſcheme, or form of ſpeaking, uſed to the Epheſians (only with the addition of ſome more words, not to alter, but to enhance this notion of it) ſo to ſearch into the will of God, what is good and acceptable to him in the higheſt degree, as to practiſe and purſue it, and approve themſelves to God and their own ſouls to have done ſo. And by this means, the meaning of *docimazein ta diapheronta*, both here, and Phil. i. 10. will be more intelligible alſo, than otherwiſe, if it were not compared with theſe two laſt places, it would be. In that to the Philippians, thus, "I pray that your love may abound," *&c.* your great forwardneſs to the advancing and propagating the goſpel, ver. 4. *eis to docimazein humas* (as an effect again of their abundance of Chriſtian charity, or zeal to the goſpel) "that ye may examine firſt, and then *approve*, or like, and then ſet your ſelves to the purſuit of (*ta diapheronta*) *the things that excell*," that are eminently good, (proportionably to the abounding of their charity going before) that is, do as much good as ye can poſſibly; or as Theophylact interprets *diapheronta*, by *ta catheconta hecaſto, the things that belong to every man*, and *ta ſympheronta*, profitable, thoſe things which are proper and expedient for you to do. And then this will without queſtion belong alſo to the ſame phraſe in this place, where he ſaith, thou knoweſt (that is, pretendeſt to know, above all, the will of God, and proveſt, that is, examineſt with all acuteneſs and diligence, and having by examination found out what is moſt excellent, moſt acceptable in the ſight of God, thou likeſt, chooſeſt, approveſt it (that is, pretendeſt and aſſumeſt to thy ſelf to do ſo) and practiſeſt accordingly, being firſt, for thy foundation, inſtructed in the law of Moſes, as all pious men ought to be, to lay their foundation there; and thus aſſuming to thy ſelf this high perfection above all others, ver. 19. "thou haſt confidence to thy ſelf that thou art a guide to the blind," *&c.* that none are ſo fit to be inſtructers, and to be heeded, as you. Thus, in Ignatius's epiſtle to the Smyrnæans, ſpeaking of the reverence due to the Biſhop's judgment, he ſaith, What he ſhall, upon examination, approve of, this is alſo well pleaſing to God. (H.)

A guide of the blind.] "The blind, and them who ſit in darkneſs," is a periphraſis of the Gentiles; as Iſa. ix. 2. xlii. 6, 7. xlix. 9. Luke i. 79. and Eph. v. 8. (W.)

A teacher of babes.] The fooliſh, and the babes here ſeem to be proſelytes to the Jewiſh law, whom they accounted as infants new-born. (*Idem*) See the notes on John iii. 5.

Haſt the form of knowledge.] That is, the way to teach and inform others in the knowledge of truth. The word in the original is not *morphe*, but *morphoſis*, which ſignifieth a pattern to work by, or a perfect frame; not only of what belongeth unto the true ſervice of God in itſelf, but likewiſe of all that which we comprehend and judge of it in our ſelves. It may be rendred a ſett manner, or model of knowledge. (Aſſ.) Or the formulary of it in the law. (Maſſey) Unhappy is that perſon, who has in his hands the rule of knowledge and the truth, and makes no other uſe of it, but only to ſet up for a teacher, and to exalt himſelf above others! More unhappy ſtill is he, whoſe preſumption makes him imagine, that he is able ſufficiently to inform and direct himſelf! If this vice be to be feared, even in thoſe who guide and inſtruct others, by the call and appointment of God; how much more is it to be dreaded in thoſe who, undertaking theſe miniſterial functions of their own heads, do thereby alone juſtly deſerve intirely to be left and abandon'd to themſelves! (Q.)

Thou therefore which teacheſt another.] Becauſe the Jews were ſo exceeding apt to dote upon, and reſt in, their external privileges, the Apoſtle did, in the foregoing verſes, recount and reckon the ſeveral privileges which they enjoy'd; "Thou art called a Jew" *&c.* But now, in the verſes here before us, he takes occaſion to aggravate their ſins committed, from their high privileges and prerogatives enjoy'd; becauſe they ſinn'd againſt light and knowledge, againſt the convictions of their own conſciences, and contradicted the dictates of their minds, as the Gentiles did; and, beſides all that, rebelled againſt the precepts of the written word, which was all in their hands. The law of Moſes was near in their mouths, but far from their reins: For thus the Apoſtle expoſtulates the caſe with them; "Thou that teacheſt another, teacheſt not thou thy ſelf? Thou that undertakeſt to be a teacher of, and a guide unto, the ignorant and blind Gentiles, wilt thou not practice thine own inſtructions, but condemn thy ſelf out of thine own mouth? Wilt thou, O Jew! be guilty of theft, adultery, ſacrilege, rapine and murther? Sins which the very Heathens condemn; and all this while you call yourſelves the only people of God? Verily, "the name of God is blaſphemed among the Gentiles through you Jews;" who pretend to be the favourites of Heaven, whilſt ye do the works of hell. Learn hence, 1. That it is much eaſier to inſtruct and teach others, than to be inſtructed and receive inſtruction ourſelves. 2. That it is both ſinful and ſhameful to teach others the right way, and to go in the wrong way ourſelves. It is a double fault in a private perſon, when his actions run croſs to his profeſſion; but it is an inexcuſable, if not an unpardonable, fault in a teacher, when the crimes which he condemns in others, may be juſtly charged upon himſelf. 3. That the name of God ſuffers very much; yea, by none ſo much as thoſe who preach and preſs the duties of Chriſtianity upon others, but practice them not themſelves. "the name of the Lord is blaſphemed" by ſuch preachers; the wicked prophane world taking occaſion from thence, to wound the name of God with the poiſoned arrows and darts of reproach. The ſins of teachers are teaching ſins. 'Tis true, ſin, ſtrictly ſpeaking, cannot injure the name and glory of God: He is above the reach of any miſchief that ſin can do him: His eſſential glory is perfect, and can neither be increaſed nor diminiſhed by the creatures: God can no more be hurt by our ſins, than the ſun can be hurt by throwing ſtones in the air, or the moon by the barking of dogs. But his manifeſtative glory, or the preſent manifeſtations of his glory, theſe are clouded and eclipſed by ſin, and therefore God will deal with knowing ſinners, eſpecially with ſuch as undertake to be teachers of others, as with thoſe that have blaſphemed his name, wounded his glory, trampled upon his honour, and cauſed his holy ways to be evil ſpoken of, by reaſon of their wicked and unholy lives. Lord, let all that adminiſter unto thee in holy things conſider, that they have not only their own ſins to account for, but alſo the ſins of their people, if committed by their profligate example. (B.) This verſe may be illuſtrated out of the Jewiſh writings. For they ſay, that he who teacheth others what he doeth not himſelf, is like a blind man, who hath a candle in his hand to give light to others, while he himſelf doth walk in darkneſs. So appoſite is this firſt queſtion, to convince thoſe Jews, who pretended to be guides and lights to the blind Gentiles, that they themſelves were blind. And again how can a wiſe man ſay in the congregation, "thou ſhalt not ſteal," when he himſelf ſteals? Whence it appears, that, in their account, this was ſufficient to cut off their pretence to wiſdom. Yea, of all theſe things the Jewiſh doctors were notoriouſly guilty; and of moſt of them they were accuſed by our Lord himſelf, Matth. xix. 9. xxi. 13. and xxiii. 3, 4. and John ii. 16. And Joſephus doth pronounce them guilty, not only of theft, treachery, ſacrilege, but of rapines and murders, and new ways of wickedneſs invented by them, of all which the temple was made the receptable. (W.) And the argument hath the ſame force concerning the Chriſtians that are out of the ſtate of grace, compared with the Mahometans and Heathens. (Fell) See the notes on 1 Cor. ix. 27.

Thou that abhorreſt idols.] *Bdeluſſomenos*; one ſo zealous againſt idolatry, that he ſtops his noſe at the very ſmell of an idol! And yet, behold, this very zealot is here indicted by the Apoſtle, as not ſcrupling to "commit ſacrilege." (Baſire) Some here make a queſtion, why the Apoſtle changeth the word, and doth not ſay (in the ſame terms, as in the foregoing,) "Thou that abhorreſt idols, doſt thou commit" idolatry? To which a double anſwer may be given, 1. That the Apoſtle uſeth an aggravation; as if he ſhould ſay, Doſt thou commit a worſe ſin, to wit, ſacrilege? And, 2. That idolatry is ſpiritual ſacrilege; becauſe it robbeth God of his honour: For if, by the imperial law, in the code, it is defined ſacrilege, to take away from the Emperor any thing that is his; it ought to be much more accounted ſacrilege to take away from God that which is his. (Aſſ.) *Viz.* His "tythes and offerings;" of which God accuſes the Jews, as robbers of him, Mal. iii. 8. (Fell) The Apoſtle here, not without good reaſon, compares together theſe, as parallel ſins, or ſins of affinity. Where, by ſacrilege underſtand not only the uſurpation of things ſacred, but the violation of that which is ſacred in general: As if he had ſaid, thou haſt mended the matter well indeed; for ſtill thou daſheſt againſt the ſame principle: For it is one of the exemplifications of what he ſaith, in the beginning of the chapter, that he who judgeth or condemneth another and doeth the ſame or the like himſelf, is inexcuſable. By this it appears, how much they are miſtaken, who, under pretence of avoiding idolatry and ſuperſtition, cannot endure, that any diſtinction ſhould be made between things ſacred and common. Is not this to unhallow God's name one way, that ſo we might not profane it another? Far be it from me, to be a patron of idolatry or ſuperſtition in the leaſt degree: Yet, I'm afraid, leſt we who have reformed the worſhip of God from that pollution, by bending the crooked ſtick (as St. Baſil expreſſes it) too much the other way, have ſome of us run too far into the contrary extreme, and taken away all difference, in a manner, between ſacred and profane; and by his tranſgreſſion in doing God's work, made ourſelves liable to this upbraiding of the Apoſtle, "Thou that abhorreſt idols, doſt thou commit ſacrilege?" That is, profaneſt thou God's name, by violating that which is ſacred? (Mede)

As it is written.] *Viz.* Iſa. lii. 5. and Ezek. xxxvi. 20, 23.

Circumciſion verily profiteth.] See the notes on ch. iv. 11.

The righteouſneſs of the law.] *Dicaiomata* is ſometimes, uſed for the divine judgments; which being always done in equity, and according to the deſerts of men, are fitly rendred righteous judgments, ch. i. 32. and Rev. xv. 4 And ſometimes it relates to the ceremonial inſtitutions, which God thought fit for a ſeaſon to preſcribe to the Jews; and then it ſeems beſt to be rendred ordinances, as Hebr. ix. 1, and 10. And ſometimes to the moral precepts of the law: As when the Apoſtle ſays, "the righteouſneſs of the law is fulfilled in us, who walk not after the fleſh, but after the ſpirit," Rom. viii. 4. which ſeems to be the ſenſe of this phraſe here. (W.)

He is not a Jew.] See the notes on Matth. iii. 9. and John iv 24. and viii. 39.

CHAP. III.

The Jews prerogative; which they have not loſt: Tho' Jews and Gentiles are all under ſin. None juſtified by the works of the law: But all by faith in Chriſt; whereby the law is not aboliſh'd, but eſtabliſh'd.

Ver. 1, 2, 3, 4, 5, 6, 7, 8. WHAT advantage then hath the Jew? Or what profit is there of circumciſion? Much every way: Chiefly, becauſe that unto them were committed the oracles of God. For what if ſome did not believe? Shall their unbelief make the faith of God without effect? God forbid: Yea, let God be true, but every man a liar; as it is written, That thou mighteſt be juſtified in thy ſayings, and mighteſt overcome when thou art judged. But if our unrighteouſneſs commend the righteouſneſs of God, what ſhall we ſay? Is God unrighteous who taketh vengeance? (I ſpeak as a man) God forbid: For then how ſhall God judge the world? For if the truth of God hath more abounded through my lie unto his glory; why yet am I alſo judged as a ſinner? And not rather (as we be ſlanderouſly reported, and as ſome affirm that we ſay) Let us do evil, that good may come? Whoſe damnation is juſt.

What advantage then hath the Jew?] Here the Apoſtle undertakes to obviate the objections, which may be made to his foregoing doctrine. The firſt of which is this; You of the Jews will object and ſay, If outward circumciſion avails nothing, but the inward circumciſion is all in all; and if the uncircumciſed perſon, keeping the law, is to be reckoned as circumciſed, "what advantage then hath the Jew above the Gentile, or what profit is there of the circumciſion above uncircumciſion?" He anſwers it, ver. 2. ſaying, The advantage is "much every way: But chiefly, becauſe unto them were committed the oracles of God;" that is, The holy ſcriptures contained in the Old Teſtament, the ſacraments and ſeals of the covenant, the prophecies and promiſes of the Meſſiah, and the whole revelation of the word and will of God, was then found with them, and in their hands only. Hence learn, 1. That great is that people's privilege and mercy, who enjoy the word of God, the audible word, in the holy ſcriptures, the viſible word in the holy ſacraments. This enlightneth the eyes, rejoiceth the heart, quickneth the ſoul: This is compared to gold for profit, to honey for ſweetneſs, to milk for nouriſhing, to food for ſtrengthening. O how many ſouls are bleſſing God eternally for the benefit and bleſſing of divine revelation! The Jews had this ſpecial favour, "To them were committed the oracles of God;" that is, the writings of Moſes and the prophets. But we Chriſtians have a privilege beyond them; the doctrine of Jeſus delivered to us by Evangeliſts and Apoſtles; not like the killing letter of the law, but a goſpel bringing life and immortality to light. 2. The title which St. Paul gives to the holy ſcriptures; he calls them "the oracles of God:" St. Stephen calls them "the lively oracles," Acts vii. 38. partly becauſe delivered by a lively voice from God, partly becauſe they ſhould be to us as oracles; that is, conſulted with, upon all occaſions, for reſolving all doubts, determining all controverſies. Had the church of Rome conſulted theſe oracles more, and councils, *&c.* leſs, ſhe had kept the doctrine of faith much freer from corruption than ſhe has done. Laſtly, That the original word here rendred oracles, is the ſame which prophane wretches made uſe of for the dark and doubtful oracles of the devil: Nevertheleſs, the Holy Ghoſt doth not diſdain, nor decline, to make uſe of this word, as he alſo doth ſeveral others, tho' abuſed to Heatheniſh ſuperſtition; which may ſerve to rectify their miſtake who ſcruple to make uſe of words, much more of ſome things, which have been abuſed to ſuperſtition: Verily, there may be ſuperſtition in avoiding ſuperſtition; and tho' we cannot be too circumſpect in our words and actions, we may be too nice and preciſe in both. Yet note, That tho' the ſame word (*Logia*) ſignifies God's oracles and ſatan's; yet theſe oracles were not delivered in the ſame manner: Satan delivered his oracles ambiguouſly and doubtfully, keeping his dark and blind votaries as much as might be in the dark; what he ſaid might bear ſeveral conſtructions, that ſo whatever the event or iſſue proved to be, he, the father of lies, might have the reputation of ſpeaking truth: But God's oracles are plain and clear, free from ambiguity and darkneſs; the ſcriptures are not dark, tho' ſome places are difficult; and that proceeds from the ſublimity of the matter, not from the intention of the writer. (B.)

Chiefly.] *Proton* here clearly denoteth a form of enumeration, anſwerable to our *Imprimis*; and ſignifies, that the Apoſtle was about to reckon up all the advantages of the Jew, in this place; and accordingly began with one, reſolving to have proceeded, had not an objection here diverted his purpoſe for many chapters together, not permitting him to return from that digreſſion till c. ix. where again he falls to the ſame matter, and enumerates the remainder of thoſe privileges, particularly v. 4. *&c.* The only privilege, which here he begins with, is, their being intruſted with "the oracles of God." What is meant by that phraſe 'twill not be amiſs to explain, in both parts of it; and firſt *logia*, oracles. Beſide the four garments, uſed by the Prieſt when he officiated, there were four more, proper to the High Prieſt. The firſt of them was called the pectoral; becauſe it was faſtned about the neck, and came down hanging upon the breaſt, ſaith Sol. Jarchi, on Exod. xxviii. 4 before, or near, the heart. In the ſcripture 'tis call'd the pectoral, or "breaſt-plate, of judgment," Exod. xxviii. 30. becauſe by it the High prieſt receiv'd the reſponſes of God in all matters of difficulty; as when they ſhould make war or peace, *&c.* And this is called, by Joſephus, *Eſſen*, (the very Hebrew word;) of which he ſaith, that in the Greek language it ſignifieth *logion*; not *rationale* (I ſuppoſe,) but rather *orationale*; becauſe the word, or "oracle of God," was reveal'd thereby. And from this uſe of the word *logion*, for that pectoral by which all the reſponſes and oracles of God were receiv'd, the word *logia*, in the plural, is uſed to ſignify thoſe oracles and reſponſes, all the revelations of God's will by this means vouchſafed to men. Of the other ways of revelations among the Jews, ſee the notes on Acts xxiii. 9. If it be demanded, how theſe reſponſes, or oracles, were given and receiv'd, the moſt probable way, and that which is moſt agreed on, the curious may find in Dr. Hammond, on the text now before us, to which I refer him, for this, and other particulars. (H.) It is certain, That the Jews did not receive the books call'd Apocrypha, as a part of the Scriptures of the Old Teſtament. Notwithſtanding which, the Apoſtle here reckons it to be one advantage which the Jews had above other nations, that "unto them were committed "the oracles of God." It is likewiſe certain, That neither our Lord, nor his Apoſtles, charge them with a breach of truſt, tho' they did not own, nor receive them; which they queſtionleſs would have done, had the Jews ſinned in not receiving them. We have therefore here a very good argument, to prove, againſt the church of Rome, that the Apocryphal books are not a part of the holy Scripture. Some of them, particularly the books of Wiſdom and Eccleſiaſticus, contain excellent moral precepts: Our church therefore allows them to be read, for example of life, and inſtruction of manners; but ſhe doth not apply them to eſtabliſh any doctrine. (Fox) See the notes on Acts vii. 38.

What if ſome did not believe?] Here follows a ſecond objection. Some might ſay, True, the Jews had "the oracles of God," but ſome of them never believed them, nor gave any credit to the promiſe of the Meſſias contained in them, therefore they had no advantage by them. Be it ſo, ſaith the Apoſtle; yet ſhall the unbelief of ſome make the faith, or fidelity of God, in his promiſes, of no effect to others? God forbid! that ſuch a thought ſhould enter into our hearts: But on the contrary, let God be acknowledged true and faithful to his word, tho' all men ſhould prove liars. Learn thence, 1. That man's infidelity cannot ſhake the ſtability of God's word, whether we believe the fidelity of the promiſes, or aſſent to the veracity of God in his threatnings or not; his word ſtandeth faſt for ever. The promiſe ſhall be fulfilled; the threatning executed; only with this difference, we cannot perſonally find the comfort of the promiſe without faith, but we ſhall experimentally feel the terror of the threatning, whether we believe or no. 2. The wonderful condeſcending grace of God, towards thoſe who have any meaſure of true faith, tho' with great mixtures of unbelief. O, how faithful is God to us, if in truth believers, in the midſt of our unfaithfulneſs to him! The unbelief of men ſhall not make the fidelity or "faith of God of no effect!" 3. That as God is a God of truth, ſo all men are falſe and liars compared with God: As God cannot lie, neither deceive, nor be deceived, ſo every man is fallible and falſe; that is, under a poſſibility of deceiving, and being deceiv'd: "Let God be true, and every man a liar." 4. That a good man under afflictions, is very careful to juſtify and clear God from dealing unjuſtly with him, in any of his ſevereſt diſpenſations towards him. The Apoſtle here quotes Pſal. li. 4. "That thou mighteſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt." As if David had ſaid, I know, the men of the world, when they ſee me afflicted, will be ready to judge hardly of God for it: Therefore, to ſtop their mouths, and to clear the juſtice of God, that he "may overcome, when he is judged" for dealing rigorouſly with me, I do freely confeſs my ſin unto him, with all the aggravating circumſtances of it; that all the world may juſtify him, how great ſoever my ſufferings may be from him. A child of God, under the rod of God, deſires nothing more than to juſtify him in all his ſevereſt dealings with, and diſpenſations towards him. (B.) Note alſo, That St. Paul here forewarns us, not to be concern'd, nor to let our faith be ſtagger'd, when wicked men, and renegades, fall off from the church, and forſake her: For what if ſome have fallen from the faith? "Hath their unbelief made the faith of God of none effect? God forbid! For God is true, and every man a liar." (Cypr.)

God forbid!] *Me genoito:* Let it not be; or, Far be it from us to ſay or think ſo. (Aſſ.)

Let God be true.] That is, Confeſs'd and acknowledg'd to be true, in maintaining his covenant, and fulfilling his promiſe, notwithſtanding the unbelief of ſome, and the unworthineſs of all. (*Idem*)

That thou mighteſt be juſtified.] That is, That thy juſtice may be made manifeſt; or that thy ſingular goodneſs, and thy faithfulneſs in performing thy promiſes, may appear to all. (Beza) And as for the word *crineſthai*, *judged*, Heſychius ſays, it ſignifies to have a ſuit in law, or any civil controverſy, or contention. The Hebrew, in Pſal. li. 4. here cited, hath *In judicando te*, "when thou judgeſt," literally, but then the Hebrew word, tho' it ſignify *judicare, to judge*, ſignifies often *litigare, to contend*; alſo to plead, or manage a cauſe, for one againſt another. So Ezek. xx 4. "Wilt thou judge them?" That is, wilt thou plead for them? So 1 Cor. vi. 1. Dares any wage a ſuit at law, or implead another? So in *Demaratus Arcadicor.* 2. Being impleaded of murther, he was freed from the accuſation: Where, *critheis*, muſt ſignify not *judged*, or *condemned*; (for 'tis added, he was abſolved;) but accuſed, or impleaded: And again, it was by his mother that he was *critheis*, not by the judge; another evidence that it ſignifies accuſed, or perſecuted, not condemned. And agreeable to this will be that notion of *crima*, Rom. v. 16. for charging of ſin upon us by indictment, or impleading; after which follows the *catacrima*, or *condemnation*. From this notion of *crineſthai*, *to contend*, in the forinſecal ſenſe, for pleading, or managing the ſuit in law, will appear alſo what is the original notion of the word *dicaiouſthai*, *to be juſtified*, which is ſo often uſed in theſe Epiſtles. For the phraſe, "That thou mighteſt be juſtified in thy ſayings," in the former part of this verſe, is viſibly of the ſame importance with "That thou mighteſt overcome when thou pleadeſt," in the latter: And then, as *logoi* muſt ſignify *pleadings*, ſo muſt *dicaiouſthai*, the *good ſucceſs*, or *victory*, *of the pleader*, being acquitted by the judge; as in that known place of Solomon, Prov. xvii. 15. juſtifying is ſet oppoſite to condemning. From hence it is juſtly reſolved by divines, that tho', Rev. xxii. 11. (and perhaps in ſome other places of the Greek of the Old Teſtament, as Ecclus xviii. 22. and xxxi. 5. *dicaiouſthai* is oppoſite to *adicein*, and ſo ſignifieth *to live*, or *do*, *righteouſly*; yet there is this other notion, which belongs to the word, and muſt conſtantly be affixed to it in almoſt all the places of the New Teſtament. For the due underſtanding of which, theſe three things will be neceſſary to be remembred: 1. That the word, being juridical, muſt always, when it is uſed in this ſenſe, imply a legal proceeding; and therein a judge, a client, and a law, or ſomewhat proportionable to each of theſe. Thus, when a man is ſaid to be juſtified by the deeds of the law, or by the faith of Chriſt, in the ſight of God, as the man is the client, ſuppoſable to be impleaded by Satan the (*antidicos*, or) *adverſary* (*en dice*) *in judicature*, and God the judge, and the law of Moſes on one ſide, or the Chriſtian law, the law of faith, on the other, the rule, or law, by which the judgment is made; ſo he that is ſaid to be juſtified, muſt be ſuppoſed to be acquitted by the rules of that law by which he is tried and judged, whether it be that given by Moſes, or this by Chriſt. Thus in that eminent place, Acts xiii. 38, 39 (the ſummary of the whole Goſpel, and from which the notion of this word in the Epiſtles may moſt fitly be taken,) "Be it known unto you, that by this perſon (Chriſt) remiſſion of ſins is declared, or preached, unto you, and through him every one that believeth is juſtified (*dicaiou*) from all thoſe things from which ye could not be juſtified in, or by, the law of Moſes." Where, as it is evident, that the law of Chriſt allows pardon and remiſſion for thoſe ſins, for which the law of Moſes allowed no mercy, *viz.* in caſe of repentance, and ſincere returning to the obedience of Chriſt, after one or more acts of preſumptuous ſins, (for which the law of Moſes admitted no ſacrifice, no expiation, but inflicted death without mercy on the offender, were he never ſo penitent, Heb. x. 26, 28. and tho' there were hope of pardon for ſuch in another world, yet this was not by the purport of Moſes, but of Chriſt's covenant:) So the juſtification which is now declared from Chriſt, and conſiſts in God's pardoning ſuch ſins, acquitting the penitent believer, that now comes in to the obedience of Chriſt, whatſoever his paſt ſins have been, is a judicial act of God's proceeding according to this rule now in force, this law of Chriſt, this covenant under the Goſpel; which becauſe it is an act of meer mercy in God through Chriſt, the purchaſe of which coſt Chriſt his blood, but coſt us nothing, ("by his ſtripes we were thus healed") and becauſe the condition of new life required of us, to make us capable of this remiſſion, hath nothing of virtue, or merit, of natural or moral efficiency in it, towards the purchaſing remiſſion, therefore it is here affirmed, that we are, ver. 24. "juſtified freely by his grace, through the redemption which is by Jeſus Chriſt." 2. That the Goſpel, or the faith of Chriſt, being now that rule by which God either acquits or condemns, juſtifies or not juſtifies any, whenſoever juſtification is mentioned, it muſt be underſtood with this reference to that rule, which is ſometimes mention'd explicitly, (as when we read of his juſtifying him that is of the faith of Jeſus, ver. 26. juſtifying by faith, and through faith, ver. 30 that is, according to that evangelical rule, the law of faith, which gives place for repentance and remiſſion upon ſincerity of new life,) and is to be ſuppoſed, and implied, whenſoever it is not mention'd. The promiſes of mercy and pardon in the Goſpel, tho' general, being yet conditional, and no ground allow'd for any to hope for his part of it, but upon performance of that condition, which again muſt not be confined to any one notion of any one Chriſtian virtue, Faith, or the like, but to ſincere obedience to the whole law of Chriſt, and that comprehends all the particulars required by him in the retail, or as it is in the groſs ſet down by the moſt comprehenſive words, either of repentance or converſion, without which we "ſhall all likewiſe periſh," and we "ſhall in no wiſe enter into the kingdom of God," or of holineſs, "without which no man ſhall ſee God." The not obſerving of which is the procreative miſtake of the many great and dangerous errors in this matter. And, 3. That the Hebrew word for *righteouſneſs* ſignifies two things, either a lower or a more eminent degree of righteouſneſs; theſe two differing one from the other, as juſtice and charity appear to differ, one ſuperadded to, and ſuperſtructed on the other: And as it is the part of a judge to conſider theſe ſeverally, and as well to reward the higher degree of the one, as to acquit the innocence, and reward the lower degree of the other, ſo there is a double notion of juſtifying in Scripture: The one for acquitting and pardoning, accepting, and rewarding, in a lower degree, which upon repentance and forſaking of ſin, and converting ſincerely to God, is afforded every one, through the ſatisfaction and blood-ſhedding of Chriſt, under the Goſpel; another for an higher degree of approving and condemning, and adjudging to reward, and that proportion'd to ſome eminent act of faith, or obedience, in caſe of extraordinary trial; ſuch as Abraham's believing in hope, and above hope, and his obedience to the higheſt commands, leaving his country, and ſacrificing his only ſon; and ſuch as were the ſeveral acts of faith mention'd Heb. xi. and the works, in James ii. 14, &c. And thus there ſeems to be a difference between "God's imputing no ſin," and his "imputing to righteouſneſs:" The latter being his adjudging to a high reward, the former only forgiving iniquity, and accepting in a lower degree; the one upon ſome eminent act of faith or obedience, the other upon undertaking new life, anſwerable to theſe two ſorts of juſtification. And accordingly, that which here, in ch. iv. 5. is ſaid to be "counted for righteouſneſs," is in ver. 4. called "the reward reckoned;" noting an eminent reward of ſome eminent act, to be comprehended in that phraſe. And ſo ſometimes it is, in the word *juſtified*: And when it is ſo to be interpreted, the context will generally determine (H.) See the notes on ver. 27, 28.

But if our unrighteouſneſs.] A third objection here followeth; namely, that if the unrighteouſneſs of men, that is, both of Jews and Gentiles, tends ſo viſibly to commend, that is, to illuſtrate and recommend the righteouſneſs of God, namely, his wiſdom, grace, and favour, in appointing this way of juſtification by faith in Chriſt, how can it be right in God to puniſh them for this unrighteouſneſs, which tends ſo highly to illuſtrate the glory of the goſpel-grace? The Apoſtle tells us, That in making this objection, he "ſpake as a man;" that is, as natural men are ready to think and ſpeak: But, ſays he, God forbid, that we ſhould entertain ſuch a thought, as if God either were or could be unrighteous; "for then how ſhall God judge the world" for their unrighteouſneſs? Learn hence, 1. That tho' the unrighteouſneſs and wickedneſs of men be over ruled by God, to ſubſerve the purpoſes of his glory, yet is God juſt in puniſhing all unrighteouſneſs and wickedneſs whatſoever. God in never intentionally, but is ſometimes accidentally, glorified by the ſin of man: There never was ſuch an helliſh wickedneſs committed as crucifying Chriſt; nothing, by which God ever reaped greater glory than by the death of his Son: Yet is the wrath of God come upon the Jews to the utmoſt, and that moſt juſtly, for their committing of that wickedneſs. 2 That the righteous of God neither doth nor can do any iniquity or unrighteouſneſs whatſoever; "Is God unrighteous? How then ſhall God judge the world?" God is judge of the world, and cannot but do right; becauſe the univerſality of his power puts him above all poſſibility of error in the exerciſe of his power. The very reaſon why God cannot exerciſe his power beyond the limits of juſtice, is becauſe his power is altogether unlimited; he can do whatſoever he will do, and whatſoever he will do is, for that reaſon juſt. "Shall not the Judge of all the earth do right?" (B.)

I ſpeak as a man.] See the notes on 1 Cor. ix. 8.

If the truth of God hath more abounded.] "If the truth of God" be rendred more illuſtrious by the falſeneſs of men, with what juſtice can the man that is thus falſe be dealt with as a ſinner? Since his falſeneſs is a means of bringing glory to God, ſurely it can be no crime! (Bradf.) As if this lye, that is, falſeneſs or perfidiouſneſs, were purpoſely ordained by him for ſuch an end! (Fell) This indeed is, by ſome, thought to be an objection of great force. (H.) But St. Paul anſwers it with deteſtation, ver. 8. denouncing the puniſhment juſtly due to ſuch blaſphemy. (Beza) We muſt therefore by no means underſtand theſe words as ſpoken by the Apoſtle himſelf, in his own name, and his own ſenſe; as if he had told lies for upholding the truth, and that "the truth of God had abounded" to the glory of God through his lie: For he ſpeaks all this only in the perſon of a profane objector. (B.)

And not rather, as.] *Cai me, cathos &c.* The placing of the words in this verſe hath ſome harſhneſs, and conſequent obſcurity in it. Grotius is inclined to believe a tranſpoſition of *me hoti*, for *hoti me*, and then renders the *hoti* by *why*, thus, Why ſhould we not "do evil, that good may come?" reading the reſt in a *parentheſis*. But, I ſuppoſe, the more obvious and ſimple way ought here to be preferr'd, and the *why* to be repeated from the foregoing verſe; or elſe the ſenſe ſo to hang, as that the (*ti*,) *why*, there ſhall have an influence here upon the (*me*) *not*, and be thus rendred, (*Cai me*) And why not, "as we be ſlanderouſly reported" *&c.* Or, And why ſhould we not ſay (H.)

As we be ſlanderouſly reported.] *Cathos blaſphemoumetha*; As we are blaſphemed. *Blaſphemein* is to ſpeak reproachfully, either of God or man, Jude 8. Tit. iii. 2. and elſewhere; in which men are ſaid to be blaſphemed, in the Greek. And indeed, if we were only to reſpect the etymology, 'tis more properly applicable to men than to God: For it properly ſignifies, to hurt the fame or credit of another. (Johnſ. B. and Milb.)

Do evil, that good may come.] Ill men, when they have nothing elſe to plead for themſelves, ſuppoſe they may come off at laſt, in the opinion of the charitable and credulous world, by pretending, that what they do, they do for the publick good: If they do that which is in itſelf evil and unjuſtifiable, they do it only, "that good may come of it." But whatever the Pope, by virtue of the plenarty of his power, may do, according to the Canoniſts, &c. we are perſwaded, that no private judgment, built upon Hobbian or atheiſtical principles, can make virtues vices, or vices virtues: And we are as thoroughly convinc'd, that we cannot, without the moſt extreme and damnable guilt, do thoſe things, which Scripture or common ſenſe have declar'd to be ſinful, tho' all the Prelates in Chriſtendom ſhould take upon them to aſſoil us; tho' we pretend ever ſo ſeriouſly, that we do them only that good, univerſal good may come of it. (Milbourne) 'Tis in truth, ſuch an open defiance to God and goodneſs, ſuch a flat contradiction to truth and reaſon, as well as to Chriſtianity, that it very well became the Apoſtle thus to expreſs himſelf concerning it. (Bradf.)

Whoſe damnation is juſt.] Whoſe? Theirs, whoſoever they are, that either own, or act upon, ſuch a principle, as this, that it is lawful "to do evil, that good may come:" Or theirs, who thus callumniate us, as if this principle was ours; that is, as if this were a Chriſtian principle, either taught or allow'd by the Apoſtles of our Lord; for the word *whoſe* may refer to either of them. From whence we may obſerve, 1. That tho' God can, and doth, over-rule the evil actions of men to his own glory, and cauſe bad means to conduce to a good end: Yet, 2. That, notwithſtanding this, 'tis a deteſtable and damnable principle, that unlawful means may be uſed, in order to the bringing about an end that is good; and therefore, 3. It is a ſlanderous, unjuſt, and deteſtable practice, to charge this principle upon thoſe who not only diſown it, but whoſe actions have given no juſt occaſion for ſuch an imputation. (*Idem*, B. and Milb.)

Ver. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20. What then? Are we better than they? No, in no wiſe: For we have before proved both Jews and Gentiles, that they are all under ſin; as it is written, There is none righteous, no not one: There is none that underſtandeth, there is none that ſeeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one. Their throat is an open ſepulchre; with their tongues they have uſed deceit; the poiſon of aſps is under their lips: Whoſe mouth is full of curſing and bitterneſs: Their feet are ſwift to ſhed blood: Deſtruction and miſery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know that what things ſoever the law ſaith, it ſaith to them who are under the law: That every mouth may be ſtopped, and all the world may become guilty before God. Therefore by the deeds of the law there ſhall no fleſh be juſtified in his ſight: For by the law is the knowledge of ſin.

What then? Are we better than they?] Here the Apoſtle ſtarts another objection, in the name of the Jews. Some of them might ſay, are we not better than the Gentiles? Do we not excell them in outward privileges? Is not the knowledge of the law found with us, and the oracles of God commited to us? True, ſays the Apoſtle; the Jews are better than the Gentiles, in reſpect of inward qualifications. Jews and Gentiles are alike by natural corruption; alike under ſin by actual tranſgreſſion: And ſo they ſtand in need, both alike, of juſtification by faith; and the goſpel righteouſneſs is no leſs neceſſary for one than for the other. (B.) *Ou pantos*, which we here tranſlate, "no, in no wiſe," may be rendred, not altogether; as well as *ou pantes* is rendred "not all," 2 Theſſ. iii. 2. Hebr. iii. 16. as we learn from Oecumenius, who paraphraſes them thus, not in every kind. And ſo the ſame phraſe, *ou pantos*, 1 Cor. v. 10. and ſignifies, I do "not altogether' forbid &c. (W.)

We have before proved.] *Proetiaſametha*, is, by ſome tranſlated, we have accuſed; by others, we have pronounc'd. The ſenſe will be more full, if we render it, we have already made it evident by reaſon, or argument, or good proof. For the word is forenſical, (taken from the proceſs in courts of judicature;) being derived from *aitia*, which ſignifies a cauſe: As when we ſay, to a perſon whom we have charg'd with a crime, you are the cauſe why ſuch a thing was done; that is, you are guilty of it. And thus the Apoſtle had before, *viz.* ch. i. 18. *&c.* convicted the Gentiles, as in ch. ii. 1. he had convicted the Jews.

That they are all under ſin.] That is, guilty of ſin, or under the power and penalty of ſin. (Aſſ.) All, except thoſe whoſe hearts were purified by grace and faith, (the doctrine and goſpel which the Apoſtle preach'd,) which "come by Jeſus Chriſt," John i. 17. who were but a very few, in compariſon of the reſt; as Abraham, Zacharias *&c.* the kingdom of grace being then far narrower than ſince. (Fell)

None righteous, no not one.] See the notes on John iii. 32. In this and the following verſes, we may obſerve the ſeveral effects of ſin reigning in the heart: As, 1. That it ſtrips us of all righteouſneſs, ver. 10. 2. It corrupts the reaſon and underſtanding: And, 3. It depraves and perverts the heart in turning it from God, ver 11. 4. It cauſes a man to ſeek his chief good, his joy and happineſs in the creatures: 5. It renders him unprofitable, and utterly incapable of doing good: And, 6. It corrupts the beſt actions, in not referring them to God, ver. 12. 7. It diffuſes the poiſon of the heart upon the tongue, and makes it become a world of iniquity: 8. It renders the tongue an inſtrument of deceit, by lying, perjury, flattery, and wicked counſel: And, 9. It makes the tongue, as it were, the tongue of an aſp; which cauſes not only the death of the body, by means of falſe accuſations, falſe teſtimonies, falſe or true reports; but likewiſe that of the ſoul, by wicked diſcourſe, and dangerous doctrines, ver. 13. 10. It puts into the mouth of ſinners words of impiety and blaſphemy againſt God, and of hatred, "curſing and bitterneſs" againſt their neighbour, ver. 14. 11. It makes a revengeful perſon breathe nothing but vengeance and blood, ver. 15. 12. It cauſes them to think of nothing ſo much as how to deſtroy, and make others miſerable, ver. 16. 13. It deprives the ſinner of light, and of the knowledge of the laws and ways of God, which only can bring him to true peace, ver. 17. And, 14. It often ſtifles and ſuppreſſes the "fear of God," and all ſenſe of religion in the heart. (Q.)

Become unprofitable.] *Echreiotheſan*; that is, unfruitful of good works. (Fell) Or unfit to do any good; like rotten and unſavoury things, that are caſt out of doors. 'Tis a ſimilitude taken from corrupted wines, or meats putrefied and unſavoury. (Aſſ.) See the notes on Luke xvii. 10.

Their throat is an open ſepulchre.] Theſe ſix verſes here following are evidently taken out of ſeveral places of the Pſalms, and other Scriptures, and by the Apoſtle accommodated to his preſent purpoſe: And by occaſion of their being annex'd to the foregoing three verſes, taken out of Pſa. xiv. it hath come to paſs, that ſome ancient Latin copies of that Pſalm have taken them in from hence, and added them to that Pſalm; and accordingly, the tranſlation which is uſed in the Liturgy hath theſe, in three verſes, more to that Pſalm, than the tranſlation in our Bible doth acknowledge. (H.) Theſe ſtand all together in the Septuagint, Pſa. xiv. 3. But tho' 'tis true, theſe words are not found there in the Hebrew; Yet they are all to be found in the Hebrew Bible, tho' in ſeveral places, *viz.* in Pſa. v. 9. x. 7. xxxvi. 1. cxl. 3. Prov. i. 16. and Iſa. lix. 7, 8. (to which our margin here refers us:) So that, if they were not all the words of David, yet they are the words of men divinely inſpired; and, as ſuch, I ſuppoſe, there can no good reaſon be given, why we may not rehearſe theſe words all together (in our Service,) ſince St. Paul has done ſo before us here in this Epiſtle (Johnſ.) From this, and other paſſages, it appears, that St. Paul, being the Apoſtle of the Gentiles, generally made uſe of the Greek verſion of the Old Teſtament, as St. Luke, his companion, alſo did.

Curſing and bitterneſs.] The Hebrew word which properly ſignifies deceits, was by the Septuagint rendred *picria*, bitterneſs, and ſo continued here by the Apoſtle in this citation. (H.) See the note foregoing

Deſtruction.] *Syntrimma, contritio*, is a breaking all to pieces. The word is not here uſed actively, but paſſively; for that deſtruction which they bring upon others. (Aſſ.)

The way of peace.] Meant of innocency, the mother of peace. (Fell) And this, according to the Hebrew phraſe, thoſe are ſaid "not to know," who do not take care to keep it. (G.)

No fear of God.] The Apoſtle concludes his quotation with this, becauſe the want of "the fear of God before our eyes," is the fountain from which all other evils do proceed and flow. The fear of God is the bridle and curb which reſtrains from ſin: Where that is wanting, all iniquity abounds: Where that is prevalent it keeps the ſoul ſo cloſe to God, that it will "not depart from him," Jer. xxxii. 40. We uſually depart far, and run faſt, from thoſe we fear: But the true fear of God will make us cleave cloſe to him; becauſe love is intermixed with it, and renders it a delightful fear. (B.)

What things ſoever the law ſaith.] Leſt the Jews ſhould think to evade the force of the foregoing teſtimonies, concerning man's corruption and depravation, as not belonging to them, but to the Gentiles only, he tells them, that "what the law," that is, the books of the Old Teſtament, "ſaith, it ſaith to them who are under the law;" that is, to thoſe who are ſubjects of it, and obliged by it; to ſuch as are under the inſtruction and direction of it, as the Jews are known to be: And if ſo, then "every mouth muſt be ſtopped;" Jews and Gentiles both muſt own themſelves before God to be obnoxious to his wrath, without being able to ſay any thing for themſelves. Learn hence, that the holy law of God brings ſuch plain evidence and conviction with it, that no man can have a word to ſpeak againſt it, when God ſpreads before men the purity of his laws, and impiety of their own lives, every man muſt ſit down ſilent, and lay his hand upon his mouth; not having one word to object, why ſentence ſhould not be executed, becauſe they have all tranſgreſs'd. (*Idem*) All the precepts therefore of the moral law, and of the Goſpel, are, in like manner, directed to all thoſe who are under the Goſpel. If a man deſire to read them with profit, he muſt apply the maxims contain'd in them to himſelf. Whoſoever will not hearken to them now to his own ſanctification, will be forc'd to hear them one day to his condemnation. The firſt principle of piety and religion, which is to be learn'd therein, is, the general corruption of nature: And the uſe we ought to make of it is, to confeſs and acknowledge it, with humility; to lament it from the bottom of our heart; and to dread the fatal conſequences of it, eſpecially the judgment of God. (Q.)

Guilty before God.] *Hypodicos*, according to St. Chryſoſtome, properly ſignifies one, who of himſelf is not ſufficient to make a defence for himſelf, but has need of the aſſiſtance of another to defend him. (Leigh)

There ſhall no fleſh be juſtified.] Here we have St. Paul's concluſion, drawn from all the foregoing premiſes: Seeing all mankind, ſince the fall, are diſabled by their innate corruption, and actual tranſgreſſion, to fulfil the law, either natural or written; it muſt neceſſarily follow, that "by the works of the law can no fleſh, (that is, no perſon, either Jew or Gentile,) be juſtified before God;" all the efficacy which the law now has, being to diſcover ſin, and condemn for ſinning; "by the law is the knowledge of ſin:" By the law we apprehend our malady; but by the Goſpel we underſtand our remedy. Learn hence, That no ſon of Adam, ſince the breach of the law, can ſtand juſtified before God by his beſt obedience to the commands of the law. By being juſtified, underſtand that gracious act in God, whereby we are acquitted, and finally diſcharged, from the guilt and puniſhment of all our ſins: By the law here, and by the deeds of the law, we are to underſtand ceremonial and moral law both, eſpecially the latter: For by the moral law is the knowledge of ſin; 'tis the moral law forbids theft, adultery, *&c.* Beſides, it is evident, that the antitheſis, or oppoſition, runs all along, not between ceremonial works and moral works, but between works in general and faith: The law of works, and the law of faith, are oppoſed to each other, ver. 27. But, Why can no fleſh, that is, no perſon, be juſtified by the deeds of the law? *Anſw.* 1. Becauſe he is *fleſh*; that is, depraved by original corruption, and obnoxious to the curſe of the law, by actual tranſgreſſion. Now that which condemns cannot juſtify: An after-obedience to the law can never attone for a former diſobedience. 2. Becauſe the beſt obedience we can perform to the law is imperfect. Now he that mixes but one ſin with a thouſand good works, can never be juſtified by his Works: He that would be juſtified by his works, muſt not have one bad work amongſt all his works; for that one will lay him under the curſe and condemnatory ſentence of the law; Gal. iii. 10. "Curſed is every one that continues not in all things which are written in the book of the law to do them." Nothing that is imperfect can be a ground of juſtification before God; becauſe the deſign of God is to exalt his juſtice as well as his mercy in the juſtification of a ſinner. 3. No fleſh can be juſtified by the works of the law, becauſe all that we do, or can do, is a debt which we owe to the law: We owe all poſſible obedience to the law as creatures, and by performing our obligations as creatures, we can never pay our debts as tranſgreſſors. But now our ſurety, Chriſt Jeſus, who has given ſatisfaction for our violation of the law, was under no obligation to the law, but what he voluntarily laid himſelf under upon our account. And if ſo, let us eternally bleſs God, with the higheſt elevation of ſoul, for the Goſpel-revelation; for ſending his own Son to juſtify and ſave us, by working out a compleat and everlaſting righteouſneſs for us: And let us plead with him inceſſantly for the grace of juſtifying faith which is as neceſſary in its place as the death of Chriſt; one renders God reconcileable unto poor ſinners, the other actually reconciled. (B.) See the notes on Acts xiii. 39.

Ver. 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31. But now the righteouſneſs of God without the law is manifeſted, being witneſſed by the law and the prophets; even the righteouſneſs of God which is by faith of Jeſus Chriſt unto all, and upon all them that believe; for there is no difference: For all have ſinned, and come ſhort of the glory of God; being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt: Whom God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſs, for the remiſſion of ſins that are paſt, through the forbearance of God; to declare, I ſay, at this time his righteouſneſs: That he might be juſt, and the juſtifier of him which believeth in Jeſus. Where is boaſting then? It is excluded. By what law? Of works? Nay: But by the law of faith. Therefore we conclude, that a man is juſtified by faith without the deeds of the law. Is he the God of the Jews only? Is he not alſo of the Gentiles? Yes, of the Gentiles alſo: Seeing it is one God, which ſhall juſtify the circumciſion by faith, and uncircumciſion through faith. Do we then make void the law through faith? God forbid: Yea, we eſtabliſh the law.

But now the righteouſneſs] Our Apoſtle, having proved negatively, that by the works of the law, righteouſneſs and juſtification is not to be had for any perſon, be he Jew or Gentile, comes now to prove the affirmative part of his aſſertion; namely, that God hath manifeſted another way of juſtification in the goſpel; to wit, by faith in Jeſus Chriſt. For, ſaith he, Now, that is, ſince the coming of Chriſt, ſince the diſpenſation of the goſpel, "the righteouſneſs of God," that is, the righteouſneſs which God appoints, approves, and accepts, for a ſinner's juſtification, "is without the law," that is, without performing the works of the law, either natural, ceremonial, or moral; and is manifeſted to "be the righteouſneſs which is by faith in Chriſt;" which all that believe and obey the goſpel, ſhall be admitted to the participiation of, both Jew and Gentile; "For there is no difference;" that is, no difference between Jew and Gentile, as to the way and means of juſtification. And the reaſon aſſign'd by the Apoſtle, why there is, and can be, no other way of juſtification but this, we have in the next verſe; namely, "becauſe all have ſinned;" the whole race of mankind, not one meer man excepted, and ſo will fall ſhort of obtaining the glory of God and eternal life, if they ſeek it not in this way. Learn hence, 1. That there is no ſtanding before God for any creature in a creature's righteouſneſs; but the wiſdom of God has appointed another righteouſneſs, or the righteouſneſs of another, even of Jeſus Chriſt, for that purpoſe. 2. The neceſſity and excellency of faith; "the righteouſneſs of God "is unto all, and upon all that believe:" Faith is the bond of union, the inſtrument of our juſtification, the ſpring of our conſolation; "being juſtified by faith, we have peace with God," ch. v. 1. 3. That in reference to, or in reſpect of our juſtification before God, there is no difference among believers, ver. 22. "For there is no difference;" that is, no difference as to the way of juſtification, between Jew and Gentile, male, and female, bond and free; but all without the righteouſneſs of faith in Chriſt, muſt die and be damned to all eternity. There is now a difference amongſt believers, with reſpect to their degree of ſatisfaction, and with reſpect to their meaſures of conſolation, and will be hereafter with reſpect to the degrees of glorification: Some Saints have more grace and comfort on earth, and ſhall have higher degrees of glory in Heaven than others: But the juſtification of all believers is alike. There is the ſame ſin in all, not for the meaſure and degree, but in reſpect of guilt and obligation to puniſhment: There is the ſame price paid by way of ſatisfaction to divine juſtice for all; namely, the death of Chriſt: There is the ſame righteouſneſs imparted amongſt all, and the ſame ſpirit of holineſs imparted amongſt all, and the ſame manſions of glory deſigned for all; thus "there is no difference." And there is no difference amongſt believers in reſpect of truth of grace, but much in reſpect of ſtrength of grace: No difference amongſt them in reſpect of God's promiſes, but much with reſpect to their performances: No difference in reſpect of God's covenant, but much in reſpect of God's counſels, as alſo in reſpect of God's diſpenſations: No difference in reſpect of God's acceptation, but much in reſpect of their application; No difference as they are a body in reſpect of their head, but much as they are members of that head. And if there be no difference amongſt believers, as ſuch, before God, why ſhould there be ſo much difference amongſt themſelves, as there is oftentimes here in this world? Ye are all dear, truly dear to God, why ſhould ye not be ſo to one another? Why ſhould not one church and one communion hold you now, e'er long perhaps one priſon may, one Heaven ſhall certainly hold you all. (B.) See the notes on ver. 28.

No difference] Or diſtinction. See the notes on Acts x. 35.

Come ſhort.] *Hyſterountai*, the word here uſed, is taken from thoſe who come ſhort in the race, and cannot attain unto the mark that is ſet before them. (Leigh)

Of the glory of God.] That is, of the fruition of God in glory. (W.)

Juſtified freely by his grace.] Obſerve here, 1. A glorious privilege vouchafed to believers, which the Scriptures call juſtification, whereby they are judicially acquitted and diſcharged from the guilt and puniſhment of all their ſins, and accounted righteous before God. 2. The efficient cauſe of our juſtification; "It is God that juſtifies:" Who can forgive the crime but the perſon againſt whom we have done the wrong? The moving or impulſive cauſe, namely, the free grace of God; "being juſtified freely by his grace." 4. The meritorious cauſe, the blood-ſhedding and death of Chriſt; "through the redemption that is in Jeſus Chriſt." 5. The final cauſe: "To declare his righteouſneſs;" not his clemency and mercy only, but his juſtice and righteouſneſs, eſpecially that attribute which diſpoſes and inclines him to puniſh ſin and ſinners. 6. The inſtrumental cauſe of juſtification; faith: "Whom God hath ſet forth to be a propitiation through faith in his blood," *&c.* Some of the Papiſts, eſpecially Cajetan and *A lapide*, do call faith *cauſa applicans* in our juſtification: Verily, an unapplied Chriſt juſtifies none, ſaves none. Learn thence, 1. That in order to a ſinner's being ſaved, he muſt be juſtified, that is, diſcharg'd of, abſolv'd from, the guilt of all ſin, upon the account of a compleat ſatisfaction given to divine juſtice for ſin. 2. That not all and every ſinner, but only repenting and believing ſinners are juſtified by God. 3. That when the Lord juſtifies a believing ſinner, he doth it freely; "being juſtified freely by his grace." It is an act of meer grace; there is nothing in the creature that can merit or deſerve it! Then it would be debt and not grace. 4. That God's free grace, and Chriſt's full ſatisfaction, were conſiſtent, and both concurring in the believer's juſtification: We are juſtified freely by God's grace; yet through the redemption that is in Chriſt Jeſus: "Him God having ſet forth to be a propitiation." The word *propitiation*, is an alluſion to the Mercy-ſeat, which covered the ark wherein the law was: This typified Chriſt, who fully covers our ſins, the tranſgreſſions of the law, out of God's ſight. When therefore the Apoſtle ſaith, that God hath ſet forth Chriſt to be a Mercy-ſeat to us, "thro' faith in his blood;" we have reaſon to believe the blood of Chriſt, as our ſin-offering, doth make an attonement for us, and renders God propitious to us. 5. That Almighty God, in the juſtification of a believing ſinner, is not only gracious and merciful, but juſt and righteous in the moſt exalted degrees: "To declare his righteouſneſs for the remiſſion of ſin." Where note, that the deſign and end of God in exacting ſatisfaction from Chriſt, was to declare his righteouſneſs in the remiſſion of ſin; but the Apoſtle would have us take notice, that our juſtification is an act of juſtice as well as mercy, and that God, as he is a juſt God, cannot condemn the believer, ſince Chriſt has ſatisfied for his ſins. O bleſſed be God*!* That pardon of ſin is built upon that very attribute, the juſtice of God, which is ſo affrighting and dreadful to the offending ſinner. This attribute, which ſeemed to be the main bar againſt remiſſion, is now become the very ground and reaſon why God remits. Hence ſaith St. John, "God is faithful and juſt to forgive us our ſins:" Faithful with reſpect to his own promiſe, and juſt with reſpect to his Son's ſatisfaction. Who then can lay any thing to the charge of God's elect, when juſtice itſelf doth juſtify them? Behold here, The ſweet harmony of the divine attributes, in juſtifying and pardoning the believer: One attribute is not robb'd to pay another; neither is one attribute raiſed upon the ruin of another; but juſtice and mercy both triumph. And well might the juſtice of God triumph, for never was it thus honoured before, to have ſuch a perſon as the Son of God ſtand at its bar, and ſuch a ſum as his Son's blood paid down at once by way of ſatisfaction to its due demands. O glorious and all-wiſe contrivance! Whereby God made ſufficient proviſion for the reparation of his honour, for the vindication of his holineſs, and for the manifeſtation of his truth and faithfulneſs, and for the preſent conſolation and eternal ſalvation of all repenting and believing ſinners, to the end of the world. (B.) Theſe words contain the catechiſm of Chriſtian righteouſneſs, thus; How is God glorified in us, and we in him? "By his grace." What does his grace work in us? True holineſs. Upon what motive? Becauſe it pleaſes him. By whom does he give it us? By Jeſus Chriſt. How has Chriſt obtained it for us? By redeeming us. What price did he give? "His blood." What does his blood effect? It reconciles us to God. How is it applied? By faith, animated with charity. Who gives us this faith? Jeſus Chriſt himſelf: For it applies his blood to us, and is notwithſtanding the fruit of his blood. Who gave us that victim of reconciliation? God. Why did he chuſe theſe means? To confound the falſe righteouſneſs of the Gentiles; to aboliſh the figurative righteouſneſs of the Jews; and to eſtabliſh his own. What does this righteouſneſs perform? It cleanſes and purifies the heart from ſin. Whoſe heart does it cleanſe and purify? Thoſe of all people; and even of all the righteous perſons, who liv'd in the four thouſand years which preceded Chriſt. Why did God ſtay ſo long, before he made his righteouſneſs appear? To make it the more valued; to ſhew his fidelity in the performance of his promiſes; to make known the virtue and efficacy of Chriſt's blood, which ſanctifies the preſent, extends its influence backward to the paſt, and forward to future ages. What then is due from us on this account? Adoration, thankſgiving, love, and truſt in Jeſus Chriſt: Our treaſure is in him; and our heart ought to be in him alſo. (Q.) See the notes on ver. 4. and John iii. 16.

Set forth to be a propitiation.] Or rather, a *propitiatory*, placatory, or mercy-ſeat; alluding to the mercy-ſeat, or the covering of the ark, Exod. xxv. 21, 22. called *hilaſterion*, (the word here uſed,) as is here already noted. (Aſſ. Fell, H. Stanhope, W. and B.) Chriſt is to us what the mercy-ſeat was to the Jews. Now the Jews were never the better for the mercy-ſeat, if they did not apply themſelves to it in the method which God by his law had preſcribed: And that method was by offering ſacrifice, and ſprinkling the blood thereof upon the veil, drawn before this throne where the divine majeſty did in ſo peculiar a manner reſide, Levit. iv. 6, 17. Thus our Saviour has directed us where, and how, we are to make our addreſſes to him, as our mercy-ſeat; and that is, by offering the memorial which he himſelf hath appointed, even that of the ſacrifice of his ſpiritual body and blood: And 'tis ſtrange, that Chriſtians can think of making application to their mercy-ſeat in a leſs ſolemn manner, than the Jews did to theirs. (Johnſ.)

To declare his righteouſneſs.] *Endeixis dicaioſunes* will here beſt be rendred, *the demonſtration of his righteouſneſs:* And accordingly, as the method of demonſtrating is wont to be by the cauſe, ſo here follows *dia*; which, with an accuſative caſe, is a note of a cauſe, (*dia ten pareſin*) *becauſe of the paſſing by* (*not taking notice*) *of paſt ſins*, the ſins, whether by Jews or Gentiles, formerly committed, that is, before the revealing and manifeſting of God's will unto them by Chriſt: According to that of Acts xvii. 30. that God (*huperidon*) *looking over*, not *taking notice of*, that "time of ignorance, doth now command all men every where to repent;" and Wiſd. xi. 23. (*paroſas hamartemata anthropon eis metanoian*,) *Thou lookeſt another way*, and *beholdeſt not the ſins of men, that they may repent.* The *huperidon* and *paroron* there is the direct interpretation of God's *pareſis* here, differing from (*apheſis*,) *pardon*, as preterition doth from remiſſion; as *paſſing by*, and not yet laying to their charge for puniſhment, doth from abſolving, or acquitting of them. For tho' in order to their repentance and change, God doth at the preſent ſo paſs by their forepaſt ſins, as not to forſake them, or ſhut up all ways of mercy againſt them, but reveals Chriſt to them, with promiſe of pardon for what is paſt, if they will now obey him (this is the meaning of *pareſis*;) yet unleſs that change be wrought, and for the future approved to him, there is no (*apheſis*) *remiſſion* or *pardon* to be expected from him. This *pareſis* then conſiſts in God's forbearance, or long-ſuffering, (ſo the word ſignifies, ch. ii. 4.) in his not proceeding ſo ſwiftly and ſeverely with ſinners, as to cut them off, or forſake, and leave them helpleſs and hopeleſs in their ſins, but treating them gently, giving them ſpace to repent and amend, and uſing all effectual means to win them to it; all one with God's (*macrothumia*,) *ſlowneſs to puniſh*, mentioned oft, in the caſe of Pharaoh, and elſewhere. And this being now God's dealing in Chriſt, is here mention'd as the medium to demonſtrate God's righteouſneſs; that is, that evangelical way revealed by Chriſt, wherein it conſiſts; not in the purchaſe of pardon and forgiveneſs abſolutely, or for any but thoſe that do ſincerely return from their wicked lives, and embrace the faith and obedience of Chriſt, but to give ſpace, and to admoniſh and call to repentance, and uſe means on God's part effectual, if they be not obſtinately reſiſted or contemned by us, to bring us to new life. And that is the meaning alſo of the (*apolutroſis*) "redemption which is in Chriſt," ver. 24. his freeing men from that neceſſity of periſhing in their ſins, calling them to repentance, uſing all probable means to redeem and purify them from all iniquity, which is expreſs'd by (*lutrouſthai*) *redeeming*, Tit. ii. 14. and (*poiein lutroſin*) *to work redemption*, Luke i. 68. And ſo ſometimes alſo forgiving ſignifies, as when Chriſt ſaith, (*Pater aphes*,) "Father forgive them," Luke xxiii. 34. For there he prays not for final or actual, preſent, abſolute forgiveneſs to them, but for the giving them ſpace to repent, and means to convince them of their ſin, by the coming of the Holy Ghoſt, and the Apoſtles preaching to them the reſurrection of Chriſt from that death which they had inflicted on him. And ſo muſt we underſtand "the remiſſion of ſins," which in the Creed is propoſed to all to believe. (H.) See the notes on ch. i. 17. Acts x. 22. xiii. 38. and xvii. 30.

That he might be juſt.] That is, that all might learn to acknowledge and approve this new way of proceeding of the juſtice of God, in juſtifying him who is a ſinner in himſelf, by faith in the righteouſneſs of Chriſt: Or the word *juſt* is here taken for true and faithful; or one who obſerveth ſtrict juſtice, and would not juſtify ſinful man by any means but by full payment and ſatisfaction. (Aſſ.) See the notes on ver. 24.

Where is boaſting then?] See the notes on ch. ii. 17.

By what law?] The main paſſages in this, and other Epiſtles of St. Paul, concerning juſtification and ſalvation, having an immediate reference to the great controverſy between the Orthodox and the Judaizing Chriſtians, which was determin'd by the Apoſtles and Elders in the Synod at Jeruſalem; (See the notes on Acts xv.) but nevertheleſs gave St. Paul no little trouble afterwards with thoſe zealous Judaizers, eſpecially among the Romans and the Galatians; it will therefore be neceſſary to obſerve, That when he ſpeaks of law, he uſually means the Jewiſh law; which was a complex body of laws, containing moral, ceremonial, and judicial precepts, each of which had its uſe and office, as a great inſtrument of duty. Theſe three made up the entire code and pandects of the Jewiſh ſtatutes: All which our Apoſtle comprehends under the general notion of "the law;" and not the moral law ſingly and ſeparately conſider'd; in which ſenſe it never appears that the Jews expected juſtification and ſalvation by it; nay rather, that they looked for it merely from the obſervation of the ritual and ceremonial: So that the moral law is no farther conſider'd by him in this queſtion, than as it made up part of the Moſaical conſtitution, of that national and political covenant, which God made with the Jews at mount Sinai. Hence the Apoſtle all along in his diſcourſes conſtantly oppoſes the law and goſpel, and the obſervation of one to the belief and practice of the other: Which ſurely he would not have done, had he ſimply intended the Moral law; it being more expreſly incorporated into the goſpel, than ever it was into the law of Moſes. And that the Apoſtle does thus oppoſe the law and goſpel might be made evident from the continued ſeries of his diſcourſes; but theſe few may ſuffice. "By what law (ſays he here) is boaſting excluded? By the law of works? (that is, by the moſaical law, in whoſe peculiar privileges and prerogatives the Jews did ſtrangely flatter and pride themſelves?) Nay, but by the law "of faith;" that is, by the goſpel, or the evangelical way of God's dealing with us. And elſewhere, giving an account of this very controverſy, between the Jewiſh and Gentile converts, he firſt oppoſes their perſons, "Jews by nature," and "ſinners of the Gentiles;" and then infers, "that a man is not juſtified by the works of the law," (that is, by thoſe legal obſervances whereby the Jews expected to be juſtified,) "but by the faith of Jeſus Chriſt;" that is, by a hearty belief of and compliance with that way which Chriſt has introduced; "for by the works of the law (by legal obedience,) no fleſh (neither Jew nor Gentile) ſhall (now) be juſtified," Gal. ii. 15, 16. And again, "Fain would I learn of you, whether ye received the ſpirit by the works of the law, or by the hearing of faith," ch. iii. 2. That is, whether ye became partakers of the miraculous powers of the Holy Ghoſt, while ye continued under the legal diſpenſation, or ſince ye embraced the goſpel and the faith of Chriſt. And ſpeaking afterwards of the ſtate of the Jews before the revelation of the goſpel, he ſays, "before faith came, we were kept under the law;" (*i. e.* before the goſpel came, we were kept under the diſcipline of the legal oeconomy "ſhut up unto the faith," (reſerv'd for the diſcovery of the evangelical diſpenſation,) "which ſhould afterwards (in its due time) be revealed" to the world, ver. 23. And this he diſcourſes more at large in the following chapter: By all which 'tis evident, that by "the law," and "the works of the law," in this controverſy, the Apoſtle is to be underſtood of the law of Moſes, and that obedience which the legal diſpenſation requir'd at their hands. (Cave)

Juſtified by faith.] The Apoſtle uſeth this word faith, either, 1. More generally, for the goſpel, in oppoſition to the law of Moſes; as is ſhewn in the note foregoing: Or, 2 More particularly, for a practical belief, or ſuch an aſſent to the evangelical revelation as produces a ſincere obedience to the laws of it: And indeed, as 'tis concerned in this matter, 'tis uſually taken, not for this or that ſingle virtue, but for the entire condition of the new covenant, as comprehending all that duty which it requires of us, 1 Cor. vii. 19. Gal. v. 6. and vi. 15. From which places there needs no skill to infer, that the faith whereby we are juſtified, contains in it a new diſpoſition and ſtate both of heart and life, and an obſervation of the laws of Chriſt; in which reſpect the Apoſtle does, in one and the ſame verſe, expound believing, by obeying, Rom. x. 16. And ſuch, he aſſures us, was that very faith by which Abraham was juſtified, ch. iv. 2. *&c.* and Hebr. xi. 28. (*Idem*) From which and what more this learned author has ſaid on this ſubject, (in his Life of St. Paul, ſect. ix.) he draws theſe two plain conſectaries; 1. That works of evangelical obedience are not oppoſed to faith in juſtification: And, 3. That the doctrines of St. Paul and St. James, about juſtification are fairly conſiſtent with each other. See the notes on ver. 4.

Is he the God of the Jews only?] God is ſaid to be their God, in the ſcripture-phraſe, who are in covenant with him, and whom he dearly loveth and tendereth. (Aſſ.) The force of the Apoſtle's argument here lies in this, That that cannot be neceſſary to our juſtification, which excludes the greateſt part of mankind from all poſſibility of being juſtified, as the juſtification by the Moſaical law plainly does; a thing by no means conſiſtent with God's univerſal love and kindneſs to his creatures. (Cave) See the notes on Acts x. 35.

The circumciſion by faith, and uncircumciſion through faith.] That is, "through faith," to the Gentile now firſt exhibited; "by faith" to the Jew now accompliſhed. (Fell)

God forbid! Yea, we eſtabliſh the law.] Obſerve here, The wiſe and holy caution, which the Apoſtle uſes, to take away the calumny and reproach caſt upon him, by the adverſaries, as if his doctrine would render the law of God void and altogether uſeleſs: "Do we then make void the law through faith?" As if he had ſaid, there may be thoſe who will ſay ſo; but untruly: For "we eſtabliſh the law;" becauſe we acknowledge, that without exact obedience and conformity to the law, both in our natures, and in our lives, as a rule of living, there can be no ſalvation. (B.) "We eſtabliſh the law," in preaching the accompliſhment of that, which the law and the prophets promiſed and foretold; under, and even before which alſo, juſtification was had only by faith; as is ſhew'd in the next chapter. We eſtabliſh the ceremonial law, in completing the type in the ſubſtance itſelf: And the moral law alſo, in thoſe ends, for which it was given; *viz.* "the knowledge of ſin," ver. 20. and Gal. iii. 19. Which likewiſe, for the fulfilling of it, is now firſt eſtabliſhed; in Chriſt, who liv'd in perfect obedience to it without ſin, and in the faithful too, in ſome meaſure, by the power of the Holy Spirit in them, which Chriſt hath given unto them, ch. viii. 4. (Fell) The Judicial law, being not properly of religious, but meerly of civil, importance, can have little or no place in the preſent queſtion: The Moral precepts are not only retain'd, but even enforc'd and exalted in the Chriſtian rule of manners: And the Ceremonial, partly as diſtinctions peculiar to that people, partly as figures of things then to come, but now already come, but upon both accounts neither of univerſal nor perpetual obligation, are not ſo properly caſt off as worn out; they ceaſe of courſe, becauſe the grounds and uſes, to which they were appointed, have long ſince ceaſed. So that what was of intrinſick goodneſs in the Jewiſh oeconomy is preſerv'd entire in the Chriſtian; what was typical with them is accompliſh'd with us; what was defective there is ſupplied here: And all this in ſuch a manner, as, we make no doubt, was intended from the beginning, and ordain'd by God to be, when the proper ſeaſon ſhould come for that inſtitution (wiſe and good for the time, and perſons, and purpoſes it was ſuited to,) to be ſucceeded by another of greater excellence, and of more general extent and benefit; one which that all along look'd forward at, and was intended to prepare men for. (Stanh.) See the notes on ver. 27.

C H A P. IV.

Abraham's faith was imputed to him for righteouſneſs; and that before he was circumciſed. The promiſe made to him, and his ſeed, extends alſo to us by faith.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15. WHAT ſhall we ſay then that Abraham our father, as pertaining to the fleſh, hath found? For if Abraham were juſtified by works, he hath whereof to glory, but not before God. For what ſaith the Scripture? Abraham believed God, and it was counted unto him for righteouſneſs. Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is counted for righteouſneſs. Even as David alſo deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſs without works; ſaying, Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered: Bleſſed is the man to whom the Lord will not impute ſin. Cometh this bleſſedneſs then upon the circumciſion only, or upon the uncircumciſion alſo? For we ſay, that faith was reckoned to Abraham for righteouſneſs. How was it then reckoned? When he was in circumciſion, or in uncircumciſion? Not in circumciſion, but in uncircumciſion. And he received the ſign of circumciſion, a ſeal of the righteouſneſs of the faith which he had yet being uncircumciſed: That he might be the father of all them that believe, though they be not circumciſed; that righteouſneſs might be imputed unto them alſo: And the father of circumciſion to them who are not of the circumciſion only, but alſo walk in the ſteps of that faith of our father Abraham, which he had being yet uncircumciſed. For the promiſe that he ſhould be the heir of the world, was not to Abraham, or to his ſeed, through the law, but through the righteouſneſs of faith. For if they which are of the law be heirs, faith is made void, and the promiſe made of none effect: Becauſe the law worketh wrath: For where no law is, there is no tranſgreſſion.

What ſhall we ſay then?] The underſtanding of the Apoſtle's diſcourſe in this chapter depends much on a right underſtanding of this verſe; which contains the queſtion to which the ſatisfaction is rendred in the following words. And in this verſe four things muſt be obſerved; 1. That the words "What ſay we then?" Is a form of introducing a queſtion, and tho' not here (in the ordinary printed copies) yet in other places hath a note of interrogation immediately following it, as ch. vi. 1. and vii. 7. This being ſuppoſed, The 2. is, That the remainder of the verſe is the very queſtion thus introduced, "that Abraham," *&c.* that is, Do we ſay, that Abraham found according to the fleſh? And this interrogation being not here formally anſwer'd, muſt itſelf be taken for an anſwer to itſelf: And as ſuch interrogations are the ſtrongeſt negations, ſo will this; and muſt thus be made up by addition of theſe or the like words, No certainly he did not. Then 3. What is here the meaning of *heurekenai*, "*hath found*," will ſoon be anſwered, 1. That to find, agreeably to the Hebrew, ſignifies to gain, obtain, acquire; as to find life, Mat. xvi. 25. That there muſt be ſome ſubſtantive underſtood, ſomewhat which he may be ſaid to have found: And that is either, indefinitely, that which he did find, or obtain; or elſe, more diſtinctly, righteouſneſs or juſtification, which had before been named favour, approbation with God. So we have, (*heures charin*) "*Thou haſt found favour*," Luk. 1. 30. which ſeems to be a proverbial form, and will then be the ſame with being juſtified, ver. 2. And ſo the illative particle, *for*, concludes, Do we ſay he hath found? (or, certainly he hath not found:) For if he were juſtified, that is, if he had thus found; which notes finding, and being juſtified to be all one. 4. What is meant by (*cata ſarca*) *according to the fleſh*. And 1. It appears to connect with the *heurekenai*; for ſo it lies, "*found according to the fleſh*," and is not joyned with "Abraham our father," as in reaſon it would have been, and not *heurekenai* interpoſed, if the meaning of it had been, "our father according to the fleſh:" Which being ſuppoſed, it will likewiſe follow, that, according to the fleſh," muſt ſignifie the ſame with (*ex ergon*,) "*by works*," ver. 2. in like manner as found and juſtified import the ſame. And this again is evident by the laws of reaſoning. For this ſecond verſe being, by the *for* in the front, evidenced to be the proof of what was ſet down in the firſt, and this proof being in form of an hypothetical ſyllogiſm, thus, If Abraham were by works juſtified before God, then he hath matter of boaſting before God: But Abraham hath not any matter of boaſting before God; therefore he was not juſtified by works; It muſt follow neceſſarily that this concluſion, Abraham was not juſtified by works, was the ſame with that which was ſet down in other words, ver. 1. or if not, of the ſame latitude and extent with it, was comprehended as a part, under it: Which it cannot be, unleſs (*cata ſarca*,) "*according to the fleſh*," and (*ex ergon*) "*by works*," be either of the ſame force directly, or the latter contained in the former; any greater, tho' never ſo ſmall, difference, that ſhould be admitted, being of neceſſity to affix four terms to the Apoſtle's ſyllogiſm, and ſo to evacuate all force in his argument. From hence it follows, that the way of diſcerning what is meant by (*ex ergon*) "*by works*," will be the moſt probable means of interpreting (*cata ſarca*) "*according to the fleſh*." And this we have from ver. 4, and 5. in theſe words, "To him that worketh is the reward not reckoned of grace, but of debt: But to him that worketh not, but believeth on him that juſtifieth the ungodly, his faith is reckoned for righteouſneſs." Where it is evident, that working is that to which "reward is by debt," or juſt wages, to be adjudged; and that in oppoſiton to God's "reckoning of grace," or favour, and "juſtifying the ungodly." From whence it follows, that being juſtified by works in this place (in St. Paul's and not St. James's dialect) ſignifies that innocence of the former life, and thoſe eminent performances, wrought by a man's ſelf, that may challenge from God as due unto them God's acquittance and ſpecial reward, without any intervening of pardon, as to an offender, or of grace, in giving him any thing that is not perfectly due to him. Whereas on the contrary, "God's imputing righteouſneſs without works," ver. 6. is God's pardoning graciouſly the ſins that the man hath been guilty of, (*viz.* upon repentance and reformation) which he might moſt juſtly have puniſhed, ver. 7, 8. and rewarding ſome mean imperfect act, or acts of fidelity, or obedience in him, which could no way challenge impunity, much leſs ſuch a degree of reward, did not God out of meer mercy thus improve, and enhanſe the value of them. So that (*erga*) *works* are the man's own performances, firſt blameleſs in not ſinning, and then meritorious, as the eminent difficulty of the commands, wherein his obedience is tryed and exerciſed, is apt to enhanſe the value of them: And he that were ſuppoſed to be juſtified by them, muſt 1. Have lived blameleſly all his former life, and then have done eminent, rewardable actions alſo, at leaſt the former of theſe. And Abraham having been (*aſebes*) *a ſinner*, ver. 5. having lived in idolatry for ſome time, and all that he did, upon which he was juſtified, Gen. xv. 6. being but obeying God's call, Gen. xii. 4 and believing his promiſe, Gen. xv. 5. it is clear he was not, nor could be thus juſtified, but only by the way mention'd by the Pſalmiſt, Pſal. xxxii. 1, 2. By God's forgiving, covering, not imputing of ſin. And ſo this muſt be the meaning alſo of his not finding, according to the fleſh; *viz.* being not juſtified by any thing in himſelf, abſtracted from the mercy and gracious acceptance of God. Thus Rom. ix. 8. "The children of the fleſh" are oppoſed to "the children of the promiſe," and ſignify literally Iſhmael that was begotten by the ſtrength of nature, as Iſaac was a work of God's promiſe and ſpecial mercy; and myſtically the Jews conſider'd with their own performances, whereby they expected juſtification, without any reſpect to the pardon and mercy of Chriſt. And thus, Gal. iv. 29. Iſhmael is ſaid to be "born according to the fleſh," and Iſaac "according to the ſpirit," in the ſame notion; the ſpirit and the promiſe ſignifying the ſame thing in that place, as appears by ver. 8. The words being thus interpreted, are a confutation of one part of the objection of the Jews againſt the Apoſtle's practice of preaching the goſpel to the Gentiles, *viz.* that taken from the ſins of the Gentiles, which here, by the example of Abraham, is proved to be of no force againſt their juſtification; they being as juſtifiable as Abraham a ſinner was, by God's free pardon of ſins paſt, upon forſaking of them. And this is inſiſted on, and proved, in the eight firſt verſes In the ninth verſe the Apoſtle proceeds to the confuting of the other part of their objection, *viz.* That if the Heathens would be capable of any part of the benefit of God's promiſe, they muſt then be proſelytes of their Moſaical covenant, or righteouſneſs, be circumciſed, &c. Which again is proved falſe; by the example of Abraham, who was juſtified before he was circumciſed, and before the giving of the law; by faith, not by circumciſion; by God's pardon and mercy, not by any legal performances. The only matter of doubt and uncertainty is, Whether theſe objections, which are thus in the enſuing chapter confuted, were both propoſed in the firſt verſe, (for if they were, then, (*ex ergon*) "*by works*" ver. 2. will not be of the ſame latitude with (*cata ſarca*) "*according to the fleſh*," but contained under it, as a part under the whole; or whether the firſt only were there comprehended, and the ſecond ſeverally ſubjoyned, ver. 9. The latter of theſe ſeems moſt probable; and accordingly the explication of the chapter proceedeth: Tho' if the former were true, it would be of no greater concernment than only this, that (*cata ſarca*) "*according to the fleſh*" ſhould refer to circumciſion, and Moſaical obſervances, as well as to the blameleſs and meritorious performances wrought by a man's own natural ſtrength, abſtracted from God's pardon and favourable acceptance. (H.)

Abraham believed God.] See the notes on ver. 13. &c.

It was counted unto him for righteouſneſs.] His faith was counted to him for, and therefore it was not of itſelf properly, righteouſneſs; ſo that, as there is no merit in works, neither is there any in faith: This counting of faith ſo, is only by virtue of God's covenant and promiſe; and this promiſe and covenant only from God's free grace and bounty. (Fell)

To him that worketh.] By working here, is meant a perfect obedience to the law of God, by what way ſoever it is made known to us. For Abraham's working was before the giving of the law of Moſes; and the rule here laid down by the Apoſtle holds true, of all manner of works, whether of the moral or ceremonial law. For whoever ſhall perfectly, and in all points, keep the law, the reward of his obedience is not conferr'd on him by grace and favour, but it is a debt due unto him. But, neither Abraham, nor any other meer man, did ever perform ſuch an obedience; and conſequently he could not plead the merit of his works, for his juſtification and ſalvation: But, by virtue of God's covenant and promiſe, his faith in the goodneſs and power of God to perform his promiſe was "counted to him for righteouſneſs;" that is, God did not lay the guilt of his ſins to his charge, but juſtified, or pardon'd him on the account of his faith, and dealt with him as a righteous perſon, one who had never offended him. But, this faith obliged Abraham, as our faith obliges us, for the future, to a ſincere and univerſal obedience to the laws of God. If the ungodly repent of and forſake their ſins, and ceaſe to be ungodly, they may obtain pardon: But if, notwithſtanding their faith, they ſtill continue to be ungodly, they deceive themſelves if they hope to be ſaved by a meer notional and unfruitful faith. (Fox) See the notes on Luke xvii. 10.

The reward not reckon'd.] See the notes on Hebr. xi. 26.

Of grace, but of debt.] See the notes on ch. iii. 24.

Juſtifieth the ungodly.] Meaning ſuch as formerly had been ungodly; not ſuch as ſtill continue ſo. The Apoſtle deſcribes the temper and frame of their hearts and lives before juſtification, and not after it; as it found them, not as it leaves them. 'Tis true, Chriſt "juſtifies the ungodly;" yet ſuch as continue ungodly are not juſtified by him: We muſt bring credentials from our ſanctification, to bear witneſs of the truth of our juſtification. (B.)

As David alſo deſcribeth.] To the example of Abraham the Apoſtle ſubjoins the teſtimony of David, Pſa. xxxii. 1. &c. "deſcribing the bleſſedneſs of the man, to whom the Lord imputeth righteouſneſs, (to wit, the righteouſneſs of the mediator,) without any works," brought before God to be juſtified by. Sin, in reſpect of the offence, is remitted; in reſpect of the turpitude, it is cover'd; in reſpect of the puniſhment, not imputed. All theſe words ſerve only to amplify the abundant grace of God in the act of pardoning ſin. (*Idem*)

Cometh this bleſſedneſs then.] As if the Apoſtle had ſaid, Let us ſee then, what ſort of perſons are qualified for this bleſſedneſs? Whether ſuch alone who are circumciſed, and ſo live under the law? And, for the reſolution of this enquiry, the ſcripture is expreſs, that Abraham was eſteemed righteous in the ſight of God, on the account, and at the time, of his believing the promiſe of God made unto him: But this, 'tis plain, was before he was circumciſed.

Therefore the Gentiles, by faith, ſhall be accounted righteous, tho' they be never circumciſed. (Stanh. and B.)

He received the ſign of circumciſion.] Circumciſion was a ſign and token of the covenant which God made with Abraham and the Jews. It was a commemorative ſign of God's covenant with Abraham: A repreſentative ſign of Abraham's faith and obedience towards God: A demonſtrative ſign of original ſin, and the depravity of human nature: A diſcriminating and diſtinguiſhing ſign of the true church and people of God from all the reſt of the world: An initiating ſign, by which all ſtrangers that were received into the commonwealth of Iſrael were admitted into the Jewiſh church: And it was a prefigurative ſign of baptiſm, which in the Chriſtian church was to ſucceed in the room of circumciſion. (B.)

A ſeal of the righteouſneſs of the faith.] That is, of the promiſes made to "the righteouſneſs of the faith." (Fell) Now this of a ſeal is a term naturally referring us to mutual contracts; and accordingly, we find it, at its firſt inſtitution, ſtiled "a covenant, and a token of the covenant of God in their fleſh," Gen. xvii. 10, 11, 13. In which covenant, 1. God, on his part promiſed, to bleſs Abraham, and his ſeed after him, with a numerous encreaſe, and wonderful ſucceſſes; to beſtow upon them the land of Canaan; to admit them into an everlaſting covenant with himſelf; and that "in his ſeed all the families of the earth ſhould be bleſſed," Gen. xii. xv. and xvii. And 2. The counterpart to be perform'd by them, was, that they ſhould be his people, and worſhip and obey him, and him only. (Stanh.) And as circumciſion was to the Jews, ſo baptiſm is to Chriſtians, one of the Lord's ſeals, as the other ſacrament of the Lord's ſupper is alſo another. Now, as in preaching the word of God, the miniſter is his ambaſſador to his people, and in publick prayer an orator for them; ſo in reſpect of the ſacraments, he is the keeper of the Lord's ſeals, whereby his people are aſſured, not of an earthly patrimony, but of an eternal kingdom in Heaven. If therefore it be a great honour, (as it is indeed) to be the Lord keeper of the king's ſeal, which notwithſtanding hath uſe but in temporal affairs; what ſhall we think of their function, who are the keepers of the Heavenly king's ſeals, which alſo ſerve for the confirmation of ſpiritual bleſſings in Heavenly things? (Downame) Nay, what ſhall we think of thoſe, who glory in ſhewing their contempt of that ſacred function, prophanely reviling the perſons, and blaſpheming all that relates to their divine inſtitution?

Which he had, yet being uncircumciſed.] Here our tranſlators have inſerted theſe words "he had yet," as it ſeems, contrary to the mind and meaning of the Apoſtle. For this verſion has reſpect to the faith of Abraham only while he was uncircumciſed: But the Apoſtle ſeems to ſpeak eſpecially of the future faith of the Gentiles. In teſtimony whereof, to wit, that the Gentiles in proceſs of time ſhould become heirs of the faith of Abraham, the "father of many nations" according to the promiſe, Abraham received the ſeal (as it is here call'd) of circumciſion: And therefore we ſhould tranſlate it thus, "And he received the ſign of circumciſion, a ſeal (or aſſurance) of the righteouſneſs of faith, which *ſhould be in the* uncircumciſed" (Maſſey)

The father of all them that believe.] See the notes on Luke xix. 9.

Walk in the ſteps of that faith.] That is, who imitate him in his faith, and in the holineſs and obedience of his life, whether they be Jews or Gentiles. As Abraham readily obey'd the call of God, ſo do they: As Abraham left his idolatrous country and kindred, and tho' he had opportunity of returning, yet never return'd more; ſo do the faithful ſons and daughters of Abraham leave all known ſins, and no temptations can prevail with them to return to the delight or practice of them. Did Abraham break through all impediments, difficulties, and diſcouragements whatſoever? So do, and will, all thoſe who "walk in the ſteps of that faith of our father Abraham," ſurmount all difficulties, and bid defiance to all dangers; that they may yield a ready, chearful, and perſevering obedience to the commands of the God of Abraham. (B.)

For the promiſe.] The argument runs thus; If the promiſe made to the father of the faithful was accompliſhed, not by legal obedience, but by "the righteouſneſs of faith," then it follows, that all his children are juſtified by faith, as Abraham their father was: But, the promiſe of the earthly inheritance, and under it that of the Heavenly one, was accompliſhed, not by legal obedience, but by the righteouſneſs of Abraham's faith, as Abraham their father was. Therefore all his children are juſtified by faith, as Abraham their father was. (B.) Let us either renounce the promiſes of the goſpel, or live according to the faith of the goſpel. It is not faith alone, but "the righteouſneſs of faith," or a life conformable to the faith, which gives the true children of Abraham a right to the new world, which is the church in Heaven. (Q.)

Becauſe the law worketh wrath.] To wit, to the tranſgreſſers of it. (W.) This argument runs undeniably thus; That which condemns cannot juſtify: But the law of God condemns the ſinner for his tranſgreſſion; Therefore it can never be the inſtrument and means of his juſtification. (B.) See the notes on ch. v. 13.

Ver. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25. Therefore it is of faith, that it might be by grace; to the end the promiſe might be ſure to all the ſeed, not to that only which is of the law, but to that alſo which is of the faith of Abraham, who is the father of us all, (as it is written, I have made thee a father of many nations) before him whom he believed, even God who quickneth the dead, and calleth thoſe things which be not as though they were: Who againſt hope believed in hope, that he might become the father of many nations; according to that which was ſpoken, So ſhall thy ſeed be. And being not weak in faith, he conſidered not his own body now dead, when he was about an hundred years old, neither yet the deadneſs of Sarah's womb. He ſtaggered not at the promiſe of God through unbelief, but was ſtrong in faith, giving glory to God: And being fully perſwaded, that what he had promiſed, he was able alſo to perform. And therefore it was imputed to him for righteouſneſs. Now it was not written for his ſake alone, that it was imputed to him; but for us alſo, to whom it ſhall be imputed, if we believe on him that raiſed up Jeſus our Lord from the dead, who was delivered for our offences, and was raiſed again for our juſtification.

Therefore it is of faith.] Obſerve here, three privileges of the righteouſneſs of faith. 1. It is the effect of the grace and operation of God in us: Faith therefore is a free gift of God; otherwiſe we ſhould not be juſtified freely, in being juſtified by faith. 2. It is *ſure*, unchangeable, and for ever; whereas the ſtate of the law was to ceaſe. And, 3. It is not deſign'd for one particular ſmall people, but for all nations. (Q.) See the notes on ver. 11. ch. iii. 24. and John i. 12.

Father of many nations.] Obſerve here, That as Abraham's faith exceedingly honour'd God, ſo God highly honours Abraham's faith: Making him, like himſelf, "a father of many nations." As God is an univerſal father, not of one but of all nations, ſo was Abraham; as God is their ſpiritual father, not by carnal generation, ſo was Abraham: God made faithful Abraham like himſelf; a father not of this or that nation only, but univerſally of all believers, among all nations, believing after his example. Thus Abraham's faith honours God, and God honours Abraham's faith, ſtiling him the father of the faithful throughout all generations. (B.) The Jews themſelves prove from hence, That a Proſelyte, converted to the Jewiſh faith, might be a legate of the ſynagogue. Before this time, ſay they, Abraham was only a father of the Syrians; but from this time he was the father of all nations. (W.) See the notes on Luke xix. 9.

Before him whom he believed.] The import of *catenanti Theou*, "before God," is not ordinarily obſerv'd, and muſt be fetch'd from the Hebrew, as it is uſed, Gen. ii. 18. where God ſays, he will make for Adam an *Help*, we render it "meet for him;" and the vulgar renders it (*ſimile ei*) *like*, or agreeable, or anſwerable to him; where the Septuagint hath it (*cat' auton*) *by him*, or on the ſide of him, anſwerable, or parallel to him. The Greek (*catenanti*) bears exact proportion to the Hebrew: And ſo 'tis here underſtood by St. Chryſoſtome and Theophylact. This obſervation may poſſibly be uſeful to the finding out the full import of ſome other places: As, when the commandment is given to Abram, to "walk before God, and be perfect," Gen. xvii. 1. the word (*before*) in this notion of it, will be all one with, "Be ye perfect, *even as* your Father which is in heaven is perfect," Matth. v. 48. (H.)

God, who quickneth the dead.] This being an inſtance of Abram's faith, it ſeems moſt reaſonable to refer it to the object of his faith; *viz.* That he ſhould have a numerous ſeed; yea, that he ſhould have the promiſed ſeed from Sarah, notwithſtanding "the deadneſs of her womb:" And ſo this phraſe is interpreted by Hilary the deacon. (W.)

And calleth thoſe things which be not.] He who is far from God, (ſaith Origen) as we Gentiles were, before we came to the knowledge of the truth, is ſaid *not to be:* And therefore, God, deſigning to render them the ſeed of Abraham by faith, is ſaid "to call thoſe things that be not, as if they were." For (*ta me onta*) "things which are not," both in the language of the Old Teſtament, and of the Jews, and of the primitive Chriſtians, ſignifies the Gentiles; by converting whom (Clemens Romanus ſays) God called (*hemas ouc ontas*) us that *were not*, and would (*ec toume ontos einai hemas*) that of *nothing* we ſhould have a *being*. (*Idem*) He making them to *be* by his word; and as it were *calling* them to come forth and appear, for that end to which he hath ordain'd them : As he did in the creation of all things, and in the miraculous raiſing of the dead. (Aſſ.) For in reſpect of God they *are* already, which otherwiſe with reſpect to themſelves have no being; ſince he can, even with a word, make any thing out of nothing. (Beza) The ſacred Claſſicks are more noble and ſublime upon any ſubject than the other Claſſicks: But never do the Greek and Latin authors look ſo out of countenance upon the compariſon, as when the diſcourſe is upon God and divine ſubjects. No human wit could diſcover the myſteries of Heaven, or diſcourſe on 'em, with an adequate and proper majeſty of language. Pindar, who ſpeaks of divine perſons and things with as much reverence and emphaſis as any writer in the Pagan world, ſays of God, that he can catch the eagle on the wing, and out-ſtrip the ſea-dolphin. Which is a pretty thought, and neatly dreſs'd: But yet, how trifling and inſignificant, if compar'd with this ſolid and glorious piece of ſublime; "God, who quickens the dead, and calls things that are not, as things that are!" (Blackw.)

Againſt hope believed in hope.] Here St. Paul farther expatiates in the commendation of Abraham's faith; telling us, That "againſt hope he believed in hope;" that is, he had a ſtrong hope, a firm faith and truſt in the promiſe and power of God, againſt all natural grounds of hope; namely, that he ſhould certainly have a ſon, and a ſeed like the ſtars of heaven for multitude. He farther adds, That "he conſidered not the deadneſs of his own body, nor the barrenneſs of Sarah's womb; neither ſtaggered at the promiſe through unbelief;" that is, he regarded not any difficulties which lay in the way of his faith; he admitted no doubts or queſtions touching the promiſe or power of God; but without all diſputing, depended fully upon God for the performance of his own promiſe, and ſo gave God the glory of his omnipotency and faithfulneſs. Obſerve here, 1. What was the ground of Abraham's faith; namely, the ſpecial promiſe, yea, the abſolute promiſe of God, that he ſhould have a ſon. 2. The height and meaſure of his faith; He was "ſtrong in faith, and ſtaggered not through unbelief," but was fully perſwaded of God's all-ſufficiency. It is a metaphor taken from ſhips that come into the harbour with full ſail: And thus was it with Abraham; there was not any ſail of his ſoul but what was filled with the wind of aſſurance. As a ſhip with full gale and ſtrong ſail is carried to the haven againſt winds and waves; ſo Abraham, by the ſtrength of his faith, overcame all waves of doubts and difficulties beating upon his mind. 3. What was the fruit and iſſue, the end and the event of Abraham's faith: It brought glory to God; He "was ſtrong in faith, giving glory to God." All faith glorifies God truly, but ſtrong faith glorifies him abundantly: It gives him the glory of his power and faithfulneſs, goodneſs and truth. *Queſt.* 1. But how could Abraham's body be ſaid to be *dead*, when he had ſeveral children afterwards by Keturah? Even ſix ſons, forty years after Sarah's death. *Anſ.* Abraham's and Sarah's bodies received now a bleſſing, or new generative faculty from God, which rendered them capable of begetting and bearing children, when by nature they were not ſo. *Queſt.* 2. Was Abraham's faith ſo ſtrong as to exclude all doubting? Did not he diſtruſt when he ſaid, "Shall a child be born to Abraham that is an hundred years old; and ſhall Sarah, that is ninety years old, bear?" Gen. xvii. 17. *Anſ.* Theſe words are not words of doubting, but enquiring; they proceeded from a deſire to be further inform'd how theſe things could be. But Abraham laughed, and Sarah alſo, at the mention of a ſon. True; they did both laugh, but not both alike: Abraham's laughter proceeded from admiration and joy, but Sarah's from diffidence and diſtruſt; and accordingly, we find Sarah reprimanded, but not Abraham reprehended for laughing. Abraham "ſtaggered not at the promiſe through unbelief, but was ſtrong in faith, giving glory to God." (B.) Hope increaſes or diminiſhes, in proportion as faith grows ſtronger or weaker. Theſe two virtues always move together, with an equal pace. It is certainly ſufficient, to have the word of God for ſecurity. God is ſufficient. This is enough, to any one who believes. Whoever is aſſured of his promiſes, ought to leave to him the choice of thoſe means whereby he ſhall think fit to perform them. Thoſe ways, which in the judgment of men ſeem moſt contrary to the divine promiſes, are ſometimes the moſt fit and proper for him, who brings life out of death, and fruitfulneſs out of barrenneſs itſelf. (Q.) God is not diſabled by any caſualties, occurrences, or ſtraitneſs of time. "The Lord alſo will be a refuge for the oppreſſed; a refuge in times of trouble," Pſa. ix. 9. That is his due time commonly, when it ſeemeth too late to us, and when things are grown in the eye of reaſon almoſt deſperate and remedileſs. The moſt proper time for him to lay to his hand, is when, to our apprehenſions, his law is even quite deſtroyed; when men have fallen upon moſt curſed deſigns, trampled all laws of God and men under their feet, and proſper'd. And here indeed is the right trial of our faith, and whether we be the true children of faithful Abraham. (Sanderſ.)

He ſtaggered not.] The Greek word *diacrineſthai* is by Budæus expounded, *alternantibus ſententiis ſecum diſceptare*; that is, when a man is at no certainty with himſelf, but at variance, ſometimes being of one mind, and ſometimes of another. (Leigh)

Imputed to him.] See the notes on ver. 3. and 13.

But for us alſo.] See the notes on ver. 25.

Raiſed up Jeſus.] See the notes on Acts ii. 24. and xiii. 30.

Delivered for our offences.] Here we may obſerve, 1. By whom Chriſt was delivered; *viz.* i. By God, Acts ii. 23. And 2. By Judas. ii. To what; *viz.* 1. To ſhame, Iſa. liii. 3. 2. To pain, ver. 4, 5. And, 3 To death, Gal. iii. 13. iii. For what; *viz.* For our offences: Becauſe, 1. All men are guilty, Pſa. xiv. 3. Gal. iii. 22. 2. This guilt cannot be taken away, but by ſatisfying God's juſtice, Hebr. ix. 22. 3. No creature can ſatisfy it, Pſa. xlix. 7, 8. 4. Hence Chriſt undertook it, 1 Tim. ii. 5. 5. Neither could he do it, but by ſuffering, Hebr. ix. 22. Matth. xx. 28. 1 Tim. ii. 6. 6. No ſuffering would ſerve the turn but death, and that on the croſs. 7. By his death he hath ſatisfied for our offences, 1 John ii. 1. Rom. iii. 25. Rev. i. 5 8. Hence our ſins came to be pardoned; and ſo he being "deliver'd for our offences," we are deliver'd from them: And that, both, 1. As to the guilt; and, 2. As to the ſtrength of them, Acts iii. 26. (Bever)

And raiſed again for our juſtification.] Obſerve here, 1. That ſo long as Chriſt lay dead, he had not ſatisfied juſtice, 1 Cor. xv. 14. 2. His riſing again argued death conquer'd, and juſtice ſatisfied, Acts ii. 24. Therefore, 3. Being riſen, he cleanſes us from our ſins, and ſo juſtifies us, Rom. viii. 34. (*Idem*, Aſſ. and Fell)

CHAP. V.

Being juſtified by faith, we have peace with God, and joy in our hope. Since we were reconciled to him by the blood of Chriſt, when we were enemies, we ſhall much more be ſaved now being ſo reconciled. As ſin and death came by Adam, ſo righteouſneſs and life came by Jeſus Chriſt.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. THerefore being juſtified by faith we have peace with God, through our Lord Jeſus Chriſt. By whom alſo we have acceſs by faith into this grace wherein we ſtand, and rejoice in hope of the glory of God. And not only ſo, but we glory in tribulations alſo, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not aſhamed, becauſe the love of God is ſhed abroad in our hearts by the holy Ghoſt which is given unto us. For when we were yet without ſtrength, in due time Chriſt died for the ungodly. For ſcarcely for a righteous man will one die: Yet peradventure for a good man ſome would even dare to die. But God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us. Much more then being now juſtified by his blood, we ſhall be ſaved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son: much more, being reconciled, we ſhall be ſaved by his life. And not only ſo, but we alſo joy in God, through our Lord Jeſus Chriſt, by whom we have now received the atonement.

Therefore, being juſtified by faith.] Here is an argument taken from the effect, thus; We are juſtified by that which truly appeaſeth our conſciences before God: But faith in Chriſt doth appeaſe our conſcience, and not the law, as was before proved: Therefore, by faith we are juſtified, and not by the law. (Beza, and Aſſ.) In this and the following verſes, we have alſo repreſented to us the bleſſed effects of our being juſtified by faith; *viz.* 1. "Peace with God, through our Lord Jeſus Chriſt," ver. 1. 2. Grace and favour with God: And, 3. Joy, "in hope of the glory of God," ver. 2. And 4. "Glorying in tribulations," ver. 3. (B. and Q.) See the notes on ch. iii. 28. and Acts xiii. 39.

Peace with God.] See the notes on John xvi. 33.

We have acceſs.] See the notes on John x. 9. and xiv. 6.

Glory in tribulations.] Obſerve here, 1. What ſort of ſufferings they are which the Saints glory in: They are tribulations; that is, ſuch trials and perſecutions, as did befal them for the profeſſion of the goſpel. In theſe a child of God may rejoice, yea, boaſt and glory, as a ſoldier doth of his marks, wounds and ſcars received in the wars; but not in thoſe ſufferings, afflictions and trials, which we bring upon our ſelves as puniſhments for our ſins;

Theſe we have no more reaſon to glory in, than a child has to glory in his whipping; “What glory is it when we are buffeted for our faults?” 2. To what a height and heroick pitch the ſpirit of a juſtified believer may be raiſed, under ſufferings for Chriſt; He may “glory in tribulations:” It is an high ſtrain of ſpiritualneſs in bearing afflictions, when a Chriſtian can ſay, I love to bear; tho' I love not that which I ſuffer, and that which I bear, yet I love to bear what I ſuffer: But it is a higher pitch than this, to ſay with the Apoſtle, “I rejoice in my ſufferings,” Col. i. 24. For joy is a degree beyond love: Yet is it a degree higher ſtill to “take pleaſure in reproaches and diſtreſſes for Chriſt's ſake,” 2 Cor. xii. 10. For pleaſure is a degree beyond joy; but to “glory in tribulations,” is beyond all; 'tis more than to love, more than to rejoyce, more than to take pleaſure in them. 3. That it is not in the tribulations themſelves that believers glory, but in the ſweet iſſue, happy fruit, and gracious effects of them; finding that by the ſanctifying influences of the Holy Spirit, “tribulation worketh patience,” that is, exerciſeth and increaſeth patience; and patience begetteth and giveth experience of God's gracious preſence with us, of his aſſiſtance of us, and of his faithfulneſs towards us, in, and under all our afflictions: And experience of theſe things worketh in us hope of reward. One grace generates and begets another; graces have a generation one from another, tho' they have all but one generation from the Spirit of Chriſt. Yet it is not tribulation in its own nature, but when ſanctified by the bleſſed Spirit, that by a happy gradation worketh patience, and patience experience, and experience hope: For when affliction is not ſanctified, but meets with a ſtubborn ſpirit, Lord, what dreadful effects doth it produce! Then tribulation excites impatience, impatience cauſeth perplexity, perplexity deſpair, and deſpair confuſion. 4. The effect and property of the believer's hope: It “maketh not aſhamed;” his hope will not make him aſhamed, neither will he be ever aſhamed of his hope: Fruſtrated hopes fill men with confuſion and ſhame; the juſtified perſon ſhall not find his hopes of glory fruſtrated, but exceeded: And the reaſon is added, why the Chriſtian hope will not deceive or ſhame him; namely, “Becauſe the love of God is ſhed abroad in his heart by the Holy Ghoſt:” That is, the Holy Spirit doth in time of tribulation teſtify his love to the hearts of the people, which cauſes them to glory in tribulations. Learn hence, That in time of affliction, eſpecially of perſecution for the ſake of Chriſt, good men have a more ſenſible feeling of God's love ſhed abroad in their hearts by the bleſſed Spirit, both to prepare them for trials, and to ſupport them under them. St. Peter calls this a joy unſpeakable; it has the very ſcent and taſte of Heaven in it, and there is but a gradual difference betwixt it and the joys of Heaven: No ſooner doth the Holy Spirit ſhed forth the love of God into the believer's heart, by clearing up his intereſt in the promiſe, and his title to eternal glory, but the ſoul is prepared to rejoice in affliction, yea, to glory in tribulation; and it will be as impoſſible to hinder it, as to hinder a man from ſatisfaction when he is moſt delighted and pleaſed; “We glory in tribulations, becauſe the love of God is ſhed abroad in our hearts by the Holy Ghoſt.” (B.) To be patient under afflictions and tribulations is enough for a philoſopher; to bear them with love is the proper character of a true Chriſtian; but to glory in them is an Apoſtolical grace. (Q.) See the notes on Acts v. 41.

Yet without ſtrength.] In this verſe the Apoſtle ſets forth the efficacy of Chriſt's love towards us before juſtification. He had a love towards us “when we were ſinners;” which prevailed with him to die for ſinners; “When we were yet without ſtrength, Chriſt died for the ungodly.” Note here, 1. Man's condition by nature deſcribed, a ſtate of enmity, “ungodly;” and a ſtate of impotency, “without ſtrength.” We were without ſtrength, and ſo wanted help: Ungodly, and ſo refuſed help. Man is but an impotent and an obſtinate creature; without power to reſiſt juſtice, and without affection to deſire mercy: So weak that he trembles at the appearance of a worm; and yet ſo wicked that he lifts up his head againſt Heaven: The ſtate of unregeneracy is both a ſtate of enmity and a ſtate of impotency. 2. The way and means found out for our recovery; the death of Chriſt; “When we were without ſtrength, Chriſt died for us.” Tho' he found the whole race of mankind buried in the ruins of their lapſed ſtate; yet he did not leave them ſo, but died for them. 2. The ſeaſonableneſs of the means interpoſed for our recovery: It was “in due time,” that Chriſt died: That is, in the fulneſs of time appointed by God the Father, and determined in his decree and purpoſe. Here we may remark, That Chriſt came not in the beginning of time, in the infancy and morning of the world, tho' it was then promiſed that he ſhould come; nor yet did he ſtay till the laſt period and end of time, but came as it were in the middle of time; which is called “the fulneſs of time,” Gal. iv. 4. and here “due time.” Chriſt came not for our recovery as ſoon as ever we were fallen, that mankind might be the more ſenſible of the badneſs of their condition: Had we been inſtantly cured as ſoon as we complained, we ſhould neither have apprehended the danger of our diſeaſe, nor eſteemed the kindneſs of our phyſician: Neither did he ſtay till the laſt period and end of time before he came, that the faith and expectation of his Church might not be put upon too long and ſevere an exerciſe. The Patriarchs believed in Chriſt that was to come; the Apoſtles in Chriſt then preſent; and Chriſtians now believe in him that long ſince did come, and is gone again: So that the Apoſtle might well ſay here, That “in due time Chriſt died.” (B.)

Scarcely for a righteous.] Here the Apoſtle amplifies, extols and magnifies the love of Chriſt, in dying for us “when we were enemies” to him; by comparing his love to us, with our love to one another: He intimates to us, That amongſt men it is very rare and ſeldom known, that one man will lay down his life to ſave another's; but if ſo, it muſt be for a very extraordinary friend, for a perſon of uncommon goodneſs, and of eminent worth; For, ſays he, “ſcarcely for a righteous man will one die.” As if he had ſaid, Such a thing may be, but it is ſcarcely ever known, that a perſon will lay down his life for another, tho' he be a very righteous, innocent, and truly honeſt man. Perhaps “for a good man,” that is, for a very kind and bountiful benefactor; for ſome perſon of rare charity, and extraordinary goodneſs, for a man that is a publick bleſſing and common good to the whole community, ſome perſon from a ſenſe of ſtrong obligations, would even dare to die. The ſcope of the Apoſtle is this, To ſet forth the tranſcendency of Chriſt's love in dying for the ungodly, to ſhew that it is beyond all human example, and that there can be no reſemblance, much leſs any parallel of it; “He loved us, and gave himſelf for us:” Had he only, as an advocate, ſpoken and pleaded for us, his condeſcenſion had been admirable, and his love unſpeakable: But to die, yea, to “die for us,” to be not only our Mediator, but Redeemer; not only our Redeemer, but our Ranſom; here is love beyond compariſon: Bleſſed Jeſus, was ever love like thine! (*Idem*) The diſtinction here between (*dicaios*) “a righteous man,” and (*agathos*) “a good man,” ſeems thus to be beſt accounted for. Before the captivity in Babylon, we find the word *Chaſidim* to ſignify the ſame as *Tſadikim*, juſt, or good men: Both were uſed promiſcuouſly, the one for the other, and both in oppoſition to the *Reſchagnim*, ungodly, or wicked men; the whole body of the Jews being then diſtinguiſh'd into the good and the bad. After the captivity, the *Chaſidim* began to be diſtinguiſh'd from the *Tſadikim*. For tho' the *Tſadikim* gave themſelves to the ſtudy of the Scriptures, and conform'd unto whatſoever the law required, the *Chaſidim* went further; as in the repair of the Temple, the maintenance of ſacrifices, the relief of the poor, *&c.* voluntarily adding, over and above, to what the law ſtrictly required of them. Thus the Jews were now diſtinguiſh'd into three ſorts, in reſpect of holineſs; 1. *Reſchagnim*, (*aſebeis*) wicked and ungodly men; 2. *Tſadikim*, (*dicaioi*) juſt and righteous men; and, 3. *Chaſidim*, who are ſometimes tranſlated (*hoſioi*) holy men, and ſometimes (*agathoi*) good men: And theſe laſt were, of all others, the beſt reputed and belov'd of the people. The Apoſtle therefore, ſhewing the great love of Chriſt, dying for us, amplifieth it by alluſion unto this diſtinction of the people; and the gradation ſtandeth thus: Some peradventure would die for one of the *Chaſidim*, that is, “for a good man;” ſcarcely any for one of the *Tſadikim*, that is, “for a (juſt or) righteous man;” but for the *Reſchagnim*, or ungodly, no man would die: And yet “Chriſt died for the ungodly;” even for us, being ſinners, and his enemies. (Godw.) *Sinners:* That is, in the ſtate of ſin, or while ſin reign'd in us, and we were wholly under the power of it. For otherwiſe, we are ſinners ſtill, 1 John i. 8. (Aſſ.) See the notes on John xv. 13.

Being now juſtified.] Having formerly given the notion at large of *dicaioun, to juſtify*, (note on ch. iii. 4.) all that is here neceſſary to be added, will be by way of enquiry, whether the paſſive *dicaiothentes*, “being juſtified” here, be only a nominal or real paſſive; that is, whether it only notes the action, as far as concerns Chriſt's part, in meriting, and obtaining God's pardon and acceptance for us, and God the Father's part, in admitting ſinners to pardon, giving them place of repentance; which is no more in effect, but the offering pardon, and acceptance on the conditions of the Goſpel; or whether to this action of the Father, and Chriſt, it farther ſuperadds the reception thereof in the patient, the actual partaking of it. For theſe two (ſomewhat diſtant) notions, the word is capable of; either 1. That we are, as far as belongs to God's and Chriſt's part, juſtified, the price being paid by him, and accepted by his Father; and that if we be not *now* actually ſo, 'tis through our own default, our non-performance of the condition; or 2. That we have the benefits of Chriſt's death beſtowed and conferred actually on us, pardon of ſins, *&c.* that is, are actually juſtified. That the former is the meaning of the word here, may appear, 1. By the general drift of this chapter; which is to ſet out the love of the Father, and of Chriſt, towards us, ver. 8, *&c.* “God commendeth his love to us,” *&c.* Where therefore the matter is determined to that which Chriſt doth for us toward our juſtification; that is, to his death, without looking to that which is extrinſecal to it, our performance or non-performance of the condition, which is required on our parts, to make us capable of the benefit thereof;

that having been formerly (and often) mention'd, ver. 1. "being juſtified by faith:" 2. By that which is ſaid ver. 8. "We being yet ſinners Chriſt died for us;" Where 1. His "dying for us" is all one with our "being juſtified by his death;" as appears by the circumſtances of the context, the 8, 9, 10. verſes compared together; and 2. By ſinners meaning habitual groſs ſinners; which is alſo expreſs'd by *aſthenon*, ver. 6. not weak, but ſick, even to death (ſee 1 Cor. viii. 7.) 'Tis certain that to them, continuing ſuch, actual juſtification belongs not: So again ver. 10. "We, when we were enemies, were reconciled to God, by the death of his ſon;" where as death is all one with blood, ſo is "reconciled to God" with *juſtified*; and that belongeth to enemies, while they are ſuch, to whom yet we know, by many other places, that actual pardon, and ſo actual juſtification or reconciliation belongs not: 3 By comparing of this "juſtification by Chriſt" with the "condemnation by Adam," ver. 16. where Adam's condemnation belonging to all, the juſtification ſpoken of muſt be that alſo which belongs to all; and ſo not the actual pardon, which doth not belong to all, or to any, but thoſe who perform the condition. All which being ſuppoſed, 'tis from other places manifeſt, that ſome condition there is required of us to make us capable of this benefit of the death of Chriſt, the non-performance of which is that which reſtrains and limits the number of men actually juſtified to a far narrower compaſs than that which is here ſpoken of: And this condition being to be performed by us, by the means of the reſurrection and grace of Chriſt, 'tis therefore ſaid, ch. iv. 25. that he "roſe again forour juſtification;" that is, to make us capable of thoſe fruits and benefits of Chriſt's death, as well as "died for our ſins." (H.)

If when we were enemies.] Here the word *if* is not uſed as a term of doubting, but of argumentation. The Apoſtle ſuppoſes it to be a known truth, or a principle yielded by all Chriſtians, that the death of Chriſt was to reconcile ſinners unto God. (B.)

We were reconciled to God.] Here are many arguments to eſtabliſh the doctrine of our Lord's ſatisfaction, by ſuffering in our ſtead, to reconcile an offended God to us. 1. That here, and elſewhere (as 2 Cor. v. 15. Hebr. ix. 28. 1 Pet. iii. 18. and iv. 1.) one of theſe two things is intimated, That our Lord ſuffer'd in our ſtead, or that he bore the puniſhment of our ſin; this being the plain import of the like expreſſions, Deut. xxiv. 16. 2 Sam. xviii. 33. 2 Kings xiv. 6. 2 Chron. xxv. 4. and Ezek. xviii. And 'tis evident beyond exception, that in all piacular ſacrifices, both Jews and Gentiles always took this for granted, that the victim ſuffer'd in their ſtead, and for their ſins. Since then the Socinians own, that our Lord ſuffered as an expiatory ſacrifice, ſurely both Jews and Gentiles muſt conceive that all theſe phraſes here do import, that our Lord ſuffered in our ſtead, and for our ſins. 2. That the *reconciliation* is here mentioned as the effect of our Lord's ſuffering for us: For ſince it is alone the guilt of ſin, or ſin unpardoned, that makes God diſpleaſed with us, the death which is here ſaid to procure our peace and reconciliation to God, muſt make atonement for the guilt of our iniquities. Crellius replies, That by *reconciliation* here the Apoſtle intends not God's reconciliation to us, but ours to God, by that converſion to him, which makes us at friendſhip with him. But this may be refuted, 1. From the import of the words *catallattein* and *catallage:* For they do naturally import the reconciliation of one that is angry, or diſpleas'd with us, both in prophane and Jewiſh writers, 1 Sam. xxix. 4. 1 Eſdr. iv. 31. Ecclus xxii. 22. 2 Macc. i 5. v. 20. vii. 33. and viii. 29. Whence we learn, that reconciliation always reſpecteth ſome preceding anger or diſpleaſure; and that the reconciling of God was the appeaſing of his anger. When therefore we read here, in the ſame words, of "enemies reconciled to God," and ſo "ſaved from his wrath," what can we imagine, but that a God once angry and offended with them, is now appeaſed? And when we farther read, that this reconciliation was effected by the death and blood of Chriſt, is it not obvious to conceive, that his wrath and anger was averted by the ſhedding this blood for us? 2. 'Tis evident, that "when we were ſinners Chriſt died for us," ver. 8. and "when we were enemies, we were reconciled to God by the death of his ſon," ver. 10. are words of the ſame import: For ſince theſe words, "Chriſt died for us," and "Chriſt ſhed his blood for us," ſignify the ſame thing, and by his blood ſhed we are reconciled; 'tis evident, that "Chriſt dying for us," and "Chriſt reconciling us by his death," or blood ſhed for us, muſt be the ſame: Now, we are juſtified by his blood, as it procures our "peace with God," ver. 1. and "ſaves us from his wrath," ver. 9. Therefore we are reconciled to God by it on the ſame account, 3. We being here conſider'd as ſinners, ungodly, and enemies to God, as perſons who have, on that account, fallen "ſhort of the glory," that is, ſaith Crellius, of the approbation of God, ch. iii. 23. is there no need of reconciling God to ſuch perſons? And when, under theſe circumſtances, we are ſaid to "be juſtified through the redemption that is in Jeſus Chriſt," ver. 24. and "being juſtified, to have peace with God, through our Lord Jeſus Chriſt," here. ver. 1. can we conceive, that nothing was done by this Jeſus, to procure God's reconciliation to the ſinner, or to purchaſe his peace with an offended God? Eſpecially, if we conſider, that the death of Chriſt here mention'd, as that by which we are reconciled to God, is the death of him, who ſuffer'd as a ſin-offering for us; the blood by which we are juſtified, is the blood of atonement, or propitiation, or the blood ſhed, "to make reconciliation for the ſins of the people," Hebr. ii. 17. (W.)

Now received the atonement.] Crellius excepts againſt this interpretation; alledging, that to receive, or obtain reconciliation, or atonement, is unknown to Jew and Gentile; and would have the words rendred thus, By whom we have obtained this converſion to God: But to *obtain reconciliation*, when it is the effect of blood ſhed for the remiſſion of ſins, is very proper. For it was the conſtant practice under the law, to procure reconciliation by ſhedding the blood, of the ſin-offering; and all nations by this means endeavour'd to reconcile God to them; and what reconciliation the prieſt, by offering this blood, procur'd, the ſinner receiv'd and obtain'd: And therefore, to "receive atonement," or obtain reconciliation, by an expiatory ſacrifice, muſt be a thing very well known to Jew and Gentile; but, to receive converſion by it, is indeed a phraſe unknown to them and the whole church of Chriſt. Moreover, this note of Crellius ſhews his little ſkill in the Greek: For, as *tharſos lambavein* is to be courageous, Acts xxviii. 15. *archen lambavein*, is to begin, Hebr. ii. 3. (and the like in other places;) ſo *catallagen lambanein* here is to be reconciled, as *noxam capere* is in the Latin, to be hurt. (*Idem*)

Ver. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21. Wherefore, as by one man ſin entred into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned: For until the law ſin was in the world; But ſin is not imputed when there is no law. Nevertheleſs, death reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion, who is the figure of him that was to come. But not as the offence, ſo alſo is the free gift: For if through the offence of one, many be dead; much more the grace of God, and the gift by grace, which is by one man, Jeſus Chriſt, hath abounded unto many. And not as it was by one that ſinned, ſo is the gift: For the judgment was by one, to condemnation; but the free gift is of many offences unto juſtification. For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteouſneſs, ſhall reign in life by one, Jeſus Chriſt. Therefore as by the offence of one judgment came upon all men to condemnation; even ſo by the righteouſneſs of one the free gift came upon all men unto juſtification of life: For as by one man's diſobedience many were made ſinners; ſo by the obedience of one ſhall many be made righteous. Moreover, the law entred, that the offence might abound: But where ſin abounded, grace did much more abound: That as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our lord.

Wherefore] *Dia touto* here being an illative form, and moſt fitly rendred *wherefore*, makes it neceſſary to enquire, how that which follows is inferr'd from what went before: And the ſatisfying that enquiry will prepare for a right underſtanding of the remainder of this chapter. The former chapters had maintained the right of the Apoſtles preaching to the Gentiles, by ſhewing that God was an impartial judge both to puniſh impenitent, foul ſins, and to reward penitence and good living, without any partiality, whether in Jew or Gentile, ch. i. and ii. but moſt diſcernibly, ch. ii. 6. to the end. Then in the third chapter follow objections againſt this, and anſwers to them: And on occaſion of one of them, taken from the ſinfulneſs of the Gentiles, is inſerted a diſcourſe of juſtification under the goſpel; ſhewing how that is no way prejudiced by paſt ſins, if they be ſincerely forſaken, nor hindred by want of circumciſion and Moſaical obſervances. And this is inſiſted on, and exemplified, in both parts, by the ſtory of Abraham, ch. iv. and then brought home to all believers in the former part of this chapter. From all which, as ſo many premiſſes, or mediums of approbation, the concluſion is here inferr'd; but withal, by comparing the juſtification by Chriſt with the condemnation by Adam, farther confirm'd and illuſtrated in the remainder of this chapter; *viz.* that the mercy of God under the Goſpel belongs unlimitedly, or indefinitely, to all ſorts of men, the Gentiles as well as Jews.

For the diſcerning of which, it will be needful, that through the remainder of the chapter, an emphaſis be laid on the univerſal forms of ſpeech, (*ton coſmon*) "the world," and (*pantas anthropous*) "all men," ver. 12. (*en coſmo*) "in the world," ver. 13. (*hoi polloi*) "the many," and (*eis tous pollous*) "toward the many," ver. 15. and again (*eis pantas anthropous*) "toward all men," twice, ver. 18. and (*hoi polloi*) "the many," twice ver. 19. By all, and each of which, are meant, in the wideſt latitude, without excluſion of any, all mankind, to whom Jews and Gentiles, the mercy and life introduced by Chriſt belongeth, (only on condition of new life required of them) as the condemnation or death in Adam did to all his poſterity. (H.)

As by one.] It often happens, that an entire propoſition muſt be ſupplied to make up a compleat ſenſe, as Glaſſius, Hyperius, and others have obſerv'd. Thus, ſome think, that to compleat the ſenſe of this text, theſe words muſt be immediately ſubjoyn'd to the end of this verſe, *Viz. So alſo by one man righteouſneſs was brought into the world, and life eternal by righteouſneſs; of which all are made partakers, provided they ſincerely believe in* Jeſus Chriſt. (Eſt.) And to the like effect, we find it paraphraſed. (H. Fell and W.) But, if we read, verſe 13. and the reſt, to the middle of ver. 18. as in a parentheſis, we ſhall there find the other part of the compariſon, naturally following upon a repetition of this former; *viz.* "As by the offence of one, judgment came upon all men to condemnation: Even ſo, by the righteouſneſs of one" *&c.* (Junius and Fell)

By one man ſin entred into the world.] This is plain, 1. That all men are ſinners, ch. iii. 23. 2 Cor. v. 14. and Gal. iii. 22. 2. That they are "by nature the children of wrath," Eph. ii. 3. and John iii. 36. and baptiſm being required of all, John iii. 3 *&c.* and the dying of infants (as death is the wages of ſin) do ſtrongly perſwade this. We are not children of wrath only by imitation: For then, why is it neceſſary that all ſhould be ſo? How are infants this way peccant, who know nothing? Or why do they die if innocent? 3. 'Tis plain, that our death is imputed to Adam's ſin, ver. 14, 15, 16, 19. Altho' we all have ſins of our own; yet why this, if that left no ſtain and root of evil in us? 4. That is the fountain of ſin, as Chriſt is of righteouſneſs, ver. 14, 19. But Chriſt is ſo, not only by being a pattern, or by imputation of his righteouſneſs, but by real infuſion of grace into us, to bring forth obedience. Therefore ſin ſeems here to be taken, as in ch. vii. for that acknowledg'd propinity, or proneneſs, to evil in our nature, deriv'd from Adam, of which actual ſins are the fruits. (Fell) Or for that diſeaſe which is ours by inheritance, commonly call'd Original ſin: For ſo the Apoſtle uſeth to call that, ſin, in the ſingular number; whereas, when he ſpeaketh of the fruits thereof, he uſeth the plural number, calling them ſins. (Beza and Aſſ.)

And death by ſin.] Death being both the curſe of ſin, Gen. iii. 3. and man's baniſhment from the tree of life, upon his ſin, being the cauſe of it. (Fell)

For that all have ſinned.] *Eph' ho*; In whom. The criticks have been very induſtrious to find ſome other ſenſe of theſe words; ſome rendring them, *for that*, and others, *becauſe* "all have ſinned:" But this expoſition is confirm'd, beyond all contradiction, 1. From the following words, which declare, that by the ſin of *one* man *many* die, ver. 15 *&c.* which are parallel to the expreſſion here, that death came "upon all men" through Adam, *in whom*, ſaith the ſame Apoſtle, *all men die*, 1 Cor. xv. 22. And the words here following, "by one man's diſobedience many were made ſinners," ver. 19. are plainly parallel to theſe, *in whom* "all have ſinned." 2. None of the other ſenſes are true, or ſuitable to the ſcope and argument of the Apoſtle. For inſtance, It is not true, that death came "upon all men, *for that*, or *becauſe* all have ſinned:" For the Apoſtle here directly aſſerts the contrary; *viz.* That the death, and condemnation to it, which befel all men, was for the ſin of *one*; that is, of Adam only: Nay, he farther teaches, that it came upon all (*di' henos paraptomatas*) *by one offence* of that one man, ver. 18. And therefore it came not upon all men for the ſin of all. And this the compariſon plainly requires; which ſaith, the oppoſite juſtification and free gift came alſo upon all men "by one man Jeſus Chriſt; by the obedience of one;" and that too (*di' henos dicaiomatos*) *by one righteouſneſs*, ver. 15 *&c.* that is, by the obedience to the death, of that one man Jeſus Chriſt. Yea, 3. The Apoſtle doth not only thus plainly and frequently aſſert, that death came upon all men for the ſin of Adam, but he proves it by this argument; "Death reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adam's tranſgreſſion," ver. 14. that is, againſt a law threatning death to them for ſin: They therefore, ſays he, could not die for their own ſins; for tho' indeed they were then ſinners, yet being under no ſuch law as Adam was, their ſin was not imputed to death, and ſo they could not die on that account: Death therefore came upon them through the ſin of Adam. (W.) See Dr. Delaune's ſermon of Original ſin.

Until the law.] *Achri nomou*; Before the law. (G. and Maſſey) From Adam to Moſes the world was almoſt ſolely govern'd by the natural law; which ſeems to be the meaning of this text; *viz.* That before the law of Moſes was given, men were capable of offending againſt ſome other law: For otherwiſe ſin could not have been imputed to them; for "ſin is not imputed when there is no law." And then it follows, "nevertheleſs, death reigned" *&c.* That is, during that ſpace, from Adam to Moſes men ſinned againſt the natural law, and were liable to death on that account, tho' they had not offended againſt an expreſs revelation from God, as Adam had done; for that the Apoſtle ſeems to mean, by "ſinning after the ſimilitude of Adam's tranſgreſſion." (Tillotſ. and Fox)

The figure of him that was to come.] The ſinfulneſs of man's nature gave St. Paul occaſion here to call Adam "the figure of him that was to come;" that is, of the Meſſiah; all men being made ſinners by his ſin, as on the other ſide they are juſtified by Chriſt's righteouſneſs. He enlarges on the parallel for ten verſes together in this chapter; which there would not be the leaſt ground for, unleſs, as "by Chriſt's ſtripes we are healed," ſo by Adam's ſin we had been wounded. (Delaune)

But not as the offence.] The Apoſtle, having noted the parity and reſemblance between Chriſt and Adam in the foregoing verſes; Here he obſerves the diſparity and difference betwixt them; and that in ſeveral advantageous particulars. 1. He compares the ſin of Adam with the obedience of Chriſt, and ſhews that the ſin of the one was not ſo pernicious, as the obedience of the other was beneficial; Chriſt's obedience being more powerful to juſtification and ſalvation, than Adam's ſin was to death and condemnation: For if the tranſgreſſion of Adam, who was but a meer man, was able to pull down death and wrath upon all his natural ſeed; then the obedience of Chriſt, who is God as well as man, will be much more available to procure pardon and life to all his ſpiritual ſeed. 2. There is a further obſervable difference betwixt Adam and Chriſt; as in reſpect of their perſons, ſo in reſpect of their acts, and extent of their acts: Thus Adam, by one act of ſin, brought death, that is, the ſentence of death, upon the whole world; all mankind becoming ſubject to mortality for that one ſin of his; but it is many ſins of many men, which Chriſt doth deliver from, in the free gift of our juſtification; abſolving us, not only from that one fault, but from all other faults and offences whatſoever. Learn thence, That the obedience of Chriſt extends it ſelf not only to the pardon of original ſin in Adam, but to all perſonal and actual ſins whatſoever. 3. The Apoſtle ſhews the difference betwixt them two, that is, the firſt and ſecond Adam, as in reſpect of the effects and conſequences of their acts; If by means of one man, and by one offence of that man, the whole race of mankind became ſubject to death, then much more ſhall they who are redeemed and juſtified by Jeſus Chriſt, be made partakers of everlaſting life, wherein they ſhall reign with him in glory. From the whole note, The infinite wiſdom, tranſcendant grace, and rich mercy of God to a miſerable world, in providing a ſalve as large as the ſore, a remedy as extenſive as the malady, a ſovereign antidote in the blood of the ſecond Adam, to expel the poiſon and malignity of the ſin of the firſt Adam. (B.)

The gift.] *Dorea*, in this verſe, and *Dorema* in the next; both tranſlated "the gift;" as *Chariſma* is "the free gift." Now theſe three words are thus diſtinguiſh'd; *Chariſma* ſhews the grace and favour from which the benefit proceedeth; *Dorea* the collation of the benefit; and *Dorema* the benefit it ſelf which is conferred. As if a prince ſhould give a great treaſure, to redeem one out of captivity; this favour of the prince is *Chariſma*, the *grace*; the free giving it is *Dorea*, the *donation*; and the other's enjoying it, and receiving his liberty by it, is *Dorema*, the *benefit*, or *gift*. (Beza, Willet and Leigh)

If by one.] See the notes on ver. 10.

Even ſo, by the righteouſneſs.] The righteouſneſs and obedience of the ſecond Adam is derived upon his children, *i. e.* believers, in the ſame manner as Adam's ſin upon his poſterity; their partaking Chriſt's ſpirit rendring them inclined to good, as partaking Adam's nature rendred them prone to evil. (Fell) See the notes on ver. 12.

The law entred, that the offence might abound.] That is, Before the law was written, we became obnoxious to death by one man's diſobedience, without much ſenſe of it; but after the law was given to Moſes, ſin did more clearly and conſpicuouſly appear to be ſin: Its odiouſneſs and uglineſs was more manifeſt to the conſcience of the ſinner: As the ſinner has abounded in ſin, in a way of commiſſion; ſo ſin doth by the diſcovery of the law abound in the ſinner's apprehenſion, in the ſight and ſenſe of it upon the conſcience of the ſinner. Nevertheleſs, "As ſin abounds, grace doth much more abound." As the exceeding ſinfulneſs of ſin is manifeſted by the law, ſo the ſuperabounding grace and pardoning mercy of God is rendred gloriouſly conſpicuous, in and by the Goſpel: That as the power of ſin appeared in making us liable to temporal and eternal death; ſo might the power of grace appear in beginning in us a ſpiritual life here, and bringing us to an eternal life in glory hereafter. In ſhort, when the Apoſtle ſays, that "the law entred that ſin might abound," he doth not mean, to *make* it abound, by encouraging the ſinner to the commiſſion of it, but by impreſſing that conviction of it upon the conſcience of the ſinner. A man without the law looks upon himſelf as a ſmall ſinner; but after he has viewed his ſins in the glaſs of the law, he ſees himſelf a great and mountainous ſinner: As a ſtar which a child thinks to be no bigger than a ſpark; but a man that views it through an inſtrument, computes it to be bigger than the globe of the earth. (B.)

CHAP. VI.

Being, by our baptiſm, dead unto ſin, we muſt no longer live under the dominion of it, but lead a new life, and yield up our ſelves intirely to the ſervice of God in righteouſneſs.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. What ſhall we ſay, then? Shall we continue in ſin, that grace may abound? God forbid: How ſhall we that are dead to ſin, live any longer therein? Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore we are buried with him by baptiſm into death; that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. For if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection: Knowing this, that our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. For he that is dead, is freed from ſin. Now if we be dead with Chriſt, we believe that we ſhall alſo live with him: Knowing that Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto ſin once: But in that he liveth, he liveth unto God. Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin, but alive unto God through Jeſus Chriſt our Lord.

What ſhall we ſay then?] See the notes on ch. iv. 1.

Shall we continue in ſin?] See the notes on ch. iii. 7, 8, 24. v. 20. and Acts xvii. 30.

God forbid.] See the notes on ch. iii. 4.

We that are dead to ſin.] Thoſe are, by the Apoſtle, ſaid to be "dead to ſin," who are in ſuch ſort made partakers of the virtue of Chriſt, that natural corruption is dead in them; that is, the force of it is taken away, ſo that it bringeth not forth its bitter fruits: And, on the other ſide, thoſe are ſaid to "live in ſin," who are in the fleſh; that is, whom the ſpirit of God hath not delivered from the ſlavery of this corruption of nature. (Beza and Aſſ.) In this, and the following verſes, are ſet forth the effects of the grace, or holineſs of the ſpirit of baptiſm; 1. To make us "die to ſin," ver. 2. 2. To apply and appropriate to us the "death of Jeſus Chriſt," ver. 3. 3. To make us live in forgetfulneſs of, and ſeparation from, the world, by the diſpoſition of our hearts, as if we were "buried;" And, 4. To "raiſe us up," and cauſe us to act and "walk in newneſs of life," like men "raiſed up from the dead," ver. 4. 5. To be nothing but in conformity to Chriſt, both in his death and his reſurrection; being "planted together in the likeneſs of his death," that we may recover a new life of righteouſneſs, ver. 5. 6. Not only to crucify and bury "the body of ſin," but even to deſtroy it, by mortifying and deſtroying its members, ver. 6. *viz.* "fornication, uncleanneſs, inordinate affection, evil concupiſcence, and coveteouſneſs" *&c.* Col. iii. 5. 7. To deliver and "free us from ſin," ver. 7. 8. To cauſe us to "live with Chriſt," and in him by the union of our hearts, ver. 8. 9. To make us perſevere in the new raiſed life, and to hinder relapſes; ſo that "death may have no more dominion over us," ver. 9. And, 10. To cauſe us to "live under God," and to conſecrate to him our whole life, in imitating Jeſus Chriſt, ver. 10. (Q.) For, 1. Chriſt's death was a death to ſin. 2. They who are baptiz'd, are "baptiz'd into his death," that is, into a death to ſin. And, 3. They who are baptized into that death, are to die as Chriſt did; that is, to die to ſin once, ſo as to live always afterwards to God. (Alleſt.)

Buried with him by baptiſm.] The Apoſtle urges, that this is what Chriſtians cannot but be ſenſible of: Becauſe, not only the terms upon which they are admitted into memberſhip with the Church, and all the preſent and future privileges conſequent upon their baptiſm, do expreſly mention the conditions; but alſo the rites of this ſacrament ſufficiently intimate it to them. The ceremony of immerging the body of the baptized repreſents the burial of a dead perſon under ground. The pouring water upon the party, in caſes where the former cannot conveniently be done, anſwers to the throwing earth upon the dead: But both agree in figuring a death and burial; as the emerging again doth a new life. (Stanh.) Dr. Whitby here expreſſes his wiſh, that the primitive cuſtom of immerſion in baptiſm were again of general uſe, and aſperſion only permitted, as of old, in caſes of great neceſſity; and that becauſe of the handle which the Romaniſts take from the preſent practice in this Sacrament, in order to juſtify their refuſal of the Cup to the Laity in the other Sacrament: But, as to the No-neceſſity of this, enough has been noted already, on Acts xvi. 33. Whoever deſires farther ſatisfaction, may find ſufficient in Mr. Wheatley's Rational Illuſtration of our Office of baptiſm.

By the glory of the Father.] See the notes on John ii. 19. x. 18.

Planted together.] *Symphytoi.* By this elegant metaphor the Apoſtle compares Chriſt to a plant, which being buried in the ground, ſprouts out again in its due ſeaſon: The Greek word means, that we grow up together with Chriſt; as we ſee moſs, ivy, miſsleto, or ſuch like, grow up by a tree, and nouriſhed with the juice thereof. (Leigh) See a further deſcription of this plantation, in the notes on John xv. 5.

In the likeneſs.] The Apoſtle does not ſay, we are planted together in his death and reſurrection; but (as St. Chryſoſtome and other Fathers obſerve) very emphatically interpoſes "the likeneſs of his death," and "the likeneſs of his reſurrection." Thus he intimates, that there is only a reſemblance of theſe things at preſent; yet this is ſuch a reſemblance, as is neceſſary to bring us to the reality: In ſhort, what our Saviour did and ſuffer'd for us, muſt be, in a ſpiritual ſenſe, and ſo far as we are capable, imitated and acted over again by us; and is not only an object of our faith, but a rule for our practice. (Stanh.)

Our old man is crucified with him.] By "the old man" we are to underſtand our corrupt and depraved nature; ſo called, becauſe it is as old as Adam, and derived from Adam, born and bred with us: And this "old man" muſt be crucified, to ſhew our conformity and likeneſs to Chriſt in his crucifixion. (B.) But nevertheleſs, theſe phraſes, "the old man," and "the body of ſin," are of a collective ſignification; and import that, in the covenant of baptiſm, there is no manner of reſerve allow'd us; but that our obligations are univerſal, and every ſort of corrupt luſt, by the indulging whereof we are brought into diſobedience, is equally renounc'd. It is not human nature, conſider'd with the appetites and affections eſſential to it, but in regard of the corruptions ſuperinduced by ſin, which we liſt ourſelves againſt, and are to treat as an enemy. Baptiſm, when making us Chriſtians, leaves us ſtill men; and conſequently, neither does itſelf, nor can poſſibly engage us, to eradicate thoſe paſſions and deſires, which are interwoven with our original conſtitution: Nor indeed is there any reaſon it ſhould; for all our fault and miſchief proceeds, not from the affections themſelves, but from the miſapplication, or exceſs; in a word, from the abuſe of them. The meaning then is only, that, by our care and good habits, ſo entire a maſtery ſhould be attain'd, in the government of our affections, and the turning them to holineſs ſhould become ſo eaſy and familiar and conſtant a practice with us, that this cuſtom ſhould be a kind of new nature; and thoſe ſuggeſtions to evil, which, even in the beſt men, will now and then be ſtirring, ſhould have no more power to ſeduce us, than a dead carcaſs hath to move and act. For, properly ſpeaking, the will is the vital part of the ſoul: And as the life or death natural appears by the body exerting itſelf in, or being depriv'd of motion; ſo is the life or death ſpiritual to be judg'd by the determinations of the will: And, be the temptations from without, and the inclinations from within, to do wickedly, never ſo importunate and ſtrong; yet, if all theſe are not only dead, but buried, ſo conquer'd and ſo perfectly kept down, that they lye as it were under ground, and cannot get up again, cannot ſhake or move the will in any degree of indulgence or conſent; that ſoul is truly "dead with Chriſt, the old man in it crucified, and the body of ſin deſtroyed." (Stanh.)

The body of ſin.] Here the Apoſtle elegantly attributes a body to ſin, that is, to the habit or cuſtom of ſinning; becauſe it is, as it were, a machine, or compoſition, conſiſting of many members, that is, vices. (G.) *To ſoma tes hamartias*, "the body of ſin," ſignifies no more than *ſin* here; in like manner as *to ſoma*, "the body," when join'd with a genitive caſe following it, paſſes in the ſignification of that which is joyn'd with it, and loſes its own proper force; as "the body of death," ch. vii. 24. and many other ſuch like phraſes here inſtanced at large by Dr. Hammond.

If we be dead with Chriſt.] Obſerve here, 1. A ſuppoſition, or pre-ſuppoſed condition; the baptized perſon's being dead with Chriſt: "If we be dead with him," that is, by the exerciſe of daily mortification; if we have fellowſhip and communion with him in his death, that as he died for ſin, we daily die unto ſin: Then followeth, 2. The inference or concluſion, "We ſhall alſo live with him;" that is, we that have had fellowſhip with him in his death, ſhall have communion with him in his reſurrection: We ſhall live with him a life of grace and glory, of regeneration and glorification, the one to newneſs of life, the other to everlaſting life. Hence learn, That all thoſe that are "dead with Chriſt," have no reaſon to doubt but that they "ſhall alſo live with him." But who are the perſons that may be ſaid to "be dead with Chriſt?" Anſ. 1. All ſuch as own the obligation which their baptiſmal vow and Chriſtian profeſſion puts upon them, and ſolemnly lays them under; namely, to keep the whole Goſpel, even as they who were circumciſed were obliged to keep the whole Law. 2. Such as make conſcience of it, daily endeavour to perform it, and obtain the ſucceſs of their endeavours in ſuch a degree, that the reign of ſin is broken, tho' ſin itſelf be not totally deſtroyed. Theſe may be ſaid to *be dead and crucified with Chriſt*, having by the aſſiſtance of his ſpirit, in ſome meaſure, crucified the fleſh with its inordinate affections and luſts; and as they here live like him, ſo they ſhall alſo live with him. (B.)

He died unto ſin once.] *Ephapax*; once, or (as it is ſometimes tranſlated "once for all." This adverb is here and elſewhere of great *emphaſis*; ſignifying a thing once done, in ſo abſolute and perfect a manner, that it cannot be neceſſary, nor even lawful, to do the ſame again. (Leigh) Here it ſignifieth, that Chriſt ſo died for our ſins once, as never to undergo death again; and therefore his "living unto God" ſeems to import his reſurrection to eternal life; as the ſame phraſe is uſed Luke xv. 36, 38. (W.) See the import of this word farther treated of, in the notes on Hebr. x. 18.

Likewiſe reckon ye your ſelves.] We can have but one baptiſm: And this ſuppoſes, that, we ſhould ſo die to ſin once, as never to have occaſion to perform that work again Hence therefore it appears, how far theſe are from conformity to the death of Chriſt, who ſtill ſuffer ſin to revive in them, after that by pious reſolutions and repentance they have begun to mortifie it; and ſo are ſtill beginning again to die for it! (W.) In order to enter upon the practice of theſe great truths, in which holineſs of baptiſm and the main of Chriſtianity do conſiſt, we ought, 1. Frequently to conſider them in the ſight of God: 2. To depend upon Jeſus Chriſt, as the branch depends on the root, the building on the foundation, and the members on the head, And, 3. To unite our ſelves to him by charity and prayer. There needs no other anſwer to temptation but this, That "we are dead to ſin, but alive unto God:" That all our actions ought to be actions of life; and for that reaſon, to have Jeſus Chriſt for their principle, and God for their end. (Q.)

Ver. 12, 13, 14, 15, 16, 17, 18. Let not ſin therefore reign in your mortal body, that ye ſhould obey it in the luſts thereof. Neither yield ye your members as inſtruments of unrighteouſneſs unto ſin: But yield your ſelves unto God, as thoſe that are alive from the dead; and your members as inſtruments of righteouſneſs unto God. For ſin ſhall not have dominion over you: For ye are not under the law, but under grace. What then? Shall we ſin, becauſe we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield your ſelves ſervants to obey, his ſervants ye are to whom ye obey; whether of ſin unto death, or of obedience unto righteouſneſs? But God be thanked, that ye were the ſervants of ſin; but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from ſin, ye became the ſervants of righteouſneſs.

Let not ſin therefore reign.] The reaſon of this caution is, 1. Becauſe ſin hath no right nor title to this kingdom; but only God, as our Creator, Preſerver, and Redeemer: 2. Becauſe we are buried with Chriſt in baptiſm, and ſo freed from ſin, ver. 1. &c. And, 3. Becauſe if ſin reigns in us, it will ruin us, ver. 23. (Bever)

In your mortal body.] The Apoſtle uſes the epithet *mortal* here, 1. To put us in mind, that the mortality of our bodies is the fruit and puniſhment of our ſins; becauſe ſin having brought in death upon us, our bodies muſt die for ſin. 2. To ſhew the vanity and tranſitorineſs of the delights and pleaſures of ſin, which after all its pampering muſt periſh. And, 3. To ſhew, that our conflict with ſin ſhall endure but a little while; becauſe e're long "this mortal ſhall put on immortality." (B.)

Your members as inſtruments.] *Hopla*, arms, or weapons. The Apoſtle here fitly compares our members, that is, the parts of our body, and faculties of our mind, either to ſuch inſtruments or tools as artificers work with, or to ſuch arms and weapons as ſoldiers uſe to fight withal; both which may be uſed either well or ill: For thus, with the ſame hand one man giveth an alms, and another ſteals; with the ſame tongue one bleſſeth, and another curſeth (Aſſ.)

Yield yourſelves unto God.] *Paraſteſate*; preſent yourſelves. See the notes on ch. xii. 1.

Sin ſhall not have dominion.] The deſign of the Apoſtle here is not to ſhew, that we may ſafely continue in ſin: But it is on the contrary, to ſhew, that we are obliged to become the ſervants of God, and to have our fruit unto holineſs; as is manifeſt from this and the following verſes. Thoſe therefore who fancy, that the Goſpel gives men a liberty to ſin, are under a very great and dangerous miſtake: For the great deſign thereof is to call men to repent and forſake their ſins. It commands us to "deny all ungodlineſs and wordly luſts," and to practiſe whatever is praiſe-worthy and of good report; all the duties which are comprehended under thoſe extenſive words, "living ſoberly, righteouſly and godly:" It requires us to outdo the ſtricteſt among the Jews, even the Scribes and Phariſees, in righteouſneſs; and it offers ſufficient grace and ſtrength to enable us to perform what it requires. We are not indeed under the curſe of the law, nor bound to obſerve thoſe burdenſome rites and ceremonies, which the Jews were: But we are admitted unto the gracious and merciful covenant made with man in Chriſt Jeſus; by virtue whereof a ſincere and univerſal obedience will be accepted, inſtead of one that is perfect. The law of Jeſus Chriſt therefore muſt be a rule of life to us; or we cannot have a reaſonable hope of being ſaved by him. Our obligations to holineſs are greater than thoſe the Jews were under; which are enforc'd upon us by a much clearer diſcovery of eternal rewards for good men, than was ever made to any other people. (Fox) The grace of the goſpel gives hopes of victory over ſin, ſeveral ways; 1. Becauſe it was the end of Chriſt's death to ſlay ſin. 2. Becauſe of the nature put into us; which is to help us againſt ſin. 3. By aſſuring us of the Spirit's help; which is to aſſiſt us in the mortifying and ſubduing of ſin: It is thro' the Spirit's operation that we begin, carry on, and accompliſh the work of mortification. 4. Becauſe the Goſpel furniſhes us with promiſes, and thereby gives us aſſurance of ſucceſs. So then, if, from all theſe encouragements, we bid a confident defiance unto, and make a courageous reſiſtance againſt ſin, it ſhall never have a final and full "dominion over us, becauſe we are not under the law, but under grace." (B.) See the notes on Matth. v. 17. and John viii. 36.

What then? Shall we ſin?] See the notes on ver. 1.

His ſervants ye are.] See the notes on Matth. vi. 24. and John viii. 34.

Or of obedience unto righteouſneſs.] That is newneſs of life. (Fell) If the Apoſtle had ſaid, "Whether of ſin unto death, or of obedience unto" *life*, the antitheſis, 'tis true, had been more plain and full: But this he does not ſay, becauſe tho' ſin be the cauſe of death, yet obedience is not the cauſe of *life*, but only the way to it. (B.)

God be thanked that ye were] We muſt not underſtand theſe words, as if the Apoſtle had bleſſed God becauſe they were once ſlaves to ſin and Satan; but thanks God that the time of that bondage was paſt and over: As if he had ſaid, "God be thanked," that tho' formerly "ye were the ſervants of ſin," yet, ſince your converſion, ye are become obedient to the precepts of Chriſtianity, "having obeyed from the heart the form of doctrine," or (according to the original) being caſt into the mould of that doctrine, "which was delivered to you." Learn hence, that to be turned from the ſervice of ſin to the ſincere obedience of the Goſpel, is a mercy that we can never be ſufficiently ſenſible of and bleſs God for: God be thanked, that altho' ye were the ſervants of ſin, ye are no longer ſo. 2. That the doctrine of the Goſpel has a divine efficacy attending and accompanying it on the hearts of all believers; it has a transforming power to change and faſhion men's minds into the likeneſs of it, as the mould doth the metal that is caſt into it: The doctrine of the Goſpel is the mould, and the heart is the metal, which when melted and caſt into the mould receives its form and figure. O happy they! Who having all their days ſat under the diſpenſation of the Goſpel, are able to ſay, we are transformed and changed into the ſame image from glory to glory by the Spirit of the Lord. (G. H. W. B. Blackw. and Maſſey) Neither is this manner of expreſſion (tho' 'tis called a Hebraiſm) unuſual in the Greek and Roman Claſſicks of the firſt rank; as is prov'd by parallel paſſages, both in Thucidides and Tully. (Blackw.)

Form of doctrine] *Typos*; a mould, or pattern; as in the note foregoing. (Beza, Aſſ. and Leigh.) Thus, a miniſter muſt be (*Typos*) "a pattern of good works," Tit. ii. 7. See alſo the notes on ch. ii. 20.

Made free from ſin.] See the notes on John viii. 36. and Gal. v. 1.

Ver. 19, 20, 21. 22, 23. I ſpeak after the manner of men, becauſe of the infirmity of your fleſh: For as ye have yielded your members ſervants to uncleanneſs, and to iniquity unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs. For when ye were the ſervants of ſin, ye were free from righteouſneſs. What fruit had ye then in thoſe things, whereof ye are now aſhamed? For the end of thoſe things is death. But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life. For the wages of ſin is death: But the gift of God is eternal life, through Jeſus Chriſt our Lord.

I ſpeak after the manner of men.] *Anthropinon legein* here is thought to ſignify his taking expreſſions out of common life, in reſpect of the weakneſs of their groſs, or carnal underſtandings; his uſing allegories and figures: And as before, he had uſed proofs from ſacred types, the death and reſurrection of Chriſt, applied to his purpoſe of mortification, and new life; ſo now, proceeding to vulgar known ſimilitudes, taken from maſters, and ſervants, as Gal. iii. 15. And thus it may fitly be interpreted. But it may otherwiſe be rendred alſo, That "the weakneſs of their fleſh" be taken in reſpect of ſtrength to perform God's will, (and not to underſtand St. Paul's language) and conſequently the *anthropinon legein*, be, *ſpeaking*, or *requiring* from them, *moſt moderately*, by way of condeſcenſion to their infirmities; requiring the leaſt that in any reaſon could be required of them: So as *anthropinos*, 1 Cor. x. 13. ſignifies that which hath nothing extraordinary in it; that which is common among men. So St. Chryſoſtome there ſays, *anthropinos* ſignifies *little*, *ſhort*, proportionable to their ſtrength: And Demoſthenes *contra Midiam* uſes it, (*anthropine cai metria ſcepſis*,) *an humane and moderate conſideration.* So, in Horace, *lib.* 2. *Humane commoda* ſignifies *parum commoda*, *Little profitable.* And if it be here conſidered, how moderate and equitable a propoſal it is which here follows, 'twill be acknowledged that this of *anthropinon lego*, in this notion, may very well be the form to introduce it. (H. and W.)

As ye have yielded.] Here the Apoſtle proceeds to argue from another topick, and accommodates himſelf more immediately to the circumſtances of thoſe converts to whom he now wrote. He brings to remembrance their former condition, and their behaviour under it; and thence, by parity of reaſon; 1. He infers the equity of the ſame care and zeal, in ſatisfying the duties of their preſent profeſſion, with that which had been all along expreſſed, to ſatisfie thoſe corrupt appetites and paſſions, under whoſe influence they had liv'd heretofore: As if he had ſaid; As ye have formerly "yielded your members," and all the faculties both of your bodies and ſouls, to "the ſervice of uncleaneſs," adding "iniquity unto iniquity," and proceeding from one degree of ſin to another; "even ſo now yield your members ſervants to righteouſneſs," and conſecrate your ſelves to the ſervice of God; proceeding at leaſt with as much diligence and induſtry as formerly, from one degree of holineſs to another, ver. 19. (Hall, G. H. and Stanh.) 2. He enforces the ſame, by the ordinary way of diſtributive juſtice: As "when ye were the ſervants of ſin," righteouſneſs or godlineſs had no part of your ſervice, but ſin had the whole of your thoughts and time and endeavours; ſo now, "being made free from ſin, and become the ſervants of righteouſneſs," your obedience ought to be entire, and the rules of juſtice will oblige you, not to allow ſin any part of your ſervice, ver. 18, and 20. (Hall, H. Stanh. and B.) 3. Tho' theſe arguments from equity and juſtice would hold good, ſuppoſing the advantages of both ſervices to be but equal; yet, to ſhew, that they are far from being ſo, the Apoſtle ſtrengthens them ſtill farther, by the powerful motive of intereſt: And all this with reſpect to the time paſt, preſent, and to come. Thus, 1. As for the time paſt, he asks them, "What fruit had ye then in thoſe things?" ver. 21. That is plainly, Ye had no fruit at all; ye got nothing by thoſe things: For ſuch kind of queſtions are commonly, and emphatically, reſolv'd into the ſtrongeſt negatives. As if he had ſaid, whereas, in your ſervice of ſin, ye reaped no manner of profit or benefit, but are indeed infinitely loſers; now, in the ſervice of God, ye will be gainers, beyond compariſon. 2. As to the time preſent, whereas, when ye ſeriouſly look back upon your life ſpent in ſin, it naturally makes you "aſhamed of thoſe things," which ye have formerly done and delighted in, ver. 21. now, "ye have your fruit unto holineſs," ver. 21. your own reaſon juſtifying, and conſcience applauding, your better choice. And, 3. As to the time to come, the difference is ſtill greater: For whereas, after all your labour and pains in the ſervice of ſin, "the end of thoſe things is death," ver. 21. that is, death of the body, even when the ſins are renounc'd and repented of, and of body and ſoul both, without repentance; now your time ſpent in God's ſervice will have for its "end everlaſting life," ver. 22. (Hall Aſſ. G. H. Frank, Stanh. W. and B.)

The wages of ſin.] *Opſonion*, tho' properly a Latin word, is here uſed in the Greek; as being a term well known among the Romans, to whom this was now written. (Lightf.) It is a metaphor taken from ſoldiers, who, at the end of their ſervice, receive their pay or ſtipend. (Beza, Aſſ. Leigh, G. Stanh. and B.) All the *wages*, yea, the delicates that ſin can afford us, is death; and thus much doth *Opſon* properly ſignify; all kind of pleaſant meat that may be prepared, or made ready, with fire. (Athen.) Now, ſince God, who, as our natural Sovereign, has a right to demand our ſervice on what terms he pleaſes, has yet condeſcended to enforce his laws by promiſes of rewards, and threats of puniſhment; death is as much the wages of ſin, as if we had actually contracted with him for it; that being the penalty expreſly fix'd and denounced for ſin; and what thoſe, who know beforehand, upon what terms they enſlave themſelves, do by their obſtinacy deſerve. (Stanh. and Jenks)

The gift of God.] *Chariſma*; The free gift. (See the notes on ch. v. 15.) Kings are wont to give unto brave ſoldiers, coronets, or other diſtinguiſhing badges of honour, over and above their proper pay: To which the Apoſtle here compares "the gift of eternal life," becauſe it far ſurpaſſes any merit on our part. (G.) We may deſerve our puniſhment indeed, becauſe ſin is entirely our own act; but not a recompence for ſuch acts as are not entirely, nor originally, our own; and that too at his hands, whoſe free grace and good Spirit it is, that works in us both the will and the deed: Moſt juſtly therefore doth the Apoſtle here put the difference, between *wages* and *gift*; that being the effect of juſtice, this of meer bounty; not procured by any merit of ours, but "through Jeſus Chriſt our Lord." (Beza, Aſſ. G. H. Stanh. and B.)

CHAP. VII.

The Apoſtle here explains how we are not under the dominion of the law, by an inſtance in the law of marriage. The law of ſin, and the law of grace. The conflict between the fleſh and the ſpirit.

Ver. 1, 2, 3, 4, 5, 6. KNOW ye not, brethren (for I ſpeak to them that know the law) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband ſo long as he liveth: But if the husband be dead, ſhe is looſed from the law of her husband. So then if while her husband liveth, ſhe be married to another man, ſhe ſhall be called an adultereſs: But if her husband be dead, ſhe is free from that law; ſo that ſhe is no adultereſs, though ſhe be married to another man. Wherefore, my brethren, ye alſo are become dead to the law by the body of Chriſt; that ye ſhould be married to another, even to him who is raiſed from the dead, that we ſhould bring forth fruit unto God. For when we were in the fleſh, the motions of ſins which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we ſhould ſerve in newneſs of ſpirit, and not in the oldneſs of the letter.

Know ye not.] Here the Apoſtle opens a great myſtery, which had been firſt of all revealed unto him, among the many divine revelations, mention'd 2 Cor. xii. 1. *viz.* That even the Jews, who, having embraced the doctrine of Chriſt, had profited much thereby, are no longer under the obligation of the law of Moſes. (G.) And this he prepareth them for, by the known and familiar inſtance of the caſe of matrimony. As death freeth husband and wife from the law which bound them to each other, and impowereth the ſurvivor to marry to another perſon; in like manner, the death of Chriſt was the death of the law, as a covenant of works, holding us under the bond of the curſe of it: And ſo his dying gave us a manumiſſion or freedom from that bond, and a capacity of eſpouſal unto Chriſt; that ſo living as it were in conjugal affection, and obedience to him, we may be made fruitful by his Spirit, doing ſuch things as are agreeable to the will of God, and tending to the glory of God: "Ye are dead to the law by the body of Chriſt;" That is, through the offering up of Chriſt's body upon the croſs. Learn hence, 1. That he that is under the law, is as ſtrictly bound to the rigor and curſe of the law, as a married woman is bound to her husband during his life. 2. That one great end of Chriſt's death was to purchaſe our freedom from the law, that we might be capable of being eſpouſed to himſelf: For whilſt we were under the curſe of the law, we were not in a capacity of being married unto Chriſt. He or ſhe that is a ſlave to another, is not capable to be diſpoſed of in marriage until made free: In like manner, we were in bondage to the law, as well as in ſlavery unto ſin and Satan; but Chriſt has bought out our liberty, and thereby puts us into a capacity of being eſpouſed unto himſelf. Behold what manner of love the Redeemer has ſhewed unto us, that we ſhould be called his ſpouſe, and he our husband! He loved us, but not for any advantage he could have by us; for we had nothing but ſin and ſhame to preſent him with: Nay, he muſt purchaſe us, and that with his own blood, before he could be united to us. O incomparable! O fervent deſires! 3. That tho' believers are free from the rigor and curſe of the law by the death of Chriſt, yet have they not an undoubted liberty, but are ſtill under the government, under an head and guide. As a wife is under government of her husband, ſo are believers under the guidance and government of Jeſus Chriſt, who in a ſpecial manner guideth them by his word and Spirit; and their being ſaid to be "dead to the law," ſignifies no more than "the law's not having dominion over them," in regard of the curſe and condemnation of it (B.)

As long as he liveth.] *Eph hoſon chronon ze.* Theſe words, according to our tranſlation, do not well ſuit with the following ſimilitude; wherein the Apoſtle compares the law to the deceaſed husband, and us to the ſurviving wife. The word (*ze*) *liveth*, is not to be referred to (*anthropou*) the *man*, but to (*nomos*) the *law*, And therefore we ought to read it thus, "as long as *it* liveth," or is in force. (Maſſey) And thus we find it well interpreted, by Biſhop Hall, Biſhop Fell and Grotius.

The woman which hath an husband.] See the notes on 1 Cor. vii. 39.

Married to another.] *Ean genetai hetero*; That is, literally, "If ſhe *be* to another." (H. and Fell) Or, *become* another man's. (Beza) The meaning is plain, If ſhe yields, or gives up herſelf to another.

Shall be called an adultereſs.] *Chrematiſei*; That is, notably called, or notoriouſly known to be ſo. (Greg.) See the proper import of this word, *chrematizo*, in the notes on Acts xi. 26.

Dead to the law.] It is apparent, ver. 2, 3. that the life or death of the perſon under ſubjection is not the thing taken into conſideration; and if it were, it would not tend to the inferring the deſigned concluſion: For the Jews could not be ſuppoſed to be dead, but the law which had had the power over them. And tho' the word *ethanatothete*, "ye are put to death," may make that ſeem poſſible to be here meant; yet the contrary being ſo evident, by the whole drift of the diſcourſe, 'tis certain, thoſe words, here rendred "ye are put to death to the law," muſt be interpreted, as a figurative ſpeech, to ſignify, *The law is put to death to you*; as it is expreſs'd, ver. 6. "That being dead wherein ye were held." (H.) Here note, 1. That the Apoſtle follows both metaphors of "the law being dead to us," and our "being dead to the law;" and uſeth one for the other, the ſenſe being the ſame. 2. That, in theſe places, he takes the law (*i. e.* the moral) as given by Moſes without the Spirit, exacting perfect obedience, and giving us perfect knowledge of ſin, without enabling us at all to do the one, or avoid the other; it ſo being the very "ſtrength of ſin," 1 Cor. xv. 56. 3. That therefore, he indifferently and equivalently, uſeth the phraſes, to be "dead to the law," and to ſin; to be "under the law;" and under ſin; they both (as the law is in this ſenſe taken) living and expiring together. For note, That the Apoſtle oppoſeth the law, as given by Moſes, without the Spirit, and with a curſe to the non-performers, (Gal. iii. 10.) to the law, as given now by Chriſt, with the Spirit, and ability to perform it, (ch. viii. 2. and 2 Cor. iii. 6 &c.) Moſes writing it on ſtones, the Spirit writing it in the heart, (Hebr. viii. 10.) the one killing, the other giving life; the matter of the law given by both, but the manner diverſe; the law, after the manner it was formerly given, being now expired and dead. 4. That to be "dead to the law," is to be freed from the obſervance of the law ceremonial, and from the condemnation of the law moral, which we had no ability formerly to keep, being without grace, and ſo ſtood liable to the penalty of it, till Chriſt deliver'd us; purchaſing pardon for all our former breaches, and grace for the future obſervance of his holy precepts, (ver. 12.) By which our walking by the Spirit, and our being filled with charity and the fruits thereof, and doing all things, by the Spirit dwelling in us, which are commanded by the law, the writing of the law becomes void and uſeleſs to ſuch, not only in its condemning power, but in its commands and directing power; not that we now are without law, but that we have it ſuperabundantly written in our hearts. (Fell) See the notes on ver. 1. and ch. vi. 2.

That ye ſhould be married to another] That is, to Chriſt, 2 Cor. xi. 2. and Eph. v. 29. And this is a very apt metaphor, to ſignify, how cloſely ſin adheres to the unregenerate, and righteouſneſs to the Saints. "They two ſhall be one." (*Idem*), See the notes on ver. 3.

That we ſhould bring forth fruit.] Here is a quick tranſition from one perſon to another; upon which Mr. Lock has this obſervation; That St. Paul, having all along, from the beginning of the chapter, and even in this very ſentence, ſaid *Ye*, here, with neglect of Grammar, on a ſudden changes it, into *We*: I ſuppoſe (ſays he) to preſs the argument ſtronger, by ſhewing himſelf to be in the ſame circumſtances and concern with them; he being a Jew, as well as thoſe he ſpoke to. This *neglect of grammar* (as this ingenious gentleman calls it) expreſſes the prudence and dextrous addreſs of the Apoſtle with great advantage: By familiarly uniting himſelf to them he gains their affections and engages their attention; and ſuch changes as this enforce an exhortation, and give an agreeable variety to the ſtyle. But if this tranſition from one perſon to another, for ſuch weighty cauſes and ſtrong reaſons, be a neglect of Grammar, the criticks muſt at leaſt excuſe it; becauſe 'tis frequent, and admired as emphatical and a beauty in Homer and Virgil, in Xenophon and Plato, and all the ſublimeſt writers in both the languages. (Blackw.) See the notes on ch. viii. 10. and on John xv. 8.

When we were in the fleſh.] That this phraſe ſignifies the Judicial ſtate under the law, appears by the whole diſcourſe in this chapter, of the ſtate of men conſider'd under the law; and particularly by the oppoſition here between "being in the fleſh," and "being delivered from the law." And it is thus ſtiled "being in the fleſh," in oppoſition to "being in the ſpirit," ch. viii. 9. As Chriſtianity is there call'd "the law of the Spirit of life," ver. 2. and here "the newneſs of the Spirit," in oppoſition to "the oldneſs of the letter," ver. 6. meaning the Moſaical law. And a peculiar propriety there is in this phraſe, for this matter, in many reſpects; 1. In reſpect of the nature of the Moſaical precepts; which were external, waſhings, circumciſion, bodily reſts, &c. (all which are ſeated "in the fleſh") and ſo, proportionably, carnal promiſes and threats: Whereas the precepts of Chriſt go deeper to the mind and ſpirit, require the purity of that, and accordingly are back'd with ſpiritual promiſes and terrors. 2. In reſpect of the aſſiſtance that Chriſt affords toward his obedience, by giving his ſpirit, to aſſiſt (if it be not griev'd and reſiſted) our ſpirits; in oppoſition to which the ſtate under the law, having none of that ſtrength join'd with it, may juſtly be called the "being in the fleſh." To which may be added, 3. That one eminent effect of the Spirit's deſcending, was the commiſſionating the Apoſtles for their office of preaching to the Gentile world remiſſion of ſins upon repentance; and, in oppoſition to that, the law allowing no place for repentance for any preſumptuous ſin, but inflicting preſent puniſhment on the offender, that ſtate may be fitly ſtiled "being in the fleſh." Mean while, as there is a difference betwixt the weakneſs of the natural eſtate, conſidered without any other aid than what the law affordeth, and the ſinfulneſs of carnal acts and habits continued in and indulged, and, on the other ſide, betwixt the ſtate of a baptized Chriſtian afforded the grace and ſtrength of Chriſt, and of him who makes uſe of that grace, and leads a pure Chriſtian life: So the "being in the fleſh" differs from the *living*, or *walking*, after, or according to, the *fleſh*; and, on the other ſide, "being in the ſpirit," or "being in Chriſt," differs from *walking* after the *Spirit*: All which phraſes are to be met with here, and in the next chapter; and muſt be nicely diſtinguiſhed, or elſe they will be apt to betray us to ſome miſtake. (H.) See the notes on ver. 4.

The motions of ſins, which were by the law.] See the notes on ch. v. 12. and vi. 13, 21.

To bring forth fruit unto death.] See the notes on ch. vi. 19, &c.

Delivered from the law.] See the notes on ver. 4. ch. ii. 29. and vi. 2.

Ver. 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25. What ſhall we ſay then? Is the law ſin? God forbid. Nay, I had not known ſin but by the law: For I had not known luſt, except the law had ſaid, Thou ſhalt not covet. But ſin taking occaſion by the commandment, wrought in me all manner of concupiſcence. For without the law ſin was dead. For I was alive without the law once: But when the commandment came, ſin revived, and I died. And the commandment which was ordained to life, I found to be unto death. For ſin taking occaſion by the commandment, deceived me, and by it ſlew me. Wherefore the law is holy; and the commandment holy, and juſt, and good. Was then that which is good made death unto me? God forbid. But ſin, that it might appear ſin, working death in me by that which is good; that ſin by the commandment might become exceeding ſinful. For we know that the law is ſpiritual: But I am carnal, ſold under ſin. For that which I do, I allow not: For what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I conſent unto the law, that it is good. Now then, it is no more I that do it, but ſin that dwelleth in me. For I know, that in me (that is, in my fleſh) dwelleth no good thing: For to will is preſent with me, but how to perform that which is good, I find not. For the good that I would, I do not: But the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but ſin that dwelleth in me. I find then a law, that when I would do good, evil is preſent with me. For I delight in the law of God, after the inward man. But I ſee another law in my members, warring againſt the law of my mind, and bringing me into captivity to the law of ſin, which is in my members. O wretched man that I am, who ſhall deliver me from the body of this death! I thank God, through Jeſus Chriſt our Lord. So then, with the mind I my ſelf ſerve the law of God; but with the fleſh the law of ſin.

What ſhall we ſay then?] See the notes on ch. iv. 1. And note here, That all this, and what follows, is a digreſſion, to the beginning of the next chapter; where the Apoſtle reſumes the ſubject he was upon in the foregoing verſes. (Fell)

Is the law ſin? God forbid!] The Apoſtle will not allow, that "the law is *the cauſe of* ſin:" But, his meaning ſeems to be, That he who commits a ſin, which he knows is forbidden, both by the revealed will of God, and the law of nature, is guilty of a greater tranſgreſſion, than he who commits the ſame ſin, knowing only the law of nature. In this ſenſe, the revealed law of God may be ſaid to be the *occaſion* of making men more guilty; not that the law, conſidered in it ſelf, does this, but the wickedneſs of men, in breaking the law, and doing what they *know* it forbids. The Apoſtle inſtances in *covetouſneſs:* "I had not known," ſays he, that *luſt*, or deſire, had been a ſin, "if the law had not ſaid, *Thou ſhalt not covet:*" That is, He who knows covetouſneſs to be forbidden by the revealed law of God, is guilty of a greater ſin, than he who knows only the law of nature, and allows in himſelf the ſame covetous deſires. We may here obſerve, That the laws of God extend vaſtly farther than human laws poſſibly can. Human laws do not denounce any penalty againſt him who entertains ſinful luſts and deſires in his mind, becauſe our ſecret thoughts are not known to men: But they being as perfectly known to God as our open actions are to men, he accounts him a tranſgreſſor, who indulges himſelf in *thinking*, and *conſents* to evil and wicked thoughts and deſires. There are many inſtances of oppreſſion, and injuſtice, and other ſins, which human laws cannot forbid, nor could puniſh if they did, by reaſon of the imperfection of the legiſlators; all which are forbidden by the divine laws, and will be ſeverely puniſhed by God. See inſtances in Biſhop Taylor, of Repentance, ch. vii. ſect. i. n 5. (Fox)

I had not known ſin.] It is an ordinary figure, to ſpeak of other men in the firſt perſon; but moſt frequent in blaming, or noting any fault in others: For then, by the putting it in this diſguiſe, faſtning it on one's own perſon, it is more likely to be well taken by thoſe to whom it belongs. Thus, St. Chryſoſtome ſaith of this Apoſtle, That when he mentions things that are any way grievous, or likely to be ill taken, he doth it in his own perſon: And St. Jerome on Daniel ſays, Confeſſing the ſins of the people, he doth it in his own perſon; which we read alſo practiſed by the Apoſtle to the Romans; that is, moſt probably, in this place. Thus when, 1 Cor. iv. 4. St. Paul had ſpoken in his own perſon, "I know nothing by my ſelf, but hereby I am not juſtified," he tells them plainly, ver. 6. That he had "in a figure transferred theſe things unto himſelf for their ſakes, that they might not be puffed up;" as counting ſuch ſchemes and figures as theſe, the moſt profitable and efficacious on the reader. Thus the ſame Apoſtle, 1 Cor. vi. 12. "All things are lawful to me, but all things are not expedient;" that is, Thoſe things which are by you look'd on as indifferent, if they be yielded to, may be very hurtful in you; and 1 Cor. xiii. 2. "If I have all faith, and have not charity;" that is, If ye want charity to your other gifts. So Gal. ii. 18. "If what I have deſtroyed I build the ſame again, I make my ſelf a tranſgreſſor;" that is, Whoſoever doth ſo, or whenſoever ye do ſo, it muſt needs be a fault in you. Thus, Rom. iii. 7. "If the truth of God have abounded by my lie unto his glory, why am I alſo judged as a ſinner?" Which words are certainly the perſonating of an impious objector, who ſpeaks or diſputes thus, and not of the Apoſtle himſelf. And the ſame ſcheme or faſhion of ſpeaking or writing is very frequent among all authors. And that it muſt be ſo taken here, may appear by theſe evidences: 1. By ver. 9. "I indeed once lived without the law;" Which can with no appearance of truth be affirmed of St. Paul's perſon, who was born and brought up a Jew, in the knowledge of the Moſaical law; and muſt therefore be the perſonating of a man firſt conſidered without, then with the law, to whom becauſe the law is given in the ſecond perſon, "Thou ſhalt not covet," ver. 7. therefore he, to whom it is given in the following verſes, fitly ſet down in the firſt perſon, *I*, being relative to the *thou* antecedent: And ſo *Marcus Eremita, de Baptiſm.* p. 921. and ſo Theophylact diſtinctly affirms. 2. By the ſeverals, affirmed in this chapter, which cannot belong to St. Paul. For that St. Paul was, at the writing of this, a reformed, regenerate perſon, there is no doubt; and they who would have it ſpoken by him in his own perſon, make that advantage of this chapter, by reconciling thoſe things which are here mention'd to a regenerate ſtate. But if we compare the ſeverals which are here mentioned, with the parts of a regenerate man's character, given by the ſame Apoſtle in other places, we ſhall find them directly contrary. Here in verſe 8. he ſaith, "ſin had wrought in him all manner of concupiſcence;" whereas of the regenerate man it is affirmed, Gal. v. 24. "They that are Chriſt's have crucified the fleſh with the affections and luſts." Here in ver. 9. 'tis ſaid, "ſin revived, and I died," whereas, of the regenerate man 'tis ſaid, ch. vi. 2. "How ſhall we that are dead to ſin, live any longer therein?" Here in ver. 14. 'tis ſaid, "I am carnal;" whereas, of the regenerate man 'tis affirmed ch. viii. 1. that he "walked not after the fleſh, but after the Spirit." Here again, in that ſame verſe, 'tis ſaid, "I am ſold under ſin;" whereas, of the regenerate, 'tis affirmed ch. vi. 18. that he becomes "free from ſin, and becomes the ſervant of righteouſneſs." Here ver. 20. "Sin dwelleth in me," and accompliſheth, or worketh, "that which I will not," or like not with my mind, or conſcience; and ſo 'tis ſaid ver. 23, 24. that "the law in the members carries him into captivity by the law of ſin," and, "who ſhall deliver him from this body of death?" and ſo that he is under the power of the law of ſin and death, that he "obeys the law of ſin" ver. 25. whereas ch. viii. 2. of the regenerate, 'tis affirmed, that "the law of the Spirit of life in Chriſt Jeſus hath made him free from the law of ſin and death." Nothing can be more contrary and unreconcileable to a regenerate ſtate, in theſe ſo many particulars, than what is here affirmed of the, *ego*, I, the perſon here thus repreſented. And indeed, unleſs ſinning againſt conſcience be the only way of alleviating (and not aggravating) ſin, it is impoſſible, that the "doing that ill he would not," and the "not doing that good he would," ver. 19, 20. can be deemed a fit ingredient in the character of a regenerate man: 'Tis certain, this was, in the perſon of Medea, made, by the Heathens, the higheſt pitch of villany, to ſee and like that which was good, and do the direct contrary; and therefore cannot in any reaſon be thought to be the Apoſtle's deſcription of a regenerate man, or good Chriſtian. (H.)

Had not known luſt.] That by *epithumia*, *coveting*, here is meant the ſin forbidden in the tenth commandment of the decalogue, appears by the end of the verſe. But how the Apoſtle can truly ſay, that he "had not known it had been a ſin, if the law had not told him it was," will be all the difficulty. To which may be anſwer'd, 1. That the Apoſtle doth not ſpeak particularly of himſelf (as before is noted) but in the perſon of a Jew, or man in general: And then it is not only true of this, but of all other the commandments (of which this one may be ſet as the inſtance) that the knowledge of ſin is by the promulgation of the law that forbids it. But then there may, from the Jewiſh doctrine, appear ſome reaſon why the Apoſtle ſhould rather inſtance in this commandment, than any other. For the Jews, before aud under Chriſt's time, ſeeing that there was no puniſhment judicially appointed for thoughts or deſires, whether unclean, or of getting any thing from their neighbours, had reſolved this to be no ſin; and conſequently that the tenth commandment was but a moral proverbial eſſay or counſel, like that of Menander, not to covet ſo much as a pin of another's; but not any precept of God, or of nature; affirming that, unleſs it be in caſe of the worſhip of falſe gods, no ſin is committed by the bare will, without ſome actual commiſſion following it. This ſay Aben-Ezra, *Kimchi*, and Joſephus; according to which, St. Paul might well ſay, of any Jew brought up under ſuch maſters, that he had not believed coveting to be a ſin, had not the more exact conſideration of the direct words of the law aſſured him that it was. (*Idem*)

Sin taking occaſion.] Here the Apoſtle diſtinguiſheth between the cauſe and occaſion. The law is not the cauſe, but only the occaſion; as wine is of drunkenneſs, and beauty of luſt. (Blackwood) *Aphorme* is taken ſeveral ways; 1. It properly ſignifieth the opportunity of doing a thing: 2. It ſignifieth any circumſtance or accident, whereby one is occaſioned to do any thing: And, 3. That which draweth a man from doing that which he intended.

It cometh (as ſome think) of *horme*, an aſſault; becauſe, if we give but our ſelves liberty, never ſo little, more than is fit, the fleſh will make an aſſault upon us. (Leigh) See the notes on ch. iv. 15. and v. 13, 20.

In me.] See the notes on ver. 7.

Taking occaſion.] See the notes on ver. 8.

Holy, and juſt, and good.] Obſerve here, What care and holy caution the Apoſtle uſes to vindicate and clear the holy law of God from all fault and blame, charging his guilt not upon the commandment, but upon the corruption of his own heart, which took occaſion to be ſtirring in him, and by the commandment ſlew him; affirming nevertheleſs, that the law of God in itſelf, and in its own nature, is "holy, juſt, and good." Here note, That the Apoſtle adorns the law with the moſt excellent elogy and commendation. 1. 'Tis holy, as it enjoins all acts of piety towards God; namely, adoration of his majeſty, imitation of his purity, reſignation to his providence, obedience to his commands. 2. 'Tis juſt, as it directs us in our duty to others in every capacity and relation wherein we ſtand, and obliges us to walk by that rule of equity, to do to others as we would they ſhould do unto us. 3. 'Tis good to the man that keeps it, commanding nothing but what is influential upon his well-being both here and hereafter: Could we ſet aſide the authority of the lawgiver, yet all the precepts of the law for their moral goodneſs deſerve our eſteem, and choice, and entire obſervation, nothing being required of us but what is our duty and intereſt as men, and which tends to the perfecting and ennobling of our natures: Well then might our Apoſtle determine that "the law is holy, the commandment holy, and juſt, and good." (B.) Or the epithet *Holy* may have a reference to the ceremonial law, *Juſt* to the judicial law, and good to the moral. (Aſſ.)

I am carnal.] See the notes on ch. iii. 9. and here ver, 23.

Sold under ſin.] Not as a willing ſlave, to obey and follow the deſire of ſin in all things; as it is ſaid of Ahab, 1 Kings xxi. 20. but as a captive, yet detained, tho' his ranſom be paid: And one who, againſt his will and purpoſe, is yet ſubject to the aſſaults and luſts of ſin; not being able wholly and entirely to rid himſelf of them, altho' he do vehemently reſiſt them, and often ſubdue them by the Spirit of God that is within him, Gal. v. 17. 18. (Aſſ.) See the notes on ver. 7. and 23.

Another law in my members.] For the underſtanding the ſenſe of the Apoſtle, in this whole chapter, 'tis uſeful to compare this paſſage with Gal. v. 17. "The Spirit luſteth againſt the fleſh, and the fleſh againſt the Spirit," &c. which is thought to be parallel, and to import the ſame ſenſe with this. Of theſe two places therefore it muſt firſt be remembred, That the difference which is between theſe texts ariſeth not from the diſtinction between "the Spirit" in the one, and "the law of the mind," in the other, nor conſequently is it to be placed betwixt the "luſting of the fleſh againſt the Spirit," ſimply taken, and the "warring of the law in the members againſt the law in the mind," as that is no more than a war; but betwixt the former ſimply taken, or with the addition of the "Spirit luſting back againſt the fleſh," or with the circumſtances mentioned, Gal. v. 17. (none of which imply a yielding to the luſts of the fleſh) and the latter, taken with that addition, here mentioned, of "bringing the man into captivity to the law of ſin." And this indeed is all the difference that can be aſſigned betwixt a regenerate and unregenerate man, that in the one the Spirit prevails, in the other the fleſh is victorious; that is, the will of the one is led by the Spirit, chooſes and acts the deeds of the Spirit (the will of God;) but the will of the other follows the carnal dictates, (*telei epithumian ſarcos*) *performs the will of the fleſh*, and ſo falls under the condemnation which belongs to ſuch: As ſaith Dorotheus, Such a ſtate is altogether ſubject to puniſhment; for every ſin that is acted is under hell, and they are all under hell in that they act. And if it be ſuggeſted, that the conſequents in that place Gal. v. 17, "So that what things ye would, ye do them not," ſeem parallel to "What I would that I do not," here, ver. 15. 19. and ſo neither of them ſignify this carnal ſtate, To this it muſt be anſwered, that theſe two are not parallel, but on the contrary that paſſage, "What I would, I do not," is really equivalent with the "captivation to the law of ſin," (as by the whole context appears;) tho' indeed there is ſome obſcurity in it, which, till by the context it be explained, may miſlead one to think otherwiſe. The truth is evident, theſe two things are conjoyned in both thoſe verſes, "What I would, that I do not; but what I hate, that I do, ver. 15. and "The good that I would, I do not," but the evil that I would not, that Ido, So ver. 19. And being, conjoyn'd in the ſame perſon, the ſubject of the diſcourſe, and but equivalent phraſes with thoſe other of "captivation to the law of the members," and "being carnal," and "ſold under ſin," the meaning muſt be, that he neglects to do the good that the law of God and his own mind dictates to him, and doth commit on the contrary, the evil that, according to his mind and the declaration of God's will in the law, he diſliketh and hateth, and ſo evidently acteth in oppoſition to conſcience, commits the ſins of the fleſh willingly and knowingly, *non obſtante* the contrary dictate and ſolicitation of conſcience. But then this is much more than is contained in that "Luſting of the fleſh againſt the Spirit," Gal. v. (ſtyled by Nemeſius, The ſtrife of the reaſon and luſt; a diſſenſion and emulation betwixt them.) For as there "the fleſh luſteth," ſo "the Spirit luſteth" too; and it is not affirmed of either of them, that it leads the other captive. All the event that is taken notice of is, that "What ye would that ye do not," which being the effect of the double *epithumia*, or *luſting*, muſt have ſuch a ſenſe proportioned to it as ſhall be founded in that double *epithumia*, and that can be no other than this, that (*thelein*) *to will* be taken in the ſenſe of (*epithumein*) *to luſt*, and ſo not for an act of the elective faculty which to one matter is but one, either chooſing or refuſing, but for an act of ſome kind of woulding, or appetite: And that is conſtantly two-fold to the ſame matter; the fleſh hath one woulding, and the Spirit hath another; the fleſh deſires, and would have a man yield to the pleaſant propoſal, the Spirit would have him reſiſt it; and both theſe are evidently mentioned in that verſe, one called "the luſting of the Spirit," and the other "of the fleſh." From the contrariety of which it neceſſarily follows, that whatſoever (in matters of this nature, good or evil) any man doth, he doth againſt one of theſe wouldings, and conſequently he doth not "do what he would." Whereas if *thelein* were taken for the elective faculty, which we ordinarily call the will of man, it is evident every voluntary agent doth "do what he will;" his actings follow his will or choice, and whenſoever he doth not ſo, he acts by violence, or rather is acted, and to that is required that he be conquered by ſome other; and yet of any ſuch conqueſt there is no mention in that place of Gal. v. 17. which mentions only an (*epithumia*) *luſting* equally on both ſides: And ſo the reſult is, that Gal. v. 17. there is no more ſaid but this, that which way ſoever a man acts, he acts againſt ſome deſire, or luſting of his; if he act according to the fleſh, he acts againſt the ſolicitation of the mind and Spirit; and if he act according to the Spirit, he doth not perform the will of the fleſh (*telein epithumian ſarcos*,) but acts contrary to all its importunities; and he that doth the latter of theſe is far from being led "captive to the law of ſin," which is in the fleſh, or members, being indeed a conqueror over it, tho' he have not eradicated or extirpated it. For the yet fuller clearing of this, take the plain importance of thoſe two verſes, and ſet them ſeverally, and then you will ſoon ſee how there is no correſpondence between them; Gal. v. 17. the Apoſtle ſets down this plain Aphoriſm, That the deſires of the fleſh and Spirit are one contrary to the other; and conſequently that to which ſoever of them the will of man conſents, it muſt needs reject the other. But here, ver. 15, 19. The Apoſtle ſets down the ſtate of a particular man; who deliberately chooſes and acts the evil which he knows he ſhould not do, or which the law of God in his own mind tells him diſtinctly he ought not to do: As when Nemeſius ſpeaks of an intemperate man, that his election is contrary to his luſt, yet he is overcome by his luſt, and acts what that ſuggeſts: And ſo St. Auguſtin (*Confeſſ. l.* 8. ch. 5.) ſays the law of ſin is the violence of cuſtom by which the mind is drawn and held againſt its inclination; plainly ſignifying the ſtate of the perſon ſpoken of here to be that of an habitual ſinner. What agreement now is, or can there be, betwixt theſe two verſes? 'Tis true indeed, that they who "do what they hate, and would not," may well be ſaid "not to do the things which they would," and ſo are included in thoſe words, Gal. v. 17. But that proves not that theſe places, are parallel; becauſe here 'tis determined to "doing the ill which he hates," whereas Gal. v. the ſpeech lies open to both parts, to the doing the good which the fleſh hates, as well as the evil which the fleſh loves. Now this being ſpoken of men indefinitely, is very diſtant from defining it on one ſide, and applying it to a particular perſon, as it is evidently done here ver. 19. when he ſaith, "I do not the good that I would, but the evil which I hate that do I:" And conſequently, tho' the fleſh's diſliking the virtuous actions, and liking the vicious, be perfectly reconcileable with "walking in the Spirit," and ſo with a regenerate ſtate; and ſo the place to the Galatians, (tho' not ſpoken particularly of the actions of regenerate men, but delivered as an aphoriſm indefinitely, applicable to mens actions whether good or evil) may be applicable to the actings of ſuch; yet this place to the Romans being determined to the doing the evil, and that evidently againſt the dictate of the mind, the reſiſtance of the conſcience, is ſtill unreconcileable with that ſpiritual walking and ſo with the regenerate ſtate, ch. viii. 1. Another notion there is, which ſome of the ancients have had of the words "What I hate that I do," *viz.* That it ſhould belong only to deſires or thoughts unconſented to. So St. Jerome; and St. Auguſtin alſo, being perſwaded by ſome Doctors, and a conceited advantage againſt the Pelagian hereſy, to retract in ſome part what before he had aſſerted, and ſpoken the moſt for of any man. And of this opinion is Methodius alſo; who ſaith "That which I hate, I do," is to be underſtood not of the doing that which is ill, but only of thinking, or imagining: And again, of aliene imaginations which frequently make incurſions on us, and bring us to fancy things which we would not; Adding, For it is not wholly in our power, to think or not to think abſurd things, but either to uſe or not to uſe ſuch thoughts or fancies; for we cannot hinder thoughts from coming upon us, but we can chooſe whether we will be perſwaded by them, or uſe them: And again, How did the Apoſtle do evil, if he ſpake not of abſurd thoughts? This intrepretation of St. Paul's words, if it were ſecure from being any farther extended than the authors of it deſigned, could have no hurt or noxiouſneſs in it; it being certainly true, that every regenerate man is thus infeſted with fancies and thoughts which he hates, and gives no conſent unto: Yet if the words of the text be well conſidered, this cannot but appear a ſtrange interpretation. For when it is certain that *draſai* ſignifies neither leſs, nor other, than (*poieſai*) *to do*, and when that word is varied unto *catergazomai* and *pratto*, ver. 15. and both thoſe are directly all one with *draſai*, and when (*ho miſo*) "what I hate" in one place, is (*ho ou thelo*) "what I would not," ver. 16. and that again (*ho ou thelo cacon*,) "the evil that I would not," ver. 19. and *cacon* and *phaulon* are directly all one, 'tis not imaginable how (*ho miſo poio*) "what I hate, I do," ſhould not be underſtood (*epi tou draſai to phaulon*) *of doing evil*; this being no leſs than a direct contradiction, to interpret *poio*, by *draſai*; for that is *poio*, by *ou poio*, *pratto*, by *ou pratto*, *do*, by *not do*, which neither Methodius, nor any other man's authority, can prevail with any reaſonable men to receive from him. This inconvenience when Methodius foreſees, his only anſwer is, that he deſires them who make this objection, to declare, what evil it was that the Apoſtle hated, and would not do, and yet did; whether when he willed to ſerve God, he yet committed idolatry? But ſure the whole force of this anſwer (if there be any) is founded in interpreting the words to be ſpoken by St. Paul in his own perſon; and ſo is perfectly prevented by him that underſtands the Apoſtle not of himſelf, but of an unregenerate man. From which proceſs of Methodius, and what he there adds in that place of the Apoſtle's pronouncing againſt idolaters, and other ſuch ſinners, that they cannot inherit the kingdom of heaven, the concluſion is regular and unavoidable, that if *poio* ſignifies *I do*, and *pratto* and *catergazomai*, *do*, and *work*, be interpreted of *actions*, or of any more than *thoughts unconſented to*, then the perſon that is ſpoken of here by St. Paul, is one that "ſhall not inherit the kingdom of God," and then ſure no regenerate perſon, by Methodius's arguing: Which therefore is moſt conſtringent, and convincing, that this chapter ſpeaks of an unregenerate perſon; for that 'tis beyond all controverſy, that he cannot uſe thoſe words, (*poio*) *I do*, &c. of meer *thinking* or *fancying only*, and not of *conſenting*, or *doing*. And ſo, in like manner, that "being carnal, and ſoid under ſin," (which is all one with a "ſervant of ſin," in other places of the ſame Apoſtle, it being then ſo ordinary to ſell ſervants *ſub haſta*, *under* his *ſpear*, as it were, that had taken or conquered them) and "carried captive by the law in his members," (that is, by his own carnal heart) cannot be affirmed of him that lives in, and "walks after the Spirit." To which this farther evidence may alſo be added, from the uſing the phraſe "the law of ſin," ver 23. the unqueſtionable importance of which we have from the immediate conſequents. *Nomos hamartias*, "the law of ſin," is ſure *the command* or *empire* of *ſin*, to which he that is *captivated*, as the perſon here ſpoken of is, muſt be acknowledged to be under the *dominion of ſin*, and that certainly is unreconcileable with a regenerate ſtate. This is farther expreſs'd, ver. 24. by "the body of death," and ſo bears proportion to what had been ſaid, ver. 5. "When we were in the fleſh, (as that is there oppoſed to the Spirit) the motions of ſin did work in our members, to bring forth fruit unto death;" which concludes the condition here ſpoken of to be a damnable condition. And it is remarkable, that ch. viii. 2. "The law of the Spirit of life which is in Jeſus Chriſt," is ſaid to "have made the Apoſtle free from the law of ſin and death." From whence the argument is irrefragable, That to which the perſon here is ſaid to be *captivated*, is the ſame from which the grace of Chriſt hath deliver'd the regenerate juſtified perſon, ch. viii. 2. But the grace of Chriſt doth not *free* the regenerate man in this life from the injections of fancy, or thoughts unconſented to (for certainly the regenerate man doth not pretend to that meaſure of grace as ſhall free him from all ſuch:) Therefore, that of thoughts unconſented to is not it to which the perſon here is ſaid to be *captivated*. Againſt the evidence of this, I foreſee not what can reaſonably be ſuggeſted. (H.)

The body of this death.] See the notes on ch. vi. 6.

I thank God.] Some of the Fathers, and particularly *Fulgentius*, (*de Trinit.*) reads it thus; *O wretched man that I am! Who ſhall deliver me from the body of this death?* (*Gratia Dei.*) The grace of God, *through Jeſus Chriſt our Lord.* (D. Heinſ.) Or, it might be underſtood, as if he had ſaid, I have wrote this as of my ſelf, modeſtly, in the firſt perſon; But indeed, to ſpeak without a figure, I am not ſuch a one, as to be ſenſible of theſe terrible conflicts, ſince God, through Jeſus Chriſt, has delivered me from this body of ſin; for which I return thanks both to God the Father, and to Jeſus Chriſt. (G.) But the Syriac, Arabic, and all the Greek commentators, agree with our tranſlation. (W.) Bleſſed be God, by the grace and ſtrength of Jeſus Chriſt, there is a way to get out of this curſed ſtate; 1. Pardon to every penitent ſinner; which may encourage any to break off this eſtate of ſin: And, 2. Grace, and ſtrength in Chriſt, to perform what God in Chriſt will accept; that is, ſincere, tho' not perfect, obedience, (the thing affirmed ver. 6. and reſumed at the beginning of ch. viii.) So then the concluſion of this digreſſion, from ver. 7. to this place, is, That the bare knowledge of the law of Moſes doth only direct the underſtanding what is the duty; which notwithſtanding, the carnal man, accuſtomed to his own ways of ſin, may think fit ſtill to go on in them, and ſo (tho' one and the ſame perſon) doth two things at once; with his underſtanding he ſerves the law of God, is delighted and pleaſed with thoſe things wherewith that is delighted, and yet at the ſame time with the fleſh ſubmits to the ſuggeſtions and cuſtomary actions of the fleſh, and falls into ſins directly contrary to the ſuggeſtions of his conſcience, and the law in it; and this is juſtly rewarded with death, ch. vi. 23. (H.)

CHAP. VIII.

Thoſe who are in Chriſt, and live according to the Spirit, ſhall not be condemned. The life of the fleſh, and that of the Spirit inconſiſtent. The glorious privileges of God's children.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14

THere is therefore now no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the Spirit. For the law of the Spirit of life, in Chriſt Jeſus, hath made me free from the law of ſin and death. For what the law could not do, in that it was weak through the fleſh, God ſending his own Son, in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh: That the righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the Spirit. For they that are after the fleſh, do mind the things of the fleſh: But they that are after the Spirit, the things of the Spirit. For to be carnally minded, is death; but to be ſpiritually minded, is life and peace: Becauſe the carnal mind is enmity againſt God: For it is not ſubject to the law of God, neither indeed can be. So then they that are in the fleſh, cannot pleaſe God. But ye are not in the fleſh, but in the Spirit, if ſo be that the Spirit of God dwell in you. Now if any man have not the Spirit of Chriſt, he is none of his. And if Chriſt be in you, the body is dead becauſe of ſin, but the Spirit is life becauſe of righteouſneſs, But if the Spirit of him that raiſed up Jeſus from the dead, dwell in you; he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debters, not to the fleſh, to live after the fleſh. For if ye live after the fleſh, ye ſhall die: But if ye through the Spirit do mortify the deeds of the body, ye ſhall live. For as many as are led by the Spirit of God, they are the ſons of God.

There is therefore.] See the notes on ch. vii. 1, 7.

Them which are in Chriſt Jeſus.] This phraſe, to "be in Chriſt," ſaith Mr. Le Clerc, is often uſed by St. Paul, for being a Chriſtian; which note he borrow'd from Caſtalio, who renders it *Chriſtiani facti*: But, if either of them mean only Chriſtians by profeſſion, or by being only members of the Chriſtian church, this will by no means agree with this place, or any other of like nature; ſince freedom from condemnation, and other benefits conferr'd upon us through Jeſus Chriſt, will not follow our being Chriſtians in this ſenſe, but upon a lively faith in Chriſt, our union to him by the Spirit, and our being ſo in him, as to become new creatures, according to ver. 9. and other places. (W.)

What the law could not do.] That freedom from the guilt of ſin and death which the law could not miniſter, "God, ſending his own ſon, in the likeneſs of ſinful fleſh" (*dunaton epoieſe*) hath made feaſible: Which laſt words, tho' not expreſs'd, muſt neceſſarily be ſupplied. Examples of the like *ellipſes* are numerous in Scripture (*Idem*) But this is ſo far from being a fault, that it is an Attic elegance, common among the moſt celebrated Claſſicks. (Blackwall) See the notes on ch. vi. 18, *&c.* ch. vii. 23. and John viii. 36.

In the likeneſs of ſinful fleſh.] That is, In a mortal body, which was like ſinful fleſh, and differ'd nothing from it, ſave only in innocence. (D. Heinſ. Aſſ. H. and B.)

For ſin condemned ſin in the fleſh.] *Peri hamartias*; By a ſacrifice for ſin. (H. and W.) Mr. Lock ſays, the plain meaning of theſe words is, that ſin it ſelf was condemned, or put to death in Chriſt's fleſh; *i. e.* was ſuffer'd to have no life or being in the fleſh of our Saviour, he being in all things "tempted as we are, yet without ſin," Hebr. iv. 15. But this certainly is a falſe interpretation: For, as ſin could not be put to death in him, in whom it never lived, or could have any being; ſo, much leſs, could this be done by his offering a ſacrifice for ſin; that being only done at the cloſe of his life, whereas Chriſt was free from ſin from his conception, and that being done then by a ſin offering to make atonement for the guilt of ſin. The true meaning of the words is therefore this, that juſtification, or freedom from the guilt of ſin, which the law could not procure, becauſe of the weakneſs of the fleſh rend'ring us obnoxious to ſin, and ſo to death for it, God, by ſending his Son in our human nature, did procure, and by giving up his Son to be a ſacrifice, to make atonement for the ſin committed by the fleſh (*ecrine cat' hamartian*) he judged againſt ſin in the fleſh: That is, either, He ſhew'd, that it deſerv'd condemnation, as requiring an atonement to free us from the guilt of it; or elſe, He, by his ſacrifice, condemned that which before condemned us, and took away its power of condemning believers, enabling them to ſay, "Who is he that condemneth us? It is Chriſt that died," ver. 34. (W.) See the notes on 2 Cor. iv. 21.

That the righteouſneſs of the law.] Our Apoſtle here aſſigns another end and cauſe for which God ſent his Son into the world; namely, to do what the law commanded, as well as to ſuffer what the law threatned; perfectly to fulfil the righteouſneſs of the law for us, which it was impoſſible for us to do for our ſelves; for the ſake of which we are accounted righteous in the ſight of God. Learn hence, 1. That our Lord Jeſus Chriſt being made under the law, fulfilled the law; whatſoever the law did or could demand, is fully ſatisfied and fulfilled by Chriſt. 2. That, Chriſt having fulfilled the law on our behalf, whatever can be required of us by way of puniſhment, is diſcharged likewiſe. 3. That tho' the righteouſneſs of the law be fulfilled for us by Chriſt, yet the Goſpel-righteouſneſs muſt be perform'd by us our ſelves. Chriſt has anſwered the demands of the law for us: We muſt repent our ſelves, obey our ſelves, or Chriſt's obedience will profit us nothing: None can ſafely or comfortably pretend to an intereſt in Chriſt's obedience, either active or paſſive, but only ſuch who in their courſe are acted and influenced by the Spirit, and not by the fleſh. (B.) See the notes on ch. ii. 26.

They that are after the fleſh.] Obſerve here, 1. A difference of perſons mention'd: Thoſe that are "after the fleſh," and thoſe that are "after the Spirit." 2. A difference of properties belonging to theſe perſons; the one "minds the things of the fleſh," the other "the things of the Spirit." They mind them; that is, they reliſh and ſavour them, they lay out their thoughts about them, and let out their endeavours after them. Learn hence, 1. That there are but two ſorts of men in the world; ſome after the fleſh, and ſome after the Spirit. 2. That theſe two different ſorts of men have two different objects, which they ſavour and reliſh; namely, the things of the fleſh, and the things of the Spirit. 3. That all men diſcover the true temper of the minds, and the complexion and diſpoſition of their ſouls, by their reſpect which they give to either of theſe objects, by minding the things of the fleſh, and the things of the Spirit; that is, by minding them willingly and chearfully, reſolvedly and conſtantly. (*Idem*) See the notes on John iii. 6.

To be carnally minded is death.] *To phronema tes ſarcos* here ſignifieth the act of a carnal mind; comprehending thoughts, deſire, and diſcourſe. Pareus well noteth, that the Apoſtle does not uſe the word *phroneſis*, which ſignifies *prudence* it ſelf, leſt he ſhould ſeem to condemn the natural gift and faculty; but *phronema*, which rather noteth the act and exerciſe of that faculty: And he addeth to it *ſarcos*, "of the fleſh;" not condemning all prudent actions, but ſuch as proceed from the pravity of the fleſh. And, here again, ver. 7. the ſame phraſe is uſed, to note even the beſt part of corrupt man; that is, the beſt thoughts, affections, inclinations, and motions of the mind of a natural man. (Leigh) See the notes on ver. 8, and 13. ch. v. 12. and vi. 21. Luke i. 17. and John iii. 6.

To be ſpiritually minded is life and peace.] To underſtand what it is to "be ſpiritually minded," we muſt know, that the mind is made ſpiritual by virtue of an inward principle, and by being employ'd about ſpiritual objects; which we muſt not think that we have at any time entertain'd with a due concern, unleſs we find our minds enlighten'd, our reſolutions ſtrengthen'd, and our affections warm'd towards virtue and goodneſs: For ſpiritual objects, when they are conſider'd as ſuch, have a renewing, a transforming power in them; they make our minds in ſome meaſure that very thing they contemplate; the glorious object leaves ſome of its glory behind, and the Heaven we ſpiritually think of diffuſes ſome part of it ſelf into our ſouls. Let none perſwade themſelves that their minds are ſpiritual, upon ſome few tranſient thoughts about religion, which paſs through and leave no divine tract behind them: Whereas the mind of a Chriſtian ſhould be a Temple for the Holy Ghoſt to reſide in; where holy thoughts ſhould dwell, like that bright cloud of glory, and pure deſires be kept up like the fire on the altar, which may be ſometimes cover'd over with aſhes, but upon the leaſt ſtirring will glow again: Accordingly, no one ſuppoſes that ſpiritual thoughts ſhould always have an actual poſſeſſion of our minds; they muſt give way ſometimes to the innocent deſigns and common refreſhments which this temporal life impoſes upon us; but, when they do give way, they leave a kind of perfume or incenſe, and to be imployed in them is the true life of a Chriſtian. For, to "be ſpiritually minded," is, 1. Life, in the more excellent ſenſe; the true and proper life of a Chriſtian; and, 2. Eternal Life; not only entitling us to Eternal Life, but being the pledge of it, and the beginning of it in this world. (Manningham) See the notes on ver 9.

Enmity againſt God.] *Echthra*, enmity; not *echthros*, an enemy, as the vulgar Latin reads it: And hereby is expreſs'd the irreconcilable enmity between the fleſh and the Spirit: Since an *enemy* may be reconciled, but enmity can never be reconciled. (Leigh)

They that are in the fleſh cannot pleaſe God.] The word *fleſh* here is not to be underſtood in a proper ſenſe, but in a figurative one: For it does not ſtand for a natural body, but denotes a worldly, carnal life, and the being in a corrupt ſtate and condition. When therefore the Apoſtle ſays, that ſuch "cannot pleaſe God," and, in the former verſe, that "the carnal mind is not ſubject to the law of God, neither indeed can be," his meaning is not, that this is utterly impoſſible, but that it is impoſſible ſo long as it continues to be carnal. "An evil tree (while it continues evil) cannot bring forth good fruit;" but if the ſame tree, by pruning, grafting, or any other method of cultivation, is made a good tree, it will then bring forth good fruit: And that a wicked man may become a good man, is manifeſt from the exhortations to "die unto ſin," to "crucifie the fleſh," to "put off the old man," &c. and from the promiſes of aſſiſtance and reward, and the threats of puniſhment, to prevail with him ſo to be. (Fox) See the notes on ver. 13. ch. vii. 23. and John xii. 39.

The Spirit of God dwell in you.] That God affords the aſſiſtance of his Holy Spirit in ſome degree to all men, and that he enlightens the minds of all Chriſtians, being ready to aſſiſt and enable them to perform ſuch an obedience as he will graciouſly accept and reward, is the plain doctrine of the New Teſtament. Did the *Devil* put it into the heart of *Judas* to betray his Lord and maſter? And does *he* inſpire his ſervants and votaries, ſuggeſting evil and wickedneſs to them? Can we then doubt, whether the Holy Spirit puts good motions into our minds, inſpiring us with good thoughts and deſires? But, beſides this common grace, it is manifeſt, from this and the other parallel texts, that ſincere and true Chriſtians have the ſpecial preſence and reſidence of the Holy Spirit vouchafed to them, expreſſed here by his *dwelling* and abiding in them; which can import nothing leſs than a continual influence and aſſiſtance, and that he is in them a powerful principle of ſpiritual life, enabling them to reſiſt temptations, and to deſpiſe all the allurements and reproaches of the world, and patiently to bear the afflictions which their being the faithful ſervants of God expoſes them to, and even to rejoice in them. By the gracious influences of the Holy Spirit they are enabled to grow in grace, and to become ſtill more and more like unto God, reſembling him in all his imitable perfections. The ſenſe hereof may not at all times be the ſame: It may be interrupted by application to buſineſs which our preſent condition makes neceſſary and a duty; or the mind may be clouded with melancholy: Not to inſiſt on the notion, advanc'd by many ſpiritual perſons, that God, ſometimes by way of trial, ſometimes by way of puniſhment, conceals, as it were, himſelf from the ſoul. (*Idem*) And here we may take notice, that in the former part of this verſe the Spirit is called "The Spirit of God," in the latter "The Spirit of Chriſt;" to teach us, that he is the Spirit of Chriſt, as Chriſt is God, that Chriſt is truly God, one with the Father; otherwiſe the ſame Spirit could not be the Spirit of Chriſt and of God too. And, as he is thus uſually in Holy Scripture called ſometimes "The Spirit of God," and ſometimes "The Spirit of Chriſt," ſo at other times he is called abſolutely "The Holy Spirit," or, which is the ſame, "The Holy Ghoſt," eſpecially when the three Divine Perſons are all named together, as Matth. xxviii. 19. 2 Cor. xiii. 14. and 1 John v. 7. to ſhew, that altho' he be the Spirit both of the Father and the Son, yet ſo as to be a diſtinct perſon from both, as each of the other perſons alſo is: As in the laſt quoted, "There are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are One." They are expreſly ſaid to be *three*, and three in the maſculine gender, that is commonly uſed to ſignify a Perſon; whereby we are given to underſtand, that they are three diſtinct perſons, properly ſo called, according to our common way of ſpeaking: But then it follows, "Theſe three are one;" three in the maſculine gender, one in the neuter gender; not (*heis*) one perſon, but (*hen*) one thing, one Jehovah, one eſſence or ſubſtance, as the Son himſelf alſo aſſerts of himſelf and the Father, John x. 30. (Bever.) See the notes on the laſt quoted text; and Biſhop Beveridge's ſermon on this.

And if Chriſt be in you.] As this whole chapter is a noble piece of divine eloquence, full of the ſublime myſteries of Chriſtianity, adorn'd and ſtrengthen'd with the moſt emphatical and beautiful figures; ſo particularly, from this tenth to the twentieth verſe, there is a perpetual variation of perſon. The Apoſtle tells 'em of their high privileges, in having the Spirit of God inhabiting and inſpiring them, which would be their preſent ſecurity againſt the enemies of their ſalvation, and a precious pledge of a happy reſurrection of the body and immortality, ver. 10. 11. In the next verſe, he joyns himſelf in the exhortation, and equal concern he had in leading that good and Chriſtian life, which ſuch precious promiſes and privileges require, which makes advice more eaſy and acceptable, ver. 12. Having thus encouraged and prepared them, he alters the manner of his ſpeech, and immediately addreſſes to 'em, and preſſes 'em to purity of life, and Chriſtian mortification, with boldneſs and a charitable vehemence, ver. 13. How wonderfully does the eloquent and devout Apoſtle enlarge upon the ineſtimable bleſſing and honour that he and all ſound Chriſtians enjoy'd through the counſel and comfort of that divine Spirit, which inhabits the chaſt minds and bodies of Chriſtians as acceptable temples; How noble is that amplification, how exact, how charming the oppoſition! ver. 16, 17. (Blackw.)

He that raiſed up Chriſt.] See the notes on Acts ii. 24.

We are debters.] *Opheiletai.* See the notes on Luke xi. 4.

If ye through the Spirit do mortifie.] The Spirit is here taken by interpreters for either the Spirit of God, or the Spirit of man: Both theſe, in their ſeveral ways and degrees, have to do in the work of mortification; *viz.* either actively, or paſſively. This then is true mortification of the deeds of the fleſh, when a ſinner, being convinc'd of the evil of his way, reflecting on his guilt, and apprehending his danger, ſeeing the jaws of deſtruction open before him, applies himſelf humbly to the methods of God, abſtains from his ſin, takes all that God preſcribes, waits on God for the effect in ſupplication and prayer: God is pleaſed to give him the conqueſt of his luſts, ſets him free from the bonds of death, creates in him a new heart and a new Spirit, which being purged from its filth, finds a new current for its affections; and ſets them wholly on things ſpiritual and eternal. The whole man being thus transformed in the image of God in goodneſs and holineſs and truth; he whoſe eternal delight is in theſe lineaments of himſelf, delights and dwells in that man whom he has thus conſecrated to himſelf by his Spirit. (Lloyd)

Ver. 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28. For ye have not received the ſpirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit it ſelf beareth witneſs with our ſpirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Chriſt: If ſo be that we ſuffer with him, that we may be alſo glorified together. For I reckon, that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us. For the earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God. For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope: Becauſe the creature it ſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groneth, and travaileth in pain together until now: And not only they, but our ſelves alſo, which have the firſt-fruits of the Spirit, even we our ſelves grone within our ſelves, waiting for the adoption, to wit, the redemption of our bodies. For we are ſaved by hope: But hope that is ſeen, is not hope: For what a man ſeeth, why doth he yet hope for? But if we hope for that we ſee not, then do we with patience wait for it. Likewiſe the Spirit alſo helpeth our infirmities: For we know not what we ſhould pray for as we ought: But the Spirit it ſelf maketh interceſſion for us with gronings which cannot be uttered. And he that ſearcheth the hearts, knoweth what is the mind of the Spirit, becauſe he maketh interceſſion for the ſaints according to the will of God. And we know that all things work together for good, to them that love God, to them who are the called according to his purpoſe.

The Spirit of bondage.] That the law was to the Jews "a yoke of bondage" the Apoſtle doth inform us, Gal. v. 1. And that they who were under it were "in bondage under the elements of the world," Gal. iv. 3. That it "gendred to bondage," and ſubjected its children to bondage, ver. 24. *&c.* That "they were all their life-time ſubject to bondage, through fear of death," he informs us, Hebr. ii. 15. And they had reaſon to be ſo, ſince the law given by Moſes did not exempt them from the death which Adam's ſin had brought upon them, but rather made that death abound, and them obnoxious to it on many freſh accounts; as the Apoſtle teacheth here, ch. v. 20. and vii. 9, 10. This therefore gives a clear account of the firſt part of the verſe, *viz.* "Ye have not received the Spirit of bondage again to fear: (that is, to the fear of death, as they who were under the law did, that threatening death to every one that continued not in all things written in the law to do them, Deut. xxvii. 26.) But we, ſays he, ſhall live a life immortal, and enjoy a happy reſurrection, as being "the ſons of God;" and, in token of this, "have received the Spirit of adoption," enabling us to call God *Father* and aſſuring us that we are his children; and ſo, he, being our God, muſt have "prepared for us a city," Hebr. xi. 16. (W.) See the notes on Luke xii. 32. and John i. 12.

We cry Abba, Father.] *Crazomen* Abba, *ho pater.* This phraſe may perhaps beſt be rendred crying *Abba, that is, Father*; ſo as the *ho* be the neuter, not the maſculine gender, and the abbreviate (*ho eſti methermeneuomenon*, or *ho eſti,*) *which is by interpretation*, ors *which is.* If that be not it, both here and Gal. iv. 6. then, as Mat. xiv. 36. (when it is uſed by Chriſt, who ſpake Syriac, 'tis certain that it was but the ſame word twice repeated) ſo muſt it be, here, and no more than a form of compellation, wherein a ſon expreſſeth his confidence and dependence on his father's kindneſs and goodneſs to him; or elſe a form of petitioning, as in Chriſt it was "Abba, Father, all things are poſſible to thee, remove this cup from me." And ſo it ſignifies no more than to look upon God, as children on a father, as on one that means all good to us, if we be not wanting to our ſelves; referring to his rich evangelical promiſes, in oppoſition to the more ſervile affections of the Jews, who performed thoſe external obediences only that were commanded under penalties, but had no care of purity and uprightneſs of actions; as ſlaves, and not as Sons. That this ſhould be taken from a Roman form of *hæredipetæ*, ſuing to a rich man for his inheritance, is but a fancy, ſufficiently confuted by this, that the "crying *Abba*," here ſuppoſes the having already, "received the Spirit of adoption," and doth not prepare for it. And ſo that in Gal. iv. 6. is, "Becauſe ye are (not *that ye may be*) ſons, God hath ſent forth the Spirit of his Son into your hearts, crying Abba, Father." And for that which follows here, "And if ſons then heirs," that is not peculiar to the Romans neither: For tho', among them, the children of both ſexes were admitted to inherit, but, among the Jews, the females were not admitted ſave in defect of males, yet, ſpeaking here of *ſons*, he may very fitly refer to ſons among the Jews, and from the law of their inheriting the father's goods, conclude of all children of God; and not only of males, (for that difference is not at all conſider'd here,) that they ſhall do ſo too, that is, be *heirs* alſo. Beſides, it was a law among the Jews as well as the Romans, that adopted ſons, in reſpect of inheriting, were equal with natural: And that is the thing here chiefly meant by "If ſons then heirs;" that is, this adoption into ſon-ſhip is as ſure to bring us the inheritance, as if we were the natural ſons of God. (H.)

The Spirit it ſelf beareth witneſs.] Poſſibly Almighty God may, by a voice or whiſper of the Holy Spirit, give to ſome perſons, and in ſome extraordinary caſes, an aſſurance that they are his children: But ſuch a teſtimony of the Spirit is not, that I know of, promiſed in Scripture; and therefore is not to be expected by us. The beſt evidence of our having the Spirit, and of our being "the children of God," is bringing forth the fruits of the Spirit in our lives and converſations; without which all other pretences are fruitleſs and vain. The advancing ſuch opinions as put people in expectation of the Spirit's ſpeaking to them, may be of dangerous conſequence: For good men, not finding any ſuch voice, may be apt to fall into deſpair, and it may expoſe others to preſumption, and the deluſion of the evil Spirit. That the Apoſtle does not here encourage any ſuch expectation, is manifeſt, becauſe ſuch a teſtimony would be the immediate teſtimony of the Spirit alone: Whereas the *witneſs* the Apoſtle ſpeaks of, is a witneſs concurring "with our Spirit;" that is, our minds and conſciences, which have therefore a ſhare in giving of it. See Biſhop Bull, on this ſubject, more at large. (Fox)

If ſo be that we ſuffer.] Here we ſee what accompanieth our adoption; namely, preſent affliction: We are now to ſuffer, but not alone; we ſuffer with Chriſt. "If ſo be that we ſuffer with him." This *if* is not a word of ambiguity and doubting, but a word of certainty and aſſurance; and ſignifies as much as *ſeeing* that we ſuffer with him. Learn hence, 1. That a ſtate of ſuffering and affliction on earth is one condition of obtaining our glorious inheritance in Heaven: We muſt ſuffer, that God may be glorified, our graces improved, our love to the world mortified, our longings for Heaven increaſed. 2. That the ſufferings of believers are the ſufferings of Chriſt: They "ſuffer with him," and he with them; they ſuffer with him in a way of conformity; he with them in a way of tender ſympathy; they are ſenſible of any indignity offered to him, and he is ſenſible of any injury offered to them; the ſuffering Saint pledges Chriſt in his own cup: Farther, they "ſuffer with him" when they ſuffer for him, when they ſuffer in his cauſe, and for his ſake, that is, for doing their duty: Finally, they ſuffer with him when they ſuffer by an aſſiſtance derived from him, when by his enablement, and by a power communicated from him, they ſuffer hard things for his name and truth Learn, 3. That as ſufferings go before glory, ſo glory ſhall certainly follow ſufferings: "If we ſuffer with him, we ſhall be alſo glorified together." Suffering is the beaten path to glory, and that which makes it ſo much the more glorious: Suffering fits us for glory, and diſpoſes us for the reception and fruition of it; by the croſs we are fitted for the crown. 4. That ſuffering members ſhall not only be glorify'd, but be conformable to their glorify'd head in glory: As they have here "ſuffered with him," they ſhall hereafter "be glorify'd together;" not with equal glory, but with the ſame kind of glory. Three things are imply'd in our being glorify'd together with Chriſt. 1. Conformity; we ſhall be like him in glory. 2. Concomitancy; we ſhall accompany him, and be preſent with him in glory. 3. Conveyance or Derivation: We ſhall be glorify'd with him; that is, our glory ſhall be derived from him; his glory ſhall be reflected upon us, and we ſhall ſhine in his beams. O happy condition of God's adopted and afflicted children! The ſupports which ye have under ſuffering, the comfort which ye have in ſuffering, the benefits which ye have by ſuffering, and the glory which will follow after ſuffering, render it not only tolerable, but deſirable: Well may they glory in tribulation, who expect ſuch a glory after it. (B.) This being joint ſufferers with Chriſt, as a condition of obtaining that inheritance, being a privilege diſtant and unſeen, and ſo under ſome diſadvantage, when put into the ballance with afflictions ſenſible and preſent, St. Paul does here prove the reaſonableneſs of being well content with ſubmitting to this condition, by ſeveral arguments. 1. From his own authority and certain knowledge. For that word (*Logizomai*) "I reckon," is not, as we ſometimes uſe it in our language, a form of ſpeech importing ſome remains of doubting, or the giving an opinion cautiouſly, with a reſerve of defence for others of a different judgment; but it carries the ſignification of a perſuaſion, as ſtrong and peremptory as can poſſibly be entertain'd: It implies the having ſtated an account, and conſider'd all matters nicely: The ſufferings, the very worſt "ſufferings of this preſent time," on the one part, and "the glory," the not yet revealed glory, on the other part: And after all reaſonable allowances and deductions made, upon a fair and exact computation of the whole, St. Paul pronounces the latter ſo vaſtly ſuperior to the former, that it is an indignity done to it, ſo much as to name them together, or to ſuppoſe a proportion between them capable of forming a compariſon upon. 2. By the common ſenſe, and wants, of mankind in general. This ſeems to be the meaning of the four following verſes. For "the manifeſtation of the ſons of God" denotes that reſurrection of the body, and immortality of the whole man, which is a privilege entirely owing to Chriſt, and an operation effected by the power of that almighty Spirit which raiſed him from the dead: And tho' it cannot be affirmed, that all mankind have conſtantly, and every where, entertain'd a firm and poſitive perſuaſion of ſuch an immortality; yet have ſome dark and indiſtinct preſages of, and wiſhes for it, been ſo general, as juſtly to be eſteem'd a dictate of nature: And theſe ſeem to be the *earneſt* longings, the melancholy ſenſe of their "bondage to corruption," the hopes of *liberty*, the "groaning and travelling in pain," meant by St. Paul in the Scripture before us. But all theſe receive a vaſt addition of ſtrength from another argument, added at ver. 23. *viz.* 3. The concurrence of Chriſtians in the ſame opinions and vehement expectations. (Stanh.) See more of this in the following notes, and thoſe on Acts xiv. 22.

The ſufferings of this preſent time.] *Pathemata tou nyn cairou*; Literally, *The ſufferings of this now ſeaſon.* Whereby the Apoſtle intimates, 1. That our tribulations and afflictions laſt but for a *now*; that is, a moment in compariſon: And, 2. That *now*, that is, this preſent life is the proper ſeaſon and opportune time, to lay out for a crown of celeſtial glory. (Aſſ.)

Not worthy to be compared.] *Ouc axia.* From this word *axios* cometh *axioma*, an *axiom*; becauſe it is *axiopiſton*, worthy of credit. Beza refuſeth the common interpretation of *worthy*, and reads it *minime paria*, not *equal*, or proportionable to the glory &c. Becauſe the word ſignifies the equality and like weight of ſuch things as are weigh'd together in a ballance. But I rather think (ſaith Dr Willet) with Dr. Fulk and Pareus, that this is a pregnant proof againſt the Popiſh opinion of *merits*. It taketh away all merit of condignity: For if the ſufferings of the Saints, neither for quantity nor quality, are proportionable to the glory of the life to come, it followeth neceſſarily that they are not *worthy*. (Leigh)

The glory which ſhall be revealed.] The Apoſtle here chuſes to expreſs the felicity of the Saints in the other world by (*doxa*) *glory*, 1. Becauſe he writes to the Romans, who were, at that time, martial, heroic, people, and naturally ambitious of *glory*: And, 2. Becauſe the deſire of glory is generally a ſtronger paſſion than the deſire of any other thing in the world. (Horn.) See Dr. Horneck's ſermon on this text, and the notes here on Matth. v. 12.

The earneſt expectation of the creature] Some by the word *creature* here, and "the whole creation," ver. 22. underſtand the Gentile world; and then the ſenſe is, that the Heathens ſhall, by the preaching of the Goſpel, be reſcued from their idolatry, unto which they have been long enſlaved, and be brought into the glorious condition of Chriſt's redeemed ones, to whom the glorious inheritance of Heaven doth belong: (H. Stanh. and Maſſey) But others, by the ſame phraſe, do underſtand this viſible world, ſenſitive and rational, animate and inanimate; and then the ſenſe is, that the whole frame and courſe of the creation is ſo order'd and diſpoſed of by God, as that it carries in it a vehement deſire and earneſt longings for the full manifeſtation of God's glory in and towards his children. (Trem. Beza, Heinſ. Aſſ G. Biſhop Hall, Biſhop Fell, W. and Q.) In either of theſe ſenſes the expreſſion is proper and very ſignificant; the metaphor clear and ſprightly: But, if they be applied to the latter, (which in my opinion avoids ſeveral difficulties attending the other interpretation,) 'tis the nobleſt *proſopopeia* in the world. So great is the ſalvation purchas'd by Chriſt, ſo infinite the glory of the reſurrection, and the enjoyments and triumphs of the future ſtate, that even the inanimate world is deſcrib'd as an order of rational beings, lifting up their heads with eager expectations of that glorious day, and hoping to ſhare in the joys which will attend the renovation of all things, and to be admitted into the full and moſt "glorious liberty of the ſons of God." The actions and paſſions of the rational creation are, by the beſt authors, applied to the inanimate, with great vigour and vehemence. (Blackw.) Whoever is curious, to inquire farther into the particulars of this difficult paſſage, which reaches to the end of ver. 23. may conſult Hammond, Lightfoot and Whitby at large, ſince we have not room to enlarge upon them farther here. But the word *apocaradokia*, which is here well rendred "earneſt expectation," ſignifies to lift up our head, and ſtretch as far as poſſible, to hear ſomething agreeable and of great importance; as to gain the firſt appearance and glimpſe of a friend who has long been abſent; to gain the ken of a veſſel at ſea, which has ſome precious freight that we have a concern in, or carries ſome paſſenger very dear to us. 'Tis hard, if not impoſſible, to reach the force of it in any language. Xenophon and Herodotus uſe it for, with eagerneſs and impatience waiting the event of the battle. (*Idem*, G. Leigh, H. and W.)

For the creature was made ſubject.] Mr. Lock puts the twentieth verſe in a parentheſis, and makes *ep' elpidi*, in the beginning of ver. 21. depend upon *apecdechetai* in ver. 19. which I think, is very natural, and clears the difficulty, which few of the commentators before could clear. (Blackw.) But, by the way, this was not Mr. Lock's diſcovery: For Dr. Hammond makes the ſame obſervation as to the parentheſis; tho' he reads *ep' elpidi* at the end of ver. 20. as our tranſlators and others do.

In hope.] *Ep' elpidi.* Theſe words, in the edition of the original, by Rog. Daniel, Lond. 1653. are connected to ver. 20. and pointed with a *period* following: But, in that of Elzevir, Amſt. 1662. they begin ver. 21. follow'd only with a *comma*; which different placing and pointing them ſeems to be the reaſon of the various reading, and may give ſome light into the note foregoing.

Groaneth, and travelleth.] *Syſtenazei cai ſynodinei.* Theſe are as good words in this caſe, as this noble language can afford; and carry very pertinent alluſions, and glowing metaphors in them. (Blackw.) *Syſtenazo* is to groan, as one preſs'd with a burden, deſirous to be eaſed (Leigh.) And *ſynodino*, to groan, as a woman in the pains of child-birth, doth, hoping for a happy delivery. (G.) As the pain is exquiſite, ſo the event is joyful. (Leigh.)

We are ſaved by hope.] That is, We are at preſent ſupported by hope; our preſent expectation of our future glorious condition beareth up our ſpirits under his ſufferings, and carrieth us joyfully thro' all difficulties: Or, "We are ſaved by hope;" that is, All the ſalvation which we have at preſent is in hope, not in hand; in expectation, not in poſſeſſion: Heaven in hope is more worth than the whole world in hand; and ſeeing there is a certainty of hope there is a certainty of ſalvation. Obſerve next, The nature of hope declared. 'Tis an expectation of good things promiſed, but not enjoyed: Viſion and fruition put an end to hope; none hopes for that he already enjoys: Hope is converſant about things unſeen as well as faith: "Faith is the evidence of things not ſeen;" and hope is the expectation of thoſe things: The object of hope is a future good, a poſſible good, a promiſed good, a good promiſed by God, and believed by us. Obſerve laſtly, The neceſſary adjunct, and the inſeparable companion of hope; and that is patience, and waiting for the Good hoped for: "If we hope, *&c.* then do we with patience wait," *&c.* Learn hence, That they only hope for eternal life aright, who continue in the purſuit of it with patience and perſeverance: There muſt be found with us a waiting patience, a working patience, a bearing and forbearing patience, with a perſevering continuance in well doing, if we hope for glory, and immortality, and eternal life. (B.) We are further to underſtand, that the Holy Ghoſt in Scripture is pleas'd, by the figure *Synechdoche*, for ſhortneſs of ſpeech, often to name one of the parts of our duty, and in that one to comprehend the whole worſhip of God: As in St. John xvii. 3. All the worſhip of God is attributed to *knowledge*: To *fear*, Eccleſ. xii. 13. And here, to *hope*; and ſo of the reſt: And this without injury to the reſt of the duties; for they all have good dependance one of another. (Andr.)

The Spirit alſo helpeth our infirmities.] *To pneuma*, "The Spirit," here cannot ſignify the Spirit of a man: For that cannot be ſaid to *help* us, being a conſtituent part of us; or to "intercede for us," when we our ſelves "know not what we ſhould pray for as we ought:" For thus (ſays Theophylact) Moſes pray'd to ſee the land of Canaan; and Jeremy for the Jews, and St. Paul to be deliver'd from "the thorn in the fleſh:" But that Spirit of God, who is ſaid to intercede for us; not as an advocate, or mediator between God and us, (that being the office of our great High-prieſt,) but as an exciter or director of us in our addreſſes to God; to render them, for the matter according to the will of God, and for the manner fervent and effectual, (*proſeuche energoumene*,) in wrought prayer, and to make our very ſighs and groanings prevalent: For he is here ſaid to "make interceſſion for us with groanings," excited by him, after that redemption to which he ſealeth us, and of which, he being the earneſt and pledge, we are hence mov'd with greater faith and fervency to long for the enjoyment of it. And this is the reaſon, why I think not fit to interpret this paſſage, with ſome of the Fathers, of a public *chariſma*, or gift of prayer, ſince that muſt ſpend it ſelf in words for the edification of the church, and not in ſilent groanings. (W.) It cannot be inferr'd from this place, that the Holy Spirit aſſiſts Chriſtians in offering *Extempore* prayers. (Fox) The word *ſynantilambanetai* doth properly imply ſuch a *help*, as when another man of ſtrength and ability ſteppeth in to ſuſtain the burthen that lyeth upon our ſhoulders; ſetting his ſhoulders under it, to lift up, and bear a part of it with us. (Aſſ.) See the notes on Luke x. 40.

All things work together for good] That is, All diſpenſations of providence whatſoever, whether they be ordinary afflictions, or extraordinary trials, which do befal the children of God in this life, ſhall certainly be directed by his wiſdom, and over-ruled by his power and goodneſs, for the temporal, ſpiritual, and eternal good of his children and people. Obſerve here, 1. What thoſe things are, which are eſpecially intended in that comprehenſive term, "All things." By all things here we are to underſtand, *omnia triſtia, non omnia turpia*, all the Saints afflictions, not their ſins: For then they might rejoice in their ſins and wickedneſs, (which is a damnable impiety) as well as in their ſufferings for Chriſt, ſeeing they may rejoice in that which by God's deſignation tendeth to their good: But by "All things" the Apoſtle means all providential occurrences and diſpenſations, all ſtations and conditions whatſoever; be it proſperity or adverſity, health or ſickneſs, liberty or captivity, life or death, God's glory and his children's good ſhall be certainly further'd and advanced by it. 2. In what ſenſe "All things" may be ſaid to "work for good" to good men; namely, as they ſhall promote and further the temporal, ſpiritual, and eternal welfare of the children of God. If it be good for them to be rich, to be in honour, to be at liberty, they ſhall be ſo: If it be better for their ſouls, and more conducive to their eternal welfare, to be low in the world, to be frequently under the rod, to be harraſs'd with afflictions, and aſſaulted with temptations, they ſhall have them: Nothing that is needful ſhall be kept from them, only God muſt be judge what is needful, and when 'tis needful: He that thinks he can cut better for himſelf, than God can carve for him, makes himſelf wiſer than God, and has not only loſt his faith, but his wits too. 3. That "All things" are ſaid to "work together for good;" not ſingly, ſeparately, and apart, but as co-adjutors and adjuvant cauſes, and mutual helps. Afflictions and temptations ſeem to work againſt us; but being put into the rank and order of cauſes, they work together, with other bleſſed inſtruments, as the word and prayer, to an happy iſſue: More particularly, they work together with God, they work together with us, and they work together, one with another, for our good, ſooner or later. 4. How can "All things" be ſaid to "work for good;" particularly evil things? Sufferings from God, and ſufferings for man for God's ſake? What! Muſt we call evil, good? Pain, pleaſure? Torment, eaſe, and loſs, gain? Muſt we diſbelieve our ſenſes, that we may believe the Scriptures? *Anſ.* Tho' affliction, which is evil in its own nature, cannot bring forth good, yet ſurely God can bring forth good out of evil, light out of darkneſs, and make his people's troubles the way to their triumph, and every croſs providence a ſtep to the accompliſhment of his promiſe: God ſuffers evil things to befal us to keep out worſe things, and cauſes evil things to prepare us for better things; the croſs makes way for the crown: For affliction there is glory; for light affliction, a weight of glory; and for light affliction which is but for a moment, a far more exceeding and eternal weight of glory. 5. The character of the perſons to whom this privilege doth belong: They are deſcribed by their Chriſtian affection; they "love God," and by their effectual vocation, they are "called according to his purpoſe." They love God, and evidence their love to him, by an high eſtimation of him, by their delight in him, by their deſires after him, by their longings for the full fruition, and final enjoyment of him: And as they love God, ſo are they called of God; externally by the diſpenſation of the Goſpel, internally by the operation of his Holy Spirit: They are called out of darkneſs into light, out of bondage into liberty, and all this efficaciouſly and powerfully, yet ſweetly and freely; in a way congruous to the will's liberty. 6. The certainty and evidence of this propoſition and aſſertion, That "all things work together for good." It is not built upon conjecture, or bare probability, but upon certain knowledge: "We know;" partly by divine Revelation, God has told us ſo; partly by experience, we find it ſo. And when the Apoſtle ſpeaks it out, "We know," it is a word of confidence and aſſurance, it is a word of comfort and encouragement; all the Saints of God to the end of the world, as well as the Apoſtle himſelf, may depend upon it, live in the faith and aſſurance of it, and draw all their conſolation from it, which may render their lives (in ſome ſort) an heaven upon earth. And now if this be an indubitable and undeniable truth, That whatever ſufferings and afflictions a Saint meets with ſhall work together for good, then we may infer, That a ſuffering condition is not ſo bad a condition as the world ſuppoſes it: The lion of affliction is not ſo fierce as he is painted: Times of difficulty and trial bring ſerious thoughts of God into our minds, who are too prone to forget both him and our ſelves in affluence and quiet. Bleſſed be God, the time of affliction is no unprofitable time, nor uncomfortable time neither: 'Tis a thinking time, an awakening time, a teaching time, a repenting time, a weaning time; therefore bleſſed is the man whom God correcteth and teacheth. (B.)

Called according to his purpoſe.] Some have fancied, That this and the following verſes prove, that God, from all eternity, decreed ſome particular perſons to happineſs, in ſuch a ſenſe, as neceſſarily infers, that the much greater part of mankind are doom'd to miſery. But this opinion is ſo contrary to the natural notions which God has impreſs'd of himſelf upon our minds, and to many plain texts of Scripture, that it cannot be admitted. The *purpoſe* of God, with reſpect to the ſalvation of man, ſeems to be his determining to ſave, in and through Jeſus Chriſt, all who, upon the preaching of the Goſpel, ſhould receive and embrace it, and comply with the terms on which ſalvation is offer'd, living a ſober, righteous and godly life. Theſe "he *foreknew*," or *fore-approv'd*: Theſe, and theſe only, "he *predeſtinated* to be conform'd to the image of his Son:" Theſe "he *called*;" and they coming at his call, and living up to the terms of ſalvation, he will *juſtify*, or pardon them; and theſe in due time, he will *glorify* and make happy with himſelf. (Fox) See the notes on ver. 29. and John x. 15. And obſerve alſo, that the pronoun *his* is not in the original; the words being only *cata protheſin*, "according to purpoſe, as Dr. Hammond and others have well noted.

Ver. 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39. For whom he did foreknow, he alſo did predeſtinate to be conformed to the image of his ſon, that he might be the firſt-born among many brethren. Moreover, whom he did predeſtinate, them he alſo called: And whom he called, them he alſo juſtified: And whom he juſtified, them he alſo glorified. What ſhall we then ſay to theſe things? If God be for us, who can be againſt us? He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things? Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth: Who is he that condemneth? It is Chriſt that died, yea, rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us. Who ſhall ſeparate us from the love of Chriſt? Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? (As it is written, For thy ſake we are killed all the day long; we are accounted as ſheep for the ſlaughter) Nay in all theſe things we are more than conquerors, through him that loved us. For I am perſwaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor heighth, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God which is in Chriſt Jeſus our Lord.

For whom he did foreknow.] Here all the ſteps and methods in which the goodneſs and wiſdom of God trains mankind up to the full enjoyment of the ſalvation purchaſed by Jeſus Chriſt, are preſented in a natural and moſt charming gradation, which raiſes up all good Chriſtians to the higheſt preferments and inward glories of Heaven, ver. 29, 30. Then, from the conſideration of theſe immenſe favours conferr'd on good Chriſtians, the Apoſtle draws a concluſion in the form of a vigorous interrogation, "What ſhall we then ſay to theſe things?" ver. 31. We need no further aſſurance, no ſtronger arguments for patience under our ſufferings for the Goſpel, and waiting with joyful hope of our happineſs in the completion of all the promiſes, and conſummation of all the bleſſings deſign'd for us; "If God be for us, who can be againſt us?" We are ſecur'd of the friendſhip and protection of God, which will effectually guard us againſt fear and danger, and render all the malice and efforts of enemies on earth and in hell impotent and ineffectual. And does not this divine author, in the next verſe, further aſſure all Chriſtians of their happy intereſt in the Father of Heaven, and the certainty of their ſupply of all things really good for them, from his care and bounty, by the moſt convincing and endearing argument that ever was uſed, or can be applied and addreſs'd to creatures capable of being parſwaded and obliged? ver. 32. A way of reaſoning, that at once convinces the judgment, and captivates the heart; that raiſes all the tender and devout paſſions that can work in an humane ſoul, and is a reſiſtleſs motive to the firmeſt hope, moſt flowing gratitude; to all the duties and graces of Chriſtianity. There is a great emphaſis in thoſe words, "ſpared not his own ſon;" which cannot, with any propriety, be applied to any mere man, or moſt glorious creature whatſoever. "His *own* Son" is by way of eminence and diſtinction from thoſe who were ſons of God by *adoption* and the grace of his own natural Son: And the Father not ſparing him, ſuppoſes an antecedent relation of the higheſt kindneſs and moſt ſacred endearment. Then the ſacred writer, with a great rapidity and fervor of ſpirit, proceeds to a great variety of triumphant interrogations; which imply full aſſurance, that nothing can ſeparate Chriſtians from the love of Chriſt their Saviour, ver. 35. What can be added to this ſelect enumeration of temporal evils, or things terrible in this world? So far are all things dreadful to humane nature from being able to alienate us from our Saviour, that in all of them "we more than conquer," ver. 37. A vigorous word, of noble aſſurance, compriſing the ſenſe of a full period. 'Tis well explain'd by Dr. Whitby. For we not only bear, but "glory in tribulations," ch. v. 3. We are "in deaths often", 2 Cor. xi. but ſtill "delivered from death," 1 Cor. i. 10. And, as the ſufferings of Chriſt abound towards us, ſo alſo doth our conſolation under them abound through Chriſt. To conclude this moſt divine and rapturous portion of Scripture, St. Paul expreſſes our unalienable and eternal intereſt in the merits and goodneſs of our bleſſed Saviour in the affirmative way, by mentioning every thing that might be a danger or temptation: And when he has enumerated all things that poſſibly might tend to withdraw us from our duty, and ruin us in the favour of our immortal friend; by a very eloquent and fervent redundance of ſpeech, he adds, "nor any other creature," ver. 39. that is, any other thing, or being, in univerſal nature. What ſtedfaſtneſs of faith, what joyfulneſs of hope, what conſciouſneſs of integrity, what rapturous flights of divine love, are here expreſs'd, in the moſt exalted ſuitable eloquence? "For I am perſwaded, that neither *fear of* death, nor *hope of* life, nor angels *of Satan*, nor *princes*, nor *potentates*, nor *ſufferings* preſent, nor *ſufferings* to come, nor height *of preferment*, nor depth *of diſgrace*, nor any other creature *or thing*, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord." (Blackw.) See the notes on ver. 28, and 35. And further, That the divine *predeſtination* and *foreknowledge* is conſiſtent with the *freedom* of man's will, See Dr. King (late archbiſhop of Dublin's) Sermon upon this ſubject.

Conformed to the image of his ſon.] *Viz.* 1. In Spirit; ver. 9. 2. In ſuffering, ver. 17. and, 3. In glory, ver. 17, 18. (Fell) That is, To be made like unto our Lord Jeſus in affection and diſpoſition; in life and converſation; in the temper of our minds, and in the actions of our lives: Like unto him in his ſufferings; in the cauſe of his ſufferings, righteouſneſs-ſake, and well-doing; in the kind of his ſufferings, reproach, hatred, outward violence, and death it ſelf; and in the manner of his ſufferings, with meekneſs and patience: And like unto him in his glory. (B.)

The firſt-born among many brethren.] There are two interpretations of the word *prototocos*, in this and the like texts; 1. That our Lord was before all things; that he had a being before any created being: He was before all creatures, both in duration and dignity; for ſo he muſt of neceſſity be, if all things were created by him. 2. That he is heir and Lord of the whole creation. The Greek word, (*Arche*) Col. i. 18. and Rev. iii. 14. tranſlated *beginning*, is frequently uſed to ſignify the principle and efficient cauſe: And then the meaning of the former place is, that our Lord is the principle and efficient cauſe of the reſurrection of the dead; and of the latter, that he is the principle and efficient cauſe of the creation. (Tillotſ. and Fox) The *firſt-born* likewiſe, in Scripture-language, ſignifies that which is moſt remarkable, either for greatneſs or excellency. If therefore our tranſlators, inſtead of calling our Saviour the *firſt-born* of Mary, had only call'd him her Son, St. Jerom had not been put to it to anſwer Helvidius, who from that phraſe took occaſion to maintain that the Virgin had other children beſides our Saviour, and Helvidius had had no followers: If, inſtead of calling him "the firſt-born of many brethren" here; the "firſt-born of every creature," Col. i. 15. and "the firſt-begotten of God," Heb. i. 6. they had tranſlated it, that he is the moſt *auguſt*, or moſt *glorious* of many brethren; the moſt *excellent*, or the moſt *beloved*, and the moſt favour'd of all the creatures; the moſt dearly *beloved* Son of God, Arius and his followers had never imagined that Chriſt was *the firſt of all the creatures*; and the church had been free from all the diſorders into which it fell on this account: And if, when he is call'd in the original "the firſt-begotten of the dead," Rev. i. 5 they had rendred it, that he is the *ſovereign*, or the moſt *illuſtricus*, of the dead, there would be no need of ſuch long commentaries upon this expreſſion, as the moſt learned Divines do acknowledge. (Eſſay)

If God be for us.] See the notes on ch. v. 10.

It is God that juſtifieth.] To what has been already noted of the beautiful turns of eloquence in theſe verſes, let us add, what St. Auguſtin and Eraſmus have ſaid, That neither Tully nor Demoſthenes could ſpeak any thing like it; there being nothing mean or low in the whole: For if we reſpect the perſons, here we have God, Chriſt at the right hand of the Father, principalities and powers: If we reſpect the things, here we have life, height, depth, things preſent, and things to come: And if we reſpect the rhetorical ornaments, what interrogations, what gradations, what antitheſes, what contraries, and what repetitions? So that this might juſtly make up the third part of St. Auſtin's wiſh, that he had ſeen Chriſt in the fleſh, Rome flouriſhing, and St. Paul preaching. (Sheridan) We may obſerve farther, That the words, *It is*, are not in the original, tho' twice inſerted here in the tranſlation: And therefore, as this whole paſſage is manifeſtly taken from Iſa. i. 8, 9. where the Prophet ſpeaks interrogatively, it ſeems to require the ſame reading and punctation here, whereby the ſenſe will be more clear, and the force of the words much ſtronger, one queſtion anſwering another, thus; "Who ſhall (*plead againſt*, or) lay any thing to the charge of God's elect? God that juſtifieth? (Or, *Shall the* God who juſtifieth *them do it?*) Who is he that condemneth? Chriſt that died? (Or, *Can it be that* Chriſt who died *for them?*" &c. Which is the interpretation of Mr. Lock, approv'd by Dr. Whitby, and ſeconded by Mr. Maſſey.

Maketh interceſſion for us.] Preſenting there his obedience, his ſufferings, his prayers, and our prayers ſanctified through him. (Fell) See the notes on ver. 26.

Who ſhall ſeparate us?] That is, None ſhall be able to do it. To anſwer the argument hence uſed, that men cannot fall from grace, becauſe if once they truly lov'd God, they cannot ceaſe to do ſo, Let it be noted, 1. That this inquiry is not, "Who ſhall ſeparate us from the love" with which *we love* God and Chriſt; but "Who ſhall ſeparate us," (who truly love God, and teſtify that love by our obedience to his commands, John xv. 10. and our patient ſufferings for his ſake, here, ver. 36, 37.) from *his* affections towards us? The Apoſtle therefore only intimates, that ſuch perſons, continuing in the love of God, ſhall be preſerv'd by him from, or enabled to overcome, the temptations here mention'd, and ſo ſupported by his grace and the Holy Spirit, as to be able to triumph over them: But he doth not ſay, that the love of no Chriſtian ſhall *wax cold*, contrary to Matth. xxiv. 12. or that none of them ſhall loſe his *firſt love*, Rev. ii. 4. Were there no fear of this, why doth Chriſt exhort his diſciples to "continue in his love," John xv. 9. and his Apoſtles exhort others to "keep themſelves in the love of God," Jude 21. to "continue in the grace of God," Acts xiii. 43. and to "look diligently to it, leſt they fall from the grace and favour of God," Heb. xii. 15.? And, 2. That the Apoſtle doth not ſay, that nothing ſhall ſeparate true believers from the love of God, or Chriſt; but only, (*pepeiſmai*) "I am perſwaded,"

ſwaded," nothing will do it; nor have I any cauſe to fear, that any of theſe temporal ſufferings, or enjoyments, ſhould ſhake their ſtedfaſtneſs in expectation of thoſe eternal and ineſtimable bleſſings which God hath promiſed, and Chriſt hath purchaſed for his church: Theſe light afflictions being "not worthy to be compared with the glory that ſhall be revealed," ver. 18. and all co-operating "for the good of them that love God," ver. 28. That, as for the weakneſs of the fleſh, which rendred theſe temptations ſo dreadful, and gave ſtrength unto them, they lived in hopes of a glorious "redemption of the body" from them, ver. 23. and whilſt they *groan* under them, they have the aſſiſtance of the Spirit of God to ſtrengthen them and help them to bear their infirmities; a powerful and loving Father to be *with* them, a Saviour exalted to the right hand of God to *intercede* for them, ver. 33, 34. On all which accounts he might well ſay, "I am perſwaded," that none of theſe things ſhall "ſeparate you from the love of God, which is in Chriſt Jeſus." The Apoſtle doth not, by theſe words, intend to teach believers, that they could not be ſhaken by theſe things; for this would have contradicted the drift of his Epiſtles, in which he doth ſo often expreſs his fears, leſt they ſhould be ſhaken with them, and ſo far tempted by them as to be "moved away from the hope of the Goſpel," Col. i. 23. and render all his *labour vain*, 1 Theſſ. iii. 5. and offers ſo many arguments and motives, to prevent the effect of thoſe temptations; but only doth intend to ſay, that, upon theſe conſiderations, they had ſo great inducements to perſevere and "continue in the love of God," as made him ſtrongly perſwaded that they would do ſo. (W.)

Killed all the day long] By theſe words, the Apoſtle denotes the continuance of the perſecution, the unweariedneſs of the enemy, and the patience of the Saints. (B.)

More than conquerors.] See the notes on ver. 29.

CHAP. IX.

His great ſorrow for the Jews. All the ſeed of Abraham not the children of the promiſe. The extent of God's mercy. The rejecting of the Jews and the calling of the Gentiles were foretold. The reaſon why ſo few Jews embraced the Goſpel.

Ver. 1, 2, 3, 4, 5. I SAY the truth in Chriſt, I lye not, my conſcience alſo bearing me witneſs in the Holy Ghoſt, that I have great heavineſs and continual ſorrow in my heart. For I could wiſh that my ſelf were accurſed from Chriſt, for my brethren my kinſmen according to the fleſh: Who are Iſraelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the ſervice of God, and the promiſes; whoſe are the fathers, and of whom as concerning the fleſh Chriſt came, who is over all, God bleſſed for ever. Amen.

I ſay the truth in Chriſt.] Obſerve here, 1. The Apoſtle's ſolemn aſſeveration or oath: He calls Chriſt, and the Holy Ghoſt, to witneſs for the truth of what he ſays; which is the very formality of an oath. Learn thence, That it is not barely lawful, but in ſome caſes expedient and neceſſary, to aſſert and confirm by oath the truth and certainty of what we ſpeak: In caſes of great moment, which cannot otherwiſe be ſufficiently confirmed, a Chriſtian may eſtabliſh his ſaying by an oath. 2. The perſons whom the Apoſtle ſwears by; "Chriſt and the Holy Ghoſt;" he calls them to be witneſſes of the ſincerity of his conſcience in what he doth aſſert; "I ſay the truth in Chriſt," &c. But, why doth the Apoſtle ſwear by the name of *Chriſt*, and not rather by the name of *God*, ſeeing the Jews did not believe his divinity, and ſo were not like to give any whit the more credit to what was atteſted by him? I *Anſwer*, Probably to aſſert the God-head of Chriſt, which the Jews generally denied, and therefore wanted that honour which was and is due unto it. None but God was to be ſworn by: The Apoſtle ſwearing by Chriſt, proves him to be truly and really God; as alſo the Holy Ghoſt: For an oath, being an act of religious worſhip, and the Apoſtle ſwearing by Chriſt and the Holy Ghoſt, doth thereby acknowledge their divinity, according to the words of Moſes, in Deut. vi. 13. "Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his name." 3. As the Apoſtle appeals to Chriſt and the Holy Ghoſt, ſo alſo to his own conſcience, as the avoucher and witneſs of this truth of what he ſays; "My conſcience alſo bearing me witneſs." Learn thence, That God has placed a conſcience in every man; whoſe office it is to bear witneſs of all his words and actions; yea, of all his thoughts and inward affections. Conſcience is God's regiſter, to record whatever we think, ſpeak, or act; and happy he, whoſe conſcience bears witneſs for him, and doth not teſtify againſt him. (B.)

I could wiſh, that my ſelf were accurſed.] That is, So great is my concern for the ſalvation of my brethren the Jews, that I could undergo the greateſt miſery and evil that can befal my ſelf, to prevent their deſtruction. This wiſh of St. Paul is plainly an hyperbolical expreſſion of his great affection to his countrymen the Jews, and his zeal for their ſalvation; which was ſo intenſe and vehement, that were it a thing reaſonable and lawful, were it proper, and could avail to the procuring their ſalvation, he could have wiſh'd the greateſt evil to himſelf; for their ſakes not only to be excommunicated from communion with the church of Chriſt, but to be ſeparated from Chriſt himſelf. If it be ſaid, that ſuch a wiſh is ſinful and unnatural, to deſire the ſalvation of others with our own damnation; I *Anſwer*, True: And therefore the Apoſtle's words are not an abſolute and poſitive wiſh: He doth not ſay, I wiſh; but "I could wiſh:" Juſt as we are wont to ſay, when we would expreſs a thing to the height, which is not fit nor intended to be done by us; I could wiſh ſo or ſo; I could even be content to do this or that: Which kind of expreſſions no man takes for a ſtrict and preciſe declaration of our minds, but for a figurative expreſſion of a very great and vehement paſſion. Thus here the Apoſtle ſays not I wiſh, but, Were it proper to make ſuch a wiſh, I could even wiſh ſo great a bleſſing to my brethren, tho' with loſs of my own happineſs. Hence learn, 1. That it is neither lawful nor reaſonable for any man to renounce his own eternal ſalvation, and to be willing to be damned, upon any account whatever; be it for the good of his brethren, or for the glory of God himſelf. The very thought of ſuch a thing is enough to make human nature tremble at its very foundation; for the deſire of our own happineſs is the deepeſt principle that God has planted in our natures: And to pretend a reaſon, from the glory of God, is impoſſible; becauſe our damnation cannot make for the glory of God, unleſs, by our own impenitency and wilful obſtinacy, we have deſerved damnation. Learn, 2. That ſuch may be the ardency of a Saint's affection towards others, and ſo fervent his deſires for their converſion and ſalvation, that he may be willing to ſacrifice himſelf, and all that is dear unto him in this world, for the accompliſhing of that end: "I could wiſh I were accurſed from Chriſt for my brethren," &c. (*Idem*) Some interpreters nevertheleſs underſtand this of eternal damnation: But they might have obſerv'd, that the word *Anathema*, which is here render'd *accurſed*, doth never ſignify either *excommunication*, or eternal *damnation*, in the ſtile of the *Septuagint*, which the authors of the New Teſtament have imitated; but only that which is to be *exterminated*, or *rooted out*; as may be ſeen, Numb. xxi. 2, 3. and in a great many other places of Scripture. They ſhould therefore, with St. Jerom, have kept to that natural ſignification of the word, and have rendred it thus, "I could wiſh", that *I was appointed to be exterminated*, or *put to death, for my friends.* For this is likewiſe very agreeable, both to the example and doctrine of our bleſſed Saviour, who *laid down his life for his ſheep*, and makes the height of love to conſiſt, as indeed it plainly does, in one's *laying down his life for his friends.* (Eſſay) And ſo we find it well interpreted alſo by Mr. Fox.

Who are Iſraelites.] Our Apoſtle, to vindicate himſelf for bearing ſuch a paſſionate affection to the Jews, and for being ſo highly concerned for their eternal welfare, doth in theſe two verſes recount and ſum up the high privileges and prerogatives belonging to the Jews above any other nation under Heaven; *viz.* They were Iſraelites; that is, the ſeed and poſterity of Abraham, Iſaac and Jacob: "To whom pertaineth the adoption;" that is, national adoption, not perſonal; God adopting the nation of the Jews to be an holy people to himſelf, and calling them his ſons and his firſt-born: "And the glory;" that is, the glorious preſence of God among them; the temple, the ark, but particularly the *Shechinah*, or Divine Preſence, from between the Cherubims: "And the covenants;" that is, the covenant made with Abraham and Moſes, the Old and New Covenant, Jer. xxxi. 32. "And the giving of the Law;" it was the prerogative of this people, that all their laws, ceremonial, judicial and moral, were compoſed and delivered to them by God himſelf: "And the ſervice of God;" that is, they only had the true worſhip of God amongſt them, and no other nation could have the like, but by being a debtor unto them for it: "And the promiſe;" that is, in general all the bleſſings promiſed to them in the land of Canaan, and in particular the promiſe of the Meſſiah, or God's gracious purpoſe and intention to ſend his Son into the world to accompliſh its redemption: "Whoſe are the Fathers;" that is, the beloved Fathers, Abraham, Iſaac, and Jacob, were their anceſtors, and they their offſpring: "Of whom as concerning the fleſh Chriſt came;" that is, of which Iſraelites Chriſt came; the promiſed Meſſias according to the fleſh or human nature was the offſpring, even he, who according to his divine nature, was "over all, God bleſſed for evermore." Note here, 1. How the Apoſtle reſerves the greateſt privilege for the laſt: Chriſt's being born one of their nation, and according to the fleſh deſcended from the Jewiſh ſtock, this was the chief privilege. 2. That this reflective clauſe, "according to the fleſh," plainly ſuppoſeth another nature in Chriſt, according to which he came not from the Iſraelites, which can be no other but the Divine Nature or Godhead, which in the following words is attributed to him: "Who is over all, God bleſſed for evermore." Which glorious title given to Chriſt, as it highly exalts the prerogative of the Jews, as being a people of whom ſo bleſſed and great a perſon deſcended; ſo on the other hand it aggravates their ſin and condemnation, in rejecting a perſon of ſuch infinite worth and dignity, notwithſtanding he deſcended from them. (B.) For a more particular illuſtration of "the glory," as meant of the *Schechinah*, ſee Dr. Hammond's notes here: And for the whole context, ſee Dr. Hickes's Sermon, entituled, *Peculium Dei.*

Who is over all, God bleſſed for ever.] This place is ſo clear a proof of the Divinity of Chriſt, that Proclus (*de fide*, p. 53.) ſaith, it convinces all the hereſies concerning Chriſt, and ſhuts and walls up all paſſages for calumny for them that love contumely, or railing at Chriſt. So Theophylact ſaith, From hence is Arius confuted and put to ſhame, St. Paul proclaiming Chriſt to be "God over all." This will more appear, if it be remembred, that it was a cuſtom among the Jews ſolemnly obſerved, that when ever the Prieſt in the Sanctuary delivered the name of *God*, the people us'd ſome words of bleſſing or praiſing him; ſuch as theſe, *Bleſſed be the name of the glory of his kingdom for ever and ever.* So, in *Gemara Babylonica*, Rabbi ſaid, *When I call on the name of Jehovah, do ye magnify our Lord:* So ſaid Moſes to Iſrael, Deut. xxxii. 3. *When I mention the name of the bleſſed God, do ye magnify.* So ſaith Solomon Jarchi, From that command of Moſes it is, that, after the benediction in the Sanctuary, the people anſwer, *Bleſſed be the glorious name of his kingdom.* To theſe forms were afterwards added the words, *for ever and ever*, and *to age and age*, that is, to *ages* here, becauſe (ſay the Rabbins) of the hereſy of the Sadducees, who ſaid there was but *one age:* So *Cod. Berackoth*, c. 9. In all the concluſions of the benedictions, which were in the Sanctuary, they ſaid, *From age*; but after the Sadducees had perverted that, and ſaid, there was *but one age*, they decreed that they ſhould ſay, *From age to age.* Many evidences of this cuſtom there are in the Old Teſtament; eſpecially in the Pſalms: And the abbreviature of all theſe forms, was (the words uſed in ch. i. 25.) "Who is bleſſed for ever, Amen;" and here, ſomewhat more largely, "Who is over all, God, bleſſed for ever, Amen." Parallel to this are the Doxology at the end of the Lord's Prayer, Mat. vi. 13. and in this Epiſtle, ch. xi. 36. and xvi. 27. Gal. i. 5. and many of the like ſort: In all which places, this giving of glory, being an acknowledgment of the eternal God, and in ſeveral of them applied peculiarly to Chriſt (who is diſtinctly called God, Acts xx. 28. 1 Tim. iii. 16. and Tit. ii. 13.) as here, and Heb. xiii. 21. and in all the places in St. Peter, and Revel. i. 6. this is a moſt convincing proof of the Godhead of Chriſt, teſtified in all theſe places. And of this cuſtom of the Jews applied to Chriſt the Chriſtian church hath continued two imitations; the one in *bowing* at the name of Jeſus; the other in the eulogy, *Glory be to thee, O Lord*, when the Goſpel of our Saviour Jeſus Chriſt is named. (H.) Bluſh for ſhame, ſaith Oecumenius, and be confounded, O thou wretched miſcreant, Arius, when thou heareſt Chriſt glorified by the Apoſtle with the title of *God*, in the ſingular number, with the article *ho*, *the God*, or *only God*, and "God over all," and "bleſſed for ever." (Aſſ.) The Socinians alſo, to avoid the force of this text, which fully proves the divinity of Chriſt, turn the words into a thankſgiving for Chriſt, reading them thus, *God, who is over all, be bleſſed for ever, Amen.* A manifeſt perverſion of the ſenſe of the Apoſtle's words, which were to ſhew, that according to the *fleſh* he deſcended from Abraham, but that he had another nature, which was not derived from Abraham; even a Divine Nature, according to which he was "over all, God bleſſed for ever." (B.) Thus, one of the cleareſt and ſtrongeſt proofs of our Saviour's eternal Divinity, here, is daringly ſet aſide, ſtript of all its grandeur and ſublimity, and turn'd into a low and odd ſenſe. Mr. Lock zealouſly follows the blunder of Eraſmus, and contrary to the natural ſenſe and uſage of that phraſe among the Hebrews, the interpretation of almoſt all the Fathers, with unnatural force and wire-drawing, racks it into this diſtorted form; *Of whom was Chriſt, who is over all: God be bleſſed for ever, Amen.* And he ſays not a ſyllable to excuſe this moſt horrid perverſion. (Blackw.) In like manner, Mr. Le Clerc's reflections upon Dr. Hammond's reaſonings are fairly and fully refuted by Dr. Whitby; not only by Placæus his ſolid confutation of Eraſmus, and by what Le Clerc himſelf had elſewhere ſaid of it, but by ſeveral other arguments, to prove, that the reading which we follow is certainly the true reading; for which I refer the reader to Dr. Whitby on this text. See the notes here alſo on John xx. 28.

Ver. 6, 7, 8, 9, 10, 11, 12, 13. Not as though the word of God hath taken none effect. For they are not all Iſrael, which are of Iſrael: Neither becauſe they are the ſeed of Abraham, are they all children: But in Iſaac ſhall thy ſeed be called: That is, They which are the children of the fleſh, theſe are not the children of God: But the children of the promiſe are counted for the ſeed. For this is the word of promiſe, At this time will I come, and Sara ſhall have a ſon. And not only this, but when Rebecca alſo had conceived by one, even by our father Iſaac, (for the children being not yet born, neither having done any good or evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth) It was ſaid unto her, The elder ſhall ſerve the younger: As it is written, Jacob have I loved, but Eſau have I hated.

Not as though.] *Ouc hoion de hoti*; It is not poſſible, that "the word of God hath taken none effect," or miſcarried. (Aſſ. and H.)

Not all Iſrael, which are of Iſrael.] The Apoſtle having declared, that both Jew and Gentile "had ſinned, and come ſhort of the glory of God," and ſo were to be juſtified only by faith in Chriſt, ch. iii. 23, 24. the Jews might probably object againſt this, that they being the ſeed of Abraham, to whom the promiſes were made, 'twas not conſiſtent with the divine veracity, to exclude them from the bleſſings promiſed, and to confer them on the believing Gentiles: To which the Apoſtle anſwers, 1. By diſtinguiſhing here betwixt "the ſeed of Abraham," according to the *fleſh*, and according to *promiſe*, or the ſpiritual ſeed: And 2. This juſtly befel them, becauſe they continued in their infidelity, after all the miracles wrought to convince them that Chriſt was the true Meſſiah: And as by this obſtinacy, like to that of Pharaoh, they had made themſelves obnoxious to the ſevereſt of his judgments; ſo had they rendred themſelves incapable of the bleſſings promiſed to Abraham, and to his ſeed; "they who are of faith being the children of Abraham, and heirs according to the promiſe," Gal. iii. 7, 9, 29. whereas the Gentiles, believing in Chriſt, are through this faith entitled to the bleſſings promiſed to Abraham and his ſeed, ver. 14. for they, being Chriſt's by faith, "are Abraham's ſeed, and heirs according to the promiſe," ver. 29. (W. and B.)

The ſeed of Abraham.] See the notes on John viii. 37, 39.

At this time.] *Cata ton cairon touton*; According to this ſeaſon. The meaning of this phraſe will beſt appear by Gen. xvii. 21. and xviii. 10. In the former of which it is rendred in the Greek, *according to this time in another year*: And in the latter, *according to this ſeaſon for times*; or rather, *according to this time of the year*; which ſeems to denote, not that time twelve-month, but the next year, at the time of childbirth, reckoning from that time wherein the promiſe was made. (See Paulus Fagius, in *collat.*) And ſo 2 Kings iv. 16. "About this ſeaſon, according to the time of life, thou ſhalt embrace a Son," is, by the Hebrews, interpreted, *After the time wherein the fruit ſhall be quickened in the womb, and come to a perfect firmneſs of parts, and ſo come to birth, thou ſhalt embrace, or have, a Son:* So that, *according to the time of life*, may moſt fitly ſignify, according to the manner, or courſe, of children being form'd in the womb, quickened, and born. (H.)

The purpoſe of God.] See the notes on ch. viii. 28.

According to election.] The *purpoſe* and *election* of God here does not reſpect the eternal condition of Jacob and Eſau. The meaning therefore is not, that God, by an abſolute and unconditional decree, determin'd Jacob to happineſs, and Eſau to miſery, before either of them were born, or "had done any good or evil:" But that God, before they were born, had determin'd, that Jacob ſhould be the father of the Jewiſh church, and that Chriſt ſhould deſcend from his loins, not from the loins of Eſau. And this, God might do, without any injuſtice to Eſau, who was, notwithſtanding, capable of eternal happineſs. (Fox) Beſides, 'tis evident, that the Apoſtle ſpeaks not here at all of the perſons, but of the nations and poſterity of Jacob and Eſau; not of them perſonally, but nationally conſider'd, according to the note of Irenæus, that it was a prophecy of the two people or nations; 1. From the words of God to Rebecca, "Two *nations* are in thy womb, and two manner of *people* ſhall be ſeparated from thy bowels; and the one *people* ſhall be ſtronger than the other *people*, and the elder ſhall ſerve the younger," Gen. xxv. 23. 2. From this obſervation, that as to the perſons of Eſau and Jacob, it was never true, that "the elder *did* ſerve the younger;" but only as to their poſterity, when the Edomites became tributaries to David, 2 Sam. viii. 14. And, 3. Becauſe what is here offer'd as a proof, or confirmation of this, ver. 13. is cited from the Prophet Malachi; who propheſied long after Jacob and Eſau were perſonally dead, and ſo could only ſpeak of their poſterity, the Iſraelites and Edomites, as he expreſly doth. (W.)

Eſau have I hated.] See the notes on Luke xiv. 26.

Ver. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29. What ſhall we ſay then? Is there unrighteouſneſs with God? God forbid. For he ſaith to Moſes, I will have mercy on whom I will have mercy, and I will have compaſſion on whom I will have compaſſion. So then it is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy. For the ſcripture ſaith unto Pharoah, Even for this ſame purpoſe have I raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will, he hardneth. Thou wilt ſay then unto me, Why doth he yet find fault? For who hath reſiſted his will? Nay but, O man, who art thou that replieſt againſt God? Shall the thing formed ſay to him that formed it, Why haſt thou made me thus? Hath not the potter power over the clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour? What if God, willing to ſhew his wrath, and to make his power known, endured with much long-ſuffering the veſſels of wrath fitted to deſtruction: And that he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared unto glory? Even us whom he hath called, not of the Jews only, but alſo of the Gentiles. As he ſaith alſo in Oſee, I will call them my people, which were not my people; and her, beloved, which was not beloved: And it ſhall come to paſs, that in the place where it was ſaid unto them, Ye are not my people, there ſhall they be called the children of the living God. Eſaias alſo crieth concerning Iſrael, Though the number of the children of Iſrael be as the ſand of the ſea, a remnant ſhall be ſaved: For he will finiſh the work, and cut it ſhort in righteouſneſs: Becauſe a ſhort work will the Lord make upon the earth. And as Eſaias ſaid before, Except the Lord of Sabaoth had left us a ſeed, we had been as Sodoma, and been made like unto Gomorrah.

I will have mercy.] Theſe words are cited to prove that God was at liberty, if it ſo pleaſed him, to admit the Gentiles to the ſame privileges which were offer'd to the Jews, which even the believing Jews were unwilling to allow. They do not imply, that God will deny mercy to any perſon who is a fit object of it: Nor is it here implied, that God will be wanting to any, or refuſe to give grace ſufficient to fit thoſe for mercy who do their own part, and apply themſelves to him for it. I will farther add, that in the Goſpel ſenſe he is a fit object of mercy, who ſincerely performs the conditions on which it is promiſed. (Fox) Note here alſo, That God made this declaration after Iſrael had committed idolatry, in making the golden calf, and ſo had made themſelves *naked*, *i. e.* diveſted of the divine preſence and protection, or of a covenant-relation to him, inſomuch that God ſent this dreadful meſſage to them, "I will come up into the midſt of thee, and conſume thee in a moment," Exod. xxxiii 5. and had ſaid to Moſes, "Let me alone, that my wrath may wax hot againſt them, and that I may conſume them," ch. xxxii. 10. And tho' God ſuffer'd himſelf to be prevailed upon by Moſes to adopt them again for his people; yet he lets him know, that this was part of his glory, to "be gracious to whom he will be gracious, and to ſhew mercy on whom he will ſhew mercy," ch. xxxiii. 19. If therefore, upon the infidelity of the Jews, he will call the idolatrous Gentiles, and receive them to be his people, as he did the Jews again after their idolatry, who can accuſe him of injuſtice on that account? (W.)

It is not of him that willeth.] That is, Ye ſee, this is not to be obtained by the moſt paſſionate wiſhes of a faithful Abraham, nor by the fervent deſires of an Eſau, Hebr. xii. 17. nor by the greateſt zeal we can imploy in ſuch courſes as ſeem beſt to our own wiſdom; but we muſt own it to be a bleſſing which depends meerly upon the divine goodneſs, and therefore muſt ſeek it according to his pleaſure, in ſuch ways as he appoints, and not in thoſe which ſeem to us moſt proper to obtain it: Tho' then ye have a zeal for God, and follow after the law, that ye may obtain righteouſneſs, it is not to be wonder'd, that ye obtain not the bleſſing of juſtification, promiſed to the ſeed of Abraham, becauſe ye ſeek it not by faith in the Meſſiah, which is the only way in which God hath declared he will confer it. (*Idem*)

For this ſame purpoſe have I raiſed thee up.] Our tranſlation makes God ſpeak thus, as if he had made Pharaoh on purpoſe, only to be an example of his ſeverity and vengeance: Whereas, according to the original, theſe words ſhould be render'd, *For this cauſe have I made thee to ſubſiſt*; intimating, that tho' Pharaoh had long before deſerv'd to be deſtroy'd, yet that God thought fit to ſpare him, and make him ſubſiſt for a conſiderable time, to *ſhew his power*, by the ſigns and wonders which he wrought in the land of Egypt, and by delivering his people at length, in ſpite of all the power of Pharaoh, with a ſtrong hand and an out-ſtretched arm; by which he made it appear to all, to whoſe ears thoſe things came, that the God of Iſrael was a great and powerful God, that he had all the creatures at his diſpoſal, and that there was no reſiſting him. (Eſſay) For particular proofs of this interpretation, See Hammond and Whitby at large on this text.

Whom he will he hardeneth.] This alludes to what befel Pharaoh, when God ſaith of him, "I have hardened his heart," Exod. x. 1. This was indeed foretold by God, from the firſt of his ſending Moſes to him, ch. iv. 21. and vii. 3. But this foretelling it ſo early is no argument that it was immediately done: But, on the contrary, his own hardning his own heart is alſo foretold, ch. iii. 19. And accordingly the hiſtory proceeds. God ſhews miracles and ſigns before Pharaoh, ch. vii. 10. And becauſe the magicians of Egypt did the like with their enchantments, it follows that Pharaoh's *heart was hardened* ver. 13. Not "He hardened Pharaoh's heart," (as if it had been God who did it:) But, according to the original, Pharaoh's heart waxed hard, or ſtrong, was hardened, or, by an ordinary acception of *Kal* for *Hithpahel*, Pharaoh's heart hardened it ſelf. And ſo it follows, ver. 14. "The Lord ſaid unto Moſes, Pharaoh's heart is waxen hard, he refuſeth," *&c.* And ſo the very ſame words are rendred by our Engliſh, ver. 22. and ch. viii. 19. "was hardned," in the paſſive; or hardned its ſelf, in the reciprocal; (not actively, he hardned;) "and he hearkned not unto them." After his hardning his heart thus againſt this firſt ſign and command, God proceeds to a judgment of "turning their water into blood," ch. vii. 16, 17. and this as a ſufficient conviction to Pharaoh: For ſo ſaith God, "Hitherto thou wouldſt not hear; but in this thou ſhalt know that I am the Lord, Behold I will ſmite," *&c.* And yet after this, "Pharaoh's heart was hardned," or hardned it ſelf, ver. 22. becauſe the Magicians did the ſame things alſo by their enchantments. Then comes the plague of *frogs* on him, Exod. viii. 4. even into the King's chamber, ſaith the Pſalmiſt, Pſa. cv. 30. and to deliver him from them he calls for Moſes, and promiſes fair, ver. 8. and Moſes, to work ſome good upon him bids him chooſe his time when, ver. 9. and it ſhould be done for him, "that thou mayſt know that there is none like unto the Lord our God," ver. 10. But this had no effect on him neither: For "when he ſaw there was reſpite," not yet diſcerning God's purpoſe of vengeance on him for his contumacy, "he hardned his heart:" Whereupon, Kimchi ſaith, that God hardens hearts by concealing his counſels of judgment from them, as in Pharaoh and Sihon; and it is St. Baſil's obſervation, that God's long-ſuffering, giving him reſpite, was the cauſe, or occaſion, of his obduration of heart; "He hardned his heart, and hearkned not," ver. 15. And this was a third wilful act of his own obduration, agreeable to what God had foretold of him, (ch. iii. 19.) Then comes the plague of Lice, ver. 17. and the Magicians are poſed with that, and confeſs "the finger of God;" and yet for all this "his heart was hardned," (or hardned its ſelf, ver. 19.) and he hearkened not; as the Lord had ſaid." Then, 5. comes a ſwarm of Flies, and with it a ſign, as well as a miraculous puniſhment; no flies ſwarming in Goſhen, but in all the land of Egypt beſides; by the diviſion and particularity of the puniſhment, to make him ſenſible of his ſin, "to the end that he might know," ver. 22. on purpoſe to ſoften his heart. By this Pharaoh was wrought on a little, and gives leave, firſt, that they ſhould ſacrifice, then that they ſhould go into the wilderneſs, only "not very far a way," ver. 28. and upon this promiſe Moſes will intreat for him, ver. 29. But ſeeing Pharaoh had already hardned his heart four times, and at one of thoſe times, over and above, dealt falſly, promiſed fair, ch. viii. 8. and broke his promiſe, therefore now, after this fifth judgment, tho' Moſes promiſes to pray upon his promiſe to mend, yet he doth it with a particular admonition or warning, more than any time before, "But let not Pharaoh deal deceitfully any more," ver. 29. intimating that if he did, it would be worſe with him than before; And yet ver. 32. as ſoon as the judgment was removed, "Pharaoh hardned his heart, this time alſo." Upon this God ſends the ſixth plague, that of *Murren* upon all the cattel of Egypt, ch. ix. 6. and "the heart of Pharaoh was hardned," ver. 7. and ſo ſtill, all this while, for theſe ſix Judgments together, tho' Pharaoh were obdurate, yet this was not God's hardning his heart, but Pharaoh hardens his own heart, and will not let Iſrael go, as the Lord commanded. Upon this God ſends another judgment, that of Boyls and Blains, ver. 10. And then 'tis ſaid in a new ſtyle, "The Lord hardned Pharaoh's heart," ver. 12. which as it was the very time at firſt referr'd to by the prediction of God to Moſes, c. iv. 21. ſo was it the judgment implicity threatned in that ſpecial warning, c. viii. 29. And this God never did till then; and therefore as, after that warning 'twas ſaid, that "Pharaoh hardned his heart this time alſo," ſo 'tis here ſaid ver. 14. that this time, this turn, now, tho' not before, God would pour out "all his plagues upon his heart," *viz.* this obduration, or the effects of it. Upon which follows the paſſage wherein our common tranſlation hath ſo much miſtaken, c. ix. 14, 15. not, as we read, "For now I will ſtretch out my hand that I may ſmite thee and thy people with the peſtilence;" for the event proves there was no ſuch matter; Pharaoh was not ſmitten with the peſtilence, nor cut off by that means, but drowned in the Red Sea, ſome time after: But thus, And, or For now I had ſent, or ſtretch'd out my hand, and I had ſmitten thee and thy people with the peſtilence, and thou hadſt been cut off from the earth. It is, in the præter tenſe, *ſent*, or *had ſent*, as Mr. Aynſworth confeſſes: And the learned Paulus Fagius, out of the Chaldee paraphraſe reads it; I was near ſtretching out my hand to have ſent the plague, and have ſtruck thee, and thou hadſt been blotted out; referring probably to the plague of the murrein at the beginning of the chapter, that falling on the cattel might have fallen on him and the people alſo; or elſe to the Boyls ver. 12. which might be plague-ſwellings, and ſo proper enough to have cut him off: But (not, and) in very deed, for this cauſe I have made thee ſtand, kept thee alive, to ſhew, or make to be ſeen my power in thee; as when ſaith Chryſoſtome, a man condemned to death is cut up, and anatomized alive, that others may be inſtructed and benefited by that diſſection. By this then 'tis viſible, what was the point of time wherein 'tis truly ſaid of God, that "he hardned Pharaoh's heart:" Then when 'tis ſaid he kept him alive; that is, after the ſixth judgment, and a ſpecial warning before that, both contemned by Pharaoh, when he had filled up the meaſure of his obduration, and in ordinary courſe was to be cut off by death: And ſo 'tis here added in reference to this example of Pharaoh ver. 22. "God, willing to ſhew his wrath, and make his power to be known (to other men that might ſee or hear of this) endured with much long-ſuffering the veſſels of wrath fitted to deſtruction;" which notes that he was by himſelf fitted to deſtruction, when God thus reprieved him; at which time alſo 'tis ſaid that "he (that is, God,) hardned his heart." By this obſervation of the time when God hardned Pharaoh, not till after his hardning his own heart ſix times againſt God's ſigns and judgments, will appear what this hardning ſignifies; the total withdrawing of God's grace of repentance from him, in the ſame manner, as when one is caſt into hell, which Pharaoh, at that time had been, had it not been more for God's glory to continue him alive a while, in that deſperate irreverſible condition; which ſure was no whit worſe to him, but ſomewhat better and more deſirable, than to have been adjudged to thoſe flames all that time. To this may be added what the Greek fathers obſerve, that God's giving him reſpite, removing his puniſhments, was all that God poſitively did toward the hardning of him, (As ſaith Theophylact, when a Maſter forbears to puniſh a wicked ſervant, he makes him much more wicked) as on the other ſide the great mercy of reforming ſinners lives, is moſt effectually wrought by chaſtiſements. See Origen. Philocal. c. xxvi. This was a notable, and withal (as far as we find in Scripture) a ſingular example of God's dealing with an impenitent, that had filled up his meaſure, keeping him alive; but without all grace, and conſequent poſſibility of amending. And by this example appears, how juſtly God might now do the like to the Jews of that age, (if ſo he pleaſed) to thoſe, who, contrary to all his mercies and long-ſuffering, continued obſtinate, reſiſted all God's methods by Prophets, by Chriſt himſelf, by the Apoſtles, teſtifying the reſurrection, and giving them a ſpecial warning what would befal them if they now continued obſtinate, Acts xxviii. 28. and now are juſtly left to themſelves, the Goſpel taken from them and preach'd to the Gentiles; and this upon ends of infinite wiſdom; 1. In mercy to them, above the proportion of that to Pharaoh, that the Gentiles coming in might ſtir them up to emulation, and ſo if 'twere poſſible, work upon them: And, 2. That if this alſo prevailed not, God might be glorified in their deſtruction: That, as Pharaoh, by purſuing the Iſraelites after this, came to that moſt remarkable, illuſtrious deſtruction in the Red Sea, ſo theſe hardned Jews, (perſecuting the orthodox Chriſtians) and all the falſe impious profeſſors joining with them herein, might be involv'd in one common deſtruction; *viz.* that by Titus, and the Roman eagles, the moſt eminent and notable that ever was in the world. (H.) Execrable is the note of Eſtius, that God is here ſaid to "harden whom he will," becauſe the firſt riſe of any man's induration, which is God's dereliction of him, hath no other cauſe than the will of God! For, as this is contrary to the known ſaying even of St. Auſtin, that God deſerts no man who leaves not him firſt; So it makes God alone the cauſe of all men's hardning: For if this dereliction be the cauſe of induration, and that hath no other cauſe but the will of God, the will of God muſt be the cauſe of all men's hardning. It alſo makes all God's exhortations to men, "not to harden their hearts," and his reproofs and puniſhments of 'em for ſo doing, exhortations to his will is the true cauſe of their not doing, and what reproofs and puniſhments of that which his will cauſed them to do. (W.) See the notes on John xii. 40.

Hath not the Potter power.] The meaning of this alluſion ſeems to be this; As the Potter, out of the ſame lump of clay, hath power to make one veſſel for an honourable uſe, and another for a diſhonourable uſe: So Almighty God may, without injuſtice, make choice of one nation to be, in a peculiar manner, his people, and confer ſingular favours upon them, which he does not think fit to beſtow upon other nations. If therefore God be conſider'd only as the creator of the world, the Jews will not have any thing that they can reaſonably object againſt him, for caſting off the bulk of their nation, and chuſing for his people thoſe of them who believed, and the believing Gentiles. But God did not proceed in an arbitrary manner with them, as is manifeſt from the reaſoning in the following verſe. He bore long with them, and they had many gracious offers made to them by the Son of God: Nor were they deliver'd over to puniſhment before they had, by their own deſervings, fitted themſelves for deſtruction. It is farther obſervable, that when God made choice of the poſterity of Abraham, Iſaac and Jacob, to be his peculiar people, the reſidue of mankind were not left in a hopeleſs condition; for they were manifeſtly included in the promiſe made to Abraham, Gen. xxii. 18. "In thy ſeed ſhall all the nations of the earth be bleſſed." (Fox) See the notes on Acts xiii. 42.

He will finiſh the work.] *Logos*, which we here tranſlate "the work," is properly meant of an *account*; and *ſyntelein* and *ſyntemnein logon*, is, upon the ballancing accounts, (that is the receipts on the one hand, and expences on the other) to *cut off* one from the other, and to ſet down the remainder, which ordinarily, in a Steward's account, is but a ſmall ſum: And thus it is, that the Prophets uſe the word *remnant* for that which remains of a far greater ſum; and ſo it is fit to denote the ſmall number of the Jews which received the faith of Chriſt, at the preaching the Goſpel then to them, in proportion to, and compariſon with, the far greater number which ſtood againſt it. So, ch. xi. 4. out of 1 Kings xix. 18. (*Catelipon*) "I have reſerved to my ſelf ſeven thouſand men:" And accordingly here, ver. 27. they who thus believe are called *cataleimma*, "a remnant;" and generally in the Prophets are expreſs'd, by that and the like words, fetch'd from the ſame metaphor of *accounts*. (H.)

Ver. 30, 31, 32, 33. What ſhall we ſay then? That the Gentiles which followed not after righteouſneſs, have attained to righteouſneſs, even the righteouſneſs which is of faith: But Iſrael, which followed after the law of righteouſneſs, hath not attained to the law of righteouſneſs. Wherefore? Becauſe they ſought it, not by faith, but as it were by the works of the law: For they ſtumbled at that ſtumbling-ſtone; As it is written, Behold, I lay in Sion a ſtumbling-ſtone, and rock of offence: And whoſoever believeth on him, ſhall not be aſhamed.

What ſhall we ſay then?] As if the Apoſtle had ſaid, Lord, What ſhall we ſay to this great myſtery of grace, the calling of the Gentile world, and the cutting off and caſting away of moſt of the preſent Jewiſh nation? That the Gentiles, who lived in ignorance and blindneſs, in ſin and unrighteouſneſs, ſhould attain to righteouſneſs by faith in Chriſt: And that the Iſraelites, who had God's own righteous law amongſt them, and truſted to be juſtified by the obſervation of it, yet ſhould not attain to that righteouſneſs which God preſcribeth for that end; namely, faith in the mediator; but thought it muſt be attained by the works of the law, keeping all the ceremonial precepts, by which no fleſh can be juſtified. And the reaſon why they ſought it not by faith was this, "They ſtumbled at the ſtumbling-ſtone;" that is, at the Lord Jeſus Chriſt, taking offence at his poverty and mean condition in the world, and at the ſpirituality of his kingdom. Learn hence, That the great humiliation of Chriſt, in the days of his fleſh, did prove a ſnare and occaſion to many perſons to deſpiſe and reject him, to ſtumble at him, and fall foul upon him. But in what reſpects is Chriſt called "a ſtone of ſtumbling, and a rock of offence?" Anſwer; Negatively; not becauſe he was by God deſigned, either intentionally or accidentally, to be ſuch. All ſtumbling and offence-taking at Chriſt, are accidental, proceeding from the depravity of man, not from the deſign of God: Much leſs were the Jews fore-appointed and ordained by God to ſtumble at his Son; for God appoints no man to do that which he prohibits all men from doing. And as no man is neceſſitated by the decree of God, ſo neither is he conſtrained or neceſſitated by Satan, by his corruption, or any other inſtrument, to ſtumble or take offence at Chriſt; for actions neceſſitated upon men are neither meritorious nor puniſhable. But poſitively Chriſt is called a ſtone of ſtumbling, becauſe men, willingly and wilfully perverſe, do take offence at him. Tho' God never deſigned or deſired any man's ſtumbling at Chriſt, yet he knew and foreſaw that many, very many, would ſtumble at him; and accordingly expreſs'd him by a prophetical character anſwering the event, and predicting that which in time came to paſs: "Behold, I lay in Sion a ſtumbling ſtone" (B.) From this recapitulation of the whole diſpute of the Apoſtle in this chapter, and his declaration that this was the deſign of it, to juſtify God in this proceeding and dealing with them both, it is exceeding evident, that it was not at all deſigned to determine any thing touching God's abſolute decrees of dealing with mankind in general thus or thus, as to their final and eternal ſtate; but only to juſtify his dealings, as in his providence he had actually done with the unbelieving Jews, rejecting them upon their ſtubborn infidelity and the hardneſs of their hearts; and with the believing Gentiles, admitting them to be his church and people, and the ſpiritual ſeed of Abraham upon their faith, and ſubmiſſion to the terms he had propoſed for their juſtification and acceptance with him. (W.) Tis alſo manifeſt, that the Apoſtle had no deſign to teach that God was a reſpecter of perſons; which he would be, had he by a ſecret decree determined, before people had done good or evil, that ſome few ſhould be neceſſarily happy, but the much greater number of men and women neceſſarily miſerable: For if this had been the Apoſtle's meaning, he would have mention'd it in the concluſion he draws from what he had ſaid. (Fox)

Hath not attained.] Here are three words together, *diokein*, *catalambanein*, and *phthanein*; *To follow after, to attain, to be foremoſt*, which are all agoniſtical, referring to the cuſtoms of the Grecian exerciſes in their Olympian, Nemæan, Iſthmian, Pythian games, which are often alluded to in theſe Epiſtles. Five of theſe games there were, cuffing, wreſtling, running, coiting, and leaping. That of *running*, (*dromos*, or *podocein*, (in reference to which, in Homer, Achilles is ſo conſtantly call'd *podas ocus*, *ſwift-footed*, to denote his excellence above all in that kind of exerciſe) is here ſpecified by (*diocein*) *purſuing*, or *ſtriving to overtake*; as any did in that exerciſe when he was behind another. In this, as in the other, there was (*athlon* or *brabeion*) a *reward* or *prize* propos'd to the racers; which he that came firſt to the goal was, by the *brabeutes* or *judge*, adjudged to have, and it was ordinarily a crown of leaves, called therefore (*ſtephanos phthartos*,) *a fading crown*, 1 Cor. ix. 25. and this generally ſet over the goal, that he that came thither foremoſt might catch it off, and carry it away with him; but ſo, as that the judgment of the *judges of the game* did firſt intervene; For ſo ſaith Ælian, *Var. Hiſt.* l. ix. c. 31. of the conqueror, *going to the judges of the game that he might receive the crown:* And this is called here *catalambanein*, *to attain*, 1 Tim. vi. 12. *epilambanein*, and *lambanein*, to *apprehend* and *receive*, 1 Cor. ix 24. which Plutarch calls *catching the crown that hangs over the goal*; from whence the conquerors are called (*athlophoroi*) *thoſe that bear away the reward.* Then, for *phthanein*, *to be foremoſt*, that is to conquer in this race, to come foremoſt thither, according to that of Plutarch, *The victory is his that comes firſt.* So is the word uſed, Phil. iii. 13. and is *to get before* other men, ſo that (as to the victory) the prize ſhall belong to him. Juſtification then, the approbation and mercy of God, was the *prize* (*brabeion*) that all ran for, Jews and Gentiles, ver. 30, 31. But the Jews running for it, or purſuing it by a wrong *rule* (or *nomos*) *viz.* by that of the external, legal performances, did not *get foremoſt* thither, nor conſequently had the reward, but the Gentiles had the advantage of them, and ſo got it: Where of the Jews 'tis ſaid particularly, that they met with a *block* in the way, *ſtumbled* and fell at that, as racers ſometimes do, and by that means utterly miſcarried. (H)

They ſtumbled.] They ſought not juſtification by faith in Chriſt, becauſe whereas God had pointed out to them this way of ſalvation, by ſaying, "Behold, I lay in Sion a corner-ſtone, elect and precious, and whoſoever believeth in him, ſhall not be aſhamed," Iſa. xxviii. 16. This *corner-ſtone* became to them of Iſrael, according to the words of the ſame prophet, ch. viii. 14. "a ſtone of ſtumbling, and a rock of offence;" they being offended at him, becauſe of his poverty, humility, and outward meanneſs, and the ſpirituality of his kingdom; and ſo they *ſtumbled*, and fell off from being God's people, and excluded themſelves from the bleſſings procured for, and offer'd to them, by the Meſſias, promiſed to their forefathers. See 1 Pet ii. 6, &c. (W.) See the notes alſo on Luke ii. 34.

Shall not be aſhamed.] The Hebrews, in Iſa. xxviii. 16. read it *make haſt*, but the Greeks are thought to have read it *aſhamed:* So Cappellus citeth it as the opinion of a learned man; and ſo Grotius's notes have it. But Mr. Pocock ſeems to have hit upon the right (and then there is no need of that conjecture) that the Hebrew word had anciently three ſignifications of ſome affinity one with another, which are all retained in the Arabic *Hauſh* and *Hiſh*, which anſwers it; 1. *To make haſte*, 2. *To fear*, 3. *To be aſhamed*; and it may well be here uſed in that ſenſe that comprehends all three: For he that is in a fright or conſternation, turns this way and that way haſtily, and is in confuſion of face or ſhame. In the firſt of theſe ſenſes the Syriac interpreter and Chaldee paraphraſt underſtood it; the former reading it, *He ſhall not fear*, the latter *They ſhall not be troubled*, or *in commotion:* In the ſecond, the Vulgar reads it, *Non feſtinet*, *Shall not make haſte:* In the third, the Greek, as alſo the Arabic, *ou cataiſchunthe*, *He ſhall not be aſhamed:* And this laſt is here made uſe of by the Apoſtle; and ſo 1 Pet. ii. 6. where the Syriac and Arabic and Vulgar are all to the ſame purpoſe. And this is capable of a double ſenſe, either as *ſhame* ſignifies baſhfulneſs, or inconfidence, which keeps us from confeſſing of Chriſt, and ſo *ou cataiſchuntheſetai* is, *He will never be cowardly* or *baſhful*, he will boldly and confidently confeſs Chriſt; or elſe it may ſignify being *put to ſhame*, as any man is that finds himſelf deceived, that hath miſcarried in a matter on which he hath depended; and ſo it belongs to Chriſt's not forſaking him; *ou cataiſchuntheſetai*, he ſhall never be deſtituted by Chriſt, never miſcarry or be diſappointed in that hope which he hath repoſed in him: And ſo it will moſt fitly be rendred in all the three places, here in oppoſition to the fate of unbelievers, they ſhall *bruiſe* themſelves at this *ſtone*, be the worſe for Chriſt, but the believer ſhall be ſure never to be *fruſtrated* in his expectation of all good from him. So ch. x. 11. as a proof that a man is juſtified by faith, ver. 10. this teſtimony is produced, "He that believeth ſhall not be aſhamed:" And ſo the word ſignifies, ch. v. 5. "Hope maketh not aſhamed;" the Chriſtian's hope will never miſcarry, he ſhall never be in danger to fail in his truſt repoſed in Chriſt: And ſo in St. Peter, it is as a demonſtration of the *pretiouſneſs* of that ſtone, that whoſoever depends on it, it will never fail him; he ſhall never *miſcarry* that lays all his weight on that foundation. (H.) Obſerve here, 1. What uſe and office our Lord Jeſus Chriſt is of to his church: He is a ſtone, a corner-ſtone, the chief corner-ſtone; a corner-ſtone for ſtrength, the chief corner-ſtone for ornament and beauty: As the corner-ſtone bears the weight of the building, ſo doth Chriſt bear the weight of his church, and ſupports all the pillars and ſupporters of it; yet this precious corner-ſtone is accidentally and eventually "a ſtone of ſtumbling, and a rock of offence." Some are offended at the poverty of his perſon, and the meanneſs of his condition; others at the ſublimity and ſanctity of his doctrine: Some are offended at his croſs, others at his free grace; but ſuch as inſtead of being offended at him do believe on him, ſhall never be aſhamed of, or confounded by him. Learn hence, That thoſe who, according to the direction of the Goſpel, do believe on the Lord Jeſus Chriſt, ſhall never have cauſe to be aſhamed. Here note, What they ſhall not be aſhamed of; when, and why they ſhall not be aſhamed. 1. What the ſincere believer ſhall not be aſhamed of. He ſhall never be aſhamed of his choice; he ſhall not be aſhamed of his profeſſion: He ſhall never be aſhamed of the cauſe and intereſt of Chriſt, which he has owned and vindicated in the world: He ſhall never be aſhamed of the work and ſervice of Chriſt, nor of any time ſincerely ſpent in that work and ſervice: He ſhall never be aſhamed of his reproaches and ſufferings, tribulation and perſecutions, for the ſake of Chriſt: In a word, he ſhall never be aſhamed hereafter, that he never was aſhamed here, either of Chriſt and his Goſpel, his work and ſervice, or his cauſe and intereſt. 2. When the believer ſhall not be aſhamed; namely, when he is called forth to bear his teſtimony for Chriſt before the world, at the hour of death, and at the day of judgment; neither the dreadfulneſs of the day, nor the impartiality of the ſentence, nor the ſeparation that ſhall then be made, will in the leaſt cauſe him to be aſhamed. 3. Why the believer ſhall never be aſhamed. The cauſe of ſhame is removed and taken away; namely, ſin: Thoſe only from whom he can reaſonably fear ſhame, will never be aſhamed of him; he can look God and Chriſt, his own conſcience, and the whole world in the face, without ſhame and bluſhing. Oh! that ſinners would now be aſhamed of their unbelief, which otherwiſe will put them to eternal ſhame, and bring upon them everlaſting confuſion in the day of the Lord. "Whoſoever believeth on him, ſhall never be aſhamed: But he that believeth not in him, ſhame and the wrath of God abideth on him." (B.)

CHAP. X.

The Apoſtle's great affection for the Jews. The Scripture ſhews the difference between the righteouſneſs of the Law, and that of faith. Thoſe who believe in Chriſt, whether Jews or Gentiles, ſhall be ſaved. The neceſſity of a divine miſſion. The Jews were not ignorant of theſe things.

Ver. 1, 2, 3. BRethren, my heart's deſire and prayer to God for Iſrael is, that they might be ſaved. For I bear them record, that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteouſneſs, and going about to eſtabliſh their own righteouſneſs, have not ſubmitted themſelves unto the righteouſneſs of God.

My heart's deſire.] Obſerve, 1. The mighty concern which the Apoſtle had for the eternal ſalvation of his countrymen the Jews, who ſought his deſtruction: Their ſalvation lay very near his heart, and he was afraid they ſhould miſs it, by taking the wrong way for obtaining it; by building all their hopes of ſalvation upon ſuch a bottom as would never bear the fabrick, but utterly fail them, namely, juſtification by works. 2. What it was that made the Apoſtle ſo concerned for the Jews. It was not on the account of their wicked lives, and ſcandalous immoralities, but their bad principles, and fundamental errors: They oppoſed the honour of God to the Son of God, and the obſervation of the law to the faith of Chriſt. From whence, learn, That we ought to be concerned for thoſe who lie under damnable errors, altho' they be men of good carriage, and commendable converſation. Not only the vicious and ungodly, but the erroneous and unſound, are to be the objects of our pity and prayer: For error is as damnable as vice: The one is an open road, the other a by-path, to hell and deſtruction; and accordingly, he that has a due care of his ſoul's ſalvation, will be as much afraid of erroneous principles as of debauched practices. (B.) Obſerve here, The marks of a truly paſtoral charity and zeal, 1. When a paſtor bears his ſheep in his heart; and even thoſe who are gone moſt aſtray. 2. To *pray* earneſtly *to God* for them. 3. To be ſo far from inſulting over their weakneſs, as to commend whatever is commendable in them. 4. Not to diſſemble their faults. And, 5. To ſoften his ſevere reprehenſions with mildneſs. (Q.)

Prayer to God.] That the Apoſtle ſpeaks not, in the preceding chapter, of the abſolute and peremptory rejection and reprobation of the Iſraelites, is evident from this prayer, and vehement deſire: For, on ſuppoſition of ſuch a decree of reprobation, this muſt not only be a vain prayer, but alſo an oppoſing of his will, and (*eudokia*) the good pleaſure of Almighty God revealed to him. For, 'tis evident, he prays here for all Iſrael; for them whoſe "zeal to God was not according to knowledge," and who were "ignorant of God's righteouſneſs," ver. 2, 3. And not for thoſe only (as Eſtius deſcants) whom God hath predeſtinated to be ſaved by the prayers of the Saints. (W.) The Apoſtle "prays to God" for them; not to Angels, to whom no divine worſhip is due; nor to Saints, who, when dead, are ignorant of the church's concerns, and cannot hear or help ſuch as ſue unto them. (R. Moore)

For Iſrael.] See the notes on ch ix. 4.

That they might be ſaved.] *Soteria* may here moſt probably ſignify the Jews converting to the faith of Chriſt, eſcaping out of that deluge of unbelief and obduration which had overwhelmed that people: For ſo it ſeems to be interpreted, ver. 3. by the contrary of "not ſubmitting to the righteouſneſs of Chriſt." So ch. xi. 11. "Salvation to the Gentiles" is the Gentiles coming in and believing on Chriſt; as *ſozein* alſo is, ver. 14. So "working out ſalvation," Phil. ii. 12. is to complete or perfect their Chriſtian courſe, in reſolving and acting accordingly; proportionably to "God's working in them to will and to do," ver. 13. So, in this Epiſtle, ch. i. 16, 17. where the Goſpel is ſaid to be "the power of God unto ſalvation," both to Jew and Gentile; and that prov'd by that ſaying of Habakkuk, "The juſt ſhall live by faith;" that is, return from captivity and live peaceably: And that, as an emblem of his returning from ſin and living a holy life, it will be moſt reaſonable ſo to interpret *ſalvation*, as may beſt agree with that notion of life, that is, for repentance and reformation. So perhaps "repentance to ſalvation," 2 Cor. vii. 10. will denote ſuch a repentance, or change, that proceeds to eſcaping out of, and forſaking, the ſins of the former life. So, 2 Pet. iii. 15. where he bids them "account that the long-ſuffering of our Lord is *ſalvation*; that is, that God's deferring the puniſhment of the Jews ſo long after the crucifying of Chriſt, was on purpoſe, that, by the preaching of the Apoſtles over all the cities of Jewry, they might yet timely return, and repent, and believe on him, and ſo eſcape in that great approaching deſtruction: Yet this ſtill not excluding, but including alſo, the reward of our faith, the eternal bliſs in heaven. For another notion of *ſoteria*, ſee ch. xiii. 11. (H.) See alſo the notes on Luke xiii. 23.

They had a zeal.] As if the Apoſtle had ſaid, I can bear them witneſs, that many, very many of the Jews, have a zealous deſire in their way, to pleaſe God, and do what is acceptable in his ſight; but tho' it be a warm, it is but a blind zeal, and not according to right knowledge. Here obſerve, 1. The Apoſtle is deſirous to ſay the beſt he could of his countrymen the Jews; he commends the good meaning of their zeal, but blames the ill conduct of it: It was a miſguided and miſtaken zeal, and not directed as it ought. Zeal is either one of the beſt or worſt things in the world: It is a good thing when it is right in its object, right in the meaſure and degree, and purſued by right means. As to the object of our zeal, it muſt be that which is certainly good, and conſiderably good: Certainly good, or elſe we are zealous for we know not what; and conſiderably good, or elſe it doth not deſerve our zeal. To be zealous and hot, beyond all due meaſure, for the obſervation of a ceremony or cuſtom (as ſome in the Chriſtian church were of old about the obſervation of Eaſter,) is certainly a zeal "not according to knowledge." Again, zeal muſt be proſecuted by lawful and warrantable means; we muſt not for any principle of zeal do any evil that good may come. But there is a zeal, amongſt the church of Rome, which, I am ſure, cannot be "according to knowledge;" and that is a zeal for ignorance. This is a zeal peculiar to themſelves: They will not allow the people to underſtand what they do in the ſervice of God; they require them to pray, but will not let them know what they pray for; and all this under a pretence, that ignorance is the mother of devotion! As if the leſs men underſtand the ſervice of God, the better he was pleaſed with it, and the more they were edified by it! (B.) The greater the zeal is, the more dangerous is it, when not regulated by a proportionable knowledge. True zeal acts, not by blind affections and impulſes of piety, but upon principles, with the cleareſt light, and with equity. (Q.) Now, to have a zeal "according to knowledge" imports, at leaſt, 1. That we be not miſtaken, as to the matter of our zeal; but that it be a good cauſe that we are zealous about. 2. That the principle alſo, from whence our zeal proceeds, be ſuch as we can juſtify to all the world. 3. That our zeal be regular alſo, as to the meaſure of it; not laying a greater weight upon a cauſe than it will bear, nor ſhewing as much warmth and paſſion for ſmall matters, as if the fundamentals of our faith were at ſtake. 4. That our zeal be always attended with hearty charity. And, 5. That our zeal do purſue lawful ends by lawful means; never doing any ill thing for the carrying the beſt cauſe. (Sharpe) See that Archbiſhop's Sermon on this text at large, and the notes hereafter on Gal. iv. 18.

Ignorant of God's righteouſneſs.] See here the cauſes of falſe zeal, 1. Little knowledge of the deſigns and ways of God: 2. Complacency and confidence in our ſelves: And, 3. A ſecret love of independency in the performance of good. (Q.) The Jews, "being ignorant of God's" way of juſtification, by faith in Chriſt, diſcover'd in the Goſpel, and relying upon, and truſting in, their own works, their obedience to the ceremonial and moral law, to juſtify and ſave them, they "have not ſubmitted themſelves to the righteouſneſs of God;" that is, to the way and method, which the wiſdom of God has diſcover'd, for the juſtification of a ſinner, by the blood of his ſon. (B.) See the notes on ch. i. 17. and iv. 2, 3.

Ver. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. For Chriſt is the end of the law for righteouſneſs to every one that believeth. For Moſes deſcribeth the righteouſneſs which is of the law, That the man which doth theſe things, ſhall live by them. But the righteouſneſs which is of faith, ſpeaketh on this wiſe, Say not in thine heart, Who ſhall aſcend into Heaven? (that is to bring Chriſt down from above) Or, Who ſhall deſcend into the deep? (that is to bring up Chriſt again from the dead) But what ſaith it? The word is nigh thee, even in thy mouth, and in thy heart: That is, the word of faith which we preach, that if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved: For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation. For the ſcripture ſaith, Whoſoever believeth on him, ſhall not be aſhamed. For there is no difference between the Jew and the Greek: For the ſame Lord over all, is rich

unto all that call upon him. For whoſoever ſhall call upon the name of the Lord, ſhall be ſaved.

Chriſt is the end of the law.] There was a threefold law of God, which Chriſt may be ſaid to be the end of; the judicial, ceremonial, and moral. 1. The judicial law was that which contained directions for the adminiſtration of their civil government. Now Chriſt was the *end* of this law, as he has aboliſhed it; for the Jewiſh polity was to continue till the coming of the Meſſiah, and no longer, Gen. xlix. 10. and Dan. ix. 26. 2. The ceremonial law was that which did preſcribe certain ſacred rites and ceremonies, to be obſerv'd in the external worſhip of God by the people of Iſrael, as they were a church. Now Chriſt is the *end* of this law, as he has abrogated it; all the ceremonies of that law being ſhadows and types of Chriſt, which ſhadows were to ceaſe when once the ſubſtance was come. 3. The moral law is that holy and external rule of righteouſneſs given by God to men, for the right ordering of their thoughts, words, and actions, towards God, their neighbour, and themſelves. This law is ſummarily comprehended in the Ten Commandments, and is call'd "the law of righteouſneſs," ch. ix. 31. and "the royal law," Jam. ii. 8. Now Chriſt may be ſaid to be the *end* of this law alſo; 1. As he is the accompliſhment of it. For the precepts of the law point at Chriſt, as he by whom they are accompliſhed: The promiſes, as he by whom they are ratified; and the threatnings, as he by whom they are eſcaped: In a word, Chriſt is the ſum of the Law, as well as the ſubſtance of the Goſpel. And, 2. In as much as he is to a believer, what the Law would have been unto him, if he could have perfectly kept it; *viz.* righteouſneſs and life, juſtification and ſalvation: For "Chriſt is the end of the law for righteouſneſs," to be imputed to every one that believeth in him; "the Law being our ſchoolmaſter, to bring us unto Chriſt, that we might be juſtified by faith," Gal. iii. 24 (B.) The great and neceſſary ſecret is, to have him always before our eyes, when we read the Scriptures of the Old Teſtament, of which he is the key. It belongs to him to make himſelf manifeſt in them, and to open the ſeals of thoſe adorable books; and to us, to invoke his aſſiſtance when we read them. Men love a meer phantom or ſhadow, when they love the obſervances of the Law, without any view to Jeſus Chriſt in them, who is the fulneſs and the end thereof. (Q.) See the notes on Acts xiii. 38, 39.

The man which doth theſe things.] "Theſe things" ſignify the ſeveral branches of the Judicial Law; which being required by Moſes, under ſevere penalties of exciſion to thoſe who contemn'd or deſpiſed them, and all the promiſes of long life in Canaan depending on the obſervance of them, and the law affording no place of repentance or pardon for any preſumptuous ſin committed againſt that law, it is from thence conſequent, that he who lives not in all thoſe commands, "to do them," could not have life by them; even that temporal life, or whatever elſe was typically contained or included in that. And accordingly, St. Paul concludes Gal. iii. 10. that there was no life to be had by the law; and indeed nothing but a curſe: For that it was alſo written, (Deut. xxvii. 26.) "Curſed is every one that continues not in all things that are written in the book of the law to do them;" and only "he that doth them ſhall live in them," ver. 12. All this while ſuppoſing, that no man did all his life thus do, or continue, ſo as not to incurr this curſe. And herein doth the difference of the law and the Goſpel conſiſt, that the law promiſes *life* only upon doing all that was required of them to do, and pronounced a *curſe* to them that did not continue in all: He that wilfully offended in one, was guilty of all; that is, was involved as irreverſibly under the curſe for that one breach, according to that covenant, as if he had broken all; and repentance or reformation would not relieve him. But now, under the Goſpel, the condition was changed: Firſt, Many things were not required at all now, which were then enacted under the higheſt penalty; as circumciſion, *&c.* Only the inward purity is now called for, which had been always typified by that: Secondly, Place was allowed for repentance; and by the ſatisfaction of Chriſt, ſure mercy and pardon for the ſinner, whatſoever his ſins were, upon his return to new life: And, for frailties and weakneſſes, for which only there were ſacrifices admitted under the Law, now there was, without thoſe ſacrifices, free pardon to be had for all thoſe that ſincerely obey'd Chriſt, and laid hold on his ſacrifice for their expiation: And ſo faith is ſaid to be the condition of our juſtification, and not the "doing theſe things;" the law of faith, not of works, that by which the Chriſtian muſt live. (H.)

Bring down Chriſt.] The two phraſes here uſed, of "going up to heaven," or "deſcending into the deep," or abyſs, are certainly proverbial phraſes, to ſignify the doing, or attempting to do, ſome hard, impoſſible thing: And conſequently, To "ſay in the heart, Who ſhall do this?" is to be preſcribed ſome hard impoſſible task, that, either by our ſelves, nor by any body elſe we know not how to ſet about; as they that are at their wits end, and know not which way to turn themſelves, are wont to cry out, or ſay within themſelves, *Who ſhall do it for them?* Theſe phraſes had been of old uſed by Moſes in this ſenſe, Deut. xxx. 11, 12, 13. "For this commandment which I command thee this day, is not hidden from thee, neither is it far off. It is not in heaven, that thou ſhouldſt ſay, Who ſhall go up for us to heaven, and bring it unto us, that we may hear it and do it? Neither is it beyond the ſea, that thou ſhouldſt ſay, Who ſhall go over the ſea for us, and bring it unto us," *&c.* Which words, being uſed by Moſes, to expreſs the eaſineſs and readineſs of the way which the Jews had to know their duty, and to perform it, are here by the Apoſtle accommodated to expreſs the eaſineſs of the Goſpel-condition, above that of the Moſaical Law. "The righteouſneſs which is of faith ſaith thus;" that is, This is the ſtyle or language of the Evangelical Law, "the word of faith," ver. 8. "Say not in thy heart;" that is, the Chriſtian hath no need to ſay, or think within himſelf, "Who ſhall go up to heaven?" that is, that he hath any weighty, impoſſible condition required of him. This part of the words of Moſes, the Apoſtle (as in a parentheſis) applies to one of the moſt difficult things on which our ſalvation depends; *viz.* Chriſt's coming down from heaven to earth. This indeed, if it were required of us to contribute any thing toward it, would be a weighty task for us: But when Chriſt hath himſelf done it for us, without any contribution of ours, this is an evidence of the eaſineſs of the Chriſtian's task. As for the ſecond part of the words, in Moſes, the Apoſtle reads them with ſome change, not "over the ſea," as the Septuagint now reads it; but "Who ſhall go down into the deep," or abyſs? Which variety of readings may poſſibly be reconciled, by the various ſignification and uſe of the Hebrew prepoſitions. And accordingly, that which is here uſed by St. Paul, will be found to agree to the paraphraſe which we have in the Jeruſalem-Targum, Would we had ſome Prophet like Jonas, that might deſcend into the deep of the great ſea, and bring it up to us. And this ſeems to be the ground of St. Paul's application, which here follows, "that is to bring up Chriſt again from the dead;" that deſcending of Jonah into the deep (being devoured firſt, and then vomited up by the whale on dry land) being by Chriſt himſelf made the preſignification of his death and reſurrection. And ſo this again will be the meaning of the ſecond part of the ſpeech; the ſtile, or language of the Goſpel. The reſurrection of Chriſt from the dead, the great ingredient in our Chriſtian religion, and which tends ſo much to our juſtification, ch. iv. 25. is that to which we contributed nothing our ſelves, but was wrought for us by the power of Chriſt: And as it follows here, ver. 9. our *believing* it, now it is done, and abundantly teſtified to us, is the great fundamental act of faith required of us; and that is no very weighty task to be required of us. (*Idem*) We need not ſay, "Who ſhall aſcend into heaven" for us? For Chriſt, being aſcended, hath given us a convincing proof, that the propitiation for our ſins is perfect; for otherwiſe our ſurety had not been receiv'd into God's ſanctuary: Therefore, to be under perplexities, how we may be juſtified, is to deny the value of his righteouſneſs, and the truth of his aſcenſion: And ſay not, "Who ſhall deſcend into the deep?" That is, to bear the torments of Hell, and expiate ſin; For this is to deny the virtue of his death, whereby he appeaſed God, and redeemed us from the wrath to come. (B.)

From the dead.] Note, The Apoſtle ſays not here, *ab inferis*, from Hell; but *ec necron*, "from the dead:" So that this place concerns not Chriſt's deſcent into Hell, in the ſenſe of Eſthius. (W.)

The word is nigh thee.] This word *nigh* is beſt to be underſtood by the oppoſition of it to *hidden*, and *far off*, Deut. xxx. 11. where the Hebrew for *hidden* is, by the Septuagint, rendred *over-weighty* and *heavy*; and, in other places, *impoſſible*. So, Gen. xviii. 14. (and from thence tranſcrib'd, Luke i. 37.) *No word*, or *thing*, "ſhall be impoſſible." This is there farther expreſs'd by thoſe proverbial ſpeeches of *being in heaven*, or, *beyond*, or *in the bottom of the ſea*; and being *fetch'd* from thence; all noting ſome ſpecial difficulty, or impoſſibility, above our knowledge, *far off*, removed out of our reach: And ſo the *nigh*, muſt be feaſible and eaſy, to be known firſt, and then to be practiced; "in thy mouth, and in thy heart," (the Septuagint adds, *and in thine hands*) *that thou mayſt do it.* (H.) This was ſpoken literally by Moſes, of the Law then written, and by God's deſcent on Sinai revealed to all; but eſpecially meant of, and verified in, the revelation of Chriſt and the Goſpel, and the Spirit in our hearts, enabling us to obey the word. (Fell) It is neither far from any man's hearing, for we preach it every where; nor far from his underſtanding; for in preaching it we "uſe great plainneſs of ſpeech:" It is in thy mouth to profeſs, and in thy heart to believe it. (W.) See the notes on ch. vii. 4.

Confeſs with thy mouth.] The conditions of ſalvation are not any where mention'd together, but ſcatter'd up and down in ſeveral places of the New Teſtament. In all thoſe places therefore, where only one or more of theſe conditions are expreſs'd, there all the other are to be underſtood; or that which is expreſs'd is to be taken in ſuch a large ſenſe as preſuppoſes and includes all the other conditions. Thus he who truly believes in Jeſus Chriſt, embraces his doctrine, and ſubmits to his Laws, which enjoin the other conditions of ſalvation. And therefore, tho' *ſalvation* ſeems here to be promiſed to him who owns and confeſſes Chriſt Jeſus, and *believes* "that God hath raiſed him from the dead," yet this gives not the leaſt encouragement to him who ſhall neglect or contemn his laws, and preſume to live wickedly. Again, "He that believeth and is baptized ſhall be ſaved:" But, if a man, by wicked works, denies his faith, and refuſes to perform his part of the Goſpel covenant entred into at his baptiſm, he will be excluded the kingdom of Heaven; becauſe the unrighteous ſhall not enter into it. Once more, It is ſaid, that "He that giveth a cup of cold water to a Diſciple, in the name of a Diſciple, ſhall not loſe his reward:" But a perſon muſt be but ill inſtructed in the Chriſtian Religion, and willing to deceive himſelf, who can think, that the practice of one duty will make amends for the omiſſion of many, or for the commiſſion of any ſin which God has forbidden: For God hates pride and covetouſneſs; and he will judge and condemn whoremongers and adulterers, and all ſuch as preſume to live in the wilful commiſſion of ſin of any kind or ſort: For all luſts and ſins, both of the fleſh and of the ſpirit, "war againſt the ſoul;" and without repentance, and a change of the mind and life, exclude the guilty from the kingdom of Heaven. (Fox) We need not underſtand this of actual and compleat ſalvation, to be imparted at the day of judgment; but that this faith, and this confeſſion, will put us into the way of ſalvation, and give us a right to it, while we continue to act ſuitably to this faith, which is the frequent import of the words *ſalvation* and *ſaved*, when aſcribed to faith and grace. (W.) See the notes on Matth. x. 32.

God hath raiſed him] See the notes on Acts ii. 24.

With the heart.] The principal ſeat and ſubject of faith is not the underſtanding barely, but the will, called here "the heart:" "With the heart man believeth unto righteouſneſs;" not with the head. Tho' *knowledge* is ſo neceſſary to faith, that it is ſometimes put for faith, as Iſa. liii. 11. Yet there may be much light in the underſtanding, where there is no life in the will; much knowledge in the head, where there is no faith in the heart, nor obedience in the life. (B.) There is in all men a corrupt deſire of appearing outwardly to men; like that of Saul, 1 Sam. xv. 30. But this appearance commends us not to God; for he delights moſt in the truth and ſincerity of the heart. Therefore the Wiſeman counſelleth, to "keep the heart with all diligence," Prov. iv. 23. For, 1. It is the principal member, and therefore gives God the chief glory: And, 2. It is the fountain of all our actions; by none of which is God honoured, if they come from a corrupt fountain: Nay, ſo far from it, that they are abominable; and therefore, according to the diſpoſition of the heart, life or death proceeds: If we worſhip God with a right heart, we ſhall reap life; if that be unſound, death eternal follows. And therefore we had need to keep that member right. If we *believe*, our faith muſt come from the heart: If we *love*, it muſt not be in word, but in truth; which comes from the heart, 1 John iii. 18. Our *Obedience* alſo muſt proceed from the heart, Rom. vi. 17. And, to conclude, "Whatſoever we do, we muſt do it heartily, as to the Lord, and not to men," Col. iii. 23. (Andr.) Now, the ſigns of ſuch a ſound heart are briefly theſe; 1. That rule of the Heathen,

—— Hic murus aheneus eſto,
Nil conſcire ſibi, nulla palleſcere culpa.

[An honeſt heart is like a wall of braſs:
Whate'er to ſuch a one ſhall come to paſs,
He's not afraid or 'ſham'd to ſhew his face.]

Such a one is ſo full of courage, that he can ſay, with the Apoſtle, 1 Cor. iv. 3. "With me it is a very ſmall thing that I ſhould be judged of man's judgment." This made John the Baptiſt's heart to be above king Herod's power, Mark vi. 18. And the want of this made Peter afraid, at a ſilly damſel's ſpeech, charging him to be of Chriſt's company, ch. xiv. 67, &c. 2. If we be firm and upright under the croſs, and afflictions alter us not: Like Hezekiah, 2 Kings xx. 3. Otherwiſe, if the heart be not ſound, then in any croſs, it will *melt* within us like *wax*, Pſal. xxii. 14. 3. If we deteſt ſin, and puniſh it no leſs in our ſelves than in others. And, 4. If we can with confidence ſay, with the Pſalmiſt, "Search me, O God, and know my heart; try me, and know my thoughts; and ſee if there be any wicked way in me; and lead me in the way everlaſting," Pſa. cxxxix. 23, 24. (*Idem*)

Unto righteouſneſs.] See the notes on ch. iii. 25.

With the mouth.] In vain does man pleaſe himſelf with the belief of his heart, if he contradicts it with his mouth, by his maxims, and his manners. Theſe two means, appointed of God, in order to ſalvation, include all others. Faith, qualified as it ought to be, honours God in the heart: Confeſſion honours him in the ſight of men. The former deſtroys in the ſinner all preſumption of his own ſtrength and ability as to good, by obliging him to put his truſt in God alone: The latter obliges him to deſpiſe the eſteem and the malice of men, ſo as to value and to fear none but God. Whoever is aſhamed of his maſter, is not worthy to ſerve him, much leſs to reign with him. (Q.) At the time of writing this Epiſtle, the Goſpel of Chriſt was had in the utmoſt contempt: The profeſſors of it were not only derided, but moſt barbarouſly perſecuted; and all that the men of the world eſteem moſt dear, was made the price of their fidelity to this Lord. Hence it is eaſy to perceive, how different a thing the *confeſſing* of Jeſus Chriſt was then, from that which too many make it now; a matter of mere form and courſe, the complying with faſhion and cuſtom, and carrying an empty title, with very poor, if any, regard to thoſe obligations, implied in the name and character of Chriſtians and Diſciples. This is a cheap and eaſy ſervice, when all the temporal encouragements and advantages, which the countenance of government and credit of the world can contribute, conſpire to promote and recommend it; in compariſon of that, which was a bidding open defiance to imminent danger, and general oppoſition. That was a degree of reſolution, ſcarce conceiveable to be attain'd, without long and ſerious deliberation; and ſuch as, with rational agents, can hardly be ſeparated from ſtrict holineſs and virtue: For ſurely they, who are not diſpoſed to live to Chriſt, can ſcarce be imagined capable of being content to forſake all and to die for him. Here was no room for hypocriſy and time-ſerving, when all, who took upon them this religion, were ſenſible they did it at their utmoſt peril. They, in their very baptiſm, declared war, not only with the Devil, and the Fleſh, but, in the very ſtricteſt ſpeaking, with the World too; the malice and menaces, no leſs than the pleaſures, and vanities, and allurements of it. As therefore ſuch ſolemn profeſſion at firſt implied a proſpect and purpoſe of encountring theſe difficulties; ſo the actual performance of, and unſhaken perſeverance in, that holy purpoſe, is a virtue ſo exalted, as may very well be preſumed to include a good life; and to proceed from ſuch aſſiſtances of divine grace, as cannot but determine the perſon under its influence to all other inſtances of obedience whatſoever. And as it is thus in the reaſon of the thing, ſo was it then in fact and in experience: Orthodox believing and careleſs living are abſurdities at all times; and ſuch as do not, in thoſe times, ſeem as yet to have met together in the ſame perſon. (Stanh.)

Shall not be aſhamed.] See the notes on ch. ix. 33.

There is no difference.] See the notes on Acts x. 35.

The ſame Lord over all.] See the notes on ch. iii. 29.

Rich unto all that call upon him.] See the notes on ch. ii. 4.

Call upon the name of the Lord.] The word in the original is *Jehovah*: Whence it is certain, that the Prophet ſpeaks theſe words of the true and only God. And yet it is as certain, that the Apoſtle here aſcribes them to our Lord Jeſus Chriſt, both from the following words, in ver. 14. (for in this whole chapter he ſpeaks of faith in Chriſt,) and from the words foregoing, of which theſe are a proof, and to which they are connected with the particle *for*. Here then we have two arguments for the Divinity of Chriſt; 1. That what is ſpoken of *Jehovah* is aſcribed to him: And, 2. That he is made the object of our religious invocation. Mr. Lock indeed attempts to invalidate them both; 1. By ſaying, That this "calling upon the name of the Lord" doth not import the invocation of Chriſt, but only an open profeſſion of faith in him; becauſe St. Paul argues cloſely, and yet, in the three preceding verſes, requires an open profeſſion of the Goſpel. I *anſwer*, There is not one word of *profeſſing*, either in the 11th or 12th verſe: In the 9th and 10th he mentions "confeſſion with the mouth," and "believing with the heart," as neceſſary, becauſe "the Scripture ſaith, *Whoſoever believeth ſhall not be aſhamed; the ſame Lord over all being rich to all that call upon him:* For (Joel ii. 32.) Whoſoever ſhall call upon the name of the Lord ſhall be ſaved." If then St. Paul be a cloſe reaſoner, he muſt ſpeak of invocation of the name of the Lord. Moreover, this being the character of the diſciples of Chriſt, even before they were called Chriſtians, and the continual practice of all Chriſtians from the beginning, the Apoſtle might well argue from *believers* to thoſe who call upon Chriſt's name. 2. The other argument he would invalidate, by denying, that the words cited by St. Paul from Joel are to be underſtood in the ſenſe in which they are uſed by the Prophet; which in effect is to deny, that the Apoſtle argued either cloſely or truly: For the whole of the Apoſtle's inference is loſt, if either "the Lord," ver. 13. be not "the ſame Lord" with him in ver. 12. or if to "call upon" him doth not bear the ſame ſenſe in both places. (W.) See the notes on John xvi. 23. Acts ii. 21. and ix. 14.

Ver. 14, 15, 16, 17. How then ſhall they call on him in whom they have not believed? And how ſhall they believe in him of whom they have not heard? And how ſhall they hear without a preacher? And how ſhall they preach, except they be ſent? As it is written, How beautiful are the feet of them that preach the goſpel of peace, and bring glad tidings of good things! But they

have not all obeyed the goſpel. For Eſaias ſaith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God.

How then ſhall they call.] The ſcope of the Apoſtle in theſe words is to prove, that there was a neceſſity of preaching the Goſpel to the Gentiles, as well as to the Jews, in order to their believing on Chriſt; and his way of arguing is very forcible, demonſtrative, and convincing: Thus; God has by the Prophets promiſed ſalvation to the Gentiles; but without "calling on him" there is no ſalvation; and without faith there is no calling upon him by prayer; and without hearing there is no faith; and without a preacher there is no hearing; and without ſolemn miſſion, or ſending by Chriſt and his miniſters, there can be no preacher. And the Apoſtle's manner of ſpeaking is by way of interrogation; which is equivalent to a negation; "How ſhall they call on him in whom they have not believed?" That is, It is impoſſible to do it; and it would be impious and wicked to do it. None muſt be the object of our prayers but he that is the object of our faith and truſt; therefore he alone muſt be prayed unto. And if ſo, then the practice of the Papiſts, in praying to Angels and Saints departed, is very blame-worthy and abominable in the ſight of God. How can they pray unto them, unleſs they believe in them, and truſt in them? And if they truſt in them, that curſe falls upon them, "Curſed is that man that truſteth in man;" that is, in any creature. The truth is, If Chriſt himſelf were a mere man, and not God as well as man, we ſhould ſin by worſhipping of him: But it is one good argument to prove the Divinity of Chriſt, that the Scripture repreſents him as the object of faith and religious invocation. From the whole obſerve, That the only way to Heaven is by Chriſt; the only way to Chriſt is by faith; the only way to faith is by the word; it cometh by hearing: The only way, that is, the only ordinary way. What becomes of thoſe that never heard of Chriſt in the preaching of the Goſpel, God is only fit to judge. This is certain, that all men at the great day ſhall be judged according to the Law that they were under, and obliged by, and no other. Now promulgation being of the eſſence of a Law, the Goſpel cannot be a Law to them to whom it was not promulged, and made known: But a practical belief of the Goſpel is indiſpenſably neceſſary to the ſalvation of them to whom it is revealed. Obſerve further, The great reverence and high eſteem which is due and payable to the preachers of the Goſpel; and that by the approbation of God himſelf. He commands us to admire the very feet of them that preach the Goſpel of his Son unto us, and bring glad tidings of good things; "How beautiful are the feet of them," *&c.* And for great reaſon ſhould it be thus, becauſe the miniſters of the Goſpel are the meſſengers of Chriſt: They receive both their miſſion and commiſſion from him; they are inſtructed by him, they negotiate for him, they ſpeak in his name, they act in his ſtead; and whatſoever they either promiſe or threaten in God's name, he ſtands ready and reſolv'd to perform it. Iſa. xliv. 26. He "confirmeth the word of his ſervants, and performeth the counſel of his meſſengers." Lord! how beautiful and bleſſed are the feet of thy meſſengers and miniſters in thy account? Let them be ſo in the peoples eſtimation alſo. Learn hence, that nothing ought to be ſo welcome to us, and ſo joyfully entertained by us, as the preaching and preachers of the Goſpel. "How beautiful are the feet of them," *&c.* (B.)

How ſhall they believe.] See the notes on John xv. 22.

How ſhall they hear.] See the notes on ver. 18.

How ſhall they preach.] For the right underſtanding of this point, it may be proper to conſider it under theſe diſtinct heads; *viz.* The neceſſity of a miſſion: And the nature and requiſites of ſuch a miſſion. 1. The neceſſity of a miſſion, in order to the preaching the Goſpel of Chriſt, is plainly intimated in the text, "How ſhall they preach except they be ſent?" And indeed, if men would ſeriouſly conſider, That the miniſters of God in matters of religion are the repreſentatives of God Almighty, to publiſh his Laws, to paſs his Pardons, and to preſide in his Divine Worſhip; That God has committed to them the keys of the kingdom of Heaven, ſo that "whoſe ſoever ſins they remit, they are remitted unto them, and whoſe ſoever ſins they retain, they are retained;" That they are the "Stewards of the myſteries of God," and the *Diſpenſers* of his holy word and ſacraments; In a word, that they are the *Ambaſſadors* of Heaven, on whoſe miniſtrations the aſſiſtances of the Holy Spirit, and all the Graces of a good Life, do depend; (all which characters and powers are aſcrib'd to them in Scripture;) there would be no occaſion for any other argument to demonſtrate at once the dignity of this office, the neceſſity of a miſſion, and that none but God himſelf can give it. For, how dares any one, without the expreſs orders of Heaven, undertake an office, which includes ſo many and ſuch great powers? Should any man take upon him the character of an *Ambaſſador*; and ſhould preſume to offer terms of peace to enemies, pretend to naturalize Foreigners, and grant pardons, without a commiſſion from the Supreme Magiſtrate; as all his acts would be meer nullities, and void in themſelves, ſo would he himſelf be highly criminal, and liable to the ſevereſt puniſhment, for his uſurpation. John the Baptiſt, we are well aſſured by the Holy Ghoſt, was "a man ſent from God," John i. 6. The Apoſtles themſelves did not *preach*, before they had this warrant, "Behold, I ſend you," Matth. x. 16. And St. Paul hath told us, that "no man taketh (or hath a right to take) this honour unto himſelf, but he that is called of God, as was Aaron," Heb. v. 4. He, being the great Maſter of his houſe, the church, muſt appoint his own officers; for none goes into a well-govern'd family, and ſays, I will be Steward here. It was the ſin of Jeroboam, and the ruin of his houſe, to admit *every one* that *would*, to be one of his prieſts, 1 Kings xiii. 33, 34. And the falſe Prophets are, in the Hebrew, call'd *ſelf-made Prophets*; A name very well agreeing to the Teachers of our modern Sectaries; who, without any proof of a Divine Call, or any previous trial and examination, preſume to execute ſome of theſe offices, to the great danger both of their own ſouls, and thoſe of their hearers: For by this means, many bold pretenders to the *Spirit*, many ignorant, ſcandalous, and heretical perſons, (not to ſpeak of *Papiſts* in diſguiſe) have got into their conventicles, and been admitted, by the abuſed crowd, as preachers ſent from Heaven, and full of the Holy Ghoſt! (Maſon, Comb. and Wheatly) And thus far, we have the concurrence, not only of the Greek and Roman churches, but even of ſome of our Diſſenters themſelves; I mean the *Presbyterians*; who aſſert the neceſſity of a regular miſſion, and the abſurdity of pretending to *preach* without being regularly *ſent*, in like terms as we do. (See Baſſnett's and Calamy's Sermons on this text.) But the great diſpute with theſe laſt, is in relation to the other point, *viz.* 2. The nature and requiſites of ſuch a miſſion. Concerning which we need not doubt to affirm, That none, but thoſe who are ordain'd by ſuch as we now commonly call Biſhops, can have any authority to miniſter in the church of Chriſt: For that the power of ordination is ſolely lodg'd in that ſuperior Order, is prov'd from the inſtitution of our Saviour, and the conſtant practice of the Apoſtles. That this power, lodg'd in the Apoſtles, was of Divine Inſtitution, none can diſpute, who reads and believes theſe words of our Saviour to them, after his reſurrection, "As my Father hath ſent me, even ſo ſend I you," John xx. 21. and "Lo, I am with you always, even unto the end of the world," Matth. xxviii. 20. From whence 'tis evident, 1. That it was by a Divine commiſſion that our Saviour ordain'd or *ſent* his Apoſtles. 2. That, by virtue of the ſame commiſſion, the Apoſtles were at that time impower'd to ordain or ſend others. And, 3. That this commiſſion to ordain, was always to continue in the Chriſtian church, and to remain in ſuch hands as the Apoſtles ſhould convey it to: From whence it naturally follows, that whoever has a power to ordain muſt derive it from the commiſſion which our Saviour receiv'd from God, and gave to his Apoſtles, and was by them convey'd to their ſucceſſors. The only way then to know in whoſe hands this commiſſion is now lodg'd, is to inquire what perſons were appointed by the Apoſtles to ſucceed them in this office. Now 'tis plain to any one, who will read the Scripture without prejudice, that there were three diſtinct orders of miniſters in the Chriſtian church, in the Apoſtles days, which were deſign'd to continue to the end of the world. For, beſide thoſe two, of Deacons and Presbyters (or Elders) there we find a third order, which was ſuperior to, and had authority over, both theſe: Such as that of the Apoſtles, and Timothy, and Titus, and others; who preſided over the Presbyters, had power to enforce them to their duty, to receive accuſations againſt them, and judicially to paſs ſentence upon them; which abundantly proves their ſuperiority: And theſe were they, whom the Holy Scriptures call (*Apoſtoloi* and *Angeloi*) "Apoſtles, and Angels of the Churches," 2 Cor. viii. 23. Revel. i. 20. and elſewhere; and who were termed Apoſtles and Biſhops by all Antiquity. Now, as to this power of ordination, or the authority of *ſending* forth miniſters to *preach* in the Church, 'tis confeſs'd on all hands, that the loweſt order (*viz.* that of *Deacons*) never had it: But that the higheſt order (of which Timothy and Titus were) had this power, is clear by the expreſs teſtimony of St. Paul, 1 Tim. v. 22. and Tit. i. 5. The only queſtion therefore is, Whether the ſecond order (*viz.* that of *Presbyters*) was ever inveſted with this power of Ordination? The affirmative of which can never be prov'd from Scripture or Antiquity. For, 1. 'Tis frivolous to argue from the community of names, to the ſameneſs of office: For the calling mere Presbyters by the title of *Biſhop*, does not prove, that all the powers, which belong to thoſe whom we now diſtinguiſh by that ſuperior title, were ever lodg'd in mere Presbyters. But the contrary is demonſtrable, even from the ſacred text: For if ſuch Presbyters, or *Elders*, had this power of Ordination lodg'd in them, What *cauſe* or reaſon could there be for St. Paul to leave Titus in Crete, "to ordain Elders in every city," as he himſelf tells him he did, Tit. i. 5. when 'tis evident, that iſland had been converted to Chriſtianity long before Titus was left there, and had already many Presbyters among them, to preach, and adminiſter the Sacraments, to the inhabitants?

habitants? Nor, 2. Can it be prov'd from that often-quoted, and much wreſted, expreſſion, of "the hands of the *Presbytery*," 1 Tim. iv. 14. as we ſhall clearly prove, when we come to that text. Nor yet, 3. Can it be inferr'd from any of the charges or directions given by St. Paul, that thoſe of the ſecond Order had ever any thing like the power of ordaining others. For thoſe whom the Apoſtles took care to ordain to ſucceed them, were at firſt call'd by the ſame title (*Apoſtoloi*); as Epaphroditus, the firſt Biſhop of Philippi, is call'd "your Apoſtle," in the original, tho' we tranſlate it improperly "your Meſſenger," Phil. ii. 25. tho' they afterwards in modeſty declined ſo high a title; as is expreſly affirm'd by Theodoret: Who tells us, That formerly the ſame perſons were call'd both *Presbyters* and *Biſhops*; and thoſe now call'd *Biſhops* were then call'd *Apoſtles*: But in proceſs of time, the title of *Apoſtle* was left to the Twelve ſtrictly ſo call'd, and that of *Biſhop* aſcribed to the reſt. And Pacianus, a writer in the fourth century, affirms the ſame thing. So that, if we ſhould grant, that mere Presbyters were Scripture-Biſhops, which ſome have ſo earneſtly contended for, yet nothing can from thence be inferr'd, to prove them to have equal power with thoſe we now call Biſhops, who are ſucceſſors of a higher Order. To all which we might add the joint teſtimony of all Chriſtians for fifteen hundred years together; and challenge our adverſaries to produce one inſtance of a valid ordination by mere Presbyters in all that time. In ſhort, ſince every commiſſion is naturally excluſive of all perſons except thoſe to whom it is given; and ſince it does not appear, that the commiſſion to ordain, which the Apoſtles receiv'd from our Saviour, was ever granted to any but thoſe of the ſuperior Order, which we now call *Biſhops*; It follows, that no others have any pretence thereunto: And therefore none but ſuch as are ordain'd by Biſhops can have any title to miniſter in the Chriſtian church; and conſequently, all who take upon them to *preach*, without being thus *ſent*, are Uſurpers of that holy Office, and all their other miniſterial acts, are mere nullities and impious uſurpations, equally dangerous to themſelves and all who adhere to them. (Hickes, Stanh. Comb. Brett, Barclay, Slater, Hughes and Wheatly) For a full and juſt defence of the miſſion of the Biſhops and Clergy of the church of England, againſt all the objections of the Romaniſts, the reader may have recourſe to *Maſon*'s Vindication of the Church of England, and to other authors therein referr'd to. See alſo the notes on Acts vi. 6. viii. 4, 17. xiv. 23. and the other texts here cited.

Who hath believed.] See the notes on John xii. 38.

Ver. 18, 19, 20, 21. But I ſay, Have they not heard? Yes, verily, their ſound went out into all the earth, and their words unto the ends of the world. But I ſay, Did not Iſrael know? Firſt, Moſes ſaith, I will provoke you to jealouſy by them that are no people, and by a fooliſh nation I will anger you. But Eſaias is very bold, and ſaith, I was found of them that ſought me not; I was made manifeſt unto them that asked not after me. But to Iſrael he ſaith, All day long I have ſtretched forth my hands unto a diſobedient and gainſaying people.

Their ſound went.] This place is cited out of the Pſalmiſt, Pſa. xix. 4. but ſo as it lies in the Greek tranſlation, not as in the Original: For inſtead of *their voice* here, 'tis rendred out of the Hebrew "their line," or *rule*, or *direction*; for ſo the word there ſignifies. The Pſalmiſt there ſpeaks of the heavens, ver. 1. "The heavens declare the glory of God, and the firmament ſheweth his handy work;" and ſo on ver. 2, 3. and then ver. 4. "Their line is gone out through the land, and their words unto the end of the world;" that is, in a poetical ſtile, (wherein the Pſalms are written) Tho' the heavens ſtand in one place, keeping one conſtant motion, equidiſtant from the earth, yet the commands and words thereof are heard every where; that is, their virtue and efficacy are underſtood and admired by all. Here the Septuagint ſeem to have read *their voice*, for *their line*; and ſo render it *ho phthongos*, nothing different from the meaning of it, as appears by the *ta rhemata*, *their words*, that immediately follow: For by that 'tis plain that the Hebrew ſignifies *commands*, (as it were,) or *rule*, or *direction* delivered by them, ſuch as may agree with words; and that is all one with *their voice*. Others rather think that the Septuagint, reſpecting the ſenſe and not the word, did thus render it paraphraſtically. But Mr. Pocock conceives, from the Arabic uſe of the word, that this very word was antiently uſed by the Hebrews for *vociferation*. (See his *Miſcellan.* p. 48.) And St. Paul, according to his manner, writing to thoſe that uſed the Greek Bible in their aſſemblies, recites it as he finds it there, and applies it by accommodation (frequent in theſe writers) to the Goſpel, that *voice*, or *doctrine*, *of heaven*, that is, of God himſelf: And when he ſaith it was "gone out into all the land," that ſeems (as frequently it doth) to belong to the land of Judea, as the *bounds* or "extreme parts of the earth," may well be the Gentile world: And this to convince the Jews (and repel their objection, ſuppoſed ver. 14. and now anſwered) that the Goſpel was amply revealed to the Jews, both within and without Judea, whereſoever they were in the Gentile cities: For being by the Apoſtles preached, not only in Jeruſalem, and over all the cities of Jury, but alſo in Ceſarea, Joppa, Antioch, Epheſus, Corinth, Philippi, Theſſalonica, Galatia, Laodicea, and Rome it ſelf, and firſt to the Jews in every of thoſe places, it muſt needs, as the influences of the heavens, to which the compariſon is here made, be dilated and extended to all other parts, wherever the Jews were diſperſed; ſo that the Apoſtle may (as he doth) appeal to their own conſciences ("But I ſay, Have they not heard?") whether they did not believe, that the Jews had univerſally heard of it, and conſequently did out of obſtinacy reject, and not remain ignorant of it; which was a full anſwer to their objection of "How ſhall they hear without a preacher?" And an account of the reaſonableneſs of the Apoſtles dealings in forſaking of them that had been thus obdurate. But withal, it may denote, that having begun, and ſo fully performed their duty to them, it is now by conſequence to be expected from them, that they ſhould lift up their voices to the Gentile people themſelves, and preach the Goſpel to them alſo over all the world. (H.)

Them that asked not after me.] That *eperotoſi* muſt here be rendred *enquiring of*, not *after*, (making God the *terminus*, or perſon to whom the addreſs is made, and not the matter of their queſtion, whom they asked, not concerning whom,) appeareth, 1. By the nature of the word, which literally denotes it; 2. By the uſe of it in all other places; as Matt. xii. 10 (*eperoteſan auton*,) "They asked him, ſaying," *&c.* and ſo ch. xvi 1. Mark xi. 29. Luke xvii. 20. and John xviii. 21. 3. By the Hebrew; which from Iſa. lxv. 1. is rendred by it: For that importeth, *conſulting*; as when one conſulteth the Oracle, or asks counſel of God. Agreeable to which is that of Heſychius, (*eroteſometha*, *pythometha*,) rendring it by that word which is ordinarily uſed for *conſulting the oracle*, and from which Apollo, that gave the Oracles, is called Pytho. For ſo the place belonged in that Prophet to thoſe that were delivered out of Antiochus's hands, at a time when they deſpaired, and hoped not for ſuch a mercy: And that deſpairing, or not hoping, of theirs, is there expreſs'd by "not ſeeking of God," nor conſulting him, nor applying themſelves to him at all for that purpoſe. So Hoſ iv. 12. where we read, "My people ask counſel of their ſtocks," the Greek hath it, *They asked at their images*. By this, I conceive, may be diſcern'd the meaning of that phraſe, 1 Pet. iii. 21. where Baptiſm is ſaid to be *eperotema*, which is ordinarily rendred, "The *anſwer* of a good conſcience toward God;" and otherwiſe, a *promiſe*, or *ſtipulation*, or *bargain*; becauſe thoſe conſiſted (ſaith Theophilus,) *of a queſtion, and an agreeable anſwer*, and were wont to be made in this form by way of anſwer to a queſtion, thus; *Spondes? Spondeo: Dabis? Dabo. Doſt thou promiſe? I do promiſe: Wilt thou give? I will:* And ſo the Catechumenus, *Doſt thou forſake the devil?* &c. *I do forſake.* (*Piſteueis*; *piſteuo*,) *Doſt thou believe? I do believe.* This interpretation of ſome learned men depends upon a preſumption, that *eperotema* is *an anſwer*, not *a queſtion*; The pretenſe of which is, becauſe *eperotomai* is rendred by the Gloſſary, *promitto*, *ſpondeo*; and *eperoto*, *ſtipulor*; which indeed will reaſonably be admitted by a Metonimy; as (in *Seneca de beneficiis*,) *interrogatio* is uſed for *ſtipulatio*; And ſo it may be applicable here; becauſe he that thus comes to God, or any, to deſire directions or counſel from him, is preſumed to promiſe on his part to perform what ſhall be required of him. But then ſtill this *ſponſio* is not *an anſwer*, but rather *a queſtion*; the anſwer being *reſponſio*, *a return to* this *ſponſio*; that is, an agreement between parties (*ſymphonos apocriſis* in Theophilus;) whereas *erotema* and *eperotema* is generally *the queſtion*, and it is not any more according to analogy, that it ſhould be *the anſwer*, than that the Latin *inquiro*, or *interrogo*, ſhould be *the anſwering of a queſtion*; which we know is only *the asking of it*. It may, I ſuppoſe, more regularly be rendred, *the queſtion*, or *addreſs*, *of a good conſcience to God*; as *enquiring* ſignifies, in our preſent notion, conſulting with, ſeeking to, asking counſel of God, (as in Dorotheus, ſaying, *I never permitted my own conceit to perſwade me, without asking ſome other's counſel*; and again, *Be careful to ask others counſel, and not to be directed by your ſelves*) when the true penitent believer comes to God, as to the oracle, to enquire of him for the whole future life, with a "Lord, what wilt thou have me to do?" Or, "Good maſter, what ſhall I do to inherit eternal life?" Applying himſelf to God for his direction of all his future actions, and that with a ſincere, upright conſcience, reſolving firmly to do what is there required of him; which reſolution of univerſal ſincere obedience is that which is there ſet oppoſite to (*baptiſma ſarcos*,) *the waſhing of the fleſh*, (*apotheſis rhypou*,) *the rinſing of ſullages* with the water; which is but the ceremony that ſignified that other, and was not to be thought to avail any, but thoſe that perform'd what was ſignified by it, any more than the circumciſion of a Jew, without the inward purity. According to this it is, that, as Tertullian calls

Baptiſm, *ſponſio ſalutis, an undertaking of ſalvation*, that is, of the way laid down by God to it, (l. *de Bapt.*) and (l. *de Reſurr. Carnis*) *Anima non lavatione ſed reſponſione* (I ſuppoſe again it ſhould be read *ſponſione*) *ſancitur*; *The ſoul receives its ſanction, not by waſhing, but by undertaking* (for that is the meaning of *ſponſio*, and accordingly *ſponſores* and *ſuſceptores* are all one;) ſo Cyprian expreſly calls it *interrogatio Baptiſmi*, (Ep. 76, and 80.) the *asking*, or *inquiring of Baptiſm*. And this is indeed the peculiar nature of Baptiſm, the ceremony of the Chriſtian's proſelytiſm (his initiation and admiſſion into Chriſt's family) which is (according to the nature of the word *proſelytos*) his *coming unto God as a diſciple*, and accordingly it is *matheteuſate baptizontes*, Mat. xxviii. 19. *make diſciples, baptizing*; Baptiſm being the ceremony of their entrance on diſcipleſhip. (*Idem*)

CHAP. XI.

All the Iſraelites not rejected. The blindneſs of the Jews occaſion'd the enlightening of the Gentiles. The Jews are branches broken off; the Gentiles branches grafted in. The Gentiles to take warning at the fall of the Jews. There is a way to mercy yet open for the Jews. God's judgments are unſearchable.

Ver. 1, 2, 3, 4, 5, 6. I Say then, Hath God caſt away his people? God forbid. For I alſo am an Iſraelite of the ſeed of Abraham, of the tribe of Benjamin. God hath not caſt away his people which he foreknew. Wot ye not what the Scripture ſaith of Elias? How he maketh interceſſion to God againſt Iſrael, ſaying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they ſeek my life. But what ſaith the anſwer of God unto him? I have reſerved to my ſelf ſeven thouſand men, who have not bowed the knee to the image of Baal. Even ſo then at this preſent time alſo there is a remnant according to the election of grace. And if by grace, then is it no more of works: Otherwiſe grace is no more grace. But if it be of works, then is it no more grace: Otherwiſe work is no more work.

His people which he foreknew.] See the notes on ch. viii. 29.

Interceſſion to God againſt.] *Entungchanein cata tinos* is properly to complain, or commence an accuſation againſt a man; as 1 Mac. viii. 32. x. 61, 63 and xi. 25. (H. and W.)

Thine altars.] Not thoſe which God approv'd of after the building of the Temple; they being then obliged to offer all their ſacrifices "at the place which God had choſen, to put his name there," Deut. xx. 5, 6. But thoſe which had before been uſed, by the Patriarchs and Prophets, for the ſervice of God; as that of Samuel in Ramah, and in Miſpah, 1 Sam. vii. 9. and ix. 13. in Gilgal, ch. xi. 15. at Bethlehem, ch. xvi. 2, 4. and the altar of the Lord at Carmel, 1 Kings xviii. 30. on which the pious people of the Ten Tribes ſacrificed, when they were not permitted to go up to Jeruſalem; that Law, ſaith Kimchi, then ceaſing as to them. (G. and W.)

I am left alone.] Upon this reference to the caſe of Elijah, in 1 Kings xix. 14, *&c.* we may obſerve, 1. That, in the kingdom of the Ten revolted Tribes of Iſrael, (which in Jeroboam's time was ſo populous, as to afford an army of eight hundred thouſand fighting men at once, againſt the right heir, 2 Chron. xiii. 3. and therefore may reaſonably be ſuppoſed to contain ſeveral millions of ſouls in the whole,) the majority were ſo far alienated from God, notwithſtanding all their wonted zeal for the Law of Moſes, that now, in Ahab's time, (little more than half a century after their revolution) the text mentions no more than ſeven thouſand, who had not lapſed into downright idolatry. 2. That this prodigious lapſe was owing, partly to the indigence and corruption of the Clergy, whom the uſurper had pick'd out of the very loweſt, and meaneſt of the people, 1 Kings xii. 31. xiii. 33. and 2 Chron. xiii. 9. and intruded into the place of the Prieſts of the Lord, (whom he had deprived) as being men who would make undue compliances, "for a piece of ſilver, and a morſel of bread," 1 Sam. ii. 36. and partly through the covetouſneſs of the Laity, who had conſciences large enough to ſwallow all ſuch riches or honours as were the rewards of a time-ſerving profeſſion, and the baits to draw them into that faſhionable and lucrative idolatry. (Stillingfl. and Stubbs) 3. That tho' theſe ſeven thouſand were comparatively ſo few, and they too ſo ſcatter'd and diſpers'd, that they did not know one another, and much leſs could have any opportunities of correſpondence in publick worſhip; yet, by God's thus expreſly owning them, as his remnant, 'tis evident, the truth was with theſe *few*: For truth is the ſame and changeth not, whether they be few or many who profeſs it; and our Religion ſtandeth not in the multitude of pretending profeſſors, but in a holy doctrine and holy practice, which *all* ought to follow, even when the *moſt* do not. (Claget) Whereas, that the truths of Religion are to be eſtimated and carried by the major vote, is an argument to none but *Fools*, and which I dare ſay, no honeſt and wiſe man ever made uſe of. (Tillotſ.) And, 4. That God often leaves his ſervants nothing but the ſight of thoſe evils and diſorders by which he is diſhonour'd, on purpoſe to exerciſe and try them, and to inflame their zeal. This is an example, full of comfort and conſolation to thoſe who are grieved to ſee the ſmall number of ſuch as declare for truth and righteouſneſs: But more comfortable ſtill, both to thoſe who maintain and defend them, and to thoſe who love them ſo well, as to ſuffer and expoſe themſelves to the greateſt dangers for their ſake. (Q.)

The anſwer of God.] *Chrematiſmos* properly ſignified the Oracle or Anſwer of God, given from the Mercy-ſeat; yet it is generally taken for any Divine Anſwer or Oracle given by God. (Leigh) See the notes on Acts xi. 26.

To the image of Baal.] The article in the Original is feminine, *te Baal*: Not that the Heathens believed *Baal* to be a feminine idol: For, by *Baal*, as *Sanchoniacho*, and others, affirm, they meant *Phœbus*, or the Sun; but the article agrees with *icon* underſtood, that is, "the image of Baal." (Aſſ.) So it is alſo, Jer. ii. 28. Hoſ. ii. 8. xiii. 1. and Tobit i. 5. And this I prefer before the notion of the learned Selden, that Baal was male and female. (W.)

There is a remnant.] Here we have St. Paul making application of the foregoing example to the preſent caſe. As Eſau was not alone in the corrupt ſtate of Iſrael then, ſo neither was the Apoſtle alone now, in this time of general rejection of the Jewiſh church and nation. As God had a number then, ſo he has a remnant now; which according to his free and gracious purpoſe are brought to believe in his Son: Altho' the Jews who believed were few in compariſon of them that were rejected, called therefore a remnant, which is but ſmall and little in reſpect of the whole piece; yet there were many thouſands of them that did believe on the Lord Jeſus Chriſt, and obtained, no doubt, ſalvation by him, Acts xxi. 20. "Thou ſeeſt, brother, how many thouſand Jews there are which do believe." Obſerve farther, The concluſion which the Apoſtle doth infer and draw from the foremention'd aſſertion: If a remnant be ſaved according to the free purpoſe and gracious election of God, then 'tis not upon the conſideration of the merit of their own works; they are not juſtified and accepted for the works of the Law, "otherwiſe grace is no more grace:" For what need is there of grace, where men have continued in all things written in the Law to do them? For "the man that doth thoſe things, ſhall live in them." But on the other hand, "if it be of works" that we are juſtified and accepted, "then it is no more of grace, otherwiſe work is no more work." Learn hence, 1. That ſuch as are choſen in Chriſt to be a people near unto God, are put into this ſtate by mere grace; immerited favours. 2. That grace comes in to ſupply the defect of our works, and to procure pardon for the non-performance of them, according to the tenor of the Law. God was good to man before his fall, in making him his creature: He is gracious to man ſince his fall, in recovering him to the Divine favour, by reſtoring him to the Divine likeneſs. The fabrick of grace in the hearts of his people goes up as did the building of the ſecond Temple, with ſhouts and acclamations, grace, grace; and every ſtone in the building of our ſalvation, from the foundation to the ſuperſtructure, is all free; "Otherwiſe grace is no more grace." (B.) See the notes on ch. ix. 27.

The election of grace.] See the notes on ch. iv. 4, 5.

Ver. 7, 8, 9, 10, 11. What then? Iſrael hath not obtained that which he ſeeketh for; but the election hath obtained it, and the reſt were blinded: According as it is written, God hath given them the ſpirit of ſlumber, eyes that they ſhould not ſee, and ears that they ſhould not hear, unto this day. And David ſaith, Let their table be made a ſnare, and a trap, and a ſtumbling-block, and a recompence unto them. Let their eyes be darkened, that they may not ſee, and bow down their back alway. I ſay then, Have they ſtumbled that they ſhould fall? God forbid: But rather through their fall ſalvation is come unto the Gentiles, for to provoke them to jealouſy.

Hath not obtained.] See the notes on ch. ix. 30, *&c.*

The reſt were blinded.] See the notes on Matth. xiii. 14. and John xii. 40.

Given them the ſpirit of ſlumber.] The Hebrew word ſignifies *to nod*, as that is an effect either of ſleepineſs, or of old age, or again of ſtupor, lethargy, ſenſeleſneſs; and is accordingly rendred (*catanuxis*) "deep ſleep," Iſa. xxix. 10. from whence this place is cited. So Pſa. lx. 3. *oinos catanuxeos* is the *ſtupifying wine* uſed to be given to them that were to be put to death. And ſo Marcus Eremita ſpeaking of drinking wine, adds, the pain of ſtupidity, or intoxication, proceeding from it: But otherwhere it ſignifies not only *a deep ſleep*, and from thence alſo, *ſtupor*, or *lethargy*, among the Rabbins, but alſo *aſtoniſhment*, and is by the Septuagint rendred *deinos phobos*, 1 Sam. xxvi. 12. (where yet it ſhould be "a deep ſleep," and ſo the Targum reads it *a ſtrong ſleep*) and again *a trance* or *extaſy*; and ſo, Gen. ii. 21. 'tis rendred (*ecſtaſis*) *extaſy:* And ſo, Acts x. 10. (*ecſtaſis*) *extaſy* is ſet for a deep ſleep or trance, wherein viſions are received: Aquila renders it in Iſaiah (*cataphora*) *tranſportation*; Theotion *extaſy*, (*ecſtaſis*,) the Septuagint have (*thambos*) *amazement*. By all which it appears, that the word, in its latitude, ſignifies ſuch a ſupine habit of mind as is uſual in the ſtate of lethargy or ſtupidity, a ſtate of ſenſeleſneſs; *a ſpirit of ſtupidity*, ſaith the Syriac, however acquired, whether from a ſleepy lethargick humour (and ſo it follows here, "Eyes that ſee not," *&c.*) or elſe from a trance. The word, ſaith Theophylact, properly ſignifies *being nailed and faſtened to* any thing, and ſo denotes *an incurableneſs, an immutableneſs of mind*. But this refers to the Attical notion of the word as 'tis rendred *compunction*, which is not what the Helleniſts underſtood, or uſed it in. (H.) See the notes on Acts x. 10.

Let their table be.] Theſe, and other expreſſions of David, which look like imprecations, may as well be accounted prophetical predictions, foretelling what will come upon obſtinate ſinners, rather than praying that evil may come. Great is the ſin and danger of uſing imprecations lightly, either upon our ſelves or others. Some perſons uſe them to gain credit to what they ſay: But this will not do with wiſe men; who frequently obſerve, that perſons moſt guilty are moſt apt to call for vengeance upon themſelves, that they may be thought guiltleſs. Lord! How do ſome ſinners wiſh and call for that at which the devils tremble! I mean *Damnation*. Alas! It ſlumbereth not: Within a moment or two they ſhall feel what they will not fear. (B.) But thoſe who are skill'd in the Hebrew tongue know that theſe words are as capable of the future, as of the imperative mood and tenſe. Accordingly, they are rendred in the future by Arias Montanus: And the Seventy Interpreters ſometimes render them in the imperative, and ſometimes in the future. (W.)

Stumbled that they ſhould fall.] The Hebrew word which is rendred by *pipto, to fall*, often ſignifies *to lie along in the poſture of one that is fallen*; and accordingly, Exod. xxi. 18. is rendred (*cataclineſthaï*) *to lie along:* And ſo verbs are often taken in a ſenſe noting continuance or duration; as to "be born of God," is to live a regenerate or new life. And ſo the context here inclines it; where it cannot be denied that they did *fall*, and that that was the effect (he ſpeaks not of the intention or deſign) of their *ſtumbling*. All that can be denied therefore is, that this fall of theirs is to continue for ever: And accordingly he adds, that this their ſtumbling and falling was, if made uſe of, a very proper means as yet to recover them; for the Gentiles being preached to by this means, might very fitly move the Jews to emulation, and ſo recover them from their fall: And this God foreſaw, and had that, among other reaſons, in his wiſdom, why he did permit them to deny Chriſt, and reject the Goſpel. (H.)

Unto the Gentiles.] See the notes on Acts xiii. 45, 46.

Ver. 12, 13, 14, 15, 16, 17, 18. Now if the fall of them be the riches of the world, and the diminiſhing of them the riches of the Gentiles: How much more their fulneſs? For I ſpeak to you, Gentiles, in as much as I am the Apoſtle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my fleſh, and might ſave ſome of them. For if the caſting away of them be the reconciling of the world; what ſhall the receiving of them be, but life from the dead? For if the firſt-fruit be holy, the lump is alſo holy: And if the root be holy, ſo are the branches. And if ſome of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakeſt of the root and fatneſs of the olive-tree; boaſt not againſt the branches: But if thou boaſt, thou beareſt not the root, but the root thee.

The riches of the world.] By *riches* here the Apoſtle means the knowledge of Chriſt; in whom all the treaſures of riches and knowledge are hid: And by *the world*, all nations diſperſed throughout the whole world. (Aſſ.)

How much more their fulneſs.] The word *pleroma, fulneſs*, is a known famous word, uſed by the ancients for the whole body of the congregation or church compacted together, in oppoſition to ſchiſms and breaches in it. So in Meletius, *The Governors and Prieſts, with all the fulneſs*, (that is, church,) *that bears the name of Chriſt*. So in Dionyſius Alexandrinus, *All the fulneſs of the congregation of Iſrael*; from Exod. xii. where the Septuagint read (*plethos*) *multitude*. So in St. Baſil's Liturgy, p. 43. *Preſerve the fulneſs of the church*. And accordingly, being admitted into the church is, by St. Baſil, (*Ep.* 197. *ad Diodor.*) and the Fathers, expreſs'd by *being received into the Eccleſiaſtick fulneſs*; either according to the Hebrew idiom, (from *being filled*) for *collecting* and *congregating*; or perhaps according as Matt. ix. 16. *pleroma* is the piece put in, whereby the garment, which was before torn, is made whole again. In this ſenſe, I conceive, the word is here to be taken: For the Jews being added to the church, their coming in, or being *gathered*, and laying hold on the faith (being provoked thereto by ſeeing the Gentiles believe) and ſo filling up the vacuity, as it were, which was formerly in the church, by their ſtanding out impenitently. That this ſhould now ſtill belong to any (yet future) return of the Jews, in a viſible remarkable manner, is no way neceſſary; the circumſtances of the context applying it to thoſe firſt times, wherein the Epiſtle was written: And therefore Origen againſt Celſus, ſpeaking of the Jews, ſaith diſtinctly, *We affirm confidently that they ſhall not be reſtored.* And St. Chryſoſtome, in his diſcourſe againſt the Jews, denies that they ſhall ever be returned to their country; and cites Joſephus for that opinion, that their *deſolation* ſhall be perpetual. And ſo Cæſarius, Gregory Nazianzen's brother, being asked of the *revocation of the Jews about the end of the world*, anſwers reſolutely, *I will never be perſwaded that the Jews ſhall be recalled*; *nor indeed doth the Apoſtle teach any ſuch thing in the words that are well and truly delivered by him, but not rightly underſtood or applied by others.* And all this ſeems to have foundation in the expreſs words of Daniel, ch. ix. 27. "He ſhall make it deſolate even to the conſummation." And the Jewiſh writing (called *Seder-Olam*) affirms the ſame, *viz.* That *after their ſecond ejection out of Canaan, the Jews ſhall never return thither again.* Others indeed have been of another opinion, that there ſhall be a viſible calling of the Jews; and ſome of the ancients have join'd thereto the *Thouſand years reign of Chriſt upon the earth*, and pretended Apoſtolical tradition for it, but have not by the church of God been judged to have any juſt plea to it; undoubtedly cannot deduce it from this place, any farther than this, that if they ſhall repent and believe in Chriſt, they ſhall yet be received into mercy. And as *the Jews fulneſs* is their coming in to the faith, or the church of Chriſt, ſo likewiſe *the fulneſs of the Gentiles*, ver. 25. is the Gentiles coming in to the church, receiving the faith; they then becoming one part of the body of the viſible church, as the Jews another. See the note on Luke xxi. 24. And ſo Eph. i. 23. *the church*, as *the body of Chriſt*, is called (*to pleroma*) *his fulneſs*, in the ſame kind as *idion megethos* or *idion ſomation*, the *churches greatneſs* and *body*, is uſed by Ignatius in *Epiſt. ad Smyrnenſes*, of the reſtoring the aſſemblies of the church by a calm which had befallen the Chriſtians in Syria. (H.) As to what has been learnedly argued, for the converſion of the Jewiſh nation to the Chriſtian faith, the inquiſitive reader may find it at large, in Dr. Whitby's Appendix to his Commentary on this Epiſtle.

Apoſtle of the Gentiles.] See the notes on Acts ix. 15.

If the firſt-fruit be holy.] By "the firſt-fruit," and "the root," in theſe words, we are to underſtand the three great progenitors of the Jews, Abraham, Iſaac, and Jacob; chiefly the firſt of them, who, being eminently holy, and dear to God, ſhould derive a bleſſing to his poſterity, on that account, and prevail, at laſt, to have them accepted as holy, and initiated in the favour of God. For, as the whole *lump*, or maſs of corn, under the Law, was hallow'd by the *heave-offering* of the *firſt-fruits*, dedicated to God, (Numb. xv. 20. where the words *phyrama*, and *aparche*, uſed by the Apoſtle, are likewiſe employ'd:) As the branches partake of the vigour and vertues of the root, from which they ſpring; ſo the great body of the Jews are accepted in Abraham, and ſanctified by their deſcent from him They cannot therefore be finally rejected, but ſhall, in God's good time, be admitted to partake of all the privileges, and benefits, which belong to that ſacred alliance. And this they ſhall attain to, partly in virtue of the promiſe made by God, when he enter'd into covenant with Abraham, and partly alſo, in virtue of thoſe principles of piety and goodneſs, which they deriv'd from their anceſtors, and from the holy Law of God committed to their cuſtody: Principles, which tho' they might be obſcur'd and buried for a time, yet would afterwards ſpring up, and bring forth fruit, qualifying the heirs of promiſe for thoſe bleſſings to which God had ordain'd them. All this, I apprehend to be within the intention of the Apoſtle's diſcourſe. For, the holineſs he ſpeaks of may be taken in a twofold ſenſe; either for that external or relative holineſs, which belongs to perſons or things offer'd to God, and appropriated particularly to his honour and ſervice; or for thoſe internal graces and qualities of the mind, which ſanctify our natures, and render us habitually holy. But theſe St. Paul ſeems to point at in the words before us; and has, therefore, purpoſely, (if I miſtake not) illuſtrated his argument by two ſuch inſtances as refer diſtinctly to each of them: For the *holineſs* of the *firſt-fruits* and the *lump*, is an holineſs merely of inſtitution outward and nominal; whereas by the holineſs of the *root* and the *branches*, is to be underſtood an holineſs of nature inherent and real; That the holineſs of the Patriarch, ſhould in both ſenſes of that word, extend it ſelf to their progeny, and ſhould one day viſibly reſt upon all the Tribes of Iſrael; who, as, by vertue of their relation to Abraham, they were ſtill nearly related to God, and particularly dear to him, ſo ſhould they likewiſe inherit, and, in God's appointed time, exert the faith and vertues of Abraham, and, by that means, render themſelves every way objects of the divine favour and benediction: "For, If the firſt fruit be holy, the lump is alſo holy; and if the root be holy, ſo are the branches." (Atterb.)

Ver. 19, 20, 21, 22, 23, 24. Thou wilt ſay then, The branches were broken off, that I might be graffed in. Well; becauſe of unbelief they were broken off, and thou ſtandeſt by faith. Be not high-minded, but fear. For if God ſpared not the natural branches, take heed leſt he alſo ſpare not thee. Behold therefore the goodneſs, and ſeverity of God: On them which fell, ſeverity; but towards thee, goodneſs, if thou continue in his goodneſs: Otherwiſe thou alſo ſhalt be cut off. And they alſo, if they bide not ſtill in unbelief, ſhall be graffed in: For God is able to graff them in again. For if thou wert cut out of the olive-tree which is wild by nature, and wert graffed contrary to nature into a good olive-tree; how much more ſhall theſe which be the natural branches, be graffed into their own olive-tree?

Be not high-minded, but fear.] By *fear*, the Apoſtle doth not here mean that of diffidence or diſtruſt, but that of watchfulneſs or circumſpection. (Aſſ.) Tho' the Gentiles, through rich grace, were inſtated in the privileges of the Jews, yet the Apoſtle foreſaw, that inſtead of thankfulneſs to God, for the favours received from him, they would be puffed up with pride; and accordingly he adviſes them not to be high-minded, but fear: As if he had ſaid, O ye Gentiles, your ſtate is high, let your hearts be humble: The Jews are fallen, and unleſs ye walk in holy fear, ye cannot ſtand: Unbelief ruined them, take heed that pride doth not ruin you, for the juſt and holy God is no reſpecter of perſons: He that ſpareth not the natural branches, will no more ſpare thee. From the whole, Learn, 1. That man is naturally a very proud creature; and altho' he has nothing but what he has freely received, yet is prone to boaſt. 2. That man is eſpecially apt to magnify himſelf, and to glory over thoſe who are fallen before him, either into ſin, or under affliction. 3. That the beſt preſervative from falling, is humility, and holy fear. If ever we ſtand in the day of trial, it is the fear of falling muſt enable us to ſtand: Take heed ye do not fall, by thinking it impoſſible to fall. "Be not high-minded, but fear." *Timor tuus, Securitas tua:* Thy holy fear will keep thee from falling, when others ſecurity and preſumption will lay them on the ground. Let not a man that ſtands on the top of a tree boaſt of his height, but look to his hold. (B.)

The natural branches.] He calleth them *natural*, not as if they had any holineſs by nature, but becauſe they were born of thoſe whom the Lord had freely ſet apart for himſelf from other nations. (Aſſ.)

The goodneſs and ſeverity.] Our Apoſtle, in theſe and the following verſes, proceeds in his exhortation to the Gentiles, not to inſult over the rejected Jews, but to carry it towards them with great modeſty and Chriſtian humility; and he uſeth ſeveral arguments by way of motive to excite and quicken them thereunto. The two firſt are drawn from the *ſeverity* of God in cutting off the Jews, and the *goodneſs* and bounty of God in calling of the Gentiles: "Behold the goodneſs and ſeverity of God," *&c.* Juſtice and mercy, goodneſs and ſeverity, are attributes, or qualities eminently found in God; and contrary only in their effects upon men. The ſame God is merciful and ſevere, with reſpect to different perſons, and differing qualifications: All mercy is not a virtue, but that which is conſiſtent with other perfections of wiſdom and righteouſneſs. The next argument is taken from the condition upon which the Gentiles hold their preſent ſtanding in the favour and grace of God; namely, "If they continue in his goodneſs:" That is, if they walk worthy of this favour from God, and ſuitably to ſuch a kind and gracious diſpenſation; otherwiſe they, the Gentiles, ſhall be cut off and caſt away, as well as the ſtubborn and unbelieving Jews. The Lord is with a people *only* whilſt they are with him: If they ſerve and ſeek him, he will be found of them; but if they forſake him, he will caſt them off for ever. The next argument to ſuppreſs arrogancy and pride in the Gentiles, and to prevent their inſulting over the fallen Jews, is taken from the hopes of the Jews reſtoration; which the Apoſtle proves to be both poſſible and probable. "They ſhall be graffed in, if they abide not in unbelief; for God is able to graff them in again." As if the Apoſtle had ſaid, The ſame God that rejected them, is able to reſtore them, and re-ingraff them; the only obſtacle is their unbelief, and this God is alſo able to remove. Laſtly, he ſhews the probability as well as the poſſibility of the Jews converſion; namely, becauſe God had done that which was more unlikely already; to wit, in graffing the Gentiles, who were wild olives, into the true olive, which was more difficult and unlikely, than to graff in the Jews again, which were natural branches. The argument runs thus: If the Gentiles, which were a kind of wild olive branches, were graffed into a good olive-tree, (the church of God) which is contrary to nature, ſeeing men uſe to graff a good cion into a wild ſtock, and not a wild cion into a good ſtock; how much more ſhall the Jews, which are the natural branches of the good olive, be graffed again into their own olive tree, to which they formerly did belong? The one is according to the order of nature, but the other is againſt and contrary to nature. Learn hence, How improbable and unlikely, how difficult and impoſſible ſoever, the converſion and calling of the Jews to the Chriſtian religion may ſeem to us, it is neither contrary to right reaſon nor true faith. The greateſt obſtacle in the way of the Jews converſion to Chriſtianity, it is to be feared, lies in the wicked and ſcandalous lives of thoſe that call themſelves Chriſtians. (B.) The Greek word, *apotomia*, which is here tranſlated *ſeverity*, ſignifies a *cutting off*: And the metaphor ſeems to be taken from a Gardener, who, with a pruning-knife, cuts off dead boughs, or luxuriant ſtems. (Aſſ. and Leigh) Or from chirurgical operations, when a limb which is infected is cut off from the body. (G.)

If thou continue.] See the notes on John xv. 2, *&c.*

Ver. 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36. For I would not, brethren, that ye ſhould be ignorant of this myſtery (leſt ye ſhould be wiſe in your own conceits) that blindneſs in part is happened to Iſrael, until the fulneſs of the Gentiles be come in. And ſo all Iſrael ſhall be ſaved: As it is written, There ſhall come out of Sion the deliverer, and ſhall turn away ungodlineſs from Jacob. For this is my covenant unto them, when I ſhall take away their ſins. As concerning the goſpel, they are enemies for your ſake: But as touching the election, they are beloved for the fathers ſakes. For the gifts and calling of God are without repentance. For as ye in times paſt have not believed God, yet have now obtained mercy through their unbelief: Even ſo have theſe alſo now not believed, that through your mercy they alſo may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wiſdom and knowledge of God! How unſearchable are his judgments, and his ways paſt finding out! For who hath known the mind of the Lord, or who hath been his counſeller? Or who hath firſt given to him, and it ſhall be recompenſed unto him again? For of him, and through him, and to him are all things: To whom be glory for ever. Amen.

Of this myſtery.] This Greek word, *Myſterion*, is moſt generally underſtood of every ſecret; and leſs generally, for the ſecrets of God; But, in a more ſpecial ſignification, it is taken for ſuch a divine ſecret, as is propoſed and repreſented by ſymbols, ſigns, and outward figures. In this ſenſe it anſwers to the Latin word *Sacramentum.* Some thus define it to be a religious ſecret, not obvious to the capacity of every underſtanding, requiring ſome extraordinary *afflatus* to the conceiving of it: Such as "the myſtery of Chriſt," Epheſ. iii. 4. "the myſtery of Godlineſs," 1 Tim. iii. 16. and "the myſteries of the kingdom of Heaven," Matth. xiii. 11. and ſuch like. Sometimes it is applied to things which in themſelves are open, when only the reaſon of the thing is ſecret: Thus here, the rejection of the Jews is a *myſtery.* Sometimes again, things have that appellation, for the coverture of the allegorical expreſſion; as Eph. v. 32. and 2 Theſſ. ii. 7. The vulgar Latin, three or four times, renders it a *ſacrament*; as Eph. v. 32. and elſewhere: Which tranſlation firſt led the Papiſts into that error, to make marriage a ſacrament. But the word *ſacrament* hath as large an extent as *myſtery:* And beſides, the ſame verſion it ſelf hath, in other places, tranſlated it *myſtery*, or ſecret, as we do, Eph. vi. 19. Col. i. 26. (Leigh) See the notes on Eph. v. 32.

Wiſe in your own conceits] That is, Leſt ye ſhould think your ſelves to be ſo *wiſe*, as to foreknow things which are to come hereafter. (G.)

Fulneſs of the Gentiles.] See the notes on ver. 12.

Turn away ungodlineſs.] St. Paul, as his manner is, cites the words of the Septuagint tranſlation, wherein they have a ſenſe very commodious, and moſt agreeable to the context here, that many of the Jews ſhall, by God's grace, and wiſe methods uſed toward them, be reformed and converted: But beſide this, it will be moſt reaſonable, to enlarge them alſo, and interpret them, according to the original notation of the Hebrew, that God will take care for the delivering of them who thus return and repent. As for the truth of that which is here concluded from this citation, that as yet many more Jews ſhould repent, and receive the Goſpel, that hath been demonſtrated by the event, 1. When the Jews ſaw Chriſt's predictions, Mat. 24. manifeſtly fulfilled, in the Roman armies ſitting down before the city: For then many turned Chriſtians, and went out of the city, and were delivered from the following evils: 2. After that, when the temple and the city were deſtroyed, and they brought in ſubjection by the Romans, then many were humbled and turned Chriſtians: And 3. After that alſo, in Juſtin Martyr's days, every day there were ſome that came in to be Chriſt's diſciples; which is the cauſe of the ſealing ſo many of every tribe, Revel. vii. 4. anſwerable to Ezek. ix. 4. and is the meaning of their eſcaping here. (H. and G.)

Without repentance.] *Ametameleta*; Such as God never repenteth the beſtowing them. (Leigh) See the notes on ch. iii. 3.

Have not believed God.] *Epeitheſate to Theo.* The Greek word *apeitheo* ſignifies both *not to believe*, as it is here render'd in our verſion, and *not to obey*, as it is in the margin: But the former is moſt proper here; becauſe, tho' he who believeth not is diſobedient, yet diſobedience is not always accompanied with infidelity. (Willet)

O the depth.] Here the Apoſtle crieth out, as being aſtoniſh'd with the wonderful wiſdom of God; which he teacheth us religiouſly to reverence, and not curiouſly and prophanely to ſearch beyond the compaſs of that which God hath revealed to us in his word. (Aſſ.)

How unſearchable.] There are myſteries of providence, as well as myſteries of faith; and both of them tranſcend our human underſtanding. (B.)

Of *him, and through him, and to him.*] That is, All things are *of* God, as the author and efficient cauſe: All things are *through* him, as the providential director, and preſerving cauſe; and all things tend to him, as the ultimate end and final cauſe. Therefore to him all praiſe, honour and glory ought for ever to be aſcribed. (*Idem*) Whatever we have, nay, whatever we are; As at firſt we had it all from him, ſo we ſtill hold it all of him; and that *jure beneficiario*, as feudatories, with reſervation of ſervices out of the ſame, to be perform'd for the honour of the Donor. Our Apoſtle therefore, in our Lord's behalf, preſſes us with the nature of our tenure, and challengeth this duty from us by a claim of right; "Ye have them of God, (ſaith he) and ye are not your own: Therefore glorify God in your body, and in your ſpirit, which are God's." 1 Cor. vi. 19, 20. Glorify him in both, becauſe both are his. As "the rivers return again to the place whence they came, Eccleſ. i. 7. they all come from the ſea, and they all run into the ſea again:" So, all our ſtore, as it iſſued at firſt from the fountain of his grace, ſo ſhould it all fall at laſt into the ocean of his glory. (Sanderſ.) See the notes on John iii. 1.

C H A P. XII.

The Apoſtle here proceeds to the application of his foregoing doctrine; exhorting them to ſeveral religious and moral duties, as an argument of their ſincerity, and an ornament of their profeſſion.

Ver. 1, 2, 3, 4, 5. I Beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God which is your reaſonable ſervice. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I ſay, through the grace given unto me, to every man that is among you, not to think of himſelf more highly than he ought to think; but to think ſoberly, according as God hath dealt to every man the meaſure of faith. For as we have many members in one body, and all members have not the ſame office: So we being many are one body in Chriſt, and every one members one of another.

I beſeech you therefore.] Since the goodneſs of God is ſo exceeding great, as the former part of this Epiſtle hath ſhew'd, (in making all men capable of ſalvation by the righteouſneſs of faith, delivering us from the rigour and bondage of the law, and admitting Gentiles, as well as Jews, to be partakers of the Goſpel-Covenant,) let me conjure you, by this goodneſs, to offer and dedicate to God your perſons, a living (inſtead of the former dead) ſacrifice, a pure and holy (as thoſe were without blemiſh,) and exceptable, for its own ſake, which theſe were not: For this will be an oblation of rational, as thoſe were of brute and irrational creatures, and proceeds upon rational motives. (Stanh.)

By the mercies of God.] By this phraſe we may underſtand not only all thoſe things which the ancients compriſed under thoſe three heads, of, 1. The goods of fortune; as our eſtates, and enjoyments in the world, which make our lives a bleſſing, and without which to live, would be at preſent to be miſerable: 2. The goods of the body; as health, ſtrength, perfection, and due proportion of parts: And, 3. The goods of the mind; as the uſe of all our faculties, whereby we are able to reaſon, diſcourſe and diſtinguiſh between good and evil, and make proviſion againſt preſent and future exigencies; all which are ſo valuable, that we know not what price to ſet upon them, and the want of any one of 'em would neceſſarily infer the preſence of ſome great evil: But theſe *mercies* here include alſo thoſe good and perfect gifts, which come down from the Father of lights; and particularly the redemption of the world; and that by a price of ineſtimable value. And when, after all, we have liv'd unſuitable to his mercies, that he ſhould yet continue the means of grace, and tenders of ſalvation, and purſue us with all the glorious propoſals of bliſs and happineſs! That he ſhould ſtrive with us, by natural conſcience, the motions and whiſpers of the bleſſed Spirit, as if he reſolv'd to take no denial, but would even force himſelf and eternal glories on us! Theſe are mercies of the greateſt magnitude, the moſt winning endearments, that love and kindneſs can lay upon us: Obligations, that ſhould make us pliable to all the ſignifications of the divine will, and to turn our hands and hearts to every duty; eſpecially conſidering the great deſign of them is both to oblige, and alſo to enable us, to a pious and a holy life, for which cauſe the Apoſtle argues from them to the duty before us. (Baſſet) For, the mercies of God, reveal'd in the Goſpel, are the moſt proper, powerful, and effectual argument, to perſwade and prevail upon, ſinners, who have not yet given up and devoted themſelves to God to do it; and thoſe who have done it, to do it ſtill more and more. (B)

Preſent your bodies.] By "ſin reigning in our mortal bodies," and by obeying the motions of it in our actions, we are ſaid to preſent "the members of our bodies inſtruments of unrighteouſneſs to ſin," ch. vi. 12, 13. And therefore the Apoſtle doth here properly exhort us to preſent the ſame bodies now "a living ſacrifice," in oppoſition to the legal ſacrifices; which were firſt ſlain, and then offer'd up to God upon the altar: *Viz.* By being now "dead unto ſin, but alive unto God, through Jeſus Chriſt our Lord:" An holy ſacrifice, as being conſecrated to the ſervice of God, and "having our fruit unto holineſs," as the ſervants of God ſtill have, ch. vi. 11, 22. And as the ſacrifices offer'd to God were to be free from any ſpot and blemiſh, and ſo *holy*; ſo are our bodies made "a holy ſacrifice," when they are kept in ſanctification and honour, and free from all filthineſs of the fleſh, and ſo a ſacrifice *acceptable*, and well-pleaſing to that God, who "deſired not the legal ſacrifices, nor delighted in burnt-offerings," Pſa. li. 16. and Hebr. x. 8. And this, ſaith he, is not as the ſacrifices of the law, of dead and unreaſonable beaſts, which was bodily ſervice, or that in which the body chiefly was imploy'd; but it is *logice latreia*, a ſacrifice of our reaſon, devoting our ſelves, who are *rational* creatures, to his ſervice, and alſo is highly ſuitable to our reaſon. (W.) In this divine lecture of morality, the members of the ſeveral periods anſwer one another with a very agreeable variety of ſentiments and chriſtian doctrines, deliver'd in a few pure and proper words; and a wonderful ſmoothneſs and equality of numbers without nicety or affectation, eaſier than Iſocrates, rapid and vehement as Demoſthenes. The great eloquence of this chapter, and its quick and accurate turns, the excellent critic St. Auſtin admires; and after him Eraſmus, who ſays, in concluſion of his juſt encomium, that no muſick can be ſweeter. (Blackw.)

Your reaſonable ſervice.] What notion of *logike lateria* (which we have rendred "rational ſervice,") is here to be faſtned on, is not eaſy to determine. It may poſſibly be ſuch as will be agreeable to the notion of *ho Logos*, The Word, as it ſignifies Chriſt; and then 'tis the Chriſtian ſervice. It may be *logos* ſignifies the Word or Scripture, and then 'twill be that worſhip which is preſcribed to us in the Scripture: And ſo the Syriac ſeems to underſtand it, According to the mouth of the word; that is, ſuch as the word preſcribes. It may be alſo as *logos*, Word, is oppoſed to *nomos*, Law; and then 'twill be the evangelical worſhip. And once more, it may note ſuch a worſhip of God as is moſt agreeable to reaſon; and ſuch as a rational man will reſolve to be moſt agreeable to ſo excellent and pure a Deity. But the circumſtances of the place, and oppoſition to the ſacrifices of the law (the beaſts that were offered there,) ſeem to reſtrain it to the vulgar and ordinary notion of, *logike*, rational, in oppoſition to the irrational ſacrifices under the law, as, *zoſa*, *living*, before, to the dead bodies among them. Thus is the table of Chriſt called by Theodoret (*logike trapeza*,) *rationalis menſa*, (*Serm. 6. de Provid.*) that is, the table, or altar, where we offer up our ſelves, our ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice unto God, inſtead of thoſe tables or altars on which the beaſts were offered. Thus in Hermes in Pœmandro, in the Hymn, or *Eulogion*, which cloſes the book, this prayer is to be found, Receive theſe rational ſacrifices. Thus, I conceive, may (*logikon gala*) *rational milk*, 1 Pet. ii. 2. be rendred alſo, not that milk of cattle, which mens bodies are wont to be fed with, but this rational milk by which mens ſouls are improved; to wit, inſtruction, or Chriſtian doctrine: And thus the ancient Latin tranſlation hath rendred it in both places. (H.)

Be not conformed to this world.] Obſerve here, 1. The Apoſtle's dehortation: As if he had ſaid, Do not faſhion, or accommodate your ſelves to the corrupt principles and cuſtoms, to the ſinful courſes and practices of the men of the world. The Chriſtian is to walk ſingularly, and not after the world's guiſe: He muſt not ſuit his profeſſion according to the faſhion of the times, or the humour of the company he falls into. 2. An apoſtolical exhortation; "Be ye transformed by the renewing of your mind:" That is, Be ye regenerated and changed in your whole man; beginning at the mind or underſtanding, by which the Spirit of God worketh upon the inferior faculties of the ſoul. Every converted perſon is truly and really changed, thorowly ſanctified and renewed, endowed with new diſpoſitions and affections: Yet this converſion and renovation is not a ſubſtantial, but a qualitative change; a change not in the ſubſtance of the faculties of the ſoul, but in the quality of thoſe faculties. And the renewed Chriſtian is ſanctified *totus*, but not *totaliter*; he is ſanctified thorowly in all faculties, but not perfectly in all degrees. There is in a renewed man's underſtanding too much blindneſs and ignorance, in his will too great obſtinacy and perverſeneſs, in his affection too much irregularity and ſenſuality: Yet ſuch is the indulgence of the Goſpel, as to call him an holy perſon, a perſon transformed by the renewing of his mind. 3. The reaſon of the Apoſtle's exhortation, "Be ye transformed, *&c.* that ye may prove what is that good, and acceptable, and perfect will of God:" That is, that ye may diſcern and approve what the will of God is under the Goſpel, which requires not what is ritually, but what is ſubſtantially good, and conſequently always acceptable to him. Note here, That in oppoſition to the Levitical ceremonies and ritual injunctions, the Apoſtle ſtiles the Goſpel-inſtitution "the good, and acceptable, and perfect will of God;" and as ſuch may we love to embrace it, and be found in the delightful practice of it. (B.) Here St. Paul paſſes from the ſacrifice of the *body*, to that of the *mind*; the firſt degree whereof is the renouncing the corruption of the world. All morality is compriſed in theſe two expreſſions; not to be "conformed to this world," by concupiſcence; and to "be transformed" into Jeſus Chriſt by charity; that is, to renounce the maxims of the world, and to embrace the precepts of the Goſpel. Concupiſcence is blind, and blinds the world. Whoever refers himſelf to the judgment of the world, concerning the truth of religion, the rules of morality, the knowledge of the laws and ways of God, cannot fail of being deceived. Faith and charity are full of light: And it is by the aſſiſtance of their light that we muſt ſtudy religion, and ſeek after the "will of God;" *good*, that is to ſay, the religion and the myſteries of Jeſus Chriſt, which faith diſcovers in the ceremonies of the law; *acceptable*, that is, the victim, of whom the hope and the promiſes were given by the ſacrifices of the law; and *perfect*, that is to ſay, the fulfilling of the law by charity, which the precepts of the law oblige us to ask and ſeek for in Jeſus Chriſt. Obſerve here three degrees of grace; for the weak, for the more advanc'd, and for the moſt perfect. We muſt be faithful in ſeeking and doing the will of God, every one in his degree, and according to his *meaſure*. (Q.)

Through the grace given unto me.] By *grace* here he means his Apoſtolical office, freely beſtow'd upon him; as the ſame word *charis* is alſo uſed; ch. i. 5. (Aſſ. Fell, Bever. Stanh. and W.)

Not to think of himſelf more highly.] The Apoſtle, having exhorted to an holy life in general, ver. 1. and to ſpiritual renovation of mind, in order to it, ver. 2. comes now to a cloſe exhortation to more particular duties; the firſt of which is modeſty and true humility of mind. This he recommends, eſpecially to ſuch who bear any publick office in the church, and had received ſome peculiar and ſpecial gifts to fit and furniſh them for the diſcharge of that office. St. Paul here particularly enjoins them, by virtue of his Apoſtolick office, to watch againſt pride and haughtineſs of mind; not to think themſelves wiſer or better than they are, but to think ſoberly and modeſtly of themſelves, according to the truth, and to the degree of faith and wiſdom given unto them of God: Plainly intimating, that ſuch as are exalted to a degree of eminency in the Church above others, are in great danger of the ſin of pride; which it is their duty to watch and pray againſt, and to be found in the exerciſe of that humility and lowlineſs of mind, which is ſo greatly ornamental to their perſons and profeſſion. "Let not any think of himſelf more highly than he ought to think, but let him think ſoberly." (B.) Which words afford us, i. An information, what great cauſe we have, not to be proud, either, 1. Of ſtrength, Jer. ix. 23. wherein, at beſt, the very beaſts excel us; and whereof we may each moment be deprived, Iſa. ii. 22. Or, 2. Of riches; which cannot make us happy, but may keep us from happineſs, Matth. xix. 23. and which we muſt part with before we can be happy: Or, 3. Of honours; which depend upon the thoughts of others; and may deprive us of true honours, John xii. 43 And ii. An exhortation, to ſteady humility, 1 Pet. v. 5. And that not only towards God, Mic. vi. 8. Iſa. lvii. 17. and lxvi. 2. conſidering, how many ſecret ſins we are guilty of, Pſa. xix. 12. and how many ſins we know our ſelves actually defiled with, Iſa. i. 5, 6. But towards men; conſidering, 1. That we know not, but they may be better, and more dear to God, than our ſelves, Rom. xiv. 3, 4. Phil. ii. 3. 2. If we excel them in ſome things, they may excel us in others, Rom. xii. 4. And, 3. That the more proud we are, the leſs cauſe we have to be ſo proud; pride cauſing both diviſion among men, Prov. xiii. 10. and ſeparation from God, 1 Pet. v. 5. (Bever.) In three words of the original Greek we have here a moſt elegant *paranomaſia*; all of the like ſound, *hyperphronein*, *phronein*, and *ſophronein*, and which cannot be expreſs'd in any other language: And the Greek Scholiaſt thereupon obſerves, That the Apoſtle ſometimes uſeth choice figures of Rhetoric, to ſhew, that he was not ignorant of that art; and yet not too frequently, that he might retain the ſimplicity and majeſty of his Apoſtolic ſtyle. (Aſſ.) See the notes on ver. 16. and ch. xi. 20.

To every man the meaſure.] Thus the Levites ought not to arrogate to themſelves what properly belongs to the Prieſt's office. Againſt this precept Diotrephes offended, 3 John 9. And ſo do all the authors of ſchiſms. In the primitive church, the gifts were according to faith, and the miniſtry according to the gifts: For they were elected, without favour, without ſolicitation, without frauds, by the directing influence of the Holy Ghoſt. (G.) See the notes on ver. 6. and Luke xix. 13.

One body in Chriſt.] Here the Apoſtle lays before us a ſpecial reaſon, why the officers of the church ſhould exerciſe humility towards, and employ their gifts and talents for, the general good and benefit of the church; and the argument is drawn from a compariſon between the natural body and the myſtical body. As in the natural body there are "many members," and every member has its diſtinct office; the eye to ſee, the ear to hear, the hand to work, the foot to walk: In like manner, in the myſtical body, the church of Chriſt, there are many members, but each member muſt keep his own place, and not invade the duty, or uſurp the office of another, but every one employ his own proper gift to the benefit and comfort of the whole, without diſdaining or envying one another. Learn hence, 1. That the church of Chriſt is "one body." 2. That tho' the body of the church be one, and the head one, yet the members are many, united to Chriſt their head by faith, and to one another by love. 3. That all believers, which are members of this body, have every one his particular gift, his ſeveral function, his proper office; which they are duly to execute and perform, without incroaching upon others by proud curioſity or buſy meddling: But as all the members of the body labour jointly together for the preſervation of the whole, ſo ought all the officers and members of the church to keep their diſtinct ſtations, and employ and improve regularly the ſeveral talents for the mutual edification and benefit of each other, without encroachment, or intruding upon the offices of each other. God is a God of order, and hates diſorder in his church. (B.) The nature of this union, and the mutual relation declared here, will be beſt diſcern'd, by the ſeveral paſſages of Scripture, making mention of it; the principal whereof, beſides this, are 1 Cor. x. 16, 17. xi 3. and xii. 12, 13, 14, 27. Eph. i. 22, 23. iii. 6. iv. 4, 5, 6, 15, 16, 25. and v. 23, 30. and Col. i. 18. and ii. 19. From all which compared together, we may the more eaſily infer, 1. That this, above all other alluſions, was intended to figure the inſeparable intereſt we have, in our bleſſed Lord, and in one another. It ſcarce leaves us the liberty, (which all the other alluſions elſewhere do) of conſidering our ſelves, any longer, as diſtinct perſons: It preſents us with an image, of every one, thus cemented, being a part of Chriſt, and every Chriſtian a part of our own ſelves; as if He without us, and we without them, muſt want that perfection of being, which the nature of a body requires. 2. That therefore this union is peculiar to Chriſtians; and from hence it is, that we find the church ſo often mention'd as *Chriſt's body.* Conſequently, as they who are not of the church, are not of the body; ſo what methods ſoever thoſe be, which have been inſtituted, as inſtruments and means for grafting men into, or ſignifying their continuance and common rights in, the congregation of Chriſtians, the ſame do make them members of, and the denial, or the want, of the ſame, do exclude them from any part in, this body. Hence it comes to paſs, 3. That, in the paſſages above referr'd to, we find ſuch expreſs mention, not only of the ſame principles of religion, the ſame laws, the ſame privileges of grace, the ſame hopes of glory; but of the ſame Sacraments too: For theſe are neceſſary atteſtations of our confeſſing, and ſubmitting to the former, and inſtruments entitling us to a reaſonable expectance of the latter; nor indeed can any thing leſs than this be the meaning of thoſe texts, "One Lord, one faith, one baptiſm," Eph. iv. 5. "By one Spirit we are all baptized into one body, and have been all made to drink into one Spirit," 1 Cor. xii. 13. and, "We, being many, are one bread, and one body; for we are all partakers of that one bread," ch. x. 17. So vain and preſumptuous is the deluſion of thoſe, who, becauſe they call Chriſt *Lord*, and profeſs to believe the doctrine he hath taught, arrogate to themſelves the name and privileges of *Chriſtians*, without that initiating ſacrament of *Baptiſm*, which he hath ordain'd, as the inſtrument of making them members of his viſible body: And ſo profane, ſo pernicious, is the neglect of that other confirming Sacrament, the bleſſed Supper of our Lord; ordain'd by him likewiſe for their ſtrength and nouriſhment, and neceſſary to preſerve them true members of his inviſible body. For, 4. 'Tis one thing to have the appearance and external privileges, and another to diſcharge the part, and attain all the benefits of this union. Hence 'tis evident, 5. That a very conſiderable difference is to be made, between the ſeveral inſtances of union, mention'd and recommended in Scripture. Some of theſe are abſolutely neceſſary to the being; others enjoin'd, as expedient to the growth, and well-being, of this body. Of the former ſort are, ſubmitting to the ſame Lord, agreeing in the fundamentals of the ſame faith, and, as a mark of this ſubmiſſion and agreement, adminiſtration of the ſame Sacraments: Of the latter, that holineſs of life, that exemplarineſs of practice, that mutual charity and concord, that peaceableneſs and order, that conſent in diſcipline, that ready compliance in all lawful matters, which, tho' not eſſential, ſhall yet (by the conſtitution of particular churches, and the judgment of perſons, thought proper to give rules in ſuch caſes) be enjoin'd, as proper for decency and edification. And this authority, being derived from our Lord upon his Apoſtles, and from them upon their ſucceſſors in the government of this ſociety ſo incorporated; the contempt of it is a contempt of him; a breach of that union, which every Chriſtian is bound to preſerve, under all the penalty, which thoſe declarations of our Maſter can be ſuppoſed to involve every wilful violater of it in; "As my Father hath ſent me, even ſo ſend I you," John xx. 21. and "He that deſpiſeth you deſpiſeth me; and he that deſpiſeth me deſpiſeth him that ſent me," Luke x. 16. But that part of this union, which we are more eſpecially concern'd to obſerve, is, 6. That between all theſe members and Chriſt; whom we find, in the texts above referr'd to, repreſented as their common *Head:* And this very fitly, 1. As that implies dignity of ſtation, ſuperiority of place, and preeminence over the reſt of the body; in which reſpect the Apoſtle ſeems to have intended that noble deſcription of Chriſt's excellencies, Col. i. 15, 18, 19. 2. In reſpect of the ſaving influences, and perpetual communications, deriv'd down from thence upon the body; according to the ſame deſcription, ch. ii. 19. and John i. 16. and xv. 4, 5. 3. With regard to Chriſt's right of directing and governing; according to Eph. v. 23, 24. And, 4. With regard to his care for, protection of, and inſeparable conjunction with, his members; on which account he is term'd, "the Saviour of the body," and "the nouriſher and cheriſher of the church," Eph. v. 23, 29. and thoſe who perſecute the church, are accuſed of *perſecuting Him*, Acts ix. 4. (Stanh.) The obligations ariſing from hence, upon the parties thus united and related, are briefly intimated here, on ver. 6. but may be learnt at large from the ſame Dr. Stanhope's Comment upon this text, (1 *Sunday after Epiph.*) to which I muſt refer the reader.

Ver. 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16. Having then gifts, differing according to the grace that is given to us, whether propheſy, let us propheſy according to the proportion of faith: Or miniſtry, let us wait on our miniſtring; or he that teacheth, on teaching; or he that exhorteth, on exhortation: He that giveth, let him do it with ſimplicity; he that ruleth, with diligence; he that ſheweth mercy, with cheerfulneſs. Let love be without diſſimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another; with brotherly love, in honour preferring one another: Not ſlothful in buſineſs: Fervent in ſpirit; ſerving the Lord: Rejoicing in hope; patient in tribulation; continuing inſtant in prayer: Diſtributing to the neceſſity of ſaints; given to hoſpitality. Bleſs them which perſecute you: Bleſs, and curſe not. Rejoice with them that do rejoice, and weep with them that weep. Be of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate. Be not wiſe in your own conceits.

Having then gifts, differing.] The various *gifts* here mention'd, are more fully reckon'd up, and the ſame matter more largely diſcourſed of, 1 Cor. xii. and xiv. that Epiſtle having been written not long before this. (Fell) As the former part of this chapter contains ſome of the obligations ariſing from the union there mention'd, (*viz.* The mortification of our ſenſual appetites, ver. 1. Newneſs of heart and life, ver. 2. And Humility, ver 3.) ſo this part contains a great many more; *viz.* 1. Contentedneſs in our ſtation: And, 2. Diligence in our proper buſineſs, ver. 6, 7, 8, 11. 3. Mutual love and reſpect, ver. 9, 10, 16. 4. A tender concern for the proſperous and adverſe fortunes of our Fellow-Chriſtians, ver. 13, 15. 5. Unity in matters of religion, ver. 15, 16. And, 6. Conſtancy and meekneſs under perſecutions and wrongs, ver. 12, and 14. As to the firſt of which it ſeems very probable, that the *gifts*, more directly aim'd at by the Apoſtle, are thoſe extraordinary aſſiſtances of the Holy Ghoſt, vouchſafed to Chriſtians in the infancy of the church, as at that time neceſſary evidences of the truth, and fitted for the more ſucceſsful propagation of the Goſpel: Yet are not thoſe arguments either in the Apoſtle's deſign, or in the nature of the thing, ſo confined to thoſe extraordinary gifts, as not, with great force and clearneſs of reaſon, to extend to all ages and conditions of Chriſtianity, when left to the ordinary methods of grace, by which it now ſubſiſts. (Stanh.) As if our Apoſtle had ſaid, Seeing it has pleaſed God to appoint diſtinct officers in his church, and to furniſh thoſe officers with various degrees of gifts, and not to make all equal either in gifts or office, let every one in general faithfully execute his office, and keep within the limits of his calling, neither neglecting his own duty, nor invading another's: In particular, *Let him that propheſieth*, that is, expoundeth the Scriptures in the church, do it "according to the proportion of faith," or according to what is taught plainly and uniformly in the whole Scriptures of the Old and New Teſtament, as the rule of our faith: We muſt not wrack nor wreſt the Scriptures, to make them ſpeak what we pleaſe, but what the Prophets and Apoſtles taught, whom we interpret; otherwiſe we do not expound according to the analogy and proportion of faith. Let him that miniſtreth, teacheth, or exhorteth, attend upon that work with all diligence; and he that performs the office of a deacon, (who are called *helps*, 1 Cor. xii. 28.) and is employed to relieve the poor out of the church's ſtock, and to take care of ſtrangers, orphans, aged, ſick, and impotent perſons, "Let them do it with ſimplicity," that is, without partiality and reſpect of perſons; And "with chearfulneſs," that is, with alacrity of heart, with gentleneſs in words, with pleaſantneſs in countenance, bearing with the infirmities of the aged, with the loathſomeneſs of the ſick and diſeaſed, and adminiſtring with delight to the neceſſities of all that want. Now from the whole, note, 1. That God, of his free bounty, has beautified his church with divers offices and gifts. 2. That thoſe whom God has beſtowed miniſterial gifts upon, ought humbly and faithfully to improve them to the church's benefit and edification. (B.)

Whether propheſy, let us propheſy.] By prophecy, we are not here to underſtand the extraordinary gift of foretelling things future, but the gift of expounding the holy Scriptures, (as before is noted, and) as the Apoſtle himſelf declareth the meaning of the word, 1 Cor. xiv. 3. (Aſſ.) And hence "the gift of *prophecy*" is explain'd by "underſtanding all myſteries, and all knowledge," 1 Cor. xiii. 2. that is, the moſt dark and difficult places of Scripture, the types and figures, the ceremonies and prophecies of the

Old Teſtament. And thus we are commonly to underſtand thoſe words, *prophets*, and *propheſying*, which ſo familiarly occur in the New Teſtament. (Cave)

According to the proportion of faith.] Some think, that "the meaſure of faith," ver. 3. and "the proportion of faith" here, are expreſſions of the ſame import, and ſignify the proportion or meaſure of ſpiritual gifts beſtow'd in the Apoſtles times upon men, upon their faith, or believing the Goſpel; which were more or fewer, according as they fitted and prepared themſelves for the receiving of them. There is another ſenſe of this place, which tho' it might not be intended by the Apoſtle; yet, becauſe it is in it ſelf an excellent rule for interpreting the Scriptures, I think it may be of uſe to mention it. It is that of thoſe, who by (*analogia*) "the proportion of faith," underſtand the *analogy* of faith; by which they mean the conſtant ſcope and tenour of the Scriptures, in the plain and neceſſary points of faith and practice: For we may be aſſured, that no ſenſe of Scripture can be a true or good ſenſe, which is contrary to the general deſign and tenour of the whole. Thus, for inſtance, we may conclude of the ſenſe which the Papiſts put upon the words, *This is my body*; (as is noted on Acts iii. 21.) And the like of the doctrine of God's eternal decrees of reprobation; (as is noted on Acts xiii. 48.) and ſeveral others. A man may be at a loſs, about the meaning of a difficult text of Scripture; but he can be certain, that that cannot be the ſenſe thereof which contradicts the general ſcope of the holy Scriptures. (Fox)

Let love be without diſſimulation] The foregoing exhortations reſpected church officers in particular: Theſe that now follow, concern all Chriſtians in general, and acquaint them with their duties in common converſation. He begins with the grace and duty of *Love*; that being a radical grace, the root from which all other graces and duties ſpring and flow. This love to one another, the Holy Ghoſt requires that it "be without diſſimulation;" that is, ſincere and unfeigned, not in word and in tongue only, but in deed and in truth: Alſo that it be an affectionate and tender, as well as an unfeigned and ſincere love; "Be kindly affectioned one to another." The word ſignifieth ſuch an affectionate tenderneſs as the mother bears to the fruit of her womb, and as creatures bear to their young; and no wonder that ſuch a fervent love is requir'd, when laying down our lives for the brethren is commanded, 1 John iii. 16. Likewiſe that our love to others do incline us to give preference unto others; really conceiving others to be more worthy of honour than our ſelves, and rejoicing to ſee them placed in a more uſeful and honourable poſt than our ſelves. Yet obſerve, Tho' our love muſt be hot towards our neighbour, it muſt not hinder us from abhorring that which is ſinful and evil in our neighbour: "Love without diſſimulation, and abhor that which is evil:" When we love the perſons, we muſt hate the vices of men: The love of our friends muſt not make us in love with their faults; nor muſt the hatred of mens vices draw us off from delighting in, and "cleaving to, that which is good" in any man. (B. Here, and in the following verſes of this chapter, we may obſerve the ſeveral qualities and effects of Chriſtian *love*, charity, or friendſhip, *viz.* 1. That it is *ſincere*; loving with the heart, at all times, without ſelf-intereſt, and without flattery. 2. That it *abhors evil* even in thoſe whom it loves; ſo far is it from juſtifying it in any. 3. That it cleaves to that only which is *good* in them, and loves it wherever it is found, ver. 9. 4. That it treats even the moſt unknown like brethren; as being children of the ſame heavenly Father, and members of the ſame body. 5. That it is full of reſpect towards others, and free from all mean and worldly levities and familiarities, becauſe it is holy. 6. That it prevents others, by giving the firſt teſtimony of honour and deference, becauſe it is humble, ver. 10. 7. That it has a holy ſolicitouſneſs, leſt it ſhould be wanting in the performance of its duty. 8. That it never is diſcourag'd or grows weary, but acts always with the ſame zeal. 9. That it conſiders none but Jeſus Chriſt in its neighbour, and keeps up its fervour by frequently reflecting upon what He is whom he ſerves, ver. 11. 10. That it places not its comfort in the ſweetneſs of friendſhip, or of the good things of this life, but in the *hope* of thoſe which are to come. 11. That it is proof againſt all toils, croſſes, and tribulations. 12. That it "continues inſtant in prayer," for the ſalvation of others, as much as for its own; becauſe it knows that this life is a ſtate of baniſhment, and an abyſs of miſery, ver. 12. 13. That it renders all the good things of this world common between the rich and the poor; becauſe the mind and heart are common, and the ſociety or fellowſhip of grace, join'd to that of nature, gives the *Saints* (that is, Chriſtians) a ſecond right to the goods of their brethren, whenever they are in want. 14. That it can neither look upon nor treat any perſon as an alien or ſtranger; becauſe it knows, that we are all ſuch, in reſpect of Heaven, and that no man is ſuch in reſpect of his brother, ver. 13. 15. So far is it from wiſhing ill to its enemies, that it has their welfare always at heart, and wiſhes them the greateſt good; becauſe it knows, that Jeſus Chriſt died, praying for his perſecutors, ver. 14. 16. That it cauſes a man to make the joy of his brethren, and likewiſe their afflictions and misfortunes, to become his own, ver. 15. 17. That it unites us in the ſame faith, and the ſame taſte and reliſh of heavenly things. 18. That it is *humble*; rendring us all equal, and making us *condeſcend* to the loweſt and meaneſt things, for the ſake of our brethren. 19. That it cauſes us willingly to renounce our own ſentiments, views, and lights, in order to follow thoſe of others; becauſe it places it ſelf below all, ver. 16. 20. That it knows not what it is to return "evil for evil;" becauſe it knows no other *evil* here below, but ſin. 21. That tho' it avoids all manner of oſtentation in the good which it does, yet it always ſeeks to edify its neighbour: Becauſe it knows, that it is a miſtaken humility to endeavour always to conceal all ſorts of good; that it ought to love its neighbour's perfection as its own; that nothing belongs to it ſelf, but what belongs to him; and that a good example is one of the debts of charity, ver. 17. 22. That it is *peaceable* it ſelf, and promotes *peace* amongſt others; eſpecially with Chriſtians, our brethren, and our fellow-members; and that, for the bleſſing of peace, it endures whatever is not inconſiſtent with truth or juſtice, ver. 18. 23. That, if it be accuſed, it leaves the care of its juſtification to God, and with faith and patience waits for his judgment; becauſe it makes little or no account of the judgment of men. 24. That it ſuppreſſes the motions of its own anger, bears that of men, and is far from endeavouring to excite and to anticipate that of God upon its enemies; becauſe it knows, that this is the ſureſt way to avaid itſelf, and to divert the effects of their enmity and ill will, ver. 19. 25. That it does not diſcover that it has *enemies*, any other way, than by doing more good to them than to others; and thinks it ſelf well *avenged*, when God ſhews them mercy; becauſe it is by this means that it is deſirous to be counted worthy thereof it ſelf, ver. 20. And, 26. That it is proof againſt all the malice of the moſt implacable enemies, and deſires to triumph over them by nothing but benefits; knowing that herein it imitates God, and is the daughter of him who is love or charity it ſelf, ver. 21. (Q.) See the notes on John xiii. 34, 35.

Serving the Lord.] *To kyrio douleuontes.* Some ancient copies, of great authority, read it *kairo douleuontes*, ſerving the time; the occaſion of which various reading was its being ſometimes written, with this abbreviation, *KO*; and therefore might be read either *kyrio* or *kairo*. One argument that the latter is here to be retain'd, is Ignatius's Epiſtle to Polycarp; where he joins two precepts together, *Become more diligent than thou art*; *obſerve*, or *conſider*, *the ſeaſons*, or *times:* That is, the times being times of great corruption firſt, and then of perſecution alſo (both mention'd there in the former part of the period, *Let not the heterodox*, or *falſe teachers*, *move thee*, or *terrify thee*; *ſtand firm*; and *We muſt beyond all perſevere and endure all for God's ſake*) he muſt not be *ſlothful*, but very *diligent*, to defend his flock againſt all falſe infuſions, and ſuſtain them conſtant in ſufferings And this is exactly agreeable and parallel to this exhortation here thus ſet, and may well ſeem an imitation of it: *In reſpect of diligence, not ſlothful*; *zealous in ſpirit*, *ſerving the time*, or *ſeaſon*; which was in like manner a ſeaſon of great corruption from the *Gnoſticks*, and of perſecution alſo from the *Jews*, with whom thoſe *Gnoſticks* complied, and ſtirr'd them up againſt the orthodox Chriſtians. (H) But yet, it was never meant, that we ſhould be *time-ſervers*, or men-pleaſures; but only that we ſhould apply our ſelves to the time, in the occurrents and occaſions thereof, neglecting no opportunity of doing good. (Leigh)

Rejoicing in hope.] One would have thought it a very unreaſonable exhortation, to bid thoſe Chriſtians *rejoice*, who had then ſo much cauſe to be ſorrowful, when they ſuffer'd ſo many reproaches, underwent ſo many hardſhips, and were in all reſpects ſo ſpitefully treated by their enemies. But, in the worſt of times and conditions, Chriſtianity has wherewithal to comfort its profeſſors, and make their hearts joyful: And this is one of thoſe ſpiritual comforts; *viz.* the *hope* of everlaſting happineſs. This outweighs the heavieſt burden of worldly calamities, and gives us a chearful ſpirit in the midſt of our greateſt ſufferings: For, when we have this hope, we conſider, not ſo much what we are at preſent, as what we ſhall be: We are the leſs concern'd at the evils we ſuffer in this world, becauſe we ſee beyond them, and do expect a bliſsful ſtate, where we ſhall ſuffer no more; where we ſhall have no more ſorrow, and where all tears ſhall be wiped off from our eyes. See the notes on ch. v. 3 and viii. 18. and Acts v. 41.

Continuing inſtant in prayer.] See the notes on Luke xviii. 1.

Diſtributing to the neceſſity.] See the notes on Acts xi. 29.

Given to hoſpitality.] The word *diocontes*, which we here render "given to," ſignifies, more ſtrongly, *following after*, or *purſuing*, *hoſpitality*. Imitate the Saviour of the world: "Go about doing good," and ſeeking out opportunities of obliging mankind: Stay not till occaſions of beneficence offer themſelves: Not only receive poor viſitants, and diſtreſs'd and fatigu'd travellers, with a flowing and generous hoſpitality; but purſue, and follow after thoſe who have paſs'd by your houſe; bring 'em back; ſurprize 'em with unexpected bounty; refreſh and furniſh 'em with ſuitable and ſeaſonable ſupplies. (Blackw.) They who cannot *do* us, muſt at leaſt *wiſh* they could; and never want the diſpoſition, when they have not the ability. (Stanh.) This word, *dioco*, being attributed to perſons, is evil, ſignifying to *perſecute*; as here in ver. 14. and elſewhere: But, if it be applied to things, then it is either good or evil, as the things which we purſue are good or evil; And it implies ſingular love to the thing, and great labour about it. (Leigh)

Bleſs them which perſecute you.] See the notes on Matth. v. 44.

Rejoice with them.] This verſe ſeems to refer to the two gates of the temple; one called *the gate of the bridegroom*, and the other of *the mourners*; into which two ſorts of men all kinds of perſons are divided: Under the firſt are contained all thoſe who continue unblemiſh'd members of the church, under no kind of cenſure; under the other are the excommunicate, of any the loweſt kind; thoſe under *Nidui*, who tho' they might come into the temple, yet were to come in at the door of mourners, with ſome difference upon them, and diſcrimination from other men, that they who ſaw *them* might pray for *them* in this form, *He that dwells in this houſe comfort thee, and give thee a heart to obey*. And accordingly, the exhortation here is to have affections chriſtianly diſpoſed toward all men, to be very much afflicted, which, 2 Cor. xii. 21. is called (*penthein*) *mourning*, or *bewailing* ſuch as are, for their faults, juſtly fallen under the cenſures of the church, and to do the utmoſt we can toward their recovery; and on the other ſide to *rejoice* at the ſpiritual good and proficiency of all others. (H.)

Not wiſe in your own conceits.] See the notes on ver. 3.

Ver. 17, 18, 19, 20, 21. Recompenſe to no man evil for evil. Provide things honeſt in the ſight of all men. If it be poſſible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not your ſelves, but rather give place unto wrath: For it is written, Vengeance is mine; I will repay, ſaith the Lord. Therefore if thine enemy hunger, feed him; if he thirſt, give him drink: For in ſo doing thou ſhalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

Recompenſe to no man evil.] After thoſe duties which we are obliged to perform toward our common head, as myſtical members of Chriſt's body; after thoſe which more immediately concern our ſelves, with regard to the ſtation and office appointed us to hold in that body; after thoſe, to which our brethren have a right, who ſeem ſenſible of the near relation between us, and deſirous to diſcharge their part, The Apoſtle now proceeds to direct our behaviour toward ſuch, as either are not of that body, or carry themſelves to us as if they were not. So that what remains to be ſaid upon this chapter may not unfitly be reduced to the general topick of meekneſs and conſtancy under perſecutions and wrongs. In which the Scripture before us gives us a fair occaſion to obſerve, 1. The methods proper for preventing ſuch injuries; And, 2. The deportment which becomes Chriſtians, when they have the unhappineſs of ſuffering under them. The methods proper for preventing our falling under ſuch injuries and trials, are, 1. A moderate opinion of our ſelves and our abilities, expreſs'd, by "not being wiſe in our own conceits;" in the foregoing verſe 16. 2. To "provide things honeſt in the ſight of all men," ver. 17. By which we are to look upon our ſelves obliged, not only to all thoſe duties, which the laws of God or man have bound upon us; but to all that prudence and decency in our conduct, that may ſecure to us the character of diſcretion, as well as of virtue. For there are infinite occurrences in a man's life, wherein all that is *lawful* may be far from *edifying*, or being *expedient*, 1 Cor. x. 23. Many liberties no where forbidden, which yet are better not taken: Many actions no where expreſly commanded, which yet are very fit to be done. And again, when we do theſe, or abſtain from thoſe, the very manner and circumſtances of the thing may prove of great moment, either for adorning, or recommending, or for tarniſhing the luſtre, and taking off from the beauty and acceptableneſs, of ſuch reſtraints or actions: And, 3. A probable method for the prevention of outrage and injuries; "If it be poſſible, as much as in you lieth, live peaceably with all men," ver. 18. And, as to the deportment becoming Chriſtians, when they ſhall at any time happen to ſuffer, under perſecutions and wrongs of any kind, the rules are, 1. "Recompenſe to no man evil for evil," ver. 17. 2. "Avenge not your ſelves, but rather give place unto wrath," ver. 19. By which is meant, that we ſhould by no means take the cauſe into our own hands, and pretend to right our ſelves, by repaying injuries and affronts with the ſame or greater. 3. "Bleſs them which perſecute you; bleſs, and curſe not," ver. 14. And, 4. "If thine enemy hunger, feed him; if he thirſt, give him drink," ver. 20. To the due obſervation of which rules we have three motives or powerful arguments here ſubjoin'd; 1. Relating to Almighty God; "It is written, Vengeance is mine, I will repay, ſaith the Lord," ver. 19. 2. To our enemies; "For, in ſo doing, thou ſhalt heap coals of fire on his head," ver. 20. And, 3. To our ſelves, "Be not overcome of evil, but overcome evil with good," ver. 21. (Stanh.) See the notes on Matth. v. 39.

If it be poſſible.] St. Peter asks the queſtion, "Who is he that will harm you, if ye be followers of that which is good?" 1 Pet. iii. 13. And he had reaſon; for none, but ſuch as are monſtrouſly brutiſh, will. But yet, ſince ſuch monſters there are to be found in the world, (too many of thoſe, whom our Apoſtle elſewhere mentions under the character of "unreaſonable wicked men," 2 Theſſ. iii. 2.) the cautious manner of expreſſing this duty was no more than needful. For peace with all the world, tho' a moſt deſirable bleſſing, may yet be bought too dear; and therefore we are not left free to ſeek it, upon any terms, not conſiſtent with the reſt of our duty. When ſtedfaſtneſs to the faith which we ought to profeſs, when zeal for the truth and glory of God, when conſtancy and courage in virtue, are made grounds of a difference, and nothing leſs than our foregoing theſe will be accepted for an accommodation of it; in ſuch like caſes peace becomes *impoſſible*. All we have left to do then, is to convince the world, that we are not the aggreſſors; that we neither begun the quarrel, nor have a deſire to continue it; that, whatever can be reconciled with our higher obligations, we are ready to do; willing to depart from our own right, tho' we cannot give up God's; always diſpoſed to be reconciled, and to forgive the wrongs, for which we never gave any cauſe or provocation. This is "as much as in us lieth:" And this they who decline, are no longer true ſubjects of the Prince of peace; no diſciples of that maſter who at his death bequeathed peace to us, as the moſt valuable legacy he could leave; no living members of that head, who vouchſafed to become our peace-offering; no longer actual parts of one another, when they rend the body, diſquiet and devour their fellow-members; in ſhort, when they do not endeavour to procure and preſerve, as they ought to pray for, "peace always by all means," 2 Theſſ. iii. 16. (*Idem*)

Avenge not your ſelves.] Obſerve here, How the Apoſtle renews his exhortation to all Chriſtians, to watch againſt the ſin of private and perſonal revenge: He urg'd it before, ver. 17. he reinforces it here, ver. 19. thereby ſhewing, how prone our corrupt natures are to commit this ſin, and how hard the contrary duty is to fleſh and blood. The Heathens reckon'd revenge to be a part of juſtice, and rank'd it amongſt the number of their virtues: But the Scriptures require, that, inſtead of revenging an injury, we remit and forgive it; "Dearly beloved, avenge not your ſelves, but rather give place unto wrath:" What wrath? Or whoſe wrath? *Anſ.* Give place to your own wrath, ſay ſome interpreters; give way a little, and turn aſide from the perſon you are angry with, and do not ſuffer your anger to hurry you away to revenge: Give place to the wrath of thoſe that wrong you ſay others; decline their wrath, and give not word for word, which will but add fuel to the fire, and oil to the flame. But it ſeems beſt, to underſtand it of God's wrath: Leave the matter to God, he will right your cauſe; do not take God's work out of his hand, but ſuffer him to come in with his wrath upon your enemies, who wrong and injure you; rather give place to the wrath of God againſt them, for vengeance is his, and he will repay it. Learn hence, That ſuch, who, having ſuffered wrong, do ſeek to revenge themſelves, take revenging work out of God's hand; whereas, if they leave the matter with God, his juſtice will right them fully. (B.) See the notes on Matth v. 39. and Biſhop Wilkins's Sermon on this text. And, for that unchriſtian and unmanly practice of *Duelling*, ſee Biſhop Hall's Caſes of Conſcience, and Mr. Collier's Eſſays.

Feed him.] The Greek word, *pſomize*, here has a moſt beautiful alluſion, which is not fully expreſs'd by the bare word *feed*. It ſignifies not only to *feed*, but to do it liberally, and plentifully; to carve for, and help another; yea, to cut it ſmall, and even to put it in his mouth (if need be) as nurſes do to infants, or ſick perſons. (Leigh)

Heap coals of fire on his head.] How's that? Does the Apoſtle mean, Thou ſhalt thereby add to his guilt, kindle the fire of Hell againſt him, and increaſe his damnation? No! That indeed (as we are wont to ſpeak) would be malice with a vengeance! But, as I conceive, the meaning is, By doing good to thy enemy; by relieving his wants, if he ſtand in need of thy charity; by forgiving him the injuries he hath done unto thee, thou ſhalt kindle in him that flame of affections, that holy fire of love, which will gain him to thy friendſhip, bring him to repentance, and make him aſhamed of his wickedneſs. This I take to be the moſt Chriſtian ſenſe of "heaping coals of fire upon his head:" And it is confirm'd, by the following words, "Be not overcome of evil, but overcome evil with good." (Killingbeck)

Be not overcome of evil.] Learn hence, That every Chriſtian ſhould not only take heed that he "be not overcome of evil," but alſo labour and endeavour, what in him lieth, to "overcome evil with good." *Queſtion*, What are we to underſtand here by evil? *Anſwer*, Any unkind or injurious dealing from others, any miſchief or ill turn which our neighbour has done us. *Queſt.* What is it to "be overcome of evil?" *Anſ.* 1. When we dwell in our thoughts too much, too often, and too long, upon the injuries and unkindneſſes we have met with: This is, as if a man that was to take down a bitter pill, ſhould be continually champing of it, and rolling it under his tongue. 2. We are "overcome of evil," when we are brought over to commit the ſame evil; by ſtudying to make ſpiteful returns, in a way of revenge, for the injuries we have received. *Queſt.* Wherein conſiſts the duty and excellency of "overcoming of evil with good?" *Anſ.* It renders us like to God, who does good to us daily, tho' we do evil againſt him continually: Hereby we imitate God, in one of the choiceſt perfections of his divine nature: Hereby we overcome our ſelves: Hereby we overcome our enemies, and make them become our friends. *Queſt.* How ſhould we "overcome evil with good?" *Anſ.* By doing good for evil; by returning courteſies for injuries; ſpeaking well of others, altho' they ſpeak hardly, yea, very ill of us. (B.) See Dr. Moſs's Sermon on this text.

C H A P. XIII.

Soveraign authority by no means to be reſiſted. Every one to have his due. The love of our neighbour is the fulfilling of the law. All intemperance to be avoided.

Ver. 1, 2, 3, 4, 5, 6, 7. LET every ſoul be ſubject unto the higher powers. For there is no power but of God: The powers that be, are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: And they that reſiſt, ſhall receive to themſelves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou ſhalt have praiſe of the ſame: For he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain: For he is the miniſter of God, a revenger to execute wrath upon him that doth evil. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake. For, for this cauſe pay ye tribute alſo: For they are God's miniſters, attending continually upon this very thing. Render therefore to all their dues: Tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

Let every ſoul be ſubject.] From the ſeveral duties, obliging all Chriſtians, in their perſonal capacity, the Apoſtle here proceeds to ſuch as are political, and oblige us, as members of a civil body. And herein he declares, 1. The nature of the duty enjoin'd; 2. The univerſality of its obligation; 3. The reaſons upon which that obligation is founded; 4. The danger of refuſing to comply with it; 5. The equity of making it good; And, 6. The particular inſtances wherein it ought to be expreſſed: And all theſe he declares to be not meerly matters of ſecular convenience, or Chriſtian prudence; but a part of religion, and ſuch as directly bind the conſcience. (Stanh.) All which ſeveral particulars ſhall be diſtinctly explain'd in the notes here following: And the rather, becauſe there have been various arts uſed, to pervert every word of this text, and to make it ſpeak quite contrary to the deſign and intention of the Apoſtle in it. (Sherl.)

Every ſoul.] *Paſa pſyche*, by an ordinary figure, ſignifies every man: For man being a creature compounded of body and ſoul, either part of him is very often in Scripture put for the whole; ſometimes *fleſh*, and ſometimes *ſoul*, ſignifying the man. Thus "every ſoul" here muſt ſignify all men, of what rank, ſtation, or condition ſoever they be; high or low, rich or poor, noble or ignoble, clergy or laity. (Uſh. G. H. Bever. Stanh. Brett, B. Fleury, and Q.) Therefore, none being excepted out of this general precept, it follows, that neither the Pope nor the people, collectively or repreſentatively, commons or peers, *Sanhedrim* or ſtates, in parliament or out of parliament, are exempted from this obligation. (Calvin, Beza, Buckeridge, Moreton, Aſſ. Stillingfl. Stanh. and Sherl.)

Be ſubject.] *Hypotaſſeſtho.* The word, *hypotaſſo*, ſignifies an orderly ſubjection, and implies the reverence of the heart, reſpectful language and geſture, obedience without reſiſting, a ſubjection willing, and in due manner. Chryſoſtome noteth, that the Apoſtle ſaith not, *Be obedient*, but "Be ſubject;" which is a general word, comprehending all other duties and ſervices. (Leigh) But the principal thing he has regard to in the text, is non-reſiſtance; which is the only perfect and abſolute ſubjection we owe to princes. We are not always bound to *do* what they command, becauſe they may command what we ought not, what we muſt not do: But we are always bound to be *ſubject*; that is, never to reſiſt. Tho' a prince abuſe his power, and oppreſs his ſubjects, we muſt not take upon us to right our ſelves by force, but muſt leave our cauſe to God, who is the great protector of oppreſſed innocence. This is the doctrine the Apoſtle teaches, that "we muſt be ſubject to," that is, we muſt not reſiſt, nor rebel againſt ſoveraign princes. (Sherl.) According to that rule of our Saviour, "rendring unto Ceſar the things which are Ceſar's, and unto God the things that are God's," Matth. xxii. 21. Yielding our bodies (as St. Paul himſelf did) to Ceſar, but reſerving our ſouls for God; tendring to juſt laws our active; to unjuſt, our paſſive obedience. (Hall) The benefits of ſociety and civil rights are ſo many and ſo valuable, and do ſo entirely depend upon good government and order, and peaceable ſubmiſſion to thoſe in publick ſtations, that men will naturally be very jealous of, and very averſe to, any ſett of people or principles, which ſhall attempt to break in upon advantages ſo ſenſible and dear, as theſe may claim to be, to all mankind. The generality even of ſubjects would abhor a doctrine that ſhould ſow the ſeeds of diſcord and confuſion. But it is never to be conceived, how any one prince or ruler ſhould have been reconciled to the faith, upon the foot it then ſtood, had it propagated, juſtified, or in any degree countenanced, ſedition and licentiouſneſs, by undertaking to ſet men free from their civil obligations, and to diſſolve the power and authority, which governors were otherwiſe allow'd to have upon their people, when not Chriſtians. And therefore, in all the ancient apologies for our religion, we find the authors particularly careful to wipe off this calumny; to prove the Goſpel, as it really is, the greateſt ſecurity to all temporal juriſdiction; the ſureſt promoter, and beſt preſerver, of public order and quiet; the ſtrongeſt ſupport of kings, and the moſt effectual reſtraint upon ſubjects. Few arguments were urged more frequently; few, we have reaſon to believe, contributed more ſucceſsfully to recommend this religion to the general good acceptance of the world, than the manifeſt tendency it had to the ſafety and welfare of mankind; the particular inſtructions it gave; the weighty obligations and motives it enforced them with; and the unparallell'd examples it every day produced, for containing all ſorts of men within the bounds of their proper ſtation and duty, for rendring them uſeful and ſerviceable to ſociety and government, for a zealous and active obedience to their ſuperiors in all lawful inſtances, and for meek and patient ſuffering, under even unjuſt oppreſſions, rather than they would become inſtruments of diſturbing the peace of the publick, or that of their own conſciences. (Stanh.) See the notes on Tit. iii. 1. and 1 Pet. ii. 13.

To the higher powers.] *Exouſiais hyperechouſais*; To the ſupreme powers, rightly eſtabliſhed and conſtituted. (H.) That is, to the ſupreme authority. (W.) For this is laid down, as a fixed and undoubted principle, that the higher powers, here meant, are ſuch governors, or rulers, as are rightfully veſted with the ſupreme authority. (Atterb.) Only the lawful powers; not to be applied to uſurpers. (Burn.) This ſeems clear, even from the word here dictated by the Holy Ghoſt: Which is not *dunamis*, (from *dunamai*, *poſſum*,) ſignifying ſuch power as conſiſts in the natural faculty, that is, force, ſtrength, or ability; but *exouſia* (from *exeſti*, *licet*) which ſignifies the moral faculty; that is, ſuch a power (or rather authority) as is founded on right, intereſt, and property. (Biſhop Ward, Biſhop Hopkins, Gerh. Pleydell, and Foreneſs)

There is no power but of God.] Here follow the reaſons, whereby the Apoſtle proves and enforces this doctrine of ſubjection, or non-reſiſtance, to them who are thus veſted with the ſupreme authority; The firſt of which is this (*Ou gar eſtin exouſia ei me apo Theou*) "For there is no power but of God;" or (as the original ſeems more properly to be rendred) ***For it is not authority, if it is not from God***; that is, derived from God. (Trem. and Beza) All juſt governments muſt be originally derived from *God*, and, ſome way or other, receive their ſanction from *divine* authority. This propoſition is ſo evident, to all who believe a God, a providence, and the truth of the Scriptures, that I ſhall not need to prove it in particular to them. And, as for thoſe who ſuppoſe government to have originally ſprang up from mere human *compacts*, and from the *people*, independently on God, and without any regard to his will or authority, they ſeem to me to ſuppoſe men to have ſprung out of the earth, and not to have had God for their creator; and alſo to ſuppoſe, that all government has no higher end to aim at, than the conveniencies of this preſent life; both which things are entirely contrary to religion, and utterly inconſiſtent with the ſacred Hiſtory of the origin and primitive exerciſe of government among men: So that this cannot deſerve a ſerious conſideration, but muſt be left to the irreligious ſchemes of the Atheiſts and unbelievers. (Biſhop Sanderſ. Pleydell, and Whiſt.) And that the authority, here ſpoken of, is not meant of that power which comes only by God's permiſſion, but by his commiſſion, is clear from the following words of the text;

The powers that be are ordained of God.] Where we muſt conſider, 1. What is meant by "the powers that be:" And, 2. What by their being "ordained of God." Now, *hai ouſai exouſiai*, muſt naturally and neceſſarily be underſtood in the ſame ſenſe with the clauſe foregoing: That is, Either, 1. In general, that thoſe who are *exouſiai*, "the higher powers," (or the ſupreme authority, rightly veſted therewith, according to the fundamental conſtitution of every country,) "are ordained of God:" Or, 2. More particularly, That thoſe who *then* were "the higher powers" (over the people at Rome, to whom this Epiſtle was written) were ſo ordained. Both which interpretations are well conſiſtent with the context. For if *hai ouſai exouſiai* be underſtood in general, of all thoſe *powers* (that is, perſons) who are rightfully veſted with the ſupreme authority, it gives us a clear diſtinction between lawful ſoveraigns, who are God's vicegerents, and therefore not to be reſiſted; and thoſe who poſſeſs themſelves of and continue in the power, contrary to right and juſtice, being only permitted (that is, not reſtrain'd) by God, like that of robbers and uſurpers, to whom, by the unanimous conſent of all caſuiſts, no obedience at all is due. Or if theſe words be applied to the particular *powers* then in being, even thoſe will be found to have been lawful powers, if we duly obſerve, 1. That the conſtitution of the Roman empire was not hereditary. 2. That the emperor then reigning, had no competitor for the throne, nor was there any other perſon who did, or could, pretend a better right to it. (Hickes's *Jovian*, ch. i.) And 3. That tho' poſſeſſion is in it ſelf no title at all againſt a known and apparent right; yet where there is not, nor can be, any better right prov'd, poſſeſſion ſuppoſes a right, and is to be regarded as ſuch, as well in relation to government as to private property. Thus then the Roman emperors were the (*exouſiai*) lawful powers; not becauſe they were in poſſeſſion of the throne, and thoroughly ſettled in it, nor becauſe they were acknowledg'd for ſuch by the Senate and People whom they were to govern; but becauſe they really had all the right and title to the ſoveraignty which the fundamental conſtitution of that country did require, and no perſon in the world either had, or pretended to have, a better right to the ſame. And therefore ſuch emperors might well be ſaid to be (*hypo tou Theou tetagmenoi*) "ordained of God," and (*tou Theou diatage*) "the ordinance of God," ſince not only the *power*, but the perſons themſelves, who are thus undiſputedly veſted with ſoveraignty, are appointed by God, to govern under him, as his Vicegerents or Deputies, and have authority put into their hands by his peculiar and ordering providence. In hereditary kingdoms indeed 'tis otherwiſe than it was in the Roman empire. For in ſuch, the king never dies; but the ſame minute that the natural perſon of one king dies, the crown deſcends upon the next of blood: And therefore, tho' a proſperous rebel may get the power into his hands by God's *permiſſion*, yet 'tis not by God's *ordinance*, and he who reſiſts ſuch a one, does not reſiſt the ordinance of God, but the uſurpations of men. (Biſhop Andr. Biſhop Buckeridge, Biſhop Moreton, Archbiſhop Uſher, Biſhop Hall, Biſhop Sanderſ. Biſhop Ward, Aſſ. G. H. Sherl. Du-Bourd. B. and Milb.)

Whoſoever therefore reſiſteth.] This is the neceſſary conſequence of the foregoing argument. Since the ſupreme Magiſtrate is "ordain'd by God," and "every ſoul" in his dominions, is commanded to "be ſubject," to him as ſuch, it follows *therefore*, That *whoſoever reſiſteth* him, "reſiſteth the ordinance of God:" And, conſequently, (as the Apoſtle himſelf concludes) "they that reſiſt, ſhall receive to themſelves damnation." For the clearer underſtanding of which doom, we are to obſerve, that the word (*crima*) here rendred *damnation*, according to its literal import, ſignifies *judgment*, and no more, and is ſometimes applied to human judgments; as, 1 Cor. vi. 7. to "going to law," and Luke xxiii. 40. and xxiv. 20. to temporal puniſhments and ſentences of death: But elſewhere it clearly ſignifies ſuch puniſhments as are divine and eternal; as Acts xxiv. 25. Rom. ii. 2, 3, 5. Hebr. vi. 2. and ſeveral other places. Three places there are, which belong certainly to this ſenſe; which yet have been queſtion'd by ſome men, and denied to do ſo. Firſt, This in this place, "They that reſiſt," that is, by force or violence oppoſe the ſupreme power, (*heautois crima lepſontai*,) "ſhall receive *judgment* to themſelves." That this ſignifies temporal puniſhment, which the Magiſtrate may inflict, and no more, they think appears by the following words, "for rulers are a terrour to evil works." But 1. If that argument were of force, it would conclude alſo, that no more but temporal puniſhment belonged to any other crime which was puniſhable by the magiſtrate: For of him it is ſaid, that he is, (*Theou diaconos*) "the miniſter," or officer of God; his executioner for wrath, that is, puniſhment temporal, to him indefinitely that doth evil, that is, every viſible malefactor. And ſo, if this would conclude for the reſiſter or rebel, it would alſo be a privilege or protection to all other ſins, which the magiſtrate is wont to puniſh, the thief, the murtherer, &c. and he that were hanged ſhould not for that be damned, whatever his crime were. And 2. If that reſiſter ſhould eſcape the hand of juſtice here, by flight, &c. or if he ſhould proſper in his rebellion, ſo that the magiſtrate ſhould not be able to puniſh him, or yet farther, ſo as to get into the throne, what judgment or puniſhment is that man likely to receive, if the *crima* or *puniſhment* here ſignify none but the magiſtrate's wrath or puniſhment? 3. 'Tis here, ver. 5. concluded from hence, "Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake:" Where wrath, ſignifying temporal puniſhment, ver. 4. if that were all that were meant by *crima*, then could it not be true, much leſs concluded from hence, that men "muſt be ſubject not *only* for wrath." Certainly he that reſiſts is not ſubject: For *antiſtenai* is all one with *antitaſſeſthai*, and both directly contrary to *hypotaſſeſthai*, *being ſubject*, ver. 3, 5. And therefore, if we "muſt be ſubject, not only for wrath," as that ſignifies temporal puniſhment, then "he that reſiſts ſhall receive" more than wrath, as that ſignifies temporal puniſhment; *viz.* (*crima*) *eternal judgment*, or *condemnation*; which muſt be the import of (*alla kai dia ſyneideſin*,) "but alſo for conſcience ſake," *viz.* that if he do it not, it will be ſin to him, and wound his conſcience, and ſo bind over to that puniſhment that belongs to an accuſing conſcience, or the breach of that divine law (which is the rule of conſcience) the command of obedience, ver. 1. to a damning ſin, if it be not timely repented of. The ſecond place thus doubted of is, 1 Cor. xi. 29. "He that eateth and drinketh unworthily, eateth and drinketh (*crima*,) *judgment* to himſelf." That it doth not there ſignify damnation is attempted to be proved by three arguments: 1. By that which follows, ver. 30. "For this cauſe many are weak and ſickly among you, and many ſleep;" which, belonging only to temporal puniſhment, is conceived to be the periphraſis of (*crima*) *judgment* precedent; and conſequently that that is ſo alſo. 2. Becauſe the Apoſtle ſpeaks there of any one ſingle act of this ſin, which, being not an habit or cuſtom, the objectors conceive not to be actually damning under the ſecond covenant. 3. Becauſe, ver. 32. 'tis ſaid, "When we are judged, we are chaſtened of the Lord, that we ſhould not be condemned," &c. To the firſt of theſe, the anſwer is clear, 1. That ſickneſs and death, tho' they be temporal puniſhments, are yet divine, inflicted by the hand of God, not of the magiſtrate: And 'tis acknowledged, that it doth ſeldom ſignify eternal puniſhment, excluſively to God's temporal puniſhments, but eternal, and ſometimes temporal too, (as 2 Pet. ii. 3.) or eternal if he repent not; and perhaps temporal if he do, or to bring him to repentance: 2. That theſe temporal, do not exclude eternal puniſhments: They may be ſick, and die, and be damned alſo, or elſe, ſome being reformed by theſe temporal chaſtiſements, others may be damn'd alſo that do not reform: And that this is juſt with God, and the meaning of *crima* there, appears ver. 27. which is parallel to ver. 29. "Whoſoever ſhall eat or drink unworthily, ſhall be guilty of the body and blood of the Lord;" that is, ſhall be thought guilty of the greateſt violation of Chriſt, to profane and tread under feet his body and blood. To the ſecond, It need not here be diſputed, whether one act of mortal or wilful ſin brings damnation; it being as much to the preſent purpoſe, that cuſtomary or frequent ſinning doth: For, whatever mercy may belong to him that commits only one act, yet, if he that cuſtomarily or frequently doth it, incurr damnation, this will be the Apoſtle's meaning by *crima* there, who ſpeaks indefinitely of the ſin (as when he ſaith, the drunkard or adulterer ſhall not inherit the Kingdom of God,) and deſcends not to that minuter conſideration, what 'tis that contracts the guilt of that ſin. As for the third objection, 'Tis an evident confirmation of this rendring: For, if thoſe that were ſick, &c. were "chaſtened of the Lord, that they ſhould not be condemned," then ſure, if they had not been ſo chaſtened, or not reformed by that chaſtening, they ſhould have been "condemned with the world;" which is no argument, that eternal judgments are not due to them on their impenitence, but an evident intimation that they are. The third place, thus doubted of (and brought to countenance the former interpretations of theſe two) is 1 Pet. iv. 17. (*to crima apo tou oicou tou Theou*,) "judgments beginning from the houſe of God;" where that which befalls "the houſe of God" cannot be condemnation. To which I anſwer, by granting the objection; and conſequently, that *crima*, in its latitude, muſt not there be applied to "the houſe of God," but only one part of it: For, of *crima* in that verſe, there are ſpecified two parts; (*to proton*, and *to telos*,) *the firſt part*, and *the end*, or *laſt part of it*. The firſt part of God's revenge on ſin, may be in this life, and befall the godly, who hath ſin to be puniſhed alſo, and ſo (*molis ſozetai*) *hardly eſcapes*, ver. 18. or (as that phraſe is in the original, Prov. xi. 31.) "is recompenſed on the earth: But the ſecond ſadder part, is (*ton apeithounton*) of the contumacious, that obey not the Goſpel of Chriſt; and it ſeizeth on them here, and ſweeps them away, and then continues to them eternally: And ſo ſtill, *crima* is (*antapodoſis Theou*) *God's puniſhment* and *retribution to ſin*, wherever it is, both here and in another world. (H.) They who deny the authority to them who are of right inveſted with it, and take it to themſelves, ſet themſelves againſt God, and go about to build another *Babel*; which is nothing but bringing in of anarchy and confuſion. This argues a giant-like nature; ſuch as was in them who would build a *Tower*, whoſe top might reach to Heaven. Such do bid defiance to God: And therefore the Apoſtle ſaith expreſly, that all ſuch as do *reſiſt lawful powers*, do "reſiſt the ordinance of God;" and ſo do fight againſt God himſelf, and thereby bring *damnation* upon themſelves. (Beza, Biſhop Andr. Biſhop Buckeridge, Arch biſhop Uſher, Biſhop Moreton, Biſhop Ward, Aſſ. H. Sherl B. Brookb. and Milb.)

Not a terrour to good works, but to the evil.] Here we have a further argument for Subjection. Certainly, if men have not ſome wicked purpoſes in their hearts, they will never be tempted to rebel againſt authority: For they that do not deſign any ill, have little reaſon to be afraid of magiſtrates; or conſequently to deſire to prevent their ill uſage of them by taking up arms againſt them. For tho' it be poſſible, governours may be Tyrants, yet this poſſible fear is not in any reaſon to move any to certain ſin: But, on the other ſide, every one is to look on the magiſtrate as God's officer, and to truſt himſelf in God's protection, and count, that princes do not uſe to puniſh men for doing well, but for doing ill; for ſeditions, conſpiracies, *&c.* And therefore, if thou wouldſt make a prudent proviſion for thy ſelf, if thou doſt deſire to be ſecure from being puniſhed by the magiſtrate, do not offend againſt his laws, and thou ſhalt, in all probability, receive nothing but reward for it from him. (H.) What the Apoſtle means here, by this exhortation to "do that which is good," is well expreſs'd by the Emperor *Juſtinian*, in the entrance to his laws; *Honeſte vivere*; *alterum non lædere*, *ſuum cuique tribuere*; To live honeſtly, to injure no-body, and to give every man what is his due. (Aſſ.)

He is the Miniſter of God.] That is, He acts by a divine commiſſion; and the power which he regularly exerciſes, is delegated to him by God. (Andr. and Blackall)

To thee for good.] This verſe, and the foregoing, are a clear intimation to the Supreme Ruler, of the duty incumbent upon him; *viz.* to puniſh vice, and to protect virtue, (Beza, Q. and B.) and in every thing to conſult the common good of that Body, of which God has made him the head. But neverthe leſs, tho' his laws ſhould in ſome inſtances, be contrary to that, yea, and even to the divine laws, (on which ſuppoſition the magiſtrate does certainly exceed the bounds of his commiſſion,) yet this does not void his authority: "He is the Miniſter of God," for all this; or elſe there was none that was ſo, none that could be called ſo, when the Apoſtle wrote this Epiſtle: And there is a duty lying on ſubjects, even in this caſe; *viz.* not to oppoſe, nor to reſiſt the power, but quietly and *patiently* to ſuffer the penalty of thoeſ laws, which they cannot, without ſinning againſt God, yield an *active* obedience to. (Sherl. and Blackall) For, Deputed powers are only accountable to thoſe from whom they derive their authority: And ſo, the higher powers, being deputed by God, muſt indeed render to *him* a ſevere account of their adminiſtration; but not to others. (Burnet) That which is commonly affirm'd, that the end of government is the good of the inferiors, muſt be underſtood *cum grano ſalis*: For from this principle, miſunderſtood, ſome have collected, that, becauſe the *end* is above the *means*, and more noble, therefore ſubjects are above their governors, and ſo may call them to account for their miſ-government, and judge, or puniſh them, and remove them, if they ſee cauſe; from which falſe collections, made by ſeditious and turbulent perſons, infinite troubles, confuſions, rebellions and deſolations have follow'd. We muſt know therefore, 1. That to procure the good of inferiors is indeed the duty of ſuperiors, and *one* end why God committed the people to them; but not the *ſole* or *principal* end of their authority. For princes receive their authority only from God, and are by him conſtituted and intruſted with government of others, chiefly for his own glory and honour, as his deputies and vicegerents upon earth; for they are *his Miniſters*: So that the *principal* end of their government is the advancement of God's honour, who is the ſupreme King and Lord of all the world; and therefore, if they fail in the performance of this truſt, they are accountable only to him, and not to the people, whom he hath put under them, and whom he never authorized to call them to account, but to appeal only to him. 2. That it is not generally true, that all government is only for the benefit of thoſe that are govern'd. For ſome government there is meerly for the benefit of the ſuperiour; As that of a Lord or Maſter over his ſervant; for the profit of the ſervant is herein meerly extrinſecal and adventitious: Some governments are for the mutual goodof both; As that of a husband over his wife: And ſo, ſome kingdoms may be for the benefit of Kings; as when they are obtain'd by a juſt conqueſt; which are not to be accounted tyrannical, becauſe they are *juſt*: For there may be a juſt title by conqueſt, when the war is upon juſt grounds. And, 3. That altho' it be true, that in ſome kingdoms, eſpecially elective, the benefit of the people is principally regarded; yet it follows not hence, that the people are above their King: For the tutor, or guardian, is for the good of the pupil, and yet the guardian, or tutor, hath authority over the pupil. If any ſay, that the guardian may be removed, if he fail in his truſt, and therefore the ſame may be done in princes, I anſwer, that this holds in guardians, becauſe they have ſome *above* them; but, in kingdoms, becauſe there cannot be a progreſs *in infinitum*, there muſt of neceſſity be a ſtop in ſome, who, becauſe they have no ſuperior, muſt, if they offend, be left only to God; who will either puniſh them, if he ſee it needful, or elſe ſuffer them for the puniſhment and trial of his people. (Andr.) For if our lawful ſoveraign be a good prince, he is the *cauſe* of our *good*, temporal and eternal: If an evil prince, he is an *occaſion* of our eternal good, by our temporal evil. (Bucker.) Many times the fault is in the people, if the King be bad. It is for their ſins, "that the Hypocrite reigns, and the people are enſnared," as Elihu ſpeaks, Job xxxiv. 30. And therefore, where people chuſe themſelves Kings or Rulers, rejecting the lawful governors, to whom the government rightly belongs, or, looking at their *own* benefit or liberty, riſe againſt their lawful princes, and change the government, not proceeding in the fear of God, nor looking at his glory, but at themſelves, God puniſhes people by thoſe very Rulers whom they have ſet up. (Andr.)

He beareth not the ſword in vain.] St. Auguſtine ſaith, The magiſtrate hath the ſword committed into his hand, that wicked men ſhould be diſabled of their power, if not of their will, to ſin. And St. Paul, here deſcribing a civil magiſtrate, ſaith, "He beareth not the ſword in vain;" and tells us the end for which he beareth it, as "a Revenger, to execute wrath upon him that doeth evil:" And elſewhere, (to ſet down a rule alſo for the eccleſiaſtical magiſtrate) he inveighs againſt thoſe of Corinth, for not executing an eccleſiaſtical cenſure upon an open offender, but ſuffering him to continue in the church, 1 Cor. v. Therefore St. Auguſtine ſaith very well: Be ſure thou do thy part, and perform that which thy place requires; elſe God will perform his, both upon thee and the offender: And it is better to feel the lenity of a Father, than the ſeverity of a judge. (Andr.) Note here alſo, The magiſtrate is not ſaid to ſnatch or take the ſword, but to "bear the ſword:" He doth not wreſt it out of the hand of another, but it is put into his hand by God himſelf; the commiſſion to bear the ſword being from God: The magiſtrate doth not hold his authority by virtue of the ſword, but he holds the ſword by virtue of his authority; and when he draws the ſword, it is not meerly back'd with an arm of fleſh, but with a warrant and commiſſion, ſign'd by God himſelf. (Beza, and B.) The infatuation of reſiſtance, and its perniciouſneſs, is viſible here by the word *machaira* with the article prefix'd, "the ſword;" to wit, one chief governor, but *one* ſword: For tho' there be governors under governors, more or fewer, yet, becauſe the ſubordinate are dependent, all upon the *Chief One*, and do execute capital puniſhment in the name and authority of the higheſt, all are accounted but *one* ſword; but when the people ſhall be making forcible reſiſtance, there muſt be claſhing of ſword againſt ſword: Nay, by this the ſword is wreſted out of the hand of the King, and put into the power of the people; that is, into the hands of *madmen*, as David himſelf ſtiles the tumultuous people, Pſa. lxv. 7. (Biſhop Moreton) No violent reſiſtance, or no reſiſtance of the Higher Powers by force, can be allow'd to any who have not the power of the ſword, and who are no *avengers of wrath*: For he who thus uſeth it, plainly "takes the ſword," without authority from him to whom belongeth vengeance, and the power of life and death, originally, and ſo without authority from him to whom this power of the *ſword* originally belongs; and therefore, by our Saviour's Aphoriſm, deſerves to "periſh by it," Matth. xxvi. 52. (W.)

Wherefore, ye muſt needs be ſubject.] Wherefore? 1. Becauſe all powers (as before defined) are from *God*. 2. Becauſe all (ſuch) powers bring with them the *good* of *order*. 3. Becauſe it is a ſin to diſobey. 4. Becauſe judgment and *damnation*, temporal and eternal, is the puniſhment of this ſin. 5. Becauſe government is the means to enjoy all the benefits of life. And, 6. Becauſe Kings have *tribute* and *cuſtom* for this cauſe. Therefore "ye muſt needs be ſubject." (Biſhop Buckeridge)

Not only for wrath, but for conſcience ſake.] That is, not only for fear of puniſhment; but much more, becauſe tho' the magiſtrate hath not authority abſolutely over conſcience, yet, as being "the Miniſter of God," he cannot with a good conſcience be reſiſted. (Beza) For tho' human laws are tied upon the conſcience, yet not by human power; the conſcience is God's ſervant, and he binds it: And this anſwers what St. Paul teaches in the text, *viz* .that we "muſt needs be ſubject," for fear of God's diſpleaſure, who has bound the conſcience to obedience. (Pomfr.) This obligation may not be avoided, by the pretext of any enſuing miſchief whatſoever: But it becomes us, in obedience, to perform our part; and to leave the ordering of events to God, whoſe part only that is. (Uſher) We muſt be *ſubject*, ſimply and without exception; *obedient* only in thoſe things that are *good*; Tit. iii 1. And we muſt not ourſelves be judges what is good; but ſubmit our own judgment to that of our governors, except we find that the things commanded be plainly and directly forbidden in God's word; in which caſe we muſt be *ſubject* ſtill, tho' not *obedient.* This was the doctrine of Chriſt. This was the doctrine of St. Peter and St. Paul. No other doctrine was taught, or thought of, in the Chriſtian world, for 600 years after Chriſt; as may appear, not only by the books and writings of all the Fathers of theſe ſeveral ages, but eſpecially by the practice and example of all thoſe noble and renown'd Martyrs, who liv'd in the very heat of the furnace, in thoſe long and bloody times, containing the ſucceſſion of ten ſeveral perſecutions, under the moſt cruel Heathen Emperors: Againſt whom they never offer'd to make head; never went about to practiſe treaſon, never attempted to take up arms; notwithſtanding they were (as Tertullian witneſſeth) both more in number, and greater in ſtrength, than any other nation or kingdom in the whole world; yet, becauſe they were otherwiſe inſtructed, where they could not yield *obedience*, they yielded their ſubjection; never drawing any other ſword againſt their enemies, but only the *ſword of the ſpirit*; never putting on any other armour for their defence, but only the armour of *patience*; never thinking of any other ſiege, but only how they might beſiege God with their *tears and prayers.* (Sam. Burton, Burnet, and Foreneſs) This is the doctrine of Non-reſiſtance and Paſſive-obedience, which is not to be confuted, but *laught* out of countenance! (Sherl.) This has, by plain and convincing proof, been demonſtrated to be the doctrine both of the Old and New Teſtament; againſt which therefore, tho' witty men may be able to ſtart ſome objections, yet wiſe and good men ſhould not regard them: For no objection is of any force againſt a plain and expreſs Law of God; and when men are forc'd to mince treaſon and rebellion, they always ſpeak nonſenſe! (*Idem*) Thus, How abſurd is it, 1. To pretend *conſcience* for reſiſtance, when the Apoſtle here teacheth the neceſſity of being *ſubject* even "for conſcience-ſake!" 2. To call that a *zeal to God's glory*, which the Apoſtle here declares to be a "reſiſting the ordinance of God!" And, 3. To ſay, they reſiſt for *Religion* ſake, when Religion conſiſts in adherence to the revealed will of God; and nothing can be more plainly reveal'd, than this Canon of general "ſubjection to the Higher Powers;" together with the reaſon againſt reſiſtance, in reſpect of the crime of reſiſting *God's ordinance*, and the judgment, which is *damnation* it ſelf! (Biſhop Moreton) In a word, However ſuch men may pleaſe themſelves with greater light than former ages had, in this matter, they are ſaid to be ſuch "for whom is reſerved the blackneſs of darkneſs for ever," Jude 13. (Stillingf.) For they muſt either ſet up for *another Goſpel*, or utterly reject what is ſo formally condemn'd by the Author of this which they profeſs to believe. (Burn.) For the fuller proof of all the foregoing expoſitions, the Reader may at large conſult Biſhop Andrews on the fifth Commandment, Archbiſhop Uſher's Power of the Prince, &c. with Biſhop Sanderſon's Preface; Dr. Hickes's *Jovian*; Dr. Sherlock's Caſe of Reſiſtance; and the ſeveral Sermons of Biſhop Buckeridge in 1606; Dr. Sam. Page, in 1616; Archdeacon Burton, in 1619; Biſhop Moreton in 1639; Mr. Joſ. Brookbank, in 1660; Biſhop Ward, in 1661; Dr. Sam. Drake, in 1669; Dr. Burnet, in 1674; Mr. Rively, in 1679; Archdeacon Pleydell, in 1681; Mr. Pomfret, in 1681; Dr. Hickes, in 1682; Mr. Foreneſs, in 1683; Dr. Du Bourdieu, in 1684; Biſhop Blackall, in 1708; and Mr. Luke Milbourne, in 1706, 1709, and 1712, on the ſeveral texts here explain'd.

For this cauſe pay you tribute.] Hence it appears, that paying tribute to, is an acknowledgment of the *right* of government in, him to whom we pay it: It being payable only on this account, becauſe "he is the Miniſter of God;" and "render'd to Cæſar," becauſe it is Cæſar's; that is, becauſe it doth belong to him, as being Cæſar, or the power whom God hath ſet over us. (W.)

Render therefore to all their due.] 'Tis not yield, or give, as a work of ſupererogation, or a courteſy, of meer free-will or gratuity; but (*apodote*) render, give back again, reſtore, repay, as of debt and duty. (Brookb.)

Ver. 8, 9, 10, 11, 12, 13, 14. Owe no man any thing, but to love one another: For he that loveth another, hath fulfilled the law. For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal, Thou ſhalt not bear falſe witneſs, Thou ſhalt not covet; and if there be any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thy ſelf. Love worketh no ill to his neighbour: Therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of ſleep: For now is our ſalvation nearer than when we believed. The night is far ſpent, the day is at hand: Let us therefore caſt off the works of darkneſs, and let us put on the armour of light. Let us walk honeſtly as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying. But put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfil the luſts thereof.

Owe no man any thing.] Moral duties are mutual debts which we *owe* one another: One of which, namely, that of *Love*, we can never fully diſcharge, but muſt be ever paying, yet always *owing*. The truth is, this debt of *Love* is ſo far from a poſſibility of being paid on earth, that it is due in Heaven, to God, Angels and Saints. All other debts may be paid while we live, but this of *Love* cannot. (B. and Q.) See the notes on John xiii. 34, 35. and more hereafter on 1 Cor. xiii. 1, &c.

Love one another.] That which is here, (*heteron*) *another*, is, in ver. 10. rendred (*pleſion*) his *neighbour*; which ſhews, that every man is the Chriſtian's neighbour. (W.)

Love worketh no ill.] Obſerve here, 1. The propoſition aſſerted and maintain'd by the Apoſtle, ver. 8, and 10. that "Love is the fulfilling of the Law." But can the Law be ſaid to be *fulfilled* by us? If ſo, In what ſenſe? *Anſ.* By the *Law* here we are certainly to underſtand that branch of the Moral Law, which reſpects our duty to our neighbour. All our duty to men is virtually comprehended in loving them as our ſelves: As no man will hurt himſelf, ſo neither will he hurt his neighbour, if he loveth him as himſelf. Thus Love is the complement, or "fulfilling of the Law," relating to our neighbour. The church of Rome would infer from hence, that a perſon may keep the Law of God perfectly, and without the leaſt deficiency. But, obſerve, He that loveth, keepeth the Law: How keepeth? Even as he loveth: If he loveth perfectly, he keeping the Law perfectly; but if his love be imperfect, (as is the beſt on this ſide Heaven) then is his fulfilling of the Law imperfect alſo. Perfect fulfilling of the Law is what we ſhould labour after, but whilſt in an imperfect ſtate we cannot attain unto: Yet ſuch is the grace of God in the Goſpel, as to account ſincerity inſtead of perfection, and to eſteem unfeigned love to our neighbour the fulfilling of the Law, or all the duties of the ſecond table. Obſerve, 2. This propoſition is proved by an induction and enumeration of particular duties belonging to the ſecond table; "Thou ſhalt not commit adultery; thou ſhalt not ſteal; nor bear falſe witneſs; nor covet." Where all injury is forbidden to be done to our neighbour in his name, in his eſtate, marriage right, &c. And this is called "the fulfilling of the law." But how can that be? Is the Law fulfilled by mere negatives; by doing no *hurt* to our neighbours? Is not doing them all the *good* we can required alſo? *Anſ.* Yes, no doubt: When the Apoſtle ſays, "Love worketh no ill to his neighbour," it is implied, That love doth all poſſible good to his neighbour, as well as worketh no ill; tho' the negatives only are mentioned, yet the affirmatives alſo are included. (B.) For, in Chriſt's interpretation, the neglect of doing any good we are able, and have opportunity to do for him, is *doing evil*, Mark iii. 4. Here is therefore a *Meioſis:* For charity is alſo *kind*, 1 Cor. xiii. 4. and engageth us "by love to ſerve one another," Gal. v. 13. (W.)

To awake out of ſleep.] Here are ſeveral metaphors; This life is a *Night*; the reſurrection is the *Day*; the light of the Goſpel, the dawning to this day (as the ſame metaphors are alſo uſed, 2 Pet. i. 19.) We are to "awake out of ſleep," to riſe up, and throw away former clothes, fit only for *darkneſs*, that is, our Night-clothes, and to put on new, &c. And, being ſoldiers, to put on our armour, ready to fight, who are encompaſs'd with ſo many enemies. See alſo a parallel place to this, 1 Theſſ. v. 6, 7. (Fell) But, without the metaphor, this laſt part of the chapter treats of our duty towards our ſelves; namely, ſobriety, temperance, mortification of ſin, and all the works of darkneſs, ſuch, as "rioting and drunkenneſs, chambering and wantonneſs," and the like: And the argument, or motive, which the Apoſtle uſes in this verſe, to excite and quicken the converted Romans to the laſt mentioned duties, is drawn from the conſideration of their preſent ſtate and condition: They were believers, the Goſpel light was riſen upon them, and they were "nearer ſalvation now, than when they firſt believed." This, by the way, is a meditation full of comfort to a gracious perſon: Every breath he draws, draws him a degree nearer to perfect happineſs; he is nearer Heaven, nearer his reward, than when in the infancy of his faith; therefore let him gird up the loins of his mind, and be more chearful and more laborious in his Lord's work. Lord! how tranſporting is it to thy faithful Ones, to conſider how ſmall a matter is betwixt them and their compleat ſalvation! No ſooner is their breath gone, but the full deſire of their ſouls is come; their ſalvation is near, very near, much nearer than when they firſt believed. But oh! what a meditation of terror is it, to a wicked perſon! His damnation is nearer, and every hour nearer and nearer: There is but a puff of breath betwixt him and Hell; e're long his laſt breath and his laſt hope will expire together. Lord! give ſinners hearts to conſider, that a graceleſs man e're long will be a hopeleſs man: The ſtate he was born in was ſad, the ſtate he is now in is worſe, but the ſtate he will ſhortly be in, without converſion, will be unſpeakably worſt of all; his damnation is near, it ſlumbereth not (B.) For the other ſenſe of the word *ſalvation* here, as importing temporal deliverance, See Dr. Hammond, at large, upon the place.

The night is far ſpent.] Obſerve here, 1. The Apoſtle puts the Romans in mind of their former ſtate before converſion, when the *Night* of Heatheniſh ignorance and darkneſs was upon them; when they ſpent their time and ſtrength in rioting and drunkenneſs, in laſciviouſneſs and wantonneſs. Where note, The odious character wherewith ſin is branded: It is darkneſs, a "work of darkneſs;" ſo ſtiled, becauſe ſin originally ſprings from darkneſs; becauſe it naturally delights in darkneſs; becauſe it ultimately leads to eternal darkneſs. 2. How he puts them in mind of their preſent ſtate and condition, ſince the day-ſtar of the Goſpel did dawn upon them; "The night is far ſpent, and the day is at hand;" that is, the night of Heatheniſh ignorance, blindneſs and darkneſs, is in a great meaſure paſt over, and the day of grace and ſalvation is come unto you; Goſpel light is among you, illuminating grace and ſaving knowledge is now found with you. 3. The duties enjoined anſwerable to the privileges enjoyed; and that is, to walk as the children of day, "ſoberly, righteouſly, and godly;" abſtaining from all intemperance and exceſs in every kind, and being clothed with all Chriſtian virtues and graces, which are called "Armour of Light:" *Armour*, becauſe they defend us againſt the aſſaults of ſin, Satan, and the world, and all our ſpiritual enemies whatſoever; and *Armour of light*, becauſe ſuch Chriſtian graces are bright and ſhining in the eyes of the world. Learn hence, 1. That the enjoyment of Goſpel-light lays a perſon or a people under ſpecial obligations to caſt off the works of darkneſs. 2. That ſuch as enjoy the light and liberty of the Goſpel, ought to walk as becometh the Goſpel which they do enjoy; that is, according to the precepts and commands of the Goſpel, anſwerable to the privileges and prerogatives of the Goſpel; anſwerable to the helps and ſupplies of grace which the Goſpel affords, and to thoſe high and glorious hopes which the Goſpel raiſes the Chriſtian up to the expectation of; This is to "caſt off the works of darkneſs, and to put on the armour of light," *&c.* (B.)

Let us walk honeſtly.] See the notes on ch. vii. 4. and xii. 17.

Not in rioting.] What *comos* ſignifies, is not commonly obſerved. Theophylact defines it, *Songs, with drunkenneſs and contumely.* In which definition, as the word (*hubris*) *contumely* is oft uſed, in an impure ſenſe, to denote *unlawful loves* and *purſuits*, ſo in all probability doth it there; for the *night-amorous revels* are they that are peculiarly ſignified by *comoi.* So Wiſd. xiv. 23, 24. where, ſpeaking of the Heathens *ſecret myſteries*, he joins with them *mad revels*; and as the effects thereof adds, "They keep neither lives nor marriages pure. So 2 Mac. vi. 4. when he ſaith "The temple was filled with riot and revelling," he adds, "dallying with harlots:" And he that doth this, is in Theocritus *comaſtes.* So ſay the Scholiaſts on that poet, *The word is uſed for thoſe that go by night to their ſweethearts.* This they uſed to do with torches and fiddles, ſinging amorous ballads at the doors of their beloved, from thence called *crouſithyra*, and *thyrocopica*; a pattern of which is ſet down in *Plautus, Curcul. Act.* 1. *Scen.* 2.

Quid ſi adeam ad fores, atque occentem?
Peſſuli, heus peſſuli, vos ſaluto lubens. ———

To this belongs that of Ariſtophanes in Pluto, *He looks as if he were going to a revel, having his crown and his torch*; and more fully, in the right reading of the verſe, in Plautus,

Tute tibi praeis lotis, luces cereum.

You go before your ſelf with the fiddle; you are your own torch-bearer. Some body elſe, it ſeems, they were wont to have, to perform theſe offices for them: So ſaith the Commentator of Hermogenes, *Pythagoras, ſtudying the ſtars at midnight, ſaw a young man with a fidler, revelling with a torch.* Agreeably, the word is here to be interpreted, *the night-revels*, or *purſuits of* their *unclean deſigns:* And ſo it is, Gal. v. 21. and 1 Pet. iv. 3. *comiſſationes*, which ſome have miſtaken for *comeſſationes*, as if it were from *comedo*, and ſo render it *ſurfeitings*; whereas the Latin word is but a light derivation from the Greek *comos*, and *comazein.* (H.) Now, the vicious practices mentioned here, are all of 'em ſuch as tend to the diſhonour and detriment of men, and are utterly inconſiſtent with the dignity and character of Chriſtians. Such are the revellings and exceſſes, the "rioting and drunkenneſs;" of which this Apoſtle ſays, 1 Theſſ. v. 7, 8. "They that be drunken are drunken in the night; but let us, "who are of the day, be ſober:" Such the "chambering and wantonneſs;" the lewdneſs and beſtialities of the Heathen, ſo far ſelf-condemn'd, even among them, as to endeavour their own concealment. But, for Chriſtians, "it is a ſhame (he ſays, for ſuch,) even to ſpeak of thoſe things, which were done of them in ſecret," Eph. v. 12. Such again the "ſtriſe and envying," ſo directly oppoſite to that univerſal kindneſs and peace, which our bleſſed Maſter hath made the badge and livery, as it were, of all who retain to him, John xiii. 35. And accordingly we are told, "He that hateth his brother is in darkneſs, and walketh in darkneſs," 1 John ii. 11. And we cannot wonder, that theſe ſins of bitterneſs and diſorder, are here added to thoſe of luxury and lewdneſs; when it is conſider'd how naturally hatred and contention ſpring from the heats of exceſs; and that the moderating mens ſenſual appetites and paſſions, were certainly the moſt effectual courſe to preſerve amity and good order in the world: The moſt furious quarrels and heart burnings, whether publick or private, are not about the neceſſary ſupports of life, but for thoſe ſuperfluities, which feed our luſt and our pride, and miniſter to pomp and extravagance. (Stanh.)

Put ye on the Lord.] Obſerve here, The Apoſtle doth not ſay as a moral philoſopher would have ſaid, Inſtead of rioting and drunkenneſs, chambering and wantonneſs, put on temperance, put on ſobriety, put on chaſtity, and ſo ſet a ſingle virtue againſt a ſingle vice: Bnt "put on the Lord Jeſus Chriſt;" ſeek by faith union with him, that ſo ye may derive virtue from him, to enable you unto holy walking before him: Set the doctrine and life of Chriſt continually before you; follow every inſtruction, and imitate all the parts of his holy converſation: Even as the garment is commenſurate to the body, put ye on the Lord Jeſus Chriſt. May not the expreſſion imply, 1. That the ſoul of man, ſince the fall, is in a naked ſtate, deſtitute of thoſe divine graces of the Holy Spirit, which were its original clothing in the day of undefiled innocency. 2. That Jeſus Chriſt is our ſpiritual clothing. *viz.* 1. In his righteouſneſs, to pardon and juſtify us: He is our clothing to cover the guilt of ſin out of God's ſight. 2. In his graces, to ſanctify us, by which he cleanſes us from our ſins, pollution, and filthineſs. 3. That Jeſus Chriſt, in order to our ſpiritual clothing, muſt be put on by faith; an unapplied Chriſt juſtifies none, ſaves none. It was not ſufficient under the law, that the blood of the ſacrifice was ſhed, but it was alſo to be ſprinkled in order to the expiation of guilt. The perſonal application of Chriſt's blood by faith on our part is as abſolutely neceſſary to ſalvation, as is the ſhedding of his blood on his part, in order to our remiſſion and ſalvation. (B.) Whether this metaphor, of "putting on Chriſt," allude to our cloathing in general; or, whether, more particularly, to that emblem of innocence, the *white robe*, formerly us'd to be put on at baptiſm (Gal. iii. 27.) is no very material inquiry. The deſign of it is manifeſtly thus: Inſtead of thoſe vicious habits, which are a deformity to Chriſtians, and a diſhonour to their profeſſion, to recommend ſuch ornaments as ſuit with our conditions, and will not fail to procure us reſpect from thoſe with whom we converſe: And the expreſſion imports, That Chriſt ſhould be our pattern; that his ſobriety, and gravity, his meekneſs, and moderation, and great charity, and all the virtues and graces, ſo conſpicuous in him, ſhould be (if I may ſo ſay) the things in faſhion with all his followers; that they who are out of this *mode*, make a very aukward and ridiculous figure, ſuch as derives diſgrace and contempt upon them; and that theſe excellencies in Chriſt ſhould be as familiar to us, as inſeparable from us, as evident a diſtinction of our quality, as the apparel we conſtantly wear is to our bodies. (Stanh.) St. Chryſoſtome ſaith, it was a common phraſe, Such a one hath put on ſuch a one; that is, he is an imitator of him: So, to "put on the new man," is to walk as new men, "in righteouſneſs, and true holineſs, after the image of him that created us *a new*," Eph. iv. 24. and Col. iii. 10. (W.)

Make not proviſion.] The Apoſtle doth not ſay, "make no proviſion for the fleſh, to fulfil" the neceſſities, and the neceſſary deſires thereof; but to fulfil the luſts," or inordinate deſires thereof. Then only is the proviſion for the fleſh ſinful and unlawful, when it is ſought, more to ſatisfy its appetite, and to gratify inordinate deſires, than to ſtrengthen and fit us for our duty to God and man. In this latter ſenſe, to "make proviſion for the fleſh," is to furniſh our enemy with arms and ammunition to fight againſt our ſelves. Interpretatively, he makes proviſion for his luſts, that doth not provide againſt them; he feeds his luſts, that doth not ſtarve them; he nouriſhes and ſtrengthens his luſts, that doth not mortify and kill them: Explicitely and directly, men provide for their luſts, by entertaining ſuch thoughts in their minds, as do kindle, excite, and ſtir up luſt; and when thoſe thoughts are gratified with deſires, and thoſe deſires accompanied with endeavours; but worſt and ſaddeſt of all it is, when mens deſires to gratify their luſts are turned into prayers unto God Almighty in order to that end. Thus the Apoſtle James iv. 3. "Ye ask, and receive not, becauſe ye ask amiſs, that ye may conſume it upon your luſts." Learn hence, 1. That a ſober and moderate uſe of the creatures which God has given us, not barely for neceſſity, but delight, is allowable, and a commanded duty. 2. That to make uſe of the comforts of life, not to ſatisfy our natures, but to gratify our luſts and inordinate deſires, is a perverting of God's intention, in beſtowing the ſupports of life upon us, and a very heinous ſin. Make we then "no proviſion for the fleſh to fulfil the luſts thereof." (B.) This is a caution highly ſeaſonable, and pertinent to the Apoſtle's deſign; in regard that all the vices mention'd before, and whatſoever elſe is either a blemiſh or an obſtruction to the ſpiritual and divine life, proceed from an undue preference of the bodily and fleſhly part, and making the gratifications of, and care for that, the main end and meaſure of our actions. (Stanh.) See the notes on chap. vi. 12.

CHAP. XIV.

We muſt not deſpiſe thoſe who are weak in the faith; neither muſt They condemn thoſe who are ſtronger. We muſt give no cauſe of offence, in reſpect of things indifferent. Chriſtian liberty to be kept within the limits of edification and charity.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. HIM that is weak in the faith, receive ye, but not to doubtful diſputations. For one believeth that he may eat all things: Another who is weak, eateth herbs. Let not him that eateth, deſpiſe him that eateth not; and let not him which eateth not, judge him that eateth; for God hath received him. Who art thou that judgeſt another man's ſervant? To his own maſter he ſtandeth or falleth: Yea, he ſhall be holden up; for God is able to make him ſtand. One man eſteemeth one day above another; another eſteemeth every day alike. Let every man be fully perſuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himſelf, and no man dieth to himſelf. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: Whether we live therefore or die, we are the Lord's. For to this end Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living. But why doſt thou judge thy brother? Or why doſt thou ſet at nought thy brother? For we ſhall all ſtand before the judgment-ſeat of Chriſt. For it is written, As I live, ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſs to God. So then every one of us ſhall give account of himſelf to God.

Him that is weak in the faith.] Among thoſe who had been newly converted from Judaiſm, there were many *weak* brethren, who retain'd a reverence for the ceremonial law, as ſuppoſing it ſtill in force, and accordingly obſerv'd *days* and *meats* preſcribed by it: Whereas thoſe, who, being more confirm'd in the knowledge of their religion, were fully ſatisfied, that Chriſt had deliver'd them from their bondage to that law, intirely neglected the obſervation of days injoin'd by it, and eat promiſcuouſly of any kind of *meats*. Theſe different opinions and practices had occaſion'd ſome diſturbance in the church: For the former were ſcandalized at the liberty taken by the latter, and paſs'd unjuſt cenſures upon it; and the latter deſpiſed the weakneſs and ignorance of the former. To remedy this inconvenience, the Apoſtle adviſes the one to lay aſide raſh judgments, aud the other to uſe their Chriſtian liberty more cautiouſly, ſo as not to give any offence, or occaſion of ſin. (Ruſſel) Note, The Apoſtle doth not ſpeak here of the *weakneſs* of a brother, in doing any thing which is unlawful, or that it ſhould be tolerated by the ſtronger: But of ſuch a weakneſs as conſiſts in a vain fear, that ſomething is unlawful which indeed is not ſo; and in forbearing it as ſuch, and perhaps in proceeding further to cenſure others whom he ſeeth doing it. Yet, while he hath ſuch fear, himſelf ought not to do it; for, if he doth it, he ſins: And ſo alſo may another ſin in doing it, tho' knowing it lawful, if hereby he either ſees a likelihood of inducing the *weak* alſo to do it againſt his conſcience, or ſees his weakneſs ſuch, as that his own doing this, in the other's preſence, may make him deſert the religion; the preſerving a brother, in ſuch a caſe, being to be preferr'd before the content of a little food, or ſuch like ſmaller ſatisfactions of our own. (Fell) The perſon here recommended to their charity and forbearance, is "him that is weak in the faith:" Not him who is ſick unto death, thro' fundamental error, but one that is ſound in the faith, tho' weak in judgment; men of honeſt hearts but weak heads. (B.)

Receive ye.] *Proſlambaneſthe* ſignifieth, 1. To receive, or take a weak one unto them, and not to caſt him off: 2. Patiently to bear with him: And 3. By further inſtruction to ſeek to reſtore him. The ſame word is uſed by St. Paul, when he entreats Philemon to receive Oneſimus, "as his own Bowels," Philem. 12. And ſo the ſtrong muſt receive the weak; that is, with a charitable affection. (Leigh) Receive him to your communion; yet not ſo, that he thereby think himſelf encourag'd or authoriz'd to quarrel with other Mens reſolutions for the directing their own lives, and to condemn them. (H.)

But not to doubtful diſputations.] *Dialogiſmos* here ſeems to ſignify the arguings or reaſonings, and conſequent reſolutions of men, concerning themſelves, and the managing their whole courſe of life, what is lawful or unlawful for them; and particularly here, (as the context enforceth it) the reaſonings and reſolutions of thoſe who, from the liberty, of diſuſing the Moſaical law, given by Chriſt, conclude the lawfulneſs of eating any thing, ver. 2. A fuller inſtance or example of this notion of the word, I have not met with, than in Epicurus's Epiſtle to Idomeneus; where, ſpeaking of the torments he was then under, (ready to die,) as great as were imaginable, he ſays, The joy which he had in his mind, upon the remembrance of the (*dialogiſmoi*) *reaſonings*, which he had in his life-time, ſtood in battle-array againſt all thoſe torments of the ſtrangury, *&c.* What thoſe *dialogiſmoi*, or *reaſonings*, of Epicurus were, appears in his Epiſtle to Menæceus, in Diogenes Laertius; wherein, as in an apology for himſelf, and a declaration of the truth of his opinions, he confeſſes, 'Tis not eating or drinking, or any other of the ſenſualities of the world put together, that beget a pleaſant life: But (*nephon logiſmos*) a *ſober diſcourſe, or reaſoning, and ſuch as ſearches out the cauſes of all choice or averſation*, and drives away thoſe falſe opinions, from which the greateſt perturbation that ſeizeth *on our mind, doth proceed.* This *ſober reaſoning what are the true cauſes of choice and averſation*, that is, what is to be choſen or rejected upon true rational grounds, done or not done, was Epicurus's *dialogiſmos*; the remembrance of which brought him ſo much inward pleaſure in the midſt of his torments. This St. Ambroſe, reciting part of that Epiſtle of his, renders *a ſober diſputing, a continent life*, and *ſobriety of Mind.* And Cicero (*Tuſc. Quæſt.* l. 5.) mentioning his chearfulneſs at his death, tranſlates this, *The remembrance of the moral rules which he invented.* So that the *logiſmos* and *dialogiſmos* ſignifies there, (and ſo moſt probably here alſo) that *reaſoning* of mens hearts, by which they reſolve and determine what they may and may not do, and accordingly regulate the actions of their lives; that ſpecial act of their *judicium practicum*, which hath the governing of their practice, and conſequently *diakriſis dialogiſmon* is, *the judging*, or *condemning*, *of other mens courſes.* Which practice was not to be approved of, or encouraged, in the Judaizer on one ſide, as on the other ſide he that made uſe of his Chriſtian liberty was not to reject, but receive him to his communion, tho' he were erroneouſly and unneceſſarily ſcrupulous in point of the Moſaical obſervances. And ſo this firſt verſe is the breviate of the whole chapter; which is all on theſe two heads, that the Jewiſh Chriſtian, that underſtood his own liberty, muſt not deſpiſe and reject the Judaizing ſcrupulous believer; and that the Judaizer muſt not judge or condemn the other. (H.)

One believeth that he may eat.] Here the Apoſtle propoſeth, for example, the caſe of eating, or refuſing to eat of certain ſorts of meat: Which was ſolemnly conſider'd in the Apoſtolical ſynod at Jeruſalem. See the notes on Acts xv.

Let not him that eateth deſpiſe.] Obſerve well the Apoſtle's exhortation here to the two contending parties, not to villify or ſet at naught one another, condemning each other as humorous and ſcrupulous, much leſs as obſtinate and wilful; but eſpecially not to *ſeparate* from, or break communion with, each other, on this occaſion. As if he had ſaid, While there is error in our underſtandings, weakneſs in our judgments, and narrowneſs in our faculties, (that is, indeed, while we are *men*) differences will ariſe in the Church of God: But take care, that where there is not compliance, yet there may be peace; deſpiſe not, *judge* not, one another. What jars and ſtirs were there, between the eaſtern and weſtern churches, about the time of obſerving *Eaſter*? About celebrating the Lord's Supper, with *leavened* or unleavened bread? And verily, the fatal evils which our hot contentions have occaſion'd amongſt *ourſelves*, only about *indifferent* rites and ceremonies, tears of blood are not ſufficient to bewail! (B.)

For God hath received him.] God doth indifferently accept both of him that eateth, and of him that eateth not. (Hall)

Who art thou that judgeſt?] See the notes on Matth. vii. 1.

Eſteemeth one day above another.] The Apoſtle does not here ſpeak of thoſe, who, after an *Heatheniſh* manner, accounted ſome days good and fortunate, and others evil and unlucky; for ſuch are not at all to be borne with among Chriſtians: But he ſpeaks of ſuch converted Jews, who, tho' they believed in Chriſt, yet thought ſuch *days* as were appointed by the law, for faſting, or feaſting, to be more apt and fit than others, for the worſhip of God. (Aſſ.)

Be fully perſuaded.] He who acts what he thinks, or fears to be a ſin, be it really a ſin or not, ſinneth in ſo doing: But yet, he may ſin alſo in acting that, wherein he is "fully perſuaded" that he ſinneth not; for, tho' a full perſuaſion muſt be had, yet that is not ſufficient to make our actions lawful. (Fell) See the notes on Luke xvii. 5.

He that regardeth.] He that regardeth, and obſerveth one day above another, regardeth it out of reſpect to the Lord, whoſe law (as he ſuppoſeth) requires and injoins this difference: And he that regardeth not one day more than another, doth this out of reſpect to the ſame Lord, who, by the liberty of the Goſpel, hath freed us from thoſe Jewiſh obſervations. (Hall)

We live unto the Lord.] We may be ſaid to "live unto the Lord," and to "die unto the Lord," 1. When we do not frame our lives after our own wills, but according to the word and will of God; making that the rule and ground of all our actions. 2. When the great end, why we deſire life, is to do ſervice for Chriſt on earth, and to be fitted by him for the fruition of him in Heaven: And, 3. when we are willing to be at the diſpoſal of God, both for life and death; and that as to time, manner, and means, and all the other circumſtances of it: When a man is willing to lay down his life for the Lord, or at the call of the Lord, it is a certain evidence that he liveth and dieth unto the Lord (B.)

To this end.] Three things are here obſervable: 1. That Jeſus Chriſt, by virtue of his meritorious paſſion, and glorious reſurrection, was conſtituted Lord of all things, and has power to judge all perſons: "To this end Chriſt dy'd, roſe again, and revived, that he might be Lord both of the dead and living;" that is, be the judge and rewarder of all mankind. 2. That to this ſupreme and abſolute Lord every one of us muſt give an account of our actions, and from him receive our final doom: "We ſhall all ſtand before the judgment-ſeat of Chriſt." 3. The argument which the Apoſtle draws from hence, to diſſuade us from cenſuring and judging one another; and that is drawn from the conſideration of the laſt and final judgment, which we are all haſtning apace unto: "Why doſt thou judge thy brother? We ſhall all ſtand before the judgment-ſeat of Chriſt." As if the Apoſtle had ſaid, Let there be a mutual forbearance among Chriſtians: Do not raſhly judge, and uncharitably cenſure, one another, becauſe in ſome little things ye differ from each other. What tho' your brother cannot in conſcience comply with your opinion or practice, muſt you preſently accuſe him of ſtomach, and condemn him for ſtubbornneſs, calling his non-compliance obſtinacy and humour, pride and ſingularity, which he calls conſcience towards God? Remember, the judge ſtandeth at the door, and you muſt ſuddenly ſtand before the judgment-ſeat of Chriſt; where "every one of us muſt give an account of himſelf to God." Where note, The univerſality of the ſubject rendering this account; "Every one of us:" The ſubject-matter of which the account muſt be render'd; and that is, "of ourſelves:" As alſo the deſignation and deſcription of the perſon unto whom this account muſt be render'd; and that is, To the all-ſeeing and heart-ſearching God; to God the creator, but eſpecially to Chriſt the Lord, the redeemer; who is ſuch a judge as the power of the mightieſt cannot daunt; ſuch a judge as the riches of the wealthieſt cannot bribe; ſuch a judge as the ſubtilty of the wiſeſt cannot delude; ſuch a judge as there is no appealing from, no repealing of his ſentence: "Therefore, judge nothing before the time, till the Lord cometh." (B.) See Mr. Sim. Patrick's ſerm. 1707. *againſt judging and cenſuring.*

Shall give account of himſelf to God.] *To Theo.* Here Oecumenius notes, That it is ſaid of God the Father, that he "judgeth no man, but hath committed all judgment unto the Son," John v. 22. And therefore what the Apoſtle here ſaith, *viz.* that "every tongue ſhall confeſs *to God*," and bow the knee to him, ver. 11. and "every one of us ſhall give account of himſelf to God," ver. 12. is manifeſtly ſpoken of Chriſt as judge, and therefore *Chriſt is God.* And this argument was uſed before the Nicene council, by Novatian and others. It is a wonder, that Socinus ſhould deny, that the Apoſtle ſays, Every knee ſhall *bow to Chriſt*, when, citing the ſame place, Phil. ii. 10, 11. the Apoſtle ſo expreſly declares, "that at the name of Jeſus every knee ſhall bow, and every tongue confeſs that *Jeſus Chriſt is Lord*;" and here from this place proves, that Chriſt is "Lord both of the dead and living," before whoſe tribunal they muſt all ſtand; and ſo muſt own his power and authority over them, which is the thing expreſs'd metaphorically, by *bending of the knee*, and *confeſſion of the tongue*. And if theſe words, which the Prophet certainly ſpake of Jehovah, the God of the Jews, be well applied by the Apoſtle to Chriſt, Chriſt muſt be alſo the Perſon intended by them: For how could the Apoſtle prove, that *every knee muſt bow to Chriſt*, from the words of God, ſaying, *to me every knee ſhall bow*, if Chriſt were, in his whole nature and eſſence, as different from that God who ſpake thoſe words of himſelf, as is a creature from his great Creator? Crellius here ſays, St. Paul accommodates this paſſage to Chriſt, not that he is God, but becauſe what is contain'd in it, ſhall, by Chriſt, as ſubordinate to God, be exhibited and perform'd to God himſelf. But this ſubterfuge is confuted by the words of the Apoſtle, who ſays expreſly, that *to the name of Jeſus every knee ſhall bow, and every tongue confeſs that Jeſus is the Lord*; and ſo declares, theſe words are fulfill'd by the honour exhibited, not to God the Father, but to our Lord Jeſus Chriſt. And ſeeing he is *Lord over the dead*, by the power by which he is "able to ſubdue all things to himſelf," Phil. iii. 21. which doubtleſs is the power of God; And ſince, having raiſed all men, he "will bring to light the hidden things" which they have done, "and manifeſt the counſels of their hearts," 1 Cor. iv. 5. and ſo muſt be omniſcient, and have the knowledge of the ſecrets of the heart; and 'tis the property of God alone to *raiſe the dead by his power*, and be *the ſearcher of all hearts*; theſe properties aſcribed to Chriſt, here and elſewhere, muſt ſhew that he is truly *God.* (W.) See the notes on John v. 23. and Phil. ii. 10, 11.

Ver. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23. Let us not therefore judge one another any more: But judge this rather, that no man put a ſtumbling-block, or an occaſion to fall in his brother's way. I know, and am perſwaded by the Lord Jeſus, that there is nothing unclean of it ſelf: But to him that eſteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkeſt thou not charitably. Deſtroy not him with thy meat, for whom Chriſt died. Let not then your good be evil ſpoken of. For the kingdom of God is not meat and drink, but righteouſneſs, and peace, and joy in the Holy Ghoſt. For he that in theſe things ſerveth Chriſt, is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat deſtroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat fleſh, nor to drink wine, nor any thing whereby thy brother ſtumbleth, or is offended, or is made weak. Haſt thou faith? Have it to thy ſelf before God. Happy is he that condemneth not himſelf in that thing which he alloweth. And he that doubteth, is damned if he eat, becauſe he eateth not of faith: For whatſoever is not of faith, is ſin.

But judge this rather.] The Apoſtle having, in the former part, declar'd what things were to be avoided, he proceeds here to ſhew what we are to do; *viz.* To take care, leſt, by a prepoſterous uſe of our Chriſtian liberty, we give occaſion to our weak Brother to fall. (Beza)

That no man put a ſtumbling-block.] There are ſeven ways, whereby we become acceſſary to, and partakers of, other mens ſins; the two firſt of which concern magiſtrates and other ſuperiors, and the reſt, all men alike. 1. *Jubendo*, by commanding: If they "decree unrighteous decrees," Iſa. x. 1. and *command* any thing, by way of law, which is unlawful in it ſelf to be done, like Nebuchadnezzar, Dan. iii. 4, *&c.* 2. *Permittendo*, by Toleration; that is, by permiſſion or connivance at another man's ſin; when he hath the power to *reſtrain* him from it, but doth not exerciſe it, like Eli, 1 Sam. iii. 13, 14. 3. *Provocando*, by provocation; which is either, by urging, like Job's wife, Job ii. 9. or alluring, like Sampſon's wife, Judg. xiv. 15, *&c.* 4. *Suadendo*, by perſwading, or giving evil counſel and advice; like that of Achitophel, 2 Sam. xvi. 21. 5. *Conſentiendo*, by conſenting to other mens ſins; which may be incurr'd, either, directly, 1 Tim. v. 22. interpretatively, 2 Sam. xi. 16. by participation, Pſa. l. 18. by approbation, Acts viii. 1. by union, Prov. i. 14. or by ſilence, and not diſcloſing it; Lev. v. 1. 6. *Defendendo*, by maintaining it, Prov. xxiv. 24. Iſa. v. 20. And, 7. *Ratione ſcandali*; by giving of ſcandal, or doing ſome act whereby another may fall into ſin. Thus, by accident, a man may partake of another's ſin; and that not only in actions ſinful, by giving evil example, but ſometimes in things lawful and indifferent, clothed with ſuch circumſtances, whereby the *weak* (that is, the ignorant may be drawn to ſome unlawful act: As when ſome did eat of things ſacrificed to idols, no way in it ſelf unlawful, others were thereby occaſion'd to commit idolatry. Yet here, we muſt conſider, that if the thing we do be indifferent in itſelf, yet if commanded by lawful authority, we muſt not forbear it: *Potius ſcandalum admittatur, quam veritas amittatur*, as St. Auguſtine faith; Rather let offence come, than the truth be loſt; I may add, Rather than any act, which is neceſſary in virtue of the command, be omitted, and ſo a ſin of omiſſion follow. For this is *ſcandalum acceptum, non datum*, a ſcandal taken, and not given: And in this caſe we may ſay, as Chriſt ſaid of the Phariſees, If they will be offended, let them be offended. But if the thing be not enforc'd by command, but wholly in our own power, and no way neceſſary, we ought to forbear, till the weak brother may be inform'd or rectified: 'Tis not *weakneſs*, but wilfulneſs in him, after ſufficient means of information; and no man need to abridge himſelf in his liberty, for the pleaſing of ſuch perſons. (Andr.) 'Tis impoſſible to avoid all things which may adminiſter to others an occaſion of falling; but thoſe we muſt avoid, to which we are not neceſſarily induced. (G.) See the notes on Luke xvii. 1. and 1 Cor. x. 32.

Nothing unclean of it ſelf.] It is a principle of the Chriſtian faith, that all the creatures of God are good. None can be hurtful to any, but to thoſe who uſe them againſt their conſcience, or contrary to the divine appointment, and the prohibition of the church. (Q.) Now, Here is a plain demonſtration, that the perſon mention'd as *weak in faith*, was alſo weak in underſtanding; *i. e.* One who underſtood not that meat to be free from uncleanneſs, which indeed was ſo; and that was therefore *weak in faith*, becauſe he was ſo in his underſtanding; and ſo alſo it is plainly, 1 Cor. viii 7, 10. 'Tis therefore without ground affirm'd, that thoſe two ſorts of weak perſons muſt be us'd very differently; you muſt have a care of offending thoſe who are weak in faith, but you muſt inſtruct and govern thoſe who are weak in underſtanding. 2. Here alſo is a plain evidence that the weak Jew had no juſt matter of offence given him by the Gentiles eating, or that they did not take offence at the open violation of an expreſs Law of God by the Gentiles eating; nor were they thus weak out of reverence to any expreſs poſitive Law (which all men agreed was given by God to them) at whoſe eating they were ſcandaliz'd. To make this very clear, conſider that the weakneſs of the Jews conſiſted in two things: 1. That they were not convinced that the Law of Moſes was out of date, and therefore durſt not do any thing which was forbidden by that Law, nor omit doing what the Law commanded: And, as to this it is true, they were weak out of reverence to an expreſs poſitive Law, which, through the weakneſs of their underſtanding, they thought to be ſtill binding; but the Apoſtle here declares to be, by Chriſt, taken away. 2. That they could not endure to ſee others do what they themſelves durſt not do; *i. e.* they could not endure to ſee the Gentile converts eat thoſe meats, which the Law of Moſes forbad the Jews to eat. Now here, I ſay, they were not weak out of reverence to any expreſs poſitive Law; nor could they take offence at the open violation of any expreſs Law of God: For there was no ſuch Law given to the Gentiles, to abſtain from ſuch meats as unclean, nor to the Gentile converts to Chriſtianity, to obſerve any ſuch Law; they therefore, by eating of theſe meats, did violate no Law, given by God to them, and ſo the Jews could take no offence at the violation of any ſuch Law. And ſo much ſtronger is the caſe of eating things offer'd to Idols, in which yet the Apoſtle requires this abſtinence, with regard to the conſcience of the weak Jew, 1 Cor. viii. 7, 10. and x. 28, 29. For the eating of things offer'd to Idols (unleſs it were done in the Idol Temple, the place appointed for his worſhip,) was againſt no Law of God, but only againſt the canons of the Jews; and ſo here the Jews could not be offended with that action out of reverence to any Law which God had made againſt it, but only from the Jewiſh canons, and interpretations of the Law, touching abſtaining from Idolatry: The imagination of the Jew, that ſuch meats bought in the ſhambles, or ſet before Chriſtians at a friendly entertainment, were unlawful, was a vain imagination, and ſo they had only an imaginary Law which occaſion'd their offence. Nor does the Apoſtolical canon concern any other meats offer'd to Idols, than thoſe which were eaten in the Idol Temple: For ſure the Apoſtle, who was a part of that council, would not here freely allow what the whole college of Apoſtles thought neceſſary, even for the Gentile-converts, to abſtain from. This ſcandal therefore of the weak Jews, was plainly *Scandalum acceptum, non datum*, receiv'd, but not given; for they had no reaſon at all to believe that the Law of Moſes was ever given to, or was in force among the Gentiles, and much leſs that their Jewiſh canons could be ſo. (W.) See the notes on Acts x. 15. and xv. 29.

If thy brother be grieved.] *Lupeiſthai* here ſignifies *to be grieved*, as that notes being wounded or gall'd in his courſe, and by that means driven off from the profeſſion of Chriſtianity. That it ſignifies ſo, appears by the context, comparing this verſe with ver. 13. where the brother's having a ſcandal, that is, gall-trap (ſee note on Mat. xi. 6.) put in his way, is all one with the *lupeitai*, *being grieved* here, anſwerable to both which together is, (*ſcandalizetai kai aſthenei*) *is ſcandalized* (or *galled*) *and made weak*, or *ſick*, or *faint*, or *wounded*, ver. 21. For it is to be obſerved, that *lupe*, *grief* or *ſorrow*, is oft taken for the cauſe of ſorrow, diſeaſe, or wound, or gall, as *odyne pſyches*, Ecclus xxx. 12. is one that cauſeth grief to the ſoul; and as *penthos*, *mourning*, is by Heſychius rendred *ſymphora*, *calamity*, which is the cauſe of mourning; and as *phobos*, *fear*, ſignifies (the cauſe of fear) *danger*; according to an Hebraiſm, obſervable in theſe writers, where for want of the conjugation *Hiphil*, which in Hebrew ſignifies to *cauſe to do* any thing, the Greek language is fain to uſe the active to *do*. So the Hebrew which ſignifies *infirm* or *ſick*, Lam. i. 22. is by the Greek rendred *lupeitai*, where we read, *is faint*, as Iſa. i. 15. (*paſa cardia pros lupen*) *the whole heart is faint*, that is, very ſick, which is the cauſe of grief; and therefore the ſame word is in other places render'd *odyne* and *noſos*, Deut. vii. 15. *pain* or *diſeaſe*. So that which ſignifies *deſtruction*, and is frequently rendred *apoleia*, is Prov. xxxi. 6. render'd *lupe*, (*hoi en lupais*) *men in ſorrow*, for which our Engliſh have, *ready to periſh*, agreeably to which St. Paul here joins (as the interpretation of *grieving* the *brother*) *deſtroying* him. This is far diſtant from that notion which is ordinarily had of this phraſe, as if it ſignified *ſorrow*, or *trouble*, or *grief*, for the other man, or rather *anger* or *diſpleaſure* againſt him; which being (in this matter) without cauſe (for 'tis ſaid ver. 14. that that which the brother eats is *not unclean in its ſelf*, and therefore he may lawfully eat it in that reſpect) is wholly to be charged on him that is ſo cauſleſly diſpleaſed or angry, and would not devolve that guilt of ſcandal on him that eats, that here lies on him by the *brothers* being *grieved* or *wounded*. (H.)

The Kingdom of God.] By "the kingdom of God," ſometimes is underſtood. 1. The miniſtry of the Goſpel, becauſe the elect are admitted into the kingdom of God by the miniſtry of the Goſpel, and God reigns in their hearts by the ſame: Thus it is taken, Mat. xi. 11. "He that is leaſt in the kingdom of heaven is greater than John;" that is, the leaſt miniſter of the Goſpel of Chriſt can give a greater report of Chriſt than John: We (the miniſters of the Goſpel) are ſaid to be greater than John, not *propter gratiam, ſed propter teſtimonium Chriſti*, not for grace, but for the teſtimony of the Lord Jeſus. John indeed pointed out Chriſt to the people, John i. 29. *Ecce agnus Dei.* "Behold the Lamb of God, that taketh away the ſins of the world:" But he could not ſay (as we can ſay) that Chriſt died, roſe again, aſcended, and took poſſeſſion of heaven for his elect: For John's head was taken from him before our *head*, the Lord Jeſus, ſuffer'd. 2. By the kingdom of God, is underſtood the ſtate of grace in this life, whereby an entry is made into the kingdom of God. Thus it is taken, Luke xi. 20. "The kingdom of God is within you." 3. By the kingdom of God is meant the ſtate of glory in the life to come, where God reigns more perfectly in his Saints, and more fully, and therefore chiefly call'd the kingdom of God. And ſo it is, John iii. 3. "Except a man be born again, he cannot enter into the kingdom of God." All theſe, in my judgment, may ſafely ſtand with the words of the text: For the miniſtry of the Goſpel ſtands not upon things indifferent, but of more ſubſtantial matters; as "righteouſneſs, peace, and joy in the Holy Ghoſt:" And for grace and glory, it is not meats, and matters of indifferency that bring us to God's favour, or the kingdom of Heaven, therefore no ſuch ſtrife ought to be about them. (Greenwood.)

It is not meat and drink.] By meats and drinks are underſtood all matters of a middle nature: As bread at the ſacrament, whether leaven'd or unleaven'd; geſtures, and ſuch like. There was a time when certain meats were not of an indifferent nature, for they were peremptorily prohibited by God, Lev. xi. 4. as that which chewed the cud, and divided not the hoof, (as the coney, the camel, the hare) and that which divided the hoof, but chewed not the cud (as the ſwine.) But now, by Chriſt our liberty is enlarg'd, and we may, without breach of the law, eat coney, hare, hog; as that voice from Heaven (when the ſheet was let down to St. Peter in a trance) plainly ſheweth, Acts x. 15. 'What God hath cleans'd that call not thou common." Now they are made indifferent; "for the kingdom of God is not meat and drink." *&c.* (Idem) It conſiſteth not in this, whether ſuch and ſuch meats may be eaten or not: "For neither if we eat, nor if we eat not, are we much either the better or the worſe" for that, 1 Cor. viii. 8. But the kingdom of God is "righteouſneſs, and peace, and joy in the Holy Ghoſt." It conſiſteth in the exerciſe of holy graces, and the conſcionable performance of unqueſtion'd duties. Sincere confeſſion of ſin, proceeding from an humble and contrite heart; conſtancy in profeſſing the true faith of Chriſt; patience in ſuffering adverſity; exemplary obedience to the holy laws of God, fruitfulneſs in good works; theſe are the things wherein God expecteth to be glorify'd by us. But as for meats and drinks, and all other indifferent things, in as much as they have no intrinſical moral either good or evil in them, but are good or evil only according as they are us'd well or ill, the glory of God is not at all concern'd in the uſing or not uſing of them, otherwiſe than as our faith, or temperance, or obedience, or charity, or other like chriſtian grace or virtue is exercis'd, or evidenced thereby. (Sanderſ. and Sharp) See the notes on ver. 23.

Joy in the Holy Ghoſt.] That (*chara*) *joy*, Gal. v. 22. ſignifies not the natural paſſion, but the Chriſtian virtue, and that again moſt probably that which is exerciſed toward our brethren, appears by the (*agape*) *charity* before, and (*eirene*) peace, &c. after it; and therefore it muſt be underſtood, in that notion which ſhall be agreeable thereto, either to ſignify the rejoycing at any good that befalls another, but eſpecially at the virtuous actions performed by him (which, 1 Cor. xiii. 6. is "*rejoycing in the truth*," that is, integrity and ſincerity of another, oppoſite to his (*adikia*) *doing amiſs* precedent) or elſe the deſire or delight of doing good to others, which, as a *thing* very pleaſant to him that hath it, and as the cauſe of *joy* to them that receive benefit from it, may perhaps be called *joy*. And tho' the former of theſe notions is the more eaſy and prompt, yet that this latter is the more proper to that place, may appear probable, by comparing it with the like phraſe here, (*chara en pneumati haio*) "joy in the holy Ghoſt," which is here alſo joined with "righteouſneſs and peace," (and all of them, by the matter in hand, the care of not offending the weak brother, appear to be branches of duty to the neighbour) and ſeems contrary to the grieving and wounding the brother, ver. 15. that is, the betraying him to any ſin; and is expounded, ver. 19. by *purſuing theſe things that belong to edification toward one another*; that is, building up in piety, bettering one another, which is here joined with *purſuing* "the things that belong to peace" (as there the *joy* is with *peace* itſelf) and chap. 15. 2. by *pleaſing the neighbour to his good for edification*; that is, gratifying, or cauſing joy and pleaſure to him in improving his ſpiritual weal: And ſo, 1 Cor. x. 32. the *not giving ſcandal* to others, is exemplified by his "pleaſing all men in all things, not ſeeking his own profit, but the profit of many," ver. 33. And ſo "not to ſeek his own, but that which is anothers," ver. 24. as it is ſaid of *charity*, that it "ſeeketh not her own," 1 Cor. xiii. 5. that is, takes care of others ſafety, not only of her own; doth nothing that may ſcandalize another; and rather than do ſo, abſtains from that which the man himſelf approves of. By all which it ſeems probable, that (*chara*) *joy*, and "joy in the holy Ghoſt," that grace of the Chriſtian, flowing from the ſanctifying ſpirit of God, or which is according to the will of God, a holy Chriſtian joy (as "rejoycing in the Lord," Phil. iv. 4. is rejoycing in thoſe things, afflictions there, which God would have us rejoice in) is the ſeeking and advancing the ſpiritual weal and good of others; as the *grieving* of them is the contrary, the wounding of their conſciences, and occaſioning their ſin. 'Tis true, "the joy of the holy Ghoſt," 1 Theſſ. i. 6. is the rejoycing in afflictions, contrary to the joy of the world; and ſo "rejoycing in hope," Rom. xii. 12. But that hinders not, but theſe phraſes, being otherwiſe inclined by the context, may ſignify otherwiſe. (H.)

Acceptable to God, and approved.] As, in the foregoing verſe, religion is deſcribed by its principle or end, ſo here 'tis deſcrib'd by its fruits and effects; *viz.* that it renders a man "acceptable to God, and approved of men." 1. Accepted of God (*Euareſtos to Theo*) well pleaſing to God. 'Tis the ſame with that word, Acts x. 35. "in every nation, he that feareth God, and worketh righteouſneſs is accepted with him." 2. "approv'd of men." (*dokimos*) 'Tis an expreſſion frequently applied to gold, to ſignify its purity, and excellency; and to money in general, to expreſs its currentneſs. So the *Septuagint*, Gen. xxiii. 16. *argurion dokimon*, "current money." And from thence 'tis tranſlated to ſignify the integrity of perſons; ſuch as paſs for current, and approv'd among all ſorts of men. Which words, thus explain'd, may very properly afford theſe three obſervations. 1. That there are ſome things in religion, wherein a man may be forward and zealous, and yet fall ſhort of the kingdom of God; which "is not meat and drink." 2. there are other things in religion, wherein, if a man be faithful, and ſincere, he ſhall be accepted by God, tho' he ſhould miſtake and fall ſhort of his duty in other things. "But righteouſneſs, peace," &c. 3. The reaſon why Chriſtians of ſeveral perſuaſions are leſs approv'd to one another, is becauſe they lay out more of their zeal and ſtrength in thoſe leſſer things, "meat and drink" than in thoſe of greater conſequence. (Wilkins) See Biſhop Wilkins's ſermons on this text.

The things which make for peace.] This duty, of "following after the things which make for peace," hath a two-fold object, according to the two different relations and capacities, in which we are to be conſider'd, *viz.* the Church our Mother, and *particular Chriſtians* our *brethren:* In the firſt relation, we are conſider'd as *Subjects*; in the ſecond, as *Fellow-Chriſtians.* With reſpect to the former, the peace we are to purſue implies obedience, and preſervation of communion, in oppoſition to *ſchiſm* and *ſeparation:* With reſpect to the latter, it implies mutual love and charity, in oppoſition to *quarrels* and *contentions.* For the right underſtanding of this, in order to cure our diviſions, let it be conſider'd, 1. That every Chriſtian, upon the very account of his being ſo, is a member of the Church of Chriſt, and is bound to join in external communion with it, where it can be had. The primary deſign of our Saviour, in his undertaking for us, was not to ſave *particular perſons*, without reſpect to a *ſociety*, but to gather to himſelf a *church* out of mankind, to erect and form a *body politic*, of which himſelf was the *head*, and particular Chriſtians the members; and, in this method, through obedience to his laws and government, to bring men to ſalvation. This is no more than what is the ſenſe and language of the holy Scriptures; wherein whatever Chriſt is ſaid to have done and ſuffer'd for mankind, he is ſaid to have done for them, not as *ſcatter'd individuals*, but as *incorporated* into a church. Thus "Chriſt loved the church, and gave himſelf for it," Eph. v. 25. Chriſt redeemed "the church with his own blood," Acts xx. 28. "Chriſt is the Saviour of his body," Eph. v. 23. that is, the *church:* And many other paſſages of like importance. The plain conſequence from hence is, that every perſon, ſo far as he is a Chriſtian, is a member of the church, and by virtue of that relation to the church it is, that he has any relation to Chriſt, or any title to the privileges of the Goſpel. And if ſo, then every ſuch perſon is obliged to *external communion*; for the very nature of church memberſhip implies it: Nor can either the ends of church-ſociety, nor the benefits of it, be attain'd without it. For, without joining in external communion, neither can the worſhip of God, the publick profeſſion of our religion, nor the mutual edification of one another (the great ends of church-ſociety) be attain'd. And the pardon of ſin, and the graces of the ſpirit being generally and ordinarily convey'd, not immediately, but by the miniſtry of men, to whom the miniſtry of reconciliation is committed, the method of obtaining theſe benefits is by external communion, to ſuch as are fitted for it. And altho' God is not tyed to thoſe means, but may convey thoſe benefits without them, where they cannot be had; yet *we* are. From hence it appears, that there is a greater obligation to church-ſociety, than our voluntary acceſſion to this or that congregation; and likewiſe that a man cannot be a Chriſtian, but as he is a member in communion with the church. 2. That every one is bound to join in communion with the *national church*, to which he belongs, ſuppoſing there be nothing in the *terms of its communion* that makes it *unlawful* for him ſo to do. That which lays an obligation upon us to join in communion with *the church*, (to wit, our being members of that *one body of Chriſt*) doth alſo lay an obligation upon us, as much as in us lies, to preſerve the *unity* of that body; for this, both the fundamental laws of ſociety, and the expreſs precepts of Chriſtianity, do require of every member: But now, to make a *rent* in, or *ſeparate* from, any part of the body of Chriſt, with which we may lawfully communicate, is directly contrary to the preſerving the *unity* of that body; and therefore certainly, ſuch a *rent* or *ſeparation* muſt be *unlawful:* And, if ſo, then it muſt be unlawful alſo to *join* with any congregation of men among us who have made ſuch a rent or ſeparation. So that, ſo long as the fixed *regular* aſſemblies of the nation wherein we live, do truly belong to the Catholic church, and we can *lawfully* join with them, it is certain, we are *bound* ſo to do, and not to join with thoſe congregations who have withdrawn themſelves from them: For, to do this, would be to join in ſociety with *Separatiſts*; would be a partaking with their ſin, and a breach of the Apoſtle's precept, of "avoiding thoſe who cauſe diviſions," ch. xvi. 17. 3. That the being a member of any church, doth oblige a man to ſubmit to all the laws and conſtitutions of that church. But here, the power which we aſcribe to the church, doth not imply any authority over our *judgments*, or that, in virtue thereof, ſhe can oblige us to give an *inward aſſent* to her determinations, any further than ſhe gives us evidence for the *truth* of them; but only an authority over our *practice*, that ſhe can oblige us to ſubmit ſo far to her definitions, as not to *act* any thing contrary to them. And, 4. That we can have no juſt cauſe, to withdraw our communion from the church, whereof we are members, but when we cannot communicate with it without the commiſſion of a *ſin.* So that there are but two caſes, wherein it can be lawful to withdraw our communion from a church, becauſe there are but two caſes wherein communion with her can be ſinful; *viz.* When the church requires of us, as a condition of her communion, Either, 1. An acknowledgment and profeſſion of that for a *truth*, which we know to be an *error*; Or, 2. The joining with her in ſome practices which we know to be againſt the laws of *God.* In theſe two caſes, to withdraw our obedience to the church is ſo far from being a *ſin*, that it is a *neceſſary duty:* Becauſe we have an obligation to the laws of *God*, antecedent to that we have to the laws of the *church*; and we are bound to obey *theſe* no farther than they are conſonant or agreeable to *thoſe*. And as *peace* ſignifies mutual love and charity, in oppoſition to ſtrife and bitterneſs and contentions, "the things which make for peace" are more eſpecially to be reduced under theſe rules; 1. To diſtinguiſh carefully between matters of *faith*, and matters of *opinion*; and as to the latter, to be willing that every one ſhould enjoy the liberty of judging for himſelf. 2. To have a great ſimplicity and purity of intention in the purſuit of *truth*; and at no hand to let paſſion or intereſt, or any ſelf-end be ingredient into our religion. 3. Never to quarrel about *words* or *phraſes*; but ſo long as other men mean much the ſame as we do, let us be content, tho' they have not the luck to expreſs themſelves ſo well. 4. Never to charge upon men the *conſequences* of their opinions, when they expreſly diſown them. 5. To abſtract mens *perſons* from their *opinions*; and, in examining or oppoſing *theſe*, never to make any reflections upon *thoſe*. And, 6. To ſet our ſelves ſeriouſly upon a vigorous purſuit of *holineſs*. (Sharpe) See his ſermon at large upon this text.

And things wherewith one may edify another.] For the true notion of the Scripture ſenſe of *edification*, ſee the notes on ch. xv. 2. The Apoſtle well underſtood what he ſaid, when he join'd *peace* and *edification* together. For, where the hearts and tongues of *builders* are divided, the building will either come to nothing, or prove but a *Babel* of confuſion. "For where envying and ſtrife is, there is confuſion, and every evil work," Jam. iii. 16. *Strife* makes *ill work*: It builds up nothing, except it be the walls of *Babel*. It is *peace* and *concord* that build up the walls of Jeruſalem; which, as it has its name from *peace*, ſo has it its beauty and perfection from peace: And then, but not before, ſhall "Jeruſalem be built as a city that is at unity in itſelf," Pſa. cxxii. 3. when they that build it are at *unity* at firſt among themſelves. (Sanderſ.)

All things indeed are pure.] See the notes on Luke xi. 21. and Acts x. 15.

Or is offended.] *Scandalizetai*. To *offend* or *ſcandalize* a weak brother, is alſo to be an occaſion of his ruin, by cauſing him to fall off from the faith, or to be prejudiced againſt it; as will appear from a brief view of the places where the phraſe is us'd. So Mat. v. 29, 30. "If thy right eye, or hand (*ſcandalizei ſe*) *offend* thee (*i. e.* if it leads thee to hell, and to perdition) cut it off." So, ch. xi. 6. "Bleſſed is he who is not *offended* in me;" *i. e.* who is not, by the meanneſs of my preſent circumſtances, or by the doctrine I am ſent to preach, diverted from believing in me. So, ch. xiii. 21. "When *perſecution* comes, he (the *ſtony* ground) (*ſcandalizetai*) is *offended*." So, ver. 57. and ch. xv. 11. Mark vi. 3. Luke vii. 23. the Jews were *ſcandaliz'd* at Chriſt; *i. e.* they were diverted from owning him as the Meſſiah, either by reaſon of his words, or the meanneſs of his original, and his appearance in the world: So were the multitude and ſome of his diſciples *ſcandaliz'd* at his diſcourſe about eating his fleſh. Jo. vi. 60, 61. So does our Lord admoniſh his diſciples, not to be *ſcandaliz'd* at the perſecutions they ſhould ſuffer, Jo. xvi 1. So he foretells, that many who had once believ'd in him, would be ſcandaliz'd when tribulations would abound, Mat. xxiv. 10. So he tells his own diſciples, that they would be *ſcandaliz'd* at his ſufferings, Mat. xxvi. 31. And ſo both Peter and the reſt of them were *offended*, or *ſcandaliz'd*, their faith in him failing for a ſeaſon, Luke xxiv. 21. So are we to underſtand thoſe words, Wo to him that *offends*, or *ſcandalizes*, "one of theſe little ones," Mat. xvii. 10. as appears from the reaſon following, ver. 14. "It is not the will of your heavenly father that one of theſe little ones ſhould periſh." So the word is us'd, 1 Cor. viii. 13. And ſo it may be well interpreted when the Apoſtle ſays 2 Cor. xi. 29. "Who is offended, (*i. e.* in danger to fall off from the Chriſtian faith) and I burn not," with a fervent zeal for his recovery? (W.) See the notes on Matth. v. 29. and xi. 6.

He that doubteth.] *Ho diakrinomenos*. The word ſignifies to *diſcern* ſometime, and to put a *difference*; as a weak Chriſtian, holding this meat lawful, and that unlawful. This is more than to *doubt*; and is, *a minore*, here included. But here it is better render'd, *doubteth*; as it is alſo us'd, Matth. xxi. 21. Acts x. 20. Rom. iv. 20. Jam. i. 6. And it is expounded, by Budæus, *alternantibus ſententiis ſecum diſceptare*, when a man is at no certainty with himſelf, but at variance, ſometime being of one mind, and ſometime of another. Calvin and Aretius, with others, render it *dijudicat*: So Eraſmus; which is, when the judgment is carried into diverſe parts: And ſo alſo *dubius* ſignifies ſuch *doubting*, as when of two ways a man knows not which to take. (Leigh)

Whatſoever is not of faith, is ſin.] The word *faith* being us'd in ſeveral ſenſes in the New Teſtament, it may be proper to take notice of ſome of the chief. In general, *Divine Faith* is a firm aſſent, or full perſuaſion of mind, concerning what is teſtify'd, reveal'd, or made known by God himſelf, or perſons commiſſion'd by him, Jo. xx. 29. *Faith* in our Lord *Jeſus Chriſt* is a full perſuaſion of the truth of what is reveal'd concerning him in the New Teſtament: That he is the Perſon ſpoken of by the Prophets, who was to come into the world, the *Meſſiah*, the *Chriſt*, the Son of God; that he ſuffered for our ſins, roſe again from the dead, &c. Math. xvi. 16. Other ſenſes of the word *faith* are theſe. 1. The doctrine of faith, or things to be believed. Gal. i. 23. 1 Tim. i. 19. Jude 3. 2. A perſuaſion that this or the other thing is, or is not, lawful to be done; which is the ſenſe here. 3. Fidelity or faithfulneſs, Mat. xxiii. 23. 4. The Chriſtian Covenant, or the Chriſtian religion, in oppoſition to the Moſaical covenant or religion, Rom. iii. 27. xix. 32. Gal. iii. 2, 7, 9, 14. &c. Eph. ii. 8. iv. 5. 5. The outward profeſſion of the Chriſtian religion, without good works, Jam. ii. 14, 17, 18. 6. That extraordinary faith, which was requiſite in the perſon who wrought a miraculous cure, Mat. xvii. 20. and in the perſon upon whom the cure was wrought, Luke vii. 50. Acts xiv. 9. And, 7. Truſt and dependence on the goodneſs and providence of God. (Fox.) By the word *faith* in this text is plainly meant, a rational perſuaſion concerning the lawfulneſs of any action. Not a full perſuaſion, ariſing from infallible proof and demonſtration, which, in moſt caſes, is not to be attain'd: But ſuch a perſuaſion only, as is grounded upon probable and moral certainty, where the arguments for the lawfulneſs of a thing are more or ſtronger than thoſe againſt it; in which ſenſe it is taken three times in this and the foregoing verſe. And this is exactly agreeable to the original word, *Piſtis*; which, in its primary and native ſignification, denotes a perſuaſion of mind, in which all kinds of faith whatſoever do conſiſt, and without which there can be no ſuch thing. The doctrine here laid down by the Apoſtle is this; that either a real opinion that a thing is unlawful, or the bare doubtfulneſs or ſuſpenſion of a man's judgment about it, is alone ſufficient to render it *unlawful* to them: Which he proves in the following method. Whatſoever a man really thinks *unlawful*, or concerning the lawfulneſs of which he is in *doubt*, he ought not to do, and is ſelf condemned if he venture upon it: Becauſe, whatſoever is done under ſuch opinion or doubtfulneſs, does not proceed from a perſuaſion that it is lawful: And whatſoever a man does, without being perſuaded of its lawfulneſs, is a ſin. (Ruſſel.) Being now upon this ſubject, it will not be improper to take notice of an objection againſt conformity, founded as is pretended upon this text. Some people may ask, Do you perſuade us to conform to the orders of the church, tho' we are not ſatisfy'd in our minds concerning them? I anſwer, That I think this is the beſt advice that can be given to ſuch ſcrupulous perſons. It would be an endleſs, infinite thing, and communion with any church would be impracticable, if every private Chriſtian was oblig'd to ſuſpend joining himſelf to it, till he was perfectly ſatiſfy'd about the reaſonableneſs and expediency of all that was requir'd, or was in uſe in that church: For indeed private perſons are, by no means, proper judges of what is fit and convenient in the adminiſtration of church government, diſcipline, or publick worſhip, no more than they are of matters of ſtate, or the reaſonableneſs of all civil laws: Common people have, generally, neither patience to conſider, nor judgment to weigh all circumſtances, nor wiſdom to chuſe that which is beſt. Theſe things of a publick nature belong only to our ſuperiors and governors; and if they appoint what is unfit, indecent, or inconvenient, they only are accountable for it: It is not the fault of thoſe who join with ſuch worſhip, or yield to injunctions (*not plainly ſinful*) for the ſake of peace and order. I know, therefore, no better rule for the directing and quieting, mens conſciences than this; that, as to all ſuch matters as relate to publick order, and decent adminiſtration of God's worſhip, they ſhould, without any ſuperſtitious fearfulneſs, comply with the cuſtoms of the church they live in, never troubling themſelves nor curiouſly examining what is beſt and fitteſt, ſo long as nothing is injoin'd, or, done, which (after true enquiry) appears to us contrary to any law of God. Thus St. Auguſtine directs us; where he ſays, he knew no better courſe for a ſerious prudent Chriſtian to take, in matters of rites and cuſtoms, than to follow the church's example where he is: For, whatever is preſcribed, neither againſt faith or manners, is a matter of itſelf indifferent, and to be obſerv'd according to the cuſtom of thoſe he lives among. This was agreeable to the counſel which St. Ambroſe, Biſhop of Milan, gave him, when he was ſent, by his mother, to enquire his judgment about the Saturday Faſt. When I am at Rome, (ſays the Biſhop) I faſt on the Sabbath; but at Milan I do not: So thou likewiſe, when thou comeſt to any church, obſerve its cuſtom, if thou wouldſt neither be an offence to them, nor have them be ſo to thee. Which St. Auguſtine ever after obſerv'd. (Dr. Ben. Calamy.) See the notes on ver 19. And a Farewel Sermon, January 22d, 1715. on this text. And Dr. Ben. Calamy's Sermon on Luke xi. 31. Note here, to conclude; 4. That in this place, 'tis certain the ancient copies generally added that benediction which we now find, ch. xvi. 25. "Now to him that is able to ſtabliſh you according to my Goſpel," and ſo on, to the end. Thus we find it in St. Chryſoſtome and Theophylact, &c. And from thence the Poſthumous notes under Grotius's name infer, that the Apoſtle firſt deſigned to end his Epiſtle there. But there is no good ground for ſuch conjectural inference. 'Tis certain, *Doxologies* may be ſeaſonable in other places; and not only by way of concluſion: And ſo we find, in the like ſtile, "Now to him that is able," &c. Eph. iii. 20, 21. in the middle of the Epiſtle: And ſo incidentally, "To whom be glory," &c. Gal. i. 5. And, more ſolemnly, "Now to the King" &c. 1 Tim. i. 17. almoſt in the beginning. And it is St. Chryſoſtome's note, That it is cuſtomary with St. Paul, to conclude an exhortation with prayers and praiſes: And Theophylact's, That after an exhortation he always uſeth to pray. The petitory part of this *Doxology* is contain'd in the *dunamenee humas ſterixai*, which is a praying, that God, who alone is able, will ſtabliſh them: And this is ſo proper to the whole buſineſs of the precedent chapter, that it cannot without great injuſtice be taken from it: And therefore, without examining the reaſon of its removal (for which we have only probable conjecture) it is all reaſon that it ſhould be fetch'd back from ch. xvi. 25. and placed here, as it ought to be. (H.)

CHAP. XV.

The ſtronger ought to bear the infirmities of the weak, after the example of Chriſt; and to receive one another, as Chriſt did us all, both Jews, and Gentiles. St. Paul gives the reaſon of his writing to them with the more authority, as being the Apoſtle of the Gentiles; promiſes to come to them; and deſires their prayers.

Ver. 1, 2, 3, 4, 5, 6, 7. WE then that are ſtrong, ought to bear the infirmities of the weak, and not to pleaſe our ſelves. Let every one of us pleaſe his neighbour for his good to edification. For even Chriſt pleaſed not himſelf; but as it is written, The reproaches of them that reproached thee fell on me. For whatſoever things were written aforetime, were written for our learning; that we through patience and comfort of the ſcriptures might have hope. Now the God of patience and conſolation, grant you to be like-minded one towards another, according to Jeſus Chriſt: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jeſus Chriſt. Wherefore receive ye one another, as Chriſt alſo received us, to the glory of God.

We then that are ſtrong.] Here the Apoſtle proſecutes the ſame argument, treated of in the former chapter: "We then (ſays he) that are ſtrong," (that is, ſtrong in faith, ſtrong in knowledge, ſtrong in grace) "ought to bear the infirmities of the weak." We that have received a greater meaſure of grace, ought to exerciſe more charity towards our Chriſtian brethren than others. If they be haſty, or froward, or peeviſh, or vexatious, let us uſe indulgence towards them, bear with them, help and relieve them; becauſe they are not ſo well grounded and inſtructed as we are. Let us not, therefore, judge, cenſure, diſdain or ſcorn them: If ſuch be overtaken in a fault, we that are ſpiritual ſhould endeavour to reſtore them with the ſpirit of meekneſs. If they be impatient, yet in your Chriſtian patience poſſeſs ye your ſouls. (R. Henchm.) The caſe is the ſame, with reſpect to theſe things, as with reſpect to riches, and other talents: We muſt communicate a part to our neighbour, who ſtands in need thereof; as being truſtees for the ſhare which he has in a common patrimony. (Q.)

Bear the infirmities of the weak.] *Baſtazein* is not only to tolerate and ſupport their infirmities, *ſed in ſe ſuſcipere ut curent*, but to take them in hand and cure them. (*Gloſs. interlin.*) It is a metaphor taken from the faſhion of building, where the pillars carry the weight and burden of the houſe. (Leigh.) Or, It is a ſimilitude taken from companions in a journey, where the ſtronger carry the luggage of the weaker; ſo that the ſenſe is, that we ought to bear with meekneſs the miſtakes of others. (G.) See the notes on ch. xiv. 1.

Not to pleaſe our ſelves.] All men ſtrive to *pleaſe*; but ſome to pleaſe themſelves, ſome to pleaſe other men, and ſome few to pleaſe the Lord. There be that regard not either the diſpleaſure of God or man, ſo they may but pleaſe themſelves. *Authadeis* is St. Peter's word: It ſignifies as much as *ſelf-pleaſers*: Tranſlators have well render'd it *ſelf-willed*: Men that will have their own way in every thing; that will ſpeak their pleaſure of every man; that will ſay what they liſt, and do what they liſt, let who will take offence at it. St. Peter, in the ſame place where he has given us the name, has alſo given us part of their character. "Preſumptuous are they, (ſays he) and they are not afraid to ſpeak evil of dignities *ſelf-willed*". 2 Pet. ii. 10. For commonly, you may obſerve it, They that love to pleaſe themſelves, ſeldom do it better, than when they have with moſt petulancy of ſpleen vented their diſaffection towards them that are in authority. Which, for the moſt part proceeds from an overweening conceit they have of their own, either wiſdom, or wit, altho', in St. Auſtin's judgment, they are void of both, whoſe cenſure of them is ſharp; *Stulto homini placet qui ſibi placet*; He that ſtrives to pleaſe himſelf, ſtrives to pleaſe a fool. Nor are they only void of wiſdom in his judgment, but in St. Paul's of Chriſtianity too, and he vouches, againſt them, Chriſt's example: "For, even Chriſt pleas'd not himſelf." (Sanderſ.)

For his good to edification.] *Eis to agathon.* In the Greek, there is an article put before the adjective *good*, which imports *the chief good*, tending to the eternal ſalvation, as is expreſs'd in the next word *edification*: Signifying their profit and increaſe in godlineſs, which has the promiſe of this life and the life to come. (Aſſ.) It is not ſimply and abſolutely ſaid, "Let every one pleaſe his neighbour:" The Heretick, drunkard, and others would like that well, to have every one ſpeak and act as they do: But the rule is, to "pleaſe every man for his good to edification;" thus far we may *pleaſe* them, but no farther. *Edification* is the rule, the ſcope, and boundary of all our complacency in compliance with others. (B.) *Edification*, in the ſcripture, ſometimes ſignifies our increaſe in the knowledge of our Chriſtian duty: In which ſenſe it is uſed, 1 Cor. xiv. 3, 4, 5, 12, 16, 26, 29. Eph. iv. 29. Eſpecially in that knowledge which tends to our advancement in piety; and therefore is call'd *oikodome Theou*, the edification of God. 1 Tim. i. 4. Sometimes our growth and confirmation in the faith, Jude 20. Sometimes it refers to the whole body, which is call'd *Theou Oikodome*, the building of God, 1 Cor. iii. 9. Eph. ii. 21. and iv. 12. And then the body is edify'd, 1. By the mutual love of its members; in which ſenſe, ſays the Apoſtle, "charity edifieth," 1 Cor. viii. 1. And this *Oikodome en agape*, edification in love, Eph. iv. 16. 2. By the ſtrict union of the members to, and their peaceable converſation with one another: And this is ſtiled (*Oikodome eis ton ena*) edifying the church into one, 1 Theſſ. v. 11. And thus we are bid to "follow after the things which make for peace," and (*Ta tes oikodomes tes eis allelous*,) the edification of one of us unto another, ch. xiv. 19. Now the *edification* which conſiſts in the knowledge of our Chriſtian duty, cannot be here underſtood; becauſe our forbearance of that which ſcandalizes our brother, tends not to the information of his underſtanding; but as it is an act of charity, it tends to the edification of the body in love; as it is the avoiding of that which may ſcandalize the weak, and ſo induce him to ſtumble at, and fall off from Chriſtianity, it tends to his edification in the faith; and as it is receiving the weak unto fellowſhip and communion, notwithſtanding his different conceptions from us, it tends to the edifying the body in union and peace. (W.)

Even Chriſt pleaſed not himſelf.] Obſerve, How the Apoſtle urges, and enforces this duty, from the example of Jeſus Chriſt: He "pleaſed not himſelf;" therefore ſuch as profeſs faith in him muſt ſtudy to be as he was; nothing was more remote from Chriſt, when here on earth, than ſelf-ſeeking and ſelf-pleaſing: He did not conſult his own eaſe and ſatisfaction, but rather reſpected the benefit of others than his own; yea he was ſo far from pleaſing himſelf, that he willingly expoſed himſelf to all the reproaches of men, in obedience to his father's will; and was ſo tender of God the Father's honour, that all the reproaches that fell upon the one affected and afflicted the other; "The reproaches of them that reproach'd thee fell on me." (B.) The original word is *ouck eriſen. i. e.* Indulged not ſo to his own pleaſure, eaſe, and quiet, as to neglect the glory of God, and the good of others, but willingly bore with the infirmities, and ſuſtain'd the reproaches of men. (Beza, D. Heinſ. Fell, and W.)

Written for our learning.] The Apoſtle here informs us what was the general uſe of the Holy Scriptures, and what is the particular reaſon for which they were written; namely, 1. For inſtruction; they "were written for our learning:" All the precepts, promiſes, threatnings, rewards and puniſhments, recorded in ſcripture, are for our information, conviction and direction. 2. They were written for our comfort and conſolation alſo, "that we thro' patience and comfort might have hope;" that is, that we, thro' patience in bearing the like cenſures and reproaches, which we find the Scripture-Saints have borne before us, might have hope of being rewarded for it, as they were. Learn hence, That the great end for which the Scriptures were written, was the informing of our judgments, and the directing of our practice, that by the examples which we find there of the patience of holy men under ſufferings, and of God's relieving and comforting them in their diſtreſſes, we "might have hope," yea confidence and aſſurance, that God will alſo comfort and relieve us under the like preſſures and burdens. (B.) In the Apoſtle's times, there were ſome who "wreſted the Scriptures to their own deſtruction;" and yet the Apoſtle St. Peter thought of no other expedient, than to give Chriſtians a caution, that they were "not alſo led away by the errors of the wicked," and to adviſe them that they ſhould "grow in knowledge," 2 Pet. iii. 16. &c. The way to prevent this therefore is not, to keep the Scriptures from the people, which "were written for our learning," as here, and "that we might believe," as John xx. 31. but to exhort them to a diligent peruſal of them, Mat. xxii. 29. "Ye do err not knowing the Scriptures." (Williams)

Might have hope.] That is, that thro' the comfort which they miniſter to us, we may be encourag'd to a patient continuance in well doing, in hope of a full and liberal recompence of a bleſſed eternity. (Lukin) But hope, in this place, will bear a very large interpretation: *Hope*, that the perſons, thus charitable to their weaker brethren, will not fail of a reward, proportionable to that of Chriſt, and other holy patterns, whoſe condeſcentinos they are thus careful to copy after: *Hope*, that the weak may be gain'd by ſuch forbearance and tenderneſs in the ſtrong; rigour, and ſtiffneſs and contempt being like to exaſparate and harden them the more in their errors: *Hope*, that the ſubſtantial parts may be better eſtabliſh'd, and all believers improve in faith and a good life; when all lend their helping hand to truth and virtue, without ſuffering their different apprehenſions, what may be fitteſt for the ornament, to divide their endeavours for the ſtrength and ſecurity, of the ſpiritual houſe: *Hope*, that this building may be ſtill enlarg'd, and take in thoſe who as yet are ſtrangers and enemies to Chriſt, when they obſerve how powerful his religion is, to beat down pride and envy, and every narrow ſelfiſh paſſion, and to inſpire men with a godly zeal of "not pleaſing themſelves, but their neighbours for their good to edification:" *Laſtly*, *Hope*, that they who maintain this concord upon earth, ſhall not fail to be join'd hereafter in that perfect love, that unanimous giving glory to God, which is the conſtant imployment, the unſpeakable bliſs, of bleſſed ſpirits in Heaven; a bliſs, of which this unity in the preſent life is not only an emblem, but a preparatory and indiſpenſable condition. And this *hope* is, by the Apoſtle, aſcrib'd to the power of the Holy Ghoſt, and begg'd of God as his peculiar gift. (Stanh.)

Like minded one towards another.] *To auto phronein.* Altho' this is a phraſe not us'd by any other ſacred penman, yet it is frequently made uſe of by St. Paul; not only here, but to the Corinthians, and more than once to the Philippians. St. Peter's compound word comes neareſt to it; *Homophrones*, "Of one mind," 1 Pet. iii. 8. The noun *phren* or *phrenes*, the mind, and the verb, *phronein*, to mind this or that, or to be thus or ſo minded, altho' often us'd with ſpecial reference, ſometimes to the underſtanding or judgment, ſometimes to the inward diſpoſition of the *heart*, the *will* and *affections*, and ſometimes to the manifeſting that inward diſpoſition by the outward carriage and behaviour; yet they are alſo, not ſeldom, taken at large for the whole ſoul and all the powers of it, together with all the motions and operations of any or each of them, whether in the apprehenſive, appetitive, or executive part: And there ſeems to be nothing to hinder its being taken in that largeſt ſenſe in this place. And then the thing ſo earneſtly begg'd of God, is, that he would ſo frame the hearts of the Romans one towards another, as there might be an univerſal accord among them, as far as was poſſible, both in their opinions, affections, and converſations. 1. In their *opinions*, That all that confeſs the name of Chriſt might agree in the truth of his holy word, that "there might be no diviſions among them." 1 Cor. i. 10. 2. In their *heart* and *affections*. So as Tully ſays he remain'd with Cato, altho' they differ'd in opinion. *Ita diſſenſi ab illo* (ſays Tully) *ut in disjunctione ſententiæ, conjuncti tamen amicitia maneremus*; And as the whole multitude of believers were, Acts iv. 32. who altho' poſſibly not all of one opinion in every point, yet were all "of one heart." And, 3. In a fair and peaceable outward converſation. For albeit, through human frailty, and amid ſo many ſcandals as are, and muſt be, in the world, Luke xvii. 1. there be not evermore that hearty entire affection that ought to be between Chriſtian men, eſpecially when they ſtand divided one from another in opinion; yet ſhould they all bear this *mind*, and ſo be at leaſt thus far *like-minded*, as to reſolve to forbear all ſcornful and inſolent ſpeeches and behaviour, of and towards one another; without jeering, without cenſuring, without provoking, without cauſeleſs vexing one another, or diſturbing the public peace of the Church: For "the ſervant of God muſt not ſtrive, but be gentle unto all men, and patient," 2 Tim. ii. 24, 25. So gentle and patient, that he muſt ſtudy to win "thoſe that oppoſe themſelves;" not by reviling, but *inſtructing* them: And that, not in a loud and lofty ſtrain, (unleſs when there is left no other remedy;) but *firſt*, and if that will ſerve the turn, *only*, in love and with meekneſs: Our converſation, where it cannot be all out ſo free and familiar, ſhould yet be fair and amiable. God's holy truth we muſt ſtand for, I grant, if it be oppoſed, to the utmoſt of our ſtrength; neither may we betray any part thereof by our ſilence or ſoftneſs, for any man's pleaſure or diſpleaſure, where we may help it, and where the defence of it appeareth to be prudentially neceſſary: Yet, even in that caſe, ought we ſo to maintain the *truth of God*, as not to deſpiſe the *perſons of men*. We are to follow "the truth in love," Eph. iv. 15. Which is then beſt done, when, holding us cloſe to the *truth*, we are ready yet, in *love* to our brethren, to do them all the *right*, and to perform unto them all thoſe *reſpects*, which without confirming them in their errors, may any way fall due unto them. It is a perfect and a bleſſed unity, when all theſe three meet together; and this perfection ought to be both in our aims, and in our endeavours: But if, through our own weakneſs, or the waywardneſs of others, we cannot attain to the full perfection of the whole, having faithfully endeavour'd it, it will be ſome commendation and comfort to us, to have attained ſo much as we could; "nevertheleſs whereunto we have attained, let us mind the ſame thing," Phil. iii. 16. (Sanderſ.) See the notes on ch. xiv. 19.

According to Chriſt Jeſus.] *Kata Chriſton.* This is capable of a double interpretation; both pertinent to the text, and uſeful in practice, and therefore neither of them to be rejected. 1. Some underſtand it, as a limitation of that unity which was pray'd for in the former words; and that not unfitly. For the Apoſtle might intend, by the addition of this clauſe, to ſhew, that it was not ſuch an unity as he deſired, unleſs it were according to truth and goodneſs in Chriſt Jeſus. There may be an agreement *in falſo*, when men held together for the maintenance of one and the ſame common error: Such as the agreement of Hereticks, Schiſmaticks, and Sectaries among themſelves: And there may be an agreement *in malo*; when men combine together in a confederacy for the compaſſing ſome miſchievous deſign, as did thoſe forty and odd, that bound themſelves with a curſe to deſtroy Paul, Acts xxiii. 13. Such is the agreement of *thieves*, *cheats*, and *rebels* among themſelves. Such agreements as theſe no man ought to pray for. But the unity that is to be pray'd for, and to be labour'd for, in the Chriſtian Church, is a Chriſtian unity; that is to ſay, a happy concord, in walking lovingly together in the ſame path of truth and godlineſs. The word of Chriſt is the word of truth, and the myſtery of Chriſt is the myſtery of godlineſs. Whatſoever, therefore, is contrary to either of theſe, *truth* or *godlineſs*, cannot be (*kata Chriſton*) "according to Chriſt," but rather againſt them. But, 2. Many expoſitors rather underſtand the phraſe in another ſenſe: "According to Chriſt," that is, according to the example of Chriſt; which ſeems to have been the judgment of our laſt tranſlators, who have therefore ſo put it, in the margin of our own Bibles. His example the Apoſtle had reſerv'd unto the laſt place, as one of the weightieſt and moſt effectual arguments in this buſineſs; producing it a little before the text, and repeating it again a little after the text. So as this prayer may ſeem (according to this interpretation) to be an illuſtration of that argument, which was drawn from Chriſt's example: As if he had ſaid, Chriſt ſought not himſelf, but us: He laid aſide his own glory, diveſted himſelf of majeſty and excellency, that he might condeſcend to our baſeneſs, and bear our infirmities: He did not deſpiſe us, but receiv'd us with all meekneſs and compaſſion. Let us not therefore ſeek every man to pleaſe himſelf, in going his own way, and ſetting up his own will; neither let us deſpiſe any man's weakneſs; but rather, treading in the ſteps of our bleſſed Lord, let every one of us ſtrive to "pleaſe his neighbour for his good to edification;" bearing with the infirmities of our weak brethren, and receiving one another in our moſt inward boſoms and bowels, even "as Chriſt alſo receiv'd us to the glory of God." (*Idem.*)

With one mind, and one mouth.] The Apoſtle having in the 5th verſe prayed for unity and agreement among the Romans, now comes to ſhew the end of it; *viz.* the glory of God; the manner of which he treats of in theſe words, "That ye may with one mind and one mouth glorify God." The inſtruments wherewith God is to be glorified here, are two; inward, the *mind*; outward, the *mouth*. The inward muſt be firſt, the mind before the mouth, elſe we ſhall incur the prophet Eſay's reproof, as well as the Phariſees did, Matth. xv. 8. "This people draweth near to me with their mouth, and honoureth me with their lips, but their hearts are removed far from me:" And that of Jeremy xii. 2. "Thou art near in their mouth, but far from their reins." David calls his tongue his *glory*, Pſa. cviii. 1. for this reaſon, among others, becauſe the chief employment he had for it was to glorify God. But if, when his tongue was ſo employ'd, his heart had not gone with it; if he had not rouzed up himſelf, that is, his heart and mind (for the mind is the man) as well as his tongue, the beſt muſick of his tongue, with lute and harp to boot, had been no better than ſounding braſs, and a tinkling cymbal. God is an exact critic in ſpelling and examining the thoughts of our hearts moſt accurately: He mindeth us how we mind him in all our ſervices; and will no more think himſelf honour'd by us when we cry *Lord*, *Lord*, or, as the Phariſee, *God I thank thee*, if our minds, the while, be aloof off, hankering after the world, or our luſts, than Chriſt took himſelf to be honour'd by the ſoldiers, who put a reed in his hand inſtead of a ſcepter, and bow'd the knee before him, ſaying, *Hail, king of the Jews*, and then ſpit upon him, and ſmote him on the head. Let us then, if we mean to give glory to God in our addreſſes and ſervices, take our minds along with us. But altho' the *mind* is to go firſt, yet the *mouth* muſt bear a part too. We do not glorify God ſufficiently, if with the heart we *believe* in him; unleſs, with the mouth, we be ready to *confeſs* him. David therefore profeſſes very often, that he would perform his ſervices to God with his lips and mouth; "Open thou my lips, and my mouth ſhall ſhew forth thy praiſe," Pſa. li. 15, &c. Nor can it be otherwiſe. For, if the inward parts be right ſet, the outward will follow of themſelves. A full heart cannot but overflow, when time ſerves, out of its own abundance; and if there be much heat there, it will break out at the lips, Pſal. xxxix. 3. and xlv. 1.

Heart and *tongue, mind* and *mouth,* muſt join together: And if there be any thing elſe in us beſides, that can contribute to the work, it muſt be in too, and all little enough to glorify our maker. But it is not ſufficient that we ſhould join mind and mouth together to glorify God ſingly by our ſelves: The Romans are here to do it "with *one* mind and *one* mouth." And indeed the ſtreſs of the ſenſe lies in this. God muſt be glorified by unity, peace, and concord: As the variety of inſtruments and voices is ſo far from hindring the muſick, that it rather makes the harmony the greater by that variety; ſo the union of Chriſtians in mind and tongue, in glorifying God, adds to his glory. But, as in muſick, the inſtruments muſt be well in tune, and they muſt all play one piece of muſick; ſo Chriſtians muſt be of "one mind and one mouth," in the ſervice of God: No jarring ſtring, or diſſonant note, ought to diſturb the church's ſervice. If any one ſtring, or any ſingle inſtrument, is out of tune, the whole conſort would be ſpoil'd: Or, ſuppoſing them all in tune, yet if the performers ſhould play different pieces, there would be nothing but confuſion. No leſs odious to God, and equally grievous to good men, is the hearing ſuch voices in the church; "I am of Paul, I am of Apollos, and I of Cephas;" when every little ſcribler muſt have the ſervice of the church modell'd in his faſhion: Like Spencer's deſcription of *Error's Children,* a numerous brood, but not one like another, except in their being all *deform'd.* (*Idem*) The actions of men, in holy aſſemblies, are not like their private actions at other times; for all the actions here, are not the actions of ſeveral men, but to be accounted as *one* action of the *whole body*; which makes St. Paul uſe the phraſe, when ye come together, *epi to auto,* to be (as it were) one and the ſame. Every prayer here, is not many prayers of many, but one prayer of all, as one. Whether we ſay *I,* in the ſingular, or *we* in the plural, all is one; for *I* here expreſſes one made of many; and *we,* many made of one. Whatſoever worſhip therefore God requires of any one alone, the ſame he requires of all met together as one. (Mede and Nelſon) See the notes on Acts ii. 1. and the Sermons of Biſhop Sanderſon, and Mr. Richard Henchman, on the text here before us.

Wherefore receive ye one another.] Here our Apoſtle concludes the argument which he had hitherto inſiſted upon in this and the former chapter; namely, That all Chriſtians, both ſtrong and weak, ſhould mutually forbear one another, and that both Jew and Gentile ſhould receive each other into fellowſhip and communion, without contention about things of an indifferent nature: "Wherefore receive ye one another." And, to enforce his exhortation, he propounds the example of our Lord Jeſus Chriſt: "Receive one another, as Chriſt alſo received us;" that is, after the example of Chriſt, who puts no difference betwixt Jew and Gentile, but receives both, and bears with the infirmities of both: Which action in Chriſt, and the imitation of it in us, will much redound "to the glory of God;" his declarative and manifeſtative glory being much promoted by his concord and union with and among all his members, of what denomination ſoever they are, whether believing Jews or Gentiles. Learn hence, 1. That the Lord Jeſus Chriſt has given full and ample demonſtration of his great and wonderful love unto his church and people. 2. That this love of Chriſt towards all his children and people, ought to be improved by them, as an argument to love one another; "Receive one another, as Chriſt received us." 3. That Chriſtians, receiving, embracing, and loving one another, and bearing with one another's weakneſſes and infirmities, according to Chriſt's example and command, will contribute exceedingly to the honour and glory of Almighty God, and to the abundant conſolation and ſatisfaction of each other. "Wherefore receive ye one another, as Chriſt alſo received us to the glory of God." (B.) See the notes on ch. xiv. 1, &c.

Ver. 8, 9, 10, 11, 12, 13. Now I ſay, that Jeſus Chriſt was a miniſter of the circumciſion for the truth of God, to confirm the promiſes made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cauſe I will confeſs to thee among the Gentiles, and ſing unto thy name. And again he ſaith, Rejoice, ye Gentiles, with his people. And again, Praiſe the Lord, all ye Gentiles, and laud him, all ye people. And again Eſaias ſaith, There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles; in him ſhall the Gentiles truſt. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the holy Ghoſt.

Now, I ſay.] The Apoſtle had, in the foregoing verſe, propounded the example of Chriſt, in receiving both Jew and Gentile to his grace and favour, as an argument to perſuade all Chriſtians to receive one another: Now, in the verſes before us, he declares how, and after what manner, Chriſt received both Jews and Gentiles. As for the Jews firſt, whom he calls the circumciſion, the Apoſtle telleth us, that Jeſus was their miniſter; that is, he was circumciſed like them, converſed generally with them, and exerciſed his miniſtry among them, according to the many promiſes which God had made to the Jewiſh patriarchs; and thus he ſhewed his love and mercy towards the Jews in the day of his fleſh. Then ſecondly, As to the Gentiles; he affirms, that, according to the ſeveral prophecies and promiſes in the Old Teſtament, they were called and received to mercy, by our Lord Jeſus Chriſt, the partition-wall being by him broken down, and Jew and Gentile become one ſheepfold under one ſhepherd. Now, from the truth and faithfulneſs of Chriſt towards the Jews, and from his love and tenderneſs, mercy and compaſſion, towards the Gentiles, and from his divine indulgence towards both, the Apoſtle very fitly draws this inference and concluſion; That all Chriſtians, how differing ſoever from one another, in their judgments and opinions as to leſſer things, ought to receive one another into fellowſhip and Chriſtian communion; and inſtead of biting and devouring one another, be once at length ſo wiſe and happy, as to hold the unity of the ſpirit in the bond of peace. (B.)

Miniſter of the circumciſion.] See the notes on Acts iii. 25, 26.

For the truth of God.] There is this difference in the reception of the Jews and Gentiles, *viz.* That, in that of the Jews, God did, in a ſingular manner, manifeſt his truth, that is, his faithfulneſs in performing his promiſes made unto them; but in that of the Gentiles, he did more eſpecially ſhew forth the greatneſs of his mercy to his uttter enemies; namely to a people that ſtood in oppoſition againſt him: And therefore there is no reaſon, why the Jews, being honour'd by Chriſt's own miniſtry, and by the old promiſes and covenant of God, ſhould be deſpis'd and vilify'd by the Gentiles: Nor, on the other ſide, that the Gentiles, to whom God had ſhew'd mercy, ſhould be condemn'd by the Jews. (Aſſ.)

As it is written.] See the notes on ver. 4.

To reign over the Gentiles.] That which is out of the Hebrew rightly rendred, for an *Enſign,* is by the Greek Tranſlators rendred (*archein*) *to bear rule,* or *dominion*; becauſe it being the office of the king to defend, and by arms to protect the people, and the power of war being, as the power of the ſword, a branch of imperial authority, and that no way compatible to any, but either to the ſupreme (*exouſia,* or *archon,* ch. xiii. 1, 2.) power or prince, or to him that is ſent by him, that is, hath commiſſion from him, this being for an enſign is all one in effect with ruling, and one is but a phraſe to expreſs the other, and the Apoſtle, according to his manner, maketh uſe of the Greek Tranſlation, not of the original. (H.)

Now the God of hope.] Obſerve here, 1. How the Apoſtle cloſes his exhortation to brotherly concord and unity, with a pithy and pathetick prayer: His example herein is inſtructive. 2. The title or appellation which he gives unto God in prayer, "The God of hope;" ſometimes he ſtiles him the God of *grace,* ſometimes the God of *peace,* ſometimes the God of *patience,* here "the God of hope," he being ſo objectively, the only object of our common hope, and alſo effectively, as he is the author and producer of hope in us. 3. The mercies he prays for, 1. That they may "be fulfilled with all joy and peace in believing," that their hearts may overflow with peace from God, and one towards another, and with all that joy which reſults from both. 2. That "they may abound in hope thro' the power of the Holy Ghoſt;" whereby *hope* underſtand, the good hoped for, namely, Heaven and eternal life, a firm expectation of which is wrought in us by the Holy Spirit. Learn, 1. That God is the object of a Chriſtian's hope; and if ſo, the ſin of deſpair is a moſt unreaſonable ſin: For why ſhould any deſpair of his mercy, who is "the God of hope," who commands us to hope in his mercy, and takes pleaſure in them that will do ſo? Pſa. cxlvii. 11. 2. That the grace of hope, together with joy and peace in believing, are wrought in the Chriſtian's heart thro' the power of the Holy Ghoſt; that is, thro' the ſanctifying influences of the Holy Ghoſt, enlightning the underſtanding, inclining the will, rectifying the affections, and reducing all the rebellious powers and faculties of the ſoul, in concurrence with our endeavours, under the government and dominion of reaſon and religion. (B.)

Ver. 14, 15, 16, 17, 18, 19, 20, 21. And I my ſelf alſo am perſwaded of you, my brethren, that ye alſo are full of goodneſs, filled with all knowledge, able alſo to admoniſh one another. Nevertheleſs, brethren, I have written the more boldly unto you, in ſome ſort, as putting you in mind, becauſe of the grace that is given to me of God, that I ſhould be the miniſter of Jeſus Chriſt to the Gentiles, miniſtring the goſpel of God, that the offering up of the Gentiles might be acceptable, being ſanctify'd by the Holy Ghoſt. I have therefore whereof I may glory through Jeſus Chriſt, in thoſe things which pertain to God. For I will not dare to ſpeak of any of thoſe things which Chriſt hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty ſigns and wonders, by the power of the Spirit of God; ſo that from Jeruſalem and round about unto Illyricum, I have fully preached the goſpel of Chriſt: Yea, ſo have I ſtrived to preach the goſpel, not where Chriſt was named, leſt I ſhould build upon another man's foundation: But as it is written, To whom he was not ſpoken of, they ſhall ſee; and they that have not heard, ſhall underſtand.

Filled with all knowledge.] That is, knowledge of all things that appertain to the doctrine of ſalvation, or perfect knowledge, ſo far as it may be attain'd of us in this life; wherein the beſt and moſt learn'd know but in part, and ſee but as thro' a glaſs darkly, 1 Cor. xiii. 12. (Aſſ.)

Written the more boldly.] *Tolmeroteron.* That is, in the beſt ſenſe of the word, *viz.* more freely, and openly; as it is well render'd by Grammarians. (Leigh.)

The grace that is given to me.] That is, The apoſtleſhip. See the notes on ch. i. 5. and xii. 3.

To the Gentiles.] See the notes on Acts ix. 15.

Miniſtring the Goſpel.] Here obſerve, 1. How the Apoſtle, in preparing the Gentiles for the obedience of the Goſpel, compares himſelf to a Levitical Prieſt, fitting his ſacrifice to be offer'd to God. 2. That the Gentiles dedicated to God by the Apoſtle's miniſtry, were his ſacrifice and oblation. 3. That the Holy Spirit was the *Libamen* pour'd upon this ſacrifice, by which it is ſanctify'd, and render'd acceptable to God. 4. That ſuch an oblation, or offering up of a people to God, in this manner, is matter of rejoicing, and glorying, to the miniſters of Jeſus Chriſt; as ver. 17. (W. and B.) See the notes on ch. xii. 1.

I will not dare to ſpeak.] *Ou gar tolmeſo lalein.* The criticks here tell us, that thoſe who render it "I dare not," do take off the force of the Apoſtle's words; becauſe that intimates that the Apoſtle had a mind to do ſo, but fear with-held him: They therefore would have the words here, and Jude 9. rendred, *non ſuſtineo*, I *ſuffer* not my ſelf, and he *ſuffer'd* not himſelf. But our tranſlation may be juſtified, by a like expreſſion of the Apoſtle, in the ſame caſe, 2 Cor. x. 12. (*Ou gar tolmomen*) "We *dare* not make our ſelves" &c. And this, doubtleſs, he ſaith, not to intimate that he and Timothy had a *mind* to do that themſelves, which he there repreſents as folly in others; but only to intimate that he did not think it fit and prudent ſo to do, and therefore *durſt* not do it: And this ſenſe the word well bears alſo, Jude 9. (W.)

Through mighty ſigns and wonders.] See the notes on Mark xvi. 17, 18. and Acts xix. 11.

Round about unto Illyricum.] That is, to the furtheſt part towards the north of Macedonia, now call'd Sclavonia; having paſt thro' Arabia, Damaſcus, Antiochia, Seleucia, Cyprus, Pamphilia, Piſidia, Licaonia, Syria, Cilicia, Phrygia, Galatia, Myſia, Troas, Achaior, Epirus, Crete, &c. (Fell) In this may be obſerv'd, 1. The indefatigable induſtry and pains of the holy Apoſtle, in order to the converſion of the Gentiles "from Jeruſalem, round about unto Illyricum, he fully preached the Goſpel of Chriſt." This, according to Pareus's computation was little leſs than a thouſand miles. The induſtry of the Apoſtles, in planting and propagating the Goſpel, was almoſt incredible. What pains did they take! what hazards did they run! what difficulties did they contend with in that great work! 2. Altho' their induſtry was great, yet the ſucceſs was greater, even beyond all human expectation. This appears by the vaſt ſpreading of the Goſpel in ſo ſhort a time: "From Jeruſalem round about unto Illyricum." Within thirty years after our Saviour's death, the Goſpel was not only diffus'd thro' the greateſt part of the Roman empire, but had reach'd as far as Parthia and India. 3. The Goſpel, or doctrine of Chriſt, had likewiſe a wonderful power and efficacy over the lives and manners of men: The apoſtle ſays, the Gentiles who were converted to Chriſtianity, were obedient by word and deed. Upon the change of their religion follow'd a change in their converſation, and whole courſe of life. 4. Obſerve the reaſon of this wonderful ſucceſs, *viz.* the extraordinary power of the Holy Ghoſt, in enabling them to work miracles, for the confirmation of the Goſpel: "Thro' mighty ſigns and wonders by the power of the Spirit of God." Such was the miraculous power of curing diſeaſes, caſting out devils, of inflicting corporal puniſhments upon ſcandalous perſons: All which did ſerve in general for the confirmation of the Goſpel, and in particular, to ſupport the honour and authority of the Apoſtles; and ſupply'd the want of the magiſtrate's power, which Chriſtians could not expect whilſt the Roman emperors continu'd heathens: Not that all miraculous powers were given to all the Apoſtles, or that they who had them could exerciſe them at all times, or when they pleas'd; but only as was moſt expedient for the uſe and benefit of the Church. 5. The Apoſtle, in preaching the Goſpel, choſe to go to ſuch dark and blind places as had never heard of it before, rather than among thoſe where Chriſt had been nam'd, that ſo he might lay the foundation of Chriſtianity himſelf, and not build upon another man's foundation: And likewiſe that in his miniſtry, the prophecy of Iſaias might be fulfill'd. "To whom he was not ſpoken of, they ſhall ſee, and they that have not heard ſhall underſtand." Iſa. lii. 15. (B.)

I ſtrived to preach the Goſpel.] *Philotimonmenon*; Having an ambition to do it; as the word is us'd, 1 Theſs. iv. 11. To be *ambiticus of peace*; *to contend* for it, as an honour. The ſame word is us'd, 2 Cor. v. 9. where it is tranſlated, we *endeavour*, but it implies an earneſt *endeavour*, an ambitious deſire. (Leigh.)

Ver. 22, 23, 24, 25, 26, 27, 28, 29. For which cauſe alſo I have been much hinder'd from coming to you. But now having no more place in theſe parts, and having a great deſire theſe many years to come unto you; Whenſoever I take my Journey into Spain, I will come to you; for I truſt to ſee you in my journey, and to be brought on my way thitherward by you, if firſt I be ſomewhat filled with your company. But now I go unto Jeruſalem, to miniſter unto the ſaints. For it hath pleaſed them of Macedonia and Achaia, to make a certain contribution for the poor ſaints which are at Jeruſalem. It hath pleaſed them verily, and their debters they are. For if the Gentiles have been made partakers of their ſpiritual things, their duty is alſo to miniſter unto them in carnal things. When therefore I have performed this, and have ſealed to them this fruit, I will come by you into Spain. And I am ſure, that when I come unto you, I ſhall come in the fulneſs of the bleſſing of the Goſpel of Chriſt.

Much hinder'd from coming to you.] Here obſerve, 1. That this Epiſtle was written about the 20th year after Chriſt's aſcenſion: But he had a deſire of ſeeing the Romans many years before; and therefore, they had been converted long before. 2. We ſee that our journeying from one place to another is not always at our own diſpoſal, but God's. The Apoſtle, no doubt, intended to go into Spain when he wrote this Epiſtle; but God over-rul'd the matter beyond his expectation. The travels of the Apoſtles, in order to plant the Chriſtian faith, were under the ſpecial influence and direction of the Holy Ghoſt, Acts xvi. 7. "they aſſay'd to go into Bithynia; but the Spirit ſuffer'd them not." 3. The great end why the Apoſtle was ſo deſirous to ſee the Chriſtians at Rome, was that he might be refreſh'd, nay, fill'd with their Company. How deſirable is the communion of Saints! and how beneficial the ſociety of ſincere Chriſtians! Their company is not empty, vain, and frothy, but fills thoſe who enjoy it, by adminiſtring both grace and comfort. I deſire, ſays the Apoſtle, to ſee you in my journey, that I may be "fill'd with your company." (B.) See the notes on chap. i. 13, 15.

Having no more place in theſe parts.] That is, no place where the Goſpel hath not now been preach'd.

Whenſoever I take my journey into Spain.] Becauſe he had reſolv'd to paſs from Greece, thro' Italy, into Spain, and to viſit Rome in his way. (G.) It is evident, from chap. i. 10, 11. and from this, as alſo from verſe 28. that St. Paul wrote this Epiſtle while he was at liberty, and before Chriſt had told him that he "muſt teſtify of him at home," Acts xxiii. 11. And before he was conſtrain'd to appeal to cæſar, chap. xxv. 11. For, in this Epiſtle, he ſpeaks ſtill of his journey to Rome, and from thence to Spain, as of a voluntary undertaking, hoping then, that the unbelieving Jews would not have given him that diſturbance, when he went up to Jeruſalem with his alms gather'd for his nation, which afterwards he found they did. (W.) But that St. Paul actually made good his purpoſe of going to Spain is atteſted by many ancient writers; nor is there any thing in Scripture to contradict it. For, St. Paul was ſent to Rome when Feſtus ſucceeded Fælix in the government of Judea, which according to Euſebius and St. Jerom fell in the ſecond of Nero. After his arrival at Rome, St Luke informs us, he ſtaid two years, ſo that he had not his full liberty till the 5th of Nero. But Euſebius, St. Jerom and others of the ancients tell us, that St. Paul did not ſuffer martyrdom till the

14th of Nero. So that, from his being ſet at liberty in the 3d year, to his ſecond coming to Rome, he went up and down preaching the Goſpel, which is allow'd to have been above eight years. during which time, St. Clemens Romanus, Theodoret, St. Jerom, Athanaſius, Epiphanius, and others ſay, he viſited the weſtern parts. Nor is there any likelihood of his returning into the eaſt; for he ſpeaks very poſitively to the elders at Myletus, Acts xx. 38. that they "ſhould ſee his face no more." Nor is it a ſufficient objection againſt his preaching in Spain, (and even in Britain) that there are no certain monuments of churches planted there by him. For it is not to be imagin'd that he was idle all that time, and ſince there are no monuments nor accounts of churches planted by him in the eaſt, after his firſt journey to Rome, nor any tradition of his having been there after, the teſtimony of the ancients for his preaching in Spain, Gaul and Britain, ought to be of force. (Collier, and Cave.) See pref. to the Acts of the Apoſtles.

Filled with your company.] See the notes on chap. i. 11, 12.

Now I go unto Jeruſalem.] Here the Apoſtle acquaints them with his preſent intended journey to Jeruſalem, as alſo with the occaſion; namely, to carry the charitable contribution of the Greek churches of Macedonia and Achaia, into Judea, and up to the poor Saints at Jeruſalem, whoſe neceſſities requir'd it, and unto whom they were, in a ſort, indebted for it; "the Gentiles having been made partakers of their ſpiritual things;" (receiving the Goſpel from Judea) they are oblig'd in gratitude to "miniſter to them in carnal things." He farther aſſures them, that, as ſoon as he had finiſh'd his journey, and perform'd this charitable office, he would come to them, and that "in the fulneſs of the bleſſing of the Goſpel" of peace. Note here, 1. The title given to the poor Chriſtians at Jeruſalem: They are called Saints; "I go to Jeruſalem to adminiſter to the Saints" neceſſities: Saints they were by baptiſmal dedication, by viſible profeſſion; and many, yea moſt of them, it is to be hoped, by inward ſanctification alſo. 2. That poverty and ſanctity are not inconſiſtent: The Saints at Jeruſalem are poor, but God provided a purveyor for them; he ſtirs up the Apoſtle, and the hearts of the Macedonians, to adminiſter to the neceſſities of theſe poor Saints. 3. How the Saints in one church did ſuccour and relieve the poor Chriſtians in another: Thoſe in Macedonia and Achaia ſend relief into Judea, and to the poor Saints which were at Jeruſalem; teaching us, that it is our obliged duty to extend our charity to the churches abroad and beyond the ſeas, when their wants and neceſſities require it, and our capacities enable us unto it. 4. The nature of this charity declared: It was a free and chearful contribution performed with much pleaſure: "it pleaſed them" to make a contribution; it was not extorted or ſqueezed from them, but given with chearfulneſs by them: Contributions muſt not be compulſions, but voluntary oblations. 5. How this charity is called fruit; "when I have ſealed this fruit:" Becauſe it was the fruit of their faith, liberty, and love; becauſe, as Fruit, it would redound both to the benefit of the giver and receiver: Charity and alms are fruit redounding to account in the great day of account. 6. The great integrity and fidelity of the Apoſtle in ſecuring of this charity; "when I have ſealed (or ſecured) unto them this fruit." The church's charity is a ſealed treaſure, not to be diminiſhed and imbezled, but applied to the uſes to which it is devoted. Laſtly, The aſſurance which he gives them, that when he comes among them, he "ſhall come in the fulneſs of the bleſſing of the Goſpel of peace unto them; that is, with a full impartment of ſpiritual gifts and Goſpel-bleſſings, much knowledge, grace and comfort. (B.) See the preface to this Epiſtle.

To miniſter unto the Saints.] That is, to perform this office and ſervice for the Saints, to carry them that money which was gather'd for their uſe; for otherwiſe, if the word *miniſter* be taken for the exerciſing the miniſterial function, St. Peter, to whom the miniſtry of the circumciſion was ſpecially commended, Gal ii. 7. was properly the miniſter of the Jews, where God ſpecially bleſs'd his labours; tho' as St. Ambroſe rightly obſerves, St. Peter's miniſtry was not ſo confin'd to the Jews, but that he might, and did ſometimes preach to the Gentiles, as St. Paul did to the Jews. (Aſs.) See the notes on Luke viii. 3.

It hath pleaſed them.] *Eudokein* is an emphatical word, implying an infinite affection to any thing men delight in. The moſt precious thing which St. Paul ever deſir'd to receive, he expreſſes by this word, 2 Cor. v. 8. and the moſt precious thing he ever deſir'd to give, he expreſſes by the ſame word, 1 Theſſ. ii. 8. So here when he would extol to the heavens, the heavenly affection of the Macedonians to relieve the poor, he doubled this word "it pleaſed them," ver. 26. which he repeats, ver. 27. to ſhew, That they delighted in charity. When God would expreſs his inexpreſſible love to his Son, and in him to man, he does it by this word, Matt. iii. 17. The word ſignifies a willing, pleaſing, ſelf-propenſion, not without much contentment. (Leigh.) Alms indeed are voluntary, which, notwithſtanding, are juſt debts by the law of charity. (Beza.) For alms are a *debt*, which the rich owe to the miniſters of the church, and to the poor, becauſe God ſanctifies the rich by the miniſtry of the prieſts, and frequently enriches them, or at leaſt bears with them, only for the ſake of the poor. That God vouchſafes to accept, by the hands of his miniſters, of his ſervants, and of the poor, this ſmall acknowledgment of the great favours and graces he has conferr'd upon the rich by their miniſtry; this is itſelf a new favour for which they are *indebted* to him. (Q.)

In the fulneſs of the bleſſing.] See the notes on chap. i. 11.

Ver. 30, 31, 32, 33. Now I beſeech you, brethren, for the Lord Jeſus Chriſt's ſake, and for the love of the ſpirit, that ye ſtrive together with me in your prayers to God for me; that I may be delivered from them that do not believe in Judea; and that my ſervice which I have for Jeruſalem, may be accepted of the ſaints: That I may come unto you with joy by the will of God, and may with you be refreſhed. Now the God of peace be with you all. Amen.

Strive together with me.] *Synagoniſaſthai moi.* The original word ſignifies to *ſtrive together*, as wreſtlers do, who exert all their power and might in that bodily exerciſe. (B.) Or rather, being a military word, it denoteth ſuch fervency, as is for life and death. (Leigh.) And, at the ſame time, ſuch an unity, as there is in a well-diſciplin'd army; where every man *ſtrives*, not ſingly, but ſo as to *ſtrive together* with the reſt, in their reſpective rank and order. In alluſion to which metaphor, Tertullion, ſpeaking of the Common-prayer, ſays, when we come to the public ſervice of God, we come, as in a formidable body, to *ſtorm* Heaven by the force of prayer; and ſuch a *force* is a violence moſt grateful to God. But then the prayers, by which they *ſtorm'd Heaven*, muſt have been *united* prayers: For they could not ſtorm it without unanimity, as well as fervency, in their devotions: Nor can we imagine, that God would have heard a congregation, divided in heart, and mind, and affection; where ſome had aſſented, and ſome diſſented, where ſome had ſaid *Amen*, and others, at the ſame time ſaid, in heart, if not vocally, *Not Amen!* See the notes on ver. 6.

In your prayers to God for me. If Paul (ſays Eſthius) might deſire the prayers of the Romans, why might not the Romans deſire the prayers of Paul? I anſwer, they might deſire his prayers, by an Epiſtle directed to him, as he did theirs. He adds, if they might deſire his prayers when living, why not, when dead, reigning with Chriſt? I anſwer, becauſe, then, they could not direct any Epiſtle to him, nor any other way acquaint him with their mind. Hence Elijah, being to be taken up into Heaven, ſpeaks to Eliſhah thus, "Ask what I ſhall do for thee, before I be taken away from thee," 2 Kings ii. 9. note alſo, that we ſay not only, that ſuch deſiring the prayers of the ſaints departed, are injurious to the interceſſion of Chriſt, but that they are idolatrous; implying that creatures are omniſcient, omnipreſent, and have the knowledge of the heart. (W.)

That I may be delivered.] Obſerve the particulars concerning which he deſires their ſupplications: 1. For preſervation in his journey to Judea; that the unbelieving Jews, which were prejudiced againſt him, might have no power to hurt him. 2. That his perſon, and his performance for the poor Saints at Jeruſalem, might find acceptance with the Chriſtian Jews, to whom he was not over acceptable; he therefore begs their prayers, that the believing Jews at Jeruſalem might be reconciled, both to the believing Gentiles that ſent this alms, and alſo to himſelf that brought it; "that my ſervice for Jeruſalem may be accepted of the Saints." 3. That he might have a proſperous journey to them by the will of God. Where note, how much it is our duty always, and in all things, to refer ourſelves, our intentions and actions, to the wiſdom and will of God. (B.)

The God of peace.] The Apoſtle had deſir'd their prayers for him; here he concludes with a fervent prayer for them: In which obſerve the title or attribute given unto God, *the God of peace*; the lover, the author, and giver of peace. The Apoſtle having exhorted the believing Romans to be at peace among themſelves, and not to contend about indifferent things, implores the diſpenſer of this grace to be with them, to dwell among them, and to pour out the great and invaluable bleſſings of peace and unity, of love and concord upon them; "The God of peace be with you all, Amen." As we honour the God of peace whom we ſerve; as we love the prince of peace in whom we believe; as we hope for the comfort of the ſpirit of peace; and as we tender the ſucceſs of the Goſpel of peace; let us preſerve it where it is, and purſue it where it flies from us. (*Idem.*)

CHAP. XVI.

The Apoſtle recommendeth Phebe to them: Sendeth ſalutations to divers of the faithful: Cautioneth them againſt Schiſmaticks and falſe teachers: Exhorteth to godly wiſdom and Chriſtian ſimplicity; And concludeth with praiſe to God.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16. I Commend unto you Phebe our ſiſter, which is a ſervant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh ſaints, and that ye aſſiſt her in whatſoever buſineſs ſhe hath need of you: For ſhe hath been a ſuccourer of many, and of my ſelf alſo. Greet Priſcilla and Aquila my helpers in Chriſt Jeſus: (Who have for my life laid down their necks: Unto whom not only I give thanks, but alſo all the churches of the Gentiles) Likewiſe greet the church that is in their houſe. Salute my well-beloved Epenetus, who is the firſt-fruits of Achaia unto Chriſt. Greet Mary, who beſtowed much labour upon us. Salute Andronicus and Junia my kinſmen and my fellow-priſoners, who are of note among the Apoſtles, who were in Chriſt before me. Greet Amplias my beloved in the Lord. Salute Urbane our helper in Chriſt, and Stachys my beloved. Salute Apelles approved in Chriſt. Salute them which are of Ariſtobulus houſhold. Salute Herodion my kinſman. Greet them that be of the houſhold of Narciſſus, which are in the Lord. Salute Tryphena and Tryphoſa, who labour in the Lord. Salute the beloved Perſis, which laboured much in the Lord. Salute Rufus choſen in the Lord, and his mother and mine. Salute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. Salute Philologus, and Julia, Nereus, and his ſiſter, and Olympas, and all the ſaints which are with them. Salute one another with an holy kiſs. The churches of Chriſt ſalute you.

I commend unto you.] The Apoſtle, having made an end of his argument, cometh now to familiar recommendations and ſalutations: And this, to good purpoſe, *viz.* That the Romans might know, who were moſt to be honour'd, and made account of among them, and alſo whom they ought to ſet before them, as examples, to follow; and therefore he attributeth unto every one of them ſome peculiar and ſingular teſtimonies: Wherein he is the more affectionate, that he might not only recommend them for their piety, and propoſe them to others for imitation; but alſo the more endear their affections to him, and ſhew his gratitude to them, and the honourable eſteem he had of them. (Beza, Aſſ. and Fell)

Phebe, our ſiſter.] Who, going upon ſome occaſion to Rome, St. Paul is ſuppoſed to have ſent this Epiſtle to the Romans by her. I commend (ſays he,) to your care and affectionate regard, "Phebe, our ſiſter" in the faith, who ſerved the church at Cenchrea; in the quality of a deaconneſs, as ſome think, or, as others, who ſpent her time in receiving and harbouring poor Chriſtians that were driven out of their country; and who had been a ſuccourer and ſupporter of the Apoſtle himſelf. He exhorts them to "receive her in the Lord;" that is, with Chriſtian love for the Lord's ſake, and to be aſſiſtant and helpful to her outward affairs and buſineſs. Learn hence, What honour God puts upon the female ſex, in making uſe of ſome of them to be aſſiſtants to the Apoſtles, and taking care that their offices of love and ſervice for and towards the miniſters and members of Chriſt, ſhould not be forgotten, but had and kept in everlaſting remembrance. The ſervices which Phebe did, are here recorded, to poſterity tranſmitted, and to our imitation recommended. (B.) What *diaconein, to miniſter*, ſignifies in the New Teſtament, hath formerly been noted at large (ſee on Luke viii. 3.) *viz.* to relieve the poor, either out of the ſtock of the church, as adminiſtrators and diſpenſers of others liberality and alms, or, as hoſpitable charitable perſons, out of their own ſubſtance. So the women that adminiſtred to Chriſt, "out of their own eſtates," and ſo Phebe here, who is therefore called a reliever, or patroneſs, of many, and even of Paul himſelf, ver. 2. and in all probability is the (*gyne adelphe*) 1 Cor. ix. 5. *the ſiſter*, or believing Chriſtian woman, which either did, or, if Paul would have accepted it, would have helped him and Barnabas "to eat and drink," ver. 4. without labouring with their hands, ver. 6. Such as ſhe accompanying the Apoſtles in their journeys to preach the Goſpel (as of her it appears by St. Paul's ſending this Epiſtle from Corinth to Rome by her, as 'tis in the ſubſcription) and furniſhing them with all things which they wanted, from whence they are ſaid to "labour in the Lord," ver. 6, and 12. Whereupon, ſaith the Scholiaſt, The Apoſtles carried about with them ſome matrons of good report, that made proviſion for their neceſſary uſes, that the Apoſtles, being free from theſe cares, might be at leiſure for preaching only: And Theophylact, that rich women followed the Apoſtles, and provided them neceſſaries, and eaſed them of all that care &c. (H.) But this Phebe was (according to Origen and Chryſoſtome) actually a *Deaconneſs*, choſen to that office, according to the Apoſtolical preſcription, 1 Tim. v. 10. (W.) The churches appointing theſe *Deaconneſſes*, (amongſt other things) to miniſter to, or take care of, poor and ſtrange women, which men might not do. (Fell)

Aſſiſt her.] There are ſeveral powerful motives which engage us to aſſiſt our brethren, *viz.* 1. The merit and even the perſon of Jeſus Chriſt, who is in them. 2 The dignity and holineſs of the Chriſtian profeſſion. 3. The ſervices they have done the church. 4. Their perſonal piety. And, 5. Our own particular gratitude. (Q.)

Greet Priſcilla and Aquila.] The firſt perſons at Rome, whom St. Paul ſaluteth by name, are Priſcilla and Aquila: Where we may obſerve, 1. That the woman is named before her husband, to ſhew that they were both *one* in Chriſt Jeſus; in whom is neither male nor female. And here, by the way, it appears, how weakly the Papiſts argue for St. Peter's primacy, becauſe placed firſt in the catalogue of the Apoſtles: For, by the ſame argument, the woman is the head of the man, becauſe here named before the man. 2. The honourable title which St. Paul puts upon theſe two perſons, Aquila and Priſcilla, he calls them his "Helpers in Chriſt Jeſus." They were his aſſiſtants in propagating the Goſpel, by private inſtruction, tho' not by publick preaching; See the notes on Acts xviii. 26. 3. The Chriſtian courage found in this woman Priſcilla, and her husband Aquila, They "laid down their own necks" for the Apoſtle; that is, they expoſed themſelves to the hazard of their lives for his preſervation. 4. The thankful reſentment which the Apoſtle, and "All the churches of the Gentiles" had of this their great, and noble ſervice, in hazarding their own lives for his; "To whom I gave thanks and all the churches of the Gentiles." Becauſe St. Paul was the Apoſtle of the Gentiles, and his preſervation was a common benefit to them all, therefore were the churches of the Gentiles ſenſible of, and thankful for, the Apoſtle's preſervation. Laſtly, We have the ſalutation ſent to "the church that was in their houſe:" By which ſome underſtand their houſhold, their Chriſtian family; which they call a *church*, becauſe of the pious order, and religious worſhip obſerv'd in it. Happy houſes! And thrice happy houſholders! Whoſe families are little churches for piety and devotion. Others underſtand, by "the church in their houſe," the number of Chriſtians which us'd to aſſemble there for religious worſhip. Be it the one or the other, the Apoſtle forgets not to ſend a kind and Chriſtian ſalutation to them. (B.) Aquila was a Jew by birth, and a Tent-maker by occupation. He and his wife had been baniſh'd from Rome by Claudius, and liv'd at Corinth, where they had entertain'd St. Paul, who was of the ſame trade, Acts xviii. 2, 3. Afterwards removing from Corinth, they dwelt at Epheſus, where they entertain'd Apollos, ver. 18, 19, 26. Thence, in the beginning of Nero's reign, they remov'd again to Rome, as appears in this verſe; and afterwards to Epheſus, 2 Tim. iv. 19. Wherever they were, it ſeems they kept a great family, and that the Chriſtians aſſembled at their houſe, 1 Cor. xvi. 19. And of their venturing their lives to preſerve the Apoſtle both at Epheſus and Corinth, See Acts xviii. 12, &c. (Fell) Obſerve here, 1. The Apoſtle ſalutes the Chriſtians at Rome, not in general, but particularly, and by name, that they might be convinc'd how particularly mindful he was of them. A ſpiritual father can never be forgetful of his ſpiritual children. 2. The perſons ſaluted by the Apoſtle, are not men of fame in Rome, noted for their dignity and greatneſs, or for their wealth and riches, but for their piety and godlineſs, for *labouring* in the Lord, and labouring much in the Lord, for being in Chriſt, approv'd of Chriſt, and helpers in Chriſt, and ſerviceable to thoſe whoſe work and office it was to be ſo. It is religion that renders perſons renown'd, and none deſerve more to be remembred by us, than thoſe who are moſt laborious in the ſervice of God. 3. Here are ſeveral women as well as men remembred, and their ſervices recorded. God will have none of his faithful ſervants forgotten, nor their good actions bury'd in oblivion. Laſtly, In all this roll of ſalutations, there is no mention of St. Peter; a ſhrewd argument that he was not at Rome. (B.) See the preface to this Epiſtle.

Laid down their own necks.] The hazards to which they expos'd themſelves were probably at Epheſus, or Corinth, where was the ordinary abode of Aquila. Acts xviii. 2, 1, 19. and 2. Tim. iv. 19. (Fell) The faithful ought to enter into the obligations and duties of their paſtors, as the paſtors ought to eſpouſe the intereſts of the faithful. Perſecution is not able to ſeparate thoſe whom the ſame faith, the hierarchical order, and the love of the church have united in charity. To preſerve an holy Biſhop for the good of the church, at the peril of a man's own life, is one of the greateſt and moſt uſeful works, which one can poſſibly perform. (Q)

The church that is in their houſe.] The judicious and learn'd Mr. Joſeph Mede, in his diſcourſe, on 1 Cor. xi. 22. interprets this phraſe to ſignify, (not the houſhold or family of the perſons ſaluted, but) the aſſembly or congregation of Chriſtians who met there publickly to worſhip God. In this diſcourſe, he makes it highly probable, that the perſons here ſaluted, had, in their reſpective cities and places of abode, dedicated ſome part or place, in their houſes, to be an oratory, or place of publick worſhip, for Chriſtians to aſſemble in, for the performance of religious duties. Such a place, it is probable, was the *Upper Room*, mention'd Acts i. 13. (Fox) The *church*, taken at large, or as it is commonly call'd the *Catholick Church*, is only one ſociety, united by the ſtricteſt bonds of communion, however diſperſed over the world. That it is ſo, is plain, 1. From the ſacrament of *Baptiſm*. For, by being baptized in the name of the Trinity, we are not only made members of that particular church wherein we live, but obtain a right to the communion of the whole Catholick Church: But this could not be, unleſs all particular churches did conſtitute one and the ſame ſociety. 2. This appears from the notion of *excommunication*, as adminiſter'd in the primitive church. Nothing is more evident in Church-Hiſtory, than this, That one who was excommunicated from any particular church, was thereby thrown out of the whole Catholick Church. This the xiiith Apoſtolick canon directs. And a famous inſtance is given of the practice of it, in the caſe of Andronicus and Thoas, excommunicated by Sineſius, Biſhop of Ptolomais; *Let no Temple of God be open to Andronicus*, &c. Another inſtance is in the caſe of Marcion; whom the church of Rome refus'd to receive to communion, becauſe he was excommunicated by his own father in another church. 3. The ſame appears from the article of the Creed, *I believe the holy Catholick Church.* And the Scriptures agree to this ſenſe. It is true, that the word *church* is taken in different ſenſes. Sometimes it ſignifies the place of worſhip, as 1 Cor. xi. 18. But in the text before us, it ſignifies the multitude of the faithful; as alſo 1 Cor. i. 2. *&c.* In which ſenſe, as Biſhop Pearſon well obſerves, when the Scripture ſpeaks of any country or people converted to the faith, the word *churches*, in the plural number, is made uſe of, as, 1 Cor. xvi. 1, 19. *&c.* But in ſpeaking of a ſingle city, how large ſoever, or howſoever many congregations were in it, the word *church*, in the ſingular, is made uſe of, as 1 Cor. i. 2. 2 Theſſ. i. 1. *&c.* But, both from Scripture, and primitive antiquity, it appears, that all thoſe churches were only look'd upon as parts of the whole *one Catholick Church.* And this was not only eſtabliſh'd by human prudence, and the canons of ſubſequent councils; but in conſequence of our Saviour's command of unity and avoiding diviſions; which it is impoſſible to do, unleſs every church has a principle of unity, and that all particular churches under their own Biſhops have agreed upon certain doctrines, and under ſuch rules; thoſe Biſhops again united to their Arch-biſhops, and ſo to a general council. (Hughes) See the notes on ver. 3. Acts i. 13. 1 Cor. xvi. 19. And *An original draught of the primitive Church*, (by Mr. Sclater) 1717.

The firſt-fruits of Achaia.] St. Chryſoſtome, Theodoret, Oecumenius, Theophylact, and the Syriac and Arabic verſions, read Achaia, as it is here: But the Alexandrian copy, the Ethiopian, the Vulgar, and almoſt all the Latin commentators read (*tees Aſias*) of Aſia. So does Origen, Hom. xi. on Numbers, and St. Jerom, on Ezek. liii. And this reading is to be prefer'd before the other: Becauſe our Apoſtle ſays expreſly, 1 Cor. xvi. 15. That Stephanus was "the firſt-fruits of Achaia;" and therefore Epenetus was the firſt-fruits of Aſia Minor. (G. W. Fleury and Fox)

My fellow priſoners.] Before St. Paul went to Rome, he was "in priſons often," 2 Cor. xi. 23. as St. Clement ſays, bearing his chain ſeven times; and ſo may be ſaid to have many fellow-priſoners. (W.)

Of note among the Apoſtles.] Men highly eſteemed by them. Men eminent, ſay St. Chryſoſtome and Theodoret, not only among the teachers but the Apoſtles of the churches. For, they who were co-workers with the Apoſtles in planting churches are ſtiled "Apoſtles of the churches," 2 Cor. viii. 23. Phil. ii. 25. Thus Philip the deacon is call'd an Apoſtle by the ancients. (W.) The word Apoſtle may be taken in three different ſenſes. 1. As being *ſent* by Chriſt himſelf; as were the firſt Apoſtles, and St. Paul and Barnabas. 2. When one does the *work* of an Apoſtle, altho' not immediately ſent by expreſs divine commiſſion given to him particularly. Thus the firſt converters of Heathens and unbelievers to Chriſtianity; ſuch as St. Philip and St. Mark, Epaphroditus, and others, in the Apoſtles days, may be, and were called Apoſtles, as having laid the foundation of the Goſpel in places where it was not before. 3. One who is neither ſo immediately ſent, nor yet was the firſt founder of Chriſtianity, if he converts many to the faith, and reaps a plentiful harveſt to Chriſt, may be called an Apoſtle. In this ſenſe any one who would convert any country in the Eaſt or Weſt Indies, where the Goſpel has been receiv'd, but many are yet Heathens, may be ſtiled the Apoſtles of ſuch a place. (Maſon) But whether this laſt ſenſe do belong to the word in this place it will be yet uncertain: Becauſe, tho' it be granted, that in thoſe other places, theſe ſecondary Apoſtles were certainly meant; yet 'tis poſſible, theſe here named, Andronicus and Junias, may not be called Apoſtles, but only (*epiſemoi*) noted, known men (*en Apoſtolois*) "among the Apoſtles;" that is, among the Twelve Apoſtles; as well they might be, having been Chriſtians more anciently than St. Paul, and ſo converted either by the Apoſtles probably, or by Chriſt himſelf. 'Tis true, after all this, that, in the conſtitutions of the emperors, we find *Apoſtoloi ſynagogarum*, Apoſtles of the ſynagogues; whoſe office it was, among the Jews, to gather up the dues of the Patriarch who lived in Paleſtine: And, proportionably to thoſe, the word Apoſtles might ſignify no more than *meſſengers* of the churches, *ſent* about eccleſiaſtical affairs; ſuch as are, in Ignatius's Epiſtles, call'd *Theodromoi*, or *Theopresbeutai*, ſacred or divine officers or meſſengers: But it appears not, that, in any place of the New Teſtament, the word is uſed in this ſenſe. See the notes on Luke vi. 13. and John xx. 21. (H.) From all which 'tis manifeſt, how unwarily Grotius concludes this Junia to have been the wife of Andronicus; ſince, in either ſenſe of the word, Junia, if ſuch, could not have been reckon'd as one of the Apoſtles, if her husband had been ſo. But indeed, the very name in the original ſeems more properly Junias, with a maſculine termination, than Junia, with a feminine; and accordingly it is well rendred, Junias, both by Dr. Hammond, and Biſhop Fell, as alſo I find it in ſome editions of our own tranſlation of the Bible.

Helpers in Chriſt.] That is, in the Goſpel, or doctrine of Chriſt; by a common metonymy of the cauſe for the effect.

Approved in Chriſt.] *Dokimon*, by ſuffering patiently great tribulations, ſaith Origen: For "tribulation worketh patience, and patience (*dokimen*) experience," of our affection to him, for whoſe ſake we ſuffer them, chap. v. 3, 4.

Of Ariſtobulus houſhold.] See the notes on 2 Tim. i. 16.

Of Narciſſus.] He was the famous freed-man of the emperor Claudius; whom Agrippina cauſed to be put to death, in the beginning of the reign of Nero. (Fleury)

Laboured much in the Lord.] *Ekopiaſe*, ſignifies not ſimply to labour, but to labour with much travel and toil. So Mr. Mede expounds it, 1 Tim. v. 17. Such elders as take more than ordinary pains in the word and doctrine. It is a metaphor taken from rowers in the Galleys. (Leigh) Reſt is ſeldom or never prais'd in the miniſters of the Goſpel. It is for them to labour during this life, and to expect reſt from God, only in Heaven. (Q.)

Choſen in the Lord.] See the notes on 1 Pet. ii. 6.

His mother and mine.] Rufus's mother by nature, St. Paul's by affection. Thus the bleſſed Virgin is call'd St. John's mother. (G.) See note on John xix. 27.

Hermas.] Origen conceives that this is the author of the book, entitled *Paſtor*, becauſe the angel therein is ſaid to appear in the likeneſs of a Shepherd: And he ſuppoſes it to be divinely inſpir'd. But St. Jerom, in his *Prologus Galeatus*, calls it apocryphal. And Euſebius, in his Eccleſiaſtical hiſtory, ſays, that many, in his time, took exceptions at it, altho' it was eſteem'd by others to have been written by the Hermas whom St. Paul ſalutes. (Aſs.) *N. B.* the names of moſt of theſe, here mention'd, being Greek, ſhews that the greateſt part of them came from Greece or the parts near it. See the preface to this Epiſtle.

Salute one another with an holy kiſs.] Here, the Apoſtle proceeds from greeting the Saints at Rome himſelf, to perſuade them to ſalute one another. There had been much diſſention among them about meats and days; he therefore begs of them, for the future, to embrace each other with cordial love, and affection; and, as a token of it, to ſalute one another with an holy kiſs, the uſual expreſſion of friendſhip in thoſe days. The primitive Chriſtians, at the end of their prayers, before the celebration of the ſacrament, ſaluted one another with a kiſs, and then the bread and cup were brought forth: And ſome obſerve, that it was done by the men apart, and the women apart. But this cuſtom being afterwards abus'd, it was gradually laid aſide. (B.) The cloſe of all Chriſtian prayers was wont to be in the form of a benediction, wiſhing all charity and unity among them; and it being a common cuſtom, after that, to uſe the kiſs of peace, as it was then call'd, St. Paul's bidding them ſalute one another with the holy kiſs ſeems to be equivalent with his pronouncing his uſual benediction. "The grace of our Lord Jeſus Chriſt," *&c.* which was wont to be attended with it. (H.) This cuſtom, mention'd both by St. Peter, 1 Pet. v. 14. and St. Paul in this place was uſed in the primitive church for many ages.

It began to be laid aſide in the weſtern church in the IXth century: Whether it ceas'd before, or continu'd longer in the Greek church is uncertain; but in the XIIth Century, it was not us'd except between biſhops only (Johnſ.) By this ſymbol, they ſhew'd that all Chriſtians were equal. For among the Perſians and other eaſtern nations, equals kiſs'd one another's cheeks, but inferiors only kiſs'd the hand of a ſuperior. (G.)

The churches of Chriſt] See the notes on ver. 5.

Ver. 17, 18, 19, 20. Now I beſeech you, brethren, mark them which cauſe diviſions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own belly; and by good words and fair ſpeeches deceive the hearts of the ſimple. For your obedience is come abroad unto all men. I am glad therefore on your behalf: But yet I would have you wiſe unto that which is good, and ſimple concerning evil. And the God of peace ſhall bruiſe Satan under your feet ſhortly. The grace of our Lord Jeſus Chriſt be with you. Amen.

Mark them which cauſe.] Here obſerve, 1. How our Apoſtle takes his leave of theſe Romans, with an admonition to them, to take heed of perſons that were erroneous in doctrine, and ſcandalous in practice. It is probable, he means thoſe Jews, who pleaded the neceſſity of circumciſion, and the obſervation of the Moſaic rites, as neceſſary to the ſalvation of the Gentiles; or the Gnoſticks, to whom the following characters do well agree. Whoever they were, they were dangerous ſeducers, and to be avoided. 2. The character he gives of theſe perſons, "They ſerve not our Lord Jeſus Chriſt, but their own bellies." Seducers are always ſelf-ſeekers; deſigning men, aiming at themſelves under pretence of acting for Chriſt, and his glory. 3. The arts and methods which they uſe to deceive: "By good words and fair ſpeeches, they deceive the hearts of the ſimple." Seducers have ſmooth tongues, and innocent men are miſled by their fair pretences. 4. The double advice, which the Apoſtle gives, in order to preſerve and ſecure them from the poiſon of theſe ſeducers, *viz.* To *mark*, and *avoid* them: 1. To *mark* them. The word ſignifies ſuch a marking, as a watchman uſes, from a watch-tower, to deſcry an enemy; which is perform'd with great accuracy. 2. To *avoid* them; as a man would ſhun him who has the plague. (B. and Q.) Thoſe *diviſions* are made either by hereſy or ſchiſm. *Hereſy* is only applicable to one who profeſſes the name of *Chriſt*, but obſtinately maintains one or more opinions repugnant to the grounds of the Chriſtian faith. 1. He muſt be a profeſt *Chriſtian*: And ſo a *Heathen*, *Jew*, *&c.* are *Infidels*, but not *Hereticks*. 2. Every error in fundamentals is not hereſy, unleſs it be perſiſted in, and *obſtinately* maintain'd. 3. Every error obſtinately perſiſted in is not hereſy, but ſuch as ſap the *Foundation*. *Schiſm* muſt likewiſe be in a profeſſor of Chriſtianity; but one who ſeparates from the church in ſome matters not fundamental; ſuch as ſmaller matters of doctrine, or modes of worſhip, or rites and ceremonies. The difference between theſe two, are ſaid by St. Auſtin to be, That *thoſe* corrupt the ſincerity of the faith by falſe *doctrine*; but *theſe*, ſometimes in the ſemblance of believers, break aſunder the bond of *charity*. *Diviſions*, come from *dichoſtaſia*, diſcord or dividing. *Offences*, *ſcandala*. (See the notes on Luke xvii. 1.) *Offences* proceed from *diviſions*, as fruit from a tree. *Diviſions* and *offences* are only on their ſide who teach or practice contrary to the doctrine we have receiv'd. Therefore if any one ſeparates from thoſe who teach falſe doctrine, the hereſy on ſchiſm is of their ſide not his. By *marking* ſuch, (*ſcopein*) is underſtood the watching carefully againſt them, and warning others of them: But they muſt not only be *mark'd*, but *avoided*. (Brookes) See the notes on chap. xiv. 13. and Matth. xviii. 17.

Contrary to the doctrine.] This is the touchſtone, by which all diviſions and offences are to be tried: By this we muſt "try the ſpirits whether they be of God." He had taught them the high and profound myſtery of Chriſtianity by authority of ſcripture: Now he condemns not ſimply all *diviſions*, but ſuch as are *contrary to God's word*, and the proportion of faith and manners, which was that doctrine they had learn'd from him. (Brookes) *Eſthins* here notes, 1. That unwritten traditions may be hence prov'd, becauſe the Apoſtle ſays, mark them that cauſe offences *contrary* (not to the ſcriptures, but) *to the doctrines*, they had receiv'd. But to make this argument of any force, he muſt prove, that the doctrine they had receiv'd, was not contain'd in the ſcriptures, either then, or after-written. 2. The Apoſtle plainly ſpeaks here of doctrines receiv'd from the mouths of the Apoſtles, by thoſe very men to whom he writ. When he has once prov'd the unwritten traditions of the church of Rome to be ſuch, we ſhall be ready to receive them. 3. He ſays, This makes place for a diligent *inquiſition* after *Hereticks*; as if St. Paul was ſetting up an *inquiſition* here! Whereas the word *ſcopein* (as before is noted) only ſignifies to *mark*, or look to them; as Luke xi. 35. 2 Cor. iv. 18. Gal. vi. 1. Philip ii. 4. Nor does he exhort the Romans to obſerve them in order to the apprehending or puniſhing them, but, as he himſelf notes, that they might *avoid* them. 4. He obſerves truly, that the Apoſtle here inſinuates, that even the vulgar people may, from ſome general principles, diſcern the true doctrine, and that which was deliver'd by the Apoſtles, from that which was falſe, and not ſo deliver'd: But this was only then to be done, by comparing what was thus deliver'd from the mouths of the Apoſtles, who preach'd by the aſſiſtance of the Holy Ghoſt, and confirm'd their doctrine by miracles, with that which was deliver'd beſides, or in oppoſition to it, and was not ſo confirm'd: And this can only now be done by comparing all pretenders to the Apoſtles doctrine, with thoſe ſcriptures which they endited, by the aſſiſtance of the Holy Spirit, and confirm'd by miracles. (W.)

They that are ſuch.] That is, the Gnoſticks, according to Dr. Hammond; to whom indeed theſe characters do well agree. But Theodoret ſays, by theſe words he ſtrikes at the evil defenders of the law; or thoſe who preach'd up circumciſion and the obſervance of the law, as neceſſary to the ſalvation of the Gentiles. St. Chryſoſtom, Oecumenius and Theophylact ſay, he meant the Jews, whom he ſtill taxes with loving their bellies. And it is certain, that theſe men caus'd *diviſions* and *ſeparations* from others, as unclean, and not to be convers'd or eaten with, Acts xi. 3. Gal. ii. 12, 13. and *ſcandals* ſubverting the ſouls of the Gentiles, Acts xv. 24. fruſtrating the Goſpel of Chriſt, Gal. ii. 21. and cauſing men to fall from grace, chap. v. 2, 4. That they did this by flattering words, 1 Theſſ. ii. 5. and that in this, they "ſerv'd not Chriſt, but their own bellies," Phil. iii. 19. doing theſe things "for filthy lucre's ſake," Tit. i. 10, 11. Whence it appears, there is no *neceſſity* of referring theſe words to the Gnoſticks. (W.)

But their own belly.] Flattering the Jews; avoiding perſecution, which attended Chriſtianity both from the Jews and Gentiles; which Gentiles, mean-while tolerated Judaiſm. (Fell)

With good words and fair ſpeeches.] By their hypocriſy ſtealing away the hearts of well-meaning people from their obedience, to their ſuperiors, and gaining reputation to themſelves and their party by ſpecious pretences; ſuch as the glory of God, the propagation of the Goſpel, the reformation of abuſes, and the like. (Sanderſ.)

Deceive the hearts of the ſimple.] *Akakos*, in the Septuagint, anſwers to the Hebrew word for *upright*, Prov. xiii. 6. and *akakia* to that for *integrity*, Pſal. vii. 8. and elſewhere: And ſo here it ſeems to ſignify men of upright and honeſt hearts. But becauſe all the Greek ſcholiaſts ſay it ſignifies men ſimple, fooliſh, and ſlow of underſtanding; and becauſe the word often bears this ſenſe in the Proverbs, as chap. xiv. 15. "The ſimple believeth every word;" this expoſition, being more pertinent to the words, may be preferr'd before the other. (W.)

Yet I would have you wiſe. Becauſe "your faith is ſpoken of throughout the world," therefore many have recourſe to you from all parts, that they may make their own market in your rich city. The Apoſtle congratulates the Chriſtians in general, that they did not ſuffer themſelves ſo fall into their traps. But, becauſe what has been the caſe of one may happen to any other, I would have you ſo wiſe that ye may not be deceiv'd, and ſo good that ye do not deceive others. (G.) The holieſt, beſt, and wiſeſt Chriſtians are not ſecure from the ſnares of ſeducers; but ſtand in need of all the cautions and warnings, of the advice and counſel, of their ſpiritual guides, in order to preſerve them from the poiſon of their principles, and the contagion of their example. (B.) See the notes on chap. i 8.

The God of peace ſhall bruiſe Satan.] Theſe words may be conſidered either relatively, or abſolutely. If relatively, or with relation to the context, then by *Satan* is to be underſtood ſeducers and falſe teachers; whom he had warn'd the Romans of in the preceding verſes: "Mark them which cauſe diviſions," *&c.* Learn hence, 1. That all corrupters of divine truths, and troublers of the church's peace, are Satan's inſtruments: "God ſhall bruiſe Satan, (that is, Satan in his inſtruments,) under your feet." Learn, 2. That divine evangelical truth ſhall be finally victorious: "No weapon form'd againſt it ſhall proſper;" the head of error ſhall fall low at laſt at the feet of truth. Seducers may bluſter for a time, but ſhall be bruiſed at laſt; "The God of peace ſhall bruiſe Satan ſhortly." Conſider the words abſolutely, and we have a victory proclaimed; the author of that victory declared, "the God of peace;" the enemy conquered, *Satan*; the conqueſt, or manner of conquering, by *bruiſing*; the time of the conqueſt, not preſently, but *ſhortly*; "The God of peace ſhall bruiſe Satan under your feet ſhortly." Learn, 1. That the reconciler of the world ſhall be the ſubduer of Satan; and in ſubduing Satan he conquers all his inſtruments: He ſaith not, God ſhall bruiſe ſeducers and Hereticks under your feet; but *Satan*, and in him all that belong unto him; as the fall of the General puts the whole army to rout. 2. That Almighty God, in his own time, will make believers compleat conquerors over Satan, and all their ſpiritual

ritual enemies. 3. That it is by virtue of Chriſt's conqueſt over Satan, that believers become conquerors; for the promiſe here refers to the original promiſe, Gen. iii. 15. That Chriſt, "the ſeed of the woman, ſhall break the ſerpent's head:" So then, it is by virtue of that act of Jeſus Chriſt, bruiſing the ſerpent's head, yea, breaking it, that Satan is bruiſed under our feet: As Chriſt bruiſed him under his own feet, ſo in his own time will he bruiſe him under our feet: The perſonal, as well as the repreſentative ſeed of the woman, ſhall break the ſerpent's head. (B.) By *Satan* we may underſtand thoſe perſecuting Jews, and Judaizers, who are ſtil'd "the meſſengers of Satan," 2 Cor. xi. 15. and ch. xii. 7. their perſecutions being aſcrib'd to *Satan*, who animates and provokes them to do ſo, 1 Theſſ. iii. 5. and Rev. ii. 9, 10. And then, God's bruiſing him under their feet, muſt ſignify his taking away the power of ſuch, thus to deceive and perſecute, by the deſtruction of Jeruſalem, and of thoſe impoſtors with it. (W.) See ch. xv. 33.

Ver. 21, 22, 23, 24. Timotheus my work-fellow, and Lucius, and Jaſon, and Soſipater, my kinſmen, ſalute you. I Tertius, who wrote this epiſtle, ſalute you in the Lord. Gaius mine hoſt, and of the whole church, ſaluteth you. Eraſtus the chamberlain of the city ſaluteth you, and Quartus a brother. The grace of our Lord Jeſus Chriſt be with you all. Amen.

Timotheus, my work-fellow.] The Apoſtle had, in the former part of the chapter, ſaluted divers perſons himſelf: Here he ſends the ſalutations of thoſe who were with him, to the Saints, or Chriſtians, then at Rome; hereby ſhewing that mutual love and amity, which is, and ought to be, between all the ſincere diſciples and followers of Jeſus, when, tho' not in body, yet in mind, they ſhould be preſent with one another; tho' diſtant in place, yet undivided in affection. Among the perſons thus ſending their ſalutations, he dignifies Timothy with the character of (*ſynergos*) his *working-fellow*: And what can be a greater dignity, than to be a fellow-worker with the Apoſtle, in planting and propagating the Goſpel of Chriſt? (B.) See ſome account of this Timothy, in the notes on Acts xvi. 1. and ſomewhat more hereafter, in the preface to St. Paul's Epiſtles to him.

And Lucius.] This Lucius was probably St. Luke, the evangeliſt: For he was then with St. Paul, as is obſerv'd in the notes on Acts xx. 4, 5. Of whom ſome account is given, in the preface to his Goſpel, as well as in that to the Acts of the Apoſtles.

And Jaſon.] Doubtleſs the ſame, whom the envious Jews aſſaulted, in a tumultuous manner, at Theſſalonica; accuſing him of having receiv'd, and entertain'd Paul and Silas, in his houſe there, Acts xvii. 5. *&c.*

I Tertius, who wrote this Epiſtle.] Not, as pretending to be the author of it, or penman of the Holy Ghoſt: But only as St. Paul's ſcribe, or *Amanuenſis*, writing down what the Apoſtle dictated to him; as Baruch did from the mouth of Jeremiah, Jerem. xxxvi. 18. (Aſſ. and Fell) Or elſe perhaps tranſcribing this Epiſtle from the Apoſtle's own copy. (Fell) This latter ſeems more probable to Grotius; who ſuppoſes, that the tranſcriber added this ſalutation in his own name, upon the margin.

Gaius, mine hoſt, and of the whole church.] The ſame who was ſeized at Epheſus, in the tumult rais'd there by Demetrius, Acts xix. 29. and afterwards accompanied St. Paul, Acts xx. 4. and is mention'd by the Apoſtle, 1 Cor. i. 14. as one of thoſe whom he had *baptized*. See the notes there. And the reaſon why he is here call'd the "hoſt of the whole church," is not ſo much his having been a perſon imploy'd by the church of Corinth to entertain ſtrangers, (as Mr. Burkitt ſuppoſes;) but becauſe, in thoſe times of perſecution, before they were allow'd the liberty of publick churches, the Chriſtians of that city where he dwelled had the convenience of joining together in religious worſhip in his houſe; as Grotius and Fleury do reaſonably conclude.

Eraſtus the chamberlain.] Or rather the ſteward of the city; to wit of Corinth: For there he abode, 2 Tim. iv. 20. and from thence this Epiſtle was written, as is noted in the preface to it.

The grace of our Lord. Here, at his taking leave of them again, he repeats his prayer for them, which he had made before, ver. 20. *viz.* for "the grace of our Lord Jeſus Chriſt," upon which depends the efficacy of all his foregoing doctrine. (Beza) See the notes on 2 Cor. xiii. 14.

Ver. 25, 26, 27. Now to him that is of power to ſtabliſh you, according to my goſpel, and the preaching of Jeſus Chriſt (according to the revelation of the myſtery, which was kept ſecret ſince the world began, but now is made manifeſt, and by the ſcriptures of the prophets, according to the commandment of the everlaſting God, made known to all nations for the obedience of faith) To God only wiſe, be glory through Jeſus Chriſt for ever. Amen.

¶ Written to the Romans from Corinthus, and ſent by Phebe ſervant of the church at Cenchrea.

Now to him.] Our Apoſtle here concludes his excellent Epiſtle with a ſolemn doxology or thankſgiving to God; in which he firſt deſcribes God, and then aſcribes eternal glory to him. He deſcribes him both by his power, and by his wiſdom: By his *power* firſt; "To him that is able to ſtabliſh you according to my Goſpel:" that is, to ſtabliſh you in grace and truth, in faith and holineſs, and to keep you from falling into ſin, and error. Such is our weakneſs, and Satan's power, that unleſs God confirm and eſtabliſh us, we ſhall ſoon run into ſin and danger. Obſerve farther, the inſtrumental means, which God makes uſe of for his people's eſtabliſhment; and that is the Goſpel, and the preaching of Jeſus Chriſt, the doctrine of the Goſpel which Chriſt and his Apoſtles taught and delivered. This is called a "*myſtery*, kept ſecret ſince the world began, and now made manifeſt for the obedience of the faith;" that it, that it may be believed and obeyed. The ſecond atribute in the deſcription of God, is, his wiſdom: He is called the wiſe, "the only wiſe God;" not to exclude the Son and Holy Ghoſt, but the wiſdom of the creature only: He is only wiſe originally, his wiſdom is of himſelf; yea, his wiſdom is himſelf: The wiſdom of God is not a quality ſeparable from himſelf, but is his very eſſence and nature. He is only wiſe, becauſe he is incomparably wiſe; there is none that for wiſdom can compare with him. He has wiſdom in ſuch a degree and eminency, that the very angels are chargeable with folly before him: In a word, he is only wiſe, becauſe all wiſdom is deriv'd from him; all the wiſdom of angels and men is but a ray from his light, a drop from his ocean. And if ſo, then let the wiſdom of God, in all his dealings with us and ours, be admired and adored by us; for all his works of providence are as orderly and perfect, as his works of creation, tho' we perceive it not (B.) See the notes on chap. xiv. 23.

According to my Goſpel.] See the notes on chap. ii. 16.

And the preaching of Jeſus Chriſt.] Both this, and the foregoing expreſſion, ſay the fathers, are of the ſame import; the Goſpel which the Apoſtle preached being the ſame with that which Chriſt preached while he was on earth: And the Apoſtles, after his aſcenſion, preaching in his name, and by his authority, and by the aſſiſtance of his ſpirit, deliver'd his laws and doctrine, not their own. (W.)

The myſtery.] *viz.* The coming of the Meſſiah, the abrogating the law of Moſes, and the call of the Gentiles. (Fell.)

Since the world began.] The Greek may be render'd, from the beginning of ages, the promiſe of the Meſſiah being obſcurely reveal'd, or rather hinted to Adam from the beginning; tho' the Fathers render theſe words only (*anothen*) before, as Theodoret; or (*palai*) of old, as Chryſoſtom, Oecumenius, Theophylact. See the notes on 2 Tim. i. 9. Tit. ii. 2. (W.)

Now is made manifeſt.] That doctrine is made evident to many nations by the ſcriptures of the prophets, *viz.* by the event anſwering the prophecies. (G.) They of old foretold of the Meſſiah, and of the calling of the Gentiles: But yet, as to many circumſtances, this was ſtill a *myſtery*, till thoſe prophetick ſayings were more clearly reveal'd, by the ſpirit given to the Apoſtles and prophets, and by the actual accompliſhment of what had been foretold. See the notes on Eph. iii. 6. (W.)

To God only wiſe.] *Mono ſopho Theo.* This, as the fathers note, can not exclude the divine nature of *Jeſus Chriſt*, who is the *wiſdom* of the Father, from this title; any more than thoſe words, "who *only* has immortality," 1 Tim. vi. 16. exclude Chriſt from being immortal. (W.)

Written, &c.] *N. B.* This, and ſuch like notes, added to the end of St. Paul's Epiſtles, are of no great authority. (G.)

The END *of the Epiſtle to the* ROMANS.

CRITICAL and EXPLANATORY

ANNOTATIONS

UPON THE

Firſt EPISTLE of St. *PAUL*, the APOSTLE,

TO THE

CORINTHIANS.

HAVING already ſaid ſomewhat, by way of preface, to all St. Paul's Epiſtles in general, that which is here proper to be added, particularly, concerning this now before us, may be briefly reduced to theſe few obſervations, *viz.*

I. That this Epiſtle was written by the Apoſtle St. Paul, we need not labour to prove, becauſe it does not appear to have been ever doubted. But whether or no this was indeed his *firſt Epiſtle to the Corinthians*, has been a matter of ſome diſpute; and that occaſion'd by an expreſſion in it, chap. v. 9. which ſhall be more particularly conſider'd in its proper place. All I ſhall ſay of it here is, That none of the fathers ever aſcrib'd to St. Paul more than fourteen Epiſtles, (including that to the Hebrews) nor in that number any more than two to the Corinthians; of which two this is evidently the former.

II. That the place where he wrote it was Epheſus, appears plainly from his own words, chap. xvi. 8, 19. compar'd with the other texts there, to be more largely treated of. And accordingly (as Bp. Fell obſerves) the ſubſcription at the end of it, in ſome copies, is not from Philippi, but from Epheſus; which verifies the remark, at the cloſe of the foregoing Epiſtle, that ſuch ſubſcriptions are only the notes of ſome tranſcribers; and therefore of no authority.

III. That the time of his writing it, was before he went from thence to Macedonia, appears as plain, from the like words, chap. xvi. 5. But, as to the preciſe year, the Holy Scriptures are ſilent, as not being a matter very material, much leſs neceſſary, for us to be ſollicitous about; and therefore it affords an handle to ſome controverſy among thoſe who are more curious in chronology than this our undertaking requires of us to be. By what we have obſerv'd, prefatory to all theſe Epiſtles, the diſpute is not very conſiderable; ſo that we ſhall content ourſelves with the account already given of the *time*, unleſs we ſhall happen to find ſomething material in that reſpect, to be taken notice of in the courſe of our Annotations.

IV. That the perſons to whom this Epiſtle was addreſs'd, were chiefly Gentiles, is evident from chap. xii. 2. And that the inhabitants of Corinth and Achaia were generally ſuch, is not to be doubted; tho' we read alſo of a ſynagogue of Jews there, Acts xviii. 8. many of whom reſorted to thoſe parts, and (as Philo ſays) inhabited Corinth, and the chief and beſt parts of Peloponneſus. For this was a principal city of Achaia or Greece; anciently called Epyre (as Pliny tells us) and afterwards Corinth, from one Corinthus, who took and rebuilt it. It was ſituate in the Streights, between the Ionian and Egean ſeas, and famous, among Heathen writers, for its citadel Acro-Corinthus; but eſpecially for its oppoſition to the Romans, which cauſed L. Mummius thence ſtiled Achaiacus) to deſtroy it: In the conflagration of which city, ſo many ſtatues, of different metals, were melted down, that the remains of them made that famous compound, call'd Corinthian Braſs, which was eſteem'd above ſilver or gold, and of which (Joſephus ſays) the beautiful gate of the Temple of Jeruſalem was made, as is noted on Acts iii. 2. The Corinthians were eminent for their wiſdom, inſomuch that they are ſtiled by Cicero *The light of all Greece*, and by L. Florus, *The glory of Greece*, as well as for their riches; for which, according to Strabo, they were always remarkable. For this city was not only moſt advantageouſly ſituate for trade and merchandizes, but full of orators and philoſophers, from whom (the Fathers obſerve) thoſe contentions and falſe doctrines ſprang up; which gave occaſion to that ſarcaſtical reprehenſion of their pride and conceitedneſs, chap. iv. 6, *&c.* They had alſo a Temple of Venus, to whom, ſaith Strabo, 1000 whores were dedicated; on which account they became infamous even to a proverb for all manner of wantonneſs; which cauſed our Apoſtle to ſpeak ſo particularly to them againſt it. And as it was the place where the Roman proconſul of Achaia had fixed his ſeat; ſo, when converted to the Chriſtian faith, it became the Metropolis, or mother-city of all Achaia. So that the inſcription of this Epiſtle, chap. i. 2. is not to be underſtood as addreſs'd to the Chriſtians in that one city only, but as it contain'd under its juriſdiction thoſe of all Achaia: For theſe having been firſt converted by St. Paul, he therefore directs his Epiſtles to them all, under their eccleſiaſtical governors, or Biſhops, throughout that whole region. As to the time and manner of their converſion, the hiſtory of it may be found, Acts xviii. to which I refer the reader.

V. That the occaſion of St. Paul's writing this Epiſtle to them was taken from certain *queries*, or queſtions, which had been ſent to him from thence; particularly concerning marriage and virginity, the nature of the reſurrection, *&c.* as we may gather from chap. vii. 1, *&c.* and xv. 1, *&c.* And having a full account of the ſtate of their church, from their meſſengers, Stephanus, Fortunatus, and Achaius, he return'd this anſwer to them; wherein he enlarges not only upon the points by them inquired of, but upon divers other doctrines, neceſſary for them to be inſtructed in. And therefore we may obſerve,

VI. That the drift of the Apoſtle in this Epiſtle, is, to beat down carnal wiſdom, and affected ſtrains of eloquence, and to ſet up among the Corinthians the powerful preaching of Chriſt crucified; and further to inſtruct them (and in them all Chriſtians) in the doctrines of Chriſtian liberty; of the ſacraments of the old and new law; of the nature and difference of ſpiritual gifts; and of the reſurrection of the dead. In a word, being ſenſible that there were many ſound and ſober Chriſtians, intermix'd among thoſe who were corrupted and irregular, he ſo wiſely tempers his reproofs of the one with the praiſes of the other, as to leave it to every ones own conſcience to make the application of either. And,

VII. That the method here taken may be more clearly underſtood, by analyſing the whole Epiſtle into theſe four principal parts, *viz.* I. A reproof of divers ſcandals and abuſes crept in among the Corinthians; ſuch as, 1. Their diſſentions and factions, ſchiſms and diviſions, and their partial adherence to ambitious teachers, chap i. ii. iii. iv. 2. Their toleration of inceſt, and practice of fornication, ch. v. 3. Their perplexing one another with vexatious lawſuits; and that too before the heathen judges, chap. vi. 4. Their abuſe of their Chriſtian liberty, chap. viii. and x. and, 5. Their irregularities and diſorders in their religious aſſemblies, chap. xi. II. A Reſolution of doubts propounded to him; ſuch as, 1. Concerning marriage and ſingle life, chap. vii. And, 2. Concerning the nature and condition of glorified bodies, at, and after the reſurrection, chap. xv. III. Directions concerning, 1. Their carriage towards their weak brethren, chap. ix. 2. Their preparation to the holy communion, chap. xi. 23, *&c.* 3. The uſe of ſpiritual gifts in general; and the exerciſe of the gift of Tongues, and prophecy, in particular, chap. xii. and xiv. And, iv. An exhortation to unity and charity, and a liberal contribution to the poor ſaints at Jeruſalem, chap. xiii. and xvi.

CHAP. I.

After his uſual ſalutation, and thankſgiving, the Apoſtle exhorteth them to unity, and reproveth their diſſenſions. God confuteth the wiſdom of the worldly wiſe, by the preaching of the Goſpel, which they eſteem fooliſhneſs. The prejudices both of Jews and Gentiles, againſt the doctrine of the Croſs. God maketh uſe of mean inſtruments, to propagate the Goſpel, that no man ſhould glory before him.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9. PAUL, called to be an Apoſtle of Jeſus Chriſt, through the will of God, and Soſthenes our brother, unto the church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus, called to be ſaints, with all that in every place call upon the name of Jeſus Chriſt our Lord, both theirs and ours. Grace be unto you, and peace from God our Father, and from the Lord Jeſus Chriſt. I thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt; that in every thing ye are enriched by him, in all utterance, and in all knowledge: Even as the teſtimony of Chriſt was confirmed in you. So that ye come behind in no gift; waiting for the coming of our Lord Jeſus Chriſt: Who ſhall alſo confirm you unto the end, that ye may be blameleſs in the day of our Lord Jeſus Chriſt. God is faithful, by whom ye were called unto the fellowſhip of his Son Jeſus Chriſt our Lord.

Paul called.] Obſerve here, 1. The Apoſtle's aſſerting his commiſſion for the work of the miniſtry, to be from God: He was "call'd to be an Apoſtle by the will of God:" He did not thruſt himſelf into that high and honourable employment; but was choſen, call'd, and ſent of God. Such as enterprize the ſacred function, without a regular call and commiſſion, may expect a blaſt inſtead of a bleſſing. 2. The double object of St. Paul's ſalutation in this Epiſtle. He firſt ſalutes the church of Corinth in particular; and then all the churches of Chriſt in general; "To all that in every place call upon the name of Jeſus Chriſt our Lord;" Where note, That they were not real *Saints*, no, nor all viſible Saints, (but "called to be" both) whom he calls the church. Many, ſecretly vile, and ſcandalouſly profane, perſons were found among them; yet the Apoſtle ſalutes them as the Church of God; "To the Church of God, which is at Corinth." Learn hence, That there may be a mixture of prophane and ſcandalous perſons with real Saints in the Church of God here on earth: There *may* be, I ſay; I mean *de facto*, there *have* been, and there *will* be; not *de jure*, that there *ought* to be ſuch a mixture: Yet, if ſo, this doth not unchurch the aſſembly in which they are: They are the diſeaſe of the church, but not its death. Such corruptions and blemiſhes cannot conſiſt with the well-being, but may conſiſt with the being of particular churches. 3. The ſalutation itſelf: "Grace be unto you, and peace from God our Father, and from the Lord Jeſus Chriſt." Where note, 1. A double bleſſing deſired; *grace* and *peace:* Grace, of all bleſſings the richeſt, and peace, of all comforts the ſweeteſt. 2. A double ſpring diſcover'd, from whence this double bleſſing flows; *God*, and *Chriſt:* God, as the original ſource and fountain of all good in himſelf; and Chriſt, as the donor and diſpenſer of all good to us. 3. The order of the words: Firſt grace, then peace. There can be no peace without grace, and no grace, but there will be peace: There can be no peace but from God; no peace from God, but as a *Father*; no peace from God, as a Father, but as *our* Father; and he cannot comfortably be ſaid to be our Father, but through our Lord *Jeſus Chriſt*. Learn hence, That all that grace and peace, which believers ſhare in, and are made partakers of, is derived from God the Father, through our Lord *Jeſus Chriſt*. (B.) See the notes on Matth. xx. 16. and Rom. i. 1.

Soſthenes, our brother.] That is, one of the ſame Apoſtolical, or Epiſcopal Order. See the notes on Acts xv. 32. and xviii. 17.

The Church of God.] "The Church of God," "The ſanctified in Chriſt," and "The called Saints," ſeem here to be words of the ſame import; denoting ſuch as are called out of the world, and ſeparated from others, through faith in Chriſt, to be a peculiar people to God, as the Jews were before: All Chriſtians being, by virtue of this calling, "a choſen generation, a royal prieſthood, a holy nation, and peculiar people," 1 Pet. ii. 9. So that the word *Saints*, in many places of The Acts, and The Epiſtles, is as large as the word *Chriſtians*; and ſtands oppoſed, not to the unſound Chriſtians, but to the Heathen world. (W.) See the notes on Acts ix. 13. and Rom. xvi. 5.

In every place.] Hence it appears, that St. Paul's Epiſtles, tho' occaſionally written and directed to particular Churches, were deſign'd for the uſe of all Chriſtians. (*Idem*)

Call upon the name.] See the notes on John xvi. 23. and Acts ii. 21. and ix. 14.

Both theirs and ours.] All the Greek Interpreters, Chryſoſtome, Theodoret, Oecumenius, Theophylact, obſerve, that the words "theirs and ours" are to be connected to the word *Lord*: And ſo the ſenſe is this, The *Lord* both of me who write, and of you to whom I write (W.)

Grace be unto you, and peace.] 'Tis unadviſedly ſaid by ſome, that this is a wiſh, and not a prayer. The full import of the phraſe is, as St. Peter (2 Pet. i. 2.) and St. Jude (ver. 2.) and Polycarp do cite it, "Grace and peace be multiplied unto you, from God the Father, and from the Lord Jeſus Chriſt." Now, is not this to deſire for them *grace* and *peace* from God the *Father*, and conſequently to *pray* for it? Why therefore is it not alſo to deſire the ſame bleſſings from God the *Son?* Are they not *both* the givers of grace and peace to the church? Doth not Chriſt know all the neceſſities of his church in this kind? Doth not he, "who ſearcheth the reins and hearts," Rev. ii. 23. know the deſires of his ſervants? And why then ſhould they only *wiſh* theſe things from I know not whom, and not *pray* to him who is the giver of grace and peace for them? Eſpecially, when they have St. Paul's example for it, in theſe words, "For this thing I beſought the Lord (*Chriſt*) thrice; and he ſaid unto me, My grace is ſufficient for thee," 2 Cor. xii. 8, 9. And again, "Our Lord Jeſus Chriſt himſelf, and God even our Father, who hath loved us, and hath given us everlaſting conſolation and good hope through *grace*, comfort your hearts, and ſtabliſh you in every good word and work," 2 Theſſ. ii. 16. (*Idem.*) See the notes on Rom. i. 7.

I thank my God.] As if the Apoſtle had ſaid, I am very thankful to God for his grace and favour beſtowed upon you, thro' Jeſus Chriſt, in and by the preaching of the Goſpel; and particularly for the gift of tongues, and other miraculous gifts of the holy Spirit vouchſafed to you, whereby the divinity of the Goſpel (called here "the teſtimony of Chriſt," becauſe it teſtifies of Chriſt) was atteſted and confirmed. He farther tells them, that he was firmly perſuaded that God would "confirm them unto the end," cauſing them to perſevere unblameable in holineſs till the coming of Chriſt to deliver his faithful ſervants, and remarkably to deſtroy his crucifiers; becauſe of the faithfulneſs of God, who having "called them to the fellowſhip of his Son," and to partake of his invaluable benefits, will never leave them, but accompliſh the whole pleaſure of his will in them. *Obſerve here*, 1. That the Apoſtle, in the third verſe, prayed affectionately for the grace of God to be beſtowed upon the Corinthians; in the fourth verſe, he thanks God abundantly for the grace they had already received: And no man has ſuch ſupplies of grace, but he ſtands in need of farther influences; and there is no ſuch way to attain more grace as to be thankful for what we have already received. 2. To whom the Apoſtle returns his thanks for all that grace the Corinthians had received; even to the God of all grace; "I thank my God, for the grace which is given you:" All grace depends upon God, as to its being and production, as to its exerciſe and operation, as to its growth and augmentation, as to its evidence and manifeſtation, as to its perſeverance and preſervation; he is both the author and finiſher of our faith: Both ſeed, increment, and perfection, the beginnings, increaſings, and finiſhings of grace, are all from God the Father, but by and thro' our Lord Jeſus Chriſt, who by his blood purchaſed grace for us, and by his ſpirit produceth it in us. 3. That believers, in the firſt ages of the Chriſtian church, received not only ſanctifying graces, but the miraculous gifts of the holy Spirit, particularly the gift of tongues and miracles. 4. That they obtained theſe gifts by Jeſus Chriſt, and thro' faith in him. 5. That by theſe gifts "the teſtimony of Chriſt was confirmed;" that is, the doctrine of the Goſpel, teſtifying that Jeſus was the true Meſſias, by his being raiſed from the dead. 6. That by theſe gifts, and by this earneſt of the ſpirit, they had encouragement to expect and wait for the approach and coming of our Lord Jeſus Chriſt; ver. 7. "Ye come behind in no gift, waiting for the coming of our Lord Jeſus Chriſt." (B.) See the notes on Rom. i. 8.

Enriched by him in all utterance.] *En panti logo.* The notion of *logos*, in this place, is ſomewhat uncertain; both becauſe this, and the (*gnoſis*) *knowledge* following, may either be the matter, wherein the Corinthians are ſaid to be *enriched*, or elſe ſomewhat in the Apoſtles, the means by which they were enriched in Chriſt. If it be taken the firſt way, then it will denote *ſpeech* or *utterance*, ability in inſtructing others; and muſt be applied only to them who had ſuch gifts in the church, and not to the whole church of Corinth: And thus it ſeems to be uſed, 2 Cor. viii. 7. "As ye abound in every thing, in faith, and *word*, and knowledge:" Where, as *faith*, ſo the other two are gifts and graces in them, ſuch are (*ſpoude* and *agape*) *diligence* and *love*, that are after mention'd. And the other parts of that verſe (*en panti periſſeuete*) "ye abound in every thing," agreeing ſo well with *en panti eploutisthete*, here, *ye were enriched in all*; 'tis moſt reaſonable to determine, that this ſame is the meaning of *en logo*, in *word* or *ſpeech*, here alſo. But becauſe there is ſome difference betwixt *abounding* and being *made rich*, and the latter of them refers peculiarly to the gaining of the riches; and ſo to the means of acquiring them, it is therefore poſſible, that it may *there* be that which, as a gift, was inherent in them, and ſo be agreeable to the reſt of the graces mention'd there, and yet *here* be the means by which they were *enriched:* And if ſo, then it will ſignify the preaching of the word, the doctrine of the Goſpel, as it is firſt preach'd and made known to men who had not before receiv'd it; as when we read of preaching the word, that notes the doctrine of Chriſt, as it was taught by him, or the articles which were to be believ'd of him, his death and reſurrection, *&c.* This is wont to be ſet in oppoſition to (*didaſcalia*) *doctrine*, 1 Tim. v. 17. which is the further inſtructing them who have formerly receiv'd the faith: And accordingly it may be ſo taken here; where 'tis ſet oppoſite to (*gnoſis*) *knowledge*, which is the explication and unfolding of the myſteries of religion, and may well be here the "watering of Apollos," which was ſuperadded to the "planting of Paul;" and both of them make up that which follows, ver. 6. "the teſtimony of Chriſt confirmed in you:" The *teſtimony* of Chriſt, being the goſpel, chap. ii. 1. as 'tis firſt preach'd; as John xxi. 24. where 'tis diſtinguiſh'd from the very writing it, and ſo, 1 John i. 2. but eſpecially Revel. i. 2. And the *confirming* it, is the farther declaring, and proving, and explaining it; the firſt being pre-requir'd to the baptizing of any; the ſecond uſeful to the fitting them for that impoſition of hands, which we ordinarily call *Confirmation.* (H.) Eſthius ſays, This ought not to be interpreted of the gift of tongues, becauſe *logos* in ſcripture never bears that ſenſe. But, 1. It is certain, from ver. 7. that it is (*chariſma*) a *gift*: And it is join'd with "faith and knowledge," which are *gifts*, 2 Cor. viii. 7. and cannot well be referr'd to any other gift vouchſafed then to the church. And, 2. The word *gnoſis*, relating to prophecy, or the knowledge of myſteries, was uſually attended with the gift of tongues, as Acts xix. 6. And tho' we find not the word *logos* abſolutely put in this ſenſe: Yet (*logos ſophias*) "the word of wiſdom," and (*logos gnoſeos*) "the word of knowledge," are reckon'd among *ſpiritual gifts*, 1 Cor. xii. 8. All this indeed, with Mr. Le Clerc, paſſes for *meer niceties:* And he ſays, it is more natural to underſtand, by *logos*, the *knowledge* of religion; tho' that, as he confeſſes, is the import of the following word *gnoſis:* So that, according to this expoſition, the Apoſtle thanks God here, and 2 Cor. viii. 7. commends them, for abounding in the knowledge, and in the knowledge of religion! Beſides, the knowledge of religion cannot be called *grace*, in the ſenſe given of that phraſe, ver. 4. nor was "the teſtimony of Chriſt confirm'd" to the Corinthians, ver. 6. by that, but by the gifts of the holy Spirit. (W.)

And in all knowledge.] *Kai paſe gnoſei.* That the word *gnoſis* here ſignifies the farther explication of the Chriſtian doctrine, may appear, not only by the uſe of it in other places, chap. xii. 8. 2 Pet. i. 5. *i. e.* being able to explain myſteries; but eſpecially by the circumſtances of the context here, the Goſpel's being "confirm'd in them," ver. 6. and this of *gnoſis* being ſet down as a *chariſma*, or ſpecial gift, and the being " made rich in every thing," being all one with *being behind*, or *wanting* in no gift. ver. 7. Thus 2 Cor. xi. 6. he prefers his *knowledge* above his *ſpeech*, by which he underſtands his *knowledge* in explaining the myſteries of the ſcripture; which was ſhown in his Epiſtles more than by word of mouth. Thus *Anagnoſis*, 1 Tim. iv. 13. ſeems to be expounding, not ſimply *reading*, the Scriptures, to which is join'd " exhortation and doctrine." And the ſame word *gnoſis* is uſ'd in this Epiſtle, chap. viii. 1. as the gift of explaining myſteries, apt to puff men up: As ſome Hereticks, at that time were ſo exalted with taking upon them to know *ſomewhat*, that is ſome extraordinary matter, above other men, that they call'd themſelves (*Gnoſtikoi*) *knowing* men, from this word *gnoſis*; and ſo ſet up for explaining the moſt difficult matters: And as ſuch are referr'd to in that chapter, ver. 10, 11. (H.) But we muſt obſerve, that things ſpoken indefinitely of a number of men, are not always to be underſtood univerſally of *all* that number but only of *ſome* among them. So the Apoſtle ſays, of the Corinthians, that he " thank'd God on their behalf," that they were " enrich'd in all knowledge:" Yet " ſome of them had not the knowledge of God," chap. xv. 34. And there were many corruptions and abuſes among them. (Lukin)

The teſtimony of Chriſt was confirmed.] The word *Bebaioun*, to *confirm*, or eſtabliſh, applied to (*Martyrion*) teſtimony, may perhaps refer literally to the forenſick cuſtoms among the Jews; where there were three parts of their judicial proceſs; 1. The *entring of the cauſe*; 2. The eſtabliſhment of the matter in diſpute; 3. The ſearching into the cauſe. The ſecond of theſe may be here literally render'd (*Bebaioſis*) *confirmation:* For it conſiſted in the interpoſing of an oath on one ſide, which is therefore call'd " the end of ſtrife," Heb vi. 16. And that is ſaid to be the *Bebaioſis*, in that place, for the ſettling or eſtabliſhing the cauſe, in that ſenſe where the Roman law ſays, an oath takes off the judge from that dubiouſneſs which he was in before, one affirming, and the other denying the ſame thing. By analogy to this, the preaching of the Goſpel by the Apoſtles, being call'd a *teſtimony* or witneſs, *viz.* that which they gave (as eye witneſſes) to the truth of the Goſpel, this *teſtimony* may be ſaid to be eſtabliſh'd or *confirm'd*, when, beſides the firſt preaching of it, more light, knowledge and evidence had been afforded, to remove all ignorance or doubt from mens minds. And ſo the meaning of the phraſe here will be clearly this, That the teſtimony which we have given of Chriſt has by ſufficient probation, ſince we firſt preach'd the Goſpel, been made good among you, to incline you to conſent to the truth of it. (H.)

Come behind in no gift.] See the notes on chap. xii. 8.

Who ſhall alſo confirm you.] Theſe words are, by the ancients, thus interpreted, *viz.* who in that day of the Lord Jeſus, which ye expect, will *confirm* you for ever *blameleſs*. And this is ſuitable to his prayer, that Chriſtians may be unblameable in the day of the Lord, Phil. i. 9, 10. For, ſay they, " God is faithful," who promis'd to them that obey the Goſpel *hyiotheſian*, the adoption, that is, " the redemption of the body," Rom. viii 23. Or that they ſhall be partakers of that kingdom of glory to which he has call'd them, 1 Theſſ. ii. 12. Others thus: He will do all that is requiſite on his part, to render you unblameable to the end, ſo that ye ſhall not fail of it thro' any want of divine grace neceſſary to that end, or any unfaithfulneſs on God's part to his promiſe, who has already *reconciled* you to himſelf by the death of Chriſt, " to preſent you holy and unblameable, and unreproveable in his ſight, if ye continue in the faith, grounded and ſettled, and be not moved away from the hope of the Goſpel, Col. i. 21, *&c.* That the Apoſtle does not, here, ſpeak of any promiſe of perſeverance made to the elect only among the Corinthians, is evident, 1. Becauſe he ſpeaks plainly to the whole body of the church, " to the church of God which is at Corinth, to all that call upon the name of our Lord Jeſus Chriſt." 2. He ſpeaks not only of their being preſerv'd from falling away finally, but of their being preſerv'd *unblameable*, whereas it is certain, the elect are not ſo preſerv'd. (W.) This Scripture ſets us a precedent, for a moſt comfortable inference to be drawn from the paſt liberality of God to us, who begins with grace, that he may end with glory. But then, this muſt be ſo underſtood, as to imply all thoſe conditions, which the new covenant hath interpoſed, to qualify us for additions of ſpiritual ſtrength here, and for a reward, upon the improvement of it, hereafter. We may ſafely promiſe ourſelves, that God will not be wanting on his part: But we have no warrant to preſume upon being either *confirm'd* here, or found *blameleſs* at the day of Chriſt, if there be no care taken, not to be wanting on our part. Something is expected from every one: More from each, as each has receiv'd more abilities: And the conſequence of our neglect to imploy theſe, to the profit of the public, and the honour of our maſter, is, not to be *confirmed*, but deſerted and confounded; the *talent*, inſtead of being *doubled*, ſhall be taken quite away, and the *ſlothful* " unprofitable ſervant caſt into outer darkneſs," Matth. xxv. 30. All this is much more juſt in God, than any parable can poſſibly repreſent; becauſe not only our talents, but our power to imploy them rightly, are his gift: And both are like ſeed ſown in the ground; which, only provided we take good heed to cultivate it diligently, will bleſs us with a large increaſe. And when this care is taken, tho' the beſt we do, or can do, will be allay'd with infirmities and ſins; yet we ſhall be *blameleſs*, *i. e.* ſuch as, according to the allowances of the Goſpel, no reproach or fault ſhall be charg'd upon, " in the day of our Lord *Jeſus Chriſt*." (Stanh.) See the notes on ver. 6. Acts xxiv. 16. and Rom. xvi. 25.

God is faithful.] The faithfulneſs of God in his promiſes, is the fountain of the calling of the Saints, and the foundation of all our hopes. Let us but be ſo faithful, as to continue in the fellowſhip of the body, ſpirit, life, virtues, and ſufferings of Jeſus Chriſt; and then God will certainly be *faithful*, to receive us with him into his own boſom, and admit us to the fellowſhip and participation of his glory. (Q.) See the notes on chap. x. 13. and John xiv. 23.

Ver. 10, 11, 12, 13, 14, 15, 16. Now I beſeech you, brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſions among you; but that ye be perfectly joyned together in the ſame mind, and in the ſame judgment. For it hath been declared unto me of you, my brethren, by them which are of the houſe of Chloe, that there are contentions among you. Now this I ſay, that every one of you ſaith, I am of Paul, and I of Apollos, and I of Cephas, and I of Chriſt. Is Chriſt divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? I thank God, that I baptized none of you, but Criſpus and Gaius: Leſt any ſhould ſay, that I had baptized in mine own name. And I baptized alſo the houſhold of Stephanas: Beſides, I know not whether I baptized any other.

Now, I beſeech you.] Theſe words are a pathetical exhortation to a moſt important duty. *In which obſerve*, 1. The duty itſelf directed and exhorted to; and that is, unity and unanimity amongſt Chriſtians. This is threefold, the unity of the head, and of the heart, and of the tongue: The unity of the head, is an unity in judgment and opinion; the unity of the heart is an unity in love and affection; and the unity of the tongue is an unity in language and expreſſion, when we " all ſpeak the ſame things, and with one mouth as well as with one mind glorify God." 2. The powerful arguments here enforcing this duty. The firſt is an apoſtolical obſecration; " I beſeech you:" He that had authority to command has the meekneſs to entreat, and in a ſupplicatory way to *beſeech*. The ſecond is, the nearneſs of the relation, " I beſeech you, brethren;" an endearing expreſſion, and full of affection: They were brethren by place of nature, and brethren by faith and profeſſion; owning the ſame God, profeſſing the ſame religion, animated by the ſame ſpirit, encouraged by the ſame promiſes, partakers of the ſame hope, and heirs of the ſame glory. The third argument is, the name he beſeeches in; and that is Chriſt's, " I beſeech you by the name of our Lord Jeſus Chriſt;" that is, I adjure you for his ſake, and by his authority, by all that he has done, ſuffered and purchaſed for you. If ye have any reverence for his authority, as a ſovereign; if ye have any regard for his undertaking, as a Saviour, look " that there be no diviſions amongſt you, but that ye be perfectly joined together, in the ſame mind, and in the ſame judgment." 3. That ſo exceedingly was the Apoſtle's heart ſet upon this duty, that in both his Epiſtles to the Corinthians he preſſes them very earneſtly to the love and practice of it; here in his firſt Epiſtle and firſt chapter, and in his ſecond Epiſtle and laſt chapter, " be of one mind, live in peace," *&c.* *From whence note*, That the Apoſtle makes this exhortation to unity among Chriſtians the *Alpha* of his firſt Epiſtle, and the *Omega* of his laſt: 'Tis the firſt duty which he commends to their conſideration in the former Epiſtle, and the laſt which he recommends to their care and practice in the latter Epiſtle; intimating thereby unto us, that this unity in judgment and affection is the firſt and laſt thing to be reſpected among Chriſtians, as being both the beginning and perfection of Chriſtianity. (B.) See the notes on Jo. xvii. 11. and Rom. xvi. 5.

No diviſions among you.] *Schiſmata*, ſchiſms, that is church diviſions, which, if they be in doctrine, are properly *hereſies*; if in practice, *ſchiſms*, which may be without ſeparation, or with it. The former are *ſects* and *factions*; the latter more properly *ſchiſm*: Which conſiſts in an unwarrantable ſeparating, and withdrawing from church communion; whether from the whole church, or from one particular part of it. This may be carried on in a private way, by a ſimple withdrawing, and ſeceſſion; or in an open public manner, by ſetting up a church againſt a church. The former is a *negative*, the latter is a *poſitive ſchiſm*. (Brindſly.)

Be perfectly joined together.] This can be no farther the matter of an exhortation, than it is in our power to obey it: And ſince it is not in any man's power to change his ſettled judgment, or to think otherwiſe upon our entreaty, becauſe our exhortation gives no conviction to the underſtanding, it follows, that this exhortation muſt only be, to do what was in the power of the Corinthians, *viz.* 1. To prevail with them to lay aſide their ſtrife, envy and diviſion, 1 Cor. iii. 3. And the ſad conſequences of them, debate, wrath, backbiting, whiſpering, tumult, ſwelling, 2 Cor. xii. 20. And to this the reaſon of this exhortation leads. "Be of one mind, or judgment, for I hear there be contentions among you," ver. 11. And, 2. To engage them unanimouſly to own the doctrine they had receiv'd, and he had preach'd to them, 1 Cor. xv. 1. which, if they were ſo minded, might eaſily be done, ſince they ſo lately had receiv'd it, the heads of it were ſo few, ver. 3. And it was ſo eaſy for them to conſult the Apoſtle, in any doubts about the ſenſe of what he had deliver'd. (W.) The word *katartizo* ſignifies, 1. To reſtore, and ſet things in their proper place, as Gal. vi. 1. The phraſe is borrow'd from ſurgery, from handling tenderly a broken joint; to ſet or reſtore a broken bone to its former place. 2. To be more and more perfected, and eſtabliſh'd in the ſame ſtate to which they were reſtor'd, as here; which is therefore render'd by different authors, *fitted*, *made up*, *finiſh'd.* (Leigh.) See the notes on Jo. x. 16. and Eph. iv. 2, 3.

Hath been declared unto me.] *Edelothe*, The word (*deloo*) to *declare*, ſignifies ſomething more than *ſemaino*, to ſignify. Thus Cicero makes a difference between them, when he tells Lucretius, that he thought proper, not only to *ſignify*, but likewiſe to *declare* to him, how acceptable his letters were to him. The meaning of the Apoſtle's expreſſion here depends upon the weight of the declaration, leſt he ſhould be thought to have taken up his opinion of them upon ſlight information. (*Idem.*)

There are contentions among you.] *Obſerve here*, 1. The Apoſtle declares a reaſon why in the foregoing verſe he preſſed his exhortation to love and unity with ſo much fervor and vehemency; namely, becauſe he had received information, that there were contentions and ſidings, diviſions and parties amongſt them, to the great ſcandal of Chriſtianity, which was ſo newly planted among them. *Whence learn*, That diviſions and factions do quickly creep into the beſt and pureſt churches: This church of Corinth was a garden newly planted by St. Paul; yet notwithſtanding all his care and perſonal inſpection, theſe ill weeds of diviſion and diſſenſion grew apace; it was not while men ſlept that theſe tares were ſown, but while the officers of the church were both awake and watchful. *Obſerve*, 2. What was the cauſe of theſe diviſions and diſſenſions that were found among them: It was having mens perſons in admiration, factiouſly crying up one miniſter above another, naming themſelves the followers of this and that man, ſetting up teachers one againſt another, and even Chriſt againſt his miniſters. *Learn hence*, That altho' it is the people's duty to have a great and high eſteem of the miniſters of Chriſt, yet muſt not their reſpect degenerate into a ſinful admiration of their perſons: For the factious affecting of one miniſter above another, is both ſinful and dangerous, it occaſions enmity and diſſenſion among miniſters themſelves, and their people alſo, when the gifts and abilities of one are cried up in contempt of others. *Obſerve*, 3. That theſe Corinthians did not only ſinfully admire the perſons of their teachers, but alſo ſet up their teachers, as heads of ſeveral parties; ſinfully reſting upon them, and glorying in them. *Learn thence*, That it is not barely unlawful, but very dangerous and exceeding ſinful, for perſons to call themſelves by the name of any men, tho' never ſo eminent, ſo as to build or pin their faith upon them: We are not believers in Paul or Peter, but in Chriſt; there is but one head of the church, and that is Chriſt, and he is not divided: His diſciples we are in whoſe name we are baptized; and that is not in the name of any man, but in the name of the Father, Son, and Holy Ghoſt: To build therefore our faith upon any man is to make him our Saviour, and to put him in Chriſt's room and place. (B.) The Corinthians, as if, they had learn'd a new religion from every teacher, began to diſtinguiſh themſelves into ſects and parties, and made uſe of their teachers names as the heads of their ſeveral ſects. One ſaid I am of Paul, another, I am of Apollos, *&c.* As if Chriſt had been divided, or elſe were to ſtand with the reſt, as the name of a diſtinct religion. Not that the Apoſtles gave any occaſion to this diviſion, or encourag'd the Corinthians in their fond humour of preferring one before another: But from the diverſity of their own minds and opinions this diverſity of names flow'd. When the unlearned, wreſting the ſenſe of what they had heard preach'd, would impoſe that ſenſe upon others, who thinking that, as perhaps it was, contrary to what they had been taught by another Apoſtle, they ſet up the one in oppoſition to the other. Thus congregation cenſur'd congregation, and quoted St. Paul againſt St. Peter, Apollos againſt both, and Chriſt againſt all three. This, by a natural tranſition, grew to diſagreement in ſociety and common life. They were no longer neighbours to one another, and he was moſt acceptable to his party, who ſhew'd himſelf moſt irreconcileable to thoſe of another. To reconcile theſe differences, and to make the reconciliation firm and laſting, St. Paul preſcribes a ſeveral remedy for every different branch of the evil. 1. To remove the diſcord ariſen among them, by calling themſelves by different names, he perſuades them to unity of ſpeech. "I beſeech you, brethren, that ye all ſpeak the ſame things." 2. To remove their difference in communion, he perſuades them to unity in their aſſembling together in one place, "That there be no diviſions among you," that is, that there be no ſeparate conventicles or places of worſhip. 3. To remove the root and ſpring of their diviſions, he exhorts them to unity in mind and judgment; "that ye be perfectly join'd together in the ſame mind and in the ſame judgment." And that he might the more effectually prevail with them in all theſe, he lays aſide, for awhile, the authority of an Apoſtle, and mingles requeſt and conjuration, with exhortation and advice: He acts the part of the Apoſtle in the form of a petitioner, "I beſeech you, brethren, by the name of our Lord Jeſus Chriſt." (Mayne) This diverſity of chief paſtors in the church of Corinth, ſeems to have proceeded from the different ſort of Chriſtians of which that church was compos'd. One part of the Gentile believers preferr'd St. Paul, as their ſpiritual father, becauſe, in Chriſt Jeſus, he had begotten them through the Goſpel, 1 Cor. iv. 15. Others of them preferr'd Apollos, as being an eloquent man, and mighty in the Scriptures, Acts xviii. 24. But the Jewiſh Chriſtians adher'd to St. Peter, as the Apoſtle of the circumciſion. Nor does the Apoſtle here make uſe of theſe names fictitiouſly, under that vail to expoſe the diviſions in the church of Corinth; for it appears that they really were divided upon their account. And therefore he thanks God that he had baptiz'd ſo few of them, leſt they ſhould have occaſion to ſay he had baptiz'd in his own name, and ſo made diſciples to himſelf. Again he ſays, "Let no man glory in men, for all are yours, whether Paul or Apollos, or Cephas," chap. iii. 21, 22. (G. and W.)

I am of Paul.] See the notes on chap. iii. 6. and John i. 42. Acts xviii. 24. and Gal. ii. 7, 8.

And I of Chriſt.] Epiphanius obſerves of the Ebionites, that they pleaded for the circumciſion of the Gentile converts from the example of Chriſt who was circumcis'd; and the diſciple muſt be like his maſter: And ſo the import of the words may be, Others ſay, I am for the circumciſing of the Gentiles, that they may be like Chriſt. (W.)

Is Chriſt divided?] The chief reaſon why ſchiſms ought to be avoided is, becauſe Chriſt ſeems to be divided and torn in pieces by them; who being but one, cannot be the head of two diſtinct diſagreeing bodies. (Beza and Aſſ.) See the notes on Jo. xvii. 21.

Was Paul crucified for you?] Another reaſon for avoiding diviſions is, becauſe men cannot, without injury to God, depend upon men as their Saviours, which they do when they allow what they ſay even for the ſake of their perſons: As theſe Corinthians receiv'd the ſame Goſpel as utter'd by one man, and rejected it when deliver'd by another; calling their factions by the name of their teachers. St. Paul here ſets down his own name to ſhew, that he pleaded not his own cauſe. (*Idem*)

Were ye baptiz'd in the name of Paul?] The third reaſon is taken from the form and end of baptiſm, wherein we make over ourſelves, and give up our names to Chriſt, together with the Father and the Holy Ghoſt. Therefore, altho' a man do not fall from the doctrine of Chriſt, yet if he give himſelf up to ſome certain teachers, and deſpiſe others, he forſakes Chriſt; for if he held Chriſt only for his maſter, he would hear his doctrine by whomſoever it were preach'd. (*Idem*)

Criſpus and Gaius.] See the notes on Acts xviii. 8. and Rom. xvi. 22.

The houſhold of Stephanas.] See the notes on Acts xvi. 33.

I know not whether I baptized any other.] In order to aſſert the inſpiration and authority of the New Teſtament, it is not needful to ſuppoſe, that the Apoſtles were continually under the inſpiration of the holy Spirit, or that they were inſpir'd to write every word and ſyllable in it; for the contrary is evident. It is ſufficient to ſuppoſe that they were inſpir'd to write and teach all ſuch matters and truths as were neceſſary to the ſalvation of mankind: That they were ſo aſſiſted by the Spirit in preaching and writing, as to be preſerv'd from error and corruption. That this was the caſe, may be inferr'd from what the Apoſtle here ſays concerning the perſons he had baptiz'd: As firſt, that he baptiz'd none but Criſpus and Gaius. Then, upon recollection, he ſays, he baptiz'd the houſhold of Stephanas: Beſides, ſays he, I know not whether I baptized any other. Had the Apoſtle, in writing this, been under the immediate inſpiration of the Holy Spirit, ſo as to have the very words dictated to him, he, probably, would have expreſs'd himſelf more abſolutely, and not ſo doubtfully as he does. It is, moreover obſervable, that in the vii chap. of this Epiſtle, ver. 15. he diſtinguiſhes between what he receiv'd of the Lord, and what he only gave his own judgment about, as any other wiſe and experienc'd man might have done. (Fox)

Ver. 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31. For Chriſt ſent me not to baptize, but to preach the Goſpel: Not with wiſdom of words, leſt the croſs of Chriſt ſhould be made of none effect. For the preaching of the croſs is to them that periſh, fooliſhneſs: But unto us which are ſaved, it is the power of God. For it is written, I will deſtroy the wiſdom of the wiſe, and will bring to nothing the underſtanding of the prudent. Where is the wiſe? where is the ſcribe? where is the diſputer of this world? hath not God made fooliſh the wiſdom of this world? For after that, in the wiſdom of God, the world by wiſdom knew not God, it pleaſed God by the fooliſhneſs of preaching to ſave them that believe. For the Jews require a ſign, and the Greeks ſeek after wiſdom: But we preach Chriſt crucified, unto the Jews a ſtumbling-block, and unto the Greeks fooliſhneſs, But unto them which are called, both Jews and Greeks, Chriſt, the power of God, and the wiſdom of God. Becauſe the fooliſhneſs of God is wiſer than men; and the weakneſs of God is ſtronger than men. For ye ſee your calling, brethren, how that not many wiſe men after the fleſh, not many mighty, not many noble are called. But God hath choſen the fooliſh things of the world, to confound the wiſe; and God hath choſen the weak things of the world, to confound the things which are mighty; and baſe things of the world, and things which are deſpiſed, hath God choſen, yea, and things which are not, to bring to nought things that are: That no fleſh ſhould glory in his preſence. But of him are ye in Chriſt Jeſus, who of God is made unto us wiſdom and righteouſneſs, and ſanctification, and redemption: That according as it is written, He that glorieth, let him glory in the Lord.

Not to baptize, but to preach.] In theſe words, he takes away an objection that might have been made againſt him, for not baptizing many among the Corinthians; the reaſon of which was not out of any contempt of baptiſm, or ſlighting the adminiſtration of it, but becauſe he was chiefly occupied in delivering the doctrine to them, committing ſuch as he converted, to other perſons, duly authoriz'd, to be baptiz'd. (Beza and Aſſ.) Here the Apoſtle ſpeaks comparatively, as if he had ſaid, I was not ſent *ſo much* to baptize the converts, as to make them ſo. For altho' baptizing was undoubtedly within his commiſſion, yet it was not his principal buſineſs. It is neither wiſe nor ſafe to cry up one ordinance of God above another, but to have them all in eſtimation, and none more than the preaching the Goſpel. (B. and Fox) Here the Apoſtle refers to the commiſſion he receiv'd from Chriſt's own mouth at his firſt converſion, where he is expreſly ſent to preach the Goſpel without any mention made of baptizing, Acts xxii. 21. Nor was it needful, after the general commiſſion given to the Apoſtles, Matth. xxviii. 19. To baptize was not his chief work, becauſe that was eaſy to be perform'd by any lawful miniſter; but to preach the Goſpel requir'd a divine revelation, and great aſſiſtance of the power of God. Hence St. Peter himſelf preach'd to Cornelius and his friends, but employ'd others to baptize them. (W.) See the notes on Acts x. 48. and Rom. x. 14, *&c.*

Not with wiſdom of words.] The manner after which Chriſt ſent St. Paul to preach the Goſpel was, not by attracting men to his doctrine by the power of human eloquence, leſt the doctrine of Chriſt ſhould be ſuſpected by a pompous way of preaching. Plain truths, without art and varniſh, may be convey'd with more warmth and vigour to the conſcience, than by all the charms of human eloquence from the moſt fluent tongue. The way and manner of St. Paul's preaching was grave and ſerious, pious and ardent, pious and profitable; with brevity without obſcurity, gravity without affectation, eloquence without ornament; ſolidly inſtructing men in the great and neceſſary duties of the Goſpel, and furniſhing them with arguments for a good life, and this in ſuch a plain familiar manner, that the ſucceſs of his preaching plainly appear'd to be from God, and not from men. (B.) The Goſpel, both for the *matter* and *manner* of it, was oppoſite to worldly wiſdom. As to the matter of it, it was the doctrine of the croſs, the wonderful humility and ignominious ſufferings of the Son of God, which was a ſtumbling block to the Jews, and fooliſhneſs to the Greeks. And as to the manner of it, it was oppoſite to worldly wiſdom, as being void of enticing expreſſions, not perſuading men by curious language, and ſtudied rules of art; but by the inward dictates and demonſtration of the Spirit; the power of God, being more manifeſt in the greater ſimplicity and weakneſs of the means by which Faith was eſtabliſh'd. (Fell) See the notes on Rom. xvi. 18.

For the preaching of the croſs.] Here obſerve, 1. The preaching of the Goſpel is expreſs'd by the Apoſtle by the phraſe of the *croſs*, becauſe the foundation of Chriſtianity is the doctrine of Chriſt's ſatisfaction, and as ſuch repreſented as the object of our faith, hope, and truth. 2. The low eſteem which the philoſophers and wiſe men among the heathen had of the doctrine of the croſs; they thought it *fooliſhneſs*: And that, 1 Becauſe of the ſubject of it, *viz.* A crucify'd Saviour; God, being made man; bleſſing being made ſubject to a curſe; which are all contradictions to carnal reaſon; and therefore was made a jeſt of by thoſe mighty men of reaſon. 2. It was *fooliſhneſs* to the men of the world for the manner in which it was preach'd; *viz.* The barely propounding ſome doctrines, and requiring aſſent to them from the evidence of the things themſelves, which (altho' not contrary to reaſon, yet) above the comprehenſion of the greateſt philoſophers; and this aſſent was requir'd from the authority of God's revelation, which the wiſe men would not own, without ſeeing ſuch demonſtration for them, as they us'd to give for their philoſophy. Obſerve, 3. The power and efficacy of the Goſpel to believers: "To them that are ſav'd, the power of God;" *i. e.* the powerful inſtrument in God's hand, of ſalvation to thoſe who embrace the Goſpel, however it may be deſpis'd by thoſe who think themſelves *wiſe*. (B.) See the notes on John iii. 18. Acts xvii. 18. and Rom. i. 16.

Will bring to nothing.] *Atheteſo.* This word *atheteo* is frequently uſed among the Greek interpreters; yet ſo, as not always to anſwer to the ſame Hebrew word. Thus, Exod. xxi. 8. and Judg. ix. 23. it is uſed for a Hebrew word, which ſignifies *prevarication*, join'd with the injury and diſgrace of ſome body; as in the caſe of Abimelech, and the Hebrew captive maid, Deut. xxi. 14. Afterwards, 1 Sam. ii. 17. it is uſed, concerning the ſons of Eli, anſwerable to an Hebrew word, which ſignifieth ſuch a contempt as raiſeth *abhorrence*. Again, 1 Kings viii. 50. it ſignifies ſuch a defection, or rebellion, as ſeditious people are charg'd with: And ſo 'tis alſo uſed, 2 Kings i. 1. iii. 7. and viii. 20. where it anſwers to a Hebrew word which importeth an open caſting off and renunciation of all authority, 2 Chron. xxxvi. 13. In ſhort, this word ſignifieth, 1. To *deſpiſe*; as Hebr. x. 28. 2. To reject, as John xii. 48. And, 3. To *diſanul*, or abrogate, as Gal. iii. 15. It is a general word, uſed to note the utter undoing of any thing that is eſtabliſhed. (Leigh.)

Where is the wiſe?] Obſerve here, how the Apoſtle, in his turn, ridicules the pride and folly of thoſe reputed *wiſe* men, who altho' they excell'd in philoſophy, deſpis'd evangelical truths: "Where is the wiſe? where is the Scribe?" *&c.* That is, let thoſe boaſters of learning and wiſdom come forth, and compare their *wiſdom* with ours, which they call *folly*. Can they ſhew ſo many Proſelytes to their doctrine with all their learning and wiſdom, as we can, with our fooliſhneſs, even the preaching of the croſs? (B.) By the *wiſe* here the Apoſtle ſeems to underſtand the heathen philoſophers, not the doctors of the Jews, as appears from the 21ſt verſe, "The world thro' wiſdom knew not God;" which is true only of the Gentile world, but not of the Jews: And ſo the word *wiſe*, Rom. i. 14. is applied to the Greeks. (G. and W.) But ſee more at large the note here following.

Where is the diſputer?] What is the meaning of *ſyzetetes* in this place, is not eaſy to determine, becauſe, as the word itſelf, ſo the adjunct, *aionos toutou*, is very capable of a double notion: For if *aionos toutou* be render'd, "of this world," then it will ſeem to ſignify the heathen world; and ſo *ſophos* and *grammateus*, and *ſyzetetes* all be interpreted accordingly; *ſophos, the wiſe moraliſt*, as *the ſeven wiſe men of Greece*, and Socrates after, who for his moral learning, was by the oracle proclaimed *The wiſeſt man* in the world; and *grammateus, the learned philologer, literator*, as Tertullian renders it; and *ſyzetetes, the ſearcher*, or *indagator, into the nature of things*, which the Hebrews call *this world, the philoſopher*, or *natural magician.* And ſo the next words would incline one to underſtand the place, "the wiſdom of the world," and "the world which by wiſdom knew not God," ver. 21 looking moſt directly upon the heathen philoſophers, who are by Baruch deſcribed, in theſe words, chap iii. 23. "They that ſeek out, (or ſearch) wiſdom on the earth." But then, if *aionos toutou* be render'd, *of this age*, then it may more probably refer to the Jews; as *archontes tou aionos toutou*, chap. ii. 6. muſt ſignify *the chief* of the Jews *of that age*, which *crucified Chriſt*, ver. 8. that is, cauſed him to be crucified, and there is mention of thoſe, here, ver. 22, and 23. And then *ſophos* may belong to the *Jew*, and denote their *naturaliſts*, that undertook to know every work of the creation: And ſo likewiſe, *grammateus* will belong to the Jew, and ſignify him that is ſkill'd in their laws, and who interpreted them to the people according to the literal ſenſe; their doctors: And then *ſyzetetes* will have a peculiar notion among them alſo. For it was the cuſtom of the Jews, for many of the learned among them to ſit in the ſynagogue, and to ſpeak all of them, by way of diſcuſſion, or debate to the ſame matter, (as to find out the true ſenſe of a piece of Scripture;) and to that cuſtom, 1 Cor. xiv. 29. ſeems to refer, "Let the prophets ſpeak, two or three," *&c.* Whence it is, that this ſynagogue, where they did this, is called *the houſe of ſearching*, or *inquiſition*: And to that cuſtom perhaps refers that which is ſaid of *Chriſt*, Luke ii. 46. that "in the midſt of the doctors he heard and asked queſtians." So he that interprets the Scripture myſtically and allegorically is called *The maſter of inquiry*, or *myſtical diſquiſition*; and abſolutely *A ſearcher*, or *inquirer*; that is literally *ſyzetetes*, and that myſtical or allegorical ſenſe *The way of inquiry*, and *ſyzeteſis*; and (*inquiſitio Pſalmorum*) *the ſearching of the Pſalms*, according to Elias Levita. And then the *ſyzetetai aionos toutou* will be the Jewiſh doctors, who among themſelves inquired into the truth of Scriptures, which *Chriſt* ſeems to call "ſearching the Scriptures," Joh. v. 39. but found not *Chriſt* there, as they might have done, that is, believed him not. Thus is the word uſed, Acts vi. 9. where ſeveral men are ſaid to "riſe up diſputing with Stephen;" as the Jewiſh doctors uſe to do one with another about the ſenſe of Scripture; and Acts ix. 29. 'tis ſaid of Paul, that *he talked and debated with them*, about the ſenſe of Scriptures concerning the Meſſias. This cuſtom of the Jews ſeems to be referred to by this word: But yet, whether the other circumſtances of the place, which refer it rather to the Heathens, may not ſo far prevail, as that it may be fit to pitch upon a middle interpretation of the word, and to apply this cuſtom of the Jews to ſecular inquiries in the heathen ſchools, I ſhall leave to be conſidered; and only add, that the making of this place to agree with that of the prophet, Iſa. xxxiii. 18. ſeems to be a matter of ſome difficulty; the text there looking another way, *viz.* by way of admiration, how the taxes, that were exacted in the time of the ſiege, were ſo ſuddenly ceaſed. For that is the meaning of, "Where is the *grammateus?*" that is, *he that*, even now, *kept the book of taxes*; for ſo *grammateus* was the name of them that ſet down the public acts, as alſo the cuſtoms, and taxes, and revenues of the kings: And ſo, *where is the weigher*? that is, the receiver of money; for ſo they received it by weight: And laſtly, "Where is the numberer of towers?" he that reckons and aſſeſſes the ſeveral houſes of the city, every one according to their bigneſs; which was in order again to the exacting of taxes. From this matter that of this text is diſtant enough; and yet may that be ſo far here accommodated, as to expreſs an admiration here, as it was there, at a ſtrange ſudden change wrought among them, altho' the matter of the change was very different. And yet for the words alſo they thus far agree, that as there was, "Where is the Scribe?" ſo here, in another ſenſe, "Where is the Scribe?" that is, doctor or learned man: There the *Scribe* to regiſter the taxes, the notary; here the learned man, or doctor of the law: As there *the weigher*, ſo here, with the change but of a letter, without any of the ſound, *the intelligent*, or *wiſe*: And laſtly, as there *the number of towers*, ſo here *the enquirer*, *diſquiſitor of this world*, that ſpeaks his ſenſe among others, by way of debate or diſcuſſion, to find out the truth; as there in the making an aſſeſment they debated the rate or value of every houſe, to proportion it accordingly. And ſuch applications as theſe, by way of accommodating places to very diſtant ſenſes (eſpecially when the words in the Greek tranſlation will bear them, though the Hebrew will not ſo well) is no extraordinary or ſtrange thing in the New Teſtament: That of *Chriſt*'s going with his parents to Nazareth, Matth. ii. 23. "that the ſaying might be fulfilled, He ſhall be called a Nazarite, that is, the title of *a branch* belongs to him, will appear to any as ſtrange and far off as this. (H.)

For after that, in the wiſdom.] Here are two things to be learnt, 1. That, from the creation, beauty, order and grandeur of the world, and the direction of all things in it to an end, and the fitting them with parts and inſtruments adapted beſt to the obtaining that end, it might be known, that the creator of the world was *God* alone, and ſo was only to be glorified as *God*, Rom. i. 19. and elſewhere. And, 2. That the Goſpel was ſent into the world, that they who did not know the true God acceptably by the light of *nature*, might do it by the light of that *revelation*, which made ſuch a bright and glorious manifeſtation of the power, wiſdom, juſtice and goodneſs of God, which they whom Satan had not blinded muſt diſcern, 2 Cor. iv. 4. The argument here ſeems to lie thus, The *wiſe* men, among the Greeks, the Scribe, or interpreter of Scripture among the Jews, are by this diſpenſation convinc'd of *folly*, and inſufficiency to give men the knowledge of ſaving truth. *Epeide gar*; for ſince the world, by all its wiſdom, could not obtain the right knowledge of God, he by this diſpenſation hath given this ſaving knowledge to believers: And *epeide kai*, ſeeing alſo the unbelieving Jews, for confirmation of this doctrine, "require a ſign, and the Greeks ſeek after (humane) wiſdom in it, and we preach a *crucified* Chriſt," who is, on that account, a *ſcandal* to thoſe Jews, and in the eſtimation of the unbelieving Greeks is *fooliſhneſs*; yet is he, and his doctrine, to the believing Greeks, "Chriſt, the wiſdom of God;" they ſeeing in it wiſdom ſufficient to engage them to believe this doctrine; and to the believing Jews, "the power of God;" they being convinc'd of its truth by the ſigns wrought in confirmation of it, and with great reaſon do they ſo eſteem it: For what the unbelieving Greeks deem *fooliſhneſs*, hath more of ſound reaſon in it, than all the wiſdom of the Greeks, or thoſe who are accounted *wiſe* men by the Jews have ſhewn; they, who by them are deemed *fools*, having diſcover'd that *wiſdom of God in a myſtery*, which they, with all their wiſdom, never knew; and that which they ſtile *weakneſs*, is attended with ſuch a viſible power of God, as enables it, without humane power or wiſdom, to prevail over all the ſtrength and wiſdom, which Jew or Gentile can oppoſe againſt it. (W.) Thoſe who were converted, were not wrought upon with the wiſdom of words; that is, not by ſuch rhetorical diſcourſes, as the Heathen philoſophers and wiſe men are wont to uſe, in order to gain over people to their opinions; but the Apoſtles made uſe of ſuch arguments as were proper to prove the truth of the religion they preach'd; namely, the ſupernatural gifts beſtow'd at that time on believers, and the public miracles wrought by Jeſus Chriſt and his Apoſtles. (Fox)

The fooliſhneſs of preaching.] Not that it is ſo in itſelf; but becauſe it is reputed ſo to be, by many of the worldly wiſe. (G.) But this wiſe contrivance of God's, which they accounted *fooliſhneſs*, contributed more to the ſalvation of men, than any methods, tho' invented by the wiſeſt men, could have done. (Fox)

For the Jews require a ſign.] Obſerve here, 1. How both Jews and Gentiles conſpired together, in their contempt and rejection of the Goſpel. "The Jews require a ſign;" that is, beſides all the miracles and reſurrection of Chriſt, the Jews require ſome ſign from Heaven, to prove that Chriſt was ſent from God. So unreaſonable and obſtinate was their infidelity, that all the miracles of our Saviour's life, death, and reſurrection, could not remove it: "And the Greeks ſeek after wiſdom;" that is, they look for profound wiſdom, eminent learning, and deep philoſophy in the Goſpel, and ſcorn it becauſe they find not there what they expected. 2. The Apoſtle's peremptory reſolution to preach Chriſt crucified, tho' he "were to the Jews a Stumbling-block, and to the Greeks fooliſhneſs." But how was Chriſt a ſtumbling block to the Jews? *Anſwer*, in regard of his poverty and ſufferings; the meanneſs and miſery of his condition in the world: They expected, that their Meſſias ſhould be a victorious prince, one that ſhould reſcue them from their enemies: Inſtead of which they find this Jeſus to be overcome by his enemies; that he had no power to defend himſelf, much leſs to deliver them; that he was deſerted by God, whom he called his Father, forſaken by his followers, whom he ſtiled diſciples, ſcourged with rods, crowned with thorns, ignominiouſly treated, ſhamefully crucified: This was to the Jews a ſtumbling-block, and continues ſo to be. But how was *Chriſt to the* Greeks *fooliſhneſs*? *Anſwer*, The Gentiles deſpiſed the Goſpel of Chriſt; as an abſurd, ridiculous, and ill-contrived fable: For what in appearance could be more unbecoming God, and injurious to his perfections, than to take the frail garment of fleſh, to be torn and trampled upon? They concluded the incarnation impoſſible, that a being infinitely perfect ſhould unite with a nature ſo inferior to itſelf; and the doctrine of our Saviour's death rejected, as an impiety contumelious to God: They could not reconcile ſervitude with ſovereignty, puniſhment with innocence; the loweſt of human miſeries with the higheſt of divine honours; and accordingly they eſteemed it *fooliſhneſs* to expect eternal life from him that was put to death, and that he ſhould bring them to the higheſt glory, who ſuffered himſelf in the loweſt weakneſs. Thus was the *preaching of Chriſt crucified to the generality of the Jews a ſtumbling-block, and to the Greeks fooliſhneſs. But obſerve*, 3. It was not thus unto all: There was a number of both, converted and ſaved by the doctrine of the croſs, unto whom "Chriſt was the power of God, and the wiſdom of God." *Here note*, 1. That Chriſt was "the power of God:" Iſaiah ſtiles him "the mighty God," chap. ix 6. Works of mighty power were performed by him; as the works of creation, Coloſ. i. 16. "By him were all things created in Heaven and in the earth:" The works of providence, Heb. i. 3. "He upholdeth all things by the word of his power:" The work of redemption, Gal. iii. 13. "Chriſt hath redeemed us from the curſe of the law; being made a curſe for us:" The curſe and wrath of God was a burden that would have broke the back of Angels; none could ſtand under it but Chriſt; and not he neither, as mere man, but as ſupported by the infinite power of his Godhead. Note, 2. Chriſt is "the wiſdom of God" alſo; His divine nature had a fullneſs of infinite and uncreated wiſdom found with it; his human nature had a fullneſs of infuſed and created wiſdom found in it: And the redemption of man by Jeſus Chriſt was a deſign of admirable wiſdom: He that turns his back upon Chriſt, rejects the wiſdom of God, and renders his ruin both dreadful and certain; they muſt periſh eternally by the hand of ſtrict juſtice, who will not be ſaved according to the methods of divine wiſdom, which are to ſave us from Hell by ſaving us from our ſins. 4. The reaſon aſſigned, why the preaching of Chriſt crucified became the power of God unto ſalvation, becauſe "the weakneſs of God is ſtronger than men;" that is, the ordinances and inſtitutions of God, tho' they ſeem weak and fooliſh in the eye of the world, yet are more efficacious and powerful than all the wiſdom of worldly men. *Learn hence*, That the ordinances and inſtitutions of God, and particularly the preaching of the Goſpel, tho' deſpiſed by the men of the world, yet by the power of God have glorious operations, and produce wonderful effects: "The weakneſs of God is ſtronger than men;" that is, the weakeſt inſtruments which God uſes are ſtronger in their effects than the ſtrongeſt which men can uſe; "And the fooliſhneſs of God is wiſer than men;" not that there is either *fooliſhneſs* or *weakneſs* in God; but that which men account fooliſhneſs and weakneſs, and deride as ſuch, doth yet overcome all their admired wiſdom and ſtrength: And if the wiſdom of man cannot match the fooliſhneſs of God, how ſhall it vie and contend with the wiſdom of God? No wiſdom or power of man can ſtand before the fooliſhneſs and weakneſs, much leſs before the wiſdom and power of God. "The fooliſhneſs of God is wiſer than men, and the weakneſs of God is ſtronger than men." (B.) See the notes on Matth. xii. 38. and xvi. 1. and John iv. 48. vi. 66. and Rom. i. 16. And Dean Stanhope's ſermons on this text, at Boyle's lectures.

Ye ſee your calling.] *Obſerve here,* 1. That ſingular favour which our Apoſtle calls upon the Corinthians to eye and view; namely, their effectual vocation and calling out of Heatheniſm to the profeſſion of Chriſtianity; "ye ſee your calling, brethren." Such as are exalted by God in any kind, ought to call to mind their former meanneſs; but thoſe that are perſuaſively called by God out of a ſtate of nature, ought frequently to obſerve and conſider the worth and weight of that mercy, and the freeneſs of that divine favour; *brethren, ſee,* and take notice of *your calling.* 2. That God has in all ages called ſome of all ranks and degrees of men, of the wiſe and great, the rich and noble, to the knowledge of himſelf, and his Son: "Not many wiſe, not many mighty, not many noble, are called;" he doth not ſay not *any,* but *not many,* leſt the world ſhould think that Chriſtians were deceived thro' their ſimplicity and weakneſs: One rich Joſeph of Arimathea, one honourable Nicodemus, one Criſpus, a ruler of the ſynagogue; but not many men of might and power. Men of ſtrong reaſon and ſharpneſs of wit are too proud and ſtout, to ſtoop to the ſimplicity of the Goſpel, and the humbling ſelf-denying terms of it: Yet ſome of the wiſe and mighty are called, leſt any thing in man ſhould ſeem too hard for the grace of God; but not many, leſt worth and worthineſs in us ſhould be thought the motive that rules God. Men of greateſt fame and renown in the world have been the fierceſt enemies againſt Chriſt and Chriſtianity: Galen, the chief phyſician; Porphyry, a chief philoſopher; Lucian, a chief orator, with many others, were all profeſſed enemies of the Chriſtian religion. *Wherefore obſerve,* 3. That altho' God called ſome of the wiſe, rich and noble, amongſt the Jews and Gentiles, to eſpouſe Chriſtianity, yet the far greater number of thoſe which hear his voice and obey his call, are poor and mean, and in the world's eſteem weak and fooliſh, baſe and deſpicable; "God hath choſen fooliſh things to confound the wiſe, and weak things to confound the mighty." This was verified in the choice which God made of the Apoſtles, who firſt planted Chriſtianity in the world; and tho' illiterate fiſhermen, confuted and confounded the wiſeſt among the philoſophers: And alſo in the choice God made of the primitive Chriſtians, who firſt entertained the Goſpel; who were a poor deſpiſed company, James ii. 5. "Hath not God choſen the poor of this world, rich in faith, and heirs of the kingdom?" This choice Chriſt thanks his Father for, Matth. xi. 25. And the wiſdom of God therein deſerves our higheſt Admiration; becauſe hereby, 1. God plainly ſhewed that Chriſtianity needed not worldly props to ſupport it: As it was firſt planted and propagated by weak and contemptible means and inſtruments, ſo is it ſtill upheld and ſupported without human policy or riches: God can out-wit wiſe men by fools, and over-power mighty men by thoſe that are weak; witneſs the Apoſtles and primitive Chriſtians. 2. God, by this choice of the weak and fooliſh, of the baſe and deſpiſed, does pour contempt upon thoſe things which are moſt admired among men; namely, the internal endowments of the mind, ſtrong reaſon, and ſharpneſs of wit; and the external gifts of providence, nobility of birth, riches and honours. Lord! What ſhame and confuſion of face will cover the noble and honourable, the great and mighty, the rich and wealthy, in the coming world, when they ſhall ſee thoſe poor Chriſtians, whom they deſpiſed for their poverty, ſcorned for their meanneſs of parts, as unworthy to come into their preſence, highly exalted in the favour of God, and proclaim'd the heirs of his kingdom! For as here God has more rent, and better paid him (as the great landlord of the world) from many ſmoaky cottages, than from divers great palaces, where perſons wallow in plenty, and forget God; ſo will God own his faithful, tho' deſpiſed ſervants, at the great day, and make it evident to angels and men, that "he accepteth not the perſon of princes, nor regardeth the rich more than the poor;" but every one that here feared him, and wrought righteouſneſs, ſhall be accepted of him, and rewarded by him. (B.)

Not many wiſe.] This ſeems to be ſpoken in a direct oppoſition to that celebrated maxim of the Jews, That prophecy reſides not, but upon a *wiſe,* a *ſtrong,* and a *rich* man. (W.) Or perhaps immediately applied to the Corinthians; among whom it was common for ſome to exalt themſelves before the reſt, on account of their learning; and others on account of their riches. (G.) Since therefore, few ſuch, comparatively ſpeaking, embraced the Goſpel, we are not at a loſs for a reaſon, why ſo few of that condition were made choice of, to be *preachers* of it to the world; which I take to be the ſenſe in which we are here to underſtand the word *called:* For people of all conditions and circumſtances, high and low, rich and poor, were called to receive and believe the Goſpel, and to reform and amend their lives that they might be ſaved. (Fox)

Baſe things of the world.] *Agene*; ignoble: Such whoſe genealogy is not expreſs'd or mention'd. (Leigh) Intimating the mean condition of the Apoſtles, and of many of their converts. (Fell) See the notes on John i. 46.

Things which are not] Things of ſmall eſteem; as if they were not at all. 1 Cor. iii. 5. What is Paul? &c. Thus the nothingneſs of man is decypher'd, as he ſtandeth before God without any worth, merit ſtrength or virtue. (Aſſ.) Or the words may be taken to reſpect ſuch as are of no eſteem in the eyes of men. As the Gentiles were eſteem'd as nothing by the Jews. The Apoſtle has thro' his whole chapter join'd the Gentiles with the Jews, as ver. 20, and 22. and has interwoven them in his diſcourſe, ſhewing that the Goſpel of the croſs was equally rejected by both, as a ſtumbling-block to the one, and fooliſhneſs to the other. And ſo here he ſeems to ſpeak of the Goſpel (preach'd by the Apoſtles in a familiar plain way, and by them deem'd weakneſs, and fooliſhneſs) as confounding the wiſdom and the power of the Greeks, ver. 27. and here, of the Gentile church ſucceeding, and aboliſhing that of the Jews: But more eſpecially theſe words *ta me onta,* ſeem to refer to the Gentiles, becauſe of the application of it to them, in the common way of ſpeaking among the Jews. For they ſtil'd themſelves, as being the legitimate offspring of Abraham, to be the only noble race of mankind, and all others *nothing, ouk ethnos,* not a nation. Nothing, and accounted as nothing, Pſal. xxii. 31. Hoſ. i. 10. Iſa. xl. 17. And in this ſenſe, the Apoſtle calls Abraham the Father of the Gentiles before that God who calls all things *which are not,* as if they were, Rom. iv. 17. And thus St. Clemens Rom. ſpeaking of the Gentiles, ſays he call'd us who were not, and would that of no being we ſhould have a being. Thus are the Gentiles, repreſented by *ta me onta*; *ta agene*; *ta exouthenemena*; things that are not; things baſe, and accounted as nothing. So Origen expounding the calling the Gentiles and rejecting the Jews, and God's provoking the Jews to jealouſy by a people who were not a nation, adds God has choſen the baſe things of the world, and the things which are not, that he might aboliſh the things which were before, that Iſrael, according to the fleſh, might not glory before God. (W.)

That no fleſh ſhould glory.] Here men are denominated from the baſer part of them, *the fleſh,* to humble their pride. (G.) See the notes on Rom. ii. 17.

Of him are ye.] The Apoſtle had in the preceding verſes acquainted the Corinthians how low and deſpicable their condition was in the world; that they were eſteem'd weak and fooliſh, and therefore were deſpis'd; but as an ample recompence for the meanneſs of their outward condition, he tells them what they are in Chriſt. That Chriſt is made to them wiſdom, righteouſneſs, ſanctification and redemption. Obſerve here, 1. An enumeration of the Chriſtian's privileges, receiv'd by virtue of his union with Chriſt, to relieve us againſt ignorance and blindneſs; he is our *wiſdom,* the fountain of divine illumination: To diſcharge us from the burden of ſin, he is our *righteouſneſs,* the author of our juſtification; to free us from the pollution and power of ſin, he is our *ſanctification,* purging us by his ſpirit as well as pardoning us by his blood. And to ſet us at liberty from the ſlavery and bondage of ſin, he is our *redemption,* from the wrath of God, from the curſe of the law, from the dread of death, temporal and eternal; ſo that Chriſt is all in all to us. 2. Obſerve how Chriſtians come to be inveſted with, and made partakers of theſe glorious privileges, *viz* of God, he is made ſo to us. This denotes, 1. That Chriſt, with all his benefits is made ours by a ſpecial and effectual application: "He is made unto us." 2. That this application is the work of God: "Of God is made unto us." 3. Obſerve the reaſon here aſſign'd, why Chriſt and all his benefits are ſo made over to Chriſtians, *viz.* That they may glory in him and not in themſelves. "Let him that glorieth glory in the Lord." In him all fulneſs dwells, and the deſign of it was, that it ſhould be diſpenſed to Chriſtians, according as their wants require, and their faith deſerves. (B)

Made unto us.] As being the author of that evangelical *wiſdom,* which exceeds the wiſdom of the philoſopher or Scribe, and even above that legal conſtitution, which is call'd the wiſdom of the Jews, Deut. iv. 6. The author of *juſtification,* as procuring for us that remiſſion of ſins, which the law could not give, Gal. ii. 21. and iii. 21. The author of *ſanctification,* as procuring for, and working in us, not only an external and relative holineſs like that of the Jews, but true internal holineſs, Eph. iv. 24. by his holy ſpirit. The author of *redemption,* not from the Egyptian bondage, or Babyloniſh captivity, but from the ſervitude of Satan, and the dominion of ſin and death; and from the bondage of corruption into the glorious liberty of the ſons of God, ---- the redemption of the body. Rom. viii. 21, 23. (W.)

CHAP. II.

He declareth, for example, that his preaching, tho' it was in the excellency of ſpeech or human wiſdom, yet abounded in the power of God; and ſo far excelleth the wiſdom of this world, and all humane ſenſe, as that the carnal man cannot underſtand it.

Ver. 1, 2, 3, 4, 5. AND I, brethren, when I came to you, came not with excellency of ſpeech, or of wiſdom, declaring unto you the teſtimony of God. For I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified. And I was with you in weakneſs, and in fear, and in much trembling. And my ſpeech, and my preaching was not with enticing words of man's wiſdom, but in demonſtration of the Spirit, and of power: That your faith ſhould not ſtand in the wiſdom of men, but in the power of God.

And I, brethren.] Our Apoſtle, in the foregoing chapter, ver. 17. having declar'd, how Chriſt ſent him "to preach the Goſpel, not with the wiſdom of words," proceeds here to tell them, that when, purſuant to that commiſſion, he came and preach'd to them at Corinth, he "came not with excellency of ſpeech:" That is, he ſtudied not to gratify their curioſity with rhetorical ſtrains or philoſophical niceties, to pleaſe their wanton wits; but ſolidly to inform their judgments with the great and neceſſary duties of the Goſpel, and to furniſh them with the ſtrongeſt arguments and motives to a good life. This is *preaching*. But, had he come with human wiſdom, that wou'd have detracted, 1. From the excellency of the Goſpel; which, like the ſun, ſhines out with its own beams: Scripture eloquence is moſt piercing and demonſtrative, and convinceth a man by its own evidence; human wiſdom charms the ear, but this ſtrikes the conſcience. And, 2. From the glory of God; which is more honour'd by the plainneſs and ſimplicity of the Goſpel, than by the luxuriances of wit, or the moſt admired oratory in the world: All human wiſdom muſt be denied, when it comes in competition with, or ſtands in oppoſition to, the doctrine of the Goſpel. (B.) Tho' eloquence may be uſed in the Goſpel; yet the Goſpel never hath its efficacy from it; and many times more without it; God ſhewing more his divine power in human weakneſs. (Fell) But that St. Paul was not wanting in any of the *excellencies of ſpeech*, whether of grammar, logic, or rhetoric, may appear, not only from his ſeveral incomparable ſermons and ſpeeches, recorded in *the Acts*, but from divers paſſages of his Epiſtle to the Romans (already remark'd upon) as particularly, chap. viii. 10, *&c.* Yea, and from the like even in this, and the following Epiſtles; ſome of which ſhall be taken notice of in their order. And this I think the more proper to obſerve here, becauſe from the paſſage now before us, occaſion is taken (among others, by Mr. Fleury, Eccl. Hiſt. l. 1. ſect. xlv.) to affirm, that St. Paul neither uſed ſtudied diſcourſes, nor regular ſyllogiſms, and did not tie down the Goſpel to the rules of grammar, or of logic; and that amidſt the affairs which continually took him up, he had not leiſure to chuſe or range his words, *&c.* See the notes on chap. i. 17. And the preface to the Epiſtle to the Romans.

The teſtimony of God.] *Martyrion.* This is the reading of Chryſoſtome, Oecumenius, and Theophylact; who intimate not in the leaſt, that they knew any copies which read it *Myſterion.* The teſtimony of the Apoſtles, concerning the Meſſias, or the Son of God, his death, his reſurrection and exaltation to be a prince and Saviour, is called *Martyria*, "the witneſs of God," 1 John v. 9. becauſe God teſtified to the truth of theſe doctrines by "ſigns and wonders, and divers miracles, and diſtributions of the Holy Ghoſt," Hebr. ii. 4. (W. and B.) See the notes on chap. i. 6.

I determined not to know.] That is, to act as one who knew nothing of the eloquence and wiſdom of the Greeks, but only to give them the knowledge of a crucified Saviour; which was to them fooliſhneſs, chap. i. 23. (W.) Theſe words muſt not be underſtood abſolutely, but comparatively: Not as if the Apoſtle did abſolutely deſpiſe all other ſtudy and knowledge; much leſs vilify true philoſophy, logic, or oratory: For all knowledge is uſeful to him who knows how to refer it to right ends; and God has made nothing to be known in vain: But all other knowledge without that of *Jeſus Chriſt*, is inſignificant and ineffectual. Note here, 1. The ſubject matter of St. Paul's ſtudy and preaching. It was "Jeſus Chriſt:" Not Jewiſh traditions, nor the Gentiles philoſophy, but him, "in whom are hid all the treaſures of wiſdom and knowledge," Col ii. 3. And, 2. The ſpecial relation, in which our Apoſtle choſe to ſtudy and preach *Jeſus Chriſt*; and that was as crucified; Chriſt above all other ſubjects, and Chriſt crucified, above all other conſiderations; becauſe "Chriſt crucified was to the Jews a ſtumbling-block, and to the Greeks fooliſhneſs:" Human wiſdom deſpiſed the ſufferings of *Jeſus Chriſt*, but the Apoſtle made them the ſubject of his ſtudy, and the ſcope of his preaching. Learn hence, 1. That as all of Chriſt, ſo more eſpecially his death, in all the myſteries of it, ought to be the principal ſubject of a Chriſtian's ſtudy and knowledge: And, 2. That as there is no doctrine more excellent in itſelf, ſo none more neceſſary to be preach'd than that of "Jeſus Chriſt, and him crucified." (B.) See the notes on chap. i. 23. And Dr. Mark Frank's, and Bp. Beveridge's ſermons on this text.

I was with you in weakneſs.] Obſerve here, 1. How the Apoſtle declares, that his perſon was ſuitable to his preaching; both plain, neither pompous; as he himſelf tells us, 2 Cor. x. 10. that "his bodily preſence was weak, and his ſpeech contemptible." Tradition tells us alſo, that St. Paul (as his Latin name ſignifies) was a man of a very little ſtature, his voice ſmall, and wanting that preſence which ſome others had. 2. Some pain, that the Apoſtle was in; fearing leſt the infirmity of his fleſh ſhould render him, as a miniſter, deſpicable in the eyes of any, or the courſe of the Goſpel be obſtructed by his bodily infirmities; and for this was he with them "in fear, and much trembling." Nothing doth ſo much affect and afflict the miniſters of Chriſt, as an apprehenſion and fear, leſt any thing in and from themſelves ſhould obſtruct the ſucceſs of the Goſpel which they preach. It is ſad, when our people take occaſion, either from our poverty, or mean appearance, or from any natural imperfections found in us, to deſpiſe our meſſage: But much ſadder, when ſuch moral blemiſhes are found with us, as do render us the occaſion of our own contempt, and the cauſe of our miniſtry being unſucceſsful. (B.) See the notes on 2 Cor. x. 10.

My ſpeech, and my preaching.] Here our Apoſtle goes on, declaring after what manner he did, and did not, preach the Goſpel of Chriſt to the Corinthians. Note, 1. How he did not preach unto them: He tells us, that his "preaching was not with enticing words of man's wiſdom;" that is, not garniſhed with human eloquence; it did not conſiſt in rhetorical proofs, was not accompanied with the witty inſinuations of artificial learning, which pleaſes the ear, but affects not the heart: Therefore the Apoſtles did not, like rhetoricians and orators, poliſh their diſcourſes with an affected curioſity and exactneſs of language, but altho' they come in plainneſs, yet not in rudeneſs of ſpeech: Our Apoſtle's preaching at Corinth was grave and ſerious, pious and ardent, plain and profitable: With what brevity, without darkneſs? With what gravity without affectation? With what natural eloquence, without affected ornament, were St. Paul's diſcourſes? A miniſter's words ought not to be *inflantia*, but *inflammantia*; not high-ſwelling, but heart-inflaming words. 2. How the Apoſtle did preach unto the Corinthians, namely, "in the demonſtration of the ſpirit, and of power;" that is, the doctrine which he preached was accompanied with, and confirmed by the miraculous gifts of the Holy Ghoſt, to convince them that Jeſus was riſen from the dead, and was made Lord of all: whom therefore they ought to believe and obey: He did not go about to bewitch men with eloquence, nor to entangle their minds by ſubtle reaſonings; but he offer'd to men a ſenſible proof and demonſtration of the truth of what he deliver'd in thoſe ſtrange and miraculous operations, to which he was enabled by the Holy Ghoſt. This "demonſtration of the Spirit," accompanying the preaching of the word, we are not now to expect; but the miniſtry of the word is ſtill attended with a divine power of the ſpirit, enlightning the underſtanding, and perſuading the conſcience; which may be called a "demonſtration of the ſpirit," becauſe the evidence of truth is no longer diſputed or contradicted, but the underſtanding aſſents to the word as true, and the will embraces it as good. 3. The reaſon aſſigned by the Apoſtle, why he preached the Goſpel in and after this plain and inartificial manner; namely, "That their faith ſhould not ſtand in the wiſdom of men, but in the power of God;" that is, that your faith or belief of the Goſpel ſhould not ſeem to be obtained by human wiſdom and eloquence, but be aſcribed to a divine power, influencing ſuch weak means as my plain preaching was among you. It is the praiſe of omnipotency to work by improbabilities: God delights to do great things by weak and unlikely means; knowing that the weakneſs of the inſtrument redounds to the greater honour of himſelf, the principal agent. Human faith is an aſſent to any thing credible, as credible upon the fallible teſtimony of the man it is founded upon, and reſolved into the authority of the ſpeaker: But divine faith is an aſſent to any thing credible, as credible upon the infallible teſtimony of God, and is grounded on, and reſolved into, the evidence of divine revelation. Upon this foot ſtood the Corinthians faith; "not in the wiſdom of men, but in the power of God." (B.) That (*pneuma ki dunamis*) *ſpirit and power* may here ſignify the ſame thing (as 'tis ordinary for two words or phraſes to be conjoin'd, the one only to explain the other) may ſeem probable from the next verſe; where one only of them is mention'd, (*dunamis Theou*) "the power of God." But there is no neceſſity that we ſhould ſo interpret it, becauſe "the power of God," in the fifth verſe, being ſet oppoſite to "the wiſdom of men" (that is, the human ways of perſuaſion or eloquence) muſt ſignify God's powerful ways of perſuading the belief of the Goſpel, and ſignifying ſo, will contain under it the ſpirit and power with the ſeveral notions that may well belong to them: As firſt, taking *the ſpirit* for the prophecies of the old Bible, inſpired by the ſpirit of God, and *power* for the miracles done by *Chriſt*. Thus hath Origen expreſs'd the meaning of them; "The demonſtration of the ſpirit;" that is, ſaith he, *the prophecies which were ſufficient to give the reader aſſurance of the truth of the things that belong to Chriſt:* "And of power;" that is, *the miraculous ſtupendous actions, of which the footſteps yet remain* (*Cont. Celſ.* p. 5.) But, beſide this notion of *the ſpirit*, ſome others it is very capable of: As 1. That it ſignifies the deſcent of the ſpirit of God on *Chriſt*, joined with that voice from Heaven, Matth. iii. 17. "This is my beloved Son in whom I am well pleaſed;" and after, "This is my beloved Son, hear him." This may here fitly be called "the demonſtration of the ſpirit;" an evidence afforded by God, immediately from Heaven, of the truth of the Goſpel; which being joined with the *power* of *Chriſt*, both in reſpect of his doctrine and his miracles, were two heads moſt fit to be inſiſted on by St. Paul, for the confirming the truth of the Goſpel. But it may yet farther be applied, not to *Chriſt* perſonally, but to the Apoſtles after him: And then *the ſpirit* will be the deſcent of the ſpirit upon them, and by their impoſition of hands, the Holy Ghoſt's coming down upon others alſo, Acts viii. 18. And this, together with their power, doing miracles, may well be their *demonſtration* of the truth of the Goſpel, and be the thing that is meant here. (H.) Only it muſt be noted, againſt Mr. Le Clerc, That neither the word (*pneuma*) *ſpirit* is to be reſtrain'd to the gift of tongues, but comprehends all the internal gifts of the Holy Ghoſt; nor muſt the word (*dunamis*) *power*, be reſtrain'd to healing diſeaſes, but comprehend all the external gifts ſhew'd upon others; as caſting out devils, raiſing the dead, &c. (W.) See the notes on Acts xix. 11.

That your faith ſhould not ſtand.] He yieldeth here a reaſon, why he conceal'd all art and eloquence, and uſed ſuch plainneſs of ſpeech in his preaching, *viz.* that it was for their great profit: Not only that they might better underſtand him, and more fully comprehend the myſteries he taught; but that they might thereby know manifeſtly, that the Goſpel was from Heaven. Therefore he privily rebuketh them; becauſe, in ſeeking vain oſtentation, and ſhew, of human wiſdom and eloquence, they willingly depriv'd themſelves of the greateſt help of their faith, the plain evidence of the ſpirit. (Beza, and Aſſ.) See the notes on chap. i. 17.

Ver. 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16. Howbeit we ſpeak wiſdom among them that are perfect: Yet not the wiſdom of this world, nor of the princes of this world, that come to nought. But we ſpeak the wiſdom of God in a myſtery; even the hidden wiſdom which God ordained before the world unto our glory. Which none of the princes of this world knew: For had they known it, they would not have crucified the Lord of glory. But as it is written, eye hath not ſeen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his ſpirit; for the ſpirit ſearcheth all things, yea, the deep things of God. For what man knoweth the things of a man, ſave the ſpirit of man which is in him? Even ſo the things of God knoweth no man, but the ſpirit of God. Now we have received, not the ſpirit of the world, but the ſpirit which is of God; that we might know the things that are freely given to us of God. Which things alſo we ſpeak, not in the words which man's wiſdom teacheth, but which the Holy Ghoſt teacheth; comparing ſpiritual things with ſpiritual. But the natural man receiveth not the things of the ſpirit of God: For they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned. But he that is ſpiritual, judgeth all things, yet he himſelf is judged of no man. For who hath known the mind of the Lord, that he may inſtruct him? But we have the mind of Chriſt.

We ſpeak wiſdom] Our Apoſtle here proceeds, in diſcourſing to the Corinthians, of the excellency of his miniſtry among them, to obviate the contempt which ſome might caſt upon it, for want of human eloquence, ſublimity of learning, and accurateneſs of ſpeech: As if the Apoſtle had ſaid, Tho' the wiſe men of the world account me a fool, and my preaching fooliſhneſs, yet I ſpeak the higheſt "wiſdom among them that are perfect," or fully inſtructed in the principles of the Chriſtian faith." Altho' the diſcourſes of the ableſt miniſters of the Goſpel ſeem jejune and dry to carnal hearts, yet they have an excellency of wiſdom and depth of judgment in them, which ſpiritual and judicious Chriſtians do own and acknowledge. Here obſerve, 1. The title which the Apoſtle gives to the Goſpel of Chriſt, which he preached: He ſtiles it "The wiſdom of God: The wiſdom of God in a Myſtery; The hidden wiſdom which God ordained before the world was:" *The wiſdom of God,* becauſe it makes men truly wiſe; wiſe to ſalvation, directing us to uſe the beſt means in order to the beſt and higheſt end: *And the hidden myſterious wiſdom of God,* becauſe it lay hid in the ſecret counſels of God from all eternity, and afterwards lay hid under Jewiſh types; but is now revealed, by the miniſtry of Chriſt and his holy Apoſtles; revealed in due time "*to our glory*," that is, to be the means of our happineſs and glory. The gracious purpoſe and deſign of God, in the recovery of a loſt world to happineſs and glory, by the death and ſufferings of his dear and only Son, was ſo myſterious and ſurprizing, that it could never have enter'd the thoughts of men or angels, had not God himſelf diſcover'd it by the revelation of the Goſpel. 2. The compariſon which the Apoſtle makes, betwixt the wiſdom of the Goſpel and the wiſdom of this world: "The wiſdom of this world, and of the princes of this world comes to nought." By the wiſdom of the world underſtand the wiſdom of the Heathen Gentile world, the learning of their admired philoſophers; all which "comes to nought;" that is, it is of no ſignificancy at all in order to the beſt and higheſt end, the ſalvation of the ſoul. Chriſtianity or the knowledge of the Goſpel, is the beſt knowledge, the trueſt and higheſt wiſdom: 'Tis the beſt knowledge, becauſe it contains the knowledge of God and our duty; which is the moſt excellent, the moſt neceſſary, and the moſt uſeful knowledge: And it is the trueſt wiſdom, becauſe it is to be wiſe for ourſelves, and to be wiſe as to our chief intereſt; it propounds to us the nobleſt end, to wit, the glory of God, and our ſouls ſalvation; and it directs us to uſe the beſt, the ſureſt and wiſeſt means for the certain obtaining of that end. (B.) See the notes on chap. i. 20.

That come to nought.] Many ways, in reſpect both of their temporal and ſpiritual condition; not having grace to ſubmit to the Goſpel, nor power to ſuppreſs it, chap. i. 26, &c. (Fell)

Ordained before the world unto our glory.] Hence it ſeems plain, that God hath appointed his Goſpel for the ſalvation of all to whom it is revealed. For, tho' the Apoſtle chargeth many of the church of Corinth with thoſe things that would exclude them, without repentance, from this glory, yet he excludes none of them from being by God ordained, or appointed, to receive this glory. (W.)

Which none of the princes.] That is, Which divine wiſdom, neither Caiaphas, nor Herod, nor Pontius Pilate, nor any of the Jewiſh or Gentile rulers, did underſtand. *Where note,* The Apoſtle calls the learned Rabbies, the admired philoſophers among the Heathen, the celebrated doctors among the Jews, *princes*; but preſently adds a diminutive term, which darkens all their glory, he ſtyles them "the princes of this world," utterly unacquainted with the wiſdom of the other world. *Obſerve farther,* What a clear and full proof the Apoſtle gives of their ignorance of this divine wiſdom which the Goſpel reveals; "Had they known it," that is, practically known it, ſo as to believe it, to be influenced and perſuaded by it, "they would not have crucified the Lord of glory." *Note here,* 1. A royal title given to Chriſt, "The Lord of glory." There belongs to him, 1. An eſſential glory, as God, which is unſpeakable, yea inconceivable, Phil. ii. 6. "He thought it no robbery to be equal with God;" that is, to have a peerage or equality with his Father in glory. 2. A mediatorial glory, as head of the church; which conſiſts in that fulneſs of grace which is inherent in him, and in that dignity and authority which is put upon him. 3. A glory, which ſhall to all eternity be given to him by his redeemed ones, by Saints and angels, upon the account of his mediatorial work, Rev. v. 12. "Worthy is the Lamb to receive glory and honour, and worſhip," for he hath redeemed us, &c. *Note,* 2. The indignity offered to this glorious perſon; "They crucified him," they nailed him to an ignominious croſs, and put him to death, as the vileſt criminal, as the greateſt malefactor. 3. The cauſe of this indignity, and that was ignorance: "Had they known, they would not have crucified;" that is, had the princes of this world known, either who Chriſt was, or the work which he came about, they would not have crucified him, but adored him. But was their ignorance of Chriſt a ſufficient excuſe for crucifying of him? In no wiſe, becauſe it was not an invincible, but a wilful ignorance: They had ſufficient means of inſtruction, by which they might have come to the knowledge of him, and of their duty to him; but they cloſed their eyes, and would not ſee. (B.) They are call'd princes here becauſe they excell'd others in power, rule, and dignity; as Pilate, Herod, Annas, and Caiaphas, and with them the Scribes, Phariſees, and Elders of the Jews; who are often in Scripture call'd princes of the people, princes of the tribes, princes of the congregation, princes of Judah: Becauſe being chief heads of their families, they were above others in dignity and power; and it is common in Scripture to give the title of princes to ſuch as are in authority. But they are not here call'd princes ſimply, but princes of this world, becauſe they were wicked princes; they are call'd princes of this world, as the devil is called the God of it, 2 Cor. iv. 4. and the prince of this world, Jo. xii. 31. Thus wicked men are term'd men of the world, children of this world, Luke xvi. 8. In theſe and many other places, the world is taken in a bad ſenſe, as our Saviour ſays, I pray not for the world, Jo. xv. 8. and more eſpecially when it is call'd *this* world, in oppoſition to that which is to come. The ignorance here charg'd upon them, is the *wiſdom* ſpoken of in the preceding verſe; or the *glory* conſequent upon it: Both which our Apoſtle ſhews they were ignorant of, ver. 9. and ver. 11, 12, 14. This wiſdom is a myſtery, ver. 7. not knowable by nature, Matth. xvi. 16. So that one may be learned in all the wiſdom of the Egyptians; and in all the philoſophy of the Greeks, and yet be ignorant of this wiſdom, Matth. xi. 25. yea he may be learned in the Scriptures and yet ignorant of this wiſdom. The Scribes and Phariſees were doctors of the law, and yet knew it not. The effect of their ignorance was, their crucifying the Lord of glory. He is Lord by right of creation, Jo. i. 3. by right of inheritance, Heb. i. 2. by donation, Pſal. ii. 8. Matth. xxviii. 18. by right of redemption, 1 Pet. i. 18. He is alſo Lord of glory as he is ſo in himſelf, and as he is the author of it to his followers. If it be objected, how this Lord of glory could be crucify'd? the anſwer is eaſy, *viz.* That there is ſo ſtrait a connection and union between the two natures in Chriſt, that that which is proper only to the one nature, is vouch'd (not, as ſome fooliſhly imagine, of the other nature, but) of the perſon denominated by the other nature. This is call'd, by the Fathers, *koinonia idiomaton*, a communication of properties, and is no other than a common figure in ſpeech, whereby that which is proper only to a part, is predicated of the whole, Acts iii. 15. "Ye killed the prince of life." Chriſt was only kill'd as man; but becauſe the ſame perſon was alſo God, he ſays ye kill'd the prince of life. Thus his blood is call'd the blood of God, Acts xx. 28. becauſe, altho' as God he has not blood, yet being likewiſe man, his blood is attributed to him as God-man. And ſo here Chriſt was only crucify'd as man; but becauſe the ſame man was alſo God, he is call'd the Lord of glory. (Bp of down) See the notes on chap. i. 26. Jo. xviii. 31. Acts ii. 36.

Had they known it.] See the notes on Jo. xvi. 3. and Acts iii. 17.

Eye hath not ſeen.] Theſe words do not immediately reſpect the happineſs of Heaven, and a future State, altho' they are often ſo apply'd; but they are primarily ſpoken of the Goſpel ſtate, and of the bleſſings to be enjoy'd by them that love God here; from whence may be drawn a good argument to prove the inconceivable happineſs of the Saints hereafter. Tho' they have felt and taſted joys unſpeakable and full of glory in the actings of their faith and love of God at preſent, yet all that they have ſeen and heard, all that they have taſted and felt in their way to Heaven falls infinitely ſhort of the perfection and bleſſedneſs of that place and ſtate. How will the immediate preſence of God, when we come into it, be a ſurprize to thoſe who have now the greateſt acquaintance, with it! But ſuch is the care and kindneſs of God to his ſervants, that he has reveal'd, by his ſpirit, thoſe great things prepar'd for them, which paſs man's underſtanding. There is a twofold revelation of a future ſtate: A revelation by faith, and by viſion. The firſt, while we are in the body, by the aſſiſtance of the holy Spirit; the latter can only be enjoy'd in Heaven, when we ſhall ſee as we are ſeen, and know as we are known. (B.) St. John ſays, "It does not yet appear what we ſhall be," 1 Jo. iii. 2. And the words of Iſaiah lxiv. 4. in their primary ſenſe may only intimate, that no man, by his own ſenſe or reaſon, or by inſtruction from others, can diſcern what kindneſs God will afford to thoſe who wait upon him, except from the true God himſelf. And both the context and appoſition of theſe words to the revelation of theſe things by the ſpirit, ſhew the primary intent of the Apoſtle to be this, that no human wiſdom, by any thing that may be ſeen, heard of, or conceiv'd by us, can acquaint us with the things taught by the ſpirit, without a revelation. See the notes on Matth. xiii. 11. Jo. i. 18. and xvi. 13. Rom. i. 4. and xvi. 25.

The ſpirit ſearcheth all things.] By theſe words it is plain, that the holy Spirit is omniſcient and conſequently is God. He is not only acquainted with the ſurface and outſide of things, but ſearches them to the bottom: And that not only the deep things of men, but thoſe of God alſo, as in the verſe following. Agreeable to this is that of Wiſd. ix. 17. Thy counſels who has known, except thou giveſt wiſdom, and ſend thy ſpirit from above, which knoweth and underſtandeth all things. And chap. i. 7: "The ſpirit of the Lord filleth the world." (B. and W.) See the notes on Acts v. 3, 4.

Not the Spirit of the world.] Here the Apoſtle declares, 1. What ſpirit they had not receiv'd, *viz.* "the ſpirit of the world;" that is the ſpirit that ſuggeſts worldly wiſdom and favours only worldly men. There is one and the ſame ſpirit in all wordly men; that is, an earthly, low, narrow ſpirit, graſping at earthly things; but they neither believe nor purſue future inviſible things. 2. He ſhews what ſpirit they had receiv'd, *viz.* that of God; and likewiſe, of what uſe it was to them; that is, to teach them "the things that are freely given them of God." We are inlighten'd by the ſpirit; by the grace of God communicated to us to know both the divine myſteries and the divine mercies; both what God has done for us, and wrought in us, which are the things that are freely given us of God. 3. The Apoſtle declares how he preach'd thoſe ſpiritual things after a ſpiritual manner: "Not in the words which man's wiſdom teaches, but which the holy Ghoſt teacheth: That is, not in the words and after the manner, now counted by the Gentile philoſophers to be learned and wiſe; but in the words, and after the manner which the Spirit of God teacheth." By this it appears, that the Apoſtle ſpoke and wrote by the immediate inſpiration of the holy Ghoſt (which is to be underſtood of doctrines neceſſary to ſalvation) as well as the prophets of old, and deliver'd nothing as from God, but what God hath reveal'd to him by his holy Spirit: And accordingly, ſome interpret thoſe words, "comparing ſpiritual things with ſpiritual;" that is, ſay they, comparing what was written by the ſpirit, under the Old Teſtament, with what is now reveal'd to us under the new. (B.) Mr. Le Clerc expounds theſe words, "comparing ſpiritual things with ſpiritual," by *ſpeaking* ſpiritual things to *ſpiritual men.* But where does *ſyncrino* ſignify *to ſpeak*, or why does he limit what is ſpoken to the ſpiritual man, ſince the Apoſtles ſpake as well to the unbelieving Jews and Gentiles as to the ſpiritual man? And how does it appear that (*anthropos*) *man*, is here to be underſtood, becauſe it follows in the next verſe, rather than (*pragmata*) *things*, which immediately goes before? The interpretation of the Fathers is much more probable, *viz.* comparing the things written by the ſpirit in the Old Teſtament with what is now reveal'd to us by the ſame ſpirit, and confirming our doctrines from them. (W.)

The natural man.] The perſons to whom the Apoſtle wrote this Epiſtle were ſuch as had the advantage of divine revelation. We may therefore here learn, That a man of the fineſt wit, and of the brighteſt natural parts, improv'd by ſtudy and all the embelliſhments of human learning, is, notwithſtanding, unable to make a ſound judgment of ſpiritual things, without the aid and operation of the holy Spirit; which aid he is ready to beſtow on all who do not reſiſt and grieve him, but are willing to receive and improve them. The natural man here is oppos'd, *not* to one who is regenerate, and ſanctify'd, but to one who believes, or is enlighten'd by the holy Spirit; which illumination a man may have, without and before his regeneration, as one who is unregenerate may have ſome gifts of the Spirit which a regenerate perſon has not; witneſs the miracles wrought by ſome in the name of Chriſt, which implies their believing in him. It does not appear to me, that we are requir'd to lay aſide the uſe of our reaſon in matters of religion; for, reaſon is an excellent gift, a light beſtow'd upon man by God, as well as revelation, and is of ſingular uſe to preſerve us from being impos'd upon by falſe pretenders to immediate revelation. Accordingly, we may obſerve that God has made it our duty to exerciſe our reaſon in matters of religion. Hence thoſe many cautions not to ſuffer ourſelves to be deceiv'd; hence the holy Scriptures appeal to the reaſon and underſtanding of men. As there are ſome who ſet too high a value upon human reaſon, ſo there are others who decry it too much: Both (tho' it may be without intending it) do great hurt to the intereſt of true religion. Dr. Claget, in his diſcourſe of the operations of the holy Spirit, (introd. ſect. 5.) thinks, that by the natural man is meant one who either rejects divine revelation, or, at leaſt, has not the benefit of it: Such were the Heathen philoſophers, who argu'd on ſuch natural principles as they underſtood; which, tho' they might let them into the knowledge of many uſeful truths, yet could they not, from them, infer, that the Son of God took upon him the nature of man, nor thoſe other neceſſary and divine truths depending upon it, which only revelation could diſcover to men. (Fox) The natural man here is not *ſarkikos*, the *carnal* man, but *pſychikos*, the *animal* man, who acts only by the principles of human reaſon, and worldly wiſdom: Who, altho' well furniſh'd with intellectual and moral improvements, is yet deſtitute of the enlightning ſpirit, and the renewing grace of God. What is here affirm'd of the natural man, with reference to ſpiritual things, is, 1. That he "receives not the things of the Spirit of God." 2. That "he cannot know them." Where note, It is not ſaid, That he knows not the things of God, but "the things of the Spirit of God:" For, there are ſome things of God which a natural man may know; but the things of the ſpirit, truths purely evangelical, thoſe he receives not, neither in his underſtanding nor will. Beſides, it is not ſaid only, that he *does not*, but that he *can not* know them. Natural reaſon, by what helps ſoever aſſiſted and improv'd, is altogether inſufficient, without ſpiritual illumination, to apprehend ſupernatural and evangelical truths: Not but that the Spirit of God makes uſe of our reaſon in the work of illumination and converſion;

Chriſtianity does not oblige us to throw away our reaſon but to ſubjugate it; not to deny it, but to captivate it to the faith. So that the Apoſtle's meaning here, is, That a perſon of the moſt exquiſite natural accompliſhments, one who has improv'd his reaſon to the higheſt pitch, can not behold evangelical myſteries in their true light, or embrace them in their proper beauty, without the ſuperadded aids and aſſiſtances of the holy Spirit. The reaſons given here by the Apoſtie, why he *does not*, *can not* receive them, are, 1. Becauſe "they are fooliſhneſs to him;" that is, they appear ſo to him, becauſe they are not prov'd from principles of natural reaſon, and by philoſophical deductions, which is the only wiſdom he ſeeks after. 2. Becauſe "they are ſpiritually diſcern'd;" that is, myſteries are not knowable by the ways which the natural man uſes to attain knowledge, but are only to be known by revelation. (B.) Le Clerc ſays, By natural man is not here meant the man who makes uſe of nothing but reaſon; but the man who is wholly devoted and enſlav'd to earthly things, and entirely taken up with things of this life, like a brute creature: The oppoſition made here between *ſpiritual* and *animal* things, ſays he, plainly proves this. But the contrary is evident from hence, That there is not a word ſpoken, in the whole chapter, of (*pſychica*) *animal things*, but only an oppoſition between (*pſychicos*) the *natural*, or animal perſon, and the (*pneumaticos*) the *ſpiritual* perſon. That the natural man here, is he who rejects revelation, and admits of no higher principle to judge of things by, but philoſophy, and demonſtration from the principles of natural reaſon, is the concurring opinion of Theodoret, St. Chryſoſtome, Photius, Oecumenius, and Theophylact, upon this text: And it is evident by the chain of the Apoſtle's diſcourſe, from chap. i. 17. to the end of this chapter, that this muſt be the ſenſe of it. For chap. i. 17. he begins to declare that he preach'd the Goſpel "not in wiſdom of words," or human wiſdom; and chap. ii. 1. "not with excellency of ſpeech" or human wiſdom. The perſons who reject the Goſpel, are the wiſe men of the world, chap. i. 20. Wiſe men according to the fleſh: The Greeks, who ſeek for wiſdom; and they who eſteem'd it fooliſhneſs are the ſame Greeks. And here it is the *pſychicos*, the natural man who receives it not, and to whom it is fooliſhneſs. It is therefore plain that the *natural man* is the ſame with the *wiſe man*, the *diſputer*, the *philoſopher*, the *Greek* mention'd before. In the former verſes the Goſpel, rejected by them for want of this wiſdom, and accounted fooliſhneſs, is "the power of God and the wiſdom of God," chap. i. 24. And here it is "the wiſdom of God in a myſtery, reveal'd to the Apoſtles by the ſpirit," ver. 7, 10. that is, the ſpirit not of the world, or human wiſdom, but the Spirit of God, ver. 12. And therefore they deliver'd it, not in the words of that wiſdom in which the Greeks gloried, but in words taught them by the holy Ghoſt, ver. 13. When therefore it follows, "But the natural man receives not the things of the ſpirit," it is plain that he muſt be the man who receives not the things taught by the revelation of the holy Ghoſt The oppoſition put between him and the *ſpiritual* man, who has this wiſdom reveal'd to him by the ſpirit, demonſtrates this to be the ſenſe. The Apoſtle does not here ſpeak of the inability of an Heathen to underſtand the ſenſe of any revelation when diſcover'd to him; but of his inability to find out, or come to the knowledge of them by the mere light of reaſon: From whence he infers the neceſſity of a ſupernatural revelation. Nor does he ſay that he can not underſtand revelation, becauſe he wants farther means to do it, but that he cannot know them before they are diſcover'd by the Spirit; and that he will not then receive them becauſe they are not taught him in his own way, as the wiſdom of the world is. (W.) See the notes on Rom. viii. 7.

Who hath known.] That this is a citation from Iſa. xl. 13. there is no queſtion; as alſo that the words, "Who hath known the mind of the Lord?" are ſet down after this Apoſtle's manner, out of the Septuagint. Now the ſame Apoſtle citeth that place again, Rom. xi. 34. and there, in the latter part alſo ſets down the Septuagints words, And "who hath been his counſellor?" Which laſt words being not here read, but theſe other immediately ſubjoined, "Who ſhall inſtruct him?" there will be no reaſon to think theſe latter words to be another rendring of that ſecond part of the verſe in Iſaiah. For when the Septuagint had tranſlated it truly out of the Hebrew, why ſhould the Apoſtle, who conſtantly uſeth the Septuagints tranſlation, and that ſometimes when that varies from the Hebrew, here uſe a new rendring of his own, and for "Who hath been his counſellor?" ſet only "Who ſhall inſtruct him?" For this there is no probable reaſon to be given; and therefore it muſt be reſolved, that no more than the firſt words are taken out of that place of Iſaiah; and that the latter words are the Apoſtle's own, to bring them to his preſent purpoſe, "Who hath known the mind of the Lord, which ſhall inſtruct him?" that is, who doth know the Lord's mind ſo well as to be fit to inform and inſtruct the ſpiritual man? ver. 15. For that (*auton*) *him* ſhould ſignify the Lord (as they conclude, who make theſe words all one with the latter part of the verſe in Iſaiah) would be very ſtrange; not only becauſe it would be far different from ver. 15. of which it is brought for a proof; but alſo becauſe "knowing the mind of God," altho' it be a fit preparative to inſtructing of others, yet is not ſo for the inſtructing of God himſelf. (H.)

CHAP. III.

Carnal men not capable of underſtanding ſpiritual doctrines. Their contentions and diviſions ſhew that they are carnal. The miniſters plant, but God gives the increaſe. Chriſt the only foundation. Chriſtians the temple of God; which muſt therefore be kept holy. The wiſdom of this world is fooliſhneſs with God. Through Chriſt all things are ours.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9. AND I, brethren, could not ſpeak unto you as unto ſpiritual, but as unto carnal, even as unto babes in Chriſt. I have fed you with milk, and not with meat: For hitherto ye were not able to bear it; neither yet now are ye able. For ye are yet carnal: For whereas there is among you envying, and ſtriſe, and diviſions, are ye not carnal, and walk as men? For while one ſaith, I am of Paul, and another, I am of Apollos, are ye not carnal? Who then is Paul, and who is Apollos, but miniſters by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered: But God gave the increaſe. So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increaſe. Now he that planteth, and he that watereth, are one: And every man ſhall receive his own reward, according to his own labour. For we are labourers together with God: Ye are God's husbandry, ye are God's building.

And I, brethren, could not.] As if the Apoſtle had ſaid, My brethren, altho' I ſpeak the higheſt wiſdom among them that are perfect, yet "could not I ſpeak to you as unto ſpiritual perſons, but as unto carnal," becauſe the works of the fleſh are found with you, and at the beſt ye are but babes in Chriſt. *Learn hence*, That even among thoſe who are the true and real members of the viſible church, ſome are ſpiritual, ſome are carnal; ſome are men, ſome are babes. The Apoſtle doth not call them abſolutely carnal, as if they were wholly given up to the works of the fleſh; but comparatively ſo, having too much carnality and corruption in them, and ſavouring too much of the fleſh, tho' for the main truly pious; and therefore he uſes the word *as* for mitigation ſake; I could not ſpeak unto you "but *as* unto carnal." (B.) He calls them carnal, who yet had receiv'd the firſt fruits of the ſpirit. 1. Becauſe the fleſh in them luſted againſt the ſpirit: 2. Becauſe in many things they follow'd the deſires of the fleſh: And, 3. Becauſe they ſavoured the things of the fleſh, not perceiving, or at leaſt not reliſhing, many things of the ſpirit, as being but novices in the ſchool of Chriſt. (Aſſ.)

Fed you with milk.] That is, I have catechized you in Chriſt with ſimple, true and nouriſhing food, wholeſome and eaſy of digeſtion; for ſuch is milk to children. (*Ibid.*) With eaſy and common truths; not with the myſterious parts of Goſpel knowledge: with the firſt principles of the doctrine of Chriſt, and not with the higher doctrines of Chriſtianity, which neither then nor now are ye able to bear. Learn hence, That it is great prudence and wiſdom in the miniſters of Chriſt to inſtruct people in the firſt principles of religion, in order to their regular advancing higher in Chriſtianity: Miniſters are ſpiritual nurſes; they muſt firſt feed with milk, then with meat, otherwiſe they will not nouriſh but deſtroy. (B.)

For hitherto ye were not [illegible] *Oupo gar edunaſthe.* For as yet ye could not; that is, ye [illegible]ld not, or were not able to *bear it*: For tho' *bear it* is not in the text, it is neceſſarily underſtood; and ſo is well ſupplied by our tranſlators. So, in the Old Teſtament, *lo ochal* is often uſed; *i. e. I cannot*, or I *would* not; where *endure*, or *bear it*, is underſtood. Thus, Job xxxi. 23. "By reaſon of his highneſs I could not:" Pſal. ci. 5. "Him that hath an high look, and a proud heart, will not I:" Iſa. i. 13. "The calling of aſſemblies I cannot." In all which places the text expreſſes no more; tho' the ſenſe requires the neceſſary ſupplements there made, *viz.* I could not *endure*; I will not *ſuffer*; I cannot *away with*. (W.)

Ye are yet carnal.] That is, ye are in a great meaſure carnal; for your envy, ſtrife, and diviſions, prove you to be ſo, and that ye live according to the corrupt nature of man: They had the ſeed and root of grace abiding, and yet the relicks of corruption remaining in them. There is a vaſt difference between weak grace and no grace; between the preſence of ſin and the power of ſin. But how could the Apoſtle here call the Corinthians carnal, and babes in Chriſt, when chap. i. 5. he affirmed that they were "enriched with all knowledge and utterance?" *Anſwer*, That might be true as to ſome particular perſons amongſt them, who had thoſe extraordinary gifts of tongues and miracles given them for the confirmation of the Goſpel; and yet what is here ſaid be true, as to the generality of them, that they had too much carnality and unmortified corruption remaining in them: "Ye are yet carnal." *Obſerve next*, what proof he gives of it; namely, ocular demonſtration; for, ſays he, there are among you "envying, ſtrife, and diviſions." Envy, as the root, bears ſtrife, and ſtrife breeds diviſions and factions: Envy is a peſtilent luſt, yea a deviliſh luſt; it makes another's good our grief. The devil envies God and man their happineſs: He rejoices at the deſtruction of ſinners, tho' he has no advantage by it; nay, tho' it increaſeth his torment, becauſe they were tempted by him to ſin: There is nothing ſo like the devil as an envious man, with his cloven foot, to make diviſion wherever he comes. *Learn hence*, 1. That envy is the cauſe and companion of ſtrife. 2. That ſtrife and contention, differences and diviſions are often found in the churches of Chriſt, and among particular Chriſtians. 3. That ſo far as theſe prevail in and amongſt any, it evidences that they "are carnal, and walk as men." (B.) The word carnal being here applied to the works of the fleſh, ſeems to imply; that the ſpiritual man oppos'd to him, ſhould ſignify the man endow'd with the fruits of the good Spirit, or who walketh in the Spirit, not fulfilling the luſts of the fleſh, Rom. viii. 1, 4. Gal. v. 16. And thus the *Greek* interpreters underſtand the words, hence noting, That it is poſſible for men to have great gifts, as the Corinthians had, and yet be carnal. Yet Irenæus interprets the words thus, that they were carnal, becauſe the ſpirit of the Father did not reſt upon them, *i. e.* becauſe he being the ſpirit of love and union, would not abide with them, when they indulg'd themſelves in envy and diviſions, or be unto them a ſpirit of inſtruction. And according to this interpretation, he muſt deny them to be ſpiritual, as the word ſignifies one who enjoys ſome ſpiritual gift, and receives ſome illumination from him; or as one that is not purely govern'd by the revelation made by the ſpirit, but rather walks *kat' anthropon*, as a man attending, not the dictates of the Spirit, but of human reaſon, or of his own inclinations; for ſo is the import of that phraſe, to walk as men. See Rom. iii. 5. 1 Cor. ix. 8. Whatever be the ſenſe, it muſt be noted, That the Apoſtle does not here call them *carnal*, in that worſt ſenſe in which the carnal perſon is repreſented as one who "is not ſubject to the law of God, neither indeed can be," Rom. viii. 7, 8. and therefore can do nothing pleaſing to God; and as it wholly excludes us from any intereſt in Chriſt: But as it imports men, ſtill ſubject, (thro' the too great prevalency of their carnal appetites) to ſuch things as ſhew'd ſome ſtrong remainders of a carnal mind. Crellius takes notice of a difficulty, *viz.* How the ſame Corinthians could be ſuch babes in Chriſt, and carnal as here; and yet be enrich'd in all utterance and knowledge? chap. i. 5. and 2 Cor. viii. 7. I anſwer, that theſe encomiums muſt be reſtrain'd to ſome few of them, who were their extraordinary church officers, and enjoy'd this faith and knowledge for the inſtruction of the reſt. And then, notwithſtanding this, it may be true that the Apoſtle could not write to the generality of them, as ſuch, but rather as to babes in Chriſt. Or this faith, utterance, and knowledge, muſt be reſtrain'd to the gifts of miracles, of tongues, and the interpretation of them, which might be given (for the confirmation of the Goſpel, and the good of others) to ſuch as were not ſpiritual in the beſt ſenſe, but of ſmall proficiency in the ſaving fruits of the good ſpirit. Hence we find them puffed up, upon the account of gifts, envying others who had them in a higher meaſure, and abuſing them to vain oſtentation, and confuſion in the church, and not to edification; which ſhews that they were no more than babes in Chriſt. (W.) Man never ſhews himſelf more plainly to be man, than by envy, ſtrife, and diviſions; on the contrary, the moſt viſible character of the ſpirit of God is unity, love, and peace. In vain does any one imagine that he is ſpiritual, becauſe he has forſaken the groſſer ſins; he is ſtill carnal, ſo long as he is proud, as he loves vain-glory, and is addicted to other ſpiritual vices. (Q.) See the notes on chap. i. 5, 11, 12. Rom. xiii. 13. and Mr. Rennell's ſermon at Oxford on this text.

While one ſaith, I am of Paul.] That is, One ſaith, in oppoſition to another, I am the diſciple of Paul; and another, I follow Apollos: And thus, probably, they called themſelves after the names of their admired preachers, factiouſly crying up one miniſter above another. *Hence learn*, That altho' it be a people's duty to have a great and high eſteem of the miniſters of Chriſt, yet muſt not their reſpect degenerate into a ſinful admiration of their perſons; for the factious affecting one miniſter above another, is both ſinful and dangerous. When the gifts and abilities of one miniſter are cried up to the contempt of others, it occaſions enmity and diſſenſion among miniſters themſelves, and their people alſo. "Are ye not carnal, when one ſaith I am of Paul, and another, I am of Apollos?" It is added, chap. i. 12. "And I of Chriſt:" That is, they factiouſly ſaid they were of, or for Chriſt, in oppoſition to his miniſters. They pretended to the immediate teachings of Chriſt, and had no need of the miniſtry either of Paul or Apollos. *Learn hence*, That altho' Chriſt only is to be relied upon as head of his Church, yet it is not his will we ſhould deſpiſe his miniſtry, or contemn his miniſters, under that pretence. (B.) See the notes on chap. i. 12. and Rom. xvi. 17.

Who then is Paul?] As if the Apoſtle had ſaid, neither Paul nor Apollos were the authors of your faith; but only miniſters and helpers of it, as God is pleaſed to furniſh them with gifts, and to give a bleſſing to their miniſterial endeavours; Your miniſters give out to you as God gives in to them; and therefore ye ought not factiouſly to boaſt of their gifts, nor to make parties on that account. *Learn hence*, 1. That the miniſtry of the word is the inſtituted means and inſtrumental cauſe which God has appointed for working faith in the hearts of men. 2. That God has furniſhed his miniſters with variety of gifts and abilities; all which he makes uſe of in order to that end. 3. That therefore the miniſters of Chriſt ought neither to be deified nor nullified; neither to be cried up, nor trodden down; we are not efficient cauſes, but only inſtrumental means of faith. Render therefore unto God the glory of the author, and unto miniſters the honour of the inſtrument. "Who is Paul, and who is Apollos, but miniſters? (*Idem*) What extraordinary talent ſoever a paſtor has, let us always remember that he is only the miniſter, not the author of the faith; the conduit, not the fountain: It is from God that he has receiv'd both his miniſtry, and the gift to diſcharge it, as he ought. (Q.)

I have planted.] That is, I firſt preached the Goſpel among you, and firſt inſtructed you in the principles of Chriſt: I converted you to Chriſt: After me came Apollos and *water'd* the ſeed which I had ſown; but God it was, and God alone, that cauſed the ſeed which I ſowed, and Apollos water'd, to fructify and *increaſe*. *Learn*, 1. That it is an act of diſcriminating grace and favour in God, to ſend out his miniſters to *plant* the Goſpel amongſt a people that never before heard of it. 2. That is an act of farther favour and grace in God, to follow a people with a ſucceſſion of miniſters, in order to the *watering* of the ſeed formerly ſown among them. 3. That all that miniſters can do, is but to *plant* and *water*; they cannot give *increaſe*, nor produce the ſucceſs of their miniſterial endeavours. Bleſſed be God, that he doth not require the ſucceſs of our labours at our hands: Wo unto us, ſhould he ſay, Either reconcile my people to me, or I will never be reconciled unto you. Diligence and endeavour is ours, the bleſſing and ſucceſs is God's: He will never blame us for doing his work. (B.) The Church and every particular ſoul is the field of God. The Apoſtles planted the faith therein by the authority of Jeſus Chriſt; the paſtors water it with the word, the ſacraments, and prayer; but God makes it grow, and bring forth fruit, by the internal operation of his grace, and by giving the increaſe itſelf. This he does alone and by himſelf, but it is he likewiſe who plants with Paul, and waters with Apollos. (Q.)

Neither is he that planteth any thing.] The labour of the huſbandman will not be effectual to produce the fruits of the earth, without the bleſſing of God; neither will the preaching of the Goſpel be effectual for the converſion and ſalvation of men without the ſame bleſſing. But this notwithſtanding, the labour of the huſbandman, and of the preacher and hearers too, is neceſſary, otherwiſe there will be no increaſe. Such expreſſions therefore are not to be underſtood, as if God was to do all, and we to do nothing; but they are to be taken in a comparative ſenſe; that is, what we do is nothing compar'd to what God does, who bleſſes our labours, making the plants to grow, and the earth to yield her increaſe. If we uſe our own ſincere and honeſt endeavours, we may be aſſur'd that God will not be wanting on his part; but if we neglect this, we ſhall undoubtedly miſs of his bleſſing. (Fox.)

He that planteth and he that watereth are one.] That is, in their ſcope and deſign, in the aim and end of their miniſtry; therefore they ſhould not be factiouſly divided either among themſelves or by their hearers. Altho' there is variety and diverſity in the gifts of God's miniſters, yet the intent of their miniſtry being one, they ought to agree in one: One in doctrine, one in affection, aiming at one and the ſame mark, the glory of God, and the ſalvation of men; as they are one in office, inſtitution and end. (B.) One, according to Clemens Alex. as to their miniſtry, being God's miniſters in this diſpenſation: Or one, as having receiv'd different gifts from the Spirit, 1 Cor. xii 12. (W.) But the chief matter of their unity depends upon their being one in commiſſion. It is very evident, that it was not only our Saviour's intention, but his moſt paſſionate deſire, that, as all his Apoſtles receiv'd their commiſſion from him; ſo they might execute it with ſuch a harmony and conſent of mind, that there might not be the leaſt jarring between them; for thus he prays in their behalf "That they may be one, as we are one." He had committed the ſame treaſure of divine truth which the Father had before committed to him; for he tells them with great ſolemnity, "As my Father ſent me, ſo ſend I you," Jo. xx. 21. From which words it is evident, that the commiſſion of all the

Apoſtles was the ſame; that it was ſuch a one as Chriſt in his human nature had receiv'd from God. And even they who were not of the ſame order with the Apoſtles, but only inferior preſbyters under them; yet by deriving their authority from the ſame fountain head, and exerciſing it in conformity to the inſtructions which they receiv'd from them, they ſtill kept the unity of the ſpirit in the bond of peace. Therefore the Apoſtle ſays here, that he himſelf who planted the Goſpel among the Corinthians, and Apollos who water'd it are one. Apollos was but a bare prieſt, but was one with St. Paul, as having part of the ſame commiſſion and acting by the ſame ſpirit. Hence St. Ignatius, St. Cyprian, and others of the ancient Fathers repreſent the whole college of Biſhops throughout the whole world as one perſon, ſitting in one chair, attending one altar. And therefore when a new altar is erected, a new Biſhop ordain'd in oppoſition to the former, then there is juſt occaſion to ask that queſtion, Is Chriſt divided? When two ſeveral paſtors aſſume to themſelves the privilege of offering and conſecrating the ſacrament, not only in two diſtinct places, but in contradiction to each other, and by two ſeveral inconſiſtent claims; then it is evident that one of them acts by no commiſſion; for if the true Euchariſt can be had in two oppoſite aſſemblies, Chriſt's fleſh ceaſes to be one. This is as abſurd as to ſay, that a prince can have two chancellors, and two broad ſeals, in the ſame principality, two ſubordinate magiſtrates in the ſame city, or diſtrict, acting againſt each other. For if it could be imagin'd that Chriſt deſign'd his Church to be one, and yet has commiſſion'd two contrary ſets of officers to act in his name, he has evidently defeated his own deſign. His Church was intended, by him, to be more perfectly one, than any temporal kingdom ever was, and eſpecially, that his officers ſhould be one, even as he and his Father are one. But if two diſtinct, and directly oppoſite bodies of men aſſume to themſelves his authority, and under this pretence divide his flock: In this caſe, he that ſhall affirm that both theſe bodies of men are commiſſion'd by our Saviour, and that it is ſafe and lawful to communicate with both, muſt ſuppoſe that Chriſt's Church was no more intended to be one than two ſeveral neighbouring nations that are at perpetual war with each other. But if never ſo great a number of men claim this privilege of celebrating, and conſecrating the Euchariſt, within the ſame city or country, all acting in concert, and in ſubordination to one *Biſhop*, and uſe the ſame neceſſary rites and modes, then the Euchariſt is ſtill one. If Cornelius's 46 prieſts, in the IIId Century, did adminiſter and conſecrate the ſacrament every Lord's day, in as many ſeveral congregations, within the city of Rome, or in the neighbouring country; yet ſtill it was but the ſame Euchariſt, that Bp. Cornelius himſelf celebrated in his own church; for they all acted by one commiſſion, and walked by the ſame ſpirit, as St. Paul, Apollos, and other planters and waterers of the church of Corinth are ſaid to have done. But Novatian ſetting himſelf up, in oppoſition to Cornelius, and acting by a contrary ſpirit, was univerſally condemn'd as an intruder, uſurper, invader; his altar and ſacrifice were deem'd only prophanations; his bread and wine to be no true Euchariſt, but a counterfeit, and forgery; as any one may ſee in St. Cyprian. (Johnſ.)

Every man ſhall receive his own reward.] Hence we learn, 1. That every man, eſpecially every miniſter, ſhall receive a proportionable reward hereafter according to his labour and working for God here. 2. We have the appropriation and diſtinction of the reward, *viz.* his own reward; implying that there are degrees of reward and glory in heaven, according as men have labour'd more or leſs for God here on earth. According to this gradual diverſity ſhall be gradual degrees of glory. 3. We have the meaſure and rule of this reward; according to his labour, not the ſucceſs of it; according to his induſtry, not according to the fruit of his miniſtry: If he labours faithfully, God will reward him proportionably, tho' few or none have believ'd his report. (B.) The word (*miſthos*) *reward*, often ſignifies a reward of mere grace, as well as *hire* or *wages*. Rom. iv. 4. And ſo it is always taken when apply'd to the joys of Heaven. If I give one as much for a ſmall work, as he would have deſerv'd for a much greater, yet it may be properly call'd his reward, and in this ſenſe it is us'd, St. Matth. xx. 8. in the parable of the vine dreſſers, where the penny given to thoſe who labour'd but one hour, and that in the cool of the day, is call'd by the ſame word *miſthos*, as that given to thoſe who had wrought the whole day. In this ſenſe Theophilact and Grotius take the word, S. Matth. vi. 2. (Leigh.) See the notes on Matth. v. 12. and Rom. ii. 6. and iv. 4.

Labourers together with God.] Here obſerve the honourable title given the miniſters of God: They are labourers and workers together with God. But in what ſenſe? Not by any power of their own to produce any ſpiritual effect, as if they could, without God, work faith and repentance in the hearts of ſinners: But they work only by an external application of the miniſtry of the word, and the means of grace to the ſouls of men. They are under-labourers to God, and he honours them by working by, and with them for the converſion of men. (B.) Men take in fellow-labourers to carry on their work, thro' indigence and weakneſs, God does it thro' power and goodneſs. Every one ought to take that part only upon himſelf which the maſter of the work is pleas'd to aſſign him. (Q.)

Ye are God's husbandry.] Here obſerve the honourable relation in which the church ſtands to God. It is his husbandry, his building; which phraſes imply, 1. Power and goodneſs in making them ſo. A Field is not cloath'd with corn of itſelf, nor does a building riſe of itſelf. 2. They imply dominion and ſovereignty. The maſter is the orderer of his houſe, and the husbandman the diſpoſer of his ground. 3. Propriety and intereſt, that we are not our own but God's. (B.) Here is another figure of the church. The church and the ſoul are a building, of which God is the maſter and chief architect; Jeſus Chriſt the main foundation; the Apoſtles the ſubordinate architects; the Biſhops the workmen; the prieſts, the helpers; good works, the main body of the building; faith, the ſecond foundation; and charity, the top and perfection. Happy he who is a living ſtone in this building! (Q.) But the word husbandry is better render'd by St. Chryſoſtom, Oecumenius, and Theophylact, *God's field.* They infer from hence, That the field is God's, and the Apoſtles are his labourers, ſent and enabled by him for that work, and that they ought, as a field, to be fenced with the hedge of concord, and not be divided into parties. Thus the word *Georgion* is render'd, Prov. xxiv. 30. and xxxi. 16. (W.) See the notes on ver 10, 11.

Ver. 10, 11, 12, 13, 14, 15. According to the grace of God which is given unto me, as a wiſe maſter-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay, then that is laid, which is Jeſus Chriſt. Now if any man build upon this foundation, gold, ſilver, precious ſtones, wood, hay, ſtubble: Every man's work ſhall be made manifeſt. For the day ſhall declare it, becauſe it ſhall be revealed by fire; and the fire ſhall try every man's work, of what ſort it is. If any man's work abide which he hath built thereupon, he ſhall receive a reward. If any man's work ſhall be burnt, he ſhall ſuffer loſs: But he himſelf ſhall be ſaved; yet ſo, as by fire.

As a wiſe maſter builder.] Here we ſee, 1. The character the Apoſtle aſſumes, *viz.* not only of a *maſter-builder*, but of a *wiſe* one. Nor is it vain-glory in him, altho' Chriſt is the great and wiſe maſter-builder of his church. For the Apoſtles were inſtruments in his hand, and honour'd by him with ſucceſs. From hence we may learn, That it is not vain-glory, in ſome caſes, but a duty for the miniſters of the church to magnify their work and office. 2. We have the ſpecial work perform'd by St. Paul, the wiſe maſter-builder; he laid the foundation; that is, he firſt acquainted them with the rudiments and principles of Chriſtianity, which they had never heard of before. It is a ſpecial part of divine wiſdom in a miniſter to lay at firſt a good foundation of ſcripture knowledge in the minds and underſtanding of his people. For ignorance is a great enemy to a miniſter's building. 3. We may obſerve, how very careful the Apoſtle is, to aſcribe all his ſtrength, his aſſiſtance and ſucceſs, as a maſter builder, to the grace of God; "According to the grace of God which is given unto me." Learn thence, That it is the property of every godly man, much more of every gracious miniſter, to attribute all that good, which is either receiv'd or done by him, to the grace of God. What man ever receiv'd more grace from God, or did more ſervice for God, than St. Paul? And ſo enlarg'd is he, on all occaſions, in magnifying the grace of God, that he is never ſatisfy'd in exalting of it; "Not I, but the grace which was with me." And, 4. The cautionary direction given by St. Paul, to all ſucceeding miniſters of Chriſt, to take heed, that they lay no other foundation than what was laid by him; and that they build ſuitably upon that foundation; "Let every man take heed how he buildeth thereupon." Learn hence, That the miniſters of Chriſt are to take ſpecial care, that they preach no other doctrine than what Chriſt and his Apoſtles preach'd and laid as the foundation of Chriſtianity; and that they do not build upon that foundation any doctrine which may endanger their own or their people's ſalvation; "I have laid the foundation; but let every man take heed how he buildeth thereupon." (B.) See the notes on Rom. i. 5. xii. 3. and xv. 15, 16, 20.

Other foundation can no man lay.] That is, no other true foundation can any man lay, than that which is already laid by me; namely, the knowledge of *Jeſus Chriſt*, and faith in him. The miniſters of Chriſt ought to lay no other foundation than Chriſt: They are to lead their people to, and build them upon no other rock but Chriſt. All threatnings, promiſes, commands, duties, and privileges, are to be preach'd and preſs'd with reſpect to *Jeſus Chriſt*: He is to be laid as the only foundation, in reſpect of knowledge, faith, juſtification, interceſſion, and acceptance with God.

The miniſter's great work is to ſet Chriſt forth in all his glorious fulneſs, to repreſent him in all his offices as a glorious object for the eye of our faith to look unto, and fix upon. (*Idem.*) See the notes on Matth. xvi. 18.

Now if any man build.] In theſe words the Apoſtle ſpeaks of two ſorts of preachers under the *metaphor* of *builders*. 1. Some that are ſound and orthodox, who hold the foundation, and build upon it "*gold*, *ſilver*, and *precious ſtones*;" that is, ſuch ſincere and wholeſome doctrine as will bear the touchſtone and trial: 2. Others that are unſound and erroneous, who hold indeed the foundation of Chriſtianity, but build upon it ſuch doctrines as will not bear the trial, expreſs'd by "wood, hay, and ſtubble," which are not proof againſt the fire. *Learn hence*, 1. That the doctrine of Chriſt, and the truths of the Goſpel, are very excellent, and exceeding precious; compar'd to "gold, ſilver, and precious ſtones," for their uſefulneſs and precioulneſs. 2. That all errors and falſhoods in religion, all erroneous and falſe doctrines, tho' not fundamental, are yet no better than hay or ſtubble, vain and unprofitable, vile and contemptible. *Obſerve*, 2. As a two-fold builder deſcribed, ſo a two-fold event declared: Some mens works (that is, their doctrines and practices) will abide the fire, others will be burnt up, and ſuffer loſs: Where, by the *fire*, underſtand the word and ſpirit of God: A probatory, not a purgatory fire, is here intended, becauſe it is ſaid to burn, not the perſon but the action, and every action too of every man. Now the popiſh *purgatory-fire* tries not all perſons; ſome are exempted as martyrs; and not all actions neither, but wicked ones only; whereas this "fire ſhall try every man's work:" The meaning is, that the light of God's word and Spirit will manifeſt the verity or vanity, the ſoundneſs or falſeneſs, of doctrines deliver'd by all preachers. Sound doctrines, that, like good metal, will endure the furnace, ſhall be rewarded: But ſuch doctrines as will not endure the trial, ſhall miſs of the reward. *Learn hence*, 1 That all the ways and works of wickedneſs in general, and all hidden and ſecret ways of falſe doctrine in particular, God will one day reveal and make manifeſt; "Every man's work ſhall be made manifeſt; for the day ſhall declare it." 2. That the true and ſincere doctrine of the Goſpel is firm and durable, and ſuch as will abide the cloſeſt trials; yea, and will grow more illuſtrious and glorious thereby. 3. That men may hold the foundation, and maintain the fundamentals of Chriſtianity, and yet may ſo ſuperſtruct upon it, and ſuperadd ſo many things unto it, whereby they may greatly endanger their own and others ſalvation: They "ſhall be ſaved, yet ſo as by fire;" that is, with great difficulty, having expos'd themſelves to the utmoſt hazard and danger. The ſpeech is proverbial, and ſignifies both the greatneſs of the danger, and the difficulty of eſcaping it; intimating, that errors in judgment endanger a perſon's ſalvation as well as ungodlineſs in practice. He that has a due care of his ſoul's ſalvation, will be as well afraid of erroneous principles, as he is of debauch'd practices: For error is as damnable as vice; the one is an open road, the other a by-path, to hell and deſtruction. (*Idem*) See more in the other notes here immediately following.

He ſhall receive a reward.] See the notes on ver. 8.

Shall ſuffer loſs.] Of the word *Zemiotheſetai* here, it may be firſt inquir'd, whether it belongs to the *man*, or to his *work*, both immediately preceding, (*ei tinos to ergon*) "if any man's work." That which inclines it to ſignify the *work*, is the *autos de* which follows, "but *himſelf* ſhall be ſaved;" which ſeems to oppoſe *himſelf* to his *work*; that the one ſhall be *loſt*, but the other *ſaved*. But this is well enough avoided, by ſetting the oppoſition betwixt the *ſaving of him* and the *burning of his work*, precedent here to the *zemiotheſetai*: And then the conſideration of that, as it anſwers the former probability, ſo it inclines more ſtrongly to render it the other way, that the *man*, not the *work* (*zemiotheſetai*) *ſhall be mulcted*: For ſo this word ſignifies not *to be loſt*, but *to ſuffer loſs*, Matth. xvi. 26. Which cannot be here ſaid of the *work*, of which it had before been ſaid, it "ſhall be burnt:" For what is ſo, doth not ſuffer a mulct, or fine, or loſs, (which according to all laws muſt be, *ſalvo contenemento*, *without utter ruin*) but is loſt, and utterly deſtroyed. It remains then, that it be ſpoken of the man, whether falſe teacher, or any follower of ſuch, that takes up any ſuch falſe doctrine from him, and ſo upon the doctrine of Chriſt, profeſſing ſtill, or not denying of *Chriſt*, (*epoikodomei*) *ſuperſtructs* ſome falſe doctrines, and erroneous practices. And of him it is here ſaid, that "he ſhall ſuffer loſs," ſo as the metal that goes into the fire with droſs or embaſement mix'd with it, is ſeparated from all that mixture, and comes out a great deal leſs than it went in, loſeth all that droſs in that trial of fire. Now, how this is to be particularly underſtood of this ſuperſtructure of *hay* or *ſtubble* here, muſt be collected from the conſideration of "the day" which is here mention'd, ver. 13. *that it ſhall declare*, or *reveal*. The word *day* in all languages ſignifies judgment; and that "*The day*" emphatically, or *The day of Chriſt*, *The day of the Lord*, ſignified an approaching ſeaſon of judgment then expected on believers and miſbelievers, Jews and Gnoſticks all the world over, in the Chriſtian plantations. And that this is "the day," or judgement, that is here referred to, may appear, 1. By the excluſion of all other days. The only two ſenſes that can come in competition are either 1. That it ſignify the final day of judgment: Or, 2. The audience, and judicature, and ſentence of the Apoſtle, when he comes to examine this doctrine. For the firſt, That cannot be underſtood here, becauſe the office of *the day* here, is *to make manifeſt*, and *to reveal*, ver. 13. And therefore, ſuppoſing there were ſuch a day of conflagration, which they that maintain look on as a purging fire to burn up all the ill works of the Chriſtian, and fit him for Heaven; yet the circumſtances of the text here do not belong to that, but to another quality of the fire, the trying, revealing, and diſcriminating one from another; as appears by all the phraſes here uſed, "Every man's work ſhall be manifeſt; The day ſhall declare; It ſhall be revealed by the fire; The fire ſhall try what kind of work every man is; and if any man's work remain, (that is, abides the trial) he ſhall be rewarded." As for that of the Apoſtle's coming to judge and cenſure, it is not probably here meant: Becauſe theſe hereticks and their followers did not acknowledge the Apoſtle's power, but reſiſted and rejected them, as appears in divers other places, and oft lays a neceſſity on the Apoſtles to vindicate their authority. And 2dly, There is no reaſon to conceive, that the Apoſtle ſhould call his own ſentence by the name of the *fire*, or ſpeak of giving men *rewards*, ver. 14. which are to be expected from God. But then, 2dly, That it be applied to this of the puniſhment of God, now approaching the Gnoſticks, will appear not only by the mention of the "wood, hay, ſtubble," *built on the foundation*, which evidently denotes heretical ſuperſtructures, (and it is known that theſe were the great hereticks of thoſe times) and ſuch as will be ſure to periſh when fire comes; but alſo by the conſequents here, to the end of the chapter, which make up the known character of the Gnoſticks: For that conſiſted ſpecially of two things; 1. Their doctrines of uncleanneſs; 2dly, Their arts of worldly wiſdom, to ſecure themſelves from perſecutions, by complying with the perſecutors. And both theſe are here noted; that of *uncleanneſs*, ver. 16, 17. by the "defiling the temple of God," that is, themſelves; who, as Chriſtians, are obliged to be holy, but by the Gnoſtick infuſions were in danger of all pollutions; and thoſe that were immers'd in them, the Apoſtle foretells that they ſhall be deſtroyed by this day; "him ſhall God deſtroy," ver. 17. And ſo that of worldly wiſdom, ver. 18. "If any man among you ſeemeth to be wiſe in this world;" that is, prudent for the ſaving or ſecuring himſelf from perſecutions and dangers here: And of this the Apoſtle gives warning that this *wiſdom* is the greateſt *folly*; and that the contrary thereto is the only wiſdom even for this life: The conſtant adhering to *Chriſt*, the ſureſt means to deliver him from the dangers which here he fears; whereas theſe wiſe and prudential worldlings are likely to be "taken in their own craft," ver. 19. by their arts of ſecuring, to deſtroy themſelves, and ſo will appear vain and ridiculous in all their wiſe contrivances, ver. 20. according to that of Chriſt, Matth. xvi. 25. "he that will ſave his life ſhall loſe it." And therefore the form of advice here uſed is, "Let no man deceive himſelf." This practice of the Gnoſticks, in order to the ſecuring themſelves, was a great miſtake, the way to bring all deſtruction upon them, when *the day of the Lord*, the vengeance of *Chriſt* upon the crucifiers and perſecutors of Chriſtians, ſhall come ſuddenly upon them, and ſweep away the Gnoſticks among them. And ſo, the whole paſſage belonging clearly to theſe, the full importance of the *zemiotheſetai* will be, that they which being not ſo high in that hereſy as to deny *the foundation*, the faith of *Chriſt*, (which many did, and are elſewhere call'd Apoſtates and Antichriſts, and they that *denied Chriſt to be come in the fleſh*) and yet had received ſome of theſe Gnoſtick infuſions, that particularly of worldly prudence and compliance with the Jews, ſhould (contrary to their expectation of gaining by this means) *ſuffer loſs*, be in great hazard to be deſtroyed among them; and if they eſcaped, it ſhould be very narrowly; the conſtant, faithful, orthodox Chriſtian being the only one that ſhould be perfectly ſafe when that fiery day came, when the unfaithful and the cowardly ſhould either utterly periſh, or run an horrible hazard in that day. And to this purpoſe is it, that the doctrines of theſe Gnoſticks are expreſs'd by "wood, hay, ſtubble," earthly materials (and ſo notes of falſe doctrines, unfit to be built on this divine foundation) and thoſe, of all things, the moſt combuſtible and ſure to be deſtroyed, when a fiery trial comes; and that in two reſpects; 1. That when perſecution for *Chriſt* comes, ſuch a kind of Chriſtianity as this, is ſure to be burnt up; the Gnoſticks will not then hold out, and confeſs *Chriſt*: And, 2. In reſpect of *Chriſt's* coming *to viſit* and *judge*, to reward the conſtant, and deſtroy the unfaithful, then theſe prudential ways of theirs will be ſure to ſtand them in no ſtead, but bring them into greater danger, as he that means to ſecure himſelf againſt fire by "wood, hay, ſtubble," ſhall be ſure to have all burnt, and to increaſe, not leſſen the flame: Whereas the truly wiſe way (and that which Chriſt counſels the Church of Laodicea to, in oppoſition to theſe Gnoſticks, Rev. iii. 18. is to build *gold*, *ſilver*, &c. which having been tried in the fire (and ſo denoting conſtancy in perſecutions) are ſure to hold out, and endure the teſt, whatſoever the day of viſitation be; be the fire never ſo ſcorching, theſe will be the likelieſt to be preſerved in it. (H.)

Saved, yet ſo as by fire.] That *ſozeſthai* ſignifies *to eſcape*, hath been often noted: But what *ſozeſthai dia, to eſcape by* here ſignifies, is the only difficulty; and that will be beſt explained, by comparing it with other places of the ſame kind. Thus, 1 Pet. iii. 20. (*dieſotheſan di hydatos*) *they were ſaved out of*, or *through*, *the water*; the præpoſition *dia* being taken for *ek* or *apo*, *out* or *from*; or elſe, as the neceſſity of the matter imports, an *eſcaping through water*; implying conſquently an eſcaping out of it alſo: And ſo the ſenſe there will be, that tho' there were a great flood ready to drown all the earth, yet for all this, by the help of the ark they did eſcape that danger. And ſo here (*ſoſetaithe hos dia pyros*) *he ſhall eſcape as one eſcapes out of the fire*; that is, as St. Chryſoſtome expreſſes it, as one that, when in the midnight his houſe is ſet on fire, wakes and leaps out of the bed, and runs naked out of doors, *taking nothing that is within* along with him, taking care only (as he adds) *that he may ſnatch his own body out of the flame.* And it is a common obſervation, that *hos dia pyros ſozeſthai*, is a proverbial ſpeech for thoſe that get hardly out of a great danger; as Amos iv. 11. and Jude 23. By this means that of 1 Pet. iv. 18. will be explain'd alſo; for this will be the meaning of *molis ſozetai* (for which the Hebrew, Prov. xi. 31. reads "ſhall be recompenſed") he ſhall not eſcape without many loſſes and afflictions in that *combuſtion*. So as in Julian *The night did hardly*, or *with great difficulty*, *reſcue a few*; and in Agathias, who having ſpoken of ſome that *were ready to be fired* and *burnt*, adds, *They hardly eſcape out of it*. (*Idem.*) See Dr. Tillotſon's ſermon on this text.

Ver. 16, 17. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him ſhall God deſtroy: For the temple of God is holy, which temple ye are.

If any man defile.] Our Apoſtle here, in the judgment of ſome interpreters, makes uſe of a farther argument to convince the Corinthians of the evil of their diviſions. They are the church and temple of God, therefore not to be profan'd by diviſion: "Know ye not that ye are the temple of God?" As if the Apoſtle had ſaid, Ye Corinthians, by being converted to Chriſtianity, are become a Chriſtian church, an holy temple, in which the Spirit of God doth dwell, and where the Spirit of diviſion ought not to dwell: For "if any man defile the temple of God (by dividing the church into factions and parties) him will God deſtroy; for the temple of the Lord is holy, (and not to be profaned by luſts) which temple ye are." *Learn hence*, 1. That the people of God, met together to worſhip him, are the church or ſpiritual temple of God 2. That the Spirit of God dwells in the church, or temple of God; and this dwelling implies property, familiarity, authority, reſidency, and fixedneſs of abode. 3. That ſuch as defile the holy temple of God either by factious diviſions, or erroneous doctrines, do provoke God to deſtroy them; that is, to puniſh them with temporal deſtruction, and without repentance, with eternal damnation. (B.) But the uſe of theſe words, chap. vi. 15, *&c.* as a dehortation from *fornication*; and 2 Cor vi. 16. from communion with Heathens, in their idolatrous rites, and evil practices; and there again, chap. vii. 1. by way of inducement to "cleanſe ourſelves from all filthineſs of fleſh and Spirit;" more naturally incline us to refer theſe verſes to the corrupting the temple of God, by filthineſs of the fleſh, uncleanneſs and fornication, or by filthineſs of the Spirit, *i. e.* idolatrous practices; both which the Corinthians did. And then the connexion will run thus, I have declared you to be "God's building," ver. 9. as being "built together for an habitation of God through the Spirit," Eph. ii. 22. If therefore ye do not keep this temple of God holy, but corrupt it by joining "the temple of God with Idols," 2 Cor vi. 16. or prophane and defile it by uncleanneſs and fornication, ye may expect that theſe ſins, by which God's temple is deſtroy'd, ſhould end in your own ruin and deſtruction. (W.) The Greek word here uſed, which we render both to *defile*, and to *deſtroy*, is but one and the ſame, tho' in different tenſes. It ſignifieth both to defile and deſtroy, to corrupt and violate. And therefore, as in the Greek, 'tis *phtheirei phtheirei*, ſo the tranſlation would render the original more naturally, if we alſo retain'd one Engliſh word; either thus, "If any man defile the temple of God, him ſhall God *defile*;" or thus, (as 'tis in our margin) "If any man *deſtroy* the temple of God, him ſhall God deſtroy." For it is not only an elegancy, but pregnant alſo in inſtruction; *viz.* teaching us, That the puniſhment of ſuch offenders ſhall be in juſtice proportion'd to their offence; defiling for defiling, violence for violence, degree for degree: If they will be dilapidating and corrupting God's houſe, they ſhall have enough of it; for God will dilapidate and corrupt them: *Ei tis*, "if any man" do the one, *touton*, "him," that ſame man, ſhall God puniſh with the other: Whoever he be, teacher or hearer, of high eſteem either for place, or for gifts and graces, this man will God certainly meet withal; this his ſin will find him out. (R. Byfield) See the notes on Rom. viii. 9.

Ver. 18, 19, 20, 21, 22, 23. Let no man deceive himſelf: If any man among you ſeemeth to be wiſe in this world, let him become a fool, that he may be wiſe. For the wiſdom of this world is fooliſhneſs with God: For it is written, He taketh the wiſe in their own craftineſs. And again, The Lord knoweth the thoughts of the wiſe, that they are vain. Therefore let no man glory in men: For all things are yours: Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things preſent, or things to come; all are yours; and ye are Chriſt's; and Chriſt is God's.

Let no man deceive himſelf.] A neceſſary caution. For ſelf-deceit is the ground of all other deceit. Whatever deceit is abroad, it begins at home. A deceitful heart will not ſo much as ſpare it ſelf; tho' this ſelf-deceit be moſt unnatural and monſtrous, moſt fatal and pernicious. (B.) If men were true to their own intereſts, they would never be falſe to others: If they were faithful in what belongs to themſelves, they might be truſted with their neighbours. But now, when they firſt try concluſions upon their own hearts, for the deceiving of them, they do more readily practiſe it upon their brethren, for the deceiving of them with them. (Horton) The word (*exapatato*) ſignifies ſuch a deceit, as a ſubtle thief uſeth to a traveller, offering himſelf a guide, to direct him a better way to his journey's end, and ſo leading him to ſome diſmal place that he may rob him. (Leigh)

If any man among you.] See the notes on chap. i. 17, *&c.* ii. 1, *&c.* and Rom. xii. 3.

Is fooliſhneſs with God.] See the notes on chap. i. 19, *&c.*

Let no man glory.] See the notes on chap. i. 29, *&c.*

For all things are yours.] Here the Apoſtle cloſes his diſcourſe, with an inference not to glory in any teacher whatſoever; either in "Paul, or Apollos, or Cephas," ſeeing they were all theirs: That is, all the Apoſtles and miniſters of Chriſt, from the higheſt to the loweſt, from the greateſt to the leaſt, and all their miniſterial gifts and labours, are all ordained and appointed by God for their uſe and ſervice: "All things are yours, whether Paul, or Apollos, or Cephas." *Learn hence*, That all miniſters and miniſterial abilities, are wholly for the church's ſervice, and ſpiritual advantage: All their power is for the church's preſervation, all their gifts are for the church's edification: Their meſſage is for the church's comfort and conſolation: Thus all things, in and belonging to the church, are ours. Next he mentions the things of the world as ours: "Or the world;" that is, all the good things in the world are ours, houſes, lands, honours, friends, relations, ſo far as God ſees them good for us. But are there not many that are Chriſt's, who want houſes and friends, and other comforts, how then can they be ſaid to have them? *Anſw.* 1. They have all things eminently and tranſcendently in God and Chriſt, by whom they have a title to all things, Rev. xxi. 7. 2. They have all things eventually: They have the good of all things, when they have not the actual poſſeſſion of all things; their very wants in the event work for good. "Or life:" This is ours two ways; The comfort of life is ours, and the end of life is ours, with the true uſe of it; for the ſincere Chriſtian only lives to purpoſe, by anſwering the great end of life, which is the promoting God's glory, and ſecuring his own ſalvation. "Or death:" That which is in itſelf ſo terrible, is for the believer's advantage, their friend, their privilege, their paſſage to heaven, their deliverer from ſin, the perfecter of their grace; when we come at heaven, and not till then, we ſhall fully underſtand what this meaneth. "Nor things preſent:" That is, all the events of providence which befal us, whether proſperity or adverſity, health or ſickneſs, riches or poverty, they are all ſanctified to us, and are inſtrumental for the ſanctifying of us: They are covenant bleſſings, and diſpenſed in love to us. "Or things to come;" That is, all future things that may befal us in this world, and in the world to come, ſhall be to our abundant advantage; whether they be merciful and good things, or grievous and ſad things; particularly, death is to come, but to die is Gain: Chriſt's death was the death of death; he has diſarm'd death of its ſting; the believer fears not its dart; it is not a hurting, but a healing ſerpent: There is no venom or malignity in it; but that which was before in the number of threatnings, is now brought within the compaſs of the Goſpel promiſes; all things are ours, life or death, things preſent, and things to come. "And ye are Chriſt's;" That is, not Paul's or Apollos's diſciples or ſervants, but only Chriſt's, therefore glory only in him: Conſecrate all to the ſervice of Chriſt, and reſign up all to the will of Chriſt; ye are Chriſt's by donation, ye are Chriſt's by redemption, ye are Chriſt's by conqueſt; ye are therefore to glory in him, and in him only. "And Chriſt

God's;" that is, as ye are Chriſt's, and for his glory; ſo Chriſt, as mediator, is God's, and for his glory. He is God's ſervant, to do his will, to execute his pleaſure. He was begotten of his Father before all time. He received his doctrine from the Father in the fulneſs of time. He ſought not his own, but his Father's glory, in the doctrine which he preached, in the miracles which he wrought; but living in an entire reſignation to his Father's pleaſure. Lord! How will it ſhame us, thy ſervants, to follow Chriſt, and to be call'd by his name, if we ſeek not his glory, and exalt not his will, and live not to his praiſe, who died for us, and roſe again. (B.) How magnificently are the happy privileges of Chriſtians, thro' Jeſus, ſet forth, in this noble exaltation! Firſt, here is a full and vehement enumeration of particulars; and then a noble gradation, which riſes up to the heaven of heavens, and terminates in the bleſſed God himſelf. (Blackw.) But whereas the Socinians cry out here, of a difference or diſtinction between God and Chriſt, and that it appears hence (ſaith Crellius) that Chriſt is in no wiſe *God moſt high*, as having another above him, as his head, on whom he depends, and from whom he is here manifeſtly diſtinguiſh'd; 'tis certain, the Fathers thought not ſo, who ſay, Chriſt is of God, as being begotten by him before all ages, and having him for his Father, as receiving the divine nature from him: Others grant this of Chriſt, as mediator betwixt us and God; in which ſenſe he performing that office as *Man*, or by virtue of his human nature, in which alone he could be a Prophet ſent from God, or offer up himſelf to the death for us, or intercede in our behalf, or be exalted to the right hand of God to be a prince and a Saviour: He therefore was exalted thus to the glory of God the Father; and ſo depended on him in the exerciſe of that office. See the notes on chap xi. 3. (W.)

CHAP. IV.

What regard is juſtly due to the Miniſters of Chriſt, viz. *Neither to be idolized on the one hand, nor vilified on the other. The ſufferings and patience of the Apoſtles. St. Paul's fatherly authority aſſerted.*

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. LET a man ſo account of us, as of the miniſters of Chriſt, and ſtewards of the myſteries of God. Moreover it is required in ſtewards, that a man be found faithful. But with me it is a very ſmall thing that I ſhould be judged of you, or of mans judgment: Yea, I judge not mine own ſelf. For I know nothing by my ſelf, yet am I not hereby juſtified: But he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts; and then ſhall every man have praiſe of God. And theſe things, brethren, I have in a figure transferred to my ſelf, and to Apollos, for your ſakes: That ye might learn in us not to think of men, above that which is written, that no one of you be puffed up for one againſt another. For who maketh thee to differ from another? And what haſt thou that thou didſt not receive? Now if thou didſt receive it, why doſt thou glory as if thou hadſt not received it? Now ye are full, now ye are rich, ye have reigned as kings without us: And I would to God ye did reign, that we alſo might reign with you. For I think that God hath ſet forth the Apoſtles laſt, as it were appointed to death. For we are made a ſpectacle unto the world, and to Angels, and to men. We are fools for Chriſt's ſake, but ye are wiſe in Chriſt: We are weak, but ye are ſtrong: Ye are honourable, but we are deſpiſed. Even unto this preſent hour, we both hunger and thirſt, and are naked, and are buffeted, and have no certain dwelling-place; And labour, working with our own hands: Being reviled, we bleſs: Being perſecuted, we ſuffer it: Being defamed, we intreat: We are made as the filth of the world, and are the off-ſcouring of all things unto this day.

Let a man ſo account of us.] Here the Apoſtle raiſeth up again thoſe whom, in the foregoing chapter, he might ſeem to have caſt down and leſſened. (G.) For, as if he had carried the matter a little too far, and given them occaſion to think too meanly of this office, he ſeems, as it were, to correct himſelf in theſe words, the ſcope and coherence of which with what goes before may be illuſtrated by ſome ſuch paraphraſe as this; Tho' we are *yours*, as we have received our miniſtry for your ſervice and benefit, yet ye are to conſider, that we have receiv'd it from Chriſt and from God: And therefore, tho' we do not pretend to be the maſters of your faith, but only "Miniſters by whom ye believed;" yet ye ought to look upon us, as the *Miniſters* and ſervants of *Chriſt*, to whom, as to *ſtewards* (which is an office of great truſt and dignity,) is committed the care and overſight of you, and the power of diſpenſing to you the myſteries of the Goſpel: In which words the Apoſtle plainly intimates a more than ordinary *account* to be made of the *Miniſters*, and eſpecially of the Apoſtles, of *Chriſt*: Wherein is implied chiefly, 1. Juſt and due apprehenſions concerning their office and authority: And, 2. Suitable carriage and demeanour towards them. (Sydall)

The Miniſters of Chriſt.] The word (*hyperetes*) *Miniſter*, is taken from *Eretes*, an *oar*, and may be rendred *under-rowers*; becauſe, under Chriſt, the maſter-pilot, they help forward the ſhip of the church towards the port, Heaven. (Leigh.) The paſtors of the Church, beſides the proper names belonging to their office, ſuch as Apoſtles, Biſhops, and Elders, have ſeveral other figurative appellations and titles given to them in the New Teſtament; ſome of which ſeem to import only an obligation to labour and diligence; and being taken from mean and ſervile employments, do not, of themſelves, give any advantage to the character, nor raiſe any great ideas in us of the office and authority of ſuch as miniſter about holy things; ſuch as, *Miniſters, Builders, Labourers.* But when it is conſider'd, *whoſe* Miniſters and Labourers they are, and whoſe companions in labour, *viz.* "Miniſters of God and of Chriſt," "labourers together with God," and "workers together with Chriſt," they give us a quite different view of the matter. But there are other titles and names given to them, which as they ſuppoſe care and diligence becauſe of the truſt repoſed in them, ſo they carry in the very name undeniable characters of great honour, dignity, and authority. Such as, 1. Stewards, which is a moſt honourable title in a family; their buſineſs being to have the inſpection of the reſt of the ſervants, and to aſſign to each his due portion both of labour and proviſion. So that when they are here call'd, "Stewards of the myſteries of God," it denotes their having the care of, and ordering holy things; their power of diſpenſing the word and ſacraments, and of ſeparating, and ordaining perſons to the ſacred miniſtry. And thus St. Paul calls a Biſhop, "the Steward of God." Tit. i. 7. 2. The paſtors of the Church are call'd *Ambaſſadors*, 2 Cor. v. 19, 20. The great deſign upon which our Saviour came into the world, was to ſet on foot a treaty and to mediate a peace between God and man. This he firſt perform'd in his own perſon; but upon his leaving the world, he committed the word of reconciliation to his Apoſtles: And they acting by his commiſſion, thought it no preſumption to call themſelves *ambaſſadors* for, or in the behalf of, *Chriſt*. 3. They are call'd *Angels*, to ſhew their divine miſſion and authority. But of theſe more at large in another place. By theſe titles and appellations we ſee, what notion and apprehenſions the Scripture teaches us to have concerning ſpiritual paſtors; *viz.* as an order of men inſtituted by God for the nobleſt purpoſes, and call'd to an office of the higheſt truſt and authority: That they have an immediate relation to God, not only as his Miniſters and Stewards, but as his Ambaſſadors and Angels or meſſengers; by whom, as by his ſubſtituteſ, he manages all the affairs of the Church, which is his ſpiritual kingdom; as he does thoſe of his temporal kingdom, by the higher powers, who are likewiſe ordain'd by him. And therefore, as we are oblig'd to be ſubject to the governors of the ſtate, as unto them who are ordain'd of God; ſo likewiſe we are bound in conſcience, to be obedient to thoſe who are ſet over us in the Lord, to thoſe who are ſet over us in ſpirituals, and are over us in the Lord, to "watch for our ſouls," Heb. xiii. 17. And altho' theſe excellent things were ſpoken primarily of the Apoſtles, and of thoſe who were immediately appointed and ordain'd by them; and altho' the glorious characters mention'd do moſt ſtrictly and properly belong to ſuch as receiv'd their commiſſion either immediately from Chriſt, or from the Apoſtles by the direction of the Holy Ghoſt, and were endu'd with miraculous gifts; yet, in a lower ſenſe, and in proportion, they are applicable to all following governors of the Church. For, as they ſucceed the Apoſtles in ſuch parts of their office, and in ſuch degrees of their power and authority as are neceſſary for the good government of the Church, and the edification of it in all ages; ſo they are, conſequently, entitl'd, in ſome ſenſe, to thoſe characters and deſignations given to them, and to a proportionable degree of that honour and dignity which thoſe characters import. And thus we find, that the good primitive Biſhops, tho' they did not think it proper to retain the name of *Apoſtles*, (as judging it more convenient to be appropriated to thoſe who were immediately ſent by Chriſt) yet they ſtill look'd upon themſelves as ſucceſſors to them in the government of the church and claim'd a pre-eminence anſwerable to that character, and exercis'd a ſuitable authority, and the people readily acknowledged them as ſuch, and paid them the utmoſt reſpect and obedience. And that the former ſhould wrongfully aſſume a character and authority that did not belong to them, or the latter weakly comply and ſubmit to it, is not in the leaſt degree credible. (Sydall) But tho' we are all *Miniſters* in the Apoſtle's ſenſe, yet how abuſively and improperly we are ſo call'd, in the ordinary prevailing uſe of the word, will appear by what here follows. All eccleſiaſtical perſons or clergymen may be conſider'd in a threefold relation; 1. To God. 2. To the people. 3. One toward another. In reſpect to God, all are miniſters, of what degree ſoever they be; becauſe they do what they do, by commiſſion from him, either more or leſs immediate: For a miniſter is he *qui operam ſuam alicui, ut ſuperiori, præbet.* In reſpect of the people all are Biſhops, that is, *Inſpectores*, or overſeers; as having charge to look unto them. But, compared one to another, he whom we uſually call Biſhop is the only overſeer of the reſt; *Inſpector totius Cleri.* Deacons are only miniſters to the reſt; and in that reſpect have their name. Biſhops are a degree of Presbyters, of divine ordinance; to be as heads, chiefs, and preſidents of their brethren: All eccleſiaſtical miniſters, whether *in Eccleſia*, or *Foro eccleſiaſtico* (I mean whether they attend divine duties in the church, or juriſdiction in eccleſiaſtical courts) are all a kind of Deacons; being to the Presbyters, either ſingle or epiſcopal, as the Levites were to the *Sacerdotes* in the Old Teſtament, namely, to miniſter unto, or for them. Theſe grounds being forelaid and underſtood, I affirm, 1. That Presbyters are by us unnaturally and improperly call'd miniſters, either of the church, or of ſuch, or ſuch a pariſh: We ſhould call them, as the text doth, miniſters of God, or "miniſters of Chriſt;" not miniſters of men. 1. Becauſe they are only God's miniſters who ſends them, but the people's *magiſtri* to teach, inſtruct, and overſee them: Were it not abſurd to call the ſhepherd, the ſheep's miniſter? If he be *their miniſter*, they ſurely are *his maſters.* And ſo indeed the people, by occaſion of this miſappellation, think they are ours, and uſe us accordingly. Indeed we are call'd miniſters, but never their miniſters; but, as you ſee here, God's miniſters, Chriſt's miniſters, who imployeth us to diſpenſe his myſteries unto his church. There are three words in the New Teſtament, tranſlated miniſter; *Diaconos*, *Hyperetees*, *Leitourgos.* The firſt is moſt frequent; but not one of them is given to the Apoſtles, in the whole Scripture, with relation to the church or people: You ſhall never find them called *Diaconoi*, or *Hyperetai tes Eccleſias*, which is ſo frequent with us; but "Miniſters of God," 2 Cor. vi. 4. 1 Theſ. iii. 2. "Miniſters of Chriſt," as here, and 2 Cor. xi. 23. Col. i. 7. "Miniſters of Jeſus Chriſt," 1 Tim iv. 6. or miniſters of that which they miniſter; as "Miniſters of the New Teſtament," 2 Cor. iii. 6. "Miniſters of the Goſpel," Eph. iii. 7. Coloſ. i. 23. But not miniſters of them to whoſe behoof they miniſter: Yet might this ſpeech, *Miniſter of the church*, if rightly conſtrued, be admitted; namely, if it be ſpoken, by an ellipſis, for miniſter of God, for, and over the church! So the Apoſtle, Coloſſ. i. 7. "A faithful miniſter of Chriſt for you;" that is, *Chriſt's miniſter*, not theirs: Yet not for Chriſt, but for them: But thoſe who uſe this ſpeech, commonly mean otherwiſe. 2. Angels are called "miniſtring ſpirits;" but not our miniſters, but God's miniſters to us-ward, or for our behalf: So miniſters of the Goſpel; not the people's, or congregation's miniſters, but God's miniſters for their behoof. 3. This ſpeech, miniſter of the church, or, of this, or that church, is ſo much the more incommodious, becauſe it hath begotten (as incommodious and unapt ſpeeches do) an erroneous conceit, not only among the vulgar, but ſome of better underſtanding; namely, that a miniſter is not lawfully called, unleſs he be choſen by the people, becauſe he is their miniſter, and ſo to be deputed by them: And indeed if he be their miniſter, in proper relation, they are his maſters; and ſo it is good reaſon they ſhould appoint him, as maſters do thoſe who are to ſerve them! But if, in proper relation, they are *God's* miniſters, and not *theirs*, tho' *for* them, then God is to appoint them, or ſuch as he hath put in place to do it. It is an erroneous opinion, that ſome maintain, that the power of ſacred order, and of the keys, is given by God immediately to the body of the congregation; and that they depute him who is their miniſter, to execute the power which is originally in them: For that power is conferr'd by God immediately to thoſe, who are Biſhops, and Paſtors, and, by and through them, reaches to the whole body, and no otherwiſe. *Tantum potuit incommodi ſermonis uſus.* Some perhaps object againſt this whole aſſertion, that of St. Paul, 2 Cor. iv. 5. "We preach not our ſelves, but Chriſt Jeſus the Lord, (to wit, *eſſe Dominum*) and our ſelves your ſervants for Jeſus ſake." If the Apoſtles were the churches ſervants, why not their miniſters? I anſwer, The Apoſtle ſays not, they were the Corinthians ſervants, but that he had made himſelf ſo, in his preaching to them: So he ſays expreſly 1 Cor. ix. 19. "For tho' I be free from all men, yet I have made my ſelf a ſervant to all, that I might gain the more:" Yet he confeſſes the Corinthians began to vilify him for this condeſcenſion, 2 Cor. xi. 7. "Have I committed an offence in abaſing my ſelf, that ye might be exalted, becauſe I have preached unto you the Goſpel of God freely?" This was that wherein he carried himſelf toward the Corinthians as a ſervant; but to other churches he did not ſo! It would be a ſtrange aſſertion, to ſay the Apoſtle was the Corinthians ſervant, in a proper relation: We know, he ſays, Gal.. i. 10. "If I pleaſed men, I ſhould not be the ſervant of Chriſt;" And, Rom. vi. 16. "Know ye not, that to whom ye yield your ſelves ſervants to obey, his ſervants ye are to whom ye obey?" I come now to a ſecond aſſertion; which is, that how ſoever any eccleſiaſtical perſon may be rightly called a miniſter, (ſo it be in a proper relation to God-ward) yet the word miniſter is again moſt unfitly uſed amongſt us, for a name of diſtinction of one eccleſiaſtical order from another: As when they call thoſe who are Presbyters, miniſters, by way of diſtinction from deacons; for ſo they ſpeak; Miniſters and deacons, inſtead of prieſts and deacons! The reaſon they thus ſpeak, is to avoid the name Prieſt; which they conceive to ſignify *ſacerdos*, that is, one that ſacrificeth, ſuch as were thoſe in the law: But our curates of holy things in the Goſpel, are not to offer ſacrifice, and therefore (ſay they) ought not to be called *ſacerdotes*, and conſequently, not prieſts. This is their reaſon: But if it be well examined, Prieſt is the Engliſh of Presbyter, and not of *ſacerdos*; there being in our tongue no word in uſe for *ſacerdos*, Prieſt, which we uſe for both, being improperly uſed for a ſacrificer, but naturally expreſſing a Presbyter; the name whereby the Apoſtles call both themſelves, and thoſe who ſucceed them in their charge. For who can deny that our word Prieſt is corrupted of Presbyter? Our anceſtors the Saxons firſt uſed *preoſter*; which by a farther contraction became *preſte*, and *Prieſt*: The high and low Dutch have *prieſter*, the French *preſtre*, Italian *prete*, but the Spaniard only ſpeaks it full *presbytero.* But, to come more near the point, our men, in uſing the word miniſter, for a diſtinctive name, inſtead of prieſt, incur four ſoleciſmes; I mean when we uſe the word miniſter not at large, but for a diſtinction from the order of deacons, ſaying Miniſters and deacons. 1. We run into that we ſought to avoid: For we would avoid to call the Presbyters of the Goſpel, by the name of the ſacrificers of the law; and yet run into it in ſuch ſort, that we ſtyle thoſe of the law by the evangelical name: The Hebrew calls thoſe of the law Cohanim, of *cohan*, which properly ſignifies to miniſter; and thence comes the Greek word *coneo*, and *diaconeo*; but we call thoſe of the Goſpel, Cohanim, when we ſtyle them miniſters: On the contrary, the Apoſtles ſtyle thoſe of the Goſpel, Presbyters; but we transfer that name to thoſe of the law, when we call them Prieſts: This is counterchange; running foul upon one rock, to avoid falling upon another. 2. It is a confuſion or tautology, to ſay Miniſters and deacons; that is, miniſters and miniſters! For *Diaconos* is, in the Greek, a miniſter. The one is in Greek a miniſter, the other in Latin; as if one ſhould ſay, *Homo* and *anthropos*, or *diluvium* and *cataclyſmus*, and think ſo to diſtinguiſh things of ſeveral natures, or conditions. 3. We impoſe upon that order, a name of a direct contrary notion to what the Apoſtles gave them: The Apoſtles gave them a name of elderſhip, and ſuperiority, in calling them *Presbyteri*; we of inferiority, and ſubordination in calling them *miniſtri.* The Jews had no name more honourable than that of elder, *perisbyteroi*; for ſo they called their magiſtrates: So we read of "elders of the people," and "elders of the prieſts and Levites;" meaning the chief in both ſorts. This honourable name the Apoſtles gave, as a name of diſtinction, to the evangelical paſtors, whereby they dignified them above thoſe of the law; whoſe name in the Hebrew (as I ſaid before) is but a denomination of miniſtry: And we have rejected the name of dignity, of *Fatherſhip* and *Elderſhip*, and aſſumed inſtead thereof, a name of under-ſervice, of ſubjection, of miniſtry, to diſtinguiſh our order by. I ſay to diſtinguiſh our order: For in a general ſenſe, and with reference to God, we are all his miniſters; and it is an honour unto us ſo to be, more than to be other mens maſters, as our Apoſtle in the text intimates. 4. In the churches beyond the ſeas, there is a worſe ſoleciſme, by reaſon of this miſapplied ſpeech. They have a kind of officers, who are the paſtor's aſſiſtants in diſcipline, much like to our churchwardens; and theſe they call elders, we ſtyle them lay-elders. Theſe are but a kind of deacons at the moſt; and of a new erection too: And yet theſe are dignified by the name of Elders, and Presbyters, who are indeed but deacons, or miniſters; and the paſtor himſelf is called a miniſter, who in the Apoſtles ſtyle is the only Presbyter or elder. For ſo they ſpeak, The miniſter and his presbyters, or elders. To conclude, It had been to be wiſhed, that thoſe whom the term of Prieſt diſpleaſed, through their miſtaken notion or abuſe of the word *Sacrifice*, had rather reſtored the apoſtolical name of *Preſbyter* in the full ſound; which would have been as ſoon, and as eaſily learned and underſtood, as *Miniſter*, and was no way ſubject to that ſuppoſed inconvenience: But miſapplication of the word *Preſbyter*, in ſome churches, to an order which the Apoſtles called not by that name, deprived thoſe thereof, to whom it was properly due. However, when they call us *Miniſters*, "let them ſo account of us, as of the miniſters of Chriſt," and not of men; not as deputed by the congregation, to execute a power as originally in them, but as "Stewards of the myſteries of God." (Mede) See the notes on 2 Cor. iv. 5.

Stewards of the myſteries of God.] This contains the matter about which the miniſtry is imploy'd; *viz.* in diſpenſing the myſteries of God. This office is two-fold. 1. To ſuper-intend the daily proviſions of Chriſt's family, 2. To take care that due order be obſerv'd, and their maſter's honour kept up. 1. As Stewards, they are to provide a due portion of ſpiritual food for the ſeveral parts of the family committed to their care, according to the different capacities of each; Milk for babes, and ſtronger meat for ſuch as have ſtronger underſtanding. But here, there muſt be ſpecial regard had to the myſteries of the Goſpel, which are more properly applicable to the doctrines with which they ought to inſtruct the family. It was only by revelation that men could know the incarnation, the ſatisfaction and redemption of our bleſſed Saviour, the juſtification thro' faith, the doctrine of the Trinity, and ſuch like. Theſe therefore having been reveal'd by Chriſt and by the Holy Ghoſt, to the firſt Apoſtles and miniſters of Chriſt, they were the Stewards of thoſe myſteries to diſpenſe them to others. They were truſted to open and unfold thoſe ſecrets, and "to give the light of the knowledge of the glory of Jeſus Chriſt," 2 Cor. iv. 6. Nor is their diſpenſing the ordinances of the Goſpel without myſtery. For the ſacraments are not only ſigns and memorials of that redemption purchas'd by the myſtery of Chriſt's ſatisfaction, but they are ſeals and conveyances of it. By one ſacrament we are admitted and initiated into Chriſt's family, and receive grace, and the pardon of our ſins; and by the other, we are confirm'd and ſtrengthned in newneſs of life. 2. It is the ſteward's office, to take care that decency and order be kept in the church, which is the houſe of God. And therefore to the Apoſtles, and in them to the paſtors of the church, to the end of the world, were given the keys of the kingdom of Heaven; the power of binding and looſing. They are firſt to admit into the church, ſuch as are qualify'd, by baptiſm. But if thoſe who are admitted do not behave as they ought, they may be cenſur'd by the ſteward; and if they become refractory and incorrigible, they may be turn'd out of the houſe by excommunication. And this is ſo far from placing *Imperium in imperio*, as ſome pretend to fear, that the very nature of this diſcipline denies any carnal weapons, either for offence, or for its own ſupport. The puniſhment it inflicts is not a ſecular coertion, but a ſpiritual: Its dominion is not directly upon the lives and bodies of men, but upon their minds and conſciences. 'Tis true, (in certain caſes) a civil ſanction follows the canons of the church, and enforceth her authority by a temporal power: But that is an aſſiſtance lent her from without, ſince her incorporation with the ſtate, and conſequently none of her own product. It muſt be own'd, however, that the church ſubſiſted before, upon her own bottom, upon the laws of her own diſcipline, and had her own *Regimen*, antecedently to civil laws and polity; Or elſe, what became of her before the time of Conſtantine? Surely, then, when *Nurſing Fathers* and *Nurſing Mothers* (to verefy the Prophet's prediction, Iſa. xlix. 23.) came themſelves to take her into their favour, they did not null the laws ſhe had before, nor take away what was her own, by giving her an additional protection. The church then ſtands upon her own intrinſick authority, whether in, or without, the ſtate: She owns the ſame law-giver ſhe had from the beginning, and cannot depart from the powers he enabled her to govern by, without ceaſing to be that ſociety which he erected. (Bynns) See the notes on Luke xiv. 23. John xviii. 36. and Acts v. 29.

Required in ſtewards, that a man be found faithful.] 'Tis a juſt and reaſonable ſentence of our Saviour's, that "unto whomſoever much is given, much ſhall be required," Luke xii. 48. And 'tis in no caſe more applicable, than in this now before us. For, as the *ſtewardſhip* of the *miniſtry* is, of all others, the moſt noble and important; ſo there's a greater number and meaſure of endowments required, to qualify men for it: And, as 'tis every paſtor's duty, to endeavour the attainment of them, and to come as near them as he can; ſo, wherever they are, or in whatſoever degree, they bring each of them their ſeveral obligations upon theſe *ſtewards*, with fidelity to employ them to the great ends of religion, in the ſeveral parts and branches of their duty, 1. To be faithful to the people in the miniſtration of their office: With a ſpirit of zeal and piety reading the publick prayers of the church; with a becoming awe and reverence performing the ſolemn ſervice of the altar; and with great efforts of zeal and prudence fulfilling the duty of the pulpit. The true and faithful paſtor is not to accommodate his doctrines to the *times*, to wreſt and diſguiſe the ſcriptures in favour of a *party*, or model them to the humours and vices of *great men* for the ſake of advancement: But, with the utmoſt ſincerity, perſpicuity and exactneſs, *rightly to divide*, and expound, "the word of truth," 2 Tim. ii. 4. to keep back nothing of what is given in charge to deliver, but unreſervedly to "declare the whole counſel of God," Acts xx. 27. But, beſides theſe, the *ſick* are to be viſited, the *ſcrupulous* ſatisfied, the *weak* ſupported, and the *fallen* rais'd; the *ſtayed* are to be reduced, the *wavering* confirmed, and thoſe who are at *variance* reconcil'd: And all theſe with proper remedies, cautions, exhortations, and reproofs. 2. To be faithful to Chriſt's church, in the ſupport and defence of her honour and intereſt againſt the treacheries and impoſtures of her pretended friends, as well as againſt the open aſſaults of her profeſs'd enemies. They are not, like *Hirelings*, to ſhrink, and *flee* away, when the *wolf* approaches; but, like *good ſhepherds*, to ſtand in the gap againſt all the invaders of this ſpiritual *fold*, and guard their *flocks* from being devour'd by the *beaſts of the foreſt*, even at the hazard of their lives: In a word, they muſt be continually wreſtling againſt the malice and fury, the fraud and ſubtlety of their earthly, as well as their infernal enemies; and amidſt all the encroachments of *licentiouſneſs* and *profaneneſs*, all the ſtorms of *hereſy* and *ſchiſm* in the church, and all the concuſſions of ſedition in the ſtate, muſt maintain their *true principles* firm and unſhaken, even tho' they lie firſt in the way to ſuffer and ſmart for them. And, 3. To be faithful to themſelves and their ſacred character, in adorning their doctrine by the regularity of their lives. For, without this, as they are too juſtly and deſervedly expoſed to the cenſure, contempt, and deſpite of the people, as well as to the ſevere laſhes and reproaches of their own conſcience; ſo they can never hope for ſucceſs in their miniſtry, or any other return of their labour, than their being condemn'd as *wicked* and *unprofitable ſervants*. (Smith) There is ſcarce any age, when there are not ſome ſins which are epidemical and popular; and it is dangerous to encounter any thing that is popular, that brings a man under an ill name, and a general odium. But, what is cenſure? What is reproach? What is perſecution, to a reſolved ſervant of Chriſt? He muſt expect, and, after the example of his great maſter, muſt contentedly bear, the indignities of a crooked generation. When he is *reviled*, he muſt *bleſs*; when he is *defamed*, he muſt *entreat*; when he is injur'd, he muſt forgive; when he is *perſecuted*, he muſt *ſuffer*. This, I confeſs, is not very pleaſing to fleſh and blood: But, no matter for that; this is our comfort, (and it is an abundant one) "the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world," 2 Cor. i. 12. (Killingb.) See more at large the ſeveral Sermons of Dr. Sydall, Dr. Smith, Mr. Bynns, and Mr. Killingbeck, on the text here explain'd.

A very ſmall thing that I ſhould be judged of you.] The judgment which St. Paul here profeſſes himſelf ſo little concern'd for, and diſſuades others from the exerciſe of, is not any public and legal one, which perſons in authority, whether eccleſiaſtical or civil, will paſs upon notorious offences; and which the miniſters of Chriſt, as well as others, are bound to ſubmit, and pay great deference to: But it is a judgment of private perſons, ſupported by no authority; a judgment of partiality and affection, which meddles where it hath nothing to do, and tends unduly to exalt or depreſs their teachers in the opinion of the world. And in bar to this, he offers two unanſwerable arguments: The one implied in their being "miniſters of Chriſt," accountable to none but their own maſter; who will judge all their actions one day immediately by himſelf; and who, in the mean while, judges ſuch as are of human cognizance, by thoſe who are deputed to act under him in an authoritative way; conſequently, when private perſons take upon them to cenſure and condemn ſuch, they incur the guilt of "judging another man's ſervant," Rom. xiv. 4. The other conſiſts in this, that theſe men neither have, nor can have, ſufficient proof to form a right judgment upon: Becauſe they cannot ſee into their teacher's conſcience; and ſo, not being able to take a full and diſtinct view of the principles he goes upon, muſt needs be liable to great miſtakes. (Stanh.) Not that the Apoſtle was unconcern'd, whether the Corinthians had a good eſteem of him, or not: For the contrary is evident from the whole drift of his Epiſtles; in which he labours to convince them of the truth of his doctrine, and of his ſincerity in the diſcharge of his office, and rejoiceth greatly in their affection to him, 2 Cor. vi. 13. vii. 14, 15. and viii. 24. His meaning therefore only is, That their judgment is little to him, in compariſon of the final, and unerring, judgment of the Lord. (W.) Therefore, ſays he, "I judge not mine own ſelf;" that is, definitively, ſo as to acquieſce in that judgment: For I may be deceiv'd in my judgment even of my ſelf; and therefore I leave my ſelf to the judgment of God. It is a ſingular ſupport to all the faithful members, and eſpecially to the miniſters of Jeſus Chriſt, that they, and their actions, have a more righteous judge to be examin'd and tried by, than either the world or themſelves: The world's judgment may falſly condemn them, their own judgment may flatter and deceive them, but the judgment of God will deal impartially with them. (B.)

I know nothing by my ſelf.] Not, ſimply, no ſin; for "in many things we offend all," Jam. iii. 2. And "if we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us," 1 John i. 8. But the Apoſtle's meaning is, My conſcience clears me from negligence and unfaithfulneſs in the function of my miniſtry. (Aſſ. and B.)

Yet am I not hereby juſtified.] Here the Apoſtle doth not intend to ſay, that he, and others, could have no good aſſurance of their preſent juſtification and favour with God, from the teſtimony of an upright conſcience, which (ſaith St. John) gives "confidence towards God," 1 John iii. 21. for, if ſo, farewel all joy and comfort in this world. He doth himſelf aſſure us, that their "rejoicing was this, the teſtimony of their conſcience, that in ſimplicity and godly ſincerity, they had had their converſation in the world," 2 Cor. i. 12. He adviſeth all men to approve their own actions to themſelves: And then (ſaith he) "every man ſhall have rejoicing in himſelf alone, and not in another," Gal. vi. 4. His meaning therefore in this place is, That our final juſtification, or abſolution from condemnation, depends not on the judgment which we paſs upon our ſelves, but upon that which God, the righteous judge, will paſs upon us at the laſt. Here alſo note, in St. Paul, another ſenſe of *juſtification*, as it relates to our abſolution from condemnation, and our approbation as *righteous* at the laſt day, which (ſaith he) will be according to our works, 2 Cor. v. 10. and our fidelity in execution of the truſts committed to us, as here, ver. 2. (W.) See the notes on Rom. iii. 20. and iv. 2.

Judge nothing before the time.] See the notes on ver. 3. and on Matth. vii. 1. and Rom. ii. 1.

Manifeſt the counſels of the hearts.] Hence note, That the Lord Jeſus Chriſt muſt have the knowledge of the ſecrets of the hearts of all men ſubject to his judgment: And therefore he muſt be that God, who "alone knows the hearts of all men," 1 Kings viii. 39. and is alone the "ſearcher of all hearts," 1 Chron. xxviii. 9. "to give every man according to his ways, and according to the fruit of his doing," Jer. xvii. 10. And therefore Chriſt expreſly aſcribes this knowledge to himſelf, by ſaying, "All the churches ſhall know, that I am he which ſearcheth the reins and hearts, and I will give unto every one of you according to your works," Rev. ii. 23. (W. and B.)

Then ſhall every man have praiſe of God.] That is, Every one ſhall have praiſe, who is praiſe-worthy: Every good man, tho' now diſprais'd and deſpis'd, tho' cenſur'd and condemn'd, tho' loaded with ſcandals and falſe reports; every righteous perſon ſhall then have praiſe from Chriſt the righteous judge. (B.) All who have praiſe, ſhall have it from him. This and ſuch like expreſſions, imply rather the ſingularity of the agent, than the univerſality of the patients. (Lukin) Some, no doubt, ſhall receive diſpraiſe: But the Apoſtle mentions *praiſe* only, becauſe the vice which he here reproveth, was, their giving more praiſe to ſome than to others, odiouſly extolling ſome to the diſparagement of himſelf, and others, who deſerv'd as well, or perhaps better than they. (Aſſ.)

I have in a figure transferred.] See the notes on chap. i. 11, &c. and iii. 4. and Rom. vii. 7.

Not to think of men, above.] What *phronein* ſignifies in this place, will beſt be gueſs'd by (*phyſiouſthe*) "puffed up," which follows on purpoſe to explain it. That ſignifying elation of mind to the deſpiſing of others, *phronein* muſt in all reaſon do ſo too. Thus 'tis expounded by the ſcholiaſt on Thucydides, St. Chryſoſtome, and Demoſthenes. (H.) See the notes on Rom. xii. 3.

Who maketh thee to differ.] As if the Apoſtle had ſaid, Who is it that maketh one miniſter to differ from and excell another? Is it not God? If ſo, then let thoſe miniſters who have received the greateſt gifts from God, whom the inſpiration of the Almighty hath made moſt wiſe and underſtanding, be moſt humble themſelves; and let none take occaſion from thence to deſpiſe others who have received leſs. Learn hence, That miniſters, of great abilities, eminent for gifts and graces, are in great danger of being puft up themſelves, and their people alſo too prone to glory in them. There is a temptation in good things, yea, in the beſt things, to pride: The beſt men on earth may be over-heated by what they have received from heaven; and Satan may take occaſion, even from our raptures in ſpirit, to puff us up with ſpiritual pride: Therefore our Apoſtle puts forth this humbling and mortifying expoſtulation, "What haſt thou that thou haſt not received? Who made thee to differ?" There is nothing, wherein one miniſter, or indeed one man differeth, or is diſtinguiſhed from another, or wherein he excelleth another, but it is given him from God: It is God, and not himſelf, that makes him to differ: It is an high degree of pride, for any man to ſay, *Ego diſcrevi meipſum*, I of my ſelf have made my ſelf to differ. (B.) The Apoſtle manifeſtly ſpeaking here of thoſe gifts of the Spirit which were immediately infuſed without human induſtry, and were diſpenſed by God, and by his Spirit, according to his good pleaſure, ch. iii. 5. and xii. 11. it cannot be hence argued, that no man doth any thing to "make himſelf differ from another," in any virtue, or pious diſpoſitions. For, to what purpoſe are men continually exhorted, ſtirr'd up by powerful motives, to all Chriſtian duties, and particularly to excel in virtue, if theſe exhortations and motives are not propos'd to engage them to exerciſe theſe Chriſtian virtues, to chuſe the good, and refuſe the evil? And if one man, upon conſideration of theſe motives, do chuſe to live a pious life, whereas another is not by the ſame motives prevail'd on ſo to do, doth he not "differ from another" by virtue of that choice? And tho' the grace of God, by way of excitation, worketh in us thus to will, yet ſince our faculties do firſt deliberate upon, and then comply and chuſe to do that thing to which this grace incites us; if to conſider, be to *differ* from him who does not ſo, and to comply with and embrace the call of God, be to *differ* from him who complies not with the ſame call, it muſt be certain, that as God's grace preventing and exciting, ſo my faculties co-operating tend to make me differ from another; tho' having alſo theſe faculties from God, the action may be well aſcribed, and the whole glory of it muſt be due, to him. Seeing then no act of virtue, and no good habit is produced in us, without a frequent and manifold co-operation of our own faculties to the ſame action and habit, whereas theſe gifts of tongues, interpretation, and prophecy, were gifts conferr'd upon Chriſtians, in the primitive times, without any ſuch co-operation of their faculties; it cannot, with like reaſon, be inquired of the former, as it may of theſe gifts, "Who made thee to differ from another" in them? And tho' all ground, and even all pretence of glorying, by this immediate infuſion of theſe gifts, is evidently excluded; yet the Apoſtles themſelves do glory in thoſe good actions which they choſe to do, ch. ix. 15. 2 Cor. i. 12. xi. 21. and Gal. vi. 4. (W.)

That thou didſt not receive.] See the notes on John iii. 27. and Rom. xii. 6.

Now ye are full.] Theſe words are looked upon by interpreters, as an ironical reproof given by St. Paul to the Corinthians; in which with an holy deriſion he rebukes the over-weaning and high opinion which they had of their preſent attainments, and ſpiritual perfections. "Now ye are full, &c. As if he had ſaid, Now ye think your ſelves ſo full and rich in all kinds of knowledge, that ye deſpiſe your ſpiritual fathers, my ſelf and Apollos, who firſt converted you to the faith; we are looked upon as dull fellows, not worthy to be named in the ſame day with your new admired teachers! Ye advance your ſelves as much above us, as a king is above his own ſubjects. I wiſh with all my heart your happineſs were real, that we might be ſharers in it: But verily I fear that ye are only puft up with notions; I fear ye have little except in conceit; and there ye have a great deal too much. Learn hence, That ſpiritual pride, that is, boaſting of, and glorying in, the gifts, graces or privileges which are conferr'd upon us, is a ſin which the devil ſtrongly tempts, and profeſſors are extremely prone to the practice and commiſſion of. "Now ye are full, now ye are rich," &c. (B.)

Set forth us the Apoſtles laſt.] As in the former verſe, the flouriſhing condition of the Corinthians is ironically deſcribed; ſo here the afflicted and perſecuted condition of the Apoſtles is plainly declared: "We are a ſpectacle to the world, and appointed to death." The original word is, We are ſet as upon a theatre or ſtage, in publick view; heaven, earth, and hell, are ſpectators; God, angels, and men, wait to ſee the glorious triumphs of our faith and fortitude. What a great ſolemnity is there at the ſufferings of a ſaint! Bloody perſecutors are for making all the members, eſpecially all the miniſters of Chriſt, "a ſpectacle to the world:" An alluſion to the Roman ſpectacles; who carried thoſe perſons about for a ſight, that were to fight with wild beaſts; and if they eſcaped, were only reſerved for ſlaughter againſt another day. Thus the Apoſtles in their martyrdom conflicted with all ſorts of miſery, and with death itſelf at laſt. (*Idem.*) At thoſe Roman ſpectacles, (the *beſtiarii*, and the *gladiatores*) here referr'd to, in the morning men were brought upon the theatre to fight with wild beaſts; and to thoſe was allow'd armour, both to defend themſelves, and to ſmite the beaſt which aſſail'd them: But in the meridian ſpectacle the gladiators were brought out naked, and without any thing to defend them from the ſword of the aſſailant; and he who then eſcaped was only reſerv'd for ſlaughter to another day: So that theſe men might be well call'd (*epithanatioi*) men "appointed to death;" and this being the laſt appearance on the theatre for that day, they are ſaid here to be ſet forth (*eſchatoi*) the *laſt*. Of which two ſpectacles Seneca ſpeaks (Epiſt. 7.) And Tertullian cites the words thus, *I think God hath choſen us Apoſtles laſt, as even to be expoſed to wild beaſts.* (W.) So that, if the favour of God were to be inferred from proſperity, as many men think it is, the Apoſtles themſelves might ſeem to have the very loweſt place in it. (G.)

We are fools for Chriſt's ſake.] Either theſe words are ſpoken as an irony, as Oecumenius conceiveth, or they may be taken properly; and then they carry this ſenſe, "We are fools," in the opinion of the world, and yours, becauſe, for Chriſt's ſake and the Goſpel's, we expoſe our ſelves to manifold troubles and dangers; "but ye are wiſe," who ſo preach Chriſt, that yet ye hazard nothing for him, nor incur any danger of your perſons or eſtates ! (Aſſ.) The wiſdom of ſuffering Chriſtians, in hazarding all for Chriſt, and in laying down their lives in the cauſe of Chriſt, has been always accounted weakneſs and folly by the men of this world. (B.) See the notes on ch. ii. 3. iii. 18. and Acts xvii. 18.

We both hunger and thirſt.] Obſerve here, The ſeveral kinds of ſufferings which the holy Apoſtles were expoſed to and exerciſed with; namely, hunger and want, poverty and reproach, perſecution and death. They ſuffer'd in their bodies by hunger, and nakedneſs, and ſtripes; in their names by ſcandals and reproaches, being accounted "as the filth of the world, and the off-ſcouring of all things." How then can we, the miniſters of Chriſt, complain of hard uſage from the world, when we conſider what thoſe great Apoſtles ſuffer'd in the world? (*Idem.*)

Are naked.] *Gymneteuomen*; We are meanly cloathed; not abſolutely *naked.* (G.) For as Glaſſius obſerves, the Scripture repreſents ſuch as *naked* who are ill-cloathed, as may be ſeen in many places; where it ought accordingly to be tranſlated *ill-cloathed*; in the ſame ſenſe as Seneca ſays, That he who has ſeen a man ill-cloathed, or cover'd with rags, ſays that he ſaw him *naked.* (Eſſ.)

Are buffeted.] See the notes on John xviii. 22. Acts xxiii. 2. and 2 Cor. xi. 23.

And labour, working with our own hands.] This St. Paul did ſometimes for neceſſity, and ſometimes that he "might not be chargeable to any," to whom he preach'd the Goſpel, 2 Theſſ. iii. 8. But, in mentioning it here, he ſeems ſecretly to tax the Corinthians; who tho' they were rich, and very bountiful to other teachers, yet ſuffer'd the Apoſtles to be in want, and under the neceſſity to relieve themſelves by their own labour. (Aſſ.) See the notes on Acts xviii. 3. and xx. 34.

Being defamed, we entreat.] To be *defamed*, is to have our good name and reputation blaſted, to be evil ſpoken of; *blaſphemoumenoi*, the being reviled, deſpiſed, and falſly accuſed; having things laid to our charge that we know not, and being loaded with crimes and wickedneſs which we abhor. To *entreat*, is to make the mildeſt returns: *Parakaloumen*, we beſeech and perſwade; *Obſecramur, et precamur*, we pray to God for them, and deſire them to treat us with more fairneſs and juſtice, to look into the nature and tendency of thoſe opinions and actions for which they defame us; which we are aſſured will incline them to think better of us. (Whitear) To publiſh invectives againſt thoſe (even tho' the worſt of men) who reproach and perſecute us, is a modern piece of zeal, which the bleſſed Apoſtles, and holy ſufferers in the primitive times were not acquainted with, but perfect ſtrangers to. (B.) See the notes on Matth. v. 44. and Luke xxiii. 34.

As the filth of the world.] *Perikatharmata* ſignifies thoſe things which are uſed in the luſtrating a city among the Gentiles. Suidas has deſcrib'd the cuſtom of it thus, *For the purging and luſtrating of a city they cloathed a man* (in foul and filthy garments, ſay others) *and put him to death; and he was called a luſtration* or *expiation:* Thus, ſaith Euſtathius, *Pericatharma* is *a luſtration*, for which the vileſt perſons were wont to be uſed; *ſordid, refuſe people.* For thus it was, when the city was under any plague, or other great calamity, they choſe out one of the naſtieſt perſons in the city, and brought him to a certain place, with cheeſe, and dry figs, and a cake in his hand, and then beat him with rods about the ſecret parts, and then burnt him and the rods together in a ditch, and caſt the aſhes into the ſea, (*paying a ſacrifice to Neptune*, ſaith Suidas) with theſe words, (*genou peripſema, genou catharma,*) *Be thou a luſtration* for us. This perſon was call'd *catharma* and *peripſema*, and by Lycophron, and before him by Hipponax, *pharmacon, a medicament*, and by Philoſtratus (ſaith Sardus, *de ritib. l.* iii. *c.* 19. *apotropaion, a cure*, or *averter of judgment* from the city. (But this is a miſtake in Sardus; all that Philoſtratus ſaith being only this, that in the theatre *to tou apotropaiou hidrutai*, that is, *the ſtatue of the deity that averteth judgment, plagues,* &c. *was ſet up.*) By this it appears alſo, what is meant by (*peripſema panton,*) *the refuſe of all* in the next words; to wit, the very ſame thing in another expreſſion, the vileſt, refuſe creature in a city, ſuch as uſed to be the expiation in a public calamity. So ſaith Suidas, and Heſychius, Theſe two words are of the ſame ſignification, and denote thoſe who are paid for others ranſom, or put to death in others ſtead, or elſe any thing that is moſt vile, trodden under feet by all men. Thus, Tob. v. 18. we have this phraſe, "Let it be as refuſe in reſpect of our child," or in compariſon of him; the Heathen cuſtom, whence all this comes, being, in a manner, but a tranſcript of the Azazel, among the Jews, the Scape-goat, that was ſent into the wilderneſs with all the ſins of the people upon him, Levit. xvi. 22. which was therefore call'd *apopompaios, rejectaneus*, or *refuſe.* (H.) Hence Origen ſays, That our Lord, giving up himſelf for the propitiation of our ſins, was made much more than his Apoſtles (*perikatharma tou koſmou, kai panton peripſema*) the luſtration of the world, and peculiar ſacrifice of all men. (W.) So that the Apoſtle's meaning here is, as if he had ſaid, We are as deſpicable and odious, in the ſight of the people, as much loaded with the revilings and curſings of the multitude, as thoſe condemned perſons, who were offer'd up by way of public expiation. (Godw. and Leigh)

Ver. 14, 15, 16, 17, 18, 19, 20, 21. I write not theſe things to ſhame you, but as my beloved ſons I warn you. For though ye have ten thouſand inſtructors in Chriſt, yet have ye not many fathers: For in Chriſt Jeſus I have begotten you through the goſpel. Wherefore I beſeech you, be ye followers of me. For this cauſe have I ſent unto you Timotheus, who is my beloved ſon, and faithful in the Lord, who ſhall bring you into remembrance of my ways which be in Chriſt, as I teach every where in every church. Now ſome are puffed up as though I would not come to you. But I will come to you ſhortly, if the Lord will; and will know, not the ſpeech of them which are puffed up, but the power. For the kingdom of God is not in word, but in power. What will ye? Shall I come unto you with a rod, or in love, and in the ſpirit of meekneſs?

Inſtructors.] The word is *pædagogos*, ſchoolmaſters; whereby he puts a difference between himſelf and their preſent teachers. They, like ſchoolmaſters, taught for hire; but he freely: They imperiouſly; he tenderly, like a father, who begot them to Chriſt through the Goſpel. (Aſſ.) See the notes on John viii. 39.

Be ye followers of me.] *Viz.* In the ordinances which I have, and Timothy ſhall, deliver unto you from me; and in the example of humility and ſufferings which I have given you. (Fell) See the notes on ch. xi. 1.

Timotheus.] See the notes on Acts xvi. 1.

My ways.] That is, Either the way and rule which I follow every where, in teaching the churches; Or my courſe of life, and manner of converſation, that they may follow it. (Aſſ)

And will know.] That is, I will certainly come and try your boaſting envious teachers; not by their plauſible words and fine talk, diſcovering who has the ſmootheſt tongue: But I will examine the power; that is, Firſt, Their authority to preach; And next, What power and efficacy there is in their preaching; And laſtly, What power and influence their preaching has upon their own practice. (B.)

Not in word, but in power.] "The kingdom of God" is propagated, ſaith Theophylact, by miracles done by the power of the Spirit. For, to convince men of the truth of it, ſaith Chryſoſtome, 'tis not enough to uſe fine words, but the dead muſt be raiſ'd, the devils caſt out, and other mighty wonders muſt be wrought; for by theſe things the Goſpel is eſtabliſhed. (W.) See the notes on ch. ii. 4.

What will ye?] As if the Apoſtle had ſaid, "I will come to you ſhortly," to regulate diſorders, and to rectify abuſes, among you. Now, chuſe ye how I ſhall come: Whether in the milder way of kindneſs, love and meekneſs towards you, or exerciſing the power God has given me, of inflicting corporal puniſhments on offenders, by delivering them to Satan, as God's executioner upon their bodies. Note here, 1. A power which the Apoſtle intimates himſelf to have in the Chriſtian church; namely, the power of the *rod*, that is, a power of inflicting the ſevereſt of corporal puniſhments, even death it ſelf, upon notorious offenders. Thus Elymas the ſorcerer was ſmitten with blindneſs by St. Paul, Acts xiii. 11. Ananias and Sapphira ſtruck dead by St. Peter, Acts v. 5, *&c.* Hymeneus and Alexander delivered unto Satan, 1 Tim. i. 29. It was uſual with God, in the earlier days of the Goſpel, to give Satan leave to ſeize the bodies of ſuch as were, for their obſtinate perſeverance in ſin, cut off from the communion of the church; who plagued them with diſeaſes, and ſometimes, with death, which is call'd "the deſtruction of the fleſh," 1 Cor. v. 5. 2. The neceſſary reaſon for inveſting ſuch a power, ſo great a power as this, in the Apoſtle; becauſe then there being no civil power of the magiſtrate on his ſide, had he been deſtitute of this extraordinary power, to puniſh bold and hardned tranſgreſſors, he could never have vindicated Chriſtianity from contempt, much leſs have conciliated any tolerable reſpect either to himſelf or it: People would have deſpis'd his perſon, and made a mock of his new religion; whereas finding him cloathed with his power, great fear fell upon the church, yea, on as many as heard theſe things, and the name of the Lord Jeſus was magnified, Acts v. 5. 3. How loth and unwilling the Apoſtle was to exerciſe this power of his, and to "come unto them with a rod," deſiring rather to uſe fair and gentle methods, and to come unto them "in love, and in the ſpirit of meekneſs." His paternal tenderneſs and fatherly affection, prompted him to menace and threaten puniſhment; but only to the end that he might not execute and inflict it, provided they would be but oblig'd by kindneſs,

neſs, and reclaim'd by candid uſage. 4. That the Apoſtle was ſometimes forc'd, out of mere pity, to take his rod into his hand, to uſe ſharpneſs, tho' with great reluctancy; ſcourging them, to ſhew his compaſſion to them. In like manner muſt eccleſiaſtical rulers, to the end of the world, in order to maintain the church's purity and peace, by church-cenſures chaſtiſe that vice which doth deface the one, and thoſe diviſions that do diſturb the other. (B.) See the notes on ver. 1.

C H A P. V.

The church of Corinth reproved, for their neglect of diſcipline, in tolerating inceſt. The cenſure of excommunication denounced; and the end of it declared. Notorious offenders to be carefully avoided.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. IT is reported commonly that there is fornication among you, and ſuch fornication as is not ſo much as named among the Gentiles, that one ſhould have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you. For I verily as abſent in body, but preſent in ſpirit, have judged already, as though I were preſent, concerning him that hath ſo done this deed; in the name of our Lord Jeſus Chriſt, when ye are gathered together, and my ſpirit with the power of our Lord Jeſus Chriſt, to deliver ſuch an one unto Satan, for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus. Your glorying is not good: Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Chriſt our paſſover is ſacrifiſed for us: Therefore let us keep the feaſt, not with old leaven, neither with the leaven of malice and wickedneſs; but with the unleavened bread of ſincerity and truth. I wrote unto you in an epiſtle, not to company with fornicators. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then muſt ye needs go out of the world. But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with ſuch an one no not to eat. For what have I to do to judge them alſo that are without? Do not ye judge them that are within? But them that are without, God judgeth. Therefore put away from among your ſelves that wicked perſon.

It is reported commonly.] Obſerve here, 1. The perſons, or the people blam'd. The famous church of Corinth has fornication, nay inceſt, charg'd upon her. Heinous ſins may creep into the beſt and pureſt churches: Yet doth not a church preſently ceaſe to be a true church; nor are Chriſtians preſently to ſeparate from the communion of a church, becauſe heinous crimes and ſcandalous offences are found in it. This church of Corinth was a true church; and it was ſchiſmatical to ſeparate from her communion, altho' erroneous principles and ſcandalous practices were found among the members of it. 2. The crime charg'd upon them; namely, that fornication was found among them; yea, the higheſt degree of fornication, to wit, inceſt. By the general name of *fornication*, all uncleanneſs is forbidden, all unlawful conjunctions and ſinful mixtures are condemn'd: By *inceſt* is to be underſtood the uncleanneſs of a perſon with ſome near relation; as a mother, a ſiſter, &c. 3. The crime of inceſt is not barely expreſs'd, but amplified and aggravated by its heinouſneſs, "ſuch as was not named among the Gentiles." Not but that many of the more brutiſh Gentiles were guilty of this ſin; but the more civilized among the Gentiles did, by the light of nature, deteſt and abhor it, condemn and forbid it. Lord! How ſad is it, that what is not ſo much as nam'd among the Heathens, ſhould be practis'd among Chriſtians! Whereas ſuch ſins ought not to be ſo much as nam'd among Chriſtians, which are practis'd among the Heathens. 4. The notoriouſneſs of the crime, "It is commonly reported;" the fame, or rather the infamy, of the fact ſpread far and near: The ſin became ſo publick, that it could not be coloured, much leſs conceal'd. All ſin is a work of darkneſs: Uncleanneſs particularly delights in darkneſs; therefore the notoriety of the act beſpoke the impudence of the agent. Ah ſad day! when men declare their ſin like Sodom, they hide it not. When both ſhame and fear are caſt off, ſin hath an hardned forehead, and a brazen brow. (B.)

Have his father's wife.] Either as *his* wife, or ſo as to commit *fornication* with her. Now this, ſaith Dr. Lightfoot, was done by them agreeably to the Jewiſh doctrine concerning proſelytes, *viz.* That they were as perſons new born, and had loſt all their kindred they had before; ſo that, by the law, as the Rabbins expounded it, they might marry their mother and ſiſter. (See the notes on John iii. 3.) And to this Tacitus ſeems to refer, in his account of the Jews, when he ſays, All things are by them deem'd prophane, which to *us* are ſacred, and what *we* account *inceſtuous* is with them lawful; and that they are firſt of all taught to contemn the gods, and to have no regard to parents, children, and brethren. But conſidering, that Corinth abounded with philoſophers, and that Chryſippus the Stoic reckons the enjoyment of a mother, ſiſter, or daughter, as things blamed without reaſon; and that hence the Nicolaitans and Carpocratians had their doctrine of the community of women, not excepting mothers, and daughters, and ſiſters; I think it probable, that this corruption might have had its riſe from them; and that, on one or other of theſe accounts, they ſo tamely endur'd him who had done this infamous thing: Yea, they were puffed up, (ſay the Greek interpreters) on the account of the eloquence and wiſdom of this very man. (W.) For St. Chryſoſtome tells us, this crime was committed by one who was not only admitted to partake of the Divine myſteries, but had obtain'd the dignity of a doctor or teacher among them: And ſo ſaith Theodoret alſo. (H.)

Are puffed up, and have not rather mourned.] Here note, 1. The fault charg'd upon the church; they did not cenſure this offender, therefore the Apoſtle cenſures them: The tolerating of ſcandalous ſins in particular members of churches, is a thing very diſpleaſing to Chriſt, and offenſive to his miniſters. 2. As they did not cenſure the offenders, ſo neither did they mourn for the offence, as they ſhould and ought to have done. Learn hence, That the falls of particular members of churches are a juſt cauſe of mourning to the whole church: As members of the ſame body we ſhould ſympathize with one another; what the natural members do, the myſtical members ought to do. 3. The cauſe of both, why they did neither cenſure the offender, nor mourn for the offence: "They were puffed up;" partly with pride of their own gifts, and partly with vainglory, on account of their admired teachers. Now, this pride hindred their ſorrow: A proud man is ſeldom a compaſſionate man; true humility will teach us to lament and bewail others frailty; "Ye are puffed up, and have not mourned:" The original word, for *to mourn*, ſeems to refer to a cuſtom in the primitive times, when Chriſtians put on ſolemnly mourning attire, and bewailed excommunicate perſons as thoſe that are dead. Theſe Corinthians, being puffed up with pride, were ſo far from their compaſſionate mourning over this inceſtuous perſon, that they rather rejoiced at it, and inſulted over *that party* to whom this perſon belonged. So prone are perſons to rejoice at the downfal of others, either by ſin, or by affliction. (B.)

Taken away from among you.] That is, by excommunication. Now ('tis well known) this cenſure depriv'd men of two privileges; 1. Of the Euchariſt, and all that ſolemn part of divine worſhip which was peculiar to the faithful, that is, the communicants. 2. Of all familiar converſation with Chriſtian people; to whom it was not lawful even *to eat*, with ſuch a man, ver. 11. (Johnſ.) And, as to the right of exerciſing this power, it cannot be denied, that every ſociety whatſoever has all thoſe things which are neceſſarily requir'd to preſerve the ſociety ſafe and intire: But, for preſerving a ſociety ſafe and intire, it is in the firſt place requir'd, that it have a power of receiving worthy and fit perſons into the ſociety, and of turning out ſuch as are refractory and unworthy; for without this power, 'tis impoſſible for any even the leaſt ſociety to ſubſiſt. And as the Chriſtian church is a true and proper ſociety, (ſee the notes on Rom. xvi. 5.) 'tis therefore neceſſary, that the Chriſtian church have the ſame power, of admitting worthy and fit perſons, and of ejecting, that is, excommunicating, ſuch as are obſtinate. Hence likewiſe we may collect, that this power of excommunication appertains to the church by divine right. For, ſince the Chriſtian church is a true and proper ſociety, founded by *God* himſelf, it moſt evidently follows, that God has granted to this ſociety all thoſe privileges which are neceſſary to preſerve it as a ſociety. Therefore it was well obſerv'd by the learned Grotius, that for the aſſerting of this power to the church of Chriſt, it is not neceſſary to deſcend to particular paſſages of holy Scripture, This is abundantly demonſtrated from the very nature of ſociety. And indeed, this right of excommunicating appears ſo neceſſary, I will not ſay to the Chriſtian church, but to every religion whatſoever, that you will hardly find one ſect, or way of worſhip, even among the Heathen, that does not enjoy the like privilege. We are inform'd by Julius Cæſar, That the Druids were wont to exclude from their ſacrifices all thoſe who did not obſerve their decrees: In Philip of Macedon's

Epiſtle to the Athenians we read, That the people were ſo exaſperated againſt the Megarenſes, becauſe they had kill'd Anthemocritus, as to exclude them from their myſteries: And the Scholiaſt on Ariſtophanes obſerves, That it was the cuſtom, that murderers ſhould not partake of the ſacrifices: Nicolaus Damaſcenus ſays of the Cerceti, a people of India, That they ſhut out from their holy rites ſuch as had any way injur'd them. 'Tis moſt notorious, that before the ſacrifices were ſlain, a crier made this proclamation, Away, far away ye prophane; ſhut the doors upon the prophane. From all which it moſt evidently appears, That all ſects of men whatever have enjoy'd this power, *viz.* of excluding from the ſacrifices the prophane, the impure, the unholy; and of ejecting them out of their ſociety. Such inſtances do by no means prove what the vile factors of the Atheiſts would prove from them, that the Chriſtian church borrow'd this tyrannical cuſtom (as they call it) from the Heathen: But they manifeſtly prove, that excommunication is ſo neceſſary to all ſorts of religion, that the Heathens themſelves did, by the light of nature, both find out and exerciſe it: And it appears very unjuſt, to deny the Chriſtian religion (which was conſtituted by Chriſt himſelf) that very power, which the wiſeſt Heathens freely allow'd even to the fooliſheſt religions in the world. (Hughes)

For I verily, as abſent.] As if the Apoſtle had ſaid, Although I am abſent from you in body, yet in mind and conſent I am preſent with you; and alſo by my diſcerning ſpirit, by which I am enabled to diſcern things done at a diſtance: And accordingly, by the authority and power given me by our Lord Jeſus Chriſt, I have already determin'd, that when ye are ſolemnly gathered together in the name of Chriſt, and have my ſpirit concurring with you, and the power of Chriſt confirming the ſentence pronounc'd by you, that ye deliver this inceſtuous perſon unto Satan, by caſting him out of the church, and leaving him to God's executioner to inflict deſtructive puniſhment on his body, to bring him to repentance for the ſaving of his ſoul. Here note, 1. The cenſure and ſentence pronounc'd, excommunication; which conſiſteth of two parts: 1. Privative, in a ſeparation from the communion of Saints. 2. Poſitive, which is here expreſs'd by "delivering unto Satan," who had then a power over the excommunicated perſon's body, to torment it with diſeaſes: Which power, tho' now ceaſed, yet the Chriſtian church has at this day a power to exclude enormous offenders from the ordinary means of grace and ſalvation, and to expoſe them to the malice and temptations of their grand adverſary the devil, by depriving them of church communion; which is a more dreadful puniſhment than perſons are ſenſible of. 2. The perſon inflicting this cenſure; St. Paul: "I have adjudged already." He pronounc'd it judicially, and required the Corinthians to denounce it ſolemnly. "I have judged already;" implying that he did not determine raſhly and ſuddenly, but adviſedly, as became a judge: And, mark, they muſt denounce ſolemnly what he had determin'd judicially; and this in the face of the whole church, "when ye are gathered together;" that is, in the preſence of the chief paſtor, and all his flock at Corinth. A publick crime muſt have a publick doom, that others may hear and fear: Yet remark, The congregation or church were witneſſes of the cenſure; but they did not judge and determine it: The Apoſtle did that. The power of the keys is in the hand of the church; only, *quoad chreſin*, not *quoad kteſin*; that the church may have the benefit of them, not the managing of them; for that is committed to the paſtors only, as appears, Mat. xvi. and John xx. 3. The ſolemn and awful manner, in which the cenſure and excommunication was and ought to be pronounc'd, "In the name of our Lord Jeſus Chriſt;" that is, having firſt, in ſolemn manner call'd upon the Lord Jeſus Chriſt for his direction and benediction: Or in the name of our Lord Jeſus; that is, according to the command of Chriſt, by the power and authority of Chriſt, with an eye to the glory of Chriſt. This ſhould be the manner, and theſe ſhould be the ends, in denouncing church cenſures; and then Chriſt will be at the conſiſtory, and his co-operation will make good the cenſure, as his commiſſion was our warrant to pronounce it; and then the penitent may and ought to dread the ſentence, as coming out of Chriſt's own mouth, and to be inflicted by Chriſt's own hand. 4. The miſerable caſe and ſtate which the perſon that is duly excommunicated is in. He was then "delivered up to Satan," as God's executioner, to inflict ſevere puniſhments on the perſon's body now caſt out of God's ſpecial protection, depriv'd of the church's communion, and expos'd to the temptations and ſnares of our grand adverſary, Satan. St. Auſtin in his time declar'd, that it was then thought much more grievous to be excommunicated than to be beheaded. But, Lord! Where are the perſons at this day, who tremble when their ſins have brought them into this miſerable caſe and ſtate? 5. That perſons ought not to be in this ſevere and ſolemn manner proceeded againſt, but for notorious ſcandalous ſins. To denounce this awful cenſure upon every ſlight and trivial occaſion, is to proſtitute one of the moſt venerable ordinances of Chriſt to contempt and ſcorn. 6. The greateſt and ſpecial end for which this ordinance of excommunication was inſtituted by Chriſt in his church, and executed by his Apoſtles; namely, to recover the fallen perſon by repentance, and to be a warning to others. The reforming, and not the ruining of men, was the intention of this ordinance: The cenſure is not mortal, but medicinal. It is, 1. "For the deſtruction of the fleſh," ſo laſcivient in him; for the mortifying his luſts, by afflicting him with grief and ſorrow. 2. For the "ſaving of his ſpirit;" that is, his ſoul, that this may be recover'd out of the ſnare of the devil. Laſtly, The time is expreſs'd, when the penitent perſon ſhall find the benefit of this painful ordinance; namely, "in the day of our Lord Jeſus:" Not but that a penitent in this life ſhall find ſome eaſe in his conſcience, and ſatisfaction in his ſpirit; but the full benefit of eccleſiaſtical cenſure is reſerv'd to the day of the Lord, the day of judgment: Then will Chriſt manifeſt to the church triumphant, the good effect of the power of the keys, which he hath committed to his miniſters, to be exercis'd publickly in the church militant; he will then reveal how all ſtand bound in heaven, whom his church never loos'd on earth; and all whom his church hath loos'd on earth, ſhall then appear to be loos'd in heaven. (B) See the notes on Mat. xvi. 19. xviii. 18. and John xx. 23.

To deliver ſuch an one unto Satan.] This ſeems to have been done by a power peculiar to the Apoſtles, and not the effect of a common act of diſcipline. Some of the beſt Expoſitors are of opinion, that ſome bodily diſtemper was inflicted by the devil on the perſons who were put under this ſentence. For this reaſon it is call'd "delivering unto Satan," who is ever ready to puniſh and torment mankind. The deſign of God is, that the perſons thus puniſh'd might be brought to repentance: (For the following words are, "for the deſtruction of the fleſh, that the ſpirit may be ſav'd in the day of the Lord Jeſus;") which the ſuffering perſon might be, on his true repentance. I am inclin'd to think, that the "remitting and retaining ſins," John xx. 23. relates to this matter; and that what St. John ſays, 1 John v. 16. of "the ſin unto death," for which he would not ſay the church ſhould *pray*, reſpects thoſe who were under this cenſure. The ſins of ſome were probably attended with ſuch aggravating circumſtances, that no prayers would avail for their being deliver'd from temporal death, tho' from eternal puniſhments they might be deliver'd, on their true repentance. (Fox) The devil muſt of neceſſity reign where Jeſus Chriſt does not. A man is in *his* kingdom, and under *his* power, when he is not in the church, and under the protection of Jeſus, *church.* A perſon excommunicate, "deliver'd to Satan," and expos'd to his rage and malice, is as a man cover'd with wounds, diſarm'd, deſtitute of all ſuccour, and left in the hands of his mortal enemy. (Q.) This was the laſt means which Chriſt had preſcrib'd to be us'd for the reclaiming hardned ſinners: And 'tis evident, that it had its effect on this impure Corinthian. For we are aſſur'd, that tho' he had ſo numerous and formidable a party, combin'd together, as it ſhould ſeem, on purpoſe to ſcreen him from the ſevere ſentence which the Apoſtle had decreed againſt him, yet when he ſaw the Apoſtle firm in his reſolution, and the church of Corinth dutifully complying with St. Paul, and forſaking *his* communion, he was melted down to ſuch a degree of humility, and ſo deep a ſenſe of his ſin, that St. Paul ſaw occaſion, in the next Epiſtle, ch. ii. 7. to deſire his Chriſtian brethren to "comfort him, leſt he ſhould be ſwallowed up of over much ſorrow." (Johnſ.) See the notes on ch. iv. 21.

In the day of the Lord Jeſus] That is, in the laſt day, or the day of judgment. Not as if ſalvation were deferr'd to the laſt day, or that the repenting ſoul ſhould not enjoy it before that time; but becauſe ſalvation ſhall be then conſummated, and fully revealed. (Aſſ.) See the notes on 1 Pet. i. 5.

Purge out therefore the old leaven.] Here the Apoſtle ſpeaks of cutting off the inceſtuous perſon, according to the metaphor of the Jews; whoſe ſaying is, That as a little leaven leavens the whole lump, ſo concupiſcence corrupts the whole man; and that by the command to abſtain from leaven, adultery is forbidden. This impurity he calls "the old leaven" to be purged out; becauſe the Corinthians were infamous for it to a proverb, as Phavorinus, Heſychius and Eraſmus ſhew. He alludes alſo to the command to put away leaven out of their houſe, in commanding to put away the evil perſon: And to the Paſchal feaſt, in giving this reaſon why the old leaven ſhould be put away, becauſe "Chriſt our paſſover is ſacrificed for us;" which being done once for all, we Chriſtians muſt ever keep the feaſt, by being always a new lump, pure from "hypocriſy, which is the leaven of the Phariſees," Luke xii. 1. from the leaven of falſe doctrine, and corrupting of the word of God, which is "the leaven of the Phariſees and of the Sadduces," Mat. xvi. 6, 12. and from the leaven of wickedneſs and wicked men, according to thoſe words of the Pſalmiſt, "Deliver me out of the hand of the wicked, out of the hand of the cruel," and the *leavened*, Pſa. lxxi. 4. that is, the ſowre, and the angry man, who corrupts and depraves others. (W.)

Chriſt our paſſover.] Chriſt is term'd *our paſſover*, Either, by a metonymie of the thing ſignified for the ſign, or elſe by a metaphor in regard of many reſemblances between Chriſt and the Paſchal Lamb; as, 1. As the Lamb was without blemiſh, ſo Chriſt was without all ſpot of ſin. 2. As no bone of the Lamb was to be broken,

ken, ſo neither any bone of Chriſt at his paſſion. 3. As the Lamb was offer'd to God for a typical reconciliation and ſatisfaction, ſo was Chriſt for the true reconciliation of all his elect, and ſatisfaction for all their ſins. 4. As the Paſchal Lamb was to be eaten, ſo we feed upon Chriſt by faith. 5. As the Paſchal Lamb was to be eaten with ſowre herbs, ſo Chriſt's fleſh is to be eaten in the Sacrament with a ſowre and bitter remembrance of our ſins, and Chriſt's dolorous ſuffering for them. 6. As the paſſover was to be eaten with unleavened bread, ſo all who feed upon Chriſt muſt purge out of their conſciences all leaven of maliciousneſs. 7. As that Lamb was call'd *phaſe*, Exod. xii. which ſignifies a paſſover, ſo Chriſt's death may be call'd *phaſe*, or paſſage, as having carried him from the world to his father. 8. As where the door cheeks and poſts were ſprinkled with the blood of the Paſchal Lamb, the family was ſav'd from the deſtroying angel, ſo all whoſe conſciences are ſprinkled by faith with the blood of Chriſt, the Lamb of God, are ſav'd from eternal deſtruction. (Aſſ.) See the notes on John i. 29.

Let us keep the feaſt.] The Apoſtle here more eſpecially alludes to the communion, which was celebrated at all their eccleſiaſtical meetings, from which the perſons mention'd in this chapter were chiefly to be debarr'd. (Fell)

The leaven of malice and wickedneſs.] Which is uſually carried on with diſſimulation of affection and concern for piety, and ſo is Phariſaical, and accompanied often with that wickedneſs which prompts men to deceive others to their hurt. Theophylact ſays upon this text, He is *kakos*, an evil man, one who does evil things; and alſo *poneros*, one who does evil with ſubtilty and deceit. Thus evil men and deceitful are join'd together, 2 Tim. iii. 13. (W.)

Unleavened bread of ſincerity.] This expreſſion ſeems to allude to the Hebrew *Matſoth*, or *azyma*, which, ſays Bochart, ſignifies pure and ſincere loaves free from all mixture of leaven. And ſo this is an exhortation to reject all falſe Apoſtles and deceitful workers, as the Doctor, abovemention'd, and others in the church of Corinth were, who transform'd themſelves into Apoſtles of Chriſt, 2 Cor. xi. 13. and yet were not *ex eilikrineias* men of ſincerity, 2 Cor. ii. 17. but corrupters of the truth, and walk'd in craftineſs, handling the word of God deceitfully, 2 Cor. iv. 2. and by their ſubtilty ſeduc'd them from the ſimplicity which was in Chriſt, 2 Cor. xi. 3. (*Idem.*) This word *eilikrineia*, *ſincerity*, is a metaphor, either from ſuch things as are tried, by being held up againſt the beams of the ſun, to ſee what faults or flaws are in them; or elſe from ſuch things as are purg'd and clarify'd, by the heat of the ſun, from the groſs matter that was in them. The word in Latin is taken from honey, *ſine cera*, unmix'd, without wax. (Leigh)

I wrote unto you in an Epiſtle.] Here there is no enforcing reaſon to conclude, that the Apoſtle refers to ſome former Epiſtle of his, not now extant, nor anciently mention'd by any; the words being very capable of this other rendring, that *in this Epiſtle* he had *ſo written to them*; and ſo he did ver. 2. of this chapter: Juſt as, Gal. i. 9. "As we have before ſaid, even now again I ſay," the word (*proeirecamen*) *before ſaid*, looking no farther off than to the eighth verſe immediately precedent, where that was ſaid, that ver. 19. is repeated by him. As for the (*nuni de egrapſa*) "but now I have written," ver. 11. which may ſeem to oppoſe this to ſome former Epiſtle, there is no force in that. For the (*nuni*) *now* is not always a note of time, but, as 'tis ordinary amongſt us, of tranſition, thus: When *I wrote to you not to converſe with fornicators*, I meant not the Heathen fornicators, *but I wrote to you* only in reference to the Chriſtian profeſſors, guilty of thoſe ſins. (H.) All the Greek Commentators upon this place, conclude that he wrote this, not in another Epiſtle *en alle*, but *en taute*, in this. So Chryſoſtome, Theodoret, Oecumenius, Photius, and Theophylact. And this ſeems the more probable, becauſe none ever heard among the ancients of more than fourteen Epiſtles of St. Paul; nor was one word ever cited from an Epiſtle of his to the Corinthians, now ſuppos'd to be loſt. It cannot therefore be concluded from theſe words that any Epiſtle of his, written and ſent to the church of Corinth, is loſt; but only that ſome things in this Epiſtle were changed (or rather farther explain'd) by him, before he ſent it to them. But Mr. Le Clerc ſays, 1. This interpretation is contrary to all the rules of grammar, which it ſeems none of the Greek Scholiaſts underſtood ſo well as he! But it is the common obſervation of grammarians, that the *aoriſt*, (the tenſe here us'd) is ſo call'd, becauſe it is of an indefinite ſignification, being ſometimes us'd for the *perfect*, and ſometimes for the *plus-perfect* time. So Herod laying hold of John *edeſen auton*, had bound him, Mat. xiv. 3. See likewiſe Luke xix. 15. John iv. 44. v. 13. and xviii. 24. Beſides the article *te*, as Phavorinus ſays, is put inſtead of *taute*, *this*, as it is 1 Theſſ. v. 27. So that this criticiſm from grammar is of no force. (W.) But if any one will ſtill contend that there was another Epiſtle written to the Corinthians, before this, by the ſame Apoſtle, all that can be ſaid in this caſe is, that it is long ſince periſh'd, the Divine Providence not ſeeing it neceſſary to be preſerv'd for the ſervice of the church. (Cave)

Not to company with.] What is the meaning of *me ſynanamignyſthai* here, whether only interdicting eccleſiaſtical aſſemblies, or farther excluding from civil commerce alſo, is a matter of ſome queſtion. In favour of the former of theſe, we may here obſerve one thing in the context, That 'tis ſomewhat which the Apoſtle had, before theſe words, written to them about. But, whether this be ſo (as in the foregoing note is obſerv'd) or not, yet it is apparent, that ver. 11. (which refers undoubtedly to this Epiſtle,) the ſame phraſe is us'd, (*me ſynanamignyſthai*) "not to converſe with them;" which will therefore make it reaſonable to explain this phraſe by that which is mention'd ver. 2. (*exaireiſtho ek meſou*) *removing* the *offender from among them*; which is the ordinary phraſe for excommunication, (ſee note there) and the brief of the ſentence ſet down ver. 3, 4, 5. "I have judged," &c. And then there will be no neceſſity of extending it any farther, than to not joining with ſuch an one in ſacred meetings, excommunicating, "delivering up to Satan;" And ſo, 2 Theſſ. iii. 14. (*me ſynanamignyſthe, hina entrape*,) "have no fellowſhip with him, that he may be aſhamed," may refer to theſe cenſures of the church inflicted on the diſobedient, or refractory there. But then a ſecond circumſtance in the context will be obſervable, that, ver. 11. where the *me ſynanamignyſthai* is repeated again, there is added to it, (*toiouto mede ſyneſthiein*) "nor to eat with ſuch an one." This is indeed more likely to belong to the interdicting all familiarity of civil commerce: And the rather, becauſe the Jews thought it unlawful to eat with the Samaritans, Publicans, and ſinners (*me ſynchrontai*,) *they will have nothing to do* with ſuch; and, "Why eateth your maſter with ſuch?" (Say they to Chriſt's diſciples) and a ſpecial example we have of it, in the Maccabees, where ſpeaking of the deſerters, apoſtates from their law by any notorious breach, 'tis ſaid, *They expreſſed a deteſtation of them, judged them as enemies of the nation, and denied them the civility of common commerce and good uſage:* And the ſame is call'd afterward in that place (*choriſmos*) *a ſeparating* from them, *apoſtrophai* (tho' it be corruptly and without ſenſe read *cataſtrophai*) *averſation*, and expreſs'd by *apechtheis ephainonto, they appeared enemies* to them. And 'tis certain that the Jewiſh *niddui*, or firſt degree of excommunication, being a ſeparation or remotion *ad quatuor paſſus*, not ſuffering any man to come within four paces of him that was under that cenſure, was an interdiction of civil familiar converſe, or of eating with him. And for this there is one farther argument from ver. 10. For if he had meant only church-aſſemblies, the caution he there interpoſeth, of not extending it to Heathens, had been ſuperfluous, ſince they who never were within their communion could not be ejected out of it. And ſo again the reaſon he gives for their converſe with them, for elſe they "muſt needs go out of the world," ſeems to denote a civil commerce, which is here interdicted. It is true indeed, that the not *eating* with the fornicator may be alſo applied no farther than to ſacred converſe (and accordingly the words may be thus read, *me ſynanamignyſthai toiouto, mede ſyneſthiein*, including what is between in a parentheſis, *not to join, nor eat with ſuch a man*) for in thoſe they eat together, *ſuneuochoumenoi*, ſaith St. Jude, ver. 12. *feaſting together* in their *agapæ*, the common ſuppers that accompanied the Sacrament, in this Epiſtle, ch. xi. 20. and when fornicators, &c. were receiv'd or admitted there, St. Jude calls them (*ſpilades*) "ſpots in their feaſts," unfit to be preſent here, as blemiſh'd ſacrifices to be offer'd to God. And if there be any more than this meant by the (*mede ſyneſthiein*) *not eating with them*, it muſt probably relate to the particular caſe of the church of Corinth at that time, as being then torn aſunder with ſchiſms, ch. iii. 4. and xi. 1, 8. in which caſe the cenſures of the church being neglected (ch. xi. 31. and ſo here ver. 2.) the Apoſtle might think fit to preſcribe to private Chriſtians this method of ſhewing their diſlikes, by avoiding all civil commerce or familiarity with notorious offenders, and that the rather, in reſpect of the ſcandal of ſuch ſins, that being not practiſed by the Gentiles there, but deteſted by them, ver. 1. could not be committed by Chriſtians among them, without bringing great reproach on Chriſtianity: And that would not be remov'd by excluſion from ſacred meetings, which could not be viſible to the Infidels, and therefore might fitly be provided for by this ſeparation from familiar converſe or ſociety, an expreſſion of a clear deteſtation of ſo foul facts. And ſo 'tis poſſible the Apoſtle might deſign his exhortation, Rom xvi. 17. to "mark ſuch as cauſe diviſions, &c. among them, and avoid them," and 2 Theſſ. iii. 14. to "note him that obeys not" St. Paul's orders by Epiſtle, "and have no company with him," as a direction not only for the publick cenſures in a quiet church, where they may be ſeaſonably exercis'd, but alſo what private Chriſtians were to do for the diſcountenancing of offenders in caſe of ſchiſm, and of either the neglect or unefficaciouſneſs of the cenſures of the church. And to that alſo may be applied that of Chriſt, Mat. xviii. 17. "Let him be to thee an Heathen, and a Publican;" it being in this caſe reaſonable for private Chriſtians to reſtrain themſelves towards thoſe who reſiſt all fraternal methods of charity, and by outward behaviour to ſhew a diſlike of their contumacy and obduration: Eſpecially when an Apoſtle at a diſtance ſhall paſs that judgment on any particular man, and the preſent ſtate of the church leave no place for expectation of formal cenſures; the law of Charandas being not unreaſonable in this caſe, *That no man* *converſe with a wicked man or woman, or bring a reproach on himſelf, as if he were like him.* But this is not to be thought neceſſary, but when it is by the governor of the church, as 'twas here by St. Paul, preſcrib'd; nor prudent, but when by ſo doing we may hope to bring offenders to ſome ſenſe of their faults. And whenſoever it is done, it ought only to be deſign'd to charitable ends, and not to gratify a man's own pride or wrath, to expreſs animoſities or revenges on any. (H.) See the notes on Mat. xviii. 17.

With the fornicators of this world.] What I have written, of not communicating with fornicators, and not converſing familiarly with them, I mean not of the Heathens among whom ye live, who have not given up their names unto Chriſt; nor, in like manner, of thoſe Heathens who are guilty of thoſe other ſins of unnatural luſts, *&c.* (See the notes on Rom. i. 21, *&c*) which are ordinary amongſt idolaters, and us'd as parts and rites of their religion; for theſe are ſo common among them, that if ye abſtain from the company of all thoſe Heathens who are ſo guilty, ye muſt depart out of their cities: But the purpoſe of my writing is only to interdict you that free encouraging converſe with Chriſtian profeſſors, who are guilty of retaining any of theſe ſenſual Heathen ſins, us'd by idolaters. (Hall and H.)

If any man that is called a brother.] Some think, the word *onomazomenos* refers to the words following, and imports that if any man be defam'd, and noted, for the vices following, he is, by the Apoſtle's direction, to be avoided: But the word plainly refers to the *brother*; and imports, that if any one, who hath profeſs'd himſelf a Chriſtian, be found guilty of theſe crimes, he is to be avoided. Now, of all theſe ſins ſome among the Corinthians were ſtill guilty: As of fornication, 2 Cor. xii. 21. of covetouſneſs and extortion, 1 Cor. vi. 8. 2 Cor. xi. 20. of idolatry, 1 Cor. x. 7, 14, 20. of railing, 2 Cor. x. 2. xi. 21. and of drunkenneſs, 1 Cor. xi. 21. (W.) For the critical ſenſe of which ſeveral words in this place, the curious reader may have recourſe to Dr. Hammond's notes thereon at large.

With ſuch a one, no not to eat.] He meaneth, that we ought not to have any unneceſſary familiarity with them. For otherwiſe, in ſome caſes, we are not forbidden ſimply to *eat* with ſuch: Since neither the bond of matrimony is broken by excommunication, nor are ſuch duties hindred, much leſs diſſolv'd thereby, as we owe one to another, children to their parents, ſubjects to their prince, ſervants to their maſters, and neighbour to neighbour, to win one another to God. (Aſſ.)

For what have I to do to judge.] Some doubt there is of the reading and rendring the words, from this place, to the end of the chapter. Theophylact tells us of ſome, who ſet the point after *ouchi*, and then began a new ſenſe without an interrogation. And then the reading muſt be, " What have I to do to judge thoſe that are without?" No, judge ye " thoſe that are within;" adding, as in a parentheſis, (" but thoſe that are without God judgeth") *and ye ſhall take away the evil from among you*; which beſt agrees to the *cai* (*and*, not *therefore*) in the Greek, and to the reading of Chryſoſtome and Theophylact, who read (*exareite to poneron*,) *ye ſhall remove the evil thing*, not (*exaireite ton poneron*) *remove the evil* or *wicked perſon, from among you*; referring, (ſay they,) to the paſſage in the Old Teſtament, Deut. xiii. 5. and xxii. 21. And accordingly Theodoret and the vulgar read (*to poneron*) *the evil.* For this latter part, that this reading and rendring is to be adhered to, there will be little doubt to any that conſiders how evidently theſe laſt words (*cai exareite*) *and ye ſhall remove the evil from among you*, refer to the phraſe in the Old Teſtament, Deut. xxii. 21. (tho' there the Rome edition reads corruptly *ton poneron.*) All the queſtion is of the former part, which depends on the pointing of the *ouchi*, of which Theophylact adds, *Some read it conjoined with what follows, and by way of interrogation*; as we do, and all the copies that now we meet with. And that I prefer this reading, beſide the conſent of copies, theſe are my reaſons; 1. Becauſe the context agrees very well to it; the thing that the Apoſtle now hath in hand, being to diſclaim meddling with Heathens, in the beginning of the verſe, upon which that which is here added, if it be read all in one interrogation, " Do not ye judge thoſe that are within, but thoſe that are without God judgeth?" will follow, and cohere very commodiouſly: For thus it will lie, *I have nothing to do to judge thoſe that are without*; but as ye, that is, the church, uſe to cenſure thoſe that are within, who belong to your cognizance, ſo for all others they muſt be referr'd and left to God's tribunal. 2. Becauſe in the former reading, *ouchi* is made an anſwer to *ti*, which I believe to be without example; the queſtion by *ti* being ſo ſtrong and familiar a negative, that generally there is not any negation added to it, and if there were, *ouden* would be it moſt regularly. 3. Becauſe *ouchi* is very frequently an interrogative form, and *ouc* and *me*, *oudamos* and *medamos*, the forms of anſwering the queſtion, and that argues the neceſſity of retaining the ſecond reading. The only difficulty remaining is how (*cai exareite*,) *and ye ſhall take away the evil from among you*, ſhall fitly connect with this ſenſe: For that *cai* ſhould be rendred *therefore* is not very reaſonable, nor that alſo which ſuppoſeth the right reading to be (*exaireite ton poneron*,) *take away the evil perſon*, not (*exareite to poneron*,) *ye ſhall take away the evil thing*, which we have already with great reaſon pitch'd on for the true. The probableſt way to ſolve this difficulty is, either to affix theſe laſt words of the chapter, and of this matter, as a teſtimony out of the Old Teſtament, to conclude, and to belong to the whole buſineſs of this chapter, that by their obeying his directions in it, they ſhould thus *put away the evil from among them*, and ſecure themſelves from the puniſhments which elſe might fall on them, among whom notorious ſinners were thus permitted to live, *impune*, as it had oft fallen out among the Jews: Or elſe to put the whole 12th verſe, and the beginning of the 13th, in a parentheſis (and not the beginning of the 13th only) and then to read it in ſenſe thus, from ver. 11. *But now I have written to you not to accompany, or ſo much as to eat, or uſe any familiar converſe, with any unclean or drunken profeſſor; and by ſo doing ye ſhall put away the evil from among you; ſecure your ſelves from the judgments, which elſe ye have reaſon to fear will come upon you*; then adding the parentheſis, in its due place, to give an account of his reſtraining theſe cenſures to profeſſors or Chriſtians only. And this ſeems the faireſt way of compoſing all difficulty. (H.) Here Mr. Le Clerc is too bold, 1. When he quarrels with St. Paul's Greek; asking, What conſtruction this is, *Ti moi crinein?* I anſwer, None at all: But *Ti moi proſekei kai tous exo crinein* (What concerns it me to judge them that are without?) is both good ſenſe and good Greek: As, in Latin, *Quid mea refert?* In Engliſh, *What is it to me?* So alſo Rom. iii. 3. 1 Cor. xv. 32. Phil. i. 18. 2. 'Tis horribly bold, to add, without any, yea againſt all copies, *menourge*, inſtead of *crinein ouchi*, which have no affinity either in letters or in ſenſe: The words need no ſuch criticiſm; being plainly taken from Deuteronomy, as before is obſerv'd. So the whole ſenſe runs thus, *Kekrica*, " I have judged already," of the inceſtuous perſon, ver. 3. And I judge concerning all other perſons, in profeſſion Chriſtians, but in practice fornicators, *&c.* that ye ought not to communicate with them: But I ſay nothing of the Step-mother of this perſon, who hath not own'd the Chriſtian faith. For what belongs it to me, " to judge them who are without" the church? Do not ye, in your church and civil aſſemblies, judge them only who are of your body? " But them that are without" the church, God, who is the governor of all men, judgeth. And by thus judging thoſe who are within your body, ye will put away the evil, or this evil perſon, from you. (W.)

Put away.] At the cloſe of this ſubject, I think it may not be unacceptable to the Chriſtian reader, to ſubjoin a tranſlation of one of the forms of excommunication; and that too, probably, the moſt ancient one of this ſort that is now to be found. " The church of Ptolemais gives this charge to all her ſiſter-churches, throughout the world. Let no temple of God be open to Andronicus and Thoas, and their complices. Let every holy place, and its verge, be ſhut againſt them. The devil has no part in Paradiſe; and if he comes in clandeſtinely, is driven out. I charge therefore every private man and governor, not to dwell in the ſame houſe, nor eat at the ſame table, with them: Eſpecially, I charge prieſts, that they neither converſe with them while living, nor attend their funerals when dead. If any one ſhall deſpiſe this church, as being ſmall, and ſhall receive thoſe who are excommunicated by her, as if it were needleſs to regard her becauſe ſhe is poor; let him be eſteem'd as a man that divides the church, which Chriſt would have to be *One.* But ſuch a man, whether he be Levite, Prieſt, or Biſhop, ſhall by us be plac'd in the ſame rank with Andronicus: We will neither ſalute him, nor eat with him; much leſs will we communicate the ineffable ſacrifice to them who chuſe to have their portion with Andronicus and Thoas." (Johnſ.)

CHAP. VI.

The Corinthians reproved for being litigious; and particularly for going to law before the Heathen judges. The wicked ſhall not inherit the kingdom of God. Some things lawful, yet not expedient. Our bodies are the members of Chriſt, and the temples of the Holy Ghoſt; and therefore not to be defiled.

Ver. 1, 2, 3, 4, 5, 6, 7, 8. DARE any of you, having a matter againſt another, go to law before the unjuſt, and not before the ſaints? Do ye not know that the ſaints ſhall judge the world? And if the world ſhall be judged by you, are ye unworthy to judge the ſmalleſt matters? Know ye not that we ſhall judge angels? How much more things that pertain to this life? If then ye have judgments of things pertaining to this life, ſet them to judge who are leaſt eſteemed in the church. I ſpeak to your ſhame. Is it ſo, that there is not a wiſe man amongſt you? No not one that ſhall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, becauſe ye go to law one with another: Why do ye not rather take wrong? Why do ye not rather ſuffer your ſelves to be defrauded? Nay, ye do wrong and defraud, and that your brethren.

Go to law.] Obſerve here 1. That it was not, ſimply and abſolutely their going to law which the Apoſtle here condemns, but their impleading one another at Pagan tribunals, and before Heathen judges. "The law is good, if uſed lawfully;" but the beſt thing may be abuſed, and ſo is oft the law itſelf: Moſt evident it is, that the Apoſtle, who was offended at their uſing the law before Infidels, allows it before Chriſtians, as the firſt verſe implies. 2. The ſeveral errors enumerated by our Apoſtle, in the Corinthians going to law; *viz.* 1. In regard of the adverſary; "Brother goeth to law with brother," ver 6. Not Infidel with Infidel, nor Infidel with Chriſtian; but Chriſtian with Chriſtian, brother with brother, which ſeems both unnatural and unchriſtian. 2. In regard of the judges choſen to decide their controverſies; Infidels and unbelievers, not Saints. If brother will go to law with brother, let them make choice of Chriſtian judges: But for Chriſtians to refuſe Chriſtians, and to chuſe to be judged by Infidels, was highly ſcandalous! What will Heathens ſay, when Chriſtians are together by the ears, and Infidels live in unity! Obſerve, 3. The great argument here uſed to diſſuade them from this practice; *viz. a majore ad minus.* "The Saints ſhall judge the world," the wicked world; yea, the apoſtate Angels in another world: Are they not fit then to judge and determine trivial matters between man and man, between one Chriſtian and another, here in this world? Learn hence then, 1. O ye wicked, ye who now revile and ſcorn, injure and wrong the ſervants of the moſt high God, that they ſhall one day be your judges: And, 2. Learn alſo, ye Saints, ye who ſhall be judges of the world, that your time of judging is not yet: Do not ye therefore anticipate your work, nor antedate your commiſſion: "Judge nothing before the time, till the Lord come." (B.) The Jews have a ſaying, That he who goes to law before the tribunal of the Gentiles, profanes the name of God, and gives honour to an Idol; that he is to be accounted a wicked man, and as one who hath reproach'd, and blaſphem'd, and lifted up his hand againſt the law of Moſes. Accordingly, the Apoſtle here repreſents this action in Chriſtians as a reproach to the ſociety, and to the ſpirit of wiſdom which was poured out upon the church, ver. 5, 6. and as that which gave occaſion to the Heathens to obſerve in the Chriſtians a contentious ſpirit. (W.)

Saints ſhall judge the world.] See the notes on Matth. xix 28. and Luke xxii. 30.

Leaſt eſteemed in the church.] Dr. Whitby and Mr. Maſſey think theſe words muſt neceſſarily be underſtood of the Heathens: And therefore conclude, that this verſe muſt be read by way of queſtion, thus, "If then ye have judgments (*controverſies, or judicial cauſes*) of things "pertaining to this life, (*do ye*) ſet them to judge who are leaſt eſteemed in (*and by*) the church?" Or elſe, by way of charge againſt them, thus, If ye ſtill retain your ſecular judicatures, or tribunals, ye ſet them to be judges over you, who are deſpiſed in the church; meaning ſtill the Heathen magiſtrates. For (ſay they) the Apoſtle doth not here command them to do this, but ſharply doth rebuke them for it, ſaying, This "I ſpeak to your ſhame;" and ſhewing, that this in effect ſignified, that there was "not a wiſe man among them." But, conſidering the Corinthians conceit of their own wiſdom, ſo frequently tax'd by the Apoſtle in this Epiſtle, it ſeems rather more natural, to underſtand theſe words, of ſome among themſelves, to be choſen as arbitrators; of whom there could be no ſcarcity, among ſo many wiſe men, as they were, or, at leaſt, affected to be thought. As if the Apoſtle had ſaid, If your ſo much admired doctors are not at leiſure to undertake it, chuſe yourſelves arbitrators out of ſome of thoſe who are even the "leaſt eſteemed in the church." This is Grotius's conſtruction of the text: And therewith alſo agreeth that of Hammond, Fell, and Fleury.

There is utterly a fault among you.] The word *hettema* (which is here render'd *a fault*) is alſo uſed, Rom. xi. 12. where we render it *the diminiſhing*, in oppoſition to (*pleroma*) *fulneſs*; noting there the paucity of the Jewiſh converts to Chriſtianity: Accordingly, tho' it be here applied to another matter, yet, in the ſame notion, it is a going leſs, or an inferior degree: Which in reſpect of what is expected of the higher proficients in Chriſtianity, is a *defect*, or *failing*, a low pitch from any Chriſtian; but not ſuch as can, abſolutely and univerſally, be counted a *ſin*, as not being againſt any precept. Contending, or *going to law*, for light inconſiderable matters, is forbidden by Chriſt, Matt. v. 40. but not, abſolutely, all contending for the recovering or defending one's own, when the matter is of weight or importance. Only, they who have gotten a ſuperiority, and contempt of the world, will go higher than that ſtrict precept; and rather endure conſiderable loſſes, than engage themſelves in ſuch diſquiets of mind, as ſuch contentions uſe to bring with them: And to this is to be applied that which here follows, "Why do ye not rather take wrong? Why do ye not rather "ſuffer yourſelves to be defrauded?" That is, It is more Chriſtian, and excellent ſo to do. And in this reſpect, or comparatively to this higher virtue, the going to law at all, tho' it be not (*hamartema*, or *paraptoma*) a *ſin*; yet it is (*hettema*) a *diminution*, a leſs degree of perfection; and that is all that is meant by it in this place. As for the word (*holos*) *utterly*, tho' that is left out of the King's MS. yet it may well be retain'd, as noting that this defect was univerſal among them. (H.) See the notes on Matth. v. 39. and Rom. xii. 17, &c.

Ver. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20. Know ye not that the unrighteous ſhall not inherit the kingdom of God? Be not deceived: Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, ſhall inherit the kingdom of God. And ſuch were ſome of you: But ye are waſhed, but ye are ſanctified, but ye are juſtified in the name of the Lord Jeſus, and by the ſpirit of our God. All things are lawful unto me, but all things are not expedient: All things are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats: But God ſhall deſtroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body. And God hath both raiſed up the Lord, and will alſo raiſe up us by his own power. Know ye not that your bodies are the members of Chriſt? Shall I then take the members of Chriſt, and make them the members of an harlot? God forbid. What, know ye not, that he which is joined to an harlot, is one body? For two (ſaith he) ſhall be one fleſh. But he that is joined unto the Lord, is one ſpirit. Flee fornication. Every ſin that a man doth, is without the body: But he that committeth fornication, ſinneth againſt his own body. What, know ye not that your body is the temple of the Holy Ghoſt which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: Therefore glorify God in your body, and in your ſpirit, which are Gods.

The unrighteous.] By *unrighteous* here is meant the being unjuſt and injurious to our neighbour; as appears by the context, which ſpeaks of "doing wrong and defrauding." And this, and the ſeveral other ſins here enumerated, as excluding from the kingdom of heaven, are not to be underſtood copulatively, but disjunctively: Not as if he only who is guilty of *all* theſe ſhall miſs of heaven, but he who lives in any *one* of theſe or the like ſins, unrepented of: Neither is it meant only of an habitual ſtate of continuing in ſin, but of every deliberate act, till the guilt of it be waſh'd out by a ſerious repentance and amendment. (G. and B.) It was this, which made the primitive fathers ſay, that a man muſt be free from all theſe crimes, in order to be of the number of the true Chriſtians who have a right to heaven. But, can that man be ſaid to be *free* from them, who lives in a continual circle of confeſſions and relapſes? To abſolve this ſort of ſinners, who have no ſign of converſion, and whoſe wicked habits are ſtill lively and in full ſtrength, and to ſend them to the holy table, is to judge them worthy to "inherit the kingdom of God," contrary to the judgment of this Apoſtle, and the oracle of the Holy Ghoſt. Alas! How many are *deceived*, and even deceive themſelves, in this matter! (Q.) See the notes on Mat. v. 27. Mark x. 19. Luke xii. 15. Acts xv. 29. Rom. i. 24. and vi. 19.

Such were ſome of you.] *Tauta tines ete.* The word here is in the neuter, not the maſculine, gender; not (*houtoi*) ſuch *perſons*, but (*tauta*) ſuch *ſins*: By which he emphatically demonſtrates their wickedneſs, that they had been not ſo much *ſinners*, but, as it were, the very *ſins* themſelves, in the abſtract. (B.)

But ye are waſhed.] As the Apoſtle had before deſcribed the black and filthy condition of their former life in ſin; ſo here he deſcribes the great and happy change wrought in them upon their converſion: Where we may obſerve, 1. The particular expreſſions by which this change is repreſented; "Ye are waſhed;"

that is, ſacramentally waſh'd in baptiſm: "Ye are ſanctified;" that is, purified in your hearts and natures, by the ſanctifying influences of divine grace: "Ye are juſtified;" that is, acquitted from guilt, and approved as righteous. And, 2. The means, by which this change was wrought and effected; *viz.* "In the name of the Lord Jeſus;" that is, through the merits and mediation of Jeſus Chriſt, and faith in him; "And by the Spirit of our God;" that is, through the ſanctifying influences of the Holy Spirit. (*Idem*) But whereas Mr. Clerc here ſays, That to be *juſtified* is the ſame thing with being *waſh'd* or *ſanctified*; and that to be ſo, by "the name of the Lord Jeſus," is to be ſo, by taking upon them the profeſſion of the Chriſtian religion in *baptiſm*; he is utterly out in both: For, ſure I am, he cannot produce one paſſage in all St. Paul's Epiſtles, where *dikaiothenai*, to be *juſtified*, bears any ſuch ſenſe; but it ſtill ſignifies to be abſolv'd from the guilt of ſin, and approv'd as righteous, either at preſent, or before God's tribunal. And ſo "the name of Chriſt," when we are ſaid to be *juſtified* by it, muſt ſignify, not the profeſſion of Chriſtianity, but faith in Chriſt dying for us, and be the ſame with (*en auto*) in him; for in "him all that believe are juſtified," Acts xiii. 39. Moreover, *juſtification* here is aſcrib'd to "the name of Chriſt," that is, to faith in him; and *ſanctification* to "the Spirit of God;" which ſhews, that they cannot ſignify the ſame thing; for where the cauſe is different, the effect muſt be ſo alſo. (W.) See the notes on John iii. 3, &c.

All things are lawful unto me.] Theſe words are not to be underſtood in the moſt general ſenſe, but with ſome reſtriction. For, it is certain, we may not do any thing that is forbidden by God. For the clearer underſtanding of which we may diſtinguiſh things, 1. Into ſuch as are *neceſſary*; that is, ſuch as are *commanded* by God, either by the law and light of nature, or right reaſon, or in the holy Scriptures: Theſe are not only *lawful* to be done, but it would be ſinful to omit the doing them. 2. Into ſuch as are *forbidden*, either by the word of God, or the reaſon and nature of things: Theſe, how *expedient* ſoever they may appear to be, are utterly *unlawful*. 3. There are other things, of a middle nature, which generally ſpeaking, may be done, or left undone, without ſin; and to this kind of things muſt theſe words be reſtrain'd: All ſuch things are in themſelves *indifferent*, as being neither commanded nor forbidden by God: But, this notwithſtanding, it may be ſometimes *expedient* to forbear doing them; as, for inſtance, when it would offend our weak brother, whoſe conſcience may not be rightly inform'd concerning the nature and uſe of them. (Fox) *Lawful* things, when they hinder us in our Chriſtian race, muſt not be us'd: If lawful things begin once to be *inexpedient*, a Chriſtian is not to uſe, but eſchew them. By the uſe of indifferent things we are ſometimes brought under their power, ſo that they become predominant over us: And therefore we are ſo to uſe them, as that we come not under the power of them; that we may forbear them when we will, and uſe them when we will. (Andr.) See the notes on ch. x. 23.

Meats for the belly.] Here the Apoſtle inſtanceth particularly in *meats*; and grants that it is lawful to uſe any kind of meat, becauſe God hath ordain'd it for the good of man's nature. *Meats* are ordain'd *for the belly, and the belly* at preſent ordain'd *for* the reception of *meats:* But as *God will deſtroy* meats, ſo will he deſtroy the belly alſo, as to the uſe it now hath; for in the reſurrection men ſhall neither hunger nor thirſt any more. (B.) From theſe words, that opinion, not of Origen only, but of Athanaſius, Baſil, Hilary, Theodoret, and others, ſeems to be confirm'd, That at the reſurrection, when we ſhall neither eat nor drink, "marry, nor be given in marriage," Mat. xxii. 30. as there will be no meats, the world being then burnt up; ſo no belly, *nec quæ ſunt ſub ventre*, nor any difference of ſexes. (W.) See the notes on Mat. xv. 17. and Rom. xiv. 17.

The body is not for fornication.] From this verſe to the end of the chapter, our Apoſtle labours, by ſundry arguments, to convince the Corinthians of the exceeding ſinfulneſs of the ſin of fornication; partly becauſe they reckon'd it among the number of indifferent things, and alſo becauſe the Corinthians, before their converſion to Chriſtianity, were ſo notoriouſly addicted to this ſin, that they conſecrated a temple to Venus, at which a multitude of virgins proſtituted themſelves: For which reaſon St. Paul makes uſe of a ſix-fold argument here, to prevent the Corinthians relapſe into this ſin of fornication after their converſion, which they had been ſo notoriouſly guilty of before. The firſt argument is in the words before us, "Now the body is not for fornication, but for the Lord; and the Lord for the body:" As if he had ſaid, Ye put the body to a uſe for which it was never intended: The belly was made for meats, but the body was not made for fornication, but for the Lord; that is, for the Lord's uſe and ſervice; and the Lord is for the body, that is, for the good and ſalvation of the body. Whence note, That ſuch is the wonderful goodneſs of God towards us his creatures, that look in whatſoever we are for him he is for us; as our bodies are for the Lord's ſervice as well as our ſouls, ſo the Lord is for the good of our bodies as well as our ſouls, and therefore our bodies ought to be employ'd for his glory in every thing. This is the Apoſtle's firſt argument againſt fornication. (B.)

Will alſo raiſe up us.] Here a ſecond argument againſt fornication is taken from the body's reſurrection: Our bodies are to be rais'd, therefore not to be defil'd: To be faſhion'd like unto Chriſt's glorious body in heaven, therefore not to be defil'd with luſt here on earth. As if he had ſaid, Were your bodies to be finally loſt in the duſt, then were it no great matter how ye us'd them, or abus'd them; but as God hath rais'd up Chriſt's body, ſo he will raiſe up your body: And ſeeing your body is the garment which your ſoul is to wear to all eternity in heaven, keep it pure and undefil'd here on earth. (*Idem*) See the notes on Acts ii. 24 and Rom. vi. 4.

The members of Chriſt.] Here follows a third argument. "Our bodies are the members of Chriſt," as well as our ſouls; that is, the union is made between Chriſt and us, conſiſting of ſoul and body both. Now, ſhall we diſpoſe of our "bodies, the members of Chriſt," to ſo baſe an uſe? Shall our bodies, which are join'd to Chriſt, even condeſcend to ſo baſe a conjunction, as that of being join'd to an harlot? God forbid that ſuch an indignity be done by us. (*Idem*) Fornication in an Heathen is a great ſin; but in a Chriſtian 'tis a kind of ſacrilege. For we take away from Chriſt ſome of *his members*, whenever we deliver up our bodies, or any of their members, to uncleanneſs, by filthy diſcourſe, laſcivious glances, corrupt deſires, &c. (Q.) For, as Hilary ſaith here, The members which cleave to an harlot, ceaſe to belong to Chriſt. (W.) See the notes on Rom. xii 5.

Two ſhall be one fleſh.] The ſenſe is, That as wedlock makes man and wife one body lawfully; ſo fornication makes the man and the harlot one body ſinfully: All the difference is in the morality of the act; but the ſpecies or kind of act is the ſame. Thus the fornicator and the harlot are *one fleſh:* "But he that is join'd to the Lord," namely, by faith and love, hath a nearer and more noble union, than that of fleſh, for he is *one ſpirit* with Chriſt; not eſſentially and ſubſtantially one, but myſtically and ſpiritually: Chriſt and the ſincere believer are led and guided, acted and influenced, by the ſame ſpirit; therefore take heed what ye do, for in making your bodies the members of an harlot ye diſſolve the union betwixt Chriſt and them. Learn from hence, How cloſely and intimately believers are united unto Jeſus Chriſt: They are nearer than *one fleſh*, they are *one ſpirit* with him; they have both one father, one houſe, one home, one heart, one intereſt, one acquaintance: Happy they who are thus join'd to the Lord; for they are one ſpirit. (B.) That which was ſaid of the inſtitution of marriage in paradiſe, Gen. ii. 24. that the *man* and the *wife* become *one fleſh*, concludes equally, that the fornicator makes himſelf *one fleſh* with an harlot. (H.) 'Tis true, theſe words (*hoi, duo*) *two*, or more properly, *they two*, are not expreſs'd in that text; but they are neceſſarily underſtood, and therefore ſupplied by our Apoſtle here, as well as by our Saviour, Mat. xix. 5. For in that original inſtitution, the ſubject is only *one* man and *one* woman, (*a man*, and *his wife*) which is a clear refutation of polygamy: For he who joins himſelf with divers women, divideth himſelf, as it were into divers parts. (Beza) And moreover, we may obſerve, (as St. Epiphanius does, againſt the Ptolemaites, who diſtinguiſh'd the law into one part which came from God, another from Moſes, and a third from the elders) That what often ſeems to be only the conception of a prophetic perſon is found to be the dictate of the divine ſpirit it ſelf: As in the place before us; which tho' ſaid to be no more than the words of Adam, in that text of Geneſis, yet are ſaid to be the words of "him who made them" (that is God) by our Saviour in the Goſpel, Mat. xix. 4, 5. (Parker) See the notes on Mark x. 7.

Flee fornication.] Note here, 1. The Apoſtle's advice to eſcape fornication; and that is, to *flee* it; namely, by ſhunning all occaſions of it, all temptations leading to it, all incentives and provocations of it; not ſuffering our eye to wander, or our thoughts to muſe, much leſs to dwell upon any unlawful or inſnaring object. 2. This fourth argument the Apoſtle uſes to "flee fornication," becauſe other ſins are "without the body;" but this "againſt the body." *Queſt.* But how is the Apoſtle to be underſtood, when he ſays, all other ſins are "without the body?" *Anſ.* Thus, Tho' all other outward ſins, as drunkenneſs, murder, theft, &c. have the body as an inſtrument for committing them, yet in this ſin of uncleanneſs the body is not only the inſtrument, but the object alſo; for the unclean perſon doth not only ſin with his body, but he ſins againſt his body: Uncleanneſs leaves that blot and brand of ignominy and baſeneſs upon the body which no other ſin doth; degrading it from that excellent honour whereunto God advanc'd it in its natural condition, by "making it the member of an harlot." (B.) This argument againſt fornication, from the defilement of the body by it, plainly ſhews, that it is a ſin againſt the law of nature, and is a fault in man, as *man*. (W.) See the notes on Acts xv. 29.

The temple of the Holy Ghoſt.] Here we have the Apoſtle's fifth argument againſt fornication and uncleanneſs. Temples, which are peculiarly conſecrated unto God and his ſervice, ought not to be profaned or polluted: But the bodies of Chriſtians are the temples of God, the Holy Spirit dwelling in them; and therefore they ought to be kept pure and undefiled: "Know ye not that your bodies are the temples of the Holy Ghoſt," as well as your ſouls? Our bodies are call'd temples of the Holy Ghoſt, becauſe he hath ſanctified them for himſelf, for his habitation, and for his ſervice. From whence the divinity of the Holy Ghoſt may ſtrongly be inferr'd. A temple always ſuppoſes ſome deity to dwell in it: The tabernacle and temple are call'd God's habitation: Now if the Holy Ghoſt dwells in good men as a *temple*, he is truly and really *God.* In fine, ſince all Chriſtians are become the temple of God, by virtue of his Holy Spirit ſent into their hearts, conſecrating their bodies to his ſacred ſervice, let us not deſecrate or pollute this temple, by defiling it with filthy luſts, but make chaſtity the keeper of this ſacred houſe, and ſuffer nothing that defileth to enter into it, leſt that God, who dwelleth in it, being offended, ſhould deſert his houſe thus defil'd. (B.) See the notes on ch. iii. 16, 17.

Bought with a price.] Here we have the ſixth and laſt argument which the Apoſtle makes uſe of to flee fornication. Our bodies are not our own, but God's; they are his by creation, his by preſervation, his by purchaſe and redemption: We are bought out of our own hands, as well as out of the hand of Divine juſtice; therefore we ſacrilegiouſly rob and wrong God when we alienate any part of his own from him, and glorify him not, whoſe we wholly are, by the faithful ſervice both of our ſouls and bodies, which are his. Learn, 1. That Chriſtians are not their own, but God's: Not their own, and therefore not in their own power, not at their own diſpoſal, not to live after their own will or by their own luſts, but according to the will, and to the ends and uſes of their principal Lord, whoſe they are. 2. That as Chriſtians are not their own, ſo they muſt not act and live, and diſpoſe of themſelves, of their ſouls and bodies, as if they were their own, as if they had an original propriety, a plenary poſſeſſion, and a full dominion over themſelves: A Chriſtian muſt not make his own reaſon his ſupreme rule, nor his own will his chief law, nor his own intereſt his ultimate end, for he was neither made by himſelf, nor for himſelf. 3. That all of us are God's; and therefore we cannot without great ſacrilege invade his right, and give that body to an harlot which is conſecrated to him. 4. That tho' we are all God's, yet we have alienated our ſelves from God, and withdrawn our ſelves from his diſpoſal. 5. That, being thus alienated from God, he has once more bought us, bought us with a price, a great and full price, the blood of his Son; and we are now God's own again by redemption and purchaſe. 6. That our bodies and ſpirits being thus the Lord's, we ſhould glorify him both in our ſouls and bodies, which are his; glorify him in our bodies by external purity and exemplary ſanctity, and in our ſpirits by internal purity of heart. Thus if we "glorify him in our body, and in our ſpirits," in a way of obedience, he will at laſt faſhion our vile bodies like unto his glorious body, and make our ſpirits as the ſpirits of juſt men made perfect, in that great day, when he ſhall come to be glorified in his Saints, and admired in all them that believe. (*Idem*) See the notes on Rom. xi. 36. and Biſhop Reynolds's and Mr. Baſſet's Sermons on this text. All which ſeveral arguments againſt *fornication*, I heartily recommend to the ſerious conſideration and remembrance of every Chriſtian reader: And particularly, as an antidote againſt the poiſon of an author, who with equal modeſty has publiſh'd an *Eſſay*, profeſſedly to *juſtify fornication from ſcripture and reaſon*; prefix'd to it the name of a noble perſon, as the patron of it; and ſtil'd himſelf *A young Clergyman.* But it is no ſmall comfort to me, that I can upon good teſtimony, aſſure all who have a due regard to *clergymen*, that this *Philoſarchus* (as this *lover of the fleſh* is not aſham'd to call himſelf) is no *clergyman* in any proper ſenſe of the word, but only a teacher among the Sectaries in the northern parts of this iſland. To give a more particular account of that Eſſay, is not the buſineſs of this undertaking: But I beg leave to ſay, If ſuch an audacious attempt (more becoming a votary of Priapus, than the ſacred character of a *clergyman!*) be ſuffer'd to triumph over religion and law, in a country which has not yet profeſſedly renounc'd Chriſtianity, it will be imputed to ſomething elſe than the meanneſs of the performance; whatever other dire effects it may have, in an age which is forward enough to follow example, and does not need precepts or prompters, to Libertiniſm and debaucheries of all ſorts.

CHAP. VII.

Inſtructions concerning marriage; and a reſolution of ſeveral queſtions relating to it.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17. NOW concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman. Nevertheleſs, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence: And likewiſe alſo the wife unto the husband. The wife hath not power of her own body, but the husband: And likewiſe alſo the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with conſent for a time, that ye may give your ſelves to faſting and prayer; and come together again, that Satan tempt you not for your incontinency. But I ſpeak this by permiſſion, and not of commandment. For I would that all men were even as I my ſelf: But every man hath his proper gift of God; one after this manner, and another after that. I ſay therefore to the unmarried and widows, It is good for them if they abide even as I. But if they cannot contain, let them marry: For it is better to marry than to burn. And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if ſhe depart, let her remain unmarried, or be reconciled to her husband: And let not the husband put away his wife. But to the reſt ſpeak I, not the Lord, If any brother hath a wife that believeth not, and ſhe be pleaſed to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleaſed to dwell with her, let her not leave him. For the unbelieving husband is ſanctified by the wife, and the unbelieving wife is ſanctified by the husband: Elſe were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a ſiſter is not under bondage in ſuch caſes: But God hath called us to peace. For what knoweſt thou, O wife, whether thou ſhalt ſave thy husband? Or how knoweſt thou, O man, whether thou ſhalt ſave thy wife? But as God hath diſtributed to every man, as the Lord hath called every one, ſo let him walk: And ſo ordain I in all the churches.

Ye wrote unto me.] See the *Preface.*

Not to touch a woman.] The firſt ſcruple, or caſe of conſcience, which the Corinthians wrote to the Apoſtle about, was concerning marriage. Among many other hereſies of the Gnoſticks, this was one, That marriage was from the devil. The Apoſtle elſewhere declares, that marriage is holy and honourable, Heb. xiii. 4. And here he determines, 1. In general, That ſuch as have the gift of continency, and can live chaſte in a ſingle ſtate, do well. And, 2. In particular, That a ſingle life, at that time, was moſt adviſeable, as being moſt agreeable to the calamitous and afflicted ſtate of the church. So that when the Apoſtle ſays, in this verſe, "It is good for a man not to touch a woman," his meaning is, It is more agreeable to the preſent neceſſity, more convenient in regard of the perſecuted ſtate of the church; as being a condition leſs diſtracted with cares, and troubles. For marriage plunges men into an exceſs of worldly cares: It multiplies their buſineſs, and uſually their wants; and thoſe wants are harder to be ſupplied than in a ſingle life, and more difficult to be borne: It is much eaſier to bear perſonal wants than family wants. With reſpect to all which, eſpecially in the preſent ſtate of the church, "it is good for a man not to touch a woman:" Not that it is at any time ſimply unlawful, but at ſome times manifeſtly inexpedient. (B.) It was an old philoſophical queſtion, Whether a man ſhould marry? Many of them held the negative; as Bion and Antiſthenes, who ſaid, An handſome wife would be common, and a deform'd one a puniſhment; and therefore we ſhould have none: Hence that of Menander, If thou art wiſe, thou wilt not marry. This was held, out of different ſentiments. By ſome, out of good liking to the doctrine of Plato, That women and children ſhould be common: Which doctrine was improv'd by the Nicolaitans into all manner of impurity, who therefore did commit whoredom without ſhame. But others, of the ſchool of Pythagoras, refuſed to touch a woman, as being an impediment to philoſophy, and that which defiled that purity they aim'd at. Hence Apollonius the magician is repreſented as a man of ſo great chaſtity, that he liv'd ever free from converſe with women. And Porphyry ſaith, A philoſopher muſt not marry; and that, to live the intellectual life, we muſt abſtain from women, all uſe of them being a defilement. The word *gyne*, which in this chapter ſtill ſignifies a *wife*, ſeems to refer this queſtion to the former opinion: But the phraſe "not to touch a woman," inclines us to refer it to the latter: The firſt queſtion being too groſs to be propounded by the Corinthians to the Apoſtle; but the ſecond being a queſtion then in vogue, on the account of which Apollonius, and the Pythagoreans, obtain'd great repute. (W.) To "touch a woman," is frequently us'd for *lying with* her; as Gen. xx. 6. and Prov. vi. 29. Hence *virgo intacta*, that is, *integra a viro*. In the ſame ſenſe alſo is *tangere* uſed by Plautus. (Parker)

Nevertheleſs, to avoid fornication.] Whatever advantages there may be in ſingle life, yet "nevertheleſs, to avoid fornication," there is a neceſſity of marriage. But this ſo, as that neither one man ſhall have more than one wife, nor one woman more than one husband. (Beza) As if the Apoſtle had ſaid, Such are the inclinations of human nature, that every man cannot always do that which is moſt for his own quiet and eaſe, but men find the ſtrength of luſt, and the power of concupiſcence ſo ſtrong in themſelves, that marriage, which is God's ordinance for avoiding fornication, and for the propagation of mankind, is of abſolute neceſſity to ſome perſons; Therefore, for avoiding fornication, and all ſorts of uncleanneſs, "let every man have his own wife, and let every woman have her own husband." Where obſerve, 1. The Apoſtle's expreſſion, (*ekaſtos* & *ekaſte*) "every man, and every woman;" not *ſome* only: He excepts none, neither Prieſt nor Nun; but every one is here permitted, yea, for avoiding fornication, commanded to marry. Let the church of Rome then conſider, how ſhe will anſwer at the bar of God, for her contempt of his ordinance, in denying the lawfulneſs of marriage to her Prieſts and Nuns, when God has told us, that "Marriage is honourable in all, but whoremongers and adulterers God will judge," Heb. xiii. 4. 2. How the Apoſtle directs every man to have his own wife, and every woman her own husband. More than one is forbidden, and polygamy, or the having more at a time than one, is here condemn'd. (B) The words in the original are *ten heautou gynaika*, and *ton idion andra*, where our tranſlation does not come up to the emphaſis of the Apoſtle's expreſs meaning: For the words *ten heautou gynaika*, do not only import "his own wife," but, more expreſly, a wife *of his own*: And *ton idion andra* do not barely ſignify "her own husband," but an husband who ſhould be *proper* or *peculiar* to her ſelf; and conſequently in ſuch a ſenſe *her own*, as not to be the husband of any one elſe. (Wheatly) Should any Libertine produce the examples of Abraham and Jacob, of David, *&c.* to juſtify polygamy, and keeping of concubines, the anſwer is eaſy, They, tho' particularly favour'd by God, yet did not ſit under that clear light which has ſhin'd by the coming of Jeſus Chriſt, nor did they know, as we Chriſtians do, the duties of holineſs. It becomes not us, to leſſen theſe great, and, for the times they liv'd in, good men: Nor yet muſt we undervalue the advantages of the Chriſtian religion. What our Lord ſays of divorce, Mat. xix. 8. is applicable to other inſtances, "Moſes ſuffer'd you to put away your wives; but from the beginning it was not ſo:" To which he adds, that whoſoever ſhould imitate the Jews, doing that which had been tolerated till then, ſhould be guilty of *adultery*. Our Lord condemns *divorce*, even tho' the barrenneſs of the wife ſhould be pleaded as a pretence; for he allows it in no caſe, but only that of her being falſe to her husband's bed. See Dr. Wall's *Hiſt. of Infant-Baptiſm*, Part I. p. 99. Edit. 3. and Mr. Oſtervald of *The cauſes of the preſent corruption of Chriſtians*, Part I. Cauſe iv. (Fox)

Let the husband render.] Obſerve here, 1. That matrimonial converſation, or the husband's and wife's performing towards each other all the duties of marriage which they promiſed, is an act of juſtice which they *owe* to one another, as is intimated in the word (*apodidoto*) *render*; and conſequently, to deny the ſame is injuſtice and fraud; "Defraud ye not one the other," ver. 5. Marriage takes away from perſons that *power* which they had over themſelves and their own bodies, and transfers it in ſome ſort to the perſon they are married to, ver. 4. Yet, 2. That married perſons may, and in ſome caſes, (namely, for religious ends and purpoſes) ought, by mutual *conſent*, to abſtain from a conjugal duty for ſome time, ver 5. And, 3. That the Apoſtle lays no obligation upon any ſingle perſons to take upon them a *vow* for a ſingle life; nor doth he direct married perſons to thoſe perpetual divorces from the marriage-bed, which the Papiſts practiſe, under pretence of religion. For the Apoſtle admits of no perpetual ſeparation between husband and wife, on any pretence whatſoever: No, not "that they may give themſelves to faſting and prayer;" but he only permits it for a time," on condition alſo that they "come together again." So far was this holy man from laying a ſnare upon the conſciences of any perſons, either in a ſingle or married ſtate. (B.) See theſe queſtions fairly and particularly diſcuſs'd at large, in Maſon's Vindication of the Church of England, Book II. ch viii.

Due benevolence.] What is meant here by *eunoia*, may be beſt conjectur'd from Exod. xxi. 10. where, after "her food and raiment," is mention'd "her duty of marriage," which muſt not be denied the wife. The Septuagint render it (*homilian autes*) *accompanying with her*: The Hebrew word there us'd ſignifies alſo (*eunoia*) *benevolence*; which is therefore us'd here by the Apoſtle, as a more moderate word, inſtead of the other: The Syriac reads it, *The love which he owes*; and ſome other Greek copies read (*opheilomenen timen*) *due honour*, or *worſhip*. And this perhaps is the ground of the retaining the word *worſhip* by our church, in the form of marriage; meaning the kindneſs, which is here ſaid to be *due* to her: But the King's Manuſcript hath *opheilen* only; meaning all that by the vow of marriage is due unto her. (H.) And the very word (*eunoia*) *benevolence* imports, that it muſt be perform'd with good will, and delight; willingly, readily, and chearfully. (Leigh) Where alſo we may further note, what modeſt words the Holy Ghoſt makes choice of, to expreſs the lawful and conjugal duties; to teach us, not to ſpeak too plainly, but to uſe the like modeſty of expreſſion in ſuch matters. (Andr.)

Hath not power.] Here is another plain argument againſt polygamy. For if "the husband hath not power of his own body," he cannot give the power of it to another, and ſo he cannot marry another: Nor could his wife, excluſively to him, have the power of his body, if he could give his body to another. (W.) The phraſe here is *ouk exouſiazei*; which properly ſignifies *authority*, and not *power* only, as diſtinct from that. For 'tis too notorious, that either the husband or wife has the *power* to give the uſe of their body to another, if conſcience do not reſtrain them from it: But they have no *authority* ſo to do, that is, no right to exerciſe that power; their reſpective bodies, by means of the tie of marriage, being the property of each other, and conſequently not to be uſurped by, or alienated to, any third perſon, without ſin. See more of this phraſe, in the notes on Rom. xiii. 1.

That ye may give your ſelves.] *Scholazete.* The Apoſtle doth not ſay, *that ye may faſt and pray*, but "that ye may (thereby be more free to) give "your ſelves to faſting and prayer:" Becauſe the more ſolemn performance of theſe duties doth require the mind to be free from all worldly cares and concerns. (Leigh) That this text is not intended to oblige any married perſons to a continual abſtinence from the lawful uſe of each other, is evident; 1. Becauſe it extends no farther than to ſuch *prayer* as is accompanied with *faſting*: But ſuch prayer is not made every day, but only at certain times, and on extraordinary occaſions. 2. It does not import any reſtraint for altogether, but only "for a time;" that is, during the ſolemnity of ſuch prayer and faſting. And, 3. The condition is expreſs to the contrary; *viz.* That, when the ſolemnity is ended, they "come together again." Neither does the Apoſtle here addreſs himſelf to the clergy only, but to the whole church: So that the Papiſts can make no advantage of this text againſt the marriage of the clergy, but what will equally affect the laity alſo; and therefore it can be nothing at all to their purpoſe. See the notes on ver. 35.

For your incontinency.] What *acraſia* ſignifies here, will be beſt gueſs'd by the context, where the reaſon of the advice, (*ſynercheſthai*) for the man and the wife to *accompany together*, being this, "that the devil tempt them not" (*dia ten acraſian*) *acraſia* being the occaſion or advantage that the devil takes hold of to tempt, muſt ſignify their want of ability to contain: Not that it ſignifies *incontinence*; for that is a ſin againſt the marriage vow, and will not agree with the context, which ſuppoſes no ſuch ſin: But, I ſay, *a want of ability to contain or abſtain* any longer from the lawful pleaſures of marriage; as *encrates* is he that (*heauton en cratei echei*) *hath himſelf in his power*, his own command, and ſo *ouc encrateuontai*, ver. 9. *they that have not the command of themſelves*, ſo as to live chaſtly without marriage: And ſo, *acrates*, and thence *acraſia*, the contrary *inability to contain*; which inability or weakneſs is an occaſion of temptation, and will be an advantage alſo to the tempter, by which, when he tempts, he may be moſt probably able to overcome. (H.)

I ſpeak this by permiſſion.] *Kata ſyngnomen.* That *ſyngnome* may ſignify *advice* or *counſel*, will be gather'd from the grammarians, Heſychius and Phavorinus; who ſay, that *ſyngenoſomai* (it ſhould be *ſyngnoſomai*) is *ſymbouleuſo*, giving counſel, and *ſyngnoſkomenoi* are *peithomenoi*, they who *are perſwaded by advice* or *counſel*. And then the plain import of this verſe is, That, in reſpect of the contrary dangers of *fornication*, &c. ver. 2, 5. he generally gives his advice, that men ſhould *marry*, &c. ver. 2, 3. Yet for this he is far from giving any command, or laying obligation on any: For if, upon experience, and long trial, there be no fear of thoſe dangers, then his advice is to live unmarried. For ſo he had ſaid, ver. 1. that "it is good for a man not to touch a woman;" and again he ſubjoins it, ver. 8. that it was "good for them to continue as he was himſelf," that is, in ſingle life. And ſo each of theſe, *marrying*, and *not marrying*, is, according to ſeveral circumſtances, matter of counſel, but neither abſolutely of precept. If there be danger of fornication, then it is his advice, that, for the avoiding of that, marriage be choſen, ver. 2. and, to the ſame purpoſe, *rather let them marry than burn*, ver. 9. And becauſe every man hath not the gift of continence, and it is not preſently diſcerned who hath, therefore in general ſpeaking, and as far as belongs to thoſe who do not diſcern that they have this gift, the contrary danger is ſo ſtrictly to be avoided, that the Apoſtle's advice (tho' not command) is, that (*hecaſtos*, and *hecaſte*) men and women generally, ver. 1. betake themſelves to that ſafer courſe. But this ſtill far from any univerſal precept: For in caſe ſecurity from that danger of fornication be otherwiſe to be had, then the Apoſtle's counſel and advice is to follow his example, ver. 7, and 8. and, either in virginity, or widowhood, to remain unmarried. That is the meaning of (*Thelo gar*) *for I will*, or *would*; not that he commands or preſcribes that, but that, in caſe a man hath the gift of containing, he prefers the ſingle life. For the Hebrews, for want of a word in their language to denote comparative degrees, uſe poſitives inſtead of comparatives; and accordingly, (*thelo*) *to will* ſignifies here *to wiſh rather*, or *to be more willing*, *to prefer*, or *recommend*, as better. And that is the meaning of (*calon eſti*) "it is good," both ver. 1, and 8, and 26. that is, (*creiſſon*) *better*, or *more eligible*; if that circumſtance of the contrary danger do not hinder it, or outweigh on the other ſide. Of this ſpeech of the Apoſtle's concerning marriage, it is Tertullian's ſaying (*lib. De monogam.*) *Dixit hoc Apoſtolus indulgens, non præcipiens*; *What the Apoſtle here ſaid, he ſpake by way of indulgence, not by way of command*; rendring *ſyngnome*, *indulgence*, according to that other notion of the word, whereby it ſignifies *pardon* or *forgiveneſs of a fault*; and ſo ſaith Heſychius, (*ſyngnomon, eleemon*) it denotes *pity* or *mercy*. Thus, it is poſſible, Tertullian might interpret the place; being by the Montaniſts infuſions ſomewhat unkind to marriage. But againſt this, the Apoſtle's words are plain, (even when he adviſes ſingle life as beſt at that preſent) "If thou marrieſt thou haſt not ſinned," ver. 28. And in this place the context is no way favourable to that notion. For the (*hecaſtos echeto*) "Let every man have his own wife," *&c.* ver. 2. and the (*gameſatoſan*) "Let them marry," ver. 9. in caſe of the forementioned danger, (*dia tas porneias*) *becauſe of fornications*, and (*ei ouc encrateuontai*) *if they have not command over themſelves*; is certainly more than this; even a free conceſſion of marriage to all, and in caſe of that danger, an advice and counſel alſo. To which purpoſe it is obſervable, that as here, *ſyngnome* is oppoſed to *epitage*, *command*, ſo is *gnome* alſo, ver. 25. where that *gnome* ſignifies *advice* or *counſel*, and not only *permiſſion*, or *indulgence*, appears by the conſequents, (*nomizo oun touto calon*) ver. 26. *I think this is good* (that is, as was ſaid, *better*) *for the approaching inſtant diſtreſſes*, and again (*hoti calon*) *that it is good*, or *better, for a man to be ſo*. From whence, as it follows evidently, that *gnome* ſignifies *counſel*, as that looks on that which is better, and as counſel is generally oppoſed to precept, and as many things which are not under precept are yet under counſel; ſo in all reaſon, the *ſyngnome* differing ſo little from *gnome* will, by the oppoſition to *epitage*, *precept* (common to both of them) be determined alſo to this ſignification of *advice* and *counſel*. And ſo there is no queſtion of it, that for all thoſe who have not that command over themſelves, which may give them ſome degree of ſecurity againſt the danger of fornication, it is (*creiſſon gameſai*) ver. 9. *better to marry*; and ſo matter not only of permiſſion, or indulgence, but of counſel to them. (H.)

That all men were even as I my ſelf.] That is, undoubtedly, endow'd with the gift of continency: But whether, in ſingle life or marriage, in celebacy or widowhood, is not ſo eaſy to determine. There want not ſome of the ancients, who expreſly reckon St. Paul in the number of the married Apoſtles; as Clemens Alexandrinus, Ignatius, and ſome others; tho' 'tis confeſs'd, that paſſage is not to be found in the genuine Epiſtle of the latter. (Cave) Grotius thinks it probable, from what is ſaid here, ver. 8. that he had been married, but that his wife was dead before the writing this Epiſtle: And Dr. Whitby further obſerves the ſtrictneſs of the Jewiſh canons, which obliged all Jews to marry at twenty years of age. Be that as it will, it is of no weight at all, in the queſtion of the marriage of the clergy: Becauſe, whether he was ever married or not, he clearly maintain'd his liberty to marry, ch. ix. 5. And whatever St. Paul did, 'tis not to be denied, that St. Peter was a married man, whom nevertheleſs the Papiſts pretend to have been the ſupreme Apoſtle.

Hath his proper gift of God.] Some have ſuperior graces, others inferior: Some have virginal chaſtity, others conjugal: And again, ſome, by their natural temper, are more, others leſs, ſubject to concupiſcence, and liable to be tempted. (Fell) The Apoſtle here declares the gift of continence not to be common to all, but proper to ſome only, as being the "proper gift of God;" and therefore not to be gotten by our induſtry. Thus alſo our Saviour ſaith, "He that is able to receive it, let him receive it," Mat. xix. 12. Whence it is natural to conclude, that all men are not able. (W.) God will not give that gift unto all, (for if ſo, there would be an end of mankind,) but unto ſome only. It is not promiſed to all: It is not required of all; neither is it given unto all. "Every man hath his proper gift of God; one after this manner, and another after that:" Wherefore marriage is the gift of God, as well as celebacy. (Maſon)

To the unmarried and widows.] The Apoſtle begins his diſcourſe concerning the virgin man and woman, at ver. 25. Here therefore "the unmarried" muſt be underſtood of the man who is looſed from a wife; that is of a widower and widow. (W.) And concerning theſe alſo he, determines as before of the firſt marriages, That "it is good for them if they abide" as they are; "but if they cannot contain, let them marry" again. This place makes ſtrongly againſt thoſe who condemn ſecond marriages after death has diſſolv'd a former bond. (Beza) For 'tis evident, that ſuch marriages are not only lawful, but an incumbent duty, if perſons cannot contain themſelves within the bounds and rules of chaſtity; "I ſay therefore to the unmarried and widows, If they cannot contain, let them marry." (B.) See the notes on ver. 39.

Better to marry than to burn.] Had the Apoſtle then known of any vow of continence, or any eccleſiaſtical law, which could render it a damnable ſin, and a renouncing the faith, to *marry*, howſoever they might *burn*, he could not ſo generally have propounded and preſcrib'd marriage, as the remedy of that diſeaſe; but would have reſtrain'd his words, as Eſthius here does, to thoſe who were free from the law and vow of celebacy. But, I believe, he knew of none, whom God's law had placed under a neceſſity of *burning*; that is, as the Greek commentators ſay, of being ſubject to the inſults of luſt. (W.) Some interpret this *burning*, to be the burning in hell-fire for their incontinency: And, no queſtion, but the words of the Apoſtle are true in that ſenſe. But, becauſe he addeth not either hell fire, or eternal, nor doth any circumſtance of the text look that way, the natural conſtruction ſeemeth to be this, That it is better to marry than, by forcing ourſelves to live ſingle, having not the gift of continency, ſo to *burn* with luſt, that either the will yieldeth to the temptation, or elſe that we cannot call upon God with a good conſcience. He is not ſaid to *burn*, who only feels the heat of fire; for ſo the moſt continent might be ſaid to burn: But only he who is ſinged and ſcorched thereby; he who is ſo aſſaulted with the temptation of luſt, that he is ſome way wounded, and hurt in conſcience, thereby. (Beza and Aſſ.) When the Apoſtle ſays, "It is better to marry than to burn," he does not compare two evils together, but a good and an evil, a remedy and a diſeaſe; which is a common way of ſpeaking: As if, for inſtance, a man ſhould ſay, It is better to be ſav'd under the croſs, than to periſh in delights. (Maſon)

Unto the married I command.] As if the Apoſtle had ſaid, Herein I lay the authority of God's command upon you who are married, that ye agree together, and that no difference which may ariſe between you cauſe you to ſeparate and live aſunder. But to marry again, upon ſuch a departure, is a double ſin. Therefore, if any diſagreements and diſcontents between husband and wife cauſe you to live aſunder for a time, think not either of you of marrying to another perſon; but be reconciled to each other, and live together in love, as becometh perſons profeſſing godlineſs. Nothing but death, or adultery, can untie the marriage-knot, and releaſe you from your obligation to each other. (B.) Note, The Apoſtle ſpeaks here of married perſons, who had mutually embrac'd the Chriſtian faith: Among whom he condemns divorces, for any other cauſe, except for adultery, according to the doctrine of our Saviour himſelf; as is evident, from his ſaying here, "I command, yet not I, but the Lord." (W.) That is, Not I *only*, but the Lord himſelf alſo. He meaneth not, that the Lord's precepts and his were contrary; for he ſays, ver. 40. "I think alſo, that I have the Spirit of God:" And whatſoever St. Paul wrote, in this or any other of his Epiſtles, was by divine inſpiration. But his meaning is, that he ſpake not this by peculiar revelation, as he did ſome other things; but that he had an expreſs command of our Lord for it in Scripture. (Aſſ.) See the notes on Matth. v. 32. xix. 9. and Mark x. 11.

But to the reſt ſpeak I, not the Lord.] That is, The Lord himſelf has not determined this queſtion, but left it to the deciſion of his Apoſtles, by the aſſiſtance of the Holy Ghoſt, promiſed to "guide them into all truth," John xvi. 13. (W.) Here we have another caſe of conſcience put by the Corinthians to the Apoſtle; namely, Whether ſuch husbands as had Heathen and Infidel wives might put them away? And whether ſuch wives as had Infidel husbands, might not, and ought not to depart from them? The Apoſtle reſolves the caſe, That they ought, according to the intent and end of marriage, to cohabit and dwell together: And he aſſigns the reaſon for it, becauſe the unbelieving or Infidel wife is ſanctified to the believing or Chriſtian husband. How ſanctified? Not in her name, but in her uſe; ſo that they might lawfully cohabit and converſe together, being by marriage made one fleſh with him or her that is holy: And for your children, ſays he, they are not ſeminally unclean, like the children of Heathens, but federally holy. How are they holy? Not with an inherent, internal, perſonal holineſs; for the holieſt man's child is born in ſin, and by nature a child of wrath: But with an external, relative, and federal holineſs; they are not common and unclean, like the children of Infidels, but fit to be partakers of the privileges of the church, to be admitted into covenant with God, as belonging to his holy people; "Elſe were your children unclean, but now are they holy." Obſerve, He doth not ſay, Elſe were your children baſtards, but now they are legitimate; as the enemies of infant-baptiſm, thoſe *duri infantum patres*, would make him ſpeak: But "elſe were they unclean," that is, Heathen children, not to be own'd as an holy ſeed, and therefore not to be admitted into covenant with God, as belonging to his holy people. If by holineſs here the Apoſtle means a matrimonial holineſs, as the Anabaptiſts dream, then, according to their interpretation of the word *holy*, the Apoſtle ſpeaks neither pertinently, nor truly. Not pertinently, 1. For then the anſwer had been nothing to the purpoſe. The caſe put was concerning husbands and wives, not concerning men and whores: And the queſtion propounded by the Corinthians, was, not whether a believing husband, and an unbelieving wife, were lawful man and wife together? No body queſtion'd that: But whether the Chriſtian husband might put away his Heathen wife? The Apoſtle anſwers, He ought not, if ſhe were willing to dwell with him, for ſhe is ſanctified to him; not ſanctified in reſpect of her perſonal condition, but in reſpect of her conjugal relation, otherwiſe their children would be look'd upon as unclean, like the children of Heathens; "but now are they holy," that is, to be accounted viſible Saints, and as ſuch, to be admitted to church-privileges. 2. According to this interpretation of the word *holy*, the Apoſtle had not ſpoken truly: For the children of Heathens born in lawful wedlock, are no more baſtards than the children of Chriſtians; for their parents marriage frees *them* from the charge of illegitimacy as well as others. Add to this, that in all the New-Teſtament, tho' the word *holy* be us'd above five hundred times, yet it never once ſignifies legitimacy, but is always us'd for a ſtate of ſeparation to God: Therefore to make it ſignify ſo here, is a bold practiſing upon Scripture, a wracking and wreſting of the word of God, to maintain a private opinion, to make the text ſpeak what they would have, and not what the Apoſtle intends: But the argument for infant-baptiſm from this text runs thus: If the holy ſeed amongſt the Jews were therefore to be circumciſed, and made federally holy, by receiving the ſign of the covenant, and being admitted into the number of God's holy people, becauſe they were ſeminally holy; "for the root being holy, the branches were alſo holy;" then by like reaſon, the holy ſeed of Chriſtians ought to be admitted to baptiſm, and receive the ſign of the Chriſtian covenant, the laver of regeneration, and ſo be entered into the ſociety of the Chriſtian church. (B.) For the ground of this ſaying here, that "Elſe were your (that is, the Chriſtians) children unclean, but now are they holy," is only this, in the beginning of the verſe. "For the unbelieving husband hath been ſanctified by the believing wife," *&c.* That is, 'tis of common experience, and from thence preſumed very probable, that a Chriſtian, living with an unbeliever, will inſtil Chriſtianity into him or her, and therefore they ſhould live together. This he farther proves by the practice of the church about children, thus, Were it not for the great probability, that the Chriſtian living with the Heathen, ſhould infuſe Chriſtianity into him, there could no reaſon be rendred of the practice of the church, why the Chriſtian's child, which is no more a Chriſtian than the child of an Heathen (Chriſtianity being no natural gift, born with them) ſhould yet be capable of baptiſm, and thought fit to receive that ſacrament, when the Heathen's child is not wont to be ſo admitted: And this, it ſeems, by the general judgment and practice of the church, with whom 'tis thought reaſonable thus to preſume, that the Chriſtian's child ſhall be educated in Chriſtian knowledge, which of the Heathen's child they cannot preſume, unleſs he be taken out of the hand of the parents. This conſideration, thus propos'd by the Apoſtle here by the way, is of great authority to prove the apoſtolical uſe and practice of baptizing the infants of Chriſtian parents, *viz.* upon preſumption that thoſe parents will ſee them educated and inſtructed in the knowledge of their undertaking, and vow of baptiſm; and when any other Chriſtian will undertake the ſame for the children of Heathens, there is little doubt, but they may be admitted to baptiſm alſo, by analogy of reaſon. And this was alſo the cuſtom of the Jews before Chriſt, in their receiving and baptizing proſelytes. (H.) Thus is this text reſcued from the gloſs of the moderns, and prov'd not to be fairly underſtood in any other ſenſe, than of the baptiſm of infants. (Wheatly) See Dr. Wall on Infant Baptiſm.

Let him depart.] Here another doubt is reſolv'd by the Apoſtle: In caſe the unbelieving party, either husband or wife, depart, that is, refuſe to cohabit and dwell with their believing yoke-fellow, and ſo make void, as much as in him or her lieth, the marriage-bond, out of hatred to the faith: In that caſe, if they will go, let them go: You are not bound to leave your family to follow them. However, let every Chriſtian, husband or wife, omit nothing, but endeavour every thing to the utmoſt, to oblige and win, to incline and engage their unbelieving yoke-fellows, to live quietly with them: For "God hath called us to peace;" and therefore we muſt give no occaſion of quarrel with, or ſeparation from, ſo near a relation. And beſides, by the peaceable dwelling together, there is hope of, and a fair opportunity for, the gaining and bringing over the unbeliever to the faith of Chriſt, and of being the inſtrument of his or her ſalvation: But however that may be, let every Chriſtian diſcharge his duty in every relation in which God has ſet him. This order I appoint "in all churches" converted to Chriſtianity; knowing it to be agreeable to the mind of God, *That no Chriſtian ſhould pretend his profeſſion of religion to excuſe him from the duties of any relation.* (B.) Note here, in theſe laſt words, the authority of the Apoſtles, and their ſucceſſors, to ſettle the diſcipline of the churches, as alſo the uniformity of their conduct therein. (Q)

Ver. 18, 19, 20, 21, 22, 23, 24. Is any man called being circumciſed? let him not become uncircumciſed: Is any called in uncircumciſion? let him not become circumciſed. Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the commandments of God. Let every man abide in the ſame calling wherein he was called. Art thou called being a ſervant? care not for it; but if thou mayſt be made free, uſe it rather. For he that is called in the Lord, being a ſervant, is the Lord's free man: likewiſe alſo he that is called, being free, is Chriſt's ſervant. Ye are bought with a price, be not ye the ſervants of men. Brethren, let every man wherein he is called, therein abide with God.

Is any man called.] Here the Apoſtle proceeds to exhort the Corinthians to be content with the lot and condition which God had diſtributed unto them, and to frame themſelves to walk Chriſtianly in it. Particularly he ſhews, That if any perſon amongſt them were a native Jew, and ſo circumciſed, and afterwards converted to Chriſtianity, he ſhould neither trouble himſelf to get off that mark from his fleſh, nor affect the ſtate of him who, being a Gentile, had never been circumciſed. On the other ſide, if any of them were native Gentiles, and never circumciſed, but now converted to Chriſtianity, let him not affect the ſtate of one who was a native Jew, and circumciſed: For "circumciſion is nothing, and uncircumciſion is nothing;" that is, nothing now available to ſalvation; nothing that renders perſons more or leſs acceptable in the ſight of God; "but the keeping the commandments of God" is all in all: For God regards not mens outward conditions, but obedience to his commands. Chriſtianity conſiſts not in a warm zeal, either for or againſt outward ceremonies, but in poſitive holineſs, and a ſtrict conformity to divine precepts. (B.)

Let him not become uncircumciſed.] *Me epiſpaſtho.* That there was ſuch a practice of ſome of the Jews, in times of perſecution, by a certain chirurgical operation, called in Greek *epiſpaſmos*, (that is, *attraction*) to conceal their having been circumciſed, we learn from Corn. Celſus, a famous phyſician, and others; to which there is alſo a reference, 1 Maccab. i. 15. And the reaſon why 'tis here forbidden by the Apoſtle, was probably, that ſome of the converted Jews did ſo zealouſly renounce all their Judaical rites, that they uſed means to attract the part again; which was an act of too much ſuperſtition and curioſity, and ſo is cenſured here. (H.) Epiphanius tells us, that Eſau did thus; which made him odious in the ſight of God. (W.)

Circumciſion is nothing.] That is, a matter of no conſequence, or conſideration, as to mens ſalvation. (G.) See the notes on Acts xv. i, *&c.*

Abide in the ſame calling.] The Apoſtle ſeems to intimate from theſe words, that ſome perſons converted to Chriſtianity, in the primitive times, apprehended, that thereupon they muſt leave their worldly callings and employments; as if they were ſnares to them, or unneceſſary diverſions from better things. No, ſays the Apoſtle, "Let every one, in his calling, wherein he is called, therein abide with God;" That is, In what honeſt civil calling they were found when they became Chriſtians, let them keep to that calling ſtill: For God doth not call us from our worldly employments and buſineſs, but calls us to be holy in them; nor doth our ſerving God any whit acquit or diſcharge us from ſerving one another. But particularly, it was the opinion of ſome ſervants converted to Chriſtianity, that their ſpiritual freedom by Chriſt exempted them from all civil ſervice to their maſters. The Apoſtle therefore tells them, they are indeed freed by Chriſt from ſinful ſlavery, but not from civil ſervitude and ſubjection; from Jewiſh bondage, but not from Chriſtian obedience. Learn hence, That Chriſtianity doth not free men from any civil obligations which they before lay under. Our advantages by Chriſt are ſpiritual, and not ſecular: No man's outward condition is changed by his becoming Chriſtian; tho' he be now the Lord's freeman, yet he is a ſervant ſtill, if he was ſo before; nay, their Chriſtianity did not exempt them from their ſecular relation to their Heathen and Infidel maſters: As ſervice to man doth not exempt us from, nor is inconſiſtent with, the ſervice of God; ſo our ſpiritual calling doth not make void our civil: Therefore "let every man abide in the ſame calling wherein he was called." (B.) It were much to be wiſh'd, that this were duly conſider'd, eſpecially by thoſe who have an intereſt in the plantations abroad. Many of whom do neglect to inſtruct the poor Heathens whom they purchaſe, in the principles of Chriſtianity, or refuſe to admit them to baptiſm, when happily inſtructed by others; under a miſtaken notion, that baptiſm would ſet them at liberty, and ſo their maſters ſhould loſe the benefits of their ſervice: Whereas, we ſee here, that the true principles of Chriſtianity would by no means diſcharge them from their proper maſters, but would teach them to be more dutiful and faithful ſervants. And again, we muſt obſerve, That this is not a command, but only a permiſſion, to "every man to abide in the ſame calling wherein he was called, as is well noted by Mr. Fox, upon this text.

Ye are bought with a price.] *Times egoraſthete*; Have ye been bought with a price? That the charity of Chriſtians was employ'd to buy their brethren out of ſlavery, we learn from the apologies of Juſtin Martyr and Tertullian, who tell us, That the offerings of Chriſtians at the Sacrament were, amongſt others, employed for that uſe. And that theſe words ought to be rendred by way of interrogation, is evident from the preceding diſcourſe, which is ſtill by way of queſtion; "Is any man called, being uncircumciſed?" ver. 18. "Art thou called, being a ſervant?" ver. 21. And that they are to be thus interpreted, the deſign of the Apoſtle ſhews; which is to inform them, that their Chriſtianity did not exempt them from their former ſecular relations to Heathens. Now, to tell them, they were bought with a price by Chriſt, and therefore ought not to be the ſervants of men, is plainly to contradict this deſign: But it is well conſiſtent with the foregoing advice, to add, Are ye then bought out of ſervitude by the charity of Chriſtians? Return not again to the ſervice of unbelievers. (H. and W.) The Apoſtle does not here diſallow of that relation between maſters and ſervants, which is common in all nations; becauſe he elſewhere gives particular directions reſpecting their behaviour to each other. But we are here forbidden to "be the ſervants of men," ſo as to do any thing inconſiſtent with our being the ſervants of Chriſt. We muſt not do any thing which our great Lord and Maſter has forbidden, to ſerve, or pleaſe, or gain the favour of any earthly maſter, or other perſon whatſoever. (Fox) See the notes on chap. vi. 20.

Ver. 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40. Now concerning virgins, I have no commandment of the Lord: yet I give my judgment as one that hath obtained mercy of the Lord to be faithful. I ſuppoſe therefore that this is good for the preſent diſtreſs; I ſay, that it is good for a man ſo to be. Art thou bound unto a wife? ſeek not to be looſed. Art thou looſed from a wife? ſeek not a wife. But and if thou marry, thou haſt not ſinned; and if a virgin marry, ſhe hath not ſinned: nevertheleſs, ſuch ſhall have trouble in the fleſh; but I ſpare you. But this I ſay, brethren, the time is ſhort. It remaineth, that both they that have wives, be as though they had none; And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they poſſeſſed not; And they that uſe this world, as not abuſing it; for the faſhion of this world paſſeth away. But I would have you without carefulneſs. He that is unmarried, careth for the things that belong to the Lord, how he may pleaſe the Lord: But he that is married, careth for the things that are of the world, how he may pleaſe his wife. There is difference alſo between a wife and a virgin: The unmarried woman careth for the things of the Lord, that ſhe may be holy, both in body and in ſpirit; but ſhe that is married, careth for the things of the world, how ſhe may pleaſe her husband. And this I ſpeak for your own profit, not that I may caſt a ſnare upon you, but for that which is comely, and that ye may attend upon the Lord without diſtraction. But if any man think that he behaveth himſelf uncomely toward his virgin, if ſhe paſs the flower of her age, and need ſo require, let him do what he will, he ſinneth not; let them marry. Nevertheleſs, he that ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed in his heart, that he will keep his virgin, doth well. So then, he that giveth her in marriage, doth well; but he that giveth her not in marriage, doth better. The wife is bound by the law as long as her husband liveth: But if her husband be dead, ſhe is at liberty to be married to whom ſhe will; only in the Lord. But ſhe is happier if ſhe ſo abide, after my judgment; and I think alſo that I have the Spirit of God.

Concerning virgins.] Here Eſthius takes care to add, that the Apoſtle muſt be underſtood "only of ſuch virgins as were not under the vow of continence;" and when the Apoſtle ſays, without any exception, "If a virgin marry, ſhe hath not ſinned," Eſthius alſo adds, "unleſs ſhe be a virgin conſecrated to Chriſt by ſuch a vow:" But ſince St. Paul, who was aſſiſted by the Holy Spirit, thought not fit to add any ſuch exception, we may well preſume he knew nothing of that matter. (W.)

I have no commandment.] See the notes on ver. 10.

I give my judgment.] What *gnome* here ſignifies, is matter of ſome diſpute; ſometimes it is render'd a *ſentence*, ſometimes *counſel*, and here *judgment*. A learned interpreter diſlikes the word *counſel*, leſt it ſhould ſeem to favour the Popiſh councils; and would have it only called *ſentence*, or rather *opinion*. But ſurely, he who gives his *opinion* when asked, may properly be ſaid to give *counſel*: And the matter here treated of is the rather thought to be counſel, becauſe of the diſtinction here made between *epitage* and *gnome*. Thus the Syriac, the vulgar Latin, Eraſmus, and the Rhemiſts, do all render it *counſel*: Others define it to be a ſentence, or verdict, declaring what is or ought to be done. For this Greek word ſeems indeed to import more than *counſel*; and to ſignify a grave and ſound ſentence and *judgment*, not without the force of a precept; eſpecially where it is uſed by an Apoſtle divinely inſpired. But ſee the notes on ver. 6. and the note immediately following.

Obtained mercy of the Lord to be faithful.] This, ſaith the Apoſtle, is all that is required of a miniſter of God, and ſteward of his myſteries, that he "be found faithful," in adminiſtring the grace of his Apoſtleſhip, chap. iv. 1, 2. And this fidelity was ſtill attended with the power of Chriſt aſſiſting them, as appears from 1 Tim. i. 12. So that this phraſe, "I give my judgment," *&c.* doth not imply, as ſome imagine, that the Apoſtle had only an *ordinary* aſſiſtance in this advice, ſuch as any pious skilful paſtor may ſtill expect; much leſs, that this is a *counſel* which might be diſregarded without ſin. (W.) See the notes on chap. iv. 2.

Good for the preſent diſtreſs.] It is clear from theſe words, That the Apoſtle's deſign in this chapter was not, in the general, to prefer a ſingle life before a married one: Much leſs was it to teach, that the living unmarried was either more holy, or more acceptable to God; or that thoſe who vow a ſingle life, provided they keep that vow, ſhall certainly obtain eternal ſalvation, as the church of Rome teacheth. For we have here the reaſon, why the Apoſtle thought a ſingle life was *then* rather to be choſen; namely, becauſe of "the preſent diſtreſs;" that is, the ſufferings to which they were then liable. (Fox) Which phraſe plainly ſhews, that this cannot relate to the peaceable times of the church; for they are not times of *tribulation*, as the word *anangke* often ſignifies: Nor can it ſignify the troubles common to this life; for they are not always inſtant, or preſent. (W.) See the notes on ver. 1.

But I ſpare you.] That is, I forbear to ſpeak any more of that matter, leſt I ſhould ſeem to diſſuade you from marriage (which is the ordinance of God) more than is fit; or be thought by any to lay the yoke of celebacy, or ſingle life, upon you. (B.)

But this I ſay, brethren, the time is ſhort.] As if he had ſaid, Let all perſons, married and unmarried, conſider, that the time of this life is ſhort and paſſing: It is but a point of time we have to live; and ſhortly it will not be a pin to chuſe, whether we had wives or not, or children or not; but before the expected fruit of the comforts be ripe, we ourſelves may be rotten. It's therefore true ſpiritual wiſdom to look upon theſe things now, as they will be ſhortly: To be very moderate in the enjoyment of them; not to be too much affected when we have them, or too much afflicted when we want them. Obſerve here, 1. The Apoſtle's propoſition; "The time is ſhort." This is true in all the notions of it. Take it for the whole duration of this world, from the day of its creation, to the hour of its diſſolution; compare it with what ſucceeds it, eternity; and it is very *ſhort*, but a moment. Take *time* for the whole duration of any one man's life, 'tis ſhorter; ſo ſhort, that it is nothing. Take *time* for the ſpecial ſeaſon, either of doing or enjoying good in this life; and ſo 'tis ſhorteſt of all. 2. The inference which the Apoſtle draws from the propoſition; therefore "let them that have wives be as if they had none," *&c.* Learn thence, That the conſideration of the great ſhortneſs of time, and the incertainty of human life, ſhould keep our hearts in a great deal of moderation towards the beſt and ſweeteſt of our outward comforts and enjoyments: That we neither love inordinately any mercy when we enjoy it, nor mourn immoderately for any contentment when we come to be deprived of it: "They that weep as tho' they wept not; and they that rejoice as tho' they rejoiced not." 3. The advice which the Apoſtle gives to ſuch as have great poſſeſſions and revenues in this world; (1.) To take heed, tho' they poſſeſs theſe things, that they be not poſſeſſed by them. (2.) That they ſo uſe them as not to abuſe them, nor be abuſed by them. There is much evil in the world: Yet we may, we muſt, uſe it, and it will be our wiſdom to make a good uſe of this world, while we are in it; otherwiſe we neither anſwer the end of God in ſending us into the world, nor the deſign of God in truſting us with the good things of this world. Obſerve, 4. The reaſon aſſigned, why we ſhould uſe the world in the forementioned manner, becauſe "the faſhion of this world paſſeth away." Here the Apoſtle compares the things of this world to a ſcene which is preſently changed, and vaniſheth, almoſt aſſoon as it appears. As faſhions in this world alter, ſo doth the faſhion of this world alter every day. There is a world to come, the faſhion whereof ſhall never paſs away; but the faſhion, or ſcheme, of this world paſſeth away continually. This world is like a ſtage, perſons interchangeably act their parts upon it; but they ſoon diſappear, and the ſtage itſelf ere long will be pulled down; "the faſhion of this world paſſeth away." Thence learn, That this conſideration, that all the comforts and conveniences of this life are fading and paſſing away from us, ſhould be a ſtrong motive and inducement to us, not to ſet our hearts upon them. (B.) They who interpret theſe words "the time is ſhort" with relation to the troubles ſhortly to come at the deſtruction of Jeruſalem, and "the faſhion of the world paſſing away," as of a new ſcene of things then beginning to appear, ſeem not to give the true import of the Apoſtle's words. For, 1. It is not eaſy to conceive what concernment the Corinthians then had in the deſtruction of Jeruſalem: And, 2. The "faſhion of the world paſſing away" ſeems plainly to refer to the diſſolution of it, or at leaſt to our paſſing out of it, in a ſhort time, according to thoſe words, 1 John ii. 15, 17. (W.) See the Sermons of Dr. Sibbes, and Mr. J. Cave, on this text.

They that have wives, be as though they had none.] What? to *uſe* them, as if they had none? to *care* for them, as if they had none? No! that's not the meaning; but to "be as if they had none." That is, let them be as reſolute for God's truth, as if they had no wives to hinder them: As willing to ſuffer croſſes, if God call them, as if they had none: As ready to good duties, if they fall within their calling, as if they had none. Let them avoid diſtracting cares, and worldly incumbrances, as if they had none. Let them not plead their marriage, in excuſe for their baſeneſs and worldlineſs, and for avoiding croſſes and afflictions, nor for their doubting or diſſembling in religion. For Chriſt hath given us command to *hate* all in compariſon of him: And a man is not worthy of Chriſt and his religion, who does not undervalue wife and children, and every thing elſe, for the Goſpel's ſake. (Sibbes.) See the notes on Luke xiv. 26.

Without carefulneſs.] See the notes on ver. 1. and Matt. vi. 25. and Luke xii. 11.

Not that I may caſt a ſnare upon you.] To wit, by impoſing precepts upon you, which Chriſt has not commanded. (G.)

For that which is comely, &c.] Or, in order to decency, and a cloſe and ſtrict adherence to God without diſtraction. In which paſſage, the compound Greek words are very beautiful, and ſtrongly expreſſive: And St. Jerome obſerves, that it was omitted in many of the Latin books, becauſe of the difficulty of tranſlating it any thing equal to the nobleneſs and vigour of the admirable original. (Blackw.)

Let him do what he will.] Moſt interpreters underſtand this verſe, and the two following, to be meant of virgins under the power of their parents or guardians: Of which opinion are Beza, Heinſius, Bp. Hall, the Aſſembly-men, Grotius, Bp. Fell, Burkit, and Queſnell. But Dr. Whitby and Mr. Fox hold, That this paſſage refers to a man's keeping his own virginity, and not another's; Becauſe thoſe phraſes, "Standing ſtedfaſt in his heart; having power over his own will;" and "having no neceſſity to marry," &c. muſt needs reſpect the perſon himſelf, and not any other. Somewhat different from all theſe is Dr. Hammond's paraphraſe, who interprets it of a man who is betrothed, but not married: In which caſe (ſays he) If the virgin to whom he is betrothed, do "paſs the flower of her age," (that is begin to grow in years) ſo that if the marriage be deferr'd, ſhe will be paſt her prime, I lay no reſtraint upon him more than that of prudence, "let him do what" he likes beſt, let them *marry*. This however is agreed, amongſt all Chriſtian expoſitors, that in which ſoever of theſe conſtructions we take it, the alternative is only marriage or virginity, but cannot, with any degree of modeſty, be underſtood to admit of *fornication*; tho' the infamous *Philoſarcus* labours to perſuade us (what can hardly be repeated after him without blaſphemy) that even *this* is here preferr'd to marriage! See the cloſe of the foregoing chapter.

Only in the Lord.] The Apoſtle concludes the chapter with a reſolution of this caſe of conſcience; namely, Whether ſecond marriages of widows were lawful or not. He anſwers, They were. After the firſt huſband was dead, the widow might marry again, provided that ſhe married "in the Lord;" that is, with a believer, not an infidel; with one of the ſame faith with herſelf. It is very dangerous and ſinful for perſons profeſſing the true faith of Chriſt to match with idolaters. There is far greater ground of fear that they will pervert you, than there is ground of hope that you ſhall convert them. (B.) To be "married in the Lord," is to be married, neither through covetouſneſs, nor ambition, nor luſt; but either through neceſſity, or in conſulting the will of God, and following the ſpirit and maxims of the Goſpel. (Q.) They who contract a ſecond marriage, ſucceſſively, "in the Lord," are not unchaſte becauſe they marry again, but they marry again leſt they ſhould be unchaſte. (Maſon) See the notes on ver. 8. and on Rom. vii. 3. and Hebr. xiii. 4.

I think alſo, that I have the Spirit of God.] Thoſe who think theſe words are not ſpoken with the authority of an Apoſtle, but only imply that he had the Spirit of an ordinary paſtor, do not well conſider, 1. That St. Paul was now writing to the Corinthians, ſome of whom were apt to queſtion his Apoſtleſhip, and required "a proof of Chriſt ſpeaking in him," 2 Cor. xiii. 3. To whom therefore it was proper for him to aſſert his "having the Spirit of God." Nor, 2. That *dokeo* is often uſed only as an expletive. (W.) However, theſe words may be well underſtood thus paraphraſed; *I think, that I* (at leaſt, as well as your other teachers) *have the Spirit of God*, to guide me in making this *judgment*, tho' I have no expreſs precept for it; and conſequently, that I am enabled thereby in theſe things to direct you aright. (Fell.) See the notes on ver. 25. and Luke xxii. 25.

CHAP. VIII.

We muſt abſtain from meats offered to idols: And be careful not to abuſe our Chriſtian liberty.

Ver. 1, 2, 3, 4, 5, 6. NOW as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the ſame is known of him. As concerning therefore the eating of thoſe things that are offered in ſacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. For tho' there be that are called Gods, whether in heaven or in earth (as there be gods many, and lords many) But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jeſus Chriſt, by whom are all things, and we by him.

As touching things offered.] It was the opinion of the Gnoſticks and Nicolaitans, (thoſe early erroneous perſons in the Apoſtles days) that from the *knowledge* they had of their Chriſtian liberty, they might either be *preſent* in the idol-temples, or *eat* of the idol-ſacrifices as they pleaſed. The Apoſtle here tells them, that he knew many of them had a good degree of knowledge; but deſires that they may not be *puffed* up with it, but that their knowledge may be accompanied with *charity*; which reſpects the edification of others; and puts men upon conſidering not only what is lawful to be done in itſelf, and with reſpect to ourſelves, but what is expedient or inexpedient in relation to others. True love, or Chriſtian charity, will put us upon conſulting the good of our neighbours ſouls, as well as our own; and will not ſuffer us to do that thing which may offend our weak brother; that is, lay a ſtumbling-block before him to tempt him into ſin. "Knowledge puffeth up:" This is to be underſtood of a notional, literal, and ſpeculative knowledge only; not of a ſpiritual, practical, and experimental knowledge. The more a gracious Man knows, the more humble he is, becauſe his knowledge ſhews him his own vileneſs and emptineſs; but the more a carnal man knows, the more proud he is, becauſe he knoweth not himſelf: His knowledge is not only a temptation to pride, but the very matter of his pride. Such knowledge doth not build up, but *puff up*: Whereas "Charity edifieth;" that is, applies itſelf to the inſtruction of others, and accommodates itſelf to the edification of others, and conſiders not only what may *lawfully* be done, but what is fit and *expedient* to be done; as in the caſe here before us, eating things offered to idols. (B.) Note alſo, That this expreſſion, "We *all* have knowledge," is not to be underſtood univerſally, but with reſtriction, as appears by ver. 7. and as a ſevere irony. (Beza) See the notes on chap. xiii. 1, &c. Acts xv. 29. and Rom. xiv. 3, 10, 14, 22.

Think that he knoweth.] That is, if a man have ever ſo much knowledge, yet if it be not accompanied with charity and humility, if he improves not his knowledge to the glory of God, and the good of others, " he knows nothing " to any ſaving purpoſe, or " as he ought to know." *Learn*, That Chriſtians ſhould by no means content themſelves with an empty ſpeculative knowledge, but labour to know as they ought to know. *Obſerve farther*, The Apoſtle ſays, " He that thinketh that he knows any thing," that is, he that is conceited of his own knowledge, that thinks of it with inſolency and pride, and ſpeaks of it with affectation and vain-glory; he who is thus conceited of his own knowledge, knows not himſelf; yea, " he knows nothing as he ought to know." *Learn thence*, That it becomes us to have very humble thoughts of ourſelves, and of our own knowledge, how much ſoever we really know; that man's wiſdom is *but* conceit, who is only wiſe in his own conceit. (*Idem*)

As he ought to know.] Thus to know, ſaith St. Bernard, is to know in what order, with what ſtudy and endeavour, and to what end, we ought to know all things: In what *order*; as deſiring to know that firſt which is moſt neceſſary to ſalvation: With what *ſtudy*; as deſiring moſt ardently to know that which is moſt vehemently to be loved, and tends moſt to prove love in us; To what end; *viz.* Not out of curioſity, vain-glory, or filthy lucre; but for the edification of thyſelf, or thy brother. (W.)

Known of God.] See the notes on John x. 14, 27. and xiv. 17.

Eating of thoſe things that are offered.] The meats offered to the idols were part, of thoſe ſacrifices which the Heathens offer'd to their Gods; of the remaining portions whereof they uſually made a feaſt in the idol temple, inviting their friends thither, and ſometimes their Chriſtian friends to come along with them. (Cave) And the Chriſtian Euchariſt agrees with the moſt ſolemn ſacrifices of the ancients in this, that it is attended with a feaſt upon the things offer'd to God. (Johnſ.) See the notes on Acts xv. 29.

An idol is nothing.] This aphoriſm, that " an idol is nothing," was uſual among the Jews; who were taught by the Old Teſtament, that the Heathen deities were (*Elilim*) *nothings*, or had no exiſtence. Hence their Rabbins concluded, ſaith Dr. Lightfoot, That the idol, being *nothing*, could have no power to pollute; and that whatſoever worſhip was paid to it, if it were not worſhipped under the notion of a *God*, it was nothing. But, whatever they meant of an idol's being *nothing*, 'tis certain, the Apoſtle only means that it is *nothing of a God*: For he proves, that it is *nothing*, becauſe " there is none other God but one;" and ſo all the criticiſms about the word *idol* are impertinent. (W.) This *nothingneſs* the Gnoſticks urg'd, for their liberty to frequent the idol-feaſts. Now, tho' formally the " idol is nothing" of that it is taken for, and materially nothing, but a lifeleſs piece of wood, ſtone, or the like: Yet relatively it is ſomething; and the worſhip and ſacrifice offer'd to it is not offer'd to *nothing*, but to devils, who, in and by theſe idols, much deluded the Heathens. See ch. x. 14, &c. And this cauſed the unlawfulneſs of partaking of ſuch ſacrifices; either in reſpect of any ſuch worſhip exhibited to them, *i. e.* to devils, or of ſcandal, as if we concurr'd in it. (Fell) The Papiſts don't fail to infer from this, that they are no idolaters, becauſe their images are, and repreſent ſomething that is real, whereas the idols of the Pagans repreſented but bare imaginations which had no exiſtence. But, neither the verſions nor inference are juſt: For their idols were real and viſible, and the moſt of them repreſented real and viſible beings, ſuch as the ſun, moon, and other creatures, which the Pagans had deified. This expreſſion then only ſignifies that *an idol has no virtue or power*; and ſo it ſhould be render'd. (Eſſay)

There be that are called Gods.] Here the Apoſtle tells them, that altho' the Heathen idolaters acknowledged a plurality of Gods; ſome in heaven, as the ſun, moon and ſtars; ſome on earth, as men and beaſts, they having their celeſtial and terreſtrial gods and lords; but theſe were only *called gods*; that is, gods in name, not in nature, not in reality: Yet (ſays he) we Chriſtians do own and acknowledge but one living and true God, one in nature, not one in perſon, to whom all our prayers muſt be directed; and one mediator, by whom all our prayers are to be offered: " To us there is but one God, the Father." This text the Arians, Socinians, and Unitarians, exceedingly boaſt of, as if it expreſly confined the deity to the *Father*, as diſtinct from Chriſt and the Holy Ghoſt. Thus they argue, 1. He who ſaith there is one emperor, to wit, Cæſar, ſays in effect there is no other emperor but Cæſar; ſo when St. Paul ſaith there is " one God the Father," he doth (ſay they) in effect declare that there is no other God beſides the Father. To this the orthodox anſwer, 1. That God the Father is often put in ſcripture for the whole deity, comprehending the Three Perſons; he being *fons deitatis*, and *fundamentum trinitatis*, as the ſchoolmen ſpeak: So that the application of the word *God* here unto *the Father* doth not exclude the Son from being God, but only from being the fountain of the deity, as the Father is. In Rev. i. 17. Chriſt ſays, I am *Alpha* and *Omega*, the firſt and the laſt: Will any conclude thence that God the Father is not *Alpha* and *Omega*? Is not he the firſt and the laſt, as well as Chriſt? *Again*, We call our Lord Jeſus the only Saviour: Do we therefore exclude God the Father from being a Saviour? Is he not ſtyled " the Saviour of all men? 1 Tim. iv. 10. *Again*, God the Father is called the Creator of all things; yet is it aſſerted that all things were created by Chriſt, the Word, John i. 3. In ſhort, we aſſert, as well as they, the Unity of the God-head, and that Chriſt is not another God, but only another Perſon from the Father. *We anſwer*, 2. Their own argument may be thus retorted upon themſelves: As the Apoſtle ſays here, " there is but one God the Father," ſo he adds in the next words, there is " but one Lord Jeſus Chriſt:" Now, if the ſaying that there is *but one God*, doth exclude Chriſt from being God, then the ſaying that there is *but one Lord*, doth exclude God the Father from being Lord; and if it be blaſphemy to exclude God the Father from being Lord, it is no leſs to exclude Chriſt the Son from being God. *Know then*, That as Chriſtians have in all ages of the church acknowledg'd one God only, even God the Father, ſo have they alſo owned that Jeſus Chriſt was truly " God, of the ſubſtance of the Father, God of God, very God of very God." The Lord keep us ſtedfaſt in this faith, ſeeing he that honoureth the Son honoureth the Father that hath ſent him; but he that denyeth the Son denyeth the Father alſo. (W. and B.) See the notes on John x. 34. and xvii. 3.

As there be Gods many.] Here Mr. Clerc tranſlates the words thus, *As really there are Gods many*, &c. and magiſterially ſaith, The Apoſtle hath no reference to the Gods or idols of the Heathens; but by *Gods in Heaven*, are meant God and the Angels; *in the earth*, magiſtrates who are alſo called *the Lords of the world*. But he proves not a word of all this: Yea, the contrary is not only ſaid by all the ancient Fathers and commentators upon the place, who both aſſert and prove the contrary; but 'tis alſo evident from the words themſelves. For, 1. When the Apoſtle had ſaid expreſly, We Chriſtians know, that " there is none other God but one," would he immediately add, *There are really Gods many?* What would this have been, but, as Chryſoſtom and Theophylact ſay, To ſpeak things repugnant? To avoid which, the Apoſtle adds, " Tho' there be (*hoi legomenoi Theoi*) thoſe that are *called* Gods;" by theſe words ſeparating them from him that truly *is* ſo. 2. This is evident from the words following, Tho' to them " there be Gods many, and Lords many;" yet to us (Chriſtians) there is but one God, and one Lord. And 3. Whereas he ſaith, By *Gods in heaven* are meant *God and the Angels*, let him ſhew any inſtance in the New Teſtament where *Theoi* is put for *God and the Angels*; or where *both* are thus mention'd under that *one* name. Here, to be ſure, it cannot be ſo: For the Apoſtle had not only ſaid before, We Chriſtians " know that there is none other God but one;" but ſaith after, This is he " of whom are all things;" *i. e.* whoſe creatures the *Angels* are: Could he then ſay, in the intermediate words, There really are many Gods in heaven; God and the Angels? (W.)

Of whom are all things, &c.] See the notes on Acts xvii. 28. and Rom. xi. 36.

Ver. 7, 8, 9, 10, 11, 12, 13. Howbeit, there is not in every man that knowledge: for ſome with conſcience of the idol unto this hour eat it as a thing offered unto an idol; and their conſcience being weak is defiled. But meat commendeth us not to God: For neither if we eat, are we the better; neither if we eat not, are we the worſe. But take heed leſt by any means this liberty of yours become a ſtumbling-block to them that are weak. For if any man ſee thee which haſt knowledge ſit at meat in the idols temple, ſhall not the conſcience of him which is weak be emboldened to eat thoſe things which are offered to idols: And through thy knowledge ſhall the weak brother periſh, for whom Chriſt died? But when ye ſin ſo againſt the brethren, and wound their weak conſcience, ye ſin againſt Chriſt. Wherefore if meat make my brother to offend, I will eat no fleſh while the world ſtandeth, leſt I make my brother to offend.

Not in every man that knowledge.] Theſe words are brought in by the Apoſtle, as a reaſon why ſtrong Chriſtians ſhould not eat meat offered unto idols, with reſpect to thoſe that are weak: As if he had ſaid, Tho' many of you know that an idol is nothing, and that meat is neither ſanctified nor polluted which is ſet before it, and therefore ye can eat, or not eat, without any ſcruple as to yourſelves, yet ye ſhould conſider what is ſafeſt to be done with reſpect to others: For every man has not this knowledge that an idol is nothing; but ſome perſons, having a conceit of the idol's being ſomething, eat what is offered to it, as a thing offered to an idol, that is, not as common meat, but as a ſacred banquet in honour of the idol; and ſo his " conſcience being weak," that is, erroneous, is defiled. Learn hence, That an action, which is lawful, in reſpect of ourſelves, may yet be a ſin if done by us, with reſpect to others: Another, encouraged by our example, may do the ſame act, but not do it with the ſame intent, as in the caſe before us: The ſight of one Chriſtian's eating things offered unto idols, who knows that an idol is nothing in the world, may harden, embolden, and encourage others to do the ſame, who really intend ſome honour by it to the idol: The outward action is the ſame, but the opinion and intention wide and different. (B.) See the notes on John viii. 36. and Rom. xiv. 13, *&c.* And obſerve further, that the arguments uſed here, and in the following verſes, with relation to *idolatrous*, will hold equally good againſt being preſent at *immoral* worſhip, where the immorality is known to be a conſtant part of the preſcribed worſhip, or a ſettled term of communion.

If any man ſee thee.] That is, If any man, with an erroneous conſcience, goes to theſe feaſts, and there ſees thee, who he thinks haſt more knowledge than himſelf, ſit at meat in the idol's temple, will not his conſcience be the more embolden'd by thy example, to eat things offered to idols, in the honour of the idol, or, as thinking it no hurt, to worſhip the idol? And thus, by occaſion of thy knowledge, a weak brother is in danger of periſhing, for whom Chriſt died. (B.) He may by degrees fall from the faith, thinking thus with himſelf; Why ſhould I ſuffer, or expoſe myſelf to the hazard of perſecution, if theſe things be indifferent? For ſuch he concludes them to be, through an opinion of thy knowledge, under the pretext of which thou defendeſt thy own appearance there. (G.)

Ye ſin againſt Chriſt.] Here the Apoſtle goes on, to ſhew, that ſuch an uſe of our Chriſtian liberty as doth embolden and encourage others to do that which is evil, is both an act of uncharitableneſs towards our brother, and alſo a ſin againſt our Lord Jeſus Chriſt, in betraying a ſoul to ruin, as much as in us lieth, and hindring his ſalvation, for the ſaving of whom Chriſt died; wounding the members of his body, defeating the great end of his death, and deſtroying them whom he deſigned to ſave. (B.) For here, and elſewhere, it evidently appears, That Chriſt intentionally died for thoſe who *may* nevertheleſs for ever periſh; as is ſtrongly argued, by Dr. Whitby, on this text; to which I refer the inquiſitive reader.

Will eat no fleſh while the world ſtandeth.] *Eis ton aiona*; To the end of my life. (D. Heinſ.) This is an exaggeration. Not that this abſtinence could ever be neceſſary in itſelf; but to ſhew, that we ought to bear much more, for the ſalvation of our neighbour, than what he has here required of us. (G.) As if he had ſaid, If therefore this my eating in an idol-temple, or any other uſe of my liberty in the ſame kind, be an occaſion of confirming any Chriſtian in an erroneous ſinful practice, or bringing him to do any thing which is unlawful, I will ſurely deny myſelf the uſe of that liberty, be it ſuppoſed to be ſuch as by the laws of Chriſt truly belongs to me, when it ſhall prove of ſo dangerous conſequence to my fellow-Chriſtians. (H.) See the notes on ver. 7.

CHAP. IX.

The Apoſtle aſſerts his Chriſtian liberty: Yet ſhews, how much he abridg'd himſelf of it, in divers inſtances here mentioned.

Ver. 1, 2, 3, 4, 5, 6. AM I not an Apoſtle? am I not free? have I not ſeen Jeſus Chriſt our Lord? are not ye my work in the Lord? If I be not an Apoſtle unto others, yet doubtleſs I am to you; for the ſeal of mine Apoſtleſhip are ye in the Lord. Mine anſwer to them that do examine me, is this, Have we not power to eat and to drink? Have we not power to lead about a ſiſter a wife, as well as other Apoſtles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working?

Am I not an Apoſtle?] Before he proceeded any farther, in the matter of "things offered unto idols," (which was the ſubject of the foregoing chapter) he ſtrikes here at the root of all the miſchief; *viz.* that the Corinthians did not think themſelves bound to depart from any one point of their liberty for any man's ſake: And therefore he propounds himſelf for an example; and that too in matters which were in ſome degree neceſſary. (Beza, and Aſſ.) As if he had ſaid, That ye may not think, that what I ſaid (chap. viii. 13.) of abſtaining from many things that are lawful, is magnificently and ſpeciouſly, rather than with exactneſs of truth, ſpoken by me, I ſhall now mention my own practices of this kind in other inſtances: And this the rather, becauſe of another part of your letter, which mentions the deep *knowledge* of the teachers ye have now among you, and intimates how I am *deſpiſed* by them, and that particularly for labouring in the works of my calling, making of tents, and ſo getting mine own living among you. Now, hereto I make this reply, That, without the vanity of comparing with them, I may ſurely ſay four things of my ſelf, 1. That I am an *Apoſtle* of Chriſt, called from heaven immediately to that office: 2. That I had no obligation to do what I have done among you (ſee ver. 4, and 19.) that is, to preach on free-coſt to you, as I have done; but that I diſcern my Chriſtian liberty ſo well, that I know I might have done otherwiſe: 3. That tho' I was none of Chriſt's followers here on earth, yet I have been equall'd to them by *ſeeing*, and being ſpoken to by, Chriſt out of heaven: And, 4. That I am certainly he that converted you to the faith, that planted the Goſpel at Corinth; and ſo ſurely am not unworthy to be conſidered by you (H.)

Am I not free?] If, ſaith he, ye alledge for your ſelves, that ye are *free*, and therefore will uſe your liberty; Am not I alſo *free*, ſince I am an Apoſtle? Yet I, for the benefit of others, forbear the uſe of my Chriſtian liberty, in things which more nearly concern me, and may ſeem in ſome degree *neceſſary*: And will not ye forego yours, in matters of leſs moment and meerly *indifferent*, rather than offend your weak brethren? (Beza and Aſſ.)

Have I not ſeen Jeſus?] The Apoſtles being choſen to be witneſſes of the reſurrection, it was requiſite, that St. Paul, being called to that office, ſhould alſo ſee him *riſen*. Accordingly, we find, that Chriſt "was ſeen of him," ch. xv. 8. yea, oft appear'd to him after his reſurrection, Acts xviii. 9. and xxii. 18. and that he was taught the Goſpel by the immediate "revelation of Jeſus Chriſt," Gal. i. 12. (W.) Yet it will not hence follow, that Chriſt was at the ſame time at the right hand of his Father in heaven, and upon earth, or near the earth, where St. Paul ſaw him, as our adverſaries would infer. For either St. Paul ſaw Chriſt in a viſion, or elſe with his corporal eyes, as St. Stephen did, Acts vii. 56. his eyes being ſtrengthen'd, and elevated above nature, to diſcern Chriſt ſo far diſtant. (Aſſ.) See the notes on Acts ix. 17. and xxiii. 11.

My work in the Lord.] See the notes on ch. iii. 10. and iv. 15.

The ſeal of mine Apoſtleſhip.] Your converſion, by my miniſtry, is, as it were, a ſeal, to confirm the truth of my apoſtolical miſſion. Whatſoever belongeth to an Apoſtle I have exhibited among you, both by my powerful miniſtry, and the ſigns and wonders which God hath wrought by me. (Aſſ.) But this text ſeems very much abuſed by our Sectaries, when, from theſe words, they argue, That, ſeeing they have been inſtrumental to work ſome reformation in others by their preaching, or diſcourſes, therefore they have a divine call to exerciſe their miniſtry, and to adminiſter the holy ſacraments; which argument will plead as much for religious maſters and miſtreſſes of large and well-regulated families, and for ſchoolmaſters, and for every good man or woman who is ſo happy as to prevail with others to lead a virtuous and religious life. But what is it they would prove from theſe words? Is it, that *they* are of the number of Chriſt's Apoſtles? If not, why do they produce this text? Is it that they have converted men from Heatheniſm to Chriſtianity, by ſigns and miracles, and powers of the Holy Ghoſt? Or that "the ſigns of an Apoſtle have been wrought among their auditors, by ſigns, and wonders, and mighty operations," as this Apoſtle argueth? 2 Cor. xii. 12. Or that they have given their hearers ſuch "a proof of Chriſt ſpeaking in them," as he did, ch. xiii. 3? Or that, by their means, their hearers were endow'd with the gifts of tongues and prophecy, as the Corinthians were? If not, this text cannot concern *them* at all, who had no ſuch *ſeal*, or ſign of their Apoſtleſhip, as St. Paul ſaith he had. (W.)

Have we not power?] *Exouſia*; that is, rightful power or authority. (W. and B.) As the word is to be underſtood, alſo, Rom. xiii. 1. (where ſee the notes,) and elſewhere.

To eat, and to drink.] To wit, Either without uſing ſo much abſtinence, or at the charge of the church, as well as others. (W.)

To lead about a ſiſter, a wife.] *Adelphen gynaika periagein.* It is the obſervation of Hilary, Oecumenius, and Theophylact, That as ſome women attended on the Lord, when he was on earth, to miniſter neceſſaries to him and his diſciples; ſo ſome rich women, converted by them, follow'd the Apoſtles, to provide diet, and other neceſſaries, for them; and they who thus interpret theſe words tranſlate them *a ſiſter-woman.* This expoſition Theodoret mentions, but ſeems not to approve: And indeed it ſeems to have had its riſe from Tertullian, when he was a Montaniſt. For Clemens of Alexandria not only ſaith, That *he who marries hath the Apoſtles for examples*, and that St. Peter *carried his wife with him till her martyrdom:* But he confutes the enemies of matrimony from this very text; adding, That *they carried their wives about, not as wives, but as ſiſters, to miniſter to thoſe who were miſtreſſes of families, that ſo the doctrine of the Lord might, without any reprehenſion or evil ſuſpicion, enter into the apartments of the women.* This expoſition ſeemeth to be moſt agreeable, 1. To the words; which are not *gynaika adelphen*, but *adelphen gynaika*; which cannot well be rendred a *ſiſter-woman*, there being no ſiſter which is not a woman. 2. To the context; which plainly ſeems to ſpeak, not of ſuch wealthy women as could nouriſh the Apoſtles out of their abundance, but of ſuch as were to be nouriſhed, with them, by others. 3. To the language of the Jews; who called their wives, *ſiſters:* As Tobit ſaith to his wife, "Take no care, my ſiſter," Tob. v. 20. And, laſtly, This ſeems beſt to conſult the credit and eſteem of the Apoſtles; who could not, without evil ſuſpicion, carry about with them ſingle women, or the wives of other men. As for the women who are ſaid to have follow'd Chriſt, they were none of his retinue: They attended not upon his perſon, but upon his doctrine; and ſo they miniſtred no ſuch ground of ſuſpicion. But hence, I think, it doth not appear, as Mr. Clerc ſaith, that St. Paul then had a wife: But only that either he, or Barnabas, had one, or at leaſt might have had one, no law then forbidding it; and Tertullian ſays, if not in his own ſenſe, at leaſt in the perſon of the Orthodox, That *it was lawful for the Apoſtles to marry and lead about their wives with them.* (*Idem.*) This conſtruction ſeems likewiſe to be favour'd by the verb *periagein*; which importeth a ſuperiority and authority over the perſon lead about, ſuch as an husband has over his wife. (Leigh) See the notes on ch. vii. 7. and Rom. xvi. 1.

To forbear working.] That is, May the other Apoſtles eat and drink on the expence of the church, and keep their wives alſo and families, by the offerings of their children whom they beget in the Goſpel; and muſt "I only and Barnabas" not live but by the works of our hands? (Aſſ.)

Ver. 7, 8, 9, 10, 11, 12, 13, 14. Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Say I theſe things as a man? Or ſaith not the law the ſame alſo? For it is written in the law of Moſes, Thou ſhalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or ſaith he it altogether for our ſakes? For our ſakes, no doubt this is written: That he that ploweth, ſhould plow in hope; and that he that threſheth in hope, ſhould be partaker of his hope. If we have ſown unto you ſpiritual things, is it a great thing if we ſhall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheleſs, we have not uſed this power; but ſuffer all things, leſt we ſhould hinder the goſpel of Chriſt. Do ye not know that they which miniſter about holy things, live of the things of the temple? And they which wait at the altar, are partakers with the altar? Even ſo hath the Lord ordained, that they which preach the goſpel, ſhould live of the goſpel.

Who goeth a warfare.] That he may not ſeem to reprove the Apoſtles who were maintain'd by the church, he ſheweth, that it was juſt and lawful for them to live as they did of the church's allowance; by an argument of compariſon, ſince ſoldiers live by their pay, husbandmen by the fruit of their labours, and ſhepherds of that which cometh of the flock. (Beza and Aſſ.) As ſoldiers have deſervedly their due ſtipends, as husbandmen reap their anſwerable fruits, as ſhepherds receive their paſtoral profits: Surely, ſo muſt the ſpiritual *ſoldiers*, the chariots and horſemen of Iſrael, the captains of Chriſtian companies under the great general our Lord Jeſus, have their full dues; ſo muſt the myſtical *husbandmen*, in the vineyard and garden of his church, freely participate of the grapes, and fruits of their plantations; ſo muſt the *ſhepherds* of mens ſouls receive meet benefit from among their tended flocks, and be fed with the milk of nurſing fathers and nurſing mothers breaſts: As the ſoldier meriteth his military ſtipend, the vineyard-planter his wine, and the ſhepherd his wool; ſo muſt the ſpiritual paſtors (repreſenting all theſe callings in a diverſe kind) be thought to deſerve, and indeed receive, liberal recompence for their labours. (Meene) This is the firſt argument which the Apoſtle here makes uſe of, to prove the miniſters maintenance a duty, taken from the law of nations, equity and cuſtom, which do appoint and allow to ſoldiers, vine-dreſſers and ſhepherds, yea, and to all that labour for the uſe of others in their reſpective callings, a due reward of wages; "Who goeth a warfare at any time at his own charges?" &c. (B.) As to the dangers of their calling, they are likened to *ſoldiers*; as to their pains, to *husbandmen* and *vine dreſſers*; and, as to their love and care, they are compared to *ſhepherds.* (Comb.) And the pertinency of theſe ſimilitudes will be the more viſible, if we conſider, That both in the Old and New Teſtament, the miniſterial function is repreſented as a *warfare:* (See the notes on 1 Tim. i. 18.) And the Levite, who was conſecrated to the ſervice of the Tabernacle, is ſaid to "enter into the hoſt," Numb. iv. 3. The church of God is alſo repreſented as his *vineyard*, Iſa. v. 1, &c. Mat. xx. 1, &c. xxi. 33, &c. Luke xiii. 6, &c. And as his *flock*, Iſa. xl. 11. and lxiii. 11. Mat. xxvi. 31. Luke xii. 32. Acts xx. 28, 29. 1 Pet. v. 2, 3. (W.) See the notes on ch. iii. 6, 8. and Acts xx. 28.

Say I theſe things as a man?] *Kat' anthropon*; That is, only from principles of natural reaſon and equity. This phraſe, in the New Teſtament, doth always ſignify to ſpeak, act, and live after the manner of a mere natural man, not yet acquainted with the mind of God, not acting by the guidance of divine wiſdom, or not aſſiſted by the Holy Spirit. (*Idem*)

Saith not the law the ſame alſo?] This ſecond argument for the people chearfully to maintain their miniſters, is taken from the Levitical law. "Say I theſe things as a man? Or ſaith not the law the ſame alſo?" That is, This is not only agreeable to the light of nature and the law of nations, but the Levitical law ſays the ſame. For, when God, in Deut. xxv. 4. ſays, "Thou ſhalt not muzzle the ox, when he," by hard labour, "treadeth out the corn" with his feet, his deſign therein is more than the bare "taking care for oxen:" For thereby he ſhews, in general, what equity ſhould be uſed, in the juſt rewarding of all who labour for us; and, in particular, that ſpiritual labourers, who plough, and ſow, and thraſh, (as it were) in the ſpiritual husbandry, ſhould labour "in hope" of a livelihood and ſubſiſtence, and eat their bread when they have earn'd it. If all men are encourag'd to work, by a juſt expectation of the fruit of their own juſt labours, why ſhould not the miniſters of Chriſt meet with the like encouragement, which all mankind look upon as their juſt due? (B.) As to the phraſe of *treading out the corn with his feet*, 'tis obſerv'd, that in thoſe days the uſe of the flail for threſhing it was but little known; but either the feet of beaſts, as in Hoſ. x. 11. or *wheels*, and ſometimes *ſtones*, were employ'd to that purpoſe, as in Iſa. xxviii. 27, 28. (Meene) See the notes on Gal. vi. 6. and 1 Tim. v. 18.

If we have ſown.] A third argument for the miniſters maintenance is here taken from common juſtice. They "ſow ſpiritual things;" that is, they diſpenſe the word and ſacraments, and endeavour to make men ſpiritual and holy here, and happy hereafter: And therefore they ought to *reap* ſome of their people's *carnal things*; things for the ſupport of their lives, ſubſiſtence for themſelves and their families. So that the miniſters of God are not indebted to their people; but their people are indebted both to God and them: They give their people things of a much greater, and more excellent uſe; even *ſpiritual* things for *carnal.* (B.) Which if they value according to their worth, all that they can give will appear far ſhort of a requital. (Comb.) See the notes on Rom. xv. 27.

If others be partakers.] Here is a fourth argument taken from their own example to other teachers at Corinth: As if he had ſaid, Ye maintain *others*; and why not us? Do not ye owe more to us who firſt laid the foundation of a Chriſtian church among you, and have begotten you through the Goſpel, than ye do to others? (B.) Where note alſo, That the word here tranſlated *power*, is *exouſia*; which properly ſignifies *right*, or *authority.* So that the Apoſtle, by uſing that word in this place, does plainly aſſert a *right* in the clergy to a maintenance, and their *authority* to demand it. (Beza) See the notes on ver. 4. and ch. iv. 12.

We have not uſed this power.] See the notes on ver. 15.

But ſuffer all things.] See the notes on ch. iv. 9, &c.

They which miniſter.] Here is a fifth argument, for the miniſters maintenance, taken from the Levites, who had a known right, by the expreſs law of God, to live of the things about which they were employ'd in their miniſtry; *viz.* excoriating, waſhing, and preparing the ſacrifices for the altar. (G. H. W. and B.) Moſt of theſe Corinthians had been firſt Jewiſh proſelytes, and were now become Chriſtians. Wherefore the Apoſtle here ſets before them the known example of the proviſions for the Prieſts and Levites under the law; and in the next verſe propounds unto them the ordinance of Chriſt in the Goſpel. His argument paraphras'd ſtands thus; The miniſters of the Goſpel certainly deſerve as much as the Levitical Prieſthood: And "do ye not know" how honourably the law provided for them? For, beſides many free cities and lands, and all the tithes, (which Scaliger proves to have been *nineteen parts out of an hundred*, and Joſephus noteth to have been enough for above five thouſand prieſts) it was appointed, "that they which" were but Levites, and did only "miniſter" and ſerve the Prieſts "about holy things," ſhould be nobly fed, and "live" plentifully "of the things of the temple," (that is, upon the beſt parts of the ſacrifice)? And" that the Prieſts, which offer all oblations, being "they which wait" on the ſervice of God "at the altar," ſhould have a large ſhare of the offerings, and the benefit of all conſecrated things, ſo that they "are partakers with the altar," which only conſumeth God's part, and the reſt they feaſted upon? (Comb.)

Even ſo hath the Lord ordained.] *Viz.* Mat. x. 10. and Luke x. 7. Hence it clearly appears, That a maintenance for the miniſtry, under the Goſpel is of divine right: If it was ſo under the law, it is likewiſe under the Goſpel; for "even ſo hath the Lord ordained."

God's will in this matter is the ſame under the New Teſtement as it was under the Old. (B.) But for the more certain diſcovery of what is meant by the words (*ek tou evangeliou zen*) to "live of the Goſpel," we muſt conſider the *propoſition*, in the foregoing verſe, whereof this verſe is the *application*. Where (*hoi ta hiera ergazomenoi*) *Thoſe who were employed or did* "miniſter about holy things," are the Levites, who *lived* (*ek tou hierou*) *of the holy thing*, or (if you had rather it ſhould be a ſubſtantive) "of the temple." 1. Of that which belonged thereto; namely, of the *tithes*, which belong'd to the temple, but were no offering of the altar: (*hoi to thuſiaſterio proſedreuontes*,) They who did (*incumbere*, or *aſſidere altari*) "wait at the altar" were the *Prieſts*, whoſe proper office it was to offer ſacrifices thereon, and had part of the ſame for their proper maintenance; as the breaſt and left ſhoulder before it was burnt; and after, ſo much as was reſerv'd from burning: And ſo they did (*to thuſiaſterio ſymmerizeſthai*, as the Apoſtle ſpeaks) "partake (or were fellow ſharers) with the altar;" the altar having one part of the offering, they another. Thus, we ſee, the Apoſtle in both ſuits the maintenance with the office. The office of the Levites was (*ta hiera ergazeſthai*,) to "miniſter about holy things;" their maintenance, (*to hieron*) *the holy thing*, or the revenue of the temple; (*ek tou hierou eſthiouſi*,) *they eat of the holy thing*; The office of the prieſts (*to thuſiaſterio proſedreuein*) to "wait at the altar;" their maintenance, (*to thuſiaſterio ſymmerizeſthai*) *to ſhare* or "partake with the altar." Now muſt not the application anſwer the propoſition? What manner of ſimilitude, what analogy, will there be, elſe? Therefore, as (*catangellein to euangelion*) to "preach the Goſpel," is the office of the miniſters of the Goſpel, ſo is their maintenance noted by (*ek tou euangeliou zeen*) "living of the Goſpel." Thoſe therefore, who interpret theſe words, as if *euangelion* in the laſt place were taken in no other ſenſe, than it was in the firſt; namely, to note the function, or calling of the miniſters; (as if the ſenſe were no other, but that the miniſters of the Goſpel, whoſe calling it is to preach the Goſpel, ſhould get their living by their calling, of preaching the Goſpel) make St. Paul the author of a lame and inconſequent ſimilitude, whoſe *application* anſwers not unto his propoſition. For what an *houto*, what an "even ſo," or analogy, would this be? The Levites lived of the holy portion, or revenue of the temple, as their *opſonion*, or wages; even ſo the miniſters of the Goſpel muſt live by their calling and function! The Prieſts were maintain'd out of the ſhare they had of the offerings of the altar; even juſt ſo, the miniſters of the Goſpel muſt live by their calling and function of preaching the Goſpel! May not any one ſee that the application anſwers not the propoſition? For that ſpeaks of the wages, this of the ſervice, for which the wages is due: Well therefore, as in the propoſition, the wages was compar'd with the work; ſo muſt it be in the application too; and conſequently, *ek tou euangeliou zeen*, muſt here expreſs the wages, as *to euangelion katangellein*, doth the work. But now here is the *query*. If *ek tou euangeliou zeen*, note not the function, but the wages and maintenance due to the evangelic miniſters, in what notion then is *euangelion* here to be taken, and how to be expounded? Oecumenius would have *euangelion*, in this laſt place, to ſignify (*hoi to euangelio pepiſteukotes*) the believers of the Goſpel; and the meaning to be, that (*euangeliſthentes*) thoſe *who preach the Goſpel*, ſhould be maintained by theſe *which believe the Goſpel:* But this would make our application to anſwer the propoſition little better than the former: For that ſpeaks of the maintenance, and wages of the Levites, and Prieſts, not a word of the maintainers. Beſides, to ſpeak properly, it is not true, that the *people maintain* the miniſters: They are not *their miniſters*, but God's; and he maintains them, out of his own revenue, and not at other mens charges. *Quis militat ſuis ſtipendiis?* (ſaith our Apoſtle, at his entrance upon this argument) Who goeth to war at his own charges? Now I aſk; *Cujus ſtipendiis militat, qui militat? Nonne imperatoris?* To which purpoſe, note alſo by the way, that it is not ſaid here (as we tranſlate it) *So hath God ordained, that thoſe which preach the Goſpel, ſhould live of the Goſpel:* But, *So hath God appointed*, or *given order, to theſe who preach the Goſpel, that they ſhould live of the Goſpel*; that is, *Non dicit Dominum mandaſſe aliis, ut eos alerent, ſed mandaſſe ipſis, ut ex evangelio viverent.* But, to return again to the interpretation of *euangelion*, which others therefore had rather take here for (*ta tou euangeliou*) that which in the Goſpel is conſecrated to God: To wit, As the Prieſts, and Levites had their maintenance out of that, which was offered unto God in the law; ſo God had ordained, that the miniſters of the Goſpel ſhould be maintained of that, which is conſecrated to him in the Goſpel. And this ſenſe is ſtreight, and good. But what need we fly to a trope, when the natural ſenſe of the word *euangelion* will ſerve our turn; yea do it much better? For howſoever in the New Teſtament it moſt commonly ſignifies *good tidings*; yet, in other Greek writers, the more uſual ſignification, in the ſingular number, is the gift, or reward wont to be given for good tidings. Homer (*Odyſſ.* xiv.) brings in Ulyſſes, in a poor traveller's diſguiſe, ſtipulating with his ſervant Eumæus, what his *reward* ſhould be, for the good news he promis'd to tell him of his maſter's life, and ſpeedy return: (*Euangelion de moi eſto*) Let this be my *reward*, ſaith he, *&c.* To whom Eumæus anſwers, *Neither am I able to give ſuch a reward* (Euangelion;) *neither will Ulyſſes ever come home again!* Plutarch (*de gloria Athenienſium*) relates, that the Lacedemonians, to one who brought them tidings of the victory at Mantinea, having been no actor, but a ſpectator only, ſent for an *euangelion*, only a diſh of meat from one of their common ſuppers, called *phiditia*. The ſame author (within three or four lines after) affirms, that hiſtorians, who relate and deſcribe battles and victories in ſuch perſpicuous ſtyles, deſerve an *euangelion*, from thoſe who firſt read them: And (in his Demetrius) he tells, that when one Ariſtodemus brought news to king Antigonus, of a notable victory his party had obtain'd againſt Ptolomæus Lagi, but put the king firſt in great perplexity, by diſcovering nothing, either by word or countenance, what his tidings were, till he came to the king's preſence, then ſaying, *Salve rex Antigone, vicimus prælio navali regem Ptolomæum:* The king anſwer'd, *Et tu quoque hercle ſalve; quia vero ita nos torſiſti, lues pœnam, nam tardius euangelion accipies:* All which is a ſufficient teſtimony both of the uſe of the word, and the cuſtom. Cicero (in one of his Epiſtles, *Ad Atticum*) uſeth the plural number; *O ſuaves tuas epiſtolas* (ſaith he) *uno tempore mihi datas duas: Quibus euangelia quæ reddam, neſcio; deberi quidem plane fateor.* Beſides, in the plural number, *euangelia*, ſignifies a ſacrifice for good tidings. Hence Plutarch (in his *Phocio*) hath *euangelia thyei:* And ſo Iſocrates (in *Areopagitico*) and Xenophon (in his *Hellanica*) likewiſe uſe it. To conclude, It is apparent by theſe examples, that *euangelion* ſignifies *a gift, or tribute due for good tidings*; whether as an offering to the gods, the authors; or as a reward to men, the meſſengers and bringers. Now, the moſt bleſſed and *happy tidings* that ever came to the ears of the ſons of men, is ſalvation by Jeſus Chriſt our Lord; whereof his Prieſts and Miniſters are the daily meſſengers: Is there not then an *euangelion* due for this? And is not this what our Apoſtle meaneth, when he ſays, *The Lord hath ordained that they who preach the Goſpel ſhould live ek tou euangeliou?* So that, which of old was requir'd only for acknowledgment of the divine dominion, under the bondage of the law, is now turn'd into the nature of an *euangelion* in the liberty of the Goſpel; I mean that which we offer now unto God, for the maintenance of the Evangelical miniſtry, and other uſes of his ſervice. The ſenſe is moſt fit, and agreeable; and makes the Apoſtle's expreſſion (if ſo underſtood) paſſing elegant. But you will ſay, What probability is there, the Apoſtle ſhould uſe an *euangelion* in this notion? For tho' prophane authors do ſo, yet the Scriptures meaning, both here and elſewhere, is to be meaſur'd by its own dialect. Have therefore the Hebrew, the Chaldee, the Septuagint any ſuch notion as this? I anſwer, Yes; All three of them. For in the Hebrew, the only word for *good tidings*, ſignifies alſo *præmium boni nuncii:* Yea, being not above five times found in the Old Teſtament, ſome will have it thrice taken in that ſignification; and twice will be eaſily yielded them: Likewiſe in the Chaldee, the words ſignify as well the one as the other, both *nuncium*, and *nuncii præmium.* As for the Seventy, the word *euangelion* is but thrice found with them; and once ſo apparently in this ſignification, as leaves no place for contradiction. It is, 2 Sam. iv. 10. where they have, *dounai euangelion.* They are the words of king David, when Rechab and Baanah brought Iſhboſheth's head unto him; "When one told me, ſaying, Behold Saul is dead, (thinking he had brought good tidings) I took hold of him, and ſlew him in Ziklag, when I ſhould have given him a reward for his tidings:" The Hebrew, the Seventy, the Vulgar, or St. Hierom, and the Chaldee Paraphraſt, all agreeing in the ſame ſenſe. Thus, we ſee, this notion was familiar to all the languages that St. Paul was brought up in. Why ſhould it then be improbable, he ſhould uſe it when he had occaſion? And no marvel, it is to be found no oftner; For, unleſs it be in this chapter, in the whole New Teſtament, the thing itſelf (*reward for good tidings*) is never mention'd, intimated, or alluded to. How then could the word be us'd? But in this chapter, methinks, I hear it us'd a ſecond time, ver. 23. where St. Paul, tho' he receiv'd no *reward* of the Corinthians for his pains in making known the glad tidings of ſalvation unto them, but did it *gratis* to them-ward; Yet he look'd for an *euangelion* from God, ſtor'd up in the heavens, for all his faithful meſſengers, and to be receiv'd at the great day: In expectation whereof, he not only preach'd the Goſpel to them freely, but endur'd all things, and made himſelf a ſervant to all; "And this I do, for the *euangelion*, that I might be partaker thereof." What *euangelion* ſhould it be, that Paul here aim'd to be partaker of? Surely, it ſhould ſeem it here notes ſome *præmium*, even by that which immediately follows; "Know ye not, that they which run in a race, run all, but one receiveth the *brabæum*; So run that ye may obtain." (Mede) See the reſpective Sermons of Mr. Sclater 1612. Mr. Johnſon 1633. and Mr. Meene 1638. on theſe foregoing texts.

Ver. 15, 16, 17, 18, 19, 20, 21, 22, 23. But I have uſed none of theſe things. Neither have I written theſe things, that it ſhould be ſo done unto me: For it were better for me to die, than that any man ſhould make my glorying void. For though I preach the goſpel, I have nothing to glory of: For neceſſity is laid upon me; yea, wo is unto me, if I preach not the goſpel. For if I do this thing willingly, I have a reward: But if againſt my will, a diſpenſation of the goſpel is committed unto me. What is my reward then? Verily that when I preach the goſpel, I may make the goſpel of Chriſt without charge, that I abuſe not my power in the goſpel. For though I be free from all men, yet have I made my ſelf ſervant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Chriſt) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means ſave ſome. And this I do for the goſpel's ſake, that I might be partaker thereof with you.

But I have uſed none of theſe things.] The Apoſtle having thus aſſerted his liberty, now ſhews his great moderation in the uſe of it: Altho' he had a liberty to marry, and to demand maintenance for his miniſtry, as well as others, yet he denied himſelf in both. He was charg'd by falſe teachers, that he preach'd the Goſpel for his own profit and advantage: Whereas he gloried in the contrary, that he did it without charge; looking upon it as his great honour, that he could, and did, preach the Goſpel freely, for ſincere ends, and not out of ſiniſter reſpects; and profeſſes he had rather die by ſtarving, than loſe his advantage of glorying. Now the inference which St. Paul draws from all this diſcourſe of his declining the uſe of his lawful liberty, is this; If I your miniſter, for your profit, and the advantage of the Goſpel, abate of my own juſt right, and unqueſtionable liberty, why ſhould not ye abate of yours, in the caſe of eating things offer'd unto idols, to keep your weak brother from deſtroying his ſoul by ſinning againſt God? (B.) See the notes on Acts xx. 33, 34.

Nothing to glory of.] That which the Apoſtle glories in, is not his bare preaching of the Goſpel, but his preaching of it freely and without maintenance: For, ſays he, "tho' I preach the Goſpel," that has nothing ſingular in it, others do it as well as my ſelf; and I am bound to do it as well as others; "for neceſſity is laid upon me," by ſpecial call and command from Chriſt ſo to do; "yea, woe is unto me," for my diſobedience to Chriſt in the heavenly viſion, "if I preach not the Goſpel." Now, "if I do this thing willingly," that is, freely, without demanding any thing of you for my pains, which I might do, "I have a reward;" that is, a ſpecial reward from God, and may glory in it: But if I preach unwillingly, (demanding a maintenance for my pains, and refuſing to preach without it) all that can be ſaid is this, that "a diſpenſation of the Goſpel is committed to me;" and ſo in preaching I only diſcharge a truſt, of which I cannot boaſt or glory. The ſtrength of the Apoſtle's argument lies here; No man can reaſonably boaſt of, glory in, or expect an extraordinary reward for, the doing of that which he is under a command from his ſuperior to do, and that under a penalty too. Now this was his caſe: Neceſſity was laid upon him to preach the Goſpel; but no neceſſity but what he had laid upon himſelf to preach it freely: Therefore, for him to do it, without demanding any reward from them for the doing of it, this made it matter of glorying to him; which he declares he had rather die than any ſhould take from him. But was it the Apoſtle's own glory that he was thus fond of, and concern'd for, that he had rather loſe his life than loſe it? No, it was the glory of God, the honour of the Goſpel, that was ſo inexpreſſibly dear unto him: This great Apoſtle did upon pure principles of faith and love from his heart and ſoul deſign the glory of God, purſuant to which he did chearfully and willingly apply himſelf to the preaching of the Goſpel, waiting upon God for his acceptance and reward, without expecting any wages (as he might) from them, his Corinthian converts; and this was the matter of his boaſting and glorying in the face of the falſe Apoſtles, who inſinuated that he preach'd the Goſpel for filthy lucre ſake. (*Idem.*) There is (*kauchema*) matter of glorying, in things done by the aſſiſtance of the grace of God, and it is for the glory of a man to do them; as appears 2 Cor. i. 12. xi. 10. and Gal. vi. 4. The glorying therefore which the Apoſtle elſewhere doth reject and exclude, is only that of the *merit* of our works, or their ſufficiency to procure the juſtification of a ſinner, Rom. iii. 27. and iv. 2. or that which doth exclude the help, or the aſſiſtance of the grace of God in Chriſt, 1 Cor. i. 29, 31. (W.) See the notes on Rom. ii. 17.

If I do this thing willingly.] What is the meaning of *hekon praſſo*, to do any thing *voluntary*, or as *a voluntier*, appears by ſeveral parts of the context; 1. By the oppoſition to *akon*, involuntary; as that is explained by "a neceſſity is laid upon me, and wo is to me, if I preach not," &c. ver. 16. and I am intruſted, or a truſt is repoſed in me, ver. 17. For that notes the involuntary action to be that which is by law required, and cannot be omitted without ſin, and ſo becometh neceſſary. So ſaith Theophylact, By theſe words, If I am intruſted, 'tis manifeſt he means that I do it not of myſelf, but perform the Lord's command; for this is to do it involuntary. And therefore to do it *hecon*, voluntary, is to do it of one's ſelf, without any command or obligation on him to do it. So Theophylact interprets it, If this were not committed to me as a truſt, but I did it of myſelf. 2. By the mention of *kauchema*, boaſting, ver. 16. and 2 Cor. xi. 9, 10. for that implies what is done to be done without obligation, and above that which was neceſſary by engagement of any precept. And ſo, 3. By *miſthon echo*, "I have reward," here and ver. 18. for *reward* ſignifies a return or retribution to ſomewhat, which a man was not bound to do. So the phraſe is uſed among the Jews; and Maimonides hath this rule, (Mor. Neb. l. 3. c. 17) To him a reward is given, who doth any thing unbidden. And therefore the whole phraſe here, *ei gar hecon touto praſſo*, muſt thus be rendred moſt clearly, not "If I do, or ſhall do, this voluntary," as ſuppoſing that poſſible that he may, (for ſpeaking of "preaching the Goſpel," he had before ſaid, that "neceſſity was laid upon him," and therefore he cannot be free, or at liberty to do or not do it:) But as a ſuppoſition doth not affirm, ſo the *ei* is to be render'd, *if*, that is, on ſuppoſition, that I did this voluntarily, a reward would then belong to me; *ei de akon*, but ſeeing 'tis not ſo, ſeeing I do it not of my own inſtinct, but by appointment from God, &c. therefore there is nothing heroical, or matter of holy emulation, or ambition in it. And accordingly it follows, that the matter of preaching being to him diſtinctly under precept, there was but one thing which could bring him any reward, *viz.* the making it coſtleſs to the auditors, ver 18. in not making uſe of that power which he had; that is, the power of receiving maintenance from others, ver. 5. which he might moſt lawfully have done, ver. 7, 12, 14. and which Cephas and others freely did, ver. 5. and the not uſing it would therefore be thankworthy with God, and yield him ſome reward from him. To this purpoſe clearly St. Chryſoſtome ſays, One was a precept, the other a virtuous action of his choice; for what is done above the command, hath proportionably a great reward: And again, of the word *anagke*, neceſſity, that it refers to the command, in oppoſition to the freedom, or liberty, of receiving, ver. 12. So again Theophylact, Preaching the Goſpel is a command, and ſo a debt; and if I do it, there is no great matter of virtue in it; but to preach without charging them, is the ambition of my free will, or choice, and in that reſpect there is a place of boaſting, or I may boaſt. And ſo St. Auguſtine ſays, Bleſſed Paul might get his food by preaching the Goſpel; but in that he choſe to labour, with his hands, he erogated the more, did more in God's ſervice, than by any particular precept was required of him. (H.)

A diſpenſation of the Goſpel.] See the notes on chap. iv 1. and Luke xvi. 2.

That I abuſe not my power.] Or rather, ſo that I *uſe* it not. See the word *katachraomai* uſed in the ſame ſenſe, chap vii. 31. For 'tis plain, ver. 14. that thoſe who made the Goſpel a charge, abuſed not their power. (Fell)

For, though I be free from all men.] In theſe verſes our Apoſtle proceeds to ſhew the Corinthians farther, how mightily he did abridge himſelf of his Chriſtian liberty, which was the argument he was inſiſting upon. For, ſays he, "tho' I be free from all men," as being a ſervant to none, "yet have I made myſelf as a ſervant to all, that I might gain the more," to embrace the Goſpel. To the unconverted Jew he "became as a Jew;" circumciſing Timothy for their ſakes, Acts. xvi. 3. "that he might gain the Jews." To them, who in their opinion were yet under the obligation of the ceremonial law, he carried himſelf as a perſon under that law, tho' he knew himſelf free from it, to the end "that he might gain them that are under the law;" and accordingly he purified himſelf in the temple, Acts xxi. 16. "To them that were without law," that is, the Gentiles, who were without the ceremonial law, he became as a perſon without law; abſtaining from the uſe of all ceremonies as they did: But yet "not being without law to God, but under the law to Chriſt:" That is, at to the moral law of God, which was not aboliſhed, but reinforced by Chriſt, he did never account himſelf free from that, nor durſt do any thing contrary to that eternal rule of righteouſneſs; and all this, "that he might gain them that are without law." To the weak converts, either among Jews or Gentiles "he became as weak," by abſtaining from what might hurt their weak conſciences, "that ſo he might gain the weak." Finally, he became "all things to all men," by compliance with them in all lawful and indifferent things, that he might gain as many as poſſibly he could. And all "this he did for the Goſpels ſake," that the Goſpel might be the better eſteem'd, and farther propagated, and he might himſelf partake of the promiſes and rewards of it, together with them to whom he preached it, and who had effectually entertained it. Behold here the humility and charity of this great Apoſtle; his ready condeſcenſion to the pityable weakneſſes of all men; his compliance with them in all lawful and indifferent things, for the glory of God, and the advantage of the Goſpel: A rare and ſingular pattern for all miniſters and private Chriſtians to imitate and follow. Now from this example of St. Paul's becoming all things to all men, and making himſelf a ſervant unto all, we learn, 1. That one great duty of a Goſpel-miniſter is not to be a ſlave to any, but a ſervant to all; not a ſervant to their luſts, but to their weakneſſes and infirmities. Our Apoſtle did not turn, as the flattering and falſe Apoſtles did, with the tide and times, nor conform to them in what was ſinful: He did not ſymbolize with all colours; nor was he a man for all hours or humours; for, ſays he, "If I pleaſe men, (that is, in any thing that is ſinful) I am no more the ſervant of Chriſt," Gal. i. 10. But wiſely conſidering the caſe and ſtate of all men, he did accommodate his miniſtry for the gaining of as many as poſſibly he could. Some are all things to all men, that they may gain by all; a ſpirit not only unworthy of a miniſter, but a man. But St. Paul complied with all men, and made himſelf the ſervant of all, that Chriſt might thereby gain, his Goſpel gain, yea, and they themſelves alſo gain. 2. The great end which the holy Apoſtle aim'd at, in this his compliance with, and condeſcenſion towards, the weakneſs of his people; "This I do for the Goſpel's ſake:" As if he had ſaid, Tho' I thus ſtoop and yield to all men, 'tis to ſerve my Maſter, not myſelf. Think not that I thus put myſelf into all forms towards men, for my own preferment in the world, but that Chriſt may be prefer'd in the hearts and acceptations of all men: "I pleaſe all men in all things; not ſeeking mine own profit, but the profit of many, that they may be ſaved," chap. x. 33. This was the mark which this miniſter of Chriſt had in his eye, *viz.* The ſaving of ſouls: And that he might hit it, he wiſely obſerv'd the temper and ſtate of his people, ſtriving to render himſelf acceptable unto all, "that he might by all means ſave ſome." Yet had he alſo an eye to himſelf in all this: "He had reſpect unto the recompence of reward," as lawfully he might; "This I do, for the Goſpel's ſake, that I might be partaker thereof with you;" that is, that I may have a ſhare myſelf in the promiſed rewards of the Goſpel which I have preached to you. (B.) See the notes on ver. 14. Rom. xiv. 1. and xv. 1.

Ver. 24, 25, 26, 27. Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that ſtriveth for the maſtery, is temperate in all things: Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the air: But I keep under my body, and bring it into ſubjection; leſt that by any means, when I have preached to others, I myſelf ſhould be a caſt-away.

Know ye not that they which run.] To render his repreſentation of this matter as moving and lively as might be, the Apoſtle chuſes to expreſs himſelf in terms exceeding proper for the perſons to whom he wrote. It was with them, among other parts of Greece, that thoſe games, ſo renowned in ſtory, were celebrated. No honour was more eagerly coveted, than that of excelling in theſe public exerciſes. One of theſe was racing; another compounded of wreſtling and cuffing. In order to both theſe, a long preparation of ſett diet, abſtinence from ſome pleaſures, and ſeveral hardſhips, were preſcribed and undergone. And, in the courſe and combat itſelf, much ſweat and toil, many hazards, ſharp conflicts, and ſore wounds and bruiſes, were to be expected. And yet, all theſe were ſubmitted to, with incredible alacrity and reſolution. But, for what? For an empty name; for a crown of leaves! A prize contended for by many; but to be won by one; and yet courted as induſtriouſly, as painfully, as if each could; nay the more ſo, becauſe it was known all could not, obtain it: But ſtill each flatter'd himſelf, that he ſhould be the ſingle happy man, to whom the glory of the field ſhould be adjudged. Since therefore it was a thing ſo common, ſo creditable, among the people of Corinth, to exert themſelves ſo vigorouſly, upon ſo very poor, ſo very incertain proſpects; why ſhould they decline the like diligence and zeal, where the prize they aim at is ſo much nobler and ſurer? Why think it hard to obey the rules, and contain themſelves within the limits, marked out for their Chriſtian courſe? (Stanh.) See the notes on Rom. ix. 30. and Dr. Hammond's critical expoſition of the ſeveral terms of art made uſe of in relation to the exerciſes here alluded to.

Every man that ſtriveth.] The former ſimilitude ſuppoſes every combatant for the prize obliged to make the beſt of his way: But the preſent intimates a danger, not only of being outſtrip'd by the more vigorous endeavours of others, but of encountring great difficulties and obſtructions in our own; and therefore it calls upon us to prepare for a combat: The nature whereof, when we rightly underſtand it, will plainly appear to be ſuch, as we can neither decline, nor behave ourſelves negligently in, without ſuffering the utmoſt damage and diſhonour. (Stanh.) See Dr. Frank's Sermons on theſe texts.

I keep under.] By theſe emphatical compound words, *hypopiazo* and *doulagogo*, here applied to mortifying and bringing under bodily appetites, we receive juſt notions of that abſtinence, and thoſe wholeſome ſeverities, which the Chriſtian inſtitution requires, and reaſon dictates to us, as neceſſary to allay our violent paſſion to the pleaſures of this world, and to refine our temper, and raiſe our affections to heaven. The one (*doulagogein*) ſignifies to conquer an enemy, and carry him captive with us in chains: The other (*hypopiazein*) is an alluſion to the bruiſes and blackneſs of eyes, which the boxers give one another, contending for victory in the publick games. Here a celebrated Critic (*Heinſius*) will needs indulge his humour of alteration and conjecture; and puts in *hypopiezo*, without competent authority: But he makes Glaucus's exchange, parts with a reading of genuine value and noble ſignification, for one of much weaker ſound and feebler meaning; and that too not ſupported by books ſufficient either in number or value. (Blackwall) See the notes on Rom. viii. 13.

A Caſtaway] *Adokimos* here doth not ſignify *reprobate*, as the word is oppoſed to *elect*. For St. Paul was elect, and knew himſelf to be ſo, and therefore could not become a *reprobate*, but reproved, reproveable, or unapproved. So the word is taken, 2 Cor. xiii. 7. and Heb. vi. 8. For it is oppoſed to the word *dokimos*, which ſignifieth *approved*. And therefore it is not ſo much to be refer'd to the perſon of St. Paul, as to his miniſtry; leſt his miniſtry ſhould be rejected, and himſelf be worthy to be reproved. (Leigh)

CHAP. X.

The analogy between the Jewiſh and Chriſtian ſacraments. Their puniſhments a warning to us. Cautions with reſpect to weak brethren.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. MOreover, brethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed through the ſea; And were all baptized unto Moſes in the cloud, and in the ſea; And did all eat the ſame ſpiritual meat; And did all drink the ſame ſpiritual drink: (For they drank of that ſpiritual rock that followed them: and that rock was Chriſt.) But with many of them God was not well pleaſed; for they were overthrown in the wilderneſs. Now theſe things were our examples, to the intent we ſhould not luſt after evil things as they alſo luſted. Neither be ye idolaters, as were ſome of them; as it is written, The people ſat down to eat and drink, and roſe up to play. Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand. Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents. Neither murmure ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer. Now all theſe things happened unto them for enſamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he ſtandeth, take heed leſt he fall. There hath no temptation taken you, but ſuch as is common to man: But God is faithful, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.

Moreover, brethren.] The foregoing chapter had concluded with very preſſing exhortations to diligence and zeal in our Chriſtian courſe, enforced by the Apoſtle's own example; who, in his own caſe, found this neceſſary, to prevent his being at laſt *a caſtaway*. But, becauſe ſome might think, there was no cauſe for ſuch melancholy apprehenſions, after the ſignal mercies and advantages, of which the Goſpel-covenant had not only given them poſſeſſion, but had encourag'd them to look upon the preſent as certain pledges of more and greater hereafter; To prevent any falſe and dangerous confidences of this kind, the next thing he attempts is to prove, that all ſuch hopes include a condition of obedience; and that, without this, even the moſt glorious privileges cannot avail for averting the wrath of God. In evidence of his aſſertion, he ſets before them the ſtate of the Jewiſh church: He ſhews, how highly they were favour'd, and yet how unhappily they miſcarried, in the wilderneſs. And from thence he draws an inference, that the Chriſtian church hath reaſon to expect the like dealing, if they ſhall render themſelves obnoxious to it, by the like ingratitude and diſingenuous provocations. (Stanh.) "All our fathers were under the cloud;" that is, under the conduct and protection of the cloud: "And all paſs'd thro' the Red-Sea," as upon dry ground. This cloud which accompanied the Iſraelites in their journeyings had a threefold uſe; 1. In reſpect of God; it was a ſign and ſymbol of the preſence of God with them, and of his care and protection over them, for it encompaſs'd their camp as a wall doth a city. Hence is that of the Pſalmiſt, "He ſpread out a cloud for a covering to them, and fire to give light in the night-ſeaſon," Pſal. cv. 39. 2. In reſpect of the Iſraelites, the cloud did guide and direct them in their journeying; Pſa. lxxviii. 14. "In the day he led them with a cloud, and all the night with a light of fire." And as the cloud did guide and direct Iſrael, ſo did it cool and refreſh them in the wilderneſs, preſerving them from the heat of the ſun: It was a covering canopy over them in a ſcorching deſart. 3. In reſpect of their enemies: It was darkneſs to the Egyptians; and conſequently protected the Iſraelites from their enemies, that they could not aſſault or fall upon them: It had a bright ſide to the Iſraelites, and a dark ſide to the Egyptians. (B.) In Exod. xiii. 21, 22. there is mention of "a pillar of a cloud by day, and a pillar of fire by night:" By which we are to underſtand, 1. That this *pillar* was not a ſolid body, ſtanding on the ground, but (as pillars were anciently built hollow, as a kind of dwelling-place) a concave body over their heads, and ſo coming down to the ground, like wings, encompaſſing them on every ſide: And 2. That the pillar of a *cloud*, and pillar of *fire*, were both one; *viz.* A bright, ſhining cloud, ſuch as that deſcrib'd, Mat. xvii. 5. For the ſame Hebrew word ſignifies both light and fire; and that a firey or lightſome cloud, tho' in the day-time, when the ſun ſhines it doth not ſhine, doth yet ſhine in the night, and give light, as fire, 'tis evident. And this, I ſuppoſe, is the reaſon, why here is mention only of the *cloud*, not of the *fire*, tho' in Moſes there is mention of both. All this being thus premis'd, it appears 1. How fitly it is here ſaid by the Apoſtle, that "our fathers (that is, thoſe Iſraelites that then went out of Egypt) were under the cloud, and paſs'd through the ſea;" theſe two being varied phraſes of the ſame importance. For upon their entring into the channel, the ſea gave way to them, and then return'd up to the ſhore again, dry ground being left to them in the midſt of the channel, and the ſea incompaſſing on every ſide of them, before them, behind them, on the right hand, and the left; and ſo, as the cloud environ'd them, in like manner the ſea environ'd them alſo, and as they were protected and ſecur'd by the one, ſo they were by the other. And therefore 2. From hence it alſo appears, why it is here ſaid of them, that they "were baptized in the cloud, and in the ſea;" and why by both "baptized into Moſes." For baptiſm being among the Jews (as well as Chriſtians) the ceremony of initiation of all that enter'd into the covenant, by the ſame reaſon that ſuch are ſaid to be *received under the wings of the divine preſence*, they may alſo be ſaid to be *baptized in*, or *with*, *the cloud*, *and ſea*; that covering them with the cloud, and environing them with the ſea, being on God's part the receiving them under his protection to bring them ſafe to Canaan, and ſo to perform to them his part of the covenant, and on their part, an obligation to be for ever obedient to God, under the conduct of Moſes; the aſſuming of which, is "being baptized into Moſes." And this may ſerve for the literal explication of the verſe, as it belongs to the fathers. Now for the application of it to the matter in hand, to which it is accommodated by the Apoſtle, it ſeemeth to lie thus: The Gnoſticks were great pretenders to liberty, by reaſon of their being ſpiritual and perfect: And among the branches of their hereſy, St. Irenæus inſiſting at large on Marcus's followers, obſerves of them, among other things, their pretence that they were (*phyſei pneumaticoi*) *naturally ſpiritual*, by which means, they ſaid, no ſin was able to defile them, any more than gold was defil'd by being in a ſink, or the ſun beams by ſhining on a dung-hill; then that they had a ſhield, or cloud, or covering, which whatſoever they did made them (*aoratous to crite*) *inviſible to the judge*, and that this belong'd to all that had their (*apolytroſis*) *redemption*, as they ſtil'd their baptiſm. That theſe ſcholars of Marcus were after the Apoſtles time, there is no doubt: But yet, being branches of the Valentinians, it is to be thought, that they did, as the ſame Irenæus ſaith of them, take the old doctrines of the Gnoſticks, and *accommodate them to their own manner of ſpeaking:* And ſo we may, from what we find in theſe latter, diſcern the deceits of thoſe former Hereticks, that unclean ſink of the Gnoſticks, who pretended to that *perfection* of knowledge, calling themſelves *the ſpiritual*, and Simon their leader pretending that he was that God the Father that appear'd in mount Sinai, they were thoſe Iſraelites, ſhielded by him with the cloud, carried ſafe through the Red-Sea, and had a ſpecial kind of baptiſm, which they, by their myſtical interpretations of Moſes writing, made proportionable and parallel to the ſeveral things here nam'd of the Iſraelites, ver. 2, 3, 4. And this ſeems to occaſion the Apoſtle's diſcourſe in this place; where, following their language of themſelves, and ſuppoſing, but not granting, them parallel to thoſe Iſraelites that were ſo miraculouſly led and fed, he ſhews, by their example, that if they go on in their ſins, they muſt expect that uſage that the Iſraelites then had, *viz.* to die in the wilderneſs, and not come to Canaan. (H.)

Eat the ſame ſpiritual meat.] As the one ſacrament (mention'd in the foregoing verſe) was the ſame to Jews and Chriſtians, ſo was the other here: For they "did all eat the ſame ſpiritual meat, and did all drink the ſame ſpiritual drink." They, that is, the fathers in the wilderneſs, did all eat of the manna which came down from heaven, which is here call'd "ſpiritual meat;" either becauſe it came down from heaven, which is the habitation of ſpiritual beings; or becauſe it was food given out by the miniſtry of angels, thoſe ſpiritual agents; or elſe it is call'd ſpiritual, that is, ſacramental meat, becauſe it typified Chriſt, who is the bread of life, the true bread which came down from heaven. That manna was a type of Chriſt, thus appears; Was manna provided by God for the Iſraelites without their labour and induſtry? So is Chriſt given unto men without any merit or work of theirs, but of the free gift and goodneſs of God: Did manna come down from heaven, beſides the ordinary courſe of nature? So was Chriſt's birth wonderful, and not as the birth of other men; being not begotten of mortal ſeed, but by the influence of the Holy Ghoſt: Was manna diſtributed to all alike, one not having more, and another leſs, but all an equal ſhare? In like manner Chriſt communicates himſelf unto all alike, without acceptance of perſons; A beggar may have as great a part in Chriſt as a prince. Again, As manna was food, plentiful food, ſweet and pleaſing food; ſo is Chriſt, the food of life, very ſweet to ſuch a ſoul as can truly reliſh him. Farther, Muſt the manna, before fit for food, be beaten in a mortar, or broken in a mill, and bak'd in an oven? So Chriſt, our heavenly manna, was broken on the croſs, ſcorch'd in the fire of his father's wrath, that he might become the ſpiritual food wherewith our ſouls are nouriſh'd unto everlaſting life. Finally, As manna was given only in the wilderneſs, and ceas'd when the Iſraelites came to Canaan; ſo is Chriſt our ſpiritual meat, our ſacramental food, whilſt we are in the wilderneſs of this world; but when we ſhall come to the heavenly Canaan, we ſhall have no more any need of ſacramental ſupports, but ſhall behold him face to face, and be ſatisfied with his likeneſs. The water out of the rock is alſo called ſpiritual drink, it being typically and ſacramentally ſo. (B.) Tho' ſome manuſcripts omit (*to auto*) "the ſame" in this text, yet this muſt be retain'd. For ſo read Irenæus, and all the Greek Expoſitors. And whereas Eſthius interprets the words thus, *They eat the ſame among themſelves, not the ſame with us*; this expoſition is contrary, not only to what St. Auguſtin and all the Greek Fathers teach, but alſo to the ſcope of the Apoſtle; which is to ſhew, that they had the like ſpiritual advantages and privileges with us; which yet he doth not do, unleſs their ſpiritual meat and drink ſignified or typified to them Chriſt, as ours doth to us. (W.) Some, both of the ancients and the moderns, have believ'd, that the Apoſtle means, that the old Iſraelites in the wilderneſs did apprehend the manna which they ate, and the water which they drank, to have been prefigurations of the body and blood of Chriſt: And 'tis very evident, that when the Apoſtle calls them "ſpiritual meat and drink," his deſign was to inſtruct us, that the manna, and the water of the rock, did before-hand deſcribe Chriſt, not to the outward ſenſes, to the eyes and taſte, but to the mind or ſpirit; or that the Iſraelites ate and drank the body and blood of Chriſt, not ſubſtantially, or in a ſenſible manner, but under a veil and cover, diſcernible only to the eye of the ſoul. But I think, with others both of the ancients and moderns, that it is not abſolutely neceſſary, that we ſuppoſe the old Iſraelites actually to have diſcover'd the meaning of this meat and drink; but that it was ſufficient to the Apoſtle's purpoſe, that the manna and the water were certain ſigns of God's favour to that people; and that Chriſtians, who have the veil taken away from their eyes, may in that manna and water ſpiritually diſcern the body and blood of Chriſt utterly typified. (Johnſ.) This text is urged againſt the Popiſh doctrine of the corporal preſence in the Lord's Supper, thus; How Chriſt was preſent to the fathers in the wilderneſs, in manna, and in the rock, even ſo he is preſent to us in our ſacrament: But he was not preſent to them in their ſacrament, in his natural body; Therefore he is not in his *natural* body preſent in our ſacrament.

They receiv'd in their ſacrament the ſame ſubſtance that we do: Therefore they had the ſame preſence. (Goade)

That ſpiritual rock that followed them.] The Jews have now a relation, whether by way of ſtory, or of parable, that the water that came out of the rock in Horeb, Exod. xvii. 6. or *the ſtreams* that *flowed*, or *overflowed*, Pſa. lxxviii. 20. did follow the Iſraelites through their journeying in the wilderneſs: And that it did ſo may appear probable, becauſe in that dry wilderneſs we hear no more of their wanting water, till at Cadeſh, which was ſome thirty-ſix years after this, when they had taken a contrary way in their journeying; by *which* means (as alſo by God's making this new trial of them, and to that purpoſe ordering the change of their journey) that water might now ceaſe to follow them, which before, as long as the miraculous flowing laſted, might naturally, without any new miracle, follow them all their voyage. This ſaying of theirs St. Paul makes uſe of in a myſtical ſenſe, making Chriſt indeed to be the rock in a ſpiritual ſenſe; and that Chriſt, following (coming really, ſo long after, into the world) but even then (ſo long ago) ſpiritually, and in power preſent among them. (H.) "That rock was Chriſt;" that is, it typified Chriſt. The word *was* doth import as much as *ſignified*, or *repreſented:* So "the rock was Chriſt;" that is, it ſignified, repreſented and typified Jeſus Chriſt. For as the rock gave no water before it was ſmitten with the rod of Moſes; ſo was Chriſt ſmitten upon the croſs, and out of his ſide came forth water: And as it was the rod in Moſes's hand, that ſmote and broke the rock; ſo was Chriſt ſmitten with the curſe of the law, in the day when his ſoul was made an offering for ſin. In a word, as the rock yielded water not only to them that were preſent at the firſt broaching of it, but follow'd them with its ſtreams, in their ſtations through the wilderneſs; in like manner the water which guſhed out from our ſmitten Saviour, the ſweet fruits and benefits of his death, did not only belong to them who were preſent at the time and place of his ſufferings, but it doth and will accompany all believers to the end of this world. The virtue and efficacy of Chriſt's blood is now as great, as efficacious and effectual, as it was the firſt hour it was ſhed; the divinity of his perſon adds an eternal efficacy to his paſſion. (B.)

With many of them.] *En tois pleioſin*; with *moſt* of them. (H. and Maſſ.) Yea, even *all* of them, except only Joſhua and Caleb. (Fell)

Theſe things were our examples.] See the notes on ver. 11.

As they alſo luſted.] The *examples* here enumerated, as Theodoret obſerves, exactly anſwer to the ſins of the Corinthians. For, as the Jews luſted to eat fleſh, ſo the Corinthians luſted to eat things offer'd to idols, when they had other meat provided plentifully by God for them. (W.)

Idolaters, as were ſome of them.] Here he ſets before them the idolatry of the Jews, who "ſate down to eat and drink" of the ſacrifices offer'd to the golden calf, "and roſe up to play;" that is, to dance before the golden calf, after the manner of the Heathen, this being one of their rites by which they honour'd their gods. (B.) Here almoſt all the criticks obſerve, That *paizein*, to play, bears an impure ſenſe, importing their fornication with one another; as when we ſay, Such a one hath *play'd* the whore. But this criticiſm ſeems here to be without foundation. For, 1. The Scripture often mentions their idolatry, but never charges them with whoredom then committed, when they made the golden calf. 2. The Apoſtle ſpeaks of whoredom, in the verſe following, as a diſtinct ſin; and therefore cannot reaſonably be ſuppos'd to charge them with it here. And, 3. That the expoſition of the ancients, that they roſe up to *dance* before the calf, is confirm'd by theſe words, Exod. xxxii. 19. When "Moſes ſaw the calf, and the dancing, his anger waxed hot:" And becauſe this was done after the manner of the Heathens, and was one of the rites by which they honour'd their gods, the Apoſtle uſeth it as a confirmation of their idolatry. And this is all the Fathers ſeem to mean, by ſaying, That *to play* is us'd for committing idolatry; and the Jeruſalem Targum, when it ſaith, they did *ludere cultu peregrino*, play after the Heathen manner. (W.) See the notes on ver. 14, 16.

Fornication, as ſome of them committed.] How prone the Chriſtians of the church of Corinth were to this ſin, which had made the Heathen Corinth infamous to a proverb, we learn from theſe words of the Apoſtle, "I fear, leſt, when I come again, I ſhall bewail many who have ſinned already, and have not repented of the uncleanneſs, and fornication, and laſciviouſneſs which they have committed," 2 Cor. xii. 20, 21. (W.) See the notes on ch. iii. 17. v. 9. vi. 13, &c. and vii. 38.

Three and twenty thouſand.] The whole number was four and twenty thouſand, Numb. xxv. 9. and ſo Oecumenius ſays, ſome ancient copies read here: But of this number, One thouſand was ſlain by the judges, and that probably the day before the plague; and three and twenty thouſand by the immediate hand of God. Now, the deſign of the Apoſtle is here only to mention them who "fell in one day," by the hand of God. See *Bochart. Hieroz.* l. ii. c. 34. (W.) Or perhaps, in the firſt copy, *teſſares* might be written *tres* by an abbreviation, which the tranſcriber might eaſily miſtake for *treis*, and ſo make it *three* inſtead of *four*. (Aſſ.) See the notes on John xx. 26.

Neither let us tempt Chriſt.] *Viz.* by trying how long his patience will laſt, as the Iſraelites did, when (as the angel of the covenant) he went before them in the wilderneſs, Numb. xxi. 5, 6. And note here, The object, or perſon whom the Iſraelites are ſaid to have tempted; *viz.* Chriſt: Which proves, 1. His pre-exiſtence before his incarnation: For the Iſraelites could not have then tempted him, had he not been then exiſtent. And, 2. His divinity: For, he who is here call'd *Chriſt*, is by the Pſalmiſt call'd *God*, Pſa. cvi. 14. "They tempted God in the deſart." Chriſt had not an human nature to be then tempted in; and therefore they tempted him as he was God. A good argument to prove the divinity of our Saviour; and as ſuch made uſe of by the ancients. (B.) This reading ought not to be queſtion'd: For we find it not only in Hilary the Deacon, St. Chryſoſtome, Oecumenius, and Theophylact, but alſo in Irenæus. (W.)

Neither murmure ye.] The ſin of murmuring is a diſſatisfaction and uneaſineſs of mind, which makes men repine and complain of their preſent condition: And that either, 1. In their private concerns, wherein 'tis oppoſite to that meekneſs and ſubmiſſion, which the Scripture, and eſpecially the New Teſtament, every where requires of us. Or, 2. In relation to public affairs; importing a diſſatisfaction under the adminiſtration of our governors. And here, as Biſhop Patrick obſerves, the original word *gongyzein*, which is here tranſlated to *murmur*, implies not only the inward uneaſineſs of the mind, but alſo the outward expreſſions of that diſcontented humour in undutiful words; and may be render'd, to *grumble* or *mutter*, by ſpeaking againſt ſuch things and perſons as we diſlike, without juſt reaſon for it, or upon ſlight cauſes. And this was the very ſin of the Iſraelites; in their murmuring againſt Moſes and Aaron, whom God had ſet over them. (Berdm.) In Egypt, where they had meat enough, they murmur'd for want of liberty: And in the wilderneſs, where they had liberty enough, they murmur'd for want of meat. There, by reaſon of the hard bondage they were in, under Pharaoh and his cruel officers, they would have exchang'd their very lives (had it been poſſible) for a little liberty: Here, when they wanted either bread, or water, or fleſh, they would have exchang'd their liberty again for the onions and garlick, and fleſh-pots of Egypt. Like wayward children, which are never well, full or faſting, but always wrangling; ſo were they: And as they were then, ſo have ever ſince been, and ſtill are, the greateſt part of mankind; and all for want of learning the holy art of contentation. (Sanderſ.)

Happened unto them for enſamples.] That is, The hiſtory of the Iſraelites ſins and puniſhments was written and recorded by God in the holy Scriptures for the uſe and benefit of all ſucceeding generations; and particularly for us, who live in the laſt ages of the world, to warn us to avoid the like ſins, that we may eſcape the like puniſhments. (B.) The mention of theſe provocations, and of the dreadful judgments conſequent upon them, were, in a particular manner, ſeaſonable to the church of Corinth: Among whom theſe two Epiſtles of St. Paul ſufficiently diſcover ſeveral abuſes and errors, of great affinity with the crimes of thoſe Iſraelites. Profane contempt and public diſhonour to the body and blood of Chriſt, in the Sacrament of the Lord's Supper, ch. xi. 17, &c. Of which true bread from heaven, thus diſdainfully us'd, the manna, treated of old with ſo much contumely, was in that reſpect alſo a type. The ſcandalous liberty of partaking in idol-feaſts and temples, in this and the eighth chapter, were an approach to the Iſraelites eating and drinking before their molten calf. The indulgence given to luſt and ſenſuality appears, not only from the care taken to inſiſt on theſe vices, and the danger of them, at large, ch. v, vi, vii. but eſpecially from their conniving at a crime ſo flagitious and unnatural, as open inceſt with a *father's wife*, ch. v. 1. to the inſupportable ſcandal of Chriſtian diſcipline and religion. And laſtly, for the murmurers of old, who grew weary of God's methods in the wilderneſs, deſpair'd of Canaan, and, in diſcontent at the hardſhips they felt or form'd to themſelves, were for returning back to Egypt. Theſe alſo met but too near a parallel at Corinth, in many, whom dread of perſecution and trials affrighted from their duty: But in none ſo much as in them, whoſe ſtaggering in the faith render'd that diſcourſe, in ch. xv. neceſſary, in proof of Chriſt's reſurrection and our own; which two important articles they who ceaſe to believe plainly give up that promiſed inheritance, of which Canaan was a figure; do by neceſſary implication make God in Chriſt a liar, revolt from him, and, in a ſpiritual ſenſe, return back to Egypt. So appoſite were the inſtances of diſobedience here, to the circumſtances of the Corinthian converts at that time. By which remark we ſhould flatter our ſelves too much, did we conclude, that they are not alſo admonitions and examples, highly ſeaſonable to the Chriſtians of *this*, or of any other place and time. The parallel is but too eaſy to be drawn. (Stanh.) See the notes on Rom. xv. 4.

The ends of the world are come.] *Ta tele ton aionon*; The ends of the ages. This phraſe either ſignifies the end of the Jewiſh age; as if the Apoſtle intended to ſay, Theſe things, which happen'd in the beginning of the Jewiſh age, were recorded for caution and example to us who are come to the concluſion of it: Or the laſt of the ages of the world; *i. e.* The Chriſtian age. For the Jews, according to the tradition of Elias, divide the duration of the world into three ages; the age before the law, the age of the law, and the age after the law, or that of the Meſſiah. (W.)

Take heed leſt he fall.] Theſe words are an inference drawn from the foregoing diſcourſe. Since ſo many, who enjoy'd great privileges, among the Jews, were yet puniſh'd greatly for their ſins; and ſince ſacraments are no privileges, either for ſin, or from plagues, "Therefore let him that thinketh he ſtandeth, take heed leſt he fall." Where note, 1. A great mutability to which human nature is ſubject; "He that thinketh he ſtandeth *may* fall:" And, 2. The great vigilancy which is therefore requir'd of us, "leſt *we do* fall." How many thouſands have *fallen* by a preſumptuous confidence in their own ſtrength to *ſtand!* They fell by thinking it impoſſible to fall! A Chriſtian's motto is *Cavendo tutus:* Never ſafe but when wary and watchful. Let him always keep a jealous eye upon the weakneſs and inconſtancy of his nature, and with a believing eye look up to the promiſe and power of God, and he ſhall be both preſerv'd "from falling, and alſo be preſented faultleſs" and unblameable in the day of Chriſt: For if ever we ſtand in the day of trial, 'tis fear and faith muſt enable us to ſtand. (Biſhop Lake and B.) See the notes on Rom. xi. 20.

There hath no temptation taken you.] Here the Apoſtle anſwers a plea which the Corinthians might probably make, for their compliance with their fellow citizens, in eating things offer'd unto idols in their temples with them; namely, that thereby they ſhould avoid perſecution. Fear not that, ſays the Apoſtle, Ye have hitherto been preſerv'd, that "no temptation has taken you, but ſuch as is common unto man;" that is, Ye have not yet been exercis'd with any trial, but what is human, what the ordinary ſtrength and reſolution of human nature is able to bear: But in caſe ye ſhould be tried with extremity of ſuffering, and that ye muſt either comply with the Heathen idolatry, or endure ſuffering to extremity, yet ye have the promiſe of a faithful God for your ſupport in that caſe; "God is faithful, who will not ſuffer you to be tempted (at any time) above what ye are able; but will with the temptation alſo make a way (ſo far) to eſcape, that ye may be able to bear it." Learn hence, 1. That it is a great addition to an affliction not to ſee or diſcern a way to eſcape, and get out of affliction. God is exceeding gracious in our afflictions, in that he doth not hedge us in on every ſide, and hinder all poſſibility of eſcape out of our troubles. 2. That the conſideration of God's ſtrength to ſupport us in and under our ſufferings; is a mighty encouragement to us to grapple with them reſolutely, and to bear them patiently and ſubmiſſively: If our ſufferings were intolerable, and human nature were not divinely aſſiſted to ſtand under them, we might be forc'd to conſult our preſent eaſe and deliverance, and chuſe ſin rather than affliction; but the aſſiſtance of God makes ſuffering work eaſy. (B.) See Dr. Hickes's excellent Sermon on this text.

Ver. 14, 15, 16, 17, 18, 19, 20, 21, 22. Wherefore, my dearly beloved, flee from idolatry. I ſpeak as to wiſe men: Judge ye what I ſay. The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt? For we being many are one bread, and one body: For we are all partakers of that one bread. Behold Iſrael after the fleſh: Are not they which eat of the ſacrifices, partakers of the altar? What ſay I then? That the idol is any thing, or that which is offered in ſacrifice to idols is any thing? But I ſay, that the things which the Gentiles ſacrifice, they ſacrifice to devils, and not to God: And I would not that ye ſhould have fellowſhip with devils. Ye cannot drink the cup of the Lord, and the cup of devils: Ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealouſy? Are we ſtronger than he?

Wherefore.] Here our Apoſtle re-aſſumes his exhortation to the Corinthians, not to meddle with the myſteries of Paganiſm, nor to eat of things offer'd unto idols; aſſuring them, it was no leſs than idolatry in the account of God to eat of thoſe things which were taken from their execrable altars, as a part and remnant of thoſe ſacrifices to idols, which were perform'd in the city of Corinth, with all the pomp of an abominable ſuperſtition: This participation of things offer'd to idols, in the idol temples, our Apoſtle calls idolatry; "Wherefore, my dearly beloved, flee from idolatry." Where note, 1. That the nature of man is extremely prone to idolatry, and very ready to comply with men in their idolatrous practices. 2. That the idolatry of the Jews of old, and of Chriſtians ſince, who knew and own'd the true God, and gloried in him, was and is far worſe than the idolatry of Pagans, who knew him not, nor ever gloried in him. (B.) And, 3. That St. Paul ſpeaks here of the communion as a ſacrifice. For he charges the Chriſtians at Corinth "not to be idolaters," ver. 7. meaning, ſuch idolaters as the Iſraelites were, when they "ſate down to eat and drink" before the golden calf; and therefore, by idolatry he means the eating things offer'd to idols. And here again he cautions them to "flee from this idolatry:" And uſes this argument againſt eating things offer'd to idols; namely, that, by eating of what has been ſacrificed, men communicate with that God to whom it was offer'd. To prove this, he begins with the Euchariſt, ver. 16. and aſks, "The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt?" True communion conſiſts in giving and receiving: And if the Euchariſt be the moſt proper way of communicating with God, then it muſt conſiſt in giving ſomewhat to him, and receiving ſomewhat from him; and the Apoſtle here ſeems to tell us what we give to God, and receive again from him; *viz.* The *body* and *blood of Chriſt*, ſignified, or repreſented by *bread* and *wine*. Therefore, in calling the Euchariſt "the communion of this body and blood," he at once proves what he intended, and ſhews, that we both give, or offer, the ſacramental body and blood of Chriſt to God, and that we have it return'd to us again, to make a ſpiritual or religious banquet; and by this means do perfectly communicate with the one God, which is what he was to prove. He argues next from the Jewiſh ſacrifices, ver. 18. and obſerves, That "they which eat of them are partakers of the altar;" that is, they ſhare the ſacrifices between the altar and themſelves: What is burnt on the altar is God's portion, what they eat is their own; and thus, by parting the ſame living creature betwixt God and themſelves, they communicate, and are, as it were, partners with him. Then he proceeds to ſhew the abſurdity of being communicants with the true and falſe gods, at one and the ſame time, ver. 20, 21. "I would not (ſays he) that ye ſhould have fellowſhip (or communion) with devils, (by eating things ſacrificed to them:) Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." The *table of devils* is clearly an altar erected to idols: Therefore the *table of the Lord* muſt be the Chriſtian altar: And the *table of the Lord* is a title never given to any thing in Scripture, but to the *altar* of the true God; and we can be *partakers* of the altar of God only by eating or drinking what has been offer'd on it. And this the Apoſtle intimates, when he ſays, "Ye cannot drink the cup of the Lord and the cup of devils:" For as by *the cup of devils* he means the liquor offer'd to idols; ſo by *the cup of the Lord* we can reaſonably underſtand nothing but the conſecrated wine; which muſt therefore have been *offer'd* to the true God. (Johnſ.) See the notes on ch. xi. 27.

The bread which we break.] Hereby it appeareth, That after ſanctification bread remaineth. For he ſaith, "The bread which we break;" and breaking followeth after bleſſing or ſanctifying. It cannot be underſtood of the body of Chriſt; for that cannot be broken. So that by this place it appeareth, that after conſecration the bread remaineth ſtill. (Goade)

One bread, and one body.] As Chriſtians, tho' many, yet, by virtue of their ſociety in the ſame worſhip, are compacted together, as it were, into one loaf and lump; that is, into one myſtical body, in that they partake of one and the ſame ſacramental bread: So thoſe who communicate with idolaters, in eating things offered unto idols, are compacted together, as it were, into one body, foraſmuch as they communicate in one and the ſame ſacrifice: As many grains of corn moulded together make one loaf, and the juice of many grapes make one cup: So Chriſtians, tho' many, yet are one viſible church, one myſtical body, and declare themſelves ſo to be by their fellowſhip together at the Lord's table. (B.) From whence we may obſerve, 1. How groſly the church of Rome hath varied from Chriſt's inſtitution, in diſtributing to the communicants ſeverally an unbroken wafer; ſo that they neither are partakers of *one bread* or loaf, or of *bread broken*, as the cuſtom both of Jews and Chriſtians was to do. (W.) And, 2. What a very ſad account thoſe Chriſtians have to give of themſelves, who chuſe, for the moſt part, or very often, to turn their backs upon this divine ordinance; and ſo wilfully interrupt the communion betwixt God and their own ſouls, betwixt the church of Chriſt and themſelves. The caſe is very plain: For if "he who feedeth on the fleſh of Chriſt dwelleth in him," then he who ſeldom or never eats it cannot have Chriſt dwelling in him, but muſt be alienated from the life of God. (Johnſ.) See the notes on John vi. 56. and Rom. xii. 5.

They which eat.] Here another argument againſt eating things offer'd to idols is produc'd by our Apoſtle, and it runs thus: As in the Jewiſh church all perſons that did eat of the peace-offerings, which were laid upon God's altar, did by that act declare themſelves

ſelves members of the Jewiſh church, and that they own'd the God of the Jews, to whom thoſe ſacrifices were offer'd; in like manner the converted Corinthians by eating part of thoſe beaſts which were ſacrific'd in the idol's temple, did by that act declare their owning of that idol, and that idolatrous worſhip which had been there perform'd, and were really partakers of that idolatrous altar: Not that an idol is any thing, or that which is offer'd to the idol any thing, that can of its own nature pollute and defile: But the plain truth was, the Heathens were ſeduc'd by the devil to offer theſe ſacrifices, and they were devils whom they worſhipped; tho' not in their own intention, yet in God's eſtimation: And conſequently thoſe that did eat of thoſe feaſts, are ſuppos'd to join in thoſe ſacrifices, and thereby to hold communion with devils. (B.) See the notes on ch. viii. 4, 10, &c.

Ye cannot be partakers.] That is, Ye *may* not be partakers of both; for *poſſumus quod jure poſſumus:* Or, "Ye cannot be partakers of both, without provoking the wrath of God againſt you, as it followeth in the next verſe. (Aſſ.) Idolatry is the ſin here ſpecified, or ſacrificing unto devils: But it holds true of all ſin in general, and of having fellowſhip with Satan in any of the unfruitful works of darkneſs. Learn hence, That no perſon can really enjoy any fellowſhip and communion with Chriſt at his holy table, who maintains correſpondence with ſin, and holds communion with Satan. (B.) See the notes on ch. viii. 10.

Ver. 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33. All things are lawful for me, but all things are not expedient: All things are lawful for me, but all things edify not. Let no man ſeek his own: But every man another's wealth. Whatſoever is ſold in the ſhambles, that eat, asking no queſtion for conſcience ſake. For the earth is the Lord's, and the fulneſs thereof. If any of them that believe not, bid you to a feaſt, and ye be diſpoſed to go; whatſoever is ſet before you, eat, asking no queſtion for conſcience ſake. But if any man ſay unto you, This is offered in ſacrifice unto idols, eat not, for his ſake that ſhewed it, and for conſcience ſake. For the earth is the Lord's, and the fulneſs thereof. Conſcience, I ſay; not thine own, but of the others: For why is my liberty judged of another man's conſcience? For if I by grace be a partaker, why am I evil ſpoken of for that for which I give thanks? Whether therefore ye eat or drink, or whatſoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I pleaſe all men in all things, not ſeeking mine own profit, but the profit of many, that they may be ſaved.

All things are lawful for me.] Here the rule of Logicians muſt help, That notes of univerſality are not always to be underſtood in that fulneſs of latitude which the words ſeem to import, but moſt often with ſuch convenient reſtrictions as the matter in hand will require. Now, the Apoſtle, by mentioning *expediency* in the text, giveth us clearly to underſtand, That by "all things" he intendeth all ſuch things only, whoſe expediency or inexpediency are meet to be taken into conſideration; as much as to ſay, all *indifferent* things, and none other. For, things *abſolutely neceſſary* muſt be done, whether expedient or inexpedient; for we muſt do our bounden duty, tho' all the world ſhould take offence thereat. And, on the other ſide, things *abſolutely forbidden* may not in any caſe be done, ſeem they ever ſo expedient; for we may not do any evil, for any good that may enſue. But then, there are things of a middle nature, which are neither abſolutely commanded, nor abſolutely forbidden, but left to every man's choice, either to do or to leave undone, as he ſhall ſee cauſe; and of theſe the Apoſtle ſpeaketh freely, univerſally, and without exception, that they are *all lawful*. Now, every action or thing whatſoever, that cannot by juſt and logical deduction, either from the light of nature or from the written word of God, be ſhewn to be either abſolutely neceſſary or ſimply unlawful, is in its own nature indifferent; and conſequently permitted to our free liberty and choice, from time to time, either to do or to leave undone, to uſe or to forbear, as in godly wiſdom and charity (according to the juſt exigence of circumſtances) we ſhall ſee it expedient. Injurious then are all they to true Chriſtian liberty, and adverſaries to the truth of God, who either impoſe any of thoſe things as neceſſary, or condemn any of them as unlawful, which God has been pleas'd to leave free, arbitrary and indifferent: Both extremes are ſuperſtitious; both derogatory to the honour of God, and the liberty of his people; both ſtrong ſymptoms of great pride, in daring to piece out the holy word of God, by tacking thereunto their own devices. But then, we are to obſerve, 1. That the Apoſtle eſtabliſheth the point of *lawfulneſs*, before he meddleth with that of *expediency:* For, neither pious intentions alone, nor reaſons of expediency alone, nor yet both together, will either warrant us beforehand to the choice, nor excuſe us afterwards for the uſe, of unlawful means; as is plain from the caſe of Saul, 1 Sam. xv. 15, &c. and that of Uzzah, 2 Sam. vi. 6, &c. 2. That he requireth, we ſhould have an eye to the *expediency* alſo of the things we do; not reſting upon their *lawfulneſs* alone: For lawfulneſs alone will not bear us out in the uſe of a thing, unleſs there be care had withal to uſe it lawfully; leſt otherwiſe our liberty degenerate into a carnal licentiouſneſs, as it may eaſily do. It muſt therefore be a man's firſt care, to propoſe to himſelf in all his actions ſome right end; and then he is to judge of the expediency of the means, by their ſerviceableneſs thereunto. 'Tis very unſafe to reſt upon the bare lawfulneſs of a thing alone, without regard to expediency; ſince even lawful things become unlawful when they grow inexpedient; that is, lawful in themſelves, but unlawful to us; lawful in their nature, but unlawful in their uſe. And therefore, 3. The Apoſtle here meaſureth the expediency of lawful things, by their *uſefulneſs* unto *edification*. Thus, if we ſhall ask, Why are not all lawful things always expedient? The Apoſtle's anſwer is, Becauſe they do not always edify. When they do edify, they are not only lawful, but expedient too, and we may do them: But when they do not edify, but deſtroy, tho' they be lawful ſtill, yet they are not expedient, and we may not do them; for, from the unſerviceableneſs of any thing to edification, we cannot reaſonably infer the *unlawfulneſs* of it (as many miſtaken people are apt to do) but the *inexpediency* only. But, after all, in weighing the decency and expediency of things, we ought to make a difference between thoſe lawful things wherein ſuperior *authority* hath interpos'd and determin'd our liberty either way, and thoſe things wherein we are left wholly to *our ſelves:* For, where *lawful authority* hath determin'd our choice, we muſt hold to their determination, any ſeeming inexpediency to the contrary notwithſtanding. (Sanderſ.) See two excellent Sermons of this judicious Biſhop on this text; and the notes on ch. vi. 12. viii. 1. and xiv. 26, 40. John xi. 50. Rom. iii. 8. xiii. 1, &c. xiv. 14, &c. and xv. 1, &c.

Let no man ſeek his own.] See the notes on ch. xiii. 5.

For the earth is the Lord's] From this propoſition, concerning God's dominion over all the creatures and his propriety in them, the Apoſtle doth here infer different concluſions. We may eat, in ſome caſes, ver. 25, 26. on that ground; God having created all things to "be receiv'd with thankſgiving," 1 Tim. iv. 4. But yet, in caſe of offence, we ſhould forbear, ver. 27, 28. God having created more meats enough for our uſe. (Lukin) And this upon the very ſame ground, of that full right which we have, in God, to all his creatures; and therefore need not to be tyed to eat of any of them, but may well let the idol-ſacrifices alone. (Hall, W. and B.) This quotation from Pſa. xiv. 1. is not repeated again here, in ver. 28. in many copies; and particularly in the King's Manuſcript. 'Tis poſſible, this repetition might be firſt occaſion'd, through the overſight of ſome tranſcribers, ſince they immediately follow the ſame words (*dia ſyneideſin*) "for conſcience ſake," in the one verſe as well as the other. If they were not repeated here, the 29th verſe would immediately adhere to thoſe words in ver. 28. thus, "For conſcience ſake; conſcience, I ſay," &c. which connexion will be otherwiſe ſomewhat diſturb'd or interrupted. However, as they ſtand here, the meaning of them is clear according to the expoſition above ſet down. (H. and Fell) See the notes on ch. viii. 10, &c. and Rom. xiv. 16, &c.

Do all to the glory of God.] The Apoſtle concludes his diſcourſe with three excellent rules, to direct all Chriſtians how to govern themſelves in the uſe of their lawful liberty, as to things in their nature indifferent; of which this is the firſt, To refer all our actions in general, natural, civil, and religious, "to the glory of God;" making that our ſupreme aim, and our ultimate end, in all we do, in all we deſign, in all we deſire. A Chriſtian is to perform his natural actions to ſpiritual purpoſes; and, while he is feeding and refreſhing his body, muſt have an eye to his ſerving God both with body and ſoul: And the like alſo in his civil employments, yea, and even in his lawful recreations; but above all, in his religious duties; for this injunction, "Do *all* to the glory of God," is applicable to all the actions of human life. (B.) In things capable of honouring God poſitively, or proper to give glory to him, have always a general intention of glorifying God in the doing them; that in the virtue of that intention ye may proceed to particular actions: And in things not capable of honouring God poſitively, be careful to act ſo, that the name of God be not blaſphemed, or his doctrine evil thought, or evil-ſpoken of, by reaſon of your actions; yea, do, or abſtain from, all things ſo, as to ſatisfy your own conſcience, and diſcover to others, that the honour of God, and the advancement of the intereſts of his kingdom, are much dearer to you than any gratifications of your carnal appetites or any temporal concern. (W.) See Dr. Hickes's Sermon on this text.

Give none offence.] This is the ſecond rule; Give no offence to any: Particularly by eating of things offer'd to idols, at any time, or in any place, whereby any may be ſcandaliz'd. For the Jews will conclude ye are enemies to the Law and the Prophets: The Gentiles will believe your abhorrence of idols is not real, when they ſee you eat things offer'd unto idols, before their faces: And weak Chriſtians will be tempted, by your example, to revolt from the faith; Therefore, do nothing that may tend to the hurt, or juſt offence, either of Jew, Gentile, or Chriſtian. (W. and B.) See Dr. Stuart's Sermon on this text; and what is here noted on ch. viii. 10, *&c.* and Rom. xiv. 13, *&c.*

I pleaſe all men.] This is the laſt rule, which the Apoſtle lays down; to wit, his own practice and example. (B.) See the notes on ch. ix. 19. xi. 1. and 2 Cor. iv. 5.

C H A P. XI.

He reproveth them for certain irregularities in their religious aſſemblies; and particularly with reſpect to the Sacrament of the Euchariſt.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16. BE ye followers of me, even as I alſo am of Chriſt. Now I praiſe you, brethren, that ye remember me in all things, and keep the ordinances as I deliver'd them to you. But I would have you know, that the head of every man is Chriſt; and the head of the woman, is the man; and the head of Chriſt, is God. Every man praying, or propheſying, having his head covered, diſhonoureth his head. But every woman that prayeth or propheſieth with her head uncovered, diſhonoureth her head: For that is even all one as if ſhe were ſhaven. For if the woman be not covered, let her alſo be ſhorn: But if it be a ſhame for a woman to be ſhorn or ſhaven, let her be covered. For a man indeed ought not to cover his head, foraſmuch as he is the image and glory of God: But the woman is the glory of the man. For the man is not of the woman: But the woman of the man. Neither was the man created for the woman: But the woman for the man. For this cauſe ought the woman to have power on her head, becauſe of the angels. Nevertheleſs, neither is the man without the woman, neither the woman without the man in the Lord. For as the woman is of the man, even ſo is the man alſo by the woman: But all things of God. Judge in your ſelves: Is it comely that a woman pray unto God uncovered? Doth not even nature it ſelf teach you, that if a man have long hair, it is a ſhame unto him? But if a woman have long hair, it is a glory to her: For her hair is given her for a covering. But if any man ſeem to be contentious, we have no ſuch cuſtom, neither the churches of God.

Be ye followers of me.] Here note, 1. The duty recommended to their practice; namely, to follow their ſpiritual guide; "Be ye followers of me." It is the ſtanding duty of a people, whom God honours with the enjoyment of faithful ſpiritual guides, to follow their faith, and to imitate their exemplary converſation: The graces of all Chriſtians in general, but of the Miniſters of the Goſpel in particular, whether living or dead, are patterns ſet forth to the world for their careful imitation; and for omiſſion herein they muſt certainly become accountable to God. 2. With what great modeſty and caution, with what reſtriction and limitation, St. Paul propounds his own example to the Corinthians view; "Be ye followers of me, even as I alſo am of Chriſt." As if he had ſaid, If at any time ye find me, your ſpiritual guide, ſtepping aſide, and walking unanſwerably to that uniform pattern of holy and humble obedience, which the Lord Jeſus ſet before both you and me, in his own exemplary life, be ſure, ye decline my example, and follow not my footſteps. Learn hence, That the beſt of miniſters, and the beſt of men, being *but men*, our imitation of them muſt not be an univerſal, but a limited, imitation: We muſt follow paſtors, teachers, nay Apoſtles themſelves, no farther than they follow Chriſt, their infallible Lord and maſter. (B.) See the notes on ch. x. 33. and Rom. xv. 2, 3.

Now, I praiſe you, brethren.] This commendation muſt either be reſtrain'd to the ſounder part of the church of Corinth (ſuch in particular as had wrote to him for inſtructions, (ch. vii. 1.) or elſe muſt be underſtood (as ſuch general expreſſions uſe to be) as for the moſt part; or excepting thoſe few things in which he afterwards found reaſon to complain of their neglect, ver. 17. and ch. xv. 12. (G. W. and B.)

Keep the ordinances.] *Paradoſeis*; traditions. Vain is the note of Eſthius on this text, that it makes plainly for unwritten traditions. For, 1. The word, *tradition*, is common to things written and unwritten; to things deliver'd "by word or by epiſtle, 2 Theſſ. ii. 15. Thus, the doctrine of Chriſt's death, and burial, and reſurrection, is a tradition, ch. xv. 3, 4. and the whole Chriſtian faith is a tradition, Jude 3. And will the Romaniſts ſay, that theſe things are not written in the New Teſtament? 2. To prove traditions extra-ſcriptural, 'tis not ſufficient to cite a paſſage out of Scripture, ſpeaking of traditions not then writ by one Apoſtle: But it muſt be prov'd, that theſe traditions were neither then (when mention'd) in writing, nor afterwards committed to writing, either by himſelf or any other inſpir'd perſon. And, 3. The traditions, mention'd here, and 2 Theſſ. ii. 15. were traditions immediately deliver'd to thoſe churches from the mouth of an Apoſtle: And, when the Romaniſts can make good this, from like authentic teſtimony, of any of their traditions, we ſhall be ready to receive them. (W. and B.) By (*paradoſeis*) traditions here, he meaneth particular ordinances or injunctions, concerning decency and order, which belong to eccleſiaſtical polity, and were afterwards call'd canons. (Beza, Aſſ. and G.)

And the head of Chriſt is God.] Here our Apoſtle reſolves the caſe, which the Corinthians had put to him, about church-order, and the decent behaviour of men and women in church aſſemblies: And firſt, he reminds them, That a ſubordination of perſons in the church of God ought to be obſerv'd and kept: That as Chriſt, as Mediator, is inferior to God the Father, but is the head and Lord of all men, as creator and redeemer; ſo the man is the head of the woman, and as ſuch ſhe muſt ſhew her ſubjection unto the man: As Chriſt, as Mediator, acts in ſubordination to the Father; ſo muſt the woman act in ſubordination to the man. The Socinians would wreſt this text to confirm them in their blaſphemous denial of the Divinity of our Lord Jeſus Chriſt. Here, ſay they, the Apoſtle declares, that "the head of Chriſt is God:" Now, the moſt high God can have no *head* above him; therefore Chriſt, who hath an head above him, cannot be the moſt high God. The modern and general anſwer is, That God is here call'd the head of Chriſt, as Mediator; in which relation he receiv'd his kingdom from him, and exerciſes it for him, and therefore is elſewhere ſtil'd the Father's ſervant, *Behold my ſervant*, &c. becauſe he doth all things according to his Father's will, and with a fix'd eye to his Father's glory. But the ancients reply'd to this objection thus, That God is ſaid to be the head of Chriſt, as he is the Father of the Son, and ſo the cauſe of him: And as the woman is of the ſame nature with the man, who is her head; ſo is Chriſt of the ſame nature with God the Father, who is here call'd his head. (W. and B.) See the notes on ch. iii. 23. and John xiv. 28. and xvii. 2.

Every man, praying or propheſying.] By the "man's praying and propheſying," underſtand his performing any divine offices in the church; as prayer, and expounding the Scriptures, ſinging of pſalms, and the like. By doing this *cover'd*, underſtand not the natural covering of the hair, but an artificial covering by a veil, after the manner of women; which is a token of ſubjection. By "diſhonouring his head," underſtand either, 1. Chriſt, who in the former verſe was call'd "the head of every man:" He that adminiſters in the church in holy things, repreſents Chriſt, who is the head of the church; therefore by covering the head he declares a ſubjection in his adminiſtration, and doth as it were make the church the head of Chriſt, inſtead of Chriſt's being the head of the church. Or elſe, 2. By diſhonouring the head, may be underſtood the miniſter's own head: He betrayeth his ſuperiority, and leſſeneth the honour and dignity of his ſex, by uſing ſuch a geſture in divine offices as is a token of inferiority and ſubjection; for in that country at that time it was a ſign of ſubjection to have the head cover'd, but a ſign of power and dominion to have the head uncover'd. (B.) See the notes on ver. 5. ch. xiv. 1. and Rom. xii. 4, *&c.*

Every woman, that prayeth or propheſieth.] Here our enquiry muſt be, 1. What is here meant by *propheſying*; a thing attributed to *women*, and therefore undoubtedly ſome ſuch thing as they were capable of. And, 2. What was this fault, for matter and manner, of the *women of the church of Corinth*, which the Apoſtle here reproveth? Now, 1. Some take *propheſying* here, in the ſtricter ſenſe, to be foretelling of things to come: As that which, in thoſe primitive times, both *men* and *women* did, by the pouring out of the Holy Ghoſt upon them; according to that of the Prophet Joel, applied by St. Peter to the ſending of the Holy Ghoſt at the firſt promulgation of the Goſpel, Acts ii. 16. And that ſuch *propheteſſes* as theſe, were thoſe four daughters of Philip the Evangeliſt, whereof we read Acts xxi. 9. Others take *propheſying* here in a more large notion, for the gift of interpreting and opening Divine myſteries contain'd in holy Scripture, for the inſtruction and edification of the hearers; eſpecially, as it was then inſpir'd and ſuggeſted in extraordinary manner by the Holy Spirit, as *prophecy* was given of old, 2 Pet. i. 2. So becauſe many, in the beginning of the Goſpel, were guided by a like inſtinct (or inſpiration) in the interpretation and application of Scripture, they were ſaid to *propheſy*. Thus our Apoſtle uſeth it, ch. xiv. 3. where he diſcourſes of ſpiritual gifts, and before all prefers this of prophecy; "he that propheſieth ſpeaketh unto men to edification, and exhortation, and comfort." But neither of theſe kinds of *prophecy* ſuit with a *woman*. For it is certain the Apoſtle ſpeaks here of *propheſying* in the church: But in the church a woman might not ſpeak, no not ſo much as ask a queſtion for her better inſtruction, much leſs teach and inſtruct others. This the Apoſtle teacheth us alſo, ch. xiv. 34, 35. and 1 Tim. ii. 11. Where note, That to ſpeak in a church aſſembly, by way of teaching or inſtructing others, is an act of *ſuperiority*, which therefore a woman might not do; becauſe her ſex was to be in *ſubjection*, and ſo to appear before God in garb and poſture, which conſiſted therewith; that is, they might not ſpeak to inſtruct men in the church, but to God they might. To avoid this difficulty, ſome would have the word *propheteuouſa*, in the text, to be taken *paſſively*; namely, to hear, or be preſent at *prophecy*; which is an acception without example, either in Scripture, or any where elſe. It is true, the congregation is ſaid to *pray* when the Prieſt only ſpeaks; but that they ſhould be ſaid to *preach*, who are preſent only at the hearing of a Sermon, is a trope without example. For the reaſon is not alike: In *prayer* the Prieſt is the mouth of the congregation, and does what he does in their names; and they aſſent to it by ſaying, *Amen:* But he that *preaches* or *propheſies* is not the mouth of the church, to ſpeak in their names, that ſo they might be ſaid to ſpeak too; but he is the mouth of God ſpeaking to them. It is not likely therefore, that thoſe who only hear another ſpeaking or *propheſying* to them, ſhould be ſaid *propheteuein*, no more than that all they ſhould be ſaid to preach, who were at the hearing of a Sermon. Yet, there is a fourth acceptation, which if it can be made good, will ſuit the text better (I think) than any of the former; to wit, that *propheſying* here ſhould be taken for *praiſing God in hymns and pſalms:* For ſo it is fitly coupled with *praying*; *praying* and *praiſing*, being the parts of the Chriſtian Liturgy. Beſides, our Apoſtle alſo, ch. xiv. 15. joins them both together; "I will pray (ſaith he) with the ſpirit, and I will pray with underſtanding alſo; I will ſing with the ſpirit, and I will ſing (that is, propheſy) with the underſtanding alſo." For, becauſe Prophets of old did, 1. Foretel things to come, 2. Notify the will of God unto the people, and, 3. Did utter themſelves, in muſical wiſe, and in a poetical ſtrain and compoſure; Hence it comes to paſs, that to *propheſy*, in Scripture, ſignifies the doing of any of theſe three things; and amongſt the reſt, to *praiſe* God in verſe or muſical compoſure. This I ſhall prove, 1. Out of 1 Chron. xxv. 1, 2, 3. where the word *propheſy* is three ſeveral times thus us'd; For there, *to propheſy and to give thanks* (or confeſs) and *to praiſe the Lord* with ſpiritual ſongs, made all one. Nor needs ſuch a notion ſeem ſtrange, when as even among the Latins, the word *vates* ſignifieth both him that foretels things to come, and a poet: And the Gentiles oracles were given likewiſe in verſe: And St. Paul to Titus, calls the Cretian poet, Epimenides, a *prophet*; "as one (ſaith he) of their own prophets ſaid," &c. And the Arabians (whoſe language comes the neareſt, both in words and notions, to the Hebrew) call a chief poet of theirs (*princeps omnium poetarum* (ſaith Erpenius) *quos unquam vidit mundus*) *muttenabbi*, that is, *prophetizans*, or *propheta, cat' exochen.* Now then, if Aſaph, Jeduthun, and Heman, *propheſied* when they praiſed God in ſuch pſalms as are entituled unto their ſeveral quires, as we find them in the Pſalm-Book, (for know that all the pſalms, entituled *to the ſons of Korah*, belong'd to the quire of Heman, who deſcended from Korah) why may not we, when we ſing the ſame pſalms, be ſaid to *propheſy* likewiſe? Namely, as he that uſeth a prayer compos'd by another, *prayeth*; and that according to the ſpirit of him that compos'd it: So he that praiſeth God with theſe ſpiritual and prophetical compoſures, may be ſaid to *propheſy*, according to that ſpirit, which ſpeaketh in them. And that Almighty God is well pleaſed with ſuch ſervice as this, may appear by that one ſtory of king Jehoſhaphat, 2 Chron. xx. 21. who when he march'd forth againſt that great confederate army of the children of Ammon, Moab, and mount Seir, the text tells us, that having "conſulted with his people, He appointed ſingers unto the Lord, that ſhould praiſe the beauty of holineſs, as they went out before the army, and ſay, Praiſe the Lord, for his mercy endureth for ever," (that is, they ſhould ſing the One hundred and ſixth pſalm, or One hundred thirty ſixth pſalm, which begins in this manner, and were both of them not unfit for ſuch an occaſion) "And when they began to ſing and praiſe, the Lord ſet ambuſhments againſt the children of Ammon, Moab, and mount Seir, which were come againſt Judah, and they were ſmitten." A ſecond place where ſuch kind of *prophets*, and *propheſying*, as we ſpeak of, is mention'd, is 1 Sam. x. 5. in the ſtory of Saul's election, where we read, That "when he came to a certain place, call'd the hill of God, he met a company of prophets coming down from the high place, (or oratory there) with a pſaltery, a tabret, and a pipe, and a harp before them; and they propheſied, and he with them." Their inſtruments argue what kind of *prophecy* this was; namely, praiſing God with ſpiritual ſongs and melody. In what manner, is not ſo eaſy to define or ſpecify: But if we may conjecture by other examples, one of them ſhould ſeem to have been the *præcentor*, and to utter the verſe, or ditty; the reſt to have anſwer'd the extreams, or laſt words of the verſe: For after this manner did the primitive Chriſtians ſing their hymns, having in all likelihood learnt it from the Jews, whoſe manner it was: Some footſteps of which cuſtom remain ſtill with us, when in thoſe ſhort verſicles of the Liturgy, being ſentences taken out of the pſalms, the Prieſt ſays or ſings the firſt half, and the people anſwer the latter; As (for example) in that taken out of the fifty-firſt pſalm, the Prieſt ſays, "O Lord open thou our lips;" The people (or chorus) anſwer, "And our mouth ſhall ſhew forth thy praiſe." But whatſoever the ancient manner of anſwering was, thus much we are ſure of, that the Jews, in their divine lauds, were wont to praiſe God after this manner; in *antiphones*, or reſponſories; as (to let paſs other teſtimonies, and the uſe of their ſynagogues to this day deriv'd from their anceſtors) we may learn by two ſpecial arguments; 1. From Iſa. vi. 3. where it is ſaid, "The Seraphims cried one unto another, ſaying, Holy, holy, holy, Lord God of Hoſts, the whole earth is full of his glory." 2. From the uſe of the Hebrew word, which in the proper and native ſignification thereof being to *anſwer*, is alſo us'd for to *ſing*; as in Exod. xxxii. 18. Numb. xxi. 17. Ezra iii. 11. Pſa. cxlvii. 7. Iſa. xxvii. 2. and other places. Hence was deriv'd the manner of *praying* and *praiſing* God in the Chriſtian ſervice, *alternis vicibus*, in a muſical way, and, as it were, by way of *propheſying* and verſifying; even tho' we do but *ſpeak* it only; according as the poet ſays, *Amant alterna camænæ.* And now, to underſtand, 2. What was that fault among the Corinthians, which the Apoſtle here taxeth; we muſt obſerve, that the offenders were the *women*, and not the *men*. That which the Apoſtle ſpeaketh concerning *men*, being by way of ſuppoſition only, and to illuſtrate his argument againſt the uncomely guiſe of the *women, a pari.* This appears, becauſe his concluſion ſpeaks of *women* only, and nothing at all of *men*. And as to the quality of the fault, it was this; That the *women*, at the time of *praying* and *propheſying*, were unveil'd in the church; notwithſtanding it was then accounted an unſeemly and immodeſt guiſe, for *women* to appear open and barefac'd in publick. How then, will you ſay, ſhould it come to paſs, that Chriſtian women ſhould ſo much forget themſelves, as to tranſgreſs this *decorum* in God's houſe and ſervice, which they obſerv'd other where? I anſwer, From a phantaſtical imitation of the manner of the *She-prieſts and propheteſſes* of the Gentiles, when they ſerv'd their idols; who us'd, when they utter'd their oracles, or celebrated rites and ſacrifices to their Gods, to put themſelves into a wild and extatical guiſe, having their faces diſcover'd, their hair diſhevell'd, and hanging about their ears: This theſe Corinthian *women* (conceiting themſelves when they *prayed* or *propheſied*, in the church, to be acting the parts of *She-prieſts*, uttering oracles like the *Pythiæ*, or *Sibyllæ*, or celebrating ſacrifice, as the *Mænades*, or *Bacchæ*) were ſo fond, as to imitate (as that ſex is prone to follow the faſhion) and accordingly caſt off their veils, and diſcover'd their faces immodeſtly in the congregation, and thereby (as the Apoſtle ſpeaks) "diſhonoured their heads;" to wit, were unſeemly accoutred, and dreſs'd on their heads; which he proveth by three arguments, 1. From nature, which having given *women* their hair for a covering, taught them to be cover'd, as a ſign of ſubjection; the manner of this covering being to be meaſur'd by the cuſtom of the nation: 2. By an argument *a pari*, from *men*; for whom, even themſelves being judges, it would be an uncomely thing to wear a veil, that is a *woman's* habit; ſo by the like reaſon, was it as uncomely for a *woman* to be without a veil, that is, in the guiſe and dreſs of a *man*. And howſoever the devils of the Gentiles ſometimes took pleaſure in uncomelineſs, and abſurd garbs and geſtures, yet the God whom they worſhipp'd with his holy *angels*, who were preſent at their devotions, lov'd a comely accommodation, agreeable to nature and cuſtom, in ſuch as worſhipp'd him. "For this cauſe therefore (ſaith he) ought a woman to have *a Covering* on her head, becauſe of the angels." Laſtly, He concludes it, from the example and cuſtom both of the Jewiſh and Chriſtian churches; neither of which had any ſuch uſe, for their *women* to be unveil'd in their ſacred aſſemblies: "If any man (ſaith he) be contentious, (that is, will not be ſatisfied with theſe reaſons) let him know, that we, (that is, we of the circumciſion) have no ſuch cuſtom, nor the church of God." For ſo, with St. Ambroſe, Anſelme, and ſome of the ancients, I take the meaning of the Apoſtle to be in thoſe words. From all which we our ſelves may learn thus much, That God requires a decent and comely accommodation in his houſe, and eſpecially in the act of his worſhip and ſervice: For if in their habit and dreſs, ſurely much more in their geſture and deportment, he loves nothing that is unſeemly, in the one or in the other. (Mede) What then would an Apoſtle ſay, of the ſcandalous dreſſes of the preſent age, and of thoſe faſhions which are fitter for the theatre than the church, where they are worn without the leaſt ſhame? The immodeſty here reprov'd by St. Paul does not come near that which we now-a-days behold with ſorrow. (Q.)

He is the image and glory of God.] The *image of the glory* of God. (Lukin) Man is not here diſtinguiſh'd from the woman, as being "the image and glory of God," either in reſpect of body or ſoul; for in reſpect of the ſoul, the woman is equally "the glory of God," as to ſpirituality and immortality, and ſo is equally ſaid to be "made after his image," Gen i. 27. But he is ſo diſtinguiſh'd, only (as Theodoret obſerves) in reſpect of rule and government; which is the proper glory of the man, according to that of the Pſalmiſt, "Thou haſt crowned him with glory and honour; thou madeſt him to have dominion over the works of thy hands; thou haſt put all things under his feet," Pſa. viii. 5, 6. (W.) See the notes on ch. xiv. 34.

Created for the woman.] The man was not created to the end that he ſhould ſerve the woman as his ſuperior; but, on the contrary, the woman to ſerve, obey, and to be a helper to the man, Gen. ii. 18. Howbeit, in ſome ſenſe, the man may be ſaid to be created for the woman, to protect her from wrong, and inſtruct her, and direct her in the way to eternal ſalvation, 1 Cor. xiv. 35. (Aſſ.)

To have power on her head.] All the ancient interpreters agree in this, That *exouſia*, which we render *power*, doth here ſignify a veil, or covering; which being put over her head, compels her to hang down her eye-lids: And 'tis here (ſay they) call'd *power*, as being the token of the power and dominion of the man over her. This alſo, among the nine maledictions of the woman which the Jews reckon up, is one, That ſhe is to have her head cover'd like one that mourneth; as a token of ſhame, due to her becauſe ſhe brought the firſt ſin into the world: Agreeably with which, Tertullian ſaith, She ought, by her habit, to reſemble Eve, a mourner and penitent. (W.) The Apoſtle, being an Hebrew of the Hebrews, might here have reſpect to the Hebrew word *radid*, ſignifying a *veil*, which cometh from the root *radad*, to bear rule and authority; and ſo might uſe the Greek word, ſignifying *power*, in the ſame ſenſe as the Hebrews did. And, in truth, What is this ſubjection to the huſband, but a kind of power and protection deriv'd unto the wife, in compariſon of her former ſtate being a virgin? And therefore, in caſe her huſband was jealous of her, amongſt other tokens of ſorrow, ſhe was commanded to ſtand at her trial with her head uncover'd, Numb. v. 18. intimating thereby, that if ſhe could not then clear her ſelf, ſhe was from thence forward depriv'd of all *power*, which heretofore ſhe enjoy'd by means of her huſband. (Godw. and H.)

Becauſe of the angels.] The preſence of God in any one place more than in another is not eaſily conceiveable by any: And therefore that any place ſhould be call'd his *houſe*, or *place of reſidence*, his *temple wherein he dwells*, 2 Cor. vi. 16. muſt needs be in ſome other reſpect: And what that is, is ſufficiently explicated by Jacob; who upon the viſion of angels at Luz, *awakes and ſays*, that the place was venerable, and that *God was in it*, and that it was "the houſe of God;" which concludes that the appearance or preſence of *angels* is that from which God is ſaid to be peculiarly preſent any where, and which fits that place to be God's houſe. And thus, Eccleſ. v. 6. when we read, from the Hebrew, "before the angel," the Septuagint interpret it, *before the face of God*; making *the angel*, and *God's preſence*, all one. Thus, Pſa. lxviii. 17. the *myriads of angels* are ſaid to be "God's chariots;" places to receive God, as he is ſaid to *ſit on the cherubims*, and to "fly on the wings of the wind," or angelical ſpirits, Pſa. xviii. 10. Agreeable to this was it, that God was ſaid to be in the ark between the *cherubims*, and that the ark was therefore call'd *the glory*, *the Schechinah*, or *habitation of God*; and many things of this nature in the Old Teſtament. And proportionably, both under the Old and New Teſtament, the angels have been thought to be preſent in the places of God's publick ſervice. And ſo, the very Heathen Plutarch, ſpeaking of the *daimones*, which differ little in *their* notion from that of *angels* among Chriſtians, ſaith of them, that they are *overſeers of their divine offices, and prieſts of their myſteries*; and Jamblichus to the ſame purpoſe, that *every temple hath its keepers*. Which being ſuppos'd and taken for granted, the account will be clear, why the woman muſt "be covered becauſe of the angels;" that is, that ſhe ought to do that which was moſt decent, in that place where the angels were preſent to behold them: And that yet more particularly, when ſhe hath thoſe angels (which uſe to be preſent in ſuch places) for her example alſo; who by covering their faces uſe to teſtify their ſubjection toward God: For ſo we read of the Seraphim, Iſa. vi. 2. *With two wings they covered their face.* (H.)

If any man ſeem to be contentious.] Here *dokei* is elegantly pleonaſtical: Which is peculiarly worth notice, becauſe upon it depends the emendation of the obſcure and faulty rendring of this paſſage in our Engliſh. It ſhould be either, If any man *is diſpoſed* to be contentious; or elſe, If any man *is* contentious; according to the uſe of the phraſe in the beſt claſſic authors, Xenophon, Ariſtophanes, &c. (Blackw.)

Neither the churches.] That is, Neither the Chriſtian churches planted by me; nor thoſe planted by others. (Fell) Obſerve here, How the Apoſtle appeals to the cuſtom and practice of the churches of God in the caſe before us. The cuſtom of all the churches is againſt women being uncover'd, as an unſeemly thing. It is a known rule, *Ubi nihil certi ſtatuit Scriptura, mos populi Dei, & inſtituta majorum pro lege tenenda ſunt:* We ought not to diſſent and differ from the cuſtom and practice of the church of Chriſt in matters not poſitively determin'd; but the cuſtom of the church muſt ſway with us, with whoſe practice it is our duty to be as concordant as we can: "If any man *will* be contentious, we have no ſuch cuſtom, neither the churches of God." Learn thence, 1. That in things only reſpecting decency, and in compliance with which there is no violation of the command of Chriſt, the cuſtom of the church of Chriſt ſhould determine us, and be as a ſtanding rule unto us. 2. That it argues a contentious ſpirit, and ſavours very much of pride, in matters of little moment, to be ſingular in our practice, and to create diſturbance to the church of God. (W. and B.)

Ver. 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33. 34. Now in this that I declare unto you, I praiſe you not, that ye come together not for the better, but for the worſe. For firſt of all, when ye come together in the church, I hear that there be diviſions among you; and I partly believe it. For there muſt be alſo hereſies among you, that they which are approved, may be made manifeſt among you. When ye come together therefore into one place, this is not to eat the Lord's ſupper. For in eating every one taketh before other, his own ſupper: And one is hungry, and another is drunken. What, have ye not houſes to eat and to drink in? Or deſpiſe ye the church of God, and ſhame them that have not? What ſhall I ſay to you? Shall I praiſe you in this? I praiſe you not. For I have received of the Lord that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread: And when he had given thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you: This do in remembrance of me. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the New Teſtament in my blood: This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come. Wherefore, whoſoever ſhall eat this bread, and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord. But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's body. For this cauſe many are weak and ſickly among you, and many ſleep. For if we would judge our ſelves, we ſhould not be judged. But when we are judged, we are chaſtned of the Lord, that we ſhould not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the reſt will I ſet in order when I come.

I praiſe you not.] Our Apoſtle here enters upon a new argument or ſubject; namely, to reprove the abuſes which were crept in among them in their adminiſtration of the holy Sacrament of the Lord's Supper: And the firſt abuſe which he blames them for, was the diviſions and factions which were found among them; "I hear there are ſchiſms amongſt you:" Where we are to underſtand by *ſchiſms*, not a ſeparation *from* the unity of the Catholick church, but of ſects and diviſions *in* the church: They did not ſeparate from the church, but they eat the Lord's Supper ſeparately in the church; and the whole congregation did not join together in the celebration of that ordinance. Tho' we do not ſeparate from the communion of the Catholick church, yet if we occaſion diviſion and diſſenſion groundleſly in the church, we juſtly fall under the imputation and charge of ſchiſm. Obſerve next, The Apoſtle argues *a minori ad majus:* He did eaſily believe there were diviſions, becauſe " there muſt be alſo Hereſies among them." Hereſies are worſe than ſchiſms; falſe doctrines more dangerous than diviſions. Hereſy is an error in the fundamentals of religion, maintain'd with obſtinacy: When the green wound of an error is let alone, it ſoon rankles, and quickly grows into the old ſore of an hereſy. But how comes the Apoſtle to ſay, there *muſt* be Hereſies? What neceſſity is there for them? *Anſ.* 1. Negatively; There is not an abſolute neceſſity for them on God's part, or a neceſſity of his making, but a conditional neceſſity, or a neceſſity *ex hypotheſi*, which muſt needs be, if ſuch a thing be granted before; As ſuppoſing the ſun be riſen, it muſt be day. Thus here, upon ſuppoſition of the pride, vain-glory, envyings, ſtrife and contentions, which are among the members of the church; upon ſuppoſition of the craft and ſubtilty, malice and malignity, of Satan, the church's grand enemy; upon ſuppoſition of God's permiſſion, that Satan and wicked men ſhould act according to their corrupt affections and inclinations, Hereſies muſt and will be. Note farther, That the reaſon here aſſign'd for the neceſſity of Hereſies is not cauſal, but eventual: Not cauſal, as if the wiſdom of God did deſign there ſhould be Hereſies for this end, " that they who are approv'd of him ſhould be made manifeſt;" but rather eventual; as if the Apoſtle had ſaid, Hence it will come to paſs, that they who are approv'd will be made manifeſt. (W. and B.) It would fix a more agreeable idea in the mind of every reader, if this text were rendred, as it might be, *There will be hereſies, and ſchiſms; the conſequence of which will be, that they who are approved will be made manifeſt:* For, we cannot think it pleaſing to God for hereſies to ariſe; and therefore we may be ſure, that he has not, by any decree of his, made them abſolutely neceſſary. He has, doubtleſs, many wiſe and good reaſons, why he ſuffers, that is, does not by his providence hinder them: But we muſt not entertain ſuch unworthy thoughts of God, as to ſuppoſe them to be agreeable to his will; or that that proceeds from him, which is occaſion'd by the weakneſs or wickedneſs of men, and the malice of the devil. (Fox) See the notes on ch. i. 10. and Luke xvii. 1. and Dr. Clagget's Sermon on this text.

When ye come together.] St. Paul here uſes this phraſe of " coming together," and " coming together in the church," ver. 18. in the ſame ſenſe, as coming together to eat bread, Acts xx. 7. meaning the Sacrament of the Euchariſt, which was their principal buſineſs when they met (Johnſ.) See the notes on Acts i. 15. ii. 44 and xx. 7.

For, in eating.] Here our Apoſtle begins to reprove the Corinthians for the abuſes found in their love-feaſts. Theſe love-feaſts were founded on no expreſs command in holy writ, but only on the cuſtom of the church, who, immediately before the receiving the Sacrament, us'd to have a great feaſt, to which all the poor were invited at the charges of the rich, as an expreſſion of their perfect love and charity one towards another. Now, in theſe feaſts of charity, they did not obſerve due order and decency: For " every one," that is, every part and faction, being come to the place of the aſſembly, did preſently ſit down to eat what they had brought, in the company of their own party, not minding or regarding others: Whereupon, this holy feaſt of charity was neither celebrated at the ſame time by all, nor with that unanimity and concord which it was deſign'd to repreſent; while the poor were excluded, and ſent home hungry, the rich were feaſted, and drank to ſome degree of exceſs, which is here call'd drunkenneſs; " one is hungry, and another is drunken." Behold, what great irregularities and diſorders are here found in the church of Corinth! Who can expect a church without ſpot in this imperfect ſtate? God has left theſe miſcarriages upon record, not for imitation, but for our caution. (B.)

Or deſpiſe ye the church of God?] Here, by *church*, is not meant the aſſembly, but the *place* in which they us'd to aſſemble; as is evident, partly from what went before, ver. 18. where their " coming together in *the church*," is explain'd, ver. 20. by their " coming together into *one place*," plainly arguing, that the Apoſtle meant not the *perſons*, but the *place*; and partly from the oppoſition which he makes between the *church* and their own private *houſes*. If they muſt have ſuch irregular banquets, they had houſes of their own, where 'twas much fitter to have their ordinary repaſts, than in that *place* which was ſet apart for the common exerciſes of religion; and therefore not to be diſhonour'd by ſuch extravagant and intemperate feaſtings, which was no leſs than *deſpiſing* it: For which reaſon he enjoins them, ver. 34. " if any man hunger, let him eat at *home*;" and in this ſenſe was this text always underſtood by the ancient Fathers. (Wheatly) Hence 'tis manifeſt, that there were, in the times of the Apoſtles, *places* ſet apart for the joint and public worſhip of God: And conſequently, that it is the duty of Chriſtians to appear before God in ſuch holy places; which are profaned when they are put to any common uſe. Accordingly, we may obſerve here, that the Apoſtle would not allow the Corinthians ſo much as to eat and drink therein, to ſatisfy their *hunger*. (Fox) See Dr. Fulwood's Sermon on this text.

Shame them that have not.] Here he does not mean them who have not " houſes to eat and drink in" according to the foregoing clauſe; but them who have nothing to eat and drink: For they were put to *ſhame* by this, that they had nothing to eat or drink, as others had, nor were thought worthy to partake with them that had, in the aſſembly of which they were a part. (W.)

I praiſe you not.] Obſerve here, With what lenity and mildneſs the Apoſtle reproves thoſe great diſorders in the church of Corinth. " Shall I praiſe you in this? I praiſe you not." It was the firſt time he had told them of this fault; and therefore he doth it gently, in hopes of amendment: And God ſo bleſs'd the mild ſeverity of the Apoſtle, that the Corinthians, on this firſt Epiſtle, reform'd all their diſorders; as we may gather from hence, that no fault is tax'd in the ſecond Epiſtle that was reprov'd in the firſt. (B.)

I have received of the Lord.] Obſerve here, 1. How the Apoſtle, for reforming thoſe abuſes which were crept into the church among them, relating to the holy Sacrament, reduces them to the firſt inſtitution of that ſacred ordinance: " I have deliver'd to you what I have received of the Lord." Mark, The Apoſtle did receive and deliver, but not inſtitute and appoint, this venerable ordinance: Had he not receiv'd, he had wanted authority; and had he not deliver'd what he receiv'd, he had wanted integrity. 2. The author of this inſtitution, " the Lord Jeſus." To inſtitute ſacraments is an act of Chriſt's regal power and royal authority: The church has no power to appoint them, but only to execute and adminiſter what Chriſt appoints. 3. The time of the inſtitution; " the ſame night in which he was betray'd." It is a night much to be remember'd; in which he ſettled an ordinance in the church for the confirmation and conſolation of his people to the end of the world. 4. The ſacramental elements, or the commemorative, ſignificative and inſtructive ſigns; *bread* and *wine*, ſhadowing forth the body and blood of the crucified Jeſus. Where note, St. Paul calls it *bread*, five times over, which Chriſt calls his own *body*, becauſe it was a ſign and repreſentation of his body; not his real body, for then Chriſt muſt have eat his own body whilſt he was alive, his diſciples alſo devouring that body over night which hung upon the croſs next morning; with a thouſand ſuch abſurdities which the doctrine of tranſubſtantiation carries along with it. 5. The miniſterial actions; *the breaking of the bread, and bleſſing of the cup.* The bread muſt be broken, to repreſent the breaking of Chriſt's body upon the croſs, which comprehended all the ſufferings of his human nature, all which were conſummated in his crucifixion: And this broken bread muſt be taken and eaten by us, to intimate that all his breakings, bruiſings, and woundings, both in ſoul and body, were for our ſins, and for our benefits, and that the ſole intention of all his ſufferings was for us. Wine alſo is pour'd forth; becauſe as no liquor like wine doth chear a ſad and drooping ſpirit, in like manner nothing doth ſo glad and chear the ſoul as faith in a crucified Saviour. That ſpiritual life which a ſoul is rais'd to by the death of Chriſt, is a life of the greateſt delight and joy which we can conceive. 6. The great deſign and end of this inſtitution; " Do it in remembrance of me;" or for a memorial of me. Chriſt knew how apt our baſe hearts would be to forget him, amid ſuch a throng of ſenſible objects as we here converſe with; and how much our forgetfulneſs of him and his ſufferings would tend to our prejudice and diſadvantage; and therefore doth he appoint this ordinance to bring him to remembrance. 7. The ſtrict charge given for the frequent celebration of this ordinance; " Do this as oft as ye drink it;" that is, Do it *often*. We can no more live and thrive without our ſpiritual, than we can without our corporal food, as the body muſt be often fed, ſo the ſoul muſt have its frequent repaſt. 8. The reaſon aſſign'd for the frequent celebration of this ordinance; " For as oft as ye do this, ye do ſhew the Lord's death till he come;" that is, by frequenting this ordinance we commemorate the death of Chriſt during his abſence from us. As the end of the ordinance was to be a ſtanding memorial, ſo the obligation that lies upon Chriſtians to obſerve it is perpetual: Chriſtians are by this ordinance to repreſent the ſacrifiſing of Chriſt for their ſins, till he come again in glory. Learn, from the whole, 1. That the Sacrament of the Lord's Supper was inſtituted by Chriſt as a ſtanding memorial of his death and ſufferings for us. Here we ought to remember the painfulneſs, the meritoriouſneſs, the voluntarineſs, the acceptableneſs, and the advantageouſneſs of his death: And the manner how we ſhould remember Chriſt and his death in the Sacrament is various; with judgment and underſtanding; with reverence and humility; with ſorrow and grief of heart for our ſins, yet with joy and thankfulneſs for the ſufferings of a Saviour; with faith and affiance, with love and affection, with reſolutions for a new and better obedience. 2. That the command of Chriſt lays it as a law upon, and makes it the ſtanding duty of all Chriſtians to commemorate his death at his holy table; "Do this in remembrance of me." Here it deſerves our notice, what kind of command this is. It is a ſovereign and ſupreme command; 'tis a poſitive and expreſs command; 'tis a permanent and laſting command; 'tis the command of a Saviour, yea, of a dying Saviour; 'tis a command of love; 'tis ſuch a command, as if we duly obſerve, will be a bleſſed means to enable us to obſerve all the commands of God better. Laſtly, 'Tis ſuch a command, as whoever lives in the wilful neglect of it, cannot be call'd a Chriſtian, but will be treated by Chriſt, at the great day, as an enemy and deſpiſer of his dying love. 3. That it is a Chriſtian's duty not barely to do this, but to do it *often:* Frequent communicating is a great duty. The primitive Chriſtians receiv'd every Lord's day; yea, 'tis believ'd oftner than every Lord's day. This is agreeable to the nature of the ordinance, which is a ſpiritual repaſt, banquet, and feaſt, and therefore to be receiv'd frequently: 'Tis alſo agreeable to the author of the ordinance: 'Tis a feaſt of God's own providing; therefore to neglect it is to fly in the face of God: 'Tis agreeable to the end of the ordinance, which is, to renew our covenant; and that can't be done too often. (B.) See the notes on ch. xv. 3. and Luke xxii, 19.

This do ye, as oft as ye drink it.] Note here two reaſons for the participating of the cup by the whole body of the church of Corinth; 1. Becauſe it is the blood of the New Covenant; which belongs as much to the Laity as to the Prieſts; the blood ſhed for the remiſſion of the ſins, not only of the Prieſts, but of the Laity. 2. Becauſe, by the drinking of this cup, they remembred Chriſt's blood ſhed for them, and ſhew'd forth his death. Now, ſince theſe reaſons do equally concern all Chriſtians, the drinking of the cup, by which this commemoration, by our Lord's inſtitution, is to be made, muſt equally concern them: For ſure, the means which Chriſt appointed for ſuch an end ought to be us'd by all who are oblig'd to purſue that end. And if the Apoſtle here reprehends the Corinthians for varying from the tradition receiv'd from the Lord in celebration of the Sacrament, he would have reprehended them much more, had they ſo varied from it, as to neglect the diſtribution of that cup, which he had inſtituted for thoſe ſacred ends. (W.) In the original the words are only "as oft as ye drink;" and therefore the word *it* is diſtinguiſh'd in our tranſlation by a different character. But Biſhop Wettenhall, in his *Due frequency of the Lord's Supper*, has eſſay'd to prove, that theſe words, "This do ye, as oft as ye drink," are a command, requiring Chriſtians, duly prepar'd, to celebrate the holy Sacrament every Lord's day at the leaſt. He ſuppoſes, that the word (*pinete*) which we tranſlate to *drink*, ſhould, by an uſual Hebraiſm, be tranſlated by its compound, to *drink* or *feaſt together:* So that the text would then run thus, *Do this in remembrance of me, as often as ye feaſt*, or, *on all your feaſt-days.* And foraſmuch as every *Lord's-day* was a holy *feaſt* among Chriſtians when this Epiſtle was written; therefore the command will come to thus much, *Do this*, or, *celebrate this my Supper every Lord's day*, at the leaſt; I ſay, *at the leaſt*, becauſe they had other feaſts beſides the Lord's day. (Fox) And this conſtruction is indeed the more probable, becauſe 'tis certain, the Euchariſt was the conſtant, ſtated, worſhip of the ſolemn aſſembly on every Lord's day: And I ſuppoſe, there is not one ſingle proof, that the Euchariſt was ever deſignedly omitted in any Chriſtian aſſembly on that day, for many hundred years after Chriſt: Yea, for any one of the faithful to come to church on the Lord's day, and not to receive the Euchariſt, was a thing unknown in the firſt ages. (Johnſ.) See the diſcourſes of Archbiſhop Tillotſon and Biſhop Beveridge, and others, on *frequent communion.*

Shew the Lord's death till he come] In the Jewiſh Paſſover, he who bleſs'd the table was wont to declare the meaning of that ſervice, and wherein it differ'd from all other ſolemnities, according to the precept, Exod. xii. 26. This they call'd *Haggada*; that is, *annunciatio*, the declaring, or ſhewing forth of the Paſſover: And hence the Apoſtle borroweth his phraſe here, "As often as ye eat this bread, and drink this cup, (*katangellete*) ye do ſhew (or ſhew ye) the Lord's death till he come." (Godw.) If then this be the end and uſe of this Sacrament, to be a ſolemn commemoration of the death of Chriſt, during his abſence from us; and if it was deſign'd to be a ſtanding memorial of his ſufferings till he comes again to judgment; the obligation that lies upon all Chriſtians to obſerve it, is perpetual, and ought not to ceaſe till the world ends. Indeed, ſaith Theodoret, *After his preſence, there will be no more need of the ſymbols of his body, becauſe the body it ſelf will then appear:* Which words are a full confutation of the doctrine of tranſubſtantiation. (W.)

Eat this bread, and drink this cup] Here Walker's note is, That in the original Greek 'tis not (*kai*) *and*, but (*he*) *or*; that is, "eat this bread, *or* drink this cup." And this he does, that he might lead us to think, there is ſomething in the Popiſh argument taken hence, to prove, that *Whole Chriſt* is contain'd in *either* ſpecies; becauſe *either* by eating *or* drinking unworthily, men become guilty of profaning both the body and blood of Chriſt. But, for juſtification of our verſion (*and*,) it may be noted, 1. That the Syriac, Arabic, and Ethiopic verſions read (*and*) as we do; and ſo does Clemens Alexandrinus, Cyril, Athanaſius, *&c.* 2. That according to Phavorinus, (*he*) *or* is often put for (*kai*) *and.* So, what is in the Hebrew (*vau*) *or*, is by the LXX interpreters rendred (*kai*) *and*, Lev. iv. 23, 28. Numb. xv. 8. and Mal. ii. 17. So that which in Luke xx. 2. is (*he*) *or*, in Mat. xxi. 23. and Mark xi. 28. is (*kai*) *and.* And ſo the Hebrew vowel, when it divides, or is diſtributive, is rendred ſometimes *he*, and ſometimes *kai:* And the "eating *and* drinking," going before, in ver. 26. and following again, in ver. 28, 29. do ſhew, that this intermediate verſe muſt bear the ſame ſenſe. (W.)

Let a man examine himſelf.] *Dokimazeto*; A metaphor taken from goldſmiths, who try the truth of their gold by the touchſtone; the purity of their gold by the fire, and the weight of it by the ſcale. (B.)

He that eateth and drinketh unworthily.] In order to know what is meant by eating and drinking (*anaxios*) *unworthily*, it will be proper to obſerve in what ſenſe the word (*axios*) *worthy* is generally uſed in Scripture: And there we find it uſed to ſignify *ſuitable*, *fit*, *meet*, or *becoming.* Thus, when St. John the Baptiſt bids the multitudes "bring forth fruits *worthy* of repentance," Luke iii. 8. it is in Mat. iii. 8. expreſs'd thus, "bring forth fruits *meet for* repentance;" that is, ſuch fruits as are requiſite, meet, or proper to be produc'd by repenting ſinners. And whereas the Apoſtle directs how to "walk *worthy* of the Lord," Col. i. 10. and exhorts the Theſſalonians to "walk *worthy* of God," 1 Theſſ. ii. 12. and the Epheſians, that they would "walk *worthy* of (that is, ſuitably to) the vocation wherewith they were called, Eph. iv. 1. he explains what he means all along by this word *worthy*, where he tells the Philippians what he chiefly deſires of them; *viz.* Only that their converſation may be ſuch as becomes the profeſſors of the Goſpel of Chriſt, Phil. i. 27. And by "being counted worthy of the kingdom of God," 2 Theſſ. i. 5. is meant no more than that they would endeavour, by their regular lives and converſations, to render themſelves as duly qualified, meet, and fit for ſuch a glorified ſtate, as by the grace of God they could attain to upon earth, while they were clogg'd with the frailties and infirmities of human nature. And, as this is the general ſenſe in which the word *worthy* is uſed on theſe accounts; ſo, in the text, the becoming worthineſs there requir'd is, to perform this ſacred office with a due ſenſe of the nature and end of this holy inſtitution, and to addreſs our ſelves to God at the celebration of this holy Sacrament, with all profound reverence and devotion, meet, fit, ſuitable and becoming thoſe ſacred myſteries. Therefore, on the contrary, to receive thoſe holy myſteries *unworthily*, is to approach God's holy altar ignorantly, irreverently, profanely, rudely and careleſly; which ſeems to be the *unworthineſs* charg'd upon the Corinthians in this place. For, alas! if we ſhould ſtretch the word *unworthy*, to the moſt ſtrict and rigid, literal ſenſe, this would be to debar and affright the moſt holy and perfect man living from daring to approach the Sacrament of the Lord's Supper; for at that rate, the beſt of men, in this lapſed ſtate, after the greateſt care and utmoſt preparations for that holy ordinance, muſt eat and drink unworthily. (Buchan.) But the Apoſtle doth not here ſpeak of the *unworthineſs* of the perſon, but of the action. For he doth not ſay, If any unworthy perſon ſhall eat this bread and drink this cup; for all are unworthy, and thoſe uſually the moſt who think themſelves the leaſt, and thoſe the leaſt who think themſelves the moſt, *unworthy:* But he ſaith, "he that eateth and drinketh *unworthily*," or after an unworthy manner, unbecoming ſo great and ſacred a duty; and what this unworthy manner of receiving the holy Sacrament was, which he here ſpeaks of, appears clearly from the context, before explain'd. (Bever.) See Biſhop Beveridge's, Mr. Buchanan's, and Mr. Coleby's Sermons on this text, and the notes here next following.

Damnation to himſelf.] The word (*krima*) here render'd *damnation*, properly ſignifies *judgment* or *puniſhment:* And the *judgments* inflicted on theſe Corinthians, for their unworthy receiving, were temporal. Nor can theſe words be referr'd to eternal puniſhments, but on ſuppoſition that the unworthy receiver dies without repentance. The meaning of them therefore is not that they who receive the Sacrament unworthily are certainly *damned*; for there is room for repentance in this caſe as well as others. Nor is their condition deſperate, who have fallen into ſin after they have receiv'd the Sacrament: For St. Peter denied his Lord and maſter, after he had receiv'd the Sacrament; and was notwithſtanding admitted to repentance and pardon. Some ſcrupulous perſons may have been kept from the Sacrament by what is here ſaid: But I doubt, the true reaſon, why ſo many live in the neglect of this holy ordinance, is, not ſo much the fear of receiving *unworthily*, as an unwillingneſs to part with their ſins. But ſuch ought to know and conſider, that as long as they are in this ſtate, they are in danger of eternal condemnation, whether they receive the Sacrament or not. Were Chriſtians convinc'd of their duty in this reſpect, which they might eaſily be, they would be as much afraid of unworthy refuſing, as of unworthy receiving. For, if this be a duty, there is a puniſhment annex'd to the neglect, as well as to the ill performance thereof. Therefore there is danger in not coming *at all*, as well as in coming *unworthily*; for God is offended by ſins of omiſſion as well as commiſſion. Did Chriſtians truly love God; were they duly ſenſible of the ineſtimable value of the benefits of Chriſt's death; did they ſeriouſly endeavour to become ſuch renewed, ſanctified, and holy perſons, as all who would have a reaſonable hope of being ſaved by Chriſt muſt be, they need not fear their receiving the Sacrament *unworthily*, nor would they want any arguments to perſwade them to a compliance. If the danger of receiving *unworthily* be a reaſon for not receiving at all, it will be likewiſe a reaſon againſt hearing the word of God, prayer, and other duties, becauſe they may be perform'd *unworthily*. (Fox) Note alſo, It is judgment "to himſelf" that receives; not to another that receives with him. If a wicked man's preſence at the Sacrament pollutes the ordinance to a worthy receiver, then Chriſt and his eleven Apoſtles were defil'd by the company of Judas at the Paſſover; for at that he certainly was, and, as many think, at the Lord's Supper alſo. (B.) See the notes on Rom. xiii. 2.

Not diſcerning the Lord's body] The word *diakrinein* may be better rendred, *diſtinguiſhing*. For, the fault the Corinthians are charg'd with, was their eating this bread and drinking this cup, as one would do an ordinary and common meal, meerly to ſatisfy hunger; without conſidering the inſtitution of Chriſt, by which it is made a ſymbol or repreſentation of his body and blood. (Fox)

For this cauſe.] That is, for prophaning the Sacrament, and "not diſcerning the Lord's body" at the Lord's table; for not approaching it as a feaſt of love, deſign'd equally for the benefit of all his members, and to knit them in the cloſeſt bonds of unity and friendſhip each to other: Therefore it was, that many were viſited with ſickneſs and weakneſs, and ſome with death. (B.)

We are chaſtened of the Lord.] To be *chaſtened* has a double aſpect; 1. Upon our privilege: It denotes our relation as children unto God our Father. Chaſtenings are a part of his children's portion: Yet, in that we are *chaſtened*, it taxes us with weakneſs; we are fooliſh, wanton, and unruly children, and therefore, ſo long as we are here, muſt always go with a rod at our backs. Chriſt, who was alſo a ſon, was chaſtened; "the chaſtiſement of our peace was upon him," Iſa. liii. 5. But his were judiciary chaſtiſements; for God did not chaſtize him as a child, but as an enemy, and as a malefactor in our ſtead, as we muſt have been chaſtened, who were enemies and malefactors. Our chaſtenings are fatherly; Chriſt's judiciary. 2. The merciful deſign of God in the chaſtenings of his children: It is to prevent their condemnation; "we are chaſtened of the Lord, that we ſhould not be condemn'd with the world." When therefore, at any time, we are under chaſtiſement; in all we ſay or do, let us juſtify God and condemn our ſelves, ſince his chaſtiſements are deſign'd to prevent our condemnation. (B.)

Will I ſet in order.] The power given to the Apoſtles, to ſet all things in order in the church, is deriv'd to their ſucceſſors the Biſhops. It is blindneſs, not to perceive the authority they have, to make new ordinances. (Q.) See the notes on ch. iv. 21. and vii. 17.

CHAP. XII.

The different gifts and operations of the Holy Spirit. The whole church is but one body; and every member has its proper function.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. NOW concerning ſpiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto theſe dumb idols, even as ye were led. Whereſore I give you to underſtand, that no man ſpeaking by the ſpirit of God, calleth Jeſus accurſed: And that no man can ſay, that Jeſus is the Lord, but by the Holy Ghoſt. Now there are diverſities of gifts, but the ſame ſpirit. And there are differences of adminiſtrations, but the ſame Lord. And there are diverſities of operations, but it is the ſame God, which worketh all in all. But the manifeſtation of the ſpirit is given to every man to profit withal. For to one is given by the ſpirit, the word of wiſdom; to another the word of knowledge by the ſame ſpirit; to another faith by the ſame ſpirit; to another the gifts of healing by the ſame ſpirit; to another the working of miracles; to another propheſy; to another diſcerning of ſpirits; to another divers kinds of tongues; to another the interpretation of tongues. But all theſe worketh that one and the ſelf ſame ſpirit, dividing to every man ſeverally as he will.

Concerning ſpiritual gifts.] Tho' the extraordinary gifts and operations of the Holy Spirit were intended to eſtabliſh the truth, to convince unbelievers, to promote the increaſe, and edification, and unity of the church of Chriſt, by ſuch mutual aſſiſtances and ſervices, as each, in his way and meaſure, was qualified to contribute, for the benefit of the whole, yet theſe were abus'd by ſome, to the prejudice of that doctrine they were meant to confirm; by others, to oſtentation, vain glory, and private reſpects; to invidious compariſons between the different kinds of theſe gifts, and between thoſe who partook of the ſame kind; to contempt of them who were endued with leſs, and envying of them who were diſtinguiſhed by larger meaſures. To reform which abuſes, the Apoſtle, 1. Puts the Corinthians in mind of the vanity and ſuperſtition of that falſe religion, to which they had formerly yielded a blind obedience; *viz.* the worſhip of ſenſeleſs and *dumb idols*; ſuch as were falſly pretended to give out their dark oracles, but were in truth altogether incapable, either of uttering any themſelves, or of dictating any to others; whereas now they had embrac'd the doctrine of a God indeed. 2. He fortifies them againſt the ſeducements of ſome, who boaſted that they were, tho' in reality they were not, acted by the ſpirit of God; and gives them one general rule, how to diſtinguiſh the falſe from the true. And, after this introduction, 3. He proceeds to explain to them the cauſe, the end, and the different ſorts of ſpiritual gifts. (Stanh.) Theſe gifts are not call'd *ſpiritual* from the ſoul or ſpirit of man, wherein they were as in their ſubject, but from the author of them; *viz.* the *Spirit of God*, whom our Saviour promiſed to ſend to his diſciples; as is plain from their not being here call'd *pſychica*, but *pneumatica*. But then, there being two ſorts of ſpiritual gifts, common and ſpecial, which are different in their nature, extent and uſe, we muſt here underſtand thoſe of the latter ſort; *viz.* ſuch as the gift of tongues, the power of working miracles, the ſpirit of prophecy, &c. which are not neceſſary for the church, but in certain caſes of ſpecial exigence; and which when they are neceſſary, are not given, like the other moral virtues, jointly to all, but ſeverally to ſome. (Hickes)

Calleth Jeſus accurſed.] Here is the Apoſtle's rule, before-mention'd, for diſtinguiſhing who were, and who were not, acted by the ſpirit of God; *viz.* To obſerve their doctrines, with regard to our bleſſed Saviour's own perſon and authority. If any ſpake in derogation of him; inſinuating, that he was a deceiver, and, as ſuch, to be ſhunn'd and abhorr'd; even ſuppoſing that perſon to work wonders, yet were they to be look'd upon as lying wonders, and not operations of the Holy Ghoſt: Becauſe the Holy Ghoſt was given on purpoſe to atteſt the truth, and win men over to the belief, of Jeſus and his authority; and therefore he cannot be ſuppoſed to act in ſuch manifeſt contradiction to his own deſign, as the imparting a power of working miracles, in diminution of, nay, in direct oppoſition to, the dignity and doctrine of Jeſus, muſt argue him to do. On the other hand, If any perſon made it his buſineſs to inculcate the truth, as it is in Jeſus; if he taught men to believe, to obey, to ſerve, and ſubmit to him, and entirely to depend upon him for their ſalvation; whatever miracles ſhould be wrought in confirmation of ſuch a one's authority, theſe, they might be aſſur'd, were wrought by God's own ſpirit, and the preacher working them might be ſafely adher'd to: Becauſe a confirmation of ſuch principles as theſe was every way agreeable to the end and purpoſe of imparting that ſpirit and his powers; but tho' we ſhould admit a power, yet we cannot ſuppoſe an inclination, in any evil ſpirits, to lend ſuch an aſſiſtance as this, to the promoting a perſuaſion ſo deſtructive of their own intereſts and deſigns, as that of the Goſpel and advancement of Chriſt's kingdom is manifeſtly known to be. (Stanh. and W.)

Diverſities of gifts.] Here the Apoſtle inſiſts, That, how different ſoever the abilities, or the manner of exerciſing them, or the ſtations in which they were exerciſed, might be; yet ſtill this was common to them all, that they were *gifts*, and that they were given by the ſame hand. Nor does he, on this occaſion, content himſelf with affirming, in general terms, that *God* is the author of them; but diverſifies his expreſſion in ſuch manner, as may be reaſonably thought done with deſign to intimate the perſonality and divinity of the Holy Ghoſt, the Trinity of perſons in unity of the Godhead, and the joint acting, and equal concern of ***Father***, *Son*, and *Spirit*, in matters of this nature: An operation common to all three Perſons; however the Scriptures, in condeſcenſion to our capacities, do ſometimes (as here in particular) appropriate ſome actions and effects to one or other Perſon in the Deity, in more ſpecial manner, or more frequently, than to the reſt (Stanh.) By the *gifts* of the Spirit are underſtood "the word of wiſdom, the word of knowledge, faith," &c. The *adminiſtrations* of the Spirit are the Miniſtry of the Goſpel; as Apoſtles, teachers, and the like: And the *Operations* of the Spirit are prophecy, working of miracles, healing diſeaſes, divers kinds of tongues, and the interpretation of tongues; all which are expreſly mention'd in this chapter. Which leads us to have an idea of the differences between the graces and the powers of the Spirit: For wiſdom, faith, and knowledge, are the *graces* of the Spirit, and may be common to all ranks and degrees of men; but to *teach*, and to *propheſy*, are deriv'd from the *powers* of the Spirit, and ſuppoſe an ability to act, and are inveſted in particular perſons: Which detects the folly of thoſe men who pretend to exerciſe ſuch powers by virtue of *grace*; which pretence they have turn'd into an unlimited commiſſion, to act what they pleaſe; not conſidering at the ſame time the Apoſtle's words in this chapter, nor being able to produce one of their *Saints*, with all his *predeſtination* and *grace*, who has been able to work one miracle ſince the clear light of the Goſpel (as they ſay) has ſhined among them. See the notes on Rom. xii. 6.

Given to every man to profit withal.] *Pros to ſympheron.* This word importeth ſuch a kind of *profit*, as redoundeth to community; *viz.* to the profit of the church. It is properly collatitious; when a great many bring every one his ſtock, and lay them together, and make a common bank for them all. (Leigh) Thus "the manifeſtation of the Spirit is given to every man to profit withal:" That is, To whomſoever it is given, it is for that end, that he may profit with it. (Lukin)

To one is given.] Obſerve here, The ſeveral ſpiritual gifts, plentifully poured forth upon the miniſters and members of the church of Chriſt; of which extraordinary gifts our Apoſtle reckons up nine ſorts or kinds, which were found in the primitive church in his days, as they here follow. 1. One had "the word of wiſdom;" that is, The revelation of the Goſpel, which is call'd the manifold wiſdom of God: This was the gift of the Apoſtles; to whom extraordinary meaſures of divine wiſdom were firſt given, to reveal the myſteries of the Goſpel to the Pagan world. 2. Another had "the word of knowledge;" that is, A ſpecial ability to interpret the myſtical ſenſes and veil'd meanings of the Scripture, and alſo to foretel remote and future things: Thus St. Paul told the centurion before the ſhipwreck, that not a man in the ſhip ſhould be loſt, Acts xxvii. and Agabus foretold the famine, and St. Paul's impriſonment, Acts xi. 3. To another faith; by which ſome underſtand ſupernatural courage and confidence, with which God did endow them, when call'd to extraordinary ſufferings or ſervices: Accordingly we read in the Acts of the Apoſtles, with what invincible courage and reſolution poor men appear'd before the Jewiſh and Heathen tribunals, and with what aſtoniſhing preſence, both of body and mind, they bore the name of Jeſus before the kings and people of the earth. Others by faith here underſtand a miraculous faith; that is, a ſupernatural confidence, and firm aſſurance, wrought by the Holy Spirit in the minds of ſome in the Apoſtle's time, by which they were certain that they could do ſuch and ſuch a miracle before they undertook to do it; and the greateſt Apoſtle durſt never undertake to do a miracle, but when he was aſſured by the Spirit that he could do it: And indeed it was requiſite for Almighty God, by ſome ſecret preceding impreſſion of mind, to let the teachers of the Goſpel know when he would aſſiſt them in working miracles; leſt they ſhould attempt to work when they could not, and ſo diſcredit Chriſt's doctrine, and their own authority, and diſhonour the name of God: And therefore it is obſervable, that "the gift of faith" here is ſet immediately before the gift of healing, and working miracles, becauſe it conſiſted in an antecedent impulſe to both. 4. The next miraculous gift, is the gift of healing;" that is, A power of curing all diſeaſes both of body and mind, without the help of phyſick, through the alone name of Jeſus Chriſt. 5. "The gift of miracles;" under which is comprehended the power of ſilencing and caſting out devils, inflicting diſeaſes and death on the bodies of incorrigible ſinners; as on Elymas and Ananias; as alſo the more wonderful power in raiſing the dead. 6. "The gift of prophecy;" that is, 1. The prediction or foreknowledge of things to come. Thus Agabus foretold, by the Spirit, of famine, Acts xi. And this gift was ſometimes exerciſed by foretelling who would be fit perſons to do God ſervice in the church: Thus, 1 Tim. i. 18. and ch. iv. 14. "According to the foregoing prophecies concerning thee, neglect not the gift that was given thee by prophecy." 2. Others by prophecy underſtand preaching and expounding Scriptures by divine inſpiration, praiſing God by inſpired hymns and pſalms, and alſo praying unto him in publick aſſemblies by inſpir'd prayers; for in the Apoſtle's time there was a miraculous gift of preaching, praying and ſinging, in which the Spirit did in an extraordinary manner aſſiſt ſome perſons, which with other extraordinary gifts is long ſince ceas'd. 7. "The gift of diſcerning of ſpirits;" that is, either, 1. A power of quick and ſure diſcerning, whether men pretending to the ſpirit ſpake from God, or not; or a ſupernatural ſagacity to diſcern between the impulſes of Satanical ſpirits, and divinely inſpired perſons: Or, 2. A ſpirit of diſcerning whether ſuch or ſuch perſons be beſt qualified for ſuch an office in the church, and accordingly chuſing them out for that work. Thus, Acts xiii. 2, 3. the Holy Spirit in the Prophet ſaid; "Separate me Barnabas and Saul for the work to which I have called them." Or, Laſtly, By this power of diſcerning ſpirits the Apoſtles could tell very much of the inward purpoſes of mens hearts and thoughts; for ſo Peter diſcerned the heart of Ananias, and the thoughts of Simon Magus. 8. "The gift of tongues;" that is, An ability to ſpeak divers kinds of languages, unlearned and untaught. To which was added, 9. The gift of interpreting thoſe languages; for theſe two gifts did not always go together: Some could ſpeak divers languages that could not interpret them, others could interpret them that could not ſpeak them. (B.) See the notes on ch. i. 5. Acts ii. 4. Dr. Hickes's Sermon on this text, intitled, *The Spirit of Enthuſiaſm exorciſed:* And another (*anonymous*) intitled *The Nature of Spiritual Rebellion conſider'd*; reprinted 1718.

As he will.] Here ſeems to be a plain argument for the *perſonality* of the Holy Ghoſt; 1. Becauſe a *will* is here aſcrib'd to him: 2. Hence 'tis evident that he is no creature; becauſe no creature can enable others to do theſe works: 3. That he is God. For, as all this diverſity of operations is aſcribed to "the ſame God;" ver. 6. ſo it is here ſaid, "all theſe worketh that one and the ſelf-ſame Spirit." (W.)

Ver. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: So alſo is Chriſt. For by one ſpirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one ſpirit. For the body is not one member, but many. If the foot ſhall ſay, Becauſe I am not the hand, I am not of the body; is it therefore not of the body? And if the ear ſhall ſay, Becauſe I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the ſmelling? But now hath God ſet the members every one of them in the body, as it hath pleaſed him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot ſay unto the hand, I have no need of thee: Nor again, the head to the feet, I have no need of you. Nay, much more, thoſe members of the body, which ſeem to be more feeble, are neceſſary. And thoſe members of the body, which we think to be leſs honourable, upon theſe we beſtow more abundant honour, and our uncomely parts have more abundant comelineſs. For our comely parts have no need: But God hath tempered the body together, having given more abundant honour to that part which lacked; That there ſhould be no ſchiſm in the body; but that the members ſhould have the ſame care one for another. And whether one member ſuffer, all the members ſuffer with it: Or one member be honoured, all the members rejoice with it.

As the body is one.] Here the Apoſtle acquaints us, That the intent and deſign of God, in giving theſe various gifts, was the profit and edification of his Church, which he compares to a body that has many members: For tho' that one Spirit which diſtributes the gifts, could have given them all to the ſame perſon; yet, to maintain a mutual dependance, and a charitable ſerviceableneſs of the members, one among another, he gave to one one gift, to another another; by which means one member of the Church would be obliged to take care of the reſt. Behold here, How the wiſdom of God has ordered the ſtate of the Church, like that of the natural body; to which the Apoſtle elegantly compares the body of Chriſt, which is his Church: "As the body hath many members, ſo alſo has Chriſt," that is, the Church of Chriſt. Now, having aſſured them, that they were indeed members of one body, he tells them what it was that made them ſo, ver. 13. "For by one ſpirit, (ſays he) we are all baptized into one body, whether we be Jews or Gentiles, and have been all made to drink into one Spirit;" that is, by being baptized we are all made members of the body of Chriſt, and united one to another under him the head; and this, whether we be Jews or Gentiles, bond or free, we are all one in Chriſt, who by baptiſm were admitted into his Church: And this union of ours, one with another, is teſtified and declared by our communion at the Lord's table, which is here call'd a "drinking into one ſpirit." And whereas by baptiſm we are ſaid "by one ſpirit to be baptized into one body," and at the Lord's Supper are ſaid to "drink into one ſpirit;" we learn, That the grace of the Holy Spirit was given in Baptiſm and in the Lord's Supper to all the faithful; who do not receive unprofitable ſigns, but the quickening Grace and Spirit of God, to make them living members of that one body. (B.) The Chriſtian church is a body conſiſting of various and different members, ordain'd and appointed for divers uſes: That is, The Chriſtian church is one ſociety, furniſh'd and adorn'd with ſeveral orders and offices, and miniſtries of men. Some are to be taught, and ſome teach in this church: Some are ſubjects, and ſome on the contrary are rulers and governors, appointed by Jeſus Chriſt himſelf. They muſt be ſtupid and ſenſeleſs, whom this does not convince, that the Chriſtian church is a ſociety, to which all men are obliged to join themſelves: And if it be granted, that the Church of Chriſt is a ſociety, to which all Chriſtians, as ſuch, are obliged to join themſelves, it will plainly follow from hence, that this ſociety is different and diſtinct from all other ſocieties whatſoever. (Hughes) See Dr. Claget's Sermon on this text; and the notes on ch. x. 17. and Rom. ix. 3. and xii. 4, *&c.*

Not one member but many.] Our Apoſtle here elegantly compares the ſtate of the myſtical body, the church, with that of the natural body. As the natural body is one, ſo is the myſtical body; as the natural body is informed and animated with one ſpirit or ſoul, ſo the myſtical body, the church, is animated by one and the ſame ſpirit, received from our ſpiritual head, Chriſt Jeſus, and communicated to all the members of his body, to give them life and motion: As the members of the natural body are not alike, but ſome ſuperior, and others inferior in excellency, yet all of indiſpenſible uſe; (for the wiſe God hath created no member of man's body in vain, but deſigned all for the mutual help and benefit of one another) in like manner is it in the church, the myſtical body: There are different gifts, different offices; ſome are ſuperior and more excelling in gifts, others are of meaner abilities, yet all conduce to the good of the whole: One of inferior gifts muſt not account himſelf uſeleſs; (for every one that cannot be excellent may yet be uſeful) for if ſo, what would become of the church? Therefore there muſt be different gifts and offices for different uſes: But every one muſt employ his gift, and perform his office, according to the nature of it, for the ſervice of the whole. Learn hence, 1. That ſeveral men have their ſeveral gifts, as it pleaſeth the ſpirit to give unto them. 2. That ſuch as have the meaneſt talent, either of gifts or graces, ought not to eſteem themſelves, or be eſteemed by others, as uſeleſs or unſerviceable; but to employ their talent, tho' ever ſo ſmall, for the ſervice and benefit of the whole church. (B.) See the notes on Rom. xii. 3, *&c.*

The eye cannot ſay to the hand.] As the principal members of the body, the eye and hand, do need the leſs principal: So the rulers, paſtors, and wiſeſt members of the church, do need even thoſe weak and inferior Chriſtians whom the world makes ſmall account of. "The eye (that is, the man of great underſtanding) cannot ſay to the hand, (that is, to the perſon employed in leſſer ſervices) I have no need of thee: Nor again, the head (that is, the perſon placed in the higheſt dignity in the church) to the feet (that is, the perſons employed in the loweſt offices) I have no need of you." Therefore, the ſuperior members of the church muſt not pride it over the inferior, nor the moſt-knowing Chriſtians deſpiſe the leſs-knowing as unuſeful and unprofitable; but as fellow-members, jointly endeavour the mutual benefit and advantage of one another. (B.)

Beſtow more abundant honour] That is, We put on a more decent covering. (B.) The cloaths God made to cover the nakedneſs of Adam and Eve, are ſtiled, by *Onkelos*, *Cloaths of honour:* And the Greek word (*time*) here render'd *honour*, is in the Septuagint put to ſignify a *cover*, Gen. xx. 16. For illuſtration of this long compariſon, between the body natural and myſtical, Obſerve, 1. That this compariſon is taken from the Jews, who teach, That ſuch order ought to be obſerved betwixt the prieſthood and the people, as in the humane body; in which there are ſome members ſuperior, and others ſerving to the reſt; for all of them ſerve the heart, from whence life proceeds: And ſo it is meet, That the Levites ſhould ſerve the Prieſts, and the people the Levites. 2. That the argument, which the Apoſtle uſeth from the compariſon of the natural with the myſtical body, ſeems to conſiſt in theſe particulars; 1. That as the moſt inferior members of the natural body are as much the members of that body as the moſt noble; ſo are the moſt inferior Chriſtians as much the members of Chriſt's body 2. That there would be no perfect natural body without this diverſity of members; and in like manner, no myſtical body without ſuch diverſity of gifts and offices, as God hath order'd in his church, ver. 17, 19. 3. That the members are placed in the body according to the wiſdom and the good pleaſure of God, ver. 18, 24. And ſo it is in the members of the myſtical body; which therefore ought to acquieſce in the good pleaſure of his will, in whatſoever ſtation and condition his wiſdom doth ſee fit to place them. 4. That the members, which ſeem the weakeſt and the meaneſt, are as neceſſary and ſerviceable to the body as the other. Humane life could not continue, nor humane kind ſubſiſt without them, ver. 22. So, in the myſtical body, they who are employed in works of charity and mercy to the poor and the ſick, thoſe who ſerve tables, are all, in their kind, as neceſſary and ſerviceable, as other members of the church, and had their *chariſmata*, or ſpiritual gifts, as well as others, Rom. xii. 6, 7, 8. and 1 Pet. iv. 10, *&c.* 5. That, as nature had provided a *covering* for the leſs-honourable parts, and taught us to employ our care in covering and adorning them: So was it alſo with reſpect to the leſs-honourable members of the eccleſiaſtical body; there were helps, and miniſters, particularly appointed to take care of them, to cover their nakedneſs, and ſupply their wants; and promiſes were made to thoſe who employ'd themſelves in ſuch acts of charity, ver. 23, 24. And, 6. That, as there was no *diviſion* in the members of the natural body, but all the members took care of, and were employ'd for the good of the whole: So, God hath order'd matters thus in the body myſtical, that there ſhould be no diviſions, no ſeparate intereſts in it, but they ſhould mutually regard the intereſts of one another, ſympathizing, and rejoicing together, ver. 25, 26. (W.)

Ver. 27, 28, 29, 30, 31. Now ye are the body of Chriſt, and members in particular. And God hath ſet ſome in the church, firſt apoſtles, ſecondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diverſities of tongues. Are all apoſtles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all ſpeak with tongues? Do all interpret? But covet earneſtly the beſt gifts: And yet ſhew I unto you a more excellent way.

Now, ye are the body.] Here the Apoſtle comes to make a particular application of his foregoing diſcourſe, to the believing Corinthians; whom he acknowledges to be a part of the myſtical body of Chriſt. (B.) *Mele ek merous:* Members of a part; that is, members of this church of Corinth; which is but a *part* of the Catholic Chriſtian church: For, all the faithful, whereſoever they are, make the whole (that is, the *Catholic*) body. Ye Corinthians are not the *whole* body; but *members* only: Neither *all* the members, but only a *part* of them. (Aſſ.) And the like muſt be underſtood of the church of Rome, and every other national church. See the notes on Rom. xii. 5.

God hath ſet ſome in the church.] Our Apoſtle having, in the beginning of the chapter, reckoned up the divers gifts which God had variouſly beſtowed upon the church, concludes here with reckoning up the particular officers whom God has thought fit to place in it: 1. *Apoſtles*; perſons ſent forth immediately by Chriſt, to lay the foundation of Chriſtian churches, and upon whom the care of all the churches lay. 2. *Prophets*; perſons immediately inſpired with the knowledge of future things. 3. *Teachers*; ſuch as labour in the word and doctrine; either as itinerary preachers, going from place to place, or as ſettled fixed miniſters in the church, expounding the Scriptures to the people. 4. *Miracles*; that is, ſome perſons endued with an extraordinary power to work *miracles*, for convincing Infidels, and confirming believers. 5. *Gifts of Healing*; ſuch perſons as had a power conferred upon them to heal diſeaſes, without the help of phyſick, in an extraordinary way. 6. *Helps*; Deacons, who took care of the poor, and aſſiſted the church in the diſtribution of her charity; and alſo aſſiſted in holy things, particularly in baptizing and adminiſtring the Lord's Supper. 7. *Governments*; the rulers of the church, and ſpiritual guides. And, 8. *Diverſities of tongues*; that is, perſons enabled to ſpeak divers languages, in order to the farther ſpreading of the Goſpel, without the help of ſtudy. (B.) For a more critical diſtinction of theſe ſeveral offices, the curious reader may conſult Dr. Hammond at large. See alſo the reſpective notes on ver. 12. John xx. 21. Acts vi. 3. xi. 27. and xiii. 1. and Rom. xii. 7, 8. And obſerve, by the way, 1. That it belongs to *God* to *ſet* and conſtitute theſe officers in the Church, and not to men to conſtitute themſelves therein. (Q.) And, 2. That, becauſe the Corinthians were proud of the gift of *tongues*, above all the reſt, therefore, to abate their high conceit of themſelves, in regard of this gift, the Apoſtle ſetteth it in the laſt place; it being (as they ordered the matter) of the leaſt uſe of all in the church. (Aſſ. and Fell)

Covet earneſtly the beſt gifts.] The Apoſtle concludes the whole chapter with this advice; That they *covet* and deſire the beſt; that is, the moſt uſeful and excellent gifts, the moſt beneficial and edifying gifts, ſuch as are moſt advantageous to the church; yet withal intimating to them, that tho' there be an excellency in *gifts*, yet there is a greater excellency in *grace*; particularly in the grace of love. Charity, or love to God and our neighbour, is more excellent than a load of gifts, tho' very extraordinary, ſupernatural, and miraculous “Yet ſhew I unto you a more excellent way:” That is, a more excellent way of miniſtring to the welfare of the church, and of edifying your own ſouls, even by true Chriſtian love one towards another. Learn hence, That as the ſanctifying graces of the Holy Spirit are far more excellent than the miraculous and extraordinary gifts of the Spirit; ſo it is the Chriſtian's duty, to be much more *covetous* and deſirous of them: For when *gifts* vaniſh away, the habits of *grace* ſhall never fail, but abide for ever; particularly the grace of love, which ſhall not only accompany us to heaven, but in heaven; where, from a ſmall and little ſpark, it ſhall be improv'd into a ſeraphic and never-failing flame. (B.) See Mr. Bridge's Sermon on this text; and the notes on the chapter next following.

CHAP. XIII.

All gifts, how excellent ſoever, are nothing worth, without charity. A deſcription of charity; and its preference both to hope and faith.

Ver. 1, 2, 3. THough I ſpeak with the tongues of men and of angels, and have not charity, I am become as ſounding braſs, or a tinkling cymbal. And though I have the gift of propheſy, and underſtand all myſteries, and all knowledge; and though I have all faith, ſo that I could remove mountains, and have no charity, I am nothing. And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Though I ſpeak with the tongues.] That is, Tho' I had the gift of tongues, or ſpeaking divers languages, in the higheſt meaſure, and moſt exalted degree; could I preach and pray like an *angel*, diſcourſe and talk beyond the rate of any mortal man, and have not the grace of love and charity; alas! what is all this to God? Who is not taken with a noiſy ſound, as children are with a muſical inſtrument. Behold here, that the tongues of men or angels could have ſaid nothing more plain or emphatical, to ſhew how much more excellent the ſaving graces of the Spirit are than miraculous gifts, which commend us not to God, render us not like God, nor any ways qualify us for the enjoyment of him, giving us no intrinſic worth, or inherent excellency: They only proclaim God's goodneſs towards us, but are no ways evidential of any goodneſs in us towards him. Gifts are like the gold which adorns the temple, but grace is like the altar which ſanctifies the gold. (B.) Here 'tis to be noted, That the Apoſtle, in theſe verſes, reckons up the things which were of higheſt value with the Jews, and which rendred their wiſemen the moſt celebrated. Thus, of R. Jochanan Ben Zacchai, they ſay, That he underſtood the *language of the angels*; and of R. Azai, That there was not, in his days, a *rooter up of mountains* like to him, or one who could do ſo great things as he did. They ſay, The man on whom the Spirit of *prophecy* did reſt, or who was fit to receive him, muſt be a wiſe man, a religious man, a temperate man, and endued with all probity of manners Of *alms*, they ſay, That whoſoever diminiſheth any thing of his ſubſtance to beſtow in alms, ſhall be deliver'd from hell. And, as for *martyrdom* for the law, they thought it ſufficient to expiate, not only for their own ſins, but even for the ſins of the whole nation. Hence Joſephus brings in Eleazar praying thus for the Jews, Let my blood be an expiation for them, and receive my life for their lives: And he ſays of the martyrs, who ſuffered under Antiochus Epiphanes, That the divine providence ſaved all Iſrael from the evils they ſuffer'd, by the blood, and the *propitiatory* death of thoſe pious men. But here is raiſed a diſpute, Whether the gifts here mention'd were at any time or could be exerciſed by them who wanted charity? Or whether ſuch profuſe *alms*, and conſtancy in ſuffering to the *death*, ever were, or could be, ſeparated from that grace? To which I anſwer, 1. That 'tis true, the Apoſtle here ſpeaketh only *hypothetically*, that is, ſuppoſing theſe things were perform'd without charity, they would not profit to ſalvation: But then, that ſuppoſition ſeems fairly to imply the thing it ſelf not to be impoſſible; or that there was no neceſſary connexion betwixt theſe gifts and actions and the grace of charity. 2. That our Saviour ſeems plainly to inform us, that men might “propheſy, and caſt out devils, and do mighty works in his name,” Mat. vii. 22, 23. and yet be *workers of iniquity*, and perſons whom he will not own at the laſt day. 3. That he alſo teacheth, that ſome may do their *alms* to be applauded of men, Mat. vi. 2. ſo as to receive no reward from God; and ſo informs us, that alms may be given, without true love to God, or to our neighbour for his ſake. And, 4. That all the Fathers teach, That it is *not the ſuffering, but the reaſon of it*, that makes the martyr; and that when men, *in ſchiſm or hereſy*, thus “give their bodies to be burnt,” they are not to be deemed true *martyrs*, by reaſon of the want of *charity:* And the ſame they ſay of thoſe who ſuffer for vain-glory, *viz.* That they *ſhed their blood in vain.* (W.) See the notes on ch. i. 4.

Or a tinkling cymbal.] That (*kymbalon*) *cymbal* here is an inſtrument of loud muſick, may appear, not only by the epithets which are given it, Pſa. cl. 5. *the loud cymbals*, and *the high-ſounding cymbals*; but alſo by the reſt of the conſort there mention'd, “the ſound of the trumpet” in the firſt, and (after “the pſaltery and harp, timbrel and pipe, ſtringed inſtruments and organs”) this of the *cymbal*, in the laſt and higheſt place, and that no doubt (*pneumaticon*) *a wind inſtrument* of braſs, as appears by Heſychius; who renders *chalkoſtoma*, *inſtruments with braſen mouths*, by *chalkea kymbala*, *braſen cymbals:* So improbable is it that this ſhould be that *tinckling* inſtrument of ſo ſlight and low a ſound, that now we call by that name. This more appears by the epithet here added to it, *alalazon*, which certainly ſignifies a *loud* noiſe or cry, a ſhout either of mariners and the like, when they ſet all uniformly to ſome work of difficulty, to hoiſe the main ſail, to which they all muſt join, and ſummon one another to it by that ſhout, or elſe of conquerors in a field. The word *alalazei* notes *ſhouting for victory*, ſaith Heſychius; and *alalagmos*, *a ſong of victory, or ſhout of acclamation:* And that ſignifies this inſtrument to be ſuch as was then uſed (as the *trumpet*, meant, I ſuppoſe, by the *ſounding braſs*, is now) for thoſe ſolemn military ovations and triumphs; and in that reſpect it ſeems moſt applicable to the gift of tongues in the church, as that is oppoſed to charity. Charity is all for the edification, the benefiting and profiting of others; but the gift of tongues being only uſeful, as a miracle, to convince unbelievers, and to ſpeak intelligibly to them which are of another nation, and not at all uſeful to believers of their own nation that underſtand not a ſtrange tongue, may, in reſpect of them, fitly be compared to a *cymbal*, or *trumpet*, ſounding a triumph for oſtentation, but not for edification, as is inſiſted on at large in the fourteenth chapter. (H.)

The gift of prophecy.] Suppoſe I had the ſpirit of *prophecy*, and could ſpeak by inſpiration of things preſent, and things to come, and could underſtand deep and difficult points in God's word and works, what is this more than Balaam had? And ſuppoſe I have *all faith*, that is, the higheſt degree of miraculous faith, ſo “that I could remove mountains,” yet this ſevered from charity, or the predominant love of God and our neighbour, is all nothing: And “I am nothing;” that is, nothing worth in the ſight of God. Obſerve here, That miraculous faith may be ſevered from charity, but juſtifying faith cannot, which always worketh by love; and wherever that grace is found, it gives value and acceptance to all other graces. Faith without charity is but a dead aſſent; hope without charity is but like a tympany, the bigger it grows, the more dangerous it proves; and the moſt diffuſive almſgiving without love, is but a ſacrifice to vanity. (B.) See the notes on ch. xii. 8, &c.

Beſtow all my goods.] Obſerve here (as before is intimated) That *alms* may be given, without true love to God, or to our neighbour for God's ſake: They may be given out of mere natural pity to the poor, out of a deſire to be well thought of, and well ſpoken of by men, out of an opinion of merit, and obliging God, or from ſome other cauſe, which includes not love either to God or man; and wherever they are thus given, they profit nothing to ſalvation. The Greek word for “*feeding* the poor” here, ſignifies to divide victuals in ſeveral pieces, and ſo diſtribute it among the poor. Lord! what a conſideration is this, that a man may do all the external works of mercy, even the higheſt and moſt tranſcendent works, and yet want true love to God and his neighbour. 2. That as alms may be given, ſo martyrdom may be undergone, without charity. “If I give my body to be burned;” that is, If I have ſo much fortitude and courage as to lay down my life for Chriſt and his truth, which is ſuch an high expreſſion of my obedience to him as angels are not capable of performing; yet without charity burning is but a vain-glorious blaze; and inſtead of ſealing the truth with our blood, we ſeal but our own ſhame and folly. 3. The Apoſtle ſays not, If I *be burnt*, perſecuted, and put to death by others; but if I *give my ſelf* to be burned; if I voluntarily and freely offer up my ſelf, not to impriſonment only, but to death it ſelf, yea, to the moſt terrible kind of death, *burning*; yet if all this be not from a right principle and ſincere end, if all this be without true love to God and his glory, church, and truth, it will avail nothing to ſalvation. Learn hence, That no kind of external ſufferings, tho' ever ſo grievous, either for the truth of Chriſt indeed, or for that which a man's conſcience judges to be the truth of Chriſt, is a ſure and infallible ſign of a gracious ſtate: A man may ſuffer for truth, but not for truth's ſake, only for intereſt's ſake; he may ſuffer from a natural ſtrength, and ſtoutneſs of ſpirit, and not from a ſpiritual fortitude wrought in him by the ſpirit of God. Ah, Lord, how miſerable is it to be burnt with fire here for Chriſt; and to hear him ſay afterward, “Depart, ye curſed, into everlaſting fire!” It is indeed a great matter to ſuffer for Chriſt; but is much greater to ſuffer with ſuch a diſpoſition of heart as

Chriſt requires. (B.) See Biſhop Grove's Sermon on this text; and the notes on ver. 1. and Rom. xii. 20.

Ver. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not it ſelf, is not puffed up, doth not behave it ſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: But whether there be propheſies, they ſhall fail; whether there be tongues, they ſhall ceaſe; whether there be knowledge, it ſhall vaniſh away. For we know in part, and we propheſy in part. But when that which is perfect is come, then that which is in part ſhall be done away. When I was a child, I ſpake as a child, I underſtood as a child, I thought as a child: But when I became a man, I put away childiſh things. For now we ſee through a glaſs darkly; but then face to face: Now I know in part; but then I ſhall know even as alſo I am known. And now abideth faith, hope, charity, theſe three; but the greateſt of theſe is charity.

Charity ſuffereth long.] Here the Apoſtle ſetteth forth the nature of charity; partly by a compariſon of contraries, and partly by the effects of it; whereby the Corinthians might underſtand both how profitable it is in the church, and how neceſſary; as alſo how far they were from it, and conſequently how vainly and without cauſe they were puffed up with other gifts, wanting this the chief of all. (Aſſ.) The notion of *macrothymein*, for *ſlowneſs to wrath*, or *revenge*, in oppoſition to quick reſentment of injuries, is ſufficiently known, Rom. ix. 22. And ſo it is to be taken here, as a firſt and principal act of charity; on which (*chreſteuetai*) *is kind*, or *good*, or *gentle*, or *gracious*, fitly attends. This differs from the *ou paroxynetai*, *is not exaſperated*, or *highly provoked to anger*, ver. 5. eſpecially in two things. 1. *Paroxyſmos* notes the height or pitch to which it advanceth, as the paroxyſm is the ſharp fit of the feaver: And ſo that part of the character of charity is, that where that is planted, it moderateth anger, and ſuffers it not to boil to that height; but this of *macrothymia* is the *deferring* and *putting it off:* The charitable man is ſo far from raſh anger, or ſudden revenges, that he can bear and forbear long. 2. *Paroxyſmos* is reſtrain'd to *the paſſionate*, *ſharper part of anger*, which is call'd *orge*, as the former to the rational and heavier part of it, *thymos*, which relates to revenge, or inflicting of puniſhment. This is otherwhere expreſs'd by (*bradys eis orgeen*) *ſlow to wrath*, Jam. i. 19. by *anexicacos*, 2 Tim. ii. 24. *bearing with evil*, not apt or forward to puniſh thoſe that do amiſs; to which is annex'd (*en praoteti paideuon*) *in meekneſs inſtructing oppoſers.* Contrary to this are the *anemeroi*, *fierce*, 2. Tim. iii. 3. (H.)

And is kind.] *Chreſtotes* ſignifies (according to Phavorinus) *tenderneſs of compaſſion*, *kindneſs toward the neighbour*; *making all things that belong to him as if they were his own:* And ſo it ſeems to ſignify here, that it is the property of charity, where it is planted, to infuſe a benignity into their nature; making them conſider others as they do themſelves, and ſo extend the ſame liberality and kindneſs to them that ſtand in need of it, that in the like caſe they would wiſh to themſelves; a god-like quality, attributed to God himſelf, 1 Pet. ii. 3. (*Idem.*) The charitable perſon is ſo far from "rendring evil for evil," that he labours to "overcome evil with good." His temper and converſation are ſweet and obliging. As he is ſlow in *taking* juſt offence, ſo he is ſure never to *give* any. His conſtant aim and endeavour is to be as beneficial as poſſibly he can: Quite contrary to that *deviliſh* and malicious diſpoſition, too viſible and common in the world; which is continually employ'd in miſchief; diſturbing the quiet, and obſtructing the advantage of its neighbours; and rendring men, whom nature and religion intended for mutual helps and comforts, continual plagues and torments, to each other. (Stanh.)

Charity envieth not.] This is a degree of perfection, ſtill higher than the former. For many, who with-hold their hands from *doing* harm, can yet be well enough pleaſed with *ſeeing* it done; eſpecially to thoſe for whom they have no affection. But he who is truly charitable, takes a real ſatisfaction in the happineſs of others: If God vouchſafes them larger meaſures of knowledge, or virtue, or riches, or credit, or honour; in a word, of any bleſſing, temporal or ſpiritual; he grudges it not, murmurs not at it, is perfectly contented with the preference this gives ſuch above himſelf, and feels a freſh delight in obſerving the glory of the giver advanc'd, and the ends of the gift anſwer'd. This is his deſire, this his joy, whoever they be, who are choſen for the inſtruments of bringing it about, and how much ſoever his own endowments, and reputation, ſhall happen to be eclipſed by their brighter luſtre. (*Idem.*) See Dr. Willis's Sermon on this text; and the notes on Rom. xiii. 13.

Charity vaunteth not it ſelf.] What the word *perpereuetai* ſignifies, or of what origination it is, whether Greek or Latin, is ſomewhat difficult. Among the ancient Greeks it is not met with; but among the moſt ancient Latins it is, *perperi* in *Accius*; and *perperitudo*, and *perperam facere*, very ordinarily: Which makes it reaſonable to reſolve it a Latin, not a Greek, word originally. Then, for the meaning of it, in the Latin it ſignifies generally *to do amiſs*, (*perperam* oppoſed to *recte:*) But in the Greek, the *gloſſaries*, and the ancient fathers, do differ, and yet pretty well agree. *Perpereuetai*, *katepairetai*, ſaith Heſychius, *is elated*, ſets himſelf out at the greateſt advantage; and *perperos meta blakeias epairomenos*, *lifted up*, *and fooliſh:* And therefore, when in Phavorinus we read *perpereia*, *he kolakeia*, it ſhould doubtleſs be read *he blakeia*, *fooliſhneſs*; and ſo preſently to the ſame word he hath *he kai blakeia*. And Phavorinus hath pointed to this place, *ou perpereuetai*, *ho Apoſtolos pheſi*; *touteſtin*, *ou propetei:* (For which St. Chryſoſtome reads, *ou propeteuetai*; and what that is, will be beſt judg'd from Antiochus, *to be not lifted up above meaſure*, *not exalted with an opinion of himſelf*; as appears by the oppoſites there, *lowly-minded*, *depreſs'd in heart*, *accounting himſelf to be an unprofitable ſervant*) *when the Apoſtle ſaith*, *ou perpereuetai*, *the meaning is*, *That he runs not headlong*, *precipitous*, as giddy proud fools are wont to do. *Propetees*, ſaith Heſychius, (*propipton pro tou logiſmou*) *that falls upon any action before conſideration*, or *deliberation*, *raſh*, *unadviſed:* So Antiochus, ſpeaking of longanimity and lenity of mind, ſaith, that he that hath it, is (among other things) *aperperos*, *not guilty of* that *precipitous* raſhneſs that wrathful men are ſubject to: (And therefore, when Heſychius hath *perpera*, *protrepei*, it will be reaſonable to correct, and read it *propetei*. Clemens Alexandrinus renders *perpereia* (*callopiſmos*) *adorning and dreſſing* one's ſelf *gaily:* And St. Baſil ſays, *What doth it ſignify? All that is put on, not for uſe, but ornament.* So Cicero, *ad Atticum*, ſays, *Quomodo* eneperpereuſamen *novo auditori* Pompeio? This is, How did I *ſet my ſelf out*, and play the orator, decking or adorning my ſpeech with borrow'd beauty? Where, it ſeems, it notes an *oſtentation* of eloquence, as of any thing elſe. From all theſe put together, the reſult may ſeem to be, That *perpereuetai* ſignifies that ambitious oſtentation, and ſetting himſelf out, which proceeds from a fooliſh, giddy pride and elation of mind, and puts a man forward upon all headlong, precipitous actions in purſuit of his own glory, or to ſatisfy his own intemperate humour. Thus, in *Accius*, *ductabilitas nimia*, and *perperitudo*, are put together, for an *eaſineſs to be led*, and an *haſty*, *raſh*, *precipitous behaviour*. And then, the excellency of charity (as in other things) appears in this, That where it is truly planted, it keeps a man from this fooliſh, giddy elation of mind; which breaks out precipitouſly into all ambitious, oſtentatious actions, and renders him ridiculous by an undue purſuit of his own glory or praiſe: Whereas the true Chriſtian love of others, ſo contrary to ſelf-love, (the ſource of all this) is buſied in the advancement of the real concernments of others, and ſets conſiderately about that, and runs not headlong after ſuch improper ways of getting in any aerial empty good unto themſelves. (H.) Some incline to render this phraſe, To do nothing in an *inſolent* manner. (D. Heinſ.) Others interpret it, Not to be *tumultuous*. (Trem.) And ſome again chuſe to expound it of *flattery*; reading this laſt period thus, Charity *flattereth* not *others*, and is not puffed up *it ſelf*. (Maſſey) But, tho' the word is, in the original, obſcure and ambiguous, it ſeems here chiefly to denote ſedateneſs and prudence, meekneſs and modeſty: Not being raſh and forward and aſſuming; "not exerciſing our ſelves in matters too high for us," as David expreſſes it, Pſa. cxxxi. 1. nor thruſting into buſineſs above our capacity and proper ſphere. By this we preſerve order and publick peace, and contentedly keep within the bounds of that ſtation which the providence of God hath call'd us to. Private men are ſatisfied with obeying, and thoſe who have no lawful authority, with learning: The one does not aſpire to government in the ſtate, nor the other uſurp the office of teachers in the church. For where theſe things are inordinately arrogated, the perſons guilty of it betray a ſpirit manifeſtly defective in this divine virtue; by aiming at poſts which they are by no means qualified for, and ſo introducing miſchief and confuſion. Nor does charity only reſtrain men from *pretending* to talents they *have not*, but prevents their being *exalted* even with thoſe they *have*. For it

Is not puffed up.] It teaches them to conſider theſe, as they are, gifts and graces. If theſe are ſpiritual, and ſuch as religion is immediately concern'd in, they miniſter very great ground for humility and thankfulneſs, and all imaginable care to anſwer the purpoſes they are intruſted with us for; but not the leaſt for vanity and ſelf-conceit: And if they be thoſe of perſon, or of fortune, we have yet leſs reaſon to be proud of them; becauſe the value and conſequence of theſe to us is not near ſo much, the freedom of the gift is the ſame, and the dangers and temptations attending them are more. (Stanh.)

Doth not behave it ſelf unſeemly.] What *ouk aſchemonei* here ſignifies, is a matter of ſome queſtion. That which ſeems moſt commodious to ſome circumſtances of the place is, That it is one effect of the grace and duty of charity to our brethren, that he who hath it doth never uſe others unſeemly in words or geſtures, but eſpecially not reproachfully. Thus will it fitly be join'd to *ou phyſioutai,* "is not puffed up," in ver. 4. contumelious behaviour being a natural concomitant of pride and arrogance. And accordingly, as Heſychius renders *aſchemonei* (for ſo it ſhould be read, and not *aſchynei,* as the copy there corruptly hath it) *akoſmei,* doth uncomely, in general; ſo he explains *aſchemon thanatos,* an uncomely death, by *eponeidiſtos,* reproachful, contumelious; to which it will be conſequent, that the verb may alſo ſignify to *deal reproachfully*; and to do ſo is very contrary to charity, of which therefore it is here denied. The notion which Eraſmus hath of it, for *being aſhamed of nothing,* doing any the meaneſt offices, tho' it might be agreeable to the context, as an act of high charity, doth not yet any way agree with the nature of the word. And the other notions of *doing no diſhoneſt thing,* &c. affix'd by others, will not agree with the context, which belongs all to duties of charity to other men, whereas this is terminated in our ſelves. Only it may be worthy of conſideration, whether (this chapter of the marks and effects of charity being founded in the diſcourſe of *gifts* in the church, ch. xii. and both compared with and ſet before them, here, ver. 1, 2, 8. and alſo ſet oppoſite to the factions and *diviſions* incident to the irregular uſe of them, and ſo particularly purſued, ch. xiv.) this, and many other parts of the character of charity, be not ſo to be interpreted, as may moſt immediately refer to that matter. Thus, the three immediate precedents here, (*ou zeloi, ou perpereuetai, ou phyſioutai*) "envieth not, vaunteth not, is not puffed up," ſeem peculiarly to mark out the malice, and pride, and oſtentation of the Gnoſticks; and then, proportionably, ſo may (*ouk aſchemonei*) *behaves not it ſelf diſorderly:* That is, where true Chriſtian charity is, oppoſed to (*gnoſis*) *knowledge,* ch. viii. 1. it hath this effect, it keeps men from irregular, diſorderly behaviour, in the church, ſuch as are mention'd ch. xiv. throughout, but eſpecially ver. 23, 35. and in reſpect of which it is preſcrib'd in the end of the chapter, *that all things be done,* in the church certainly, *euſchemonos, orderly*; which may very reaſonably be thought to interpret the contrary here, *ouk aſchemonei.* (H.)

Seeketh not her own.] This is a form of ſpeech made uſe of by St. Paul, to denote, not that neceſſary care and concern for our private benefit, which religion allows and requires, and which nature perſwades in the firſt place: But ſuch an inordinate purſuit of this, as narrows the object of our deſires and endeavours, and confines them to our ſelves, excluſive of all others. Thus, he exhorts them, "Let no man ſeek his own, but every man another's wealth," ch. x. 24. Thus he propounds his own practice as their pattern, in "not ſeeking his own profit, but the profit of many," ver. 33. And thus he complains, That "all ſeek their own, not the things which are Jeſus Chriſt's," Phil. ii. 21. The diſpoſition then, which he clears charity of, in this place, is that vicious and ſelfiſh one, which looks no farther than its perſonal intereſt; which never conſiders one as a member of ſociety, but ſtands perfectly ſingle; and is ſo far from placing or ſeeking its private in the common good, that it would ſtick at no methods of purchaſing the former, at the expence and certain loſs of the latter. The contrary virtue, implied and recommended by this character, is ſuch a generous and public ſpirit, as expects and endeavours our own in the general good: That largeneſs of heart, which is ſenſibly affected for humane nature; wiſhes the eaſe and proſperity of all mankind; never ſeparates it ſelf from the body by abſtracted views, but conſiders each member as a part of our ſelves; contributes its utmoſt to ſerve and profit the whole; and eſteems the glory of God, and the greater gain of our brethren, as an ample reward of our own labours and ſufferings, and eſteems ſome loſs and inconvenience, not only tolerable, but even eligible, on ſo beneficial an account. (Stanh.)

Not eaſily provoked.] *Ou paroxynetai.* Our tranſlation hath repreſented this, in meaning, much the ſame with the firſt quality of "ſuffering long." But the word, thus rendred, does not ſo properly import the ſuddenneſs, as the ſharpneſs, of a paſſion. And the thing intended here ſeems to be, that this grace keeps the mind calm and ſmooth; corrects that heat, which either the natural conſtitution, or the greatneſs of a provocation kindles in our breaſts; and even when our anger is moſt juſt, prevents its flaming out with that rage and fury, ſo common in men who are not under this guard. Nor is it hard to diſcern a very natural connexion between this and thoſe good fruits laſt taken notice of. For, as nothing does ſo expoſe us to the inſults of paſſion, as pride, and partiality to one's own intereſt; ſo are true humility and generoſity in no one inſtance more conſpicuous, than in that of curbing and ſubduing the wild beaſt within us. It is this that muſt preſerve the decency of men, and the moderation of Chriſtians, towards thoſe who may have deſerv'd the higheſt of our reſentment; by teaching us, that we are not however releas'd from the duty of remembring, that they too ſtill are men, and carry (tho' perhaps very unworthily) the title of Chriſtians; and conſequently, that in both reſpects they have ſtill a right to be treated as fellow-members with our ſelves. (*Idem.*) See the notes on ver. 4. and Acts xv. 39.

Thinketh no evil.] Charity does not harbour malicious and revengeful thoughts, (ſay ſome) as many are ſeen to do, who diſſemble their paſſion, but are full of lurking miſchief, and only wait an opportunity of making thoſe pay dear who have diſoblig'd or injur'd them: And thus the Greek word (*logizetai*) is often uſed, for putting any fault to account, in oppoſition to diſcharge and forgiveneſs. Or (as others) it keeps a man from ſuſpecting, and thinking the worſt of, others and their actions; but of the good which they do, it allows all juſt commendation, and is ready to acknowledge it. But, as it never charges any with doing amiſs, except upon undeniable evidence; ſo, when they plainly appear to have done ſo, it makes all poſſible allowances in their favour, and is as ready to excuſe or extenuate it. (*Idem.*) Thus, if we render it, *Charity maketh no account of injuries,* the tranſlation will agree with the ſcope of the Apoſtle's diſcourſe, as well as with the true ſignification of the word, Luke xvi. 2 and Philem. 18. in both which places it is rendred, *account.* (Maſſey)

Rejoiceth not in iniquity.] For the explaining this verſe, it muſt firſt be reſolv'd, what is meant by (*adikia*) *iniquity,* and (*aletheia*) *truth.* *Adikia* may ſignify, (in oppoſition to the peculiar notion of truth,) *deceit* or *falſeneſs*; as when it is ſaid of Chriſt, (*houtos aletbees eſtin*) "This is true," and (*ouk eſtin adikia en auto*) John vii. 18. "there is no unrighteouſneſs in him," that is, no deceitfulneſs: And then the meaning will be, that true charity infuſes ſuch a value of truth, and diſlike of deceit and couſenage, that it permits not any man to be pleaſed with any ſuch act, either in himſelf or others. But as *adikia* is oft uſed in a wider ſenſe, for all wickedneſs, and peculiarly for the villanies of the Gnoſticks, Rom. i. 18. ſo is *aletheia* taken for purity and ſincerity of goodneſs, 1 Cor. v 8. and 3 John 3. and often in other places: And then, as (*ou chairei*) "rejoiceth not," denotes the taking no pleaſure, but, on the contrary, being very ſad, extremely griev'd (as Iſa. lxvi. 4. "that in which I delighted not," is *their abominations,* ver. 3.) ſo the full meaning of the verſe will be, That charity will make a man truly mourn and grieve at any ſin committed by others (ſo far is it from the practice of the Gnoſticks, which delight in debauching men to unchriſtian ſins,) and moſt heartily *rejoice* to ſee men diſcharge their Chriſtian duty, and live in all manner of ſincerity. And thus ſaith St. John, that he "hath no greater joy, than to hear that his children walk in the truth," 3 John 4. (H.) Charity rejoices not in any evil done, either 1. By our ſelves, in the commiſſion, or after contemplation of it; or, 2. By others. Now, How ſad is it, when it becomes matter of mirth and ſport, to ſee another ſtab at once the Chriſtian name, and his own ſoul! Or, 3. It rejoices not in any evil done to others: Charity ſuffers no man to be pleaſed or delighted with any deceit or falſhood, ſpoken of or done to others; or with any ill ſtories, or malicious inſinuations concerning them, or in any calamity befalling them. "But rejoiceth in the truth;" that is, 1. Charity is ſo far from rejoicing, either in the falls or misfortunes of others, that it rejoices when the truth and innocency, the righteouſneſs and equity of any perſon or cauſe is made evident and manifeſt: A good man rejoices when he ſees any ſuſpected for, or charged with, iniquity, upon due examination cleared and acquitted. Or, 2. In mens loving truth, doing juſtly, and living righteouſly, according to the rule of truth, the Goſpel. O! What a complacency and inward pleaſure doth it beget in a good man's mind, when he beholds truth and righteouſneſs, piety and goodneſs, prevailing in the world! (B.) See the notes on Luke xvi. 8. and Rom. i. 18.

Beareth all things.] That *ſtego* ſignifies *to cover,* and is, within a very little, the Latin *tego,* and from thence *ſtegos, tectum,* is ſufficiently known; and therefore by Heſychius 'tis firſt expreſs'd by *cryptei, ſynechei,* to *cover,* to *contain,* and then by *baſtazei, hypomenei,* to *carry,* to *endure.* And that this notion of *covering* belongs principally to concealing, in oppoſition to ſpeaking out or reporting, may appear by Heſychius alſo, who in the word *ſteganon,* explains it by *covering words, and not reporting them*; *referring to ſilence,* or *holding the peace.* And this is the moſt probable notion of the word here; where, ſpeaking of charity, that it "rejoiceth not in iniquity" (that is, is ſo far from joying to ſee another offend, that it produceth great ſorrow and compaſſion for it) *but,* on the other ſide, "rejoiceth in the truth," is very glad to ſee men do as they ſhould do, live in all Chriſtian ſincerity, he adds (*panta ſtegei*) as a farther evidence of that temper, *conceals all* the ill of another, unleſs when 'tis greater charity to reveal it, (as Prov. x. 12. it is ſaid of *love,* that it "covers all ſins") and then goes on, (*piſteuei panta*) "believeth all things;" that is, all things that are ſaid for the excuſe or mitigation of a fault (which is the quality of the ſupernal wiſdom, Jam. iii. 17. that 'tis (*eupeithees*) *eaſy to be perſwaded* of that which tends to mitigate the fault) and when nothing is ſaid in defence, or excuſe, yet (*elpizei panta*) *hopeth* the beſt that the matter is capable of: And then follows (*panta hypomenei*) "endureth all things;" whatſoever of injury comes to him by another's fact, he is moſt ready to bear, and never meditates revenge. Which is the very thing that muſt be meant by this phraſe *panta ſtegei*, if it were rendred, "beareth all things;" as in Heſychius 'tis manifeſt, that *ſtego*, in that notion of *bearing*, is *hypomeno, to endure*. And that is one farther evidence, that *ſtego* is here in the other notion; for elſe there would be no avoiding a tautology. It is true, that ch. ix. 12. it may bear another ſenſe (for the word certainly ſignifies *to endure*, as well as *to conceal*) and yet that, with ſomewhat of this notion in it: For the ſenſe lies thus, We might uſe our liberty or authority, claim the privilege of labourers, that is, to be provided for by thoſe for whom we *labour*; but we have not done ſo, but (*panta ſtegomen*) make no ſuch claims, but endure hardſhip, rather than hinder the propagating of the Goſpel by inſiſting on this right. (H.) Some have explain'd theſe characters ſo as to concern that charity which hath God for its immediate object. They therefore make them to import *faith* in his revelations, *truſt* in his promiſes, patience and conſtancy under the afflicting diſpenſations of his providence. The ſenſe is true; but ſeems not proper to this place: St. Paul, in appearance deſigning to confine himſelf within the inſtances of charity to our neighbour, in purſuance of his argument in the twelfth chapter; and to ſhew, how juſtly he gave the upper hand to this virtue, by declaring it more excellent than all thoſe boaſted gifts of the ſpirit which they were tempted to covet ſo much rather than this. (Stanh.) See the notes on Rom. xv. 1.

All things.] The word (*panta*) *all things*, tho' it be an univerſal, is not to be taken in the utmoſt extent, but, according to the uſe of the like phraſes in all languages, wherein the univerſal ſign affix'd either to perſons, or times, or places, or things, ſignifies only a greater number, but not all without exception. So when, Pſa. xiv. 4. it is ſaid, of the children of men, that "they are all gone out of the way, all become abominable," it is manifeſt that it is not ſpoken of all men without exception; for ver. 4. there is mention of *God's people*, and ver. 5. of *the righteous*. So for things, John xiv. 26. the Holy Ghoſt "ſhall teach you all things, and bring all things to your memory;" not abſolutely all, but all that were uſeful to their office: So, 1 Cor. x. 23. "All things are lawful to me;" that is, many of thoſe things which are unexpedient, or all indifferent things: So Phil. iv. 13. "I can do all things" is determined there to the things there ſpoken of, *to want*, and *to abound*, &c. And ſo here, *the covering*, and *believing*, and *hoping*, and *enduring all things*, is the concealing and burying in forgetfulneſs many conſiderable injuries and evils of other men; believing, and hoping, and enduring very many things, which they which have not this excellent divine grace of charity will never do. (H.)

Charity never faileth.] Charity is the only virtue which will never have an end: Becauſe it is it ſelf the end of all other virtues, as it is the principle and the perfection, the merit and the crown of them; becauſe it is the eternal bond which unites the members to each other, and to Chriſt their head; becauſe it is by this virtue, that the head and the members ſhall be conſummated eternally in God, who *is* charity or love; and becauſe it is this at laſt which will compoſe the ſacrifice, and the whole religion of Heaven, to glorify God to all eternity. (Q.) This ſhall never be aboliſhed in the Saints: Whereas the other gifts, which are neceſſary for the building up of the church, ſo long as we live here, ſhall have no place in the world to come (Aſſ.)

For we know in part.] We are now in that ſtate that we ought to learn daily; and therefore we have need of theſe helps; to wit, the gift of tongues, and knowledge of thoſe who teach them: But, to what purpoſe will they ſerve when we have obtain'd and got the full knowledge of God? (*Idem.*)

When I was a child.] Here the Apoſtle compares the Chriſtian's imperfect ſtate of knowledge and holineſs in this life, to a ſtate of childhood; his perfect ſtate of holineſs and happineſs in heaven to a ſtate of manhood. As a child conceives, thinks, and ſpeaks of things ſuitably to his childiſh ſtate; but when he comes to manly perfection, and to the full uſe and exerciſe of his reaſon, he then puts away childiſh conceptions and things: Thus it is with the beſt of us in this life: Like children we conceive and think, we diſcourſe and ſpeak of ſpiritual things in a confuſed and imperfect manner; but when we arrive at our ſtate of manly perfection in heaven, we ſhall have knowledge and other graces perfected. (B.)

See through a glaſs, darkly.] As if the Apoſtle had ſaid, Now, in our minority, we ſee divine revelations, as the Prophets did of old, in a dark, enigmatical manner, and by ſymbolical repreſentations of things upon the fancy, as in a *glaſs*: But then, in the adult ſtate of the church, we ſhall ſee them after the Moſaical manner, in a way more accommodate to humane nature, and as it were, face to face; we ſhall ſee clearly, immediately, not by reflection, but by intuition. Theſe adverbs, *now*, and *then*, diſtinguiſh the twofold ſtate of gracious ſouls; and ſhew what they are while confined to the body, and what they ſhall be when emancipated and freed from the body, that clog of mortality which now hangs upon them. Obſerve here, 1. That our imperfect knowledge of God is ſet forth by *ſeeing in a glaſs*: Becauſe it is a weak and imperfect viſion; a glaſs gives but a weak and languid repreſentation of the face that is ſeen in it: And becauſe it is a vaniſhing and tranſient viſion; a man having look'd in a glaſs, preſently forgets what he ſaw there: And becauſe it is no immediate ſight, but *mediante ſpeculo*, by the glaſs of his word and ordinances we ſee and underſtand ſomething of God's nature and will; tho', after all our ſearchings here to find out what God is, we rather know what he *is not*, than are able to declare what *he is*. 2. That ſuch as have ſeen God here, as in a glaſs, in the glaſs of his ordinances and providences, in the glaſs of his word and works, ſhall ſee him "face to face," and fix their eye upon him in heaven to all eternity: When once the pious ſoul is unſheathed from the body, it gliſters glorioully; as ſoon as the cage is open, this bird ſoars aloft, and ſings melodiouſly. It is death's office to beat down the partition-wall, a groſs earthly body; and then the glorified ſoul ſhall have a clear and perfect viſion, an immediate and poſſeſſive viſion, a ſatisfying and ſoul-transforming viſion, a permanent and eternal viſion of the holy and bleſſed God, which the Apoſtle here calls "ſeeing face to face." 3. How St. Paul, in the latter words of the verſe, gives us a plainer expreſſion of that which before he had ſpoken more darkly and obſcurely: "Now I know in part, but then I ſhall know, even as I am known." Where note, How the Apoſtle changes the perſon: Before, it was, "we ſee through a glaſs darkly," here it is, "I know in part." When ſo great an Apoſtle acknowledges the imperfection of *his* knowledge, who can, who dare, boaſt of the largeneſs of his underſtanding? Note farther, The Apoſtle's ſaying, "Now I know," intimates, that he had begun his acquaintance with God here, which he expected ſhould be improved and perfected in heaven: He that knows not God *in part* here, ſhall never know him face to face in glory: Heaven is a place of perfection indeed; but nothing is perfected there, that was not begun here; no knowledge, no holineſs, will be conſummated there, which did not commence and begin here. 4. When the Apoſtle ſays, We "ſhall know even as we are known;" he means, that we ſhall know God as really and truly, tho' not ſo fully and comprehenſibly, as he knows us; we ſhall know him in his nature and attributes: Then and there will his wonderful clemency be ſweetly diſplay'd, his exact juſtice be demonſtrated, his perfect wiſdom clearly unfolded, all the knotty intrigues of providence wiſely reſolv'd, all the myſterious depths of divine counſels fully diſcover'd, to the delightful ſatisfaction of the admiring and adoring ſoul, who ſhall then ſee as it is ſeen, and know as it is known. (B.) See the notes on Rom. viii 29.

And now abideth.] The deſign of the Apoſtle in theſe words, is, 1. To inform the Corinthians, that the ſanctifying graces of faith, hope, and charity, are far to be preferred before all the forementioned extraordinary gifts of prophecy, miracles, tongues; healing the ſick, and raiſing the dead, not excepted. The leaſt degree of ſanctifying grace from the Holy Spirit is to be preferred (with reſpect to our ſelves) before the largeſt meaſure of extraordinary gifts, which are wholly for the good and benefit of others. 2. As our Apoſtle had compared gifts and graces together before, ſo he compares graces among themſelves now: "Faith, hope, and charity," are ſet in competition, and the preference given to the laſt; partly with reſpect to its preſent excellency, for charity is the end to which faith and hope are but the means; and partly with reſpect to its future duration: Faith and hope will vaniſh with this life; faith will end in ſight, and hope in enjoyment; but charity will never be out dated, but laſt and flouriſh when we come to heaven, and be a ſpecial ingredient in, and a conſiderable part of, our happineſs there; which conſiſts in the rapturous contemplation of divine love, in loving, praiſing, admiring, and adoring God, our great creator, and in loving all whom he loves, and that eternally. Learn, 1. That faith, hope, and charity or love, are abiding graces; they do and muſt abide not only in the church-militant in general, but in the ſoul of every member of it in particular. 2. That of all theſe graces, charity is the greateſt and moſt excellent; 1. In regard of its extent, reaching to God, angels, and men. 2. In regard of its uſe, extending to the good of others; whereas faith and hope are particular and private graces. 3. In regard of perfection, as rendering us more like to God. And 4. In regard of duration: Farewel faith and hope, when we come to heaven; but welcome charity, or love: Therefore "the greateſt of theſe is charity." (B.) See the Sermons of Biſhop Griffith Williams, and Mr. Thomas Adams, on this text.

CHAP. XIV.

Prophecy more to be deſired than the gifts of tongues. Public worſhip to be perform'd in a known tongue. Rules for decency and order in the church.

Ver. 1, 2, 3, 4, 5, 6. FOllow after charity, and deſire ſpiritual gifts, but rather that ye may propheſy. For he that ſpeaketh in an unknown tongue, ſpeaketh not unto men, but unto God: For no man underſtandeth him; howbeit in the ſpirit he ſpeaketh myſteries. But he that propheſieth, ſpeaketh unto men to edification, and exhortation, and comfort. He that ſpeaketh in an unknown tongue, edifieth himſelf: But he that propheſieth, edifieth the church. I would that ye all ſpake with tongues, but rather that ye propheſied: For greater is he that propheſieth, than he that ſpeaketh with tongues, except he interpret, that the church may receive edifying: Now, brethren, if I come unto you ſpeaking with tongues, what ſhall I profit you, except I ſhall ſpeak to you either by revelation, or by knowledge, or by propheſying, or by doctrine?

Follow after charity.] See the notes on ch. xiii. 13. and Rom. ix. 30. and xii. 13.

Deſire ſpiritual gifts] The Apoſtle exhorts the Corinthians, above all things, to practiſe *charity:* And, if they "deſire ſpiritual gifts, he will not have them ſearch for ſuch as are moſt wonderful, out of a childiſh curioſity, but ſuch as are moſt profitable: That is, the gift of *prophecy*, rather than the gift of languages; and the gift of *interpreting* a language, together with that of ſpeaking it. The reaſons of which he gives us in the following verſes. (Fleury) See the notes on ch. xii. 31.

Rather that ye may propheſy.] Here obſerve, 1. That the gift of *tongues*, or ſpeaking divers languages, was greatly valued, and much deſired by ſome in the church at that time; probably for this reaſon, becauſe the Apoſtles were very eminently endowed with this gift; the Holy Ghoſt deſcending upon them in the ſhape of cloven tongues: But yet the gift of *prophecy*, that is, of underſtanding and interpreting God's will, was clearly the more valuable and deſireable accompliſhment; for tho' ſpeaking with tongues created more admiration, and conciliated greater veneration, to the ſpeaker, yet propheſying was by far the more excellent gift, and tended moſt to the edification of the church: It is far better to *do good*, than to appear *great*; that is moſt valuable and excelling which is moſt advantageous and edifying. 2. How the Apoſtle enters upon a compariſon between the gift of "ſpeaking in an unknown tongue," and propheſying or ſpeaking plainly to the church's benefit and comfort: "He that ſpeaketh in an unknown tongue," that is, in a language not underſtood, not explain'd or interpreted, "ſpeaketh not unto men," that is, not to the underſtanding of men; "but unto God" only, who alone underſtands him, "for no man underſtandeth him:" And tho' "in the ſpirit he ſpeaketh myſteries," or the deep things of God, yet all this is not to edification, becauſe not underſtood by the Church. Whereas "he that propheſieth," that is, he who intelligibly openeth and applieth the word of God to his auditors in the congregation, by what he ſpeaks, conduceth exceedingly to their "edification, and exhortation and comfort." (B) Where, by *edification*, underſtand confirmation of the faith, and inſtruction of the ignorant; by *exhortation*, incitements to virtue, and reproof of the unruly; and by *comfort*, the applying the promiſes of God to the conſolation of the afflicted. (Aſſ.) See the notes on ver. 16, 26. and Acts ii. 4.

What ſhall I profit you.] Nothing is more barren in it ſelf, or more apt to puff us up, or leſs profitable to the Church, than the knowledge of foreign languages, when it is alone by it ſelf, and we have not the gift to make it uſeful, either to unfold the myſteries and ſecrets of religion, conceal'd under the figures of the Old Teſtament, or to explain the truths of Chriſtianity and the knowledge of the faith, or to illuſtrate the prophecies and the promiſes concerning the world to come, or to inſtruct men in the doctrine of manners, and in the rules of Chriſtian morality. (Q.)

By revelation.] See the notes on ver. 26, 30.

Ver. 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25. And even things without life giving ſound, whether pipe or harp, except they give a diſtinction in the ſounds, how ſhall it be known what is piped or harped? For if the trumpet give an uncertain ſound, who ſhall prepare himſelf to the battle? So likewiſe ye, except ye utter by the tongue words eaſy to be underſtood, how ſhall it be known what is ſpoken? For ye ſhall ſpeak into the air. There are, it may be, ſo many kinds of voices in the world, and none of them is without ſignification. Therefore if I know not the meaning of the voice, I ſhall be unto him that ſpeaketh, a barbarian; and he that ſpeaketh ſhall be a barbarian unto me. Even ſo ye, foraſmuch as ye are zealous of ſpiritual gifts, ſeek that ye may excel to the edifying of the church. Wherefore, let him that ſpeaketh in an unknown tongue, pray that he may interpret. For if I pray in an unknown tongue, my ſpirit prayeth, but my underſtanding is unfruitful. What is it then? I will pray with the ſpirit, and I will pray with the underſtanding alſo: I will ſing with the ſpirit, and I will ſing with the underſtanding alſo. Elſe when thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned, ſay Amen at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt? For thou verily giveſt thanks well, but the other is not edified. I thank my God, I ſpeak with tongues more than you all: Yet in the church I had rather ſpeak five words with my underſtanding, that by my voice I might teach others alſo than ten thouſand words in an unknown tongue. Brethren, be not children in underſtanding: Howbeit, in malice be ye children, but in underſtanding be men. In the law it is written, With men of other tongues and other lips, will I ſpeak unto this people: And yet for all that will they not hear me, ſaith the Lord. Wherefore tongues are for a ſign, not to them that believe, but to them that believe not: But propheſying ſerveth not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all ſpeak with tongues, and there come in thoſe that are unlearned, or unbelievers, will they not ſay that ye are mad? But if all propheſy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the ſecrets of his heart made manifeſt; and ſo, falling down on his face, he will worſhip God, and report that God is in you of a truth.

Things without life giving ſound.] The Apoſtle here proceeds to illuſtrate his former argument by a ſimilitude taken from muſical inſtruments; the *trumpet* uſed in war, and the *harp* in peace. As they are uſeleſs, if by diſtinction their ſignification is not perceiv'd; for if a man hears not, or underſtands not, the ſound of the harp or trumpet, he cannot prepare himſelf either for the dance or the battle: So, if perſons in the Church do not ſpeak intelligibly, they will nothing edify; it is like beating the air, all in vain, and to no purpoſe. (B.)

So many kinds of voices.] Here the Apoſtle tells them, There may probably be as many voices and languages in the world as there are nations; and every nation underſtands its own language, and commonly no other. Now, (ſays he) If he who has the gift of tongues ſpeak to you in a language which ye underſtand not, will not he "be a Barbarian" unto you? And if ye talk to him in a language he underſtands not, will not ye be Barbarians unto him? He adds, that ſince they were ſo very deſirous of the extraordinary gifts of the Spirit, they ſhould ſeek thoſe gifts eſpecially, by which the Church might receive *edification* and advantage. Where note, 1. The noble end, which St. Paul directs them to propound in what they deſire and deſign; *viz.* "The edifying of the Church." And, 2. The operation to be perform'd, and the means to be us'd, to that end: "Seek that ye may excel;" that is, paſſionately deſire and endeavour that ye may, by the gifts and graces of the Holy Spirit, be eminently qualified for edifying and building the Church of God. (*Idem.*) The word (*barbaros*) a Barbarian is deriv'd from the Arabic word *barbar*, which ſignifies a murmur or confus'd noiſe, or from *bar*, which ſignifies a wilderneſs; for thoſe who were firſt ſtiled *barbari*, liv'd in deſarts, after the manner of wild beaſts. Afterwards the word was taken in a larger ſenſe, for all thoſe who ſpake not the pure language of the Grecians: And, by degrees, almoſt all nations came to call ſtrangers, who underſtood not their language, by that name. (Aſſ. and W.) See the notes on Acts xxviii 2.

Pray that he may interpret.] Obſerve here, How ſtrongly the Apoſtle pleads the neceſſity for all publick worſhip, particularly preaching or propheſying, praying and ſinging, to be perform'd in a language known and underſtood by all the congregation: *Let him that ſpeaketh*, preacheth, or teacheth, in an unknown tongue, in which he cannot edify others, pray for the edifying gift of interpretation, that others may be edified as well as himſelf; otherwiſe, when we pray in an unknown tongue, our ſpirit prayeth, that is, our own gifts are exerciſed; but our underſtanding is unfruitful, that is, unto others; if we ſatisfy our ſelves, we cannot edify them. He reſolves therefore tho' he pray with the ſpirit, and ſing with the ſpirit, that is, with a ſtrange tongue miniſtered to him by the ſpirit; yet to pray with underſtanding alſo; that is, to pray ſo as others may underſtand him, and join with him, and be edified by him. Learn from hence, Both the impiety and abſurdity of the Church of Rome, in appointing their publick offices to be perform'd in Latin; a language which the common people in France, Spain, Germany, yea, in Italy it ſelf, do not underſtand: For the Latin tongue is not now the mother-tongue of any nation under heaven: And the council of Trent thunders out an anathema againſt thoſe that ſay the maſs ought to be celebrated only in the vulgar tongue. What is, if this be not, to offer the ſacrifice of fools? How can this be reaſonable ſervice, which is no better than a ſinful taking God's name in vain? How can their hearts and tongues go along together, who underſtand nothing which their tongues utter? They neither know the God they pray to, nor yet the mercies which they pray for: Lord, pity the miſerable ſouls in their communion, who erect an altar, and offer up *unknown prayers* to an *unknown God.* (B.) Note alſo, That the Greek phraſe here (*proſeucheſtho hina diermeneue*) ſhould rather be tranſlated, *Pray yet ſo as that he do interpret*; unleſs we could think, that they to whom God gave the gift of tongues, did not underſtand 'em, or know what they ſaid themſelves: For the particle (*houtos*) *ſo*, is ſometimes elegantly deficient, as Budæus has well prov'd. (W. and Eſſay) See the notes on John vii. 23.

But my underſtanding is unfruitful.] That is, It does no body elſe any good. (H.) The word *nous* here ſignifies indeed the *underſtanding:* Not the active, by which the ſpeaker underſtands himſelf; but the paſſive, by which he is underſtood of his hearers. It ought therefore to be expounded by *ſenſe*, or *meaning*, thus; " If I pray in an unknown tongue, my ſpirit prayeth, but my *meaning* is unfruitful;" that is, *not underſtood.* (Maſſey) And ſo likewiſe,

Pray with the underſtanding alſo.] That is, In a meaning underſtood; according to the note foregoing.

How ſhall he that occupieth] Our Apoſtle ſtill goes on, arguing that publick prayer ought to be made in a language underſtood by them that pray. His argument is this; The heart ought to conſent and agree with the ſupplications and prayers preſented unto God; and to teſtify its conſent by ſaying *Amen:* But, ſays the Apoſtle, no man can ſay *Amen* to that which he doth not underſtand, nor be edified by that which cannot be underſtood. For a cloſe, he tells them, That Almighty God hath given him the gift of ſpeaking more languages than all of them put together, that ſo as an Apoſtle he might plant and propagate the Chriſtian faith in and throughout all nations; yet he declares, he had rather ſpeak a few words to the inſtruction and edification of his hearers, than a multitude in a language not underſtood. The faithful miniſters of Chriſt have ſuch a regard to the end of their miniſtry, which is the communicating of divine knowledge to the underſtandings of their people, that they had much rather *they* ſhould be edified and profited, than their own parts and gifts applauded and admir'd. (B.) The prayers and thankſgivings to God, which are made publickly in the Church, ought to be made and offer'd there with one heart, and mind, and ſpirit of the whole congregation; which is impoſſible to be done, if they do not all underſtand the meaning. (Aſſ.) Where the prayer is not conſented to, it is not *our* prayer; and where it is not underſtood, it cannot be conſented to. (Williams) For the proper import of the word *Amen*, ſee the notes on John xxi. 25.

Be not children in underſtanding.] As if the Apoſtle had ſaid, " My brethren, be not like children in underſtanding," who prefer gay and gaudy things, which make a fine ſhew, (as the gift of tongues does) before things more uſeful. Thus do not ye chuſe what beſt pleaſeth you, but what moſt profits others. I would have you indeed in ſome reſpects to be as children, namely, in innocency and harmleſneſs, in freedom from malice, and all kind of wickedneſs; " but in underſtanding be (and act as) men," as perſons of mature judgment, who know what is fitteſt to be ſpoken, and beſt to be done. To be like children in the innocency of our actions, is a virtue; but to be like them in impotency and weakneſs of our underſtandings, is a reproach; " In underſtanding be men." (B)

With men of other tongues.] Obſerve here, How our Apoſtle, to take the Corinthians off from their fond admiration of the gift of tongues, tells them, *That in the law* (that is, in the writings of the Old Teſtament, particularly in Iſa. xxviii. 11.) it is declared, that, becauſe the people of Judah would not be inſtructed by the plain preaching of the Lord's Prophets, therefore he would cauſe them to be ſpoken to in an unknown language; namely, by *outlandiſh* enemies and armies, whoſe language they ſhould not underſtand: From whence he infers, that ſtrange tongues were not given for a ſign of any good to believers, but they were given as a token rather of God's diſpleaſure to unbelievers; in ſo much that, by the juſt judgment of God, their ignorance by this means would be the more increaſed: But the gift of prophecy ſerveth not only for the converſion of unbelievers, but for the edification of believers alſo; therefore prophecy or preaching intelligibly is to be preferred in the church before ſpeaking with tongues. (*Idem*)

Will they not ſay, that ye are mad?] To convince the Corinthians, that prophecy was far more excellent than the gift of tongues, the Apoſtle here argues from the abſurdity of ſpeaking in the congregation with a ſtrange tongue uninterpreted; " Will they not ſay ye are mad?" And from the utility and advantage of ſpeaking in a language underſtood; it convinces and converteth ſinners; " He is convinced of all, he is judged of all:" As if the Apoſtle had ſaid, When the church meets together, if all that ſpeak ſhould ſpeak in a ſtrange tongue, what will an ignorant or unbelieving perſon coming into the congregation think or ſay? Will he not apprehend you to be mad-men? Whereas if all that ſpeak do propheſy and interpret Scripture to the edification of the Church, in ſuch a caſe, if an unbeliever comes in, he is convinced, diſcovered, judged by all them that propheſy, and the ſecrets of his heart are made manifeſt to himſelf; and ſo falling down he will adore God, the ſearcher of the heart, and report from his own experience, that God is in or among you of a truth. Where note, whence propheſying or preaching of the word has its convincing power, and converting efficacy; namely, from that God who is preſent in and with his own word; " God is in (or with) you of a truth." When Almighty God quickens the word with his own ſpirit, and clothes it with his own power, when he bids it go in his might, and prevail in his ſtrength, the ſtrongeſt holds of ignorance and unbelief, of obſtinacy and rebellion, fall to the ground like the firſt ripe figs ſhaken with the wind; when the unlearned, or idiot, comes into the aſſembly of the Saints, " he is convinced of all, he is judged of all, he falls down and worſhips." What is it that works this ſudden change? Not the preaching of men, but the power of God; " He will report that God is in you of a truth:" The arm of grace in the miniſtry of the word is victorious and invincible; the efficacy and ſucceſs of the word depends not on the parts of a man, but the power of God. (*Idem.*)

Ver. 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40. How is it then, brethren? When ye come together, every one of you hath a pſalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying. If any man ſpeak in an unknown tongue, let it be by two, or at the moſt by three, and that by courſe; and let one interpret. But if there be no interpreter, let him keep ſilence in the church; and let him ſpeak to himſelf and to God. Let the prophets ſpeak two or three, and let the other judge. If any thing be revealed to another that ſitteth by, let the firſt hold his peace. For ye may all propheſy one by one, that all may learn, and all may be comforted. And the ſpirits of the prophets are ſubject to the prophets. For God is not the author of confuſion, but of peace; as in all churches of the ſaints. Let your women keep ſilence in the churches: For it is not permitted unto them to ſpeak; but they are commanded to be under obedience, as alſo ſaith the law. And if they will learn any thing, let them aſk their huſbands at home: For it is a ſhame for women to ſpeak in the church. What? Came the word of God out from you? Or came it unto you only? If any man think himſelf to be a prophet, or ſpiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to propheſy, and forbid not to ſpeak with tongues. Let all things be done decently, and in order.

Let all things be done to edifying.] From this verſe to the end of the chapter, the Apoſtle lays down precepts for the preſervation of decency and good order in the Church of God. And firſt, He directs, that " all things be done to edifying." (B.) For our better underſtanding the true ſenſe and purport of which rule, it is neceſſary to conſider, That all Chriſtians being "of the *houſhold* of God, built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner-ſtone," Eph. ii 19, 20. hence whatſoever tends to the ſtrengthening, ſupporting, cementing, or raiſing this fabrick higher; whatſoever it is whereby men are made more firm and ſolid Chriſtians, more holy and perfect men, than they were before, by that they are ſaid to be *edified.* And therefore 'tis a great miſtake, to think, as many do, that they are edified by what they hear, meerly becauſe they know perhaps ſome little thing which they were before ignorant of. (See the notes on ch. viii. 1.) For whatſoever knowledge we attain to, we cannot be ſaid to be *edified* by it, any farther than as it influenceth our minds, excites our love, and inclines our hearts to God and goodneſs. And that this is the true notion of *edifying*, is plain from the Apoſtle's own words, Eph. iv. 29. whence 'tis manifeſt, That that only is properly ſaid to *edify*, which "miniſters grace unto" us, whereby we are made more pure and holy than we were before. And therefore we read of "edifying our ſelves in love," Eph. iv. 16. and "building up our ſelves in our moſt holy faith," Jude 20. which are the two graces that make up a real and true Chriſtian: And nothing can be ſaid to *edify*, but what tends to the exciting and increaſing of them, "until we come, in the unity of the faith, and of the knowledge of the ſon of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt," Eph. iv. 13. Hence therefore, when the Apoſtle ſaith, "Let all things be done to edifying," his meaning, in brief, is, That in all our Chriſtian aſſemblies, when we meet together to worſhip and ſerve God, all things there are to be ſo done, that we may return home wiſer and better than we came thither, with our knowledge of God and Chriſt increaſed, our deſires enlarged, our love inflamed, our faith confirmed, all our graces quickened, and ſo our whole ſouls made more humble, more holy, more like to God, than they were before. (Bever.) See Biſhop Beveridge's Sermon at large on this text; and the notes on ver. 40. and Rom. xiv. 19.

If any man ſpeak.] Here the Apoſtle gives directions concerning the uſe of the gift of tongues; That not above two or three ſpeak at one time; and thoſe orderly, one after another; one of them interpreting all that the other had ſpoken: But if none preſent be able to interpret, he who hath the gift is not to exerciſe it, but to "keep ſilence in the Church;" reſerving his tongues for the converſion of ſtrangers, who underſtand them, and in the mean time uſing them only between God and himſelf in private. (H. and B.) The Apoſtle permits him to uſe his tongue in the preſence of one who had the gift of interpretation of tongues; becauſe then the Church was not only edified by the interpretation, but the faith of the hearers was confirm'd by the exerciſe of two miraculous gifts: But he permits him not, to be his own interpreter, tho' he could do it; becauſe his ſpeaking that firſt in an unknown tongue, which he himſelf muſt afterward interpret in a known tongue, ſerv'd only for oſtentation, not for edification; nor could it be known, whether his tongue was ſupernatural, or only acquired. (W.)

Let the Prophets ſpeak.] Here is the like rule, concerning the gift of propheſying; which is more fully explain'd in the notes following.

If any thing be revealed.] *Apocalyphthe.* That *apocalypſis* doth not always ſignify *a viſion*, or paſſively, *a receiving a revelation, by extaſy*, or *dream from God*, but only *a ſenſe* or *notion, a meaning* or *interpretation* of a piece of Scripture, which, through ſome figure (or the like) hath much difficulty in it, may appear by ver. 6. where, in oppoſition to the *miraculous ſpeaking of tongues*, thoſe four ways of expounding in the Church are ſet down; and the firſt of them (*apocalypſis*) *revelation*, or *expounding of ſacred figures*, &c. So, ver. 26. (*apocalypſin echei*) "hath a revelation," as "hath an interpretation" is of him who can expound any ſuch figure, as the other is he who can interpret a ſtrange language: And ſo here, in this verſe, that which is here *hath a revelation* muſt be expounded by the *Prophet's ſpeaking*, ver. 29. For thus it lies, "Let the prophets ſpeak, two or three;" that is, ſo many in a meeting: "If another that ſitteth by" *have any revelation*, that is, if whilſt one is ſpeaking, another be, or conceive himſelf, able to expound the difficulty, then "let the firſt," that is, the Prophet then ſpeaking, "hold his peace," give way to him: Where, as the *Prophets ſpeaking* is all one with *having a revelation*, ſo the thing thus delivered, being to be judged of by others, whether it be right or no, ("let others judge," ver. 29.) is concluded not to be any ſpecial revelation from God; for if 'twere ſuppoſed ſuch, it ought not to be ſubject to others judging of it. And then, what is here ſaid will clearly be explained by that which we read in Philo, (*lib. Omnem probum liberum eſſe*) where, ſpeaking of the doctors of the Jews, when they are ſet in the Synagogues, he ſaith, *One reads the bible*, (ſome part of it) *and another of the more skilful*, or *doctors, paſſing through thoſe that are not known*, that is, the more difficult paſſages, *expounds:* This was called, among the Jews, *preaching*, or *expounding* in their *Synagogues.* (H.) And here, by the way, let us obſerve, 1. That ſpeaking and preaching in the public aſſemblies is limited all along to the Prophets; "Let the Prophets ſpeak:" Not the common people; whoſe buſineſs was not to ſpeak, but to hear, and learn. The authoritative preaching of *gifted brethren*, at the call of a private congregation, was no more permitted by St. Paul, than his ſuffering of *women* to ſpeak in the Church: For none but Prophets, or perſons in office, appointed for the work of preaching, were ever ſuffer'd to undertake it, in the primitive times, and downwards, till very lately. Let ſuch as firſt gave, and ſtill give, encouragement to the contrary, conſider, how they will anſwer it at the bar of God; who "is not the author of confuſion, but of peace." (B.) And, 2. That the reaſon, why the other Prophets were to *judge*, was not only becauſe there were falſe Prophets abroad in the world; but likewiſe becauſe the true Prophets might poſſibly, from their own private judgment, make additions to, or further explications or applications of, the revelation which they had receiv'd from the Holy Spirit. (Aſſ. and Fell) 'Tis impoſſible indeed, that the Holy Spirit ſhould ſuggeſt any falſhood to him who had it: But as the devil raiſed up falſe Apoſtles to oppoſe the true, 1 Tim. iv. 1. ſo did he alſo falſe Prophets, 2 Pet. ii. 1. and 1 John iv. 1. in oppoſition to thoſe who truly were inſpired: And of theſe, ſay the Greek interpreters, the true Prophets were to judge. Or elſe *diacrinetoſan* may be rendred let them *diſcern*; to wit, the agreement of what is utter'd with the dictates of the ſame Spirit in the Old Teſtament, "comparing ſpiritual things with ſpiritual," ch. ii. 13. Thus, in the great conference at Jeruſalem, after St. Peter had given his judgment of the matter, St. James adds, "To this agree the words of the Prophets, as it is written," Acts xv. 15. (W.) See the notes on ch. xii. 10.

The ſpirits of the Prophets are ſubject to the Prophets.] Theſe words, according to a diverſe reference, may have a diverſe ſenſe. If they have reference to thoſe words, ver. 29. "Let the Prophets ſpeak, two or three, and let the other judge," then the meaning is, That the doctrine of every Prophet ought to be ſubject to the examination and cenſure of the other Prophets; and therefore every Prophet may ſpeak in public, to the end that he may be diſcern'd and approv'd by the reſt, (according to the foregoing explanation.) But, if theſe words look not backwards to the antecedents, but forwards to the conſequents, then the meaning is, That "the ſpirits of the Prophets are (ſo far) ſubject to the Prophets," that when they are mov'd by the Holy Ghoſt to propheſy, they either may deliver their prophecies preſently, or forbear the delivery of them for a time, as ſhall be moſt expedient for the Church; and ſo, tho' more be inſpir'd at the ſame time, yet they may ſpeak orderly, one after another. (Aſſ.) In the former ſenſe they ſeem to be underſtood by Hall, Mede and Burkitt; in the latter by Grotius, Hammond, Whitby, and Queſnel: And the rather, to diſtinguiſh the Chriſtian gifts of prophecy, from thoſe evil ſpirits which poſſeſſed the Heathen Prophets, and put them into extaſies, ſo that they could not be ſilent if they would. (See the notes on Acts xvi. 16.) But Biſhop Fell's Paraphraſe will fairly ſuit with both theſe interpretations; *viz.* That the ſpirits of the Prophets are ſubject to be judged, ſtinted, and regulated, both by the other Prophets that hear, and by the Prophets themſelves that have them. And hence we may obſerve the anſwer which is taken from this text, by the learned Joſ. Mede, to thoſe who object againſt our Liturgy, That the Spirit ought to be *free*, and *unlimited*; and that therefore a *Book* or ſet *Form* of *Prayer*, which limits the ſpirit in praying, is not to be tolerated or uſed. It is falſe, (ſays he) that the acting of the ſpirit in one Chriſtian, may not be limited or regulated by the ſpirit of another; eſpecially, the ſpirit of a particular man in the publick worſhip, by the ſpirit of the Church, whereof he is a member. For doth not the Apoſtle tell us, 1 Cor. xiv 29. that even that extraordinary ſpirit of prophecy, uſual in his time, might be limited by the ſpirit of another Prophet? "Let the Prophets (ſaith he) ſpeak two or three, and let the other judge; If any thing be revealed to another that ſitteth by, let the firſt hold his peace." Is not this a limiting? He gives a reaſon, ver. 32. "For the ſpirits of the Prophets (ſaith he) are ſubject to the Prophets." Beſides, are not the ſpirits of the people, as well limited and determined by a voluntary prayer, when they join therein with their miniſter, as they are by a ſet Form? True; the ſpirit of the miniſter is then free; but theirs is not ſo, but tied and led by the ſpirit of the miniſter, as much as if he us'd a ſet Form. But to elude this, they tell us, That the queſtion is not of limiting the ſpirit of the people, but of the miniſter only; For, as for the people, no more is required of them, but to join with their miniſter, and to teſtify it, by ſaying *Amen*; but the ſpirit of the miniſter ought to be left free, and not to be limited. But where is this written, that the one may not be limited as well as the other? We hear the Apoſtle ſay, "The ſpirits of the Prophets, are ſubject to the Prophets." If in propheſying, why not in praying? And what ſhew of reaſon can be given, why the ſpirit of a particular miniſter in the publick worſhip of the Church, may not, yea ought not to, be limited, and regulated by the ſpirit of the Church repreſentative, as well as the ſpirit of a whole congregation, by the ſpirit of a particular miniſter? For every particular miniſter, is as much ſubordinate to the ſpirit of the Church repreſentative, as the ſpirit of the congregation is to his. (Mede)

Not the author of confuſion, but of peace.] Obſerve 1. That by the word (*akataſtaſia*) here render'd *confuſion*, is meant the unſettling, diſordering, and diſtributing of any ſociety, civil or eccleſiaſtical, whether it be by force or fraud, by words or actions: And conſequently, by *peace*, here oppoſed to *confuſion*, is meant only that external peace in this world, which is the well-ordering, or happy conſtitution, of a Church or ſtate. 2. That tho' diſorders, diſturbances, and confuſions, which, as they are *mala pœnæ*, or puniſhments for ſin, be aſcribed to God, as the vindicative effects of divine juſtice; yet, by *confuſion* here is meant only *malum culpæ*, the evil of ſin, in thoſe who are the diſturbers of the Churches and ſtates; and therefore God cannot be ſaid to be the *author* of it. For he is neither the worker of ſuch confuſion himſelf; neither doth he command, or adviſe, or direct, or allow of it: Whereas he is not only the *author*, but *the God of peace*; and his Son is the *prince of peace*, his ſpirit the *ſpirit of peace*, his Goſpel the *Goſpel of peace*, and his way the way of peace; neither doth he command or teach any thing inconſiſtent with peace, in any kind or in any degree whatſoever. And, 3. That the Apoſtle's intention here was not only to rectify the diſorders which he ſaw then in that Church, but to leave upon record a certain and infallible *criterion*, whereby to diſcover the falſhood of all ſuch doctrines, as would tend to the like, any where elſe, for the future. Now, if God be "not the author of confuſion," he cannot be the author of any doctrine tending to confuſion: And conſequently, not the author of thoſe, tending to ſedition and rebellion, which are held and taught by the ſeveral ſects of Diſſenters from our Church, tho' deriv'd and borrow'd from the Church of *Rome*. (Morl.) See Biſhop Morley's ſermon on this text; and the notes on chap. xi. 16. and Rom. xiv. 19.

Let your women keep ſilence.] Another rule for maintaining decency and order in the public aſſemblies; *viz.* That the women ſhould never preſume to ſpeak or utter any thing, as publick teachers in the congregation; no, not ſo much as to aſk any queſtion publickly; Almighty God having by his law made ſubjection, not public inſtruction, their duty, of which ſilence is a token. But note, 1. That it is not the women's ſpeaking in the public Pſalms and prayer, but by way of teaching and propheſying, that is here forbidden. 2. That the means of inſtruction were not denied to women: For they might "aſk their huſbands at home", for their own information and ſatisfaction; but to do any thing like this publickly, was a ſhame, and indecent, both to the Church, the huſband, and herſelf. And, 3. How the God of order ſtill calls for order, and delights in decency; eſpecially in places where his religious worſhip is celebrated. He has unworthy thoughts of God, who thinks him either a patron of, or pleaſed with, any diſorder, either in civil affairs, or religious ſervices. (B.) In the Church of Corinth the women did not only propheſy in the Church, but even with the head uncover'd alſo, chap. xi. 5. The former of which indecencies the Apoſtle corrects here; the latter there. (W.) See the notes there; as alſo on 1 Tim. ii. 12.

What? came the word of God out from you?] Theſe words are looked upon by interpreters, as a ſmart reflection upon ſome of the miniſters and members of the Church of Corinth; who from an high opinion which they had of themſelves and their own management, would not ſubmit to the foregoing precepts, canons and rules, for order and decency in the Church of God. What? ſays the Apoſtle, Do ye think, that ye have all the word and will of God? doth all knowledge of Scipture, and reſolution of doubts, reſt in your breaſts, and flow out of your lips? Conſider, ye are not the firſt Church that was planted, (Jeruſalem was before you) the Goſpel was ſent to you, it did not firſt come out from you. *Whence learn*, That all kind of ſcorn is not always uncomely. Men are apt to over-rate themſelves, and to over-value their own abilities, as if they had engroſſed all knowledge, that all muſt borrow from their ſtore, and light their candle at their torch: Now, in that caſe we may, without breach of charity, or blemiſh of holineſs, check pride with deriſion, and ſpeak them below men, who ſet up themſelves above men. *Obſerve next*, the Apoſtle affirms, That theſe rules for order and decency which he had given them, were from the Lord; and he expected and required, that thoſe who eſteemed themſelves prophets, ſhould obſerve and obey them as ſuch: But if men will be ignorant, and obſtinate in their ignorance, be it at their peril; and let them look to it, do not ye regard them: "If any man be ignorant, let him be ignorant." (B.) The Church ought not to care for ſuch as be ſtubbornly ignorant, and will not abide to be taught; but ought to go forward, notwithſtanding, in thoſe things which are right. (Aſſ.)

Let all things be done decently, and in order] When it is ſaid, *panta gineſtho*, "Let all things be done," it is clear, That the *doing*, here ſpoken of, is the ſolemn performance of religious offices in the face of the Church: And when it is ſaid (*panta*) *all things*, without any reſtraint, it is evident, that the ſpirit riſeth from the former particulars, to a general concluſion; comprehending not only prayer, thankſgiving and propheſying, but moreover the miniſtration of the holy Sacraments, conſecration to holy orders, and univerſally the public diſcharge of ſuch ſacred and reverend duties. Concerning all which, the ſpirit requireth that they be done, 1. *Euſchemonos*; that is, after a good faſhion; conſiſting in time, place, apparel, and other things externally required for the due and *decent* adminiſtration. They muſt have an honeſt decency, and a decent honeſty: They muſt be comely to the eye, and referr'd to a godly end; that is, the advancement of *God's glory*, chap. x. 31. and the *edification of the Church*, here, ver. 26. not giving juſt occaſion of ſcandal "to Jew or Gentile, or to the Church of God," chap. x. 32. For if theſe ends muſt be duly reſpected in matters of common life, how much more reverendly and religiouſly ſhould they be regarded in the ſolemn ſervice of Almighty God? And as all things muſt be *decent* and honeſt before God and men; ſo it is requir'd, 2. That all things be done (*kata taxin*) according to *order*: Which order requireth *authority*, with godly wiſdom, in the public diſpoſer, and chearful obedience, with gracious humility, in ſuch as are ſubject to thoſe public conſtitutioms. So, this text is a canon of canons for all Church government; and all eccleſiaſtical canons muſt be caſt in this mould. For the better nnderſtanding whereof, we muſt obſerve, That ſomethings are *neceſſary*, and ſome things *indifferent*. Things, preciſely commanded in the word of God, are neceſſary to be done: Things forbidden, neceſſary to be left undone: And whatſoever God hath neither commanded, nor forbidden, is left to his vicegerents on earth; who, according to the exigence of the ſtate, may, by their diſcretion, command it to be done, or left undone. For things indifferent, being of a variable nature, are referr'd to the diſcretion of the Church; as appears by the text: Wherein the Spirit, ſpeaking to the Churches, willeth all things to be done after a good manner; not defining what manner, but referring all to the diſcretion of the Church, ſo things be order'd in an honeſt and decent manner. (Maſon) *Learn hence*, 1. That the whole Church in general, and every individual member of it in particular, ought to perform all the duties of God's worſhip in a decent and orderly manner. 2. That it is the duty of Church-governors to take care that order and decency be injoin'd and obſerv'd in the Church of God, to the edification of all the members of it. 3. That they only have authority to make Church orders, whom the Lord has made Church-governors. 4. That ſuch orders as relate to real decency in the worſhip of God, made and confirmed by the governors of the Church, ought to be obeyed and conformed to by the members of the Church for conſcience-ſake, that "all things may be done decently and in order." (B.) This (ſaith Theodoret) the Apoſtle had taught in the verſes foregoing; *viz.* 1. "Let all things be done *decently*," not like *children*, ver. 20. Not ſo as to give occaſion to others to ſay, *Ye are mad*, ver. 23. Not ſo as to breed *confuſion*, ver. 33. Not indecently, by *Women* ſpeaking in the Church, ver. 34, 35. And, 2. *In order*; that is, one after another, or by courſe, ver. 27, 31. And ſo do St. Chryſoſtome, Oecumenius, and Theophylact, deſcant upon the words to the like effect. (W.) See the ſeveral excellent ſermons of Mr. Fra. Maſon, 1605. (lately reprinted, with his *Vindication of the Church of England*, 1728.) Mr. Sam. Hoard, 1636. (reprinted in the *Bibliotheca Scriptorum Eccl. Angl.* 1709.) Mr. Rob. Whitehall, at Oxford, 1689. and Dr. T. Biſſe at Hereford, 1723. and the notes on ver. 26. and chap. xi. 34.

CHAP. XV.

Proofs of Chriſt's reſurrection; and conſequently of ours. The Abſurdity of all the arguments to the contrary: The objections againſt it fully anſwer'd: And ſtedfaſtneſs in the Faith, and Diligence in the work of Chriſt, urged and enforc'd.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. MOREOVER, brethren, I declare unto ye the goſpel which I preached unto you, which alſo you have received, and wherein ye ſtand; by which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain. For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins according to the ſcriptures: And that he was buried, and that he roſe again the third day according to the ſcriptures: And that he was ſeen of Cephas, then of the twelve. After that he was ſeen of above five hundred brethren at once: Of whom the greater part remain unto this preſent, but ſome are fallen aſleep. After that he was ſeen of James; then of all the apoſtles. And laſt of all he was ſeen of me alſo, as of one born out of due time. For I am the leaſt of the apoſtles, that am not meet to be called an apoſtle, becauſe I perſecuted the church of God. But by the grace of God I am what I am: And his grace which *was beſtowed* upon me, was not in vain; but I laboured more abundantly than they all: Yet not I, but the grace of God which was with me. Therefore, whether it were I or they, ſo we preach, and ſo ye believed.

I declare unto you.] In this chapter we have the fulleſt account of the reſurrection of the dead that the whole Scriptures afford, plainly deſcrib'd, ſtrongly prov'd; ennobled with the moſt auguſt myſteries and grand ſentiments, and adorn'd with all the beauty of compoſition, choice of words, vigour, variety, and magnificence of Figures. 'Tis like the richeſt and moſt delicious paradiſe in the world, that flouriſhes with every beauty, and all rich and ſalutary fruits. As to the figures, which are the leaſt beauties of this noble diſcourſe, they are more numerous and lively, than in any piece of eloquence of equal length in any language. Here you have the *metaphor*, with all its ſprightlineſs and clear alluſion, ver. 42, *&c.* The *proſopopeia*, with all its ſurprize and wonder, ver. 55. *interrogation*, with its moſt preſſing vehemence and rapidity, ver. 29, *&c. Amplification*, with its unexhauſted ſtores and entertaining variety, ver. 31. *Repetition*, with all its emphaſis, quickneſs of turn and charm of harmony, ver. 43, *&c.* The *epiphonema*, or concluding remark, with all its ſoundneſs of ſenſe and ſagicity, and its dexterity and happineſs of application, ver. 58. The great Apoſtle's entrance upon his ſubject, and addreſs to his converts, who began to waver, is ſet off in the choiceſt words and moſt perſuaſive expreſſions. He tells them, he declares no other *Goſpel* to them than what they *receiv'd*, *ſtood* in, and ſhould be *ſaved* by, if they perſever'd in the ſound faith: Ye receiv'd it not only by words, but actions, ſigns and wonders: It was deliver'd to you as a depoſitum, or ſacred pledge, which ought to be kept inviolable and undiminiſh'd; becauſe it is of infinite value, and a very ſtrict account muſt be given of it at the laſt day, ver. 1, *&c.* When the good man magnifies his own *labours*, to keep up his credit againſt a faction in this Church, he takes off the offence of ſelf-commendation by the humbleſt and ſincereſt acknowledgments of his former faults; by taking all the ſhame of his former bigotry, and ſpite to Chriſtianity, upon himſelf, and by aſcribing his pre-eminence above others, and his glorious ſucceſs in preaching the Goſpel, which before he had laid waſte, to the mighty power and free grace of God, ver. 9, *&c.* Then the noble champion of Chriſtianity produces his variety of ſtrong reaſons to eſtabliſh this fundamental doctrine of it, upon which all our precious hopes reſt; which the devil attacks with all his engines, and is the grand ſubject of the ſcoffs and ridicule of the Corinthian and other Pagan philoſophers, inſpir'd and deluded by that malicious impoſtor, ver. 12, *&c.* (Blackw.)

Unleſs ye have believed in vain.] If we do not ſtedfaſtly cleave to the Goſpel, and to this grand doctrine of it, the reſurrection, our hearing is vain, our believing is vain, our hopes of ſalvation are vain: By the Goſpel we "are *ſaved* if we keep it in memory," and practiſe it; otherwiſe we "have believ'd in vain." (B.)

I delivered unto you only.] *Obſerve here* the Apoſtle's fidelity. 1. In delivering nothing to the Church but what he had received; "I delivered to you, firſt of all, that which I alſo received;" either mediately by *Ananias*, or by immediate revelation from Chriſt himſelf. 2. The principal and fundamental doctrines or articles of faith, which the Apoſtle in his preaching had inſiſted upon among them; namely, the death, the burial, and the reſurrection of our Lord and Saviour Jeſus Chriſt: That he "died for our ſins;" that is, a voluntary ſacrifice for our ſins, to make an atonement for ſin, as the Prophets Iſaiah and Daniel had long foretold: "And that he was buried:" The dead body of our dear Redeemer was decently buried by a ſmall number of his own diſciples, and continued in the ſtate of the dead, and under the power of death, for a time: That he was buried is a demonſtration of the certainty that he died: "And that he roſe again the third day according to the Scriptures:" Chriſt, tho' laid, was not loſt, in the grave, but, by the omnipotent power of his godhead, revived, and roſe again from the dead the third day, to the conſternation of his enemies, and the conſolation of all believers. 3. How the Apoſtle proves the truth and verity of Chriſt's reſurrection, by ocular demonſtration; he is riſen, becauſe he was *ſeen alive* after his paſſion: Firſt of Peter, next of the whole college of the Apoſtles, which formerly conſiſted of *twelve*; then of "five hundred brethren at once" in Galilee; whereof ſome were then alive to teſtify it: After which he was ſeen of James; and "then of all the Apoſtles." Theſe were all holy perſons, who durſt not deceive, and who confirmed their teſtimony with their blood. So that no article of faith, no point of religion, is of more confeſſed truth, and infallible certainty, than this of our Lord's reſurrection: And bleſſed be God it is ſo; ſeeing the whole weight of faith, hope, and ſalvation, depends upon Chriſt, as riſen from the dead. Behold how great a weight the Scripture hangs upon this nail: Thanks be to God, it is a nail faſtened in a ſure place: Our Lord's reſurrection is his church's conſolation. (*Idem*) But, ſince, on the return of the Apoſtles to Jeruſalem, after our Lord's aſcenſion, it is ſaid, "The number of the *diſciples* were about an hundred and twenty," Acts i. 15. it may be here demanded, How can our Lord be ſaid to have been *ſeen* (*viz.* before his aſcenſion) by "above five hundred brethren at once?" To which I anſwer, The *one hundred and twenty* does not take in all who believ'd in Chriſt; but is to be underſtood of thoſe only who were, at that time, aſſembled together: For, queſtionleſs, our Lord might, if he had pleas'd, have appear'd to ſeveral thouſands of his diſciples. For we read, That "Jeſus made and baptized more diſciples than John," John iv. 1. That "many believed on him," ch. x. 42. That "among the chief rulers alſo many believed on him," ch. xii. 42. And (to mention no more) ſo ſenſible were the Phariſees of the mighty encreaſe of his diſciples, that they complain, that all "the world was gone after him," ver. 19. (Fox) As for the note of ſome, That Chriſt was ſeen of theſe five hundred brethren *in the air*, becauſe the Greek word is (*epano*) *upwards*, it ſeems very light: For that word, *upwards*, when joyn'd with numbers, always ſignifies *pluſquam*, or *more than*; as Numb. i. 3, 20, 22, 24, 26, 28. Mark xiv. 5. and elſewhere. (W.) Which laſt remarks may ſerve to correct an overſight of Mr. Burkitt, on John xiv. 12. where (with a peculiarity of ſtyle too) he ſays, Chriſt, all his time, was angling for a *few* fiſhes, and catched *but an hundred and twenty*. See the notes on Luke xxiv. 26, 36. John xx. 19, 26. and Acts xxvi. 23.

As of one born out of due time.] Obſerve here, 1. That as Chriſt was ſeen by St. Paul, "laſt of all" the Apoſtles, ſo it is probable he was ſeen laſt by him of all perſons: We read not of any that ſaw Chriſt after St. Stephen, and St. Paul; who reckons himſelf among thoſe who were eye-witneſſes of the riſen Jeſus; "Laſt of all he was ſeen of me alſo." 2. The great humility of St Paul, in ſtyling himſelf an untimely birth, or a perſon "born out of due time." But in what ſenſe doth he mean that he was born out of due time? *Anſ.* 1. Negatively; Not that he was, as to his birth, born too ſoon, but rather too late. Alas! He had been too long a proud Phariſee, a formal profeſſor, a fiery perſecutor. In this ſenſe, he was no abortive, or born out of due time, but rather born too late than too ſoon. But 2. Poſitively he calls himſelf an *abortive*, or untimely birth; 1. Becauſe he was the laſt of the Apoſtles that was called; the reſt being called by Chriſt whilſt here on earth, Paul called by Chriſt from Heaven after his departure from the earth to Heaven. 2. Becauſe of the ſuddeneſs and violence of his converſion: An abortion is occaſioned by ſome ſudden ſurprize, ſome ſtrain, or violent motion. St. Paul's converſion was a wonderful violent converſion, out of the ordinary way and courſe; he was ſmitten from his horſe to the ground, and lay as one dead in his paſſage to his new life. 3. Becauſe abortive children are leſſer, weaker, and more imperfect children, than thoſe of full growth. As an abortive child is the leaſt of children, ſo he reckons himſelf "the leaſt of the Apoſtles," and ſtyles himſelf ſo in the next verſe. (B.) The Apoſtle ſeems here, in great humility to allude to a proverbial form of reproach among the Romans, who called thoſe *abortive*, who, being unworthy of the dignity, were admitted into the ſenate, after the death of Cæſar, by favour and bribery, as Suetonius relateth: As if he thought himſelf as unworthy of the apoſtolical, as thoſe were of the ſenatorial, dignity. (H.) See the notes on ch. ix. 1.

Whether it were I, or they.] That is, Whether it were I, or any other of the Apoſtles, who labour'd moſt in the preaching of the Goſpel, the doctrine is the ſame, *viz.* that "Chriſt died for our ſins," roſe again, and will raiſe us. (B.)

Ver. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22. Now if Chriſt be preached, that he roſe from the dead, how ſay ſome among you, that there is no reſurrection of the dead? But if there be no reſurrection of the dead, then is Chriſt not riſen. And if Chriſt be not riſen, then is our preaching vain, and your faith is alſo vain. Yea, and we are found falſe witneſſes of God; becauſe we have teſtified of God, that he raiſed up Chriſt: Whom he raiſed not up, if ſo be that the dead riſe not. For if the dead riſe not, then is not Chriſt raiſed: And if Chriſt be not raiſed, your faith is vain; ye are yet in your ſins, Then they alſo which are fallen aſleep in Chriſt, are periſhed. If in this life only we have hope in Chriſt, we are of all men moſt miſerable. But now is Chriſt riſen from the dead, and become the firſtfruits of them that ſlept. For ſince by man came death, by man came alſo the reſurrection of the dead. For as in Adam all die, even ſo in Chriſt ſhall all be made alive.

Now if Chriſt be preached.] Our Apoſtle, having aſſerted and proved the reſurrection of Chriſt, by ocular demonſtration, by a plentiful teſtimony of thoſe who ſaw him after he was riſen, and withal informed them that this was the doctrine of the Goſpel which both he and the reſt of the Apoſtles with one conſent preached to them, he from hence infers the certainty and neceſſity of our reſurrection. And, becauſe ſome in the Church of Corinth were tainted with the wicked opinion of the Sadducees, who ſaid there was no reſurrection; therefore, to ſtrangle this monſtrous opinion among the Corinthians in the birth, he ſhews the abſurdity of it, in theſe verſes before us. His firſt argument runs thus; If there be no reſurrection of the dead, then Chriſt the head is not riſen; for if the head be riſen, he will certainly raiſe up his members. Chriſt's reſurrection is the cauſe, the pattern and archetype of ours: He did not only raiſe his body from the grave, but his Church with him. For indeed Chriſt is not perfectly riſen, till all his members are riſen with him, and raiſed like him. True it is, that Chriſt's perſonal reſurrection was perfect when he aroſe; and it is as true, that all believers aroſe repreſentatively when Chriſt aroſe: But till all believers ariſe perſonally, the reſurrection of Chriſt has not received its utmoſt perfection. His next work is to prove the certainty of Chriſt's reſurrection, from the manifold abſurdities which would follow upon the denial of it; as namely, Firſt, If Chriſt be not riſen, then the Apoſtles preaching was vain, and their belief of it was vain alſo: "Our preaching is vain;" that is, we, who in our preaching have ſo ſtrongly aſſerted Chriſt's reſurrection, as an infallible argument of the divinity of his perſon and doctrine, have taught you a vain and idle dream: "And your faith" in Chriſt, as riſen from the dead, is no better than a fancy; "vain alſo;" ſeeing the object of it faileth, Chriſt as riſen from the dead. 2. If Chriſt be not riſen, then "we are found falſe witneſſes of God:" That is, then St. Paul himſelf, and the other Apoſtles, had given a falſe teſtimony of God to the world, in affirming that God the Father had raiſed up Chriſt the Son from the dead; which he did not do, if there be no reſurrection of the dead. To be falſe witneſſes for men is a ſin of no common guilt; but to bely God, and be falſe witneſſes for God, is a ſin of an aggravated guilt, which the holy Apoſtles could not be ſuppoſed to be guilty of. 3. If Chriſt be not raiſed from the dead, then "we are yet in our ſins;" that is, under the guilt of our ſins, and liable to condemnation for our ſins: We are not juſtified and abſolved from them, unleſs Chriſt has expiated the guilt of them; and thus he has not done, if he be not riſen, but remains himſelf under the power of death; for he was "raiſed again for our juſtification." 4. If Chriſt be not riſen, then "they which are fallen aſleep in Chriſt are periſhed:" That is, the dead Saints in general, and the holy martyrs and ſufferers for Chriſt in particular, "who are fallen aſleep are periſhed" utterly, and loſt finally, if there be no reſurrection; martyrs will be then great loſers, and martyrdom great folly. Laſtly, Then Chriſtians "are of all men moſt miſerable." As if the Apoſtle had ſaid, as thoſe martyrs were errant fools, and periſhed as ſuch, who laid down their lives for Chriſt, if they have no hopes of a reſurrection, when they ſhall take them up again: So we Chriſtians that ſurvive are the wretchedeſt creatures upon earth, who undergo all the ſufferings and hardſhips of this life, and deny our ſelves many comforts and advantages which we might enjoy. If after this mortal life we have no hope, who would care to do well, or who would fear to do ill? Were this believed, none would live ſo fleſhly and ſenſual a life as thoſe that do not believe the reſurrection of the fleſh; and none would be ſo miſerable in this life as the holy ſelf-denying Chriſtian, had he not an hope after death of a glorious reſurrection. Learn hence, That the true Chriſtians would be more unhappy than any other men, if their happineſs were confined to this life only: "We are of all men moſt miſerable;" we Apoſtles and miniſters more miſerable than other Chriſtians, who like beacons upon the top of the mountains, ſtand open continually to all ſtorms and tempeſts raiſed againſt us by men and devils. (B.) What a cloſe chain and connexion of arguments make up this very learned and elaborate diſcourſe! How do reaſons upon reaſons ariſe, and one beauty and wonder cloſely ſucceed another! There is full ſatisfaction in the ſtrength of his reaſoning, and perpetual pleaſure in the variety of it. (Blackw.) See the ſeveral Sermons of Biſhop Taylor, Biſhop Atterbury, Dr. Hewyt, Dr. Frank, and Mr. Killingbeck; and the notes on ver. 1, 30. John xi. 25. Acts ii. 24. and Rom. iv. 25.

But now is Chriſt riſen.] The Apoſtle's main argument to prove a reſurrection of the dead, is this; If Chriſt be riſen, then the dead ſhall riſe: But "Chriſt is riſen;" Therefore the dead ſhall ariſe alſo. The *Minor*, That Chriſt is riſen, the Apoſtle proved from the third verſe to the twelfth: And the *Major*, That if Chriſt be riſen, the dead muſt riſe too, the Apoſtle began to prove at the twelfth verſe; as is already noted. (Pemb.) Now we are to obſerve, That here is, 1. The reſurrection of Chriſt declared; "Now is Chriſt riſen from the dead." 2. Our reſurrection inferred and inſured; becauſe he roſe as "the firſt-fruits of them that ſlept." The term of *firſt-fruits* is metaphorical, alluding to the oblation of the firſt-fruits in the Levitical law, Lev. xxiii 9. Theſe were offer'd, both as an acknowledgment that the whole crop was God's, and as a pledge and aſſurance of their enjoying the whole crop from God, and as a means by which the whole crop was conſecrated and ſanctified to their uſe. As ſure as the whole harveſt follows the firſt-fruits, ſo ſhall the Saints reſurrection follow the reſurrection of Chriſt, as an effect follows its proper cauſe: For Chriſt's reſurrection is the meritorious cauſe, the efficient cauſe, and the exemplary cauſe of our reſurrection; and as it is the cauſe, ſo it is the pledge, the earneſt, and the full aſſurance of ours. 3. Chriſt is called "the firſt-fruits of them that ſlept;" that is, the firſt-fruits from the dead of them that ſlept: Not as if Chriſt were abſolutely *the firſt* that was raiſed from the dead; for we read of one raiſed by Elijah, and another by Eliſha, and of Lazarus raiſed by Chriſt: But theſe were ſo raiſed as to die again; they were not raiſed to a life of immortality: But now, Chriſt was the firſt that roſe never to die more; the firſt that aroſe by his own power; the firſt that aroſe to give others a pledge and aſſurance of their riſing after him, and of their riſing like unto him. His reſurrection is the cauſe, the pattern, the pledge, the aſſurance of the believer's reſurrection. (B. and Fox) See the Sermons of Biſhop Prideaux, Mr. Pemble, and Mr. John Gregory, on this text.

Since by man came death.] Here obſerve, That our Apoſtle, to prove Chriſt's reſurrection to be the cauſe of our reſurrection, makes a compariſon between Adam and Chriſt, whom he repreſents as two originals and fountains, the one of death, the other of life: As by Adam's ſin all that are partakers of his humane nature die a natural death; ſo all that are partakers of Chriſt's divine nature, all that are his ſpiritual ſeed and off-ſpring, ſhall be rais'd and "made alive" by him. For, the expreſſions, "in Adam," and "in Chriſt," denote a cauſality in both; the one of *death*, the other of *life*: As the death of all mankind came by Adam, ſo the reſurrection of all men came by Chriſt: The wicked ſhall be rais'd by him, *officio judicis*, by the power of Chriſt as their Lord and judge; the righteous ſhall be raiſed *beneficio mediatoris*, by virtue of their union with him as their head. (B.) See the notes on Rom. v. 12, &c.

Ver. 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34.

But every man in his own order: Chriſt the firſt-fruits, afterward they that are Chriſt's, at his coming. Then cometh the end, when he ſhall have delivered up the kingdom to God even the Father; when he ſhall have put down all rule, and all authority, and power: For he muſt reign, till he hath put all enemies under his feet. The laſt enemy that ſhall be deſtroyed, is death: For he hath put all things under his feet. But when he ſaith, all things are put under him, it is manifeſt that he is excepted which did put all things under him. And when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that God may be all in all. Elſe what ſhall they do, which are baptized for the dead, if the dead riſe not at all? Why are they then baptized for the dead? And why ſtand we in jeopardy every hour? I proteſt by your rejoicing which I have in Chriſt Jeſus our Lord, I die daily. If after the manner of men, I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not? Let us eat and drink, for to morrow we die. Be not deceived: Evil communications corrupt good manners. Awake to righteouſneſs, and ſin not; for ſome have not the knowledge of God: I ſpeak this to your ſhame.

Every man in his own order.] As ſure as Chriſt is riſen, ſo ſurely ſhall we. The reſurrection ſhall be univerſal: Good and bad; all ſhall riſe, but not all together. Firſt, "Chriſt, the firſt-fruits;" And then "they that are Chriſt's." And yet there is a third order, tho' not ſpoken of here; but thus it ſhall be: "The dead in Chriſt ſhall riſe firſt," 1 Theſſ. iv. 16. that is, next to Chriſt; and after them the wicked ſhall riſe to condemnation. The text ſpeaks only of the reſurrection of the juſt; of them who belong to Chriſt: Explicitely of theſe only; and therefore directly of reſurrection to life eternal. But becauſe he alſo ſays, there ſhall be an *order* for *every* man, and yet every man does not belong to Chriſt: Therefore indirectly alſo, he implies the more univerſal reſurrection unto judgment. But this ſhall be the laſt thing that ſhall be done: For, according to the proverb of the Jews, Michael flies but with one wing, and Gabriel with two; God is quick in ſending angels of peace, and they fly apace, but the meſſengers of wrath come ſlowly; God being more haſty to glorify his ſervants than to condemn the wicked. (Taylor) In the camp of Iſrael, the twelve tribes had between them four principal banners or ſtandards, three tribes to one ſtandard: For which reaſon, the Church is ſaid to be "terrible as an army with banners," Cant. vi. 4. The Hebrew word for a *banner*, Numb. ii. 2. is by the Greek tranſlated *order:* And ſo the Chaldee calleth it *tekes* (a word borrow'd of the Greek *taxis*) *order*; from whence the Apoſtle taketh his phraſe here, "every man in his own order." (Godw.) See Biſhop Taylor's Sermon on this text.

Then cometh the end] That is, the end of the world, when Chriſt will "deliver up the kingdom to God the Father:" Meaning his mediatorial kingdom, which, as mediator, he receiv'd from his Father: Not his natural and eſſential kingdom, which, as God, he had from his Father from all eternity. This ſhall never be deliver'd up; for of this "his kingdom there ſhall be no end." But, at the end of the world, Chriſt having ſubdued all his and his Church's enemies, and "having put down all rule, and all authority, and power," both in the world and in the Church, he ſhall deliver up his mediatorial kingdom to his Father, and reign no longer as Mediator, and as deputed by his Father; but he ſhall ſtill reign eternally, as God equal with the Father, for "his kingdom is an everlaſting kingdom, and his dominion endureth to eternal ages." Here note, That, when our Apoſtle is ſetting forth the *order*, in which the Saints ſhall ariſe at Chriſt's coming, he ſays nothing of a firſt and ſecond coming of Chriſt to judgment, one to reign on earth a thouſand years, and another to judge all the world. (B.) The end, and the delivery up of his kingdom, are here made contemporary with his advent, and the reſurrection of all that are Chriſt's is to be at this very advent: But, how can he deliver up his kingdom, and yet reign on earth a thouſand years? (W.) See the Biſhop of Meath's Sermon on this text, 1678, and the notes on Acts ii. 34.

The laſt enemy.] Chriſt muſt reign till all his enemies are deſtroy'd: But death is one of thoſe enemies; the laſt of them, which keeps the believer's body from a re-union with his ſoul, and from communion with Chriſt: Therefore death muſt be deſtroy'd; and there is no other way to deſtroy death, but by a reſurrection from the dead. (B.)

When all things ſhall be ſubdued.] When our Saviour aſcended into heaven, he then triumph'd over the principalities of darkneſs; but yet this was not a final and compleat conqueſt: All things are already ſo far "ſubdued unto him," as to be under his diſpoſal and management; he reigns now, but he has not yet "put all his enemies under his feet:" He has not yet put down all contrary "rule, and authority, and power:" The infernal polity of wicked ſpirits, the ſeveral tyrannies in this world, and the maliciouſneſs of ungodly people, ſtill exerciſe their ſubtilty, rage and cruelty; yet all theſe are ſo over-rul'd, that they really ſerve the deſign of Chriſt's kingdom, tho' contrary to their own purpoſes and inclinations. But 'tis at the day of judgment, that all things ſhall be more eminently ſubdu'd to Chriſt: Then death ſhall be deſtroy'd, by a general reſurrection of all, as well as a glorious reſurrection of the juſt; the devil and his angels, and all thoſe wicked people that have finally adher'd to that accurſed party, ſhall ſink down into the depth of torments, with all the weight of God's vengeance upon them; the allotment of the angels, and of all mankind, ſhall be then everlaſtingly determin'd; the Church ſhall be deliver'd from all oppreſſion, and infirmity, and temptation and ſin ſhall be no more. And when all things ſhall be either converted or ſubdued unto Chriſt, then the divinity ſhall act without any mediation, as it did before the fall of man, and "God ſhall be all in all:" That is, the Father, Son, and Holy Ghoſt (for that is the only true divinity or Godhead that we Chriſtians acknowledge and believe) ſhall act immediately, without any interpoſition or interceſſion; for the mediation being conſtituted on the account of the fall of man, or his apoſtacy from God, muſt naturally ceaſe when the apoſtacy is at an end, and all things are ſubdued. See Biſhop Manningham's Sermon on this text; and the notes on ch. iii. 23.

Baptized for the dead.] 'Tis to little purpoſe, to ſet down the ſeveral interpretations of this place. The moſt natural ſeems to be to underſtand it, as if the Apoſtle had ſaid, Now, for them among you, ver. 12. who "ſay there is no reſurrection of the dead," and conſequently that the dead ſhall not be raiſed at the coming of Chriſt (which was the point in hand, ver. 23. and from that verſe to this, all betwixt being to be read as in a parentheſis, ſetting down the ſtate of all things at and after that reſurrection) I ſhall only make this demand, Why then have they in their baptiſm made profeſſion of their belief of it? ver. 14, 17. it being certain, that the dead, or the reſurrection of the dead (expreſſed here, for brevity, under that word, *the dead*) is one of the articles, and that a prime and ſpecial one, to the belief of which they were baptized, and to which, baptiſm (being the putting in and taking out of the water) doth refer, as a ſignificant emblem, firſt of Chriſt's, then of our, reſurrection from the grave. And therefore, to what end did theſe men in their baptiſm profeſs their belief of this article, if they believed it not? To be a baptized Chriſtian, and not to believe the reſurrection, is a ſtrange ridiculous thing; an hypocriſy which they will never be able to anſwer to God or men; and that which actually deprives them of all benefits of baptiſm; and yet ſuch are they, if they make doubt of this. (H.) Divers other interpretations are ſet down at large, in the *Aſſemblies Annotations*, and the ſeveral Sermons of Dr. Stuart, Mr. Luke, and Dr. Ford on this text: But this which I have choſen ſeems to be well ſupported, both by Dr. Hammond, and Dr. Whitby; tho' the critical readers muſt be left to judge for themſelves, on the comparing of their ſeveral arguments, which we have not room here to bring to the ballance.

Why ſtand we in jeopardy?] What folly would it be in us Chriſtians, to chuſe a religion which expoſes us continually to death and danger? Why ſhould we run the hazard of the loſs of eſtate, liberty, and life it ſelf, if there be no reſurrection in order to a retribution, when our courage and conſtancy for Chriſt and his holy religion ſhall be acknowledg'd and rewarded? "Why ſtand we in jeopardy every hour?" Intimating, that it would be the greateſt folly and madneſs, to ſuffer the worſt of evils for the ſake of Chriſtianity, if all our hopes periſh in the grave. To which the Apoſtle adds, That, as to himſelf, he *died daily*; that is, he was continually expos'd to death, in danger of it, in expectation of it, and in a preparation for it; which he would never have undergone, if he had not had an expectation of a glorious reſurrection. And to confirm the truth of what he ſays, he binds it with a moſt ſolemn proteſtation; "I proteſt by your rejoicing, which I have in Chriſt Jeſus our Lord, I die daily:" That is, either, by all that joy which I have in your converſion, and by all that rejoicing which is found with me, for the ſucceſs of my miniſtry among you; or elſe, by all that rejoicing which I have in common with you and all Chriſtians, under the heavieſt ſufferings for the ſake of Chriſt. (B.) See the notes on ver. 19. and ch. iv. 9.

If, after the manner of men, I have fought.] That St. Paul here refers to that which befel him at Epheſus, Acts xix. may appear, 1. By 2 Cor. i. 8. where he mentions his great perſecution in Aſia (of which Epheſus was the metropolis) and preſſure ſo heavy, *that*, ſaith he, I "deſpaired even of liſe;" *having the ſentence of death* paſs'd on him, as far as he could gueſs of himſelf, and ſo making his deliverance a wonderful unexpected act of God, a kind of raiſing him from the dead; 2. By the mention of "fighting with beaſts," which was a puniſhment that malefactors were condemn'd to in thoſe days: And of that, particularly in Aſia, we have an inſtance in thoſe firſt times, in the Epiſtle of the Church of Smyrna there, about the martyrdom of *Polycarpus*; where they call the *Aſiarcha* to let looſe a lion upon *Polycarpe:* And by his anſwer there, that he might not, becauſe *the agones were ended*, three things will be obſervable; 1. That at that time in Aſia, where that was done, their feſtivities or ſolemnities, kept in honour of their gods, had theſe *fightings with beaſts* on the theatres annex'd to them, as a chief ceremony of them (ſee note on Acts xix. 31.) 2. That malefactors were wont to be puniſh'd at ſuch their feſtivities (as among the Jews at the Paſſover) not only to make their puniſhments more exemplary, but as a piece of ſacrifice to their gods. 3. That the *Aſiarchæ, the governors of Aſia*, that is, the chief officers among them, as they had the ordering of the *agones*, ſo they had the puniſhing of malefactors committed to them. Now, that St. Paul was condemned, at leaſt by the multitude deſigned, to this puniſhment at that time, may thus appear; 1. By the expreſs words of 2 Cor. i. 9. "we had the ſentence of death in our ſelves;" that is, paſſed on us, *but*, as it follows, *God delivered* him out of it: 2. By the phraſe *kat' anthropon* here (in the ſame ſenſe as *crithenai kat' anthropous*, 1 Pet. iv. 6. and *to kat' eme*, "as much as in me is," nothing on my part wanting, Rom. i. 15.) that is, ſaith Theophylact, *as much as* related *to*, or concerned *men*, parallel to that of (*en heautois*) *in our ſelves*, in that place to the Corinthians; that is, men ſo deſign'd me, tho' God took me out of their hands, *ſnatched me out of the dangers*; parallel to *God's raiſing* him from *the dead* there, and *delivering* him *from ſo great a death*, ver. 10. 3. By the ſtory in Acts xix. where, ver. 29. the city being in an uproar, they all with one conſent run to the theatre, the place where theſe bloody tragedies were acted, and haled Gaius and Ariſtarchus, two of Paul's companions, thither: And if Paul had come into ſight, they would have done ſo to him alſo; but the Chriſtians there would not permit him to come among them, ver. 30. And, ver 31. the *Aſiarchæ*, having ſome kindneſs to Paul, (a great work of God's providence that they ſhould) ſent and gave him warning, that he ſhould keep cloſe, and *not give himſelf to the theatre*; that is, not run the hazard, by coming out, to be carried thither; knowing the full purpoſe of the people to ſet him to the *combating with wild beaſts*, if he did. Which farther appears, by the Regiſter's words (in his ſpeech whereby he pacified the people) ver. 37. "Ye have brought theſe men, being neither robbers of your temple, nor blaſphemers of your goddeſs;" that is, Ye have dealt with them, as if they were ſome notorious malefactors, to be thus publickly puniſh'd on the theatre; whereas they have done nothing worthy of ſuch proceedings. This is a clear interpretation of theſe words, and gives a fair account of the *kat'anthropon*, ſo as to ſignify *as far as man's purpoſe concerning us*, who had condemn'd us to this death, tho' God delivered us; of which learned men have given ſo many, and ſo wide conjectures. (H.)

Let us eat and drink.] The force of the argument is this; If I have undergone all this, in hopes of a happy reſurrection, "what advantageth it me, if the dead riſe not?" If matters were ſo, it would be more reaſonable to ſay, "Let us eat and drink, for to morrow we die:" Then ſenſual fools would be the wiſeſt men, who gratify their appetites and brutiſh deſires; excepting that they ſhall ſhortly die, and there will be an end of them. (B.)

Be not deceived.] The foregoing atheiſtical ſpeech of the Epicureans, the Apoſtle here reproveth; refuting the verſe of one poet by a verſe of another poet, namely, Menander: After whoſe example, Arnobius, Lactantius, and many other of the ancient fathers, were wont to confute the Heathens, by the teſtimonies of the better ſort of their own Heathen philoſophers, orators, and poets. (Aſſ.) The verſe here cited from Menander, is what we tranſlate "Evil communications corrupt good manners." Where (*chreſta ethe*) *good manners*, according to Heſychius, doth not refer to actions, but to *ſimplicity* and *deceiveableneſs* of mind: And accordingly, it is moſt properly rendred *good diſpoſitions*, or *good natures*; of which it is ordinarily obſervable, that they are ſubject to be ſeduced, and miſled into error or falſe doctrine; as here, the denying of the reſurrection. And accordingly it is introduced, and inforced with a (*me planaſthe*) *be not deceived*; noting what corruption was here to be taken heed of; that of error. The rendring the phraſe *good manners*, refers it peculiarly to the ſenſe of being debauch'd and corrupt in their lives, which is not commodiouſly applicable to this place, which treats only of intellectual error; and therefore this other ſenſe is with more reaſon to be here faſtned on, That converſation and diſcourſe (ſo *homilia* ſignifies) with Hereticks, or philoſophers, who diſputed againſt the poſſibility of the body's returning to life, after it was once perfectly dead, might probably ſeduce and deceive *eaſy*, *well-natured auditors*, who are not ſo circumſpect as they ſhould be: And thus hath Theophylact interpreted it alſo. (H.) See Dr. Bynns's Sermon on this text.

Awake to righteouſneſs.] Here the Apoſtle, having prepared the way, and gain'd authority, by a firm and reſiſtleſs chain of arguments, exhorts his Corinthians to ſuitable faith and practice, with a noble earneſtneſs, and reproves them with a charitable ſeverity, "Awake to righteouſneſs:" Awake, and be ſober, (ſo the emphatical word, *eknepſate*, ſignifies;) for it looks like drunkenneſs and diſtraction in any one, by infidelity and vice to extinguiſh ſuch glorious hopes, ſuch joyous expectations, which are only ſupported by this grand article of the reſurrection. (Blackw.) Note alſo, 1. That ſin is frequently in Scripture compared to *ſleep*; and very fitly, becauſe ſinners apprehend things no better than men aſleep: All the apprehenſions of God and Chriſt, of heaven and hell, of eternity, and a life to come, are ſlight and hovering notions, wild and uncertain gueſſes; and the moſt ſubſtantial realities are, with them, but mere fancies: Again, he that is aſleep is void of all care and fear, full of forgetfulneſs, unapprehenſive of dangers; and ſuch is the ſinner, whilſt he continues aſleep in ſin, ſecure, but not ſafe. 2. That repentance is the ſoul's *awaking* out of the ſleep of ſin: The ſoul rouzes up, apprehends, and conſiders its danger, whilſt there is a poſſibility to eſcape it, and accordingly by repentance flies from the wrath to come. 3. That it is not enough that we awake from ſin, but we muſt "awake to righteouſneſs:" We muſt not only "eſchew evil, but do good;" for a negative holineſs ſaves none: The poſitive fruits of holineſs towards God, and righteouſneſs towards our neighbour, muſt be brought forth by us, and the duties of both tables be obſerved of us; this will be an argument of our ſincerity, and an ornament to our profeſſion: The want of this, the Apoſtle tells the Corinthians here, argued them not to have the true "knowledge of God," which was really matter of *ſhame* to them, conſidering the means and advantages enjoy'd by them: "Some have not the knowledge of God; I ſpeak this to your ſhame." (B.) He who believes not any other life beſides the preſent, does not believe in God. He who believes there is another, and yet continues in ſin, is rather in a mortal lethargy, than in a ſlumber or *ſleep*. There were even Atheiſts in the Church, at the time when the Apoſtle wrote this: Yet, it was ſome advantage, that he could hope to make them *aſhamed* of that ignorance, for which ſome perſons, *now-a-days*, even *value themſelves!* (Q.) See the notes on Rom. xiii. 11.

Ver. 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49. But ſome man will ſay, How are the dead raiſed up? And with what body do they come? Thou fool, that which thou ſoweſt is not quickned except it die: And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain; it may chance of wheat, or of ſome other grain. But God giveth it a body as it hath pleaſed him, and to every ſeed his own body. All fleſh is not the ſame fleſh: But there is one kind of fleſh of men, another fleſh of beaſts, another of fiſhes, and another of birds. There are alſo celeſtial bodies, and bodies terreſtrial; but the glory of the celeſtial is one, and the glory of the terreſtrial is another. There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars; for one ſtar differeth from another ſtar in glory. So alſo is the reſurrection of the dead. It is ſown in corruption, it is raiſed in incorruption: It is ſown in diſhonour, it is raiſed in glory: It is ſown in weakneſs, it is raiſed in power: It is ſown a natural body, it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body. And ſo it is written, The firſt man Adam was made a living ſoul, the laſt Adam was made a quickning ſpirit. Howbeit, that was not firſt which is ſpiritual, but that which is natural; and afterward that which is ſpiritual. The firſt man is of the earth, earthy: The ſecond man is the Lord from heaven. As is the earthy, ſuch are they alſo that are earthy: And as is the heavenly, ſuch are they alſo that are heavenly. And as we have borne the image of the earthy, we ſhall alſo bear the image of the heavenly.

Some man will ſay.] Our Apoſtle, having fully prov'd the doctrine of the reſurrection of the body, in the foregoing part of the chapter, comes next to anſwer the objections that might be made againſt the body's reſurrection. And 1. That it ſeems impoſſible that the dead ſhould riſe: To this he anſwers, That it is as poſſible for the dead to riſe, as it is for corn ſown in the earth to be quickned after it dies in the earth. Corn ſoon rots and dies; yet doth not periſh by dying, but riſes up green, and freſh: Thus the body ſown in the grave is not loſt; tho' the parts of the body by death are diſſolved, yet they are not annihilated; they are ſcatter'd, but they are not periſh'd; they loſe not their entity when they part with their relation to humanity; whatſoever we loſe at death is not loſt to God; his knowledge is infinite, and his power unlimited; it is as eaſy for God to raiſe our bodies out of the duſt, as to make them at firſt out of nothing: Therefore Chriſt told the Phariſees who denied the reſurrection, That they "erred, not knowing the Scriptures, nor the power of God," Mat. xxii. 29. 2. The next objection againſt the body's reſurrection, is this; Who, ſay the objectors, can deſcribe "with what bodies" the dead ſhall ariſe? Our Apoſtle's anſwer is to this effect, That our bodies ſhall ariſe the ſame in ſubſtance, tho' not in qualities; as corn ſown is raiſed in ſubſtance and kind the ſame, but diverſe in qualities, coming up with blade and ear, and corn in it: It does not riſe in the ſame figure in which it was ſown, but it riſes in the ſame nature in which it was ſown; That which was ſown wheat, ariſes wheat. Thus our bodies ſown in the grave ſhall riſe ſubſtantially the ſame, but different in qualities. Here note, That thoſe who did not believe the reſurrection of the body, judged it not only an impoſſible, but an unworthy, thing, for God to raiſe the dead; they look'd upon the body as the ſepulchre and priſon of the ſoul, and accounted it the ſoul's chiefeſt happineſs to be deliver'd from the body, eſteeming it a real puniſhment to the ſoul to be again reunited to ſo great a clog as the body is: Therefore, to this objection the Apoſtle returns a ſatisfactory anſwer, by ſhewing the happy change which ſhall paſs upon the raiſed body; declaring, That tho' it ſhall ariſe the ſame body in ſubſtance, yet vaſtly different in qualities; of a mortal body ſown, it ſhall riſe a ſpiritual body; of a vile body, be made a glorious body. (B.) The devil lays a dangerous ſnare for us, when he engages us in the explication of the manner wherein myſteries are accompliſh'd, that he may deſtroy in us the belief of the myſteries themſelves. Nature is ſubſervient to grace: Philoſophy, well underſtood, prepares the way for faith. To ſtudy nature, without raiſing our minds up to the Creator, is no better than *folly*. The true wiſdom conſiſts in diſcovering and owning the Creator in his creatures; and in finding in them ſufficient arguments to prove the truths of religion. (Q.)

It is ſown in corruption.] Here the Apoſtle gives a fourfold inſtance of the body's differing qualities in the reſurrection; "It is ſown in corruption;" that is, It is here a frail, mortal body, ſubject to putrefaction; but when raiſed, ſhall be *incorruptible*, that is, never more ſubject to death or diſſolution. It is here a vile body, ſubject to deformity and *diſhonour*, and when ſown or laid in the grave, is loathſome and unlovely; but ſhall be "raiſed in glory," a bright and beautiful body, ſhining like the ſun in the firmament of the heaven. It is thought we ſhall riſe in a full and perfect age, in full ſtrength, activity and vigour; and whereas our bodies now move heavily, they ſhall then aſcend and deſcend like angels. Again, "It is ſown in weakneſs;" that is, It is ſubject to weakneſs by labour, to decays by age, to impotency and waſtings by diſeaſes; and when it dies, it appears an impotent piece of clay. But it ſhall be "raiſed in power" by God's power; it ſhall be raiſed a powerful body; no more impotent, weak, or feeble; but ſtrong and active, vigorous and nimble; never ſubject more either to wearineſs or weakneſs. Laſtly, "It is ſown a natural body," an animal body, a body ſuited to this lower ſenſible ſtate, in which we live at preſent; and when it dies, it is ſown in the grave, like the body of a beaſt: But it ſhall be "raiſed a ſpiritual body." He doth not ſay, it ſhall be changed into a ſpirit, but into "a ſpiritual body;" a body it ſhall remain ſtill, but ſpiritualized. It is probable that our bodies will then be aerial and thin and light, more ſuited to the nature of the ſoul; as active as fire, as fine and thin as the air. More particularly note here, That the raiſed body will be a ſpiritual body in a threefold reſpect; 1. As it ſhall always be ſubject and ſerviceable to the ſpirit. Here the ſoul is ſubject to the body; the ſoul muſt go the body's pace: But at the reſurrection the body ſhall be everlaſtingly ſubject to the ſoul or ſpirit, and for that reaſon it is called a ſpiritual body. 2. It may be called a ſpiritual body, in regard of the great ſtrength and activity with which the body ſhall be then endowed; ſpirits are ſtrong, and ſo is every thing that is ſpiritual: The devil is call'd a ſpiritual enemy, becauſe he is a powerful enemy. Thus our ſpiritual bodies will be ſtrong bodies, and ſtrong had they need to be, that they may be able to bear that "exceeding weight of glory," as the Apoſtle calls it, 2 Cor. iv. 17. which would cruſh our bodies under it, were they not made ſtrong to bear it. 3. It is call'd ſpiritual, becauſe it will then need no natural helps to ſupport it, as meat, drink, ſleep, and clothing: We ſhall want theſe no more than the angels want them, being immediately ſupported by the power of God, as they are. Thus "it is ſown a natural body, but raiſed a ſpiritual body;" not attenuated into a ſpirit, but ſtill a body; a real, but ſpiritual body: The body after the reſurrection ſhall be true fleſh, but ſpiritualized, rarified and refined; it ſhall not loſe any perfection which it had, but gain many perfections which it had not. Hail happy day, when ſoul and body ſhall be re-united, and the happineſs of both compleated! How will the ſoul then bleſs God for that body which was here its inſtrument and aſſiſtant in the ſervice of God; and how will the body then bleſs God for ſuch a ſoul, which was ſo careful to ſecure an intereſt in that happineſs which it was created for, and made capable of! Then will full glory be poured into the ſoul; and when it is a ſecond time married to the body, it ſhall have a greater degree of glory than ever it had. (B.)

Made a quickning ſpirit.] Divines diſtinguiſh between *ſoul* and *ſpirit*; and ſo doth the Scripture here, "The firſt man Adam was made (*eis pſychen zoſan*) a living ſoul, the laſt Adam was made (*eis pneuma zoopoioun*) a quickning ſpirit." Where (*pſyche*) *ſoul*, is that by which we live naturally; (*pneuma*) *ſpirit*, is that by which we live, through grace, ſupernaturally: Or (as Calvin) *ſoul* ſignifieth the will, and *ſpirit* the underſtanding, Hebr. iv. 12. So Mary, ſaying, "My ſoul, and my ſpirit," Luke i. 46, 47. doth intimate, That ſhe did praiſe the Lord with attention in her underſtanding, and devotion in her affection. So alſo, 1 Theſſ. v. 23. and in all places, where the ſpirit and ſoul are mention'd together, by *ſpirit* is meant that noble and eminent faculty of man's ſoul, called the underſtanding or mind: And under this is the conſcience included; which being renew'd, is called alſo by the name of ſpirit, Rom. viii. 16. Eph. iv. 23. (Leigh) See the notes on John iii. 6. and Rom. v. 14. and viii. 29.

Ver. 50, 51, 52, 53, 54, 55, 56, 57, 58. Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I ſhew you a myſtery; We ſhall not all ſleep, but we ſhall all be changed: In a moment, in the twinkling of an eye, at the laſt trump (for the trumpet ſhall ſound) and the dead ſhall be raiſed incorruptible, and we ſhall be changed. For this corruptible muſt put on incorruption, and this mortal muſt put on immortality. So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory. O death, where is thy ſting? O grave, where is thy victory? The ſting of death is ſin; and the ſtrength of ſin is the law. But thanks be to God, which giveth us the victory through our Lord Jeſus Chriſt. Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.

Fleſh and blood cannot inherit.] That "fleſh and blood" ſignifies that ſtate of growing, feeding, corruptible bodies, ſuch as theſe we carry about us, there is little doubt. How, or with what propriety it comes to do ſo, may receive ſome light from that of Homer; where, of the Gods, he ſaith, they eat no meat, nor drink any wine; therefore they have no blood, and are called immortal. Thus, in the Goſpel, 'tis ſaid of the Saints in Heaven, which are clearly anſwerable to the ſobereſt notion of their Gods, that "they neither eat nor drink," from hence (agreeably to that which Homer concludes from thence) they are here ſaid to be "fleſh and blood:" Nor, as it follows, corruptible; denoting the difference betwixt the *natural* body we have here, and the *ſpiritual* hereafter. (H.) The plain meaning is, that theſe natural bodies of ours, conſiſting of "fleſh and blood," as they are in this baſe, dreggiſh, and droſſy condition, "cannot inherit the kingdom of God," &c. (Hall) With what becoming ſeriouſneſs and ſolemnity does the great Apoſtle here diſcover the moſt ſublime and important myſteries that ever were reveal'd to Angels or men! In what an awful manner does he raiſe their attention and reverence! "Now, this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God.——Behold I ſhew you a myſtery." How many ſublime and glorious doctrines does this illuminated man diſcover in one breath! The order of the reſurrection, ver. 23. The end of Chriſt's mediatorial kingdom, ver. 24. &c. The agility, the brightneſs and glory of celeſtial, or reſurrection-bodies, ver. 36. &c. The different degrees of glory in perſons differently qualified, ver. 40. &c. That ſome Chriſtians ſhall ſurvive at the day of judgment, and undergo a change equivalent to death, and be transform'd in an inſtant into inutterable brightneſs and dignity, ver. 51. &c. Thoſe awful expreſſions, "In a moment, in the twinkling of an eye, at the laſt trump; for the trumpet ſhall ſound, and the dead ſhall be raiſed incorruptible, and we ſhall be changed," ſtrike every attentive reader with ſurprize and trembling. (Blackw.) See Biſhop Beveridge's ſermon on this text, and the notes on Matth. xvi. 17. Rom. xi. 25. and Biſhop Brown (of Cork)'s letter againſt Toland's Chriſtianity not myſterious.

This corruptible muſt put on incorruption.] Obſerve here the identical expreſſions uſed by the Apoſtle. He doth not ſay, corruptible muſt put on incorruption, and mortal muſt put on immortality; but *this corruptible*, and *this mortal*; to ſhew the identity and ſameneſs of it. Every man at the reſurrection ſhall receive the *ſame* body that now he hath, and be the *ſame* perſon that now he is: Tho' he be not in every conſideration *what* he was, yet he ſhall be *who* he was. If the ſame body that falls be not raiſed, it is not a reſurrection, but a new creation. Indeed it is both unreaſonable and unjuſt, that a perſon ſhould ſin in one body, and ſuffer in another; or ſerve God in one body, and be glorified in another. Job was clear in the belief of this, ch. xix. 26, 27. "In my fleſh ſhall I ſee God ——, and mine eyes ſhall behold him." This points out the reaſon of the reſurrection, and denotes the identity of it; that the *ſame* body ſhall ariſe again. (B.)

Swallowed up in victory.] *Eis nikos*; *for ever:* For ſo this phraſe is uſed, 2 Sam. ii. 26. Job xxxvi. 7. Jerem. iii. 5. and elſewhere; and never in any other ſenſe in the Septuagint: Tho' therefore death is repreſented as "the laſt enemy" to be vanquiſh'd, ver. 26. and the Apoſtle asks, "O grave, where is thy victory?" ver. 57. and gives "thanks to God who giveth us the victory," ver. 57. yet, ſince he hath given us the victory, by ſwallowing up death for ever, by ſwallowing up death of life eternal, 2 Cor. v. 4. I ſee no reaſon, why we ſhould think the Apoſtle had not here reſpect to the conſtant uſe of this phraſe in the Septuagint; it being plainly taken from Iſa. xxv. 8. (W.) Some read *katepothe*, ſwallowed down, or drunk up as at a draught: According to that phraſe of Chriſt, where he calls his ſufferings, by which he obtain'd victory over death, a *cup*, Matth. xx. 23. (B.) See the notes there, and on Rom. viii. 29.

O death, where is thy ſting?] In purſuance of his moſt rational and reſiſtleſs diſcourſe, St. Paul here, in the fervour of his ſpirit, and firmneſs of his faith, breaks out into a ſong of victory and triumph over death and the grave; by him deſcrib'd as dreadful tyrants, arm'd, and long victorious over human race. He repreſents the monſters as already ſubdued, and treads on the necks of thoſe univerſal conquerors. Then he paſſes on to adore our bleſſed deliverer, the great captain of our ſalvation, and raiſe a trophy of gratitude to the Lord of Hoſts, the only giver of all victory, the reſurrection and the life; who has brought immortality to light by his Goſpel, and triumph'd over hell and death, even upon the croſs. (Blackw.) See Dr. Alleſtree's Sermon on this text, and the notes on Rom. iv. 15. and v. 13.

Therefore, my beloved brethren.] How juſt, how moving and emphatical is this practical concluſion from the foregoing doctrine? "Therefore, my beloved brethren, be ye ſtedfaſt, unmoveable;" Where we have two ſtrong words to the ſame ſenſe, to expreſs the importance of the doctrine, and increaſe the vehemence of exhortation: "Always abounding in the work of the Lord." He doth not barely ſay *working*, or doing the work of the Lord; but *abounding* in it: Governing your own ſouls and bodies by an unblameable conduct, a pure and ſtrict diſcipline; ſerving God with ſincerity and fervency of ſpirit, and promoting the intereſts of mankind with indefatigable diligence and unceaſing labours of love. What *labour* can be a trouble; nay, what *labour* can be otherwiſe than the higheſt pleaſure to him, who is aſſured, that his Saviour "will change his vile body, that it may be faſhioned like unto his glorious body," Phil. iii. 21. will give him perfect conſummation and bliſs both in body and ſoul; and beſtow on him the ineſtimable reward of an immortal life of the ſweeteſt and moſt happy enjoyments? (Blackw.) See Mr. T. Fyſon's ſermon on this text, and the notes on ch. iii. 8.

CHAP XVI.

The Apoſtle exhorteth them to relieve the wants of the brethren at Jeruſalem: Recommendeth Timothy: And after friendly admonitions, concludeth his epiſtle with divers ſalutations.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9. NOW, concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye. Upon the firſt day of the week, let every one of you lay by him in ſtore, as God hath proſpered him; that there be no gatherings when I come. And when I come, whomſoever ye ſhall approve by your letters, them will I ſend to bring your liberality unto Jeruſalem. And if it be meet that I go alſo, they ſhall go with me. Now I will come unto you, when I ſhall paſs through Macedonia (for I do paſs through Macedonia) and it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whitherſoever I go. For I will not ſee you now by the way, but I truſt to tarry a while with you, if the Lord permit. But I will tarry at Epheſus until Pentecoſt. For a great door and effectual is opened unto me, and there are many adverſaries.

Concerning the collection.] See the notes on Acts xi 29. and Rom. xv. 26.

The firſt day of the week.] See the notes on John xx. 26. and Acts xx. 27.

As God hath proſpered him.] The original word *euodotai* ſignifieth properly a happy journey or voyage; and by a figure is taken for any kind of proſperity or welfare: And the Apoſtle's meaning is, That every one ought to lay by and contribute, according as the Lord hath bleſſed him, 2 Cor. viii. 12. (Aſſ.) The Sunday-alms is, either the tenth of what we have received the preceding week, or elſe the firſt-fruits of what we are to ſpend the following; or rather both. (Q.)

Them will I ſend.] "Whomſoever ye ſhall approve" (*di' epiſtolon toutous pempſo*) *them with letters will I ſend.* Here the different pointing cauſes a different conſtruction. As it is commonly pointed with a comma after the word *epiſtolon*, our tranſlation renders it "approve by your letters:" But, Theophylact, and others, put the comma after (*dokimazete*) *approve*, and thereby make it more agreeable to good ſenſe and the Apoſtle's authority; thus, Ye ſhall have the approbation of the meſſengers, that ye may be ſatisfied of the due diſpoſal of your liberality, according to your intentions; and whom ye ſhall approve, I will ſend with *my* commendatory letters to Jeruſalem. This reading is preferr'd before the other, both by Grotius, Hammond and Whitby: And that it is the true ſenſe of the words, is evident; becauſe, when the Apoſtle was come to them, as he here ſuppoſes, there could be no need of their commendatory Epiſtles.

Paſs through Macedonia.] Not preſently; but after I have finiſh'd my ſtay at Epheſus, ver. 8. For that St. Paul wrote this Epiſtle from Epheſus, (as is obſerv'd in the Preface to it) and not from Philippi, may be gather'd from the ſalutations in the cloſe of it; not from the Churches of Macedonia, but of Epheſus. And 2 Cor. ii. 13. and vii. 5, 6. he ſays, he paſs'd from Troas to Macedonia; and that there Titus came to him; who was not yet come to him when he wrote this firſt Epiſtle. (W.)

Bring me on my journey.] See the notes on ver. 11. and Acts xv. 3.

Tarry at Epheſus until Pentecoſt.] See the notes on ver. 5.

For a great door and effectual.] As I have a great deal of hope, that I may be able to do much good, propagating the Goſpel in thoſe parts; ſo there are many who oppoſe the truth; which makes it the more neceſſary for me to ſtay there ſome time, to oppoſe, ſilence, and convince them. (Hall and H.) A truly faithful miniſter labours, like the Apoſtles, in the work of God; appearing in all places where he hopes to do him uſeful ſervice, without being at all affrighted at what the adverſaries of the Goſpel are able to do. (Q.)

Ver. 10, 11, 12. Now if Timotheus come, ſee that he may be with you without fear: For he worketh the work of the Lord, as I alſo do. Let no man therefore deſpiſe him: But conduct him forth in peace, that he may come unto me: For I look for him with the brethren. As touching our brother Apollos, I greatly deſired him to come unto you with the brethren: But his will was not at all to come at this time; but he will come when he ſhall have convenient time.

If Timotheus come.] See the notes on ch. iv. 1, &c. Acts xvi. 1. and Rom. xvi. 21.

That he may be with you without fear.] That is, without fear of diſturbance from the factions which were among them at Corinth; and not expoſed to any trouble or danger from any party whatſoever. (G. and B.)

Let no man therefore deſpiſe him.] Either becauſe of his youth, or his bodily weakneſs and infirmities, or for any other cauſe whatſoever. (B.) See the notes on 1 Tim. iv. 12.

Conduct him forth in peace.] See the notes on Acts xv. 3.

Our brother Apollos.] Here obſerve, 1. How reſpectfully this great Apoſtle ſpeaks of Apollos, an inferior miniſter in the church of Corinth; "Our brother Apollos." Nothing better becomes the governors and paſtors of the Church than humility and condeſcenſion, ſincere love and affection, a due deference and regard towards thoſe who are under-labourers in our Lord's vineyard, to own and treat them as brethren, co-workers and fellow-helpers with them. God has not made his miniſters lions to tear one another, nor bulls to gore each other; but ſhepherds to watch over, and nurſes to cheriſh one another. 2. How St. Paul, tho' a dignified perſon, a great Apoſtle, left Apollos, an inferior miniſter of the Goſpel, to judge for himſelf, whether he had beſt go to Corinth or forbear; "I greatly deſired him to come to you, but his will was not to come:" He did not ſuſpend him, or ſilence him, for not obeying the voice of an Apoſtle; but let him take his choice. There may be, and ſometimes are, particular caſes and circumſtances, relating to our ſelves and our people, (as about going from them, or continuing with them) which none can adjuſt and determine ſo well as our ſelves. Perhaps Apollos here had greater and ſtronger reaſons for his refuſing, than St. Paul had for his requeſting him, to go to Corinth: However, the great Apoſtle only *deſired* him to go; not cenſuring him for his denial, but leaving him to the determination of himſelf, whoſe "will was not at all to go to them at that time." 3. What might probably be the reaſon, why Apollos had no inclination to go to Corinth at this time; no, not at the ſolicitation of St. Paul himſelf: Perhaps it was becauſe he would not encourage, or give the leaſt countenance to, a faction which was there begun under the authority of his name, 1 Cor. i. 12. Some ſaid, "I am of Apollos." A pious and prudent miniſter of Jeſus Chriſt ſeeks not his own applauſe, or his people's admiration; but what he does is with a ſpecial reſpect to their edification in holineſs, for preſerving unity, and promoting love, among each other. Afterwards, when St. Paul had by his Epiſtle allayed thoſe heats, and healed thoſe diviſions, which prevailed among them, we find Apollos did return to Corinth, and was no doubt very acceptable to them, and ſerviceable among them. (B.) See the notes on Acts xviii. 24, &c.

Ver. 13, 14. Watch ye, ſtand faſt in the faith, quit you like men, be ſtrong. Let all your things be done with charity.

Watch ye, &c.] Three duties are here exhorted to; namely, watchfulneſs, ſtedfaſtneſs in the faith, and holy fortitude and courage.

rage 1. *Watchfulneſs*, a neceſſary and daily duty: We cannot be ſafe one moment without it; ſomething we muſt watch over, ſomething we muſt watch againſt, and ſomething we muſt watch for. We muſt watch over our thoughts, our words, our actions; we muſt watch againſt all ſin, all appearance of ſin, all temptation to ſin, all occaſions of ſinning; we muſt watch for all opportunities of glorifying God, all opportunities of doing good to others, all opportunities of receiving good from others. 2. *Stedfaſtneſs* in the faith: Perſeverance in the faith of Chriſt, and ſtedfaſtneſs in his holy religion, is the great and indiſpenſible duty of every Chriſtian, who has a due regard to his ſoul's ſalvation; "Watch ye, ſtand faſt in the faith." 3. Chriſtian fortitude, and holy courage; "Quit your ſelves like men, be ſtrong:" Where we have the Chriſtian's ſpiritual enemies ſuppos'd and implied; ſin, Satan, and the world; and his duty declar'd, and himſelf encourag'd to play the man, in oppoſing or contending with, and ſtriving againſt them. Verily a Chriſtian, above all men, needs courage and reſolution; he can do nothing as a Chriſtian, but it is an act of valour; it requires much more courage to be a Chriſtian, than to be a captain. Alas! How many of the valiant ſword-men of the world have ſhewed themſelves mere cowards, who have come out of the field with victory, and banners diſplay'd, but after all liv'd and died ſlaves at home, ſlaves to their baſe luſts? It requires more proweſs, more bravery and greatneſs of ſpirit to conquer our ſelves, than to command an army of men. Therefore "quit ye like men, be ſtrong." (B.) A Chriſtian is a ſoldier, ſurrounded and aſſaulted on all ſides. He ought to *watch* always, if he would never be ſurprized: He muſt not quit the poſt of the *faith*, and the fort of the Church, if he would not be made a prey to the enemy: He muſt fight with courage, if he would not be ſtorm'd: And he muſt fortify himſelf, and repair the breaches after attacks, that he may be able to ſuſtain more. (Q.) See the notes on Mat. xxiv. 42.

Let all your things be done with charity] Our Apoſtle having, in the beginning of this Epiſtle, reprov'd the Corinthians for their uncharitable ſchiſms and unchriſtian diviſions, he now, at the concluſion of it, lays down this excellent rule of advice, To do all things in love, for and towards one another. Where a true principle of Chriſtian charity prevails among the members of a church, it will caſt out ſelfiſhneſs, pride, envy and diviſion, and keep them from raſh cenſuring, deſpiſing, and abuſing one another, and alſo from ſeparating from the communion of each other. The ſum of all the commandments, both towards God, and towards our neighbour, is love. It is not praying, hearing, or receiving at the Lord's table, which is the fulfilling of the commandment, but when theſe duties are done in love: And we may do many things commanded towards men, yet, if we do them not in love to men, we do nothing as the Lord commanded. Therefore, "let all things be done with charity," or love. (B.) See Dr. Rawſon's Sermon on this text, and the notes on ch. xiii. and John xiii. 34.

Ver. 15, 16, 17, 18. I beſeech you, brethren (ye know the houſe of Stephanas, that it is the firſt-fruits of Achaia, and that they have addicted themſelves to the miniſtry of the ſaints) that ye ſubmit your ſelves unto ſuch, and to every one that helpeth with us, and laboureth. I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: For that which was lacking on your part, they have ſupplied. For they have refreſhed my ſpirit and yours: Therefore acknowledge ye them that are ſuch.

The houſe of Stephanas] See the notes on Acts xvi. 33. and Rom. xvi. 5.

To the miniſtry of the Saints.] That is, They were very forward to aſſiſt the poor Chriſtians with their eſtate and labour. There is no better evidence of our intereſt in Chriſt, than an entire affection, and operative compaſſion, to all our fellow-members in Chriſt, for grace's ſake. (B.) See the notes on Acts xi. 29. and Rom. xii. 7.

I am glad of the coming.] The faithful in the Church of Corinth having ſent theſe three perſons (as is obſerv'd in the Preface) to St. Paul, at this time at Epheſus, to acquaint him with the ſtate of the Church, the rents and ſchiſms that were amongſt them, and to deſire the interpoſure of his authority, and the exerciſe of his apoſtolical power, in order to the healing of thoſe unhappy breaches: Now, ſays the Apoſtle, I was "glad of the coming of theſe men," whom ye ſent with your letters of enquiry to me; for that account of your affairs which was lacking on your part in your letter, they have ſupplied:" I am glad, I ſay, "for they have refreſhed my ſpirit" with their preſence and diſcourſe, and will at their return refreſh your's alſo; "therefore acknowledge ye them that are ſuch," own their ſervices, and honour them for the ſame. There is a tribute of double honour, reſpect and reverence, due and payable to ſuch as labour in the Church's ſervice, even unto wearineſs, and are willing to ſpend and be ſpent in ſuch ſervices as they are capable of for the benefit of the Church in general, or any member thereof in particular. (B.)

Ver. 19, 20, 21, 22, 23, 24. The churches of Aſia ſalute you. Aquila and Priſcilla ſalute you much in the Lord, with the church that is in their houſe. All the brethren greet you. Greet ye one another with an holy kiſs. The ſalutation of me Paul with mine own hand. If any man love not the Lord Jeſus Chriſt, let him be anathema, maranatha. The grace of our Lord Jeſus Chriſt be with you. My love be with you all in Chriſt Jeſus. Amen.

¶ The firſt epiſtle to the Corinthians was written from Philippi, by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

The churches of Aſia.] See the notes on ver. 5.

Aquila and Priſcilla.] See the notes on Rom. xvi. 3.

The church that is in their houſe] The word *eccleſia, the church*, doth not only ſignify the place of aſſembling together, but the perſons of thoſe that uſe to do ſo; that is, all the Chriſtians in any place. So, in the beginning of this Epiſtle, having named "the church which is in Corinth," he proceeds (*hegiaſmenois, cletois hagiois*, &c.) *the ſanctified, the ſaints*; that is, all the Chriſtians in that place, which are meant by the word *church* preceding. And ſo here, *the church* is all the members of the church of Chriſt, the Chriſtians: And then (*oicos*) *houſe*, ſignifying, in like manner, not the walls of the houſe, but the family, the perſons in it, (as when 'tis ſaid of Cornelius, that he was *a proſelyte*, "with all his houſe," that is, he and all the perſons in his family,) it is evident what is meant by "the church in their houſe;" that is, all the believers of their family. The ſame are called, Rom. xvi. 5. the *Church*, or *Chriſtians, belonging to their family*; the prepoſitions *en* and *cata* being promiſcuouſly uſed in theſe writings. To this Theophylact farther adds, that by this phraſe is intimated the great piety of the maſters of theſe families, who had *made all their houſe Chriſtians*, and again their *great hoſpitality* to *ſtrangers*: For where (ſaith he) ſuch virtues are, *that houſe is a church.* (H.) See the notes on Acts ii. 46. and Rom. xvi. 5.

Greet ye one another with an holy kiſs.] See the notes on Rom. xvi. 16.

With mine own hand.] St. Paul, writing by an amanuenſis, Rom. xvi. 22. ſtill cloſed his Epiſtle with his own hand; as a token that it came from him, 2 Theſſ. iii. 17.

If any man love not the Lord.] That is, If any man doth either oppoſe Chriſt and his Goſpel, or apoſtatize, and backſlide from his holy profeſſion, and thereby diſcover he had no ſincere love for Chriſt, let him be accurſed till the Lord comes to judgment; and when he comes to judgment, let him without repentance lie under a dreadful, yea, an eternal curſe. Obſerve here, How thoſe who do not ſincerely love our Lord Jeſus, are under the heavieſt and bittereſt of divine curſes. Note, 1. The ground or cauſe of this curſe; the not loving of Jeſus Chriſt:" He doth not ſay, If any man hate Chriſt, or reproach and blaſpheme him, or perſecute and injure him; but if he doth not *love* him: The bare want of this affection to Chriſt, is enough eternally to ſeparate us from Chriſt. 2. The nature of this curſe; "Let him be anathema, maran-atha." The Apoſtle pronounces the curſe in two languages, Greek and Syriac, to denote both the vehemency of his own ſpirit in ſpeaking, and the certainty of the thing ſpoken; or perhaps to ſhew, that men of all nations and languages, who love not Chriſt, are under a curſe, and that they are deſervedly curſed among all nations: The Greek word, *Anathema*, ſignifies *execrable*; the Syriac word, *Maran-atha*, is a compound of *Maran*, *Lord*, and *atha*, *he cometh*. Theſe words were uſed anciently in the moſt dreadful ſentence of excommunication; as if they had cited the perſon to the tribunal of Chriſt, at his coming to judge the world, or left him bound under the curſe of that ſentence until the coming of Chriſt. 3. The extent of this curſe, "If any man;" as if he had ſaid, Let him be who he will that loves not Chriſt, Jew or Gentile, bond or free, male or female, rich or poor, young or old, prince or peaſant, king or beggar, who hath opportunities to know Chriſt, and yet doth not love him, let him be accurſed by him to eternal ages; let him be fully ſeparated from the ſociety of Chriſtians here in this world, and from all fellowſhip and communion with Chriſt finally in the world to come. The ſum is this, That thoſe who "love not our Lord Jeſus Chriſt," much more thoſe who wilfully hate and oppoſe him and his holy laws, are accurſed perſons in this life, and devoted to deſtruction here: But when our Lord ſhall come to judge the world at the laſt and great day, they ſhall be accurſed more openly and ſolemnly; when they ſhall ſtand before that impartial judge of the world, they ſhall receive from his mouth a final malediction, an irreverſible execration, which ſhall be immediately ſucceeded with the anguiſh and torments of eternity. (B.) That ſuch is the true meaning of *anathema, mar an-atha*, (tho' queſtion'd by ſome learned men) is critically prov'd, by Dr. Hammond, on this text; to whom we muſt refer the more curious reader. But another ſeeming difficulty is, How, ſuppoſing this a form of excommunication, it can here be appliable to the *not loving of Chriſt*; which, being a ſin of the heart, ſeems not to be capable of any judge's cognizance, nor conſequently of their cenſure. But it muſt be obſerv'd, that *the love of Chriſt* ſignifies that *perfect love* that *caſts out fear*, and contains in it the confeſſion of Chriſt, adhering and cleaving to him (as *to love a maſter*, Mat. vi. 24 is, to hold to him, in that verſe) the *not loving of Chriſt*, is the denying of him in time of trouble; and ſignifies here, him that was tainted with the error of the Gnoſticks, and ſo would not confeſs Chriſt in time of perſecution: And then there is nothing more reaſonable than that the Apoſtle, having written this whole Epiſtle againſt the ſchiſms and vicious practices and hereſies infuſed into the church of Corinth by thoſe men, ſhould conclude with a denunciation of the higheſt degree of excommunication againſt all thoſe who ſhall thus renounce Chriſt, and fall off to theſe "damnable hereſies, denying the Lord that bought them," 2 Pet. ii. 1. (H.) He who loves not the precepts, the Church, and the croſs of Chriſt, may aſſure himſelf, that he does not love his perſon. And, if he who loves not Jeſus Chriſt be *anathema*, and excommunicate; what ought thoſe to expect, who not only do not *love* him themſelves, but likewiſe teach and inſtruct others not to do it? (Q.)

The grace of our Lord.] See the notes on 2 Cor. xiii. 14.

Amen.] See the notes on John xxi. 25.

Written from Philippi.] See the notes on ver. 5. and the concluſion of the Epiſtle to the Romans, and the preface to this.

The End of the Firſt Epiſtle of St. PAUL *to the* CORINTHIANS.

CRITICAL and EXPLANATORY
ANNOTATIONS
UPON THE
Second Epiſtle of St. *PAUL*, the APOSTLE,
TO THE
CORINTHIANS.

TO what has been already ſaid, prefatory to all St. Paul's Epiſtles in general, and to his former to the *Corinthians* in particular, it ſeems needful only to obſerve here,

I. That the place, from whence he wrote this Second Epiſtle to them, ſeems agreed on all hands to have been Philippi, in Macedonia; of which city we ſhall have occaſion to ſay ſomewhat more, when we come to the Epiſtle directed to the Church there.

II. That the time of writing this was not long after the former; probably about a year, as we may conclude from thoſe words, ch. ix. 2. "Achaia was ready a year ago." But he had not given inſtructions, concerning the collection there referr'd to, till the cloſe of his former Epiſtle, ch. xvi. 1. and they could not be in ſuch readineſs, as he here mentions, before he gave thoſe inſtructions. Now, that the former Epiſtle was written early in the foregoing year, appears from his ſaying there, ver. 8 "I will tarry at Epheſus till Pentecoſt:" And it appears, that he "ſtay'd in Aſia" ſome conſiderable time after he had purpoſed to leave Epheſus, and go to Macedonia, Acts xix. 21, 22. So that, his making an apology here, ch. i. 15, &c. for his not wintering at Corinth, as he thought to have done, 1 Cor. xvi. 6. ſhews, that this Epiſtle muſt have been written after winter, and conſequently when a new year was begun. It ſeems therefore to have been written after his ſecond going to Macedonia, mention'd Acts xx. 3. For, 1. It was written after he had been at Troas, and had left that place to return to Macedonia: But that was at his ſecond going thither; as is noted here, on ch. ii. 12. 2. It was written when Timothy was with him; as appears by the inſcription of it, ch. i. 1. But, when he left Epheſus to go into Macedonia, Timothy was not with him; being ſent before him, Acts xix. 22. tho' at his ſecond going through Macedonia, Timothy was with him, ch. xx. 4. 3. He ſpeaks here of ſome Macedonians to come with him, ch. ix. 4. And accordingly, at his ſecond going from Macedonia, "there accompanied him Ariſtarchus and Secundus, of Theſſalonica," the metropolis of Macedonia, Acts xx. 4. And 4. Not only in the poſt-ſcript (which indeed is ſingly of no great authority) but by Theodoret and Oecumenius, 'tis ſaid, this "ſecond Epiſtle was written from Philippi;" where St. Paul was till after the days of unleavened bread," Acts xx. 6. It therefore ſeems to have been ſent from thence, not long before St. Paul's coming himſelf to them; which he here ſpeaks of as inſtant, ch. xii. 14. and xiii. 1. and which he did, (as Dr. Lightfoot ſays) in his journey from Philippi to Troas: For he ſail'd about, by way of Corinth, to make good his promiſe, while the reſt of his company went the neareſt way to Troas, and tarried for him there, Acts xx. 5.

III. That the occaſion of this was the account which he had long waited for, and newly receiv'd from Titus, of the ſucceſs of his former Epiſtle, which had wrought a happy reformation among many of them: Tho' ſome ſeducers there were ſtill, it ſeems; who invidiouſly loaded him with the imputation of levity and inconſtancy, pride and imperiouſneſs, vanity and vain-glory; repreſenting him withal, as contemptible in his perſon, and deſpicable in his miniſtry.

IV. That, as he had thus two ſorts of people to deal with, the reformed and the refractory; ſo he varies his ſtyle, according to the ſubject, with reſpect either to the one or the other. He ſoftens his pen towards the former, and at the ſame time gives it an edge of ſharp diſcipline to the latter; alternately commending and menacing, ſmiling and frowning; ſometimes expreſſing himſelf with the ſweetneſs of a moſt tender-hearted Father, and ſometimes with the jealouſy of a moſt vigilant Paſtor: So that, indeed, he appears not in any other of his Epiſtles to have ſo much play'd the orator, as in this.

V. The parts it conſiſteth of, are, briefly, 1. An affectionate apology for his not yet coming to them, ch. i. 2. A pardon for the inceſtuous perſon, upon his repentance, ch. ii. 3. A juſtification of his miniſtry againſt the calumnies of falſe teachers, ch. iii. iv. v. vi. 4. An exhortation to Chriſtian duties in general, ch. vii. And, in particular, to a liberal contribution to the poor Saints at Jeruſalem, ch. viii, ix. 5. A confutation of his emulous adverſaries; by an enumeration of his manifold trials, and the happy iſſue of them, ch. x, xi, xii. And 6. A denunciation of ſeverity, and the power of his Apoſtleſhip, againſt incorrigible offenders, ch. xiii.

CHAP. I.

The Apoſtle encourageth them againſt troubles, by the comforts and deliverances, which God had vouchſafed him in all his afflictions; and particularly in Aſia: Profeſſeth his ſincerity in preaching the Goſpel: And declares, that his not coming to them yet, was the effect of kindneſs only.

Ver. 1, 2, 3, 4, 5, 6, 7. PAUL, an Apoſtle of Jeſus Chriſt by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the Saints which are in all Achaia: Grace be to you and peace from God our Father, and from the Lord Jeſus Chriſt. Bleſſed be God, even the Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we our ſelves are comforted of God. For as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt. And whether we be afflicted, it is for your conſolation and ſalvation, which is effectual in the enduring of the ſame ſufferings, which we alſo ſuffer: Or whether we be comforted, it is for your conſolation and ſalvation. And our hope of you is ſtedfaſt, knowing that as ye are partakers of the ſufferings, ſo ſhall ye be alſo of the conſolation.

Paul, an Apoſtle.] See the notes on 1 Cor. i. 1.

And Timothy our brother.] Dr. Whitby, and Mr. Burkitt, ſuppoſe, that St. Paul places Timothy here with himſelf, calling him *brother*, only out of compliment, that he might not be deſpiſed for his youth. But 'tis more reaſonable to believe, that he did this out of regard to Timothy's being a *brother*, of the Epiſcopal order. See the notes on Acts xv. 32.

The Church of God.] See the notes on 1 Cor. i. 1.

With all the Saints.] The Greek Scholiaſt noteth, that the Apoſtle uſeth not the word (*hoſiois*) *holy*, but (*hagiois*) *unearthly*; whereby all thoſe, among the Corinthians, who were earthly-minded, and ſought not the things which are above, but the things which are here on earth below, are excluded out of the Apoſtle's ſalutation. (Aſſ.) See the notes on Rom. i. 7. and 1 Cor. i. 1.

Grace be to you, and peace.] See the notes on Rom. i. 7. and 1 Cor. i. 3.

The father of mercies.] Tho' judgments proceed from God, as well as mercies, yet he is not in Scripture any where call'd *the father of judgments*, as he is here "the father of mercies:" Becauſe mercy and compaſſion ariſeth meerly from himſelf, and he *delighteth* in it, Mich. vii. 18. but our ſins are the cauſe why he inflicteth any judgments upon us. (Aſſ.) And he is here call'd "the father of mercies," in the plural number, to ſignify, according to the Hebrew way of ſpeaking, the greatneſs and multitude of his mercies: And "the God of all comfort," as being the giver of the Holy Ghoſt, *The comforter*, whence all our comforts are deriv'd. (W. and B.)

Who comforteth us.] See the notes on Acts xvi. 25. and Rom v. 3. and viii. 35.

The ſufferings of Chriſt.] *Ta pathemata tou Chriſtou*; The afflictions and calamities which we ſuffer for Chriſt, or Chriſt ſuffereth in us his members. (Aſſ. G. H. W. and B.) God knows, how to proportion the conſolation to the ſufferings. We know not what we loſe, when we pray to be deliver'd out of our afflictions. Let us ſuffer without meaſure, that we may be comforted without meaſure. (Q.) See the notes on Acts ix. 4.

As ye are partakers.] See the notes on Acts xiv 22. and 1 Cor. x. 13.

Ver. 8, 9, 10, 11. For we would not, brethren, have you ignorant of our trouble, which came to us in Aſia, that we were preſſed out of meaſure, above ſtrength, inſomuch that we deſpaired even of life: But we had the ſentence of death in our ſelves, that we ſhould not truſt in our ſelves, but in God which raiſeth the dead. Who delivered us from ſo great a death, and doth deliver: In whom we truſt, that he will yet deliver us: Ye alſo helping together by prayer for us, that for the gift beſtowed upon us by the means of many perſons, thanks may be given by many on our behalf.

Our trouble, which came to us in Aſia] See the notes on Acts xix 23, &c. and 1 Cor. xv. 32.

We had the ſentence of death in our ſelves] Obſerve here, 1. That whatever thoſe preſſures were to which the Apoſtle here refers, the grievouſneſs of them needs no other proof, than that they are ſtiled "a great death;" and that his reſcue out of them is compared to that nobleſt inſtance of Almighty power, by which "God raiſeth the dead:" And ſuch ſurprizing events, it ſeems evident, are ſometimes neceſſary to beget in us juſt notions of God, and of our ſelves. It is an act of kindneſs and mercy in God, to refreſh and awaken our memories, and make us wiſe, tho' at our own expence. And this is never done to better purpoſe, than by ſuch dangers and calamities, as plainly prove an over-ruling providence, by baffling the wiſdom, and chaſtiſing the vanity, of ſelf-conceited men; when they illuſtrate the glory of God, with ſuch evidence, that they cannot but perceive and confeſs the deliverance out of them to be his work. And yet, 2. In ſuch deliverances, God moves ſometimes by very ſlow ſteps. Thus, after St. Paul had eſcaped what he calls "ſo great a death," there were other afflictions, in which he felt the continuance of God's mercy; and more ſtill behind, in which he hoped to find the completion of it; He "hath delivered, and doth deliver, and in him we truſt, that he will yet deliver us." 3. That the ground of this his truſt was, 1. The experience of God's great goodneſs to him heretofore: And, 2. The interceſſions of his fellow-chriſtians in his behalf. But then we are to obſerve, 4. That "for the gift beſtow'd upon us, by the means of many perſons, thanks may be given by many on our behalf." (Stanhope) See his Sermon on this text; and the notes here, on Rom. xv. 30.

Ver. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24. For our rejoicing is this, the teſtimony of our conſcience, that in ſimplicity, and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had our converſation in the world, and more abundantly to you-wards. For we write none other things unto you, than what ye read or acknowledge, and I truſt ye ſhall acknowledge even to the end. As alſo ye have acknowledged us in part, that we are your rejoicing, even as ye alſo are ours in the day of the Lord Jeſus. And in this confidence I was minded to come unto you before, that ye might have a ſecond benefit: And to paſs by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea. When I therefore was thus minded, did I uſe lightneſs? Or the things that I purpoſe, do I purpoſe according to the fleſh, that with me there ſhould be yea, yea, and nay, nay? But as God is true, our word toward you was not yea, and nay. For the Son of God, Jeſus Chriſt, who was preached among you by us, even by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea. For all the promiſes of God in him are yea, and in him amen, unto the glory of God by us. Now he which ſtabliſheth us with you, in Chriſt, and hath anointed us, is God: Who hath alſo ſealed us, and given the earneſt of the Spirit in our hearts. Moreover, I call God for a record upon my ſoul, that to ſpare you, I came not as yet unto Corinth. Not for that we have dominion over your faith, but are helpers of your joy: For by faith ye ſtand.

Our rejoicing is this.] Obſerve here, 1. That, tho' St. Paul did not put confidence and truſt in his ſincerity and Chriſtian grace, yet he did rejoice and holily glory in the evidence of his grace, and in the teſtimony of a ſincere and upright conſcience: "Our rejoicing is this." Learn hence, That an holy glorying and rejoicing in the graces of God, which upon good and ſufficient grounds we find evident in our ſelves, is lawful and allowable: A Chriſtian may and ought to rejoice, not only in the confidence in Chriſt's merits, but alſo in the conſcience of his own ſincerity. 2. The particular grace evidenced, which the Apoſtle took comfort in: *His ſincerity*, and *godly ſimplicity*; that is, his uprightneſs both of heart and life, his freedom from guile and hypocriſy. Thence note, That the conſcience of ſincerity is ſuch a crown of rejoicing, as will ſupport a Chriſtian's ſpirit under and againſt the greateſt difficulties which may ariſe in any condition. This ſincerity diſcovers it ſelf in its acting by a right rule, from a right principle, and to a right end; and it ſupports a man's ſpirit in the duty of prayer, under the burden of ſlander and reproach, in the dark night of affliction, in the diſconſolate hour of death, and at the dreadful day of judgment. 3. That it is not a ſingle act of ſincerity, but a conſtant courſe of upright walking, that our Apoſtle rejoiced and took comfort in: "We have had our converſation in the world in all ſimplicity and godly ſincerity." As God doth not judge of our ſtate and condition by a particular action; no more ſhould we, but by the general bent of our reſolutions, and the conſtant courſe and tenor of our converſations. (B.) See the notes on John i. 47. Acts xxiii. 1. xxiv. 16. 1 Cor. i 17. ii. 4, 6, 13. and v. 8.

We write none other.] Obſerve, 1. The Apoſtle having aſſerted his own ſincerity and upright converſation, in the former verſe, he doth in this make his appeal to the conſciences of the Corinthians for his juſtification. It is a good demonſtration of our uprightneſs, when we cannot only appeal to God, as touching our ſincerity, but even to the conſciences of men: For if through prejudice they will not with their mouths vouch our integrity, yet ſecretly with their conſciences they cannot but bear witneſs to it. 2. Having declar'd that he had his teſtimonials not only from his own conſcience, but from theirs alſo, he adds, that he truſted this would hold and continue "even to the end;" that is, to the end both of his and their lives: As if he had ſaid, My converſation hath hitherto been acknowledg'd by you to be ſincere and upright; and I hope, as ye ſhall never ſee it otherwiſe by me, ſo will ye perſevere and continue in your good opinion and right judgment concerning me, to the end of your and my life. (B.)

A ſecond benefit.] To wit, to be confirmed in the faith. (H. and B.) By this it appears, that the Apoſtle had been but once yet among them. (W.) See the notes on Rom. i. 11.

When I therefore was thus minded.] Here our Apoſtle begins to make his apology and defence for himſelf, for changing his purpoſe in coming to Corinth according to promiſe, and to free himſelf from the imputation of levity, inconſtancy, and falſhood, caſt upon him by the falſe Apoſtles, for promiſing to come to Corinth, and not performing it: For they aggravated the matter ſo far, as if he were one that ſaid and unſaid, one that took no care about keeping his word; and thence inferr'd that no regard was to be had to any thing he deliver'd. He that is not to be relied upon (ſay they) in his ordinary promiſes, how can ye depend upon what he ſays to you in his preaching? Hence learn, That lightneſs and inconſtancy is a great ſin and reproach in any, but eſpecially in the miniſters of the Goſpel; who yet are often charg'd with it, when they are in no degree guilty of it. (B.) The meaning of *yea, and nay*, or of *yea, yea*, and *nay, nay*, is diſtinctly this; when we do not agree, or are inconſtant to our ſelves, now *yea*, and anon *nay*, in our words or actions. Whence is that old word *naucus*, for a *light* or *frivolous perſon*, from *nai ouchi*, as it is deduc'd by Feſtus. The difference of this from that in Jam. v. 12. is clear'd by the conſtruction, "Let your yea be yea, and your nay be nay;" that is, let your words and actions accord; ſo that the ſecond *yea*, and the ſecond *nay*, is not join'd with the firſt, as here, but as the predicate affirm'd of it, whereas here the two *years* being all one (and ſo indeed expreſs'd by a ſingle *yea*, ver. 18.) are the ſubject of the ſpeech, and the two *nayes*, being all one again, the predicate. To this agrees that proverb of the Jews, *The juſt man's yea is yea, and his nay nay*. A third expreſſion there is, that of Mat. v. 37, which is in ſound very near this, and yet diſtant from it, "Let your communication be yea, yea, and nay, nay;" that is, let there be no other language but this, or the like, uſed by you; in oppoſition to the more licentious forms of oaths there mention'd. (H.) See the notes on Mat. v. 37.

As God is true.] See the notes on ver. 23.

Our word toward you.] *Our word* here may be either underſtood of St. Paul's promiſe to come to Corinth, and that he did very ſincerely intend to come unto them; as if he had ſaid, As God is true to his promiſe, ſo has he taught me to be true to mine: Or of his preaching; that the doctrine he taught was not mutable and changeable, but always the ſame. (B.) Or thus, according to Theodoret, that the *word*, concerning "the ſon of God, preached among you by me, and Silvanus, and Timotheus," was ſtill the ſame, without any variance from one another; we all ſaying the ſame things of him, and confirming them by the like miracles. (W.) See the notes on Acts xv. 32.

All the promiſes of God.] All the promiſes of God made to you are true and certain, through Chriſt the author of the newcovenant, eſtabliſh'd upon better promiſes, to the glory of that God who made them, by us. (W. and B.)

Now he which ſtabliſheth.] In theſe two verſes we have four very great and noble privileges, which the Apoſtle declares God had conferr'd upon the Corinthians; namely, his eſtabliſhing, anointing, and ſealing of them, and giving the earneſt of his Holy Spirit to them. 1. Their eſtabliſhment; "he which eſtabliſhed us with you is God." Learn thence, That a people's eſtabliſhment in the doctrine of the Goſpel, and in the faith of the promiſes, is alone the gracious work of God. We are naturally like reeds ſhaken with every wind; it is the eſtabliſhing grace of God that makes us pillars in the Church. 2. Their anointing, which is from God; the ſanctifying grace of God being often in Scripture compar'd to oil, in regard of its effects: It refreſhes the weary, it healeth the wounded, it comforts the heart, it beautifies the face, it ſtrengthens the limbs. Such internal virtues and excellencies hath the ſanctifying grace of God in the hearts of the people. 3. Their ſealing; "Who hath alſo ſealed us." God's ſealing of his children doth imply his high valuation and eſteem of them: What is ſeal'd is eſteem'd very precious; it implies their ſafety and ſecurity; what is under ſeal, is not in danger of being loſt: Again, Sealing doth imply ſecrecy and privacy; that which is ſeal'd is ſecret and hidden; it is the new name, which none know but he that receiveth it: Finally, Sealing is for confirmation; contracts and bargains among men are confirm'd by hand and ſeal. Thus the graces of the Spirit, which ſanctify us, do alſo witneſs and ſeal to us the aſſurance of God's love and ſpecial favour in Jeſus Chriſt. 4. The fourth privilege here conferr'd by God upon the Corinthians, is "his giving the earneſt of his Spirit in their hearts:" Grace wrought in the heart here is a ſure earneſt of glory hereafter; as there is a great deal of difference between a ſhilling, a ſingle piece of money, and a ſhilling that is an earneſt of a greater ſum. It is joy to find grace in the ſoul, as grace mortifying our corruptions; but it rejoices much more to look upon grace as an earneſt of glory, as the firſt-fruits which inſure the full crop. (B.) If it be ask'd, How ſhall we be aſſur'd that we have receiv'd this *earneſt*, and that we are *ſealed* by the Holy Spirit? I anſwer, The only certain way to know this, is the bringing forth the fruits of the Spirit in our lives and converſations: For, if this be wanting, all other rules to judge thereof will be of no uſe. Now, what theſe fruits of the Spirit are, ſee Gal. v. 22, 23. and the notes there. (Fox) The firſt gift of the Spirit, and of life, is a pledge of our whole inheritance; inſomuch, that this anointing, ſealing, and pledging, all ſerve to one and the ſame end. (Aſſ) And that, all theſe expreſſions refer to the ſolemn rite of *confirmation*, is evident

dent, as well from comparing them together, as from the concurring teſtimonies of ſeveral ancient Fathers. (Wheat.) See the notes on Acts x. 38. Rom. iv. 11. v. 5. and viii. 9, 11, 16. 1 Cor. i. 4, &c. and ix. 2. and 1 John ii. 20.

I call God for a record upon my ſoul.] In theſe words, our Apoſtle doth aſſure the Corinthians, in a very ſolemn manner, that it was not any inconſtancy, or carnal reſpect in himſelf, that made him delay his coming to them; but it was purely to *ſpare* them, as being unwilling to come with his rod among them, and to uſe ſeverity upon them. Here obſerve the Apoſtle's manner of ſpeech, by way of adjuration; "I call God to record upon my ſoul" The words are an aſſertory and execratory oath; wherein God is call'd to witneſs the truth of what he ſaid. Learn hence, That it is lawful for Chriſtians under the Goſpel to ſwear, upon a neceſſary and great occaſion. But what great occaſion was here for St. Paul to do it? *Anſ.* Very great; the falſe Apoſtles having accus'd him for a vain-glorious and inconſtant man: This accuſation did redound to the diſcredit of his miniſtry, the diſhonour of the Goſpel, the deſtruction of the Church; therefore he ſolemnly proteſts that no inconſtancy or worldly motives did cauſe him to delay his promiſe; but a wiſe and ſpiritual conſideration of their good, a willingneſs to ſpare them, and an unwillingneſs to uſe ſeverity upon them. Hence learn, That the miniſterial power, which God giveth the officers of the Church, ought to be manag'd with much holy prudence, and Chriſtian commiſeration; the end of their power ſhould always be in their mind, which is edification, and not deſtruction. (B.) See the notes on Mat. v. 34. and 1 Cor. iv. 21.

Dominion over your faith.] See the notes on 1 Cor. iii. 5.

CHAP. II.

The Apoſtle, having explain'd the reaſon of his delay to come to them, requires them to reſtore and forgive the penitent: And declares the ſucceſs of his miniſtry in other places.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. BUT I determined this with my ſelf, that I would not come again to you in heavineſs. For if I make you ſorry, who is he then that maketh me glad, but the ſame which is made ſorry by me? And I wrote this ſame unto you, leſt when I came, I ſhould have ſorrow from them of whom I ought to rejoice, having confidence in you all, that my joy is the joy of you all. For out of much affliction and anguiſh of heart, I wrote unto you with many tears; not that ye ſhould be grieved, but that ye might know the love which I have more abundantly unto you. But if any have cauſed grief, he hath not grieved me, but in part; that I may not overcharge you all. Sufficient to ſuch a man is this puniſhment, which was inflicted of many. So that contrariwiſe, ye ought rather to forgive him, and comfort him, leſt perhaps ſuch a one ſhould be ſwallowed up with overmuch ſorrow. Wherefore I beſeech you, that ye would confirm your love towards him. For to this end alſo did I write, that I might know the proof of you, whether ye be obedient in all things. To whom ye forgive any thing, I forgive alſo: For if I forgave any thing, to whom I forgave it, for your ſakes forgave I it, in the perſon of Chriſt; leſt Satan ſhould get an advantage of us: For we are not ignorant of his devices.

I determined this with my ſelf.] See the notes on ch. i. 17, &c. and 1 Cor. v. 1, &c.

I wrote unto you with many tears.] As the Apoſtle's zeal for the good of ſouls made him rejoice at their welfare, ver. 2. ſo did it alſo cauſe him to weep for their miſcarriages, Acts xx. 19, 31. (W.)

Grieved me, but in part.] Theophylact, reſolving it the Apoſtle's meaning, to have his charity to the inceſtuous perſon expreſs'd, and to give order for his abſolution, thinks it moſt proper, that, joining them with himſelf in the diſlike and ſorrow, and conſequent infliction of cenſures for the ſin, he might engage them jointly with himſelf in the abſolving the tranſgreſſor; And *this* (ſaith he) *moſt wiſely diſpoſed by him, that they who had ſo lately been commanded by the Apoſtle to avoid him, as a deteſtable perſon, ſhould not now, upon his giving orders for his abſolution, be ſcandalized at him, as inconſtant and mutable.* This, ſaith he, is the reaſon, that he takes them in, as partakers with him of the ſorrow and cenſures, that he might have them his willing partners in the abſolution, and joy of that. And ſo this (ſaith he) is the ſenſe of the words, *For he hath not*, ſaith St. Paul, *grieved me alone, but all you in part*; that is, a little, or in ſome degree; *that I may not ſay, he hath altogether grieved you, leſt I ſhould lay overmuch weight upon him*: Or, in plain words, the truth is, *he hath grieved you*, in like manner as me; but yet that I may not over-burthen him that was guilty of that inceſt, or aggravate the matter againſt him, all that I ſay is, that *in part*, or *in ſome meaſure, ye were grieved* by him. This is a very commodious ſenſe, and neceſſarily requires ſome ſmall change of the punctation (tho' the printed text in Theophylact hath not obſerv'd it) partly by including in a parentheſis the latter part of this verſe, partly by putting a comma after *overcharge*, that ſo *you all* may connect with *in part*, thus, "But if any have cauſed grief he hath not grieved me, but in part (that I may not aggravate, or lay weight, on him,) you all." And this is a plain ſenſe, and agrees very well with all that follows, of their joint and chearful proceeding to the abſolution of the inceſtuous. (H.)

Puniſhment, which was inflicted of many.] What is here meant by "the puniſhment which was inflicted under the many," will appear by 1 Cor. v. 4. where, concerning the inceſtuous perſon, and ſuch as he, order is diſtinctly given, that he ſhall be "delivered up to Satan, for the deſtruction of the fleſh," or bringing corporal inflictions upon him, which is certainly the (*epitimia*) *puniſhment* here mention'd, and that of their *being gathered together*, that is, in the preſence of the whole congregation, to add the greater ſolemnity to it: And that is all one with the *hypo pleionon* here, *under*, or *in, the preſence of the many*. Mean while, as there the ſentence was St. Paul's, *kekrika*, ver. 3. "I have judged as preſent," and ver. 4. "when ye are gathered together, and my ſpirit, with the power of the Lord Jeſus Chriſt", (beſtow'd on the Apoſtle, and rulers of the Church) ſo it muſt be ſuppoſed to be here alſo, tho' the ſolemnity was tranſacted with the company, and in the preſence of the whole congregation. (*Idem*)

Ye ought rather to forgive him.] Hence it appears, that in notorious crimes, which give great cauſe of ſcandal to the Church and to Chriſtianity, the conſolation of the offender depends not only on his inward grief, and repentance towards God, but alſo on the relaxation of his cenſures by the Church: For, 'tis certain, the Apoſtle is here ſpeaking, not, as Grotius thinks, of the taking off the diſeaſe, which he ſuppoſes Satan had inflicted on the inceſtuous perſon, but of reſtoring him to communion by relaxation of the Church's cenſures. For, 1. The word (*epitimia*) *puniſhment*, ver. 6. refers to the canonical cenſures of the Church: And, 2. He commands them not only to *forgive*, but alſo to "confirm their love towards him;" both which expreſſions ſeem plainly to intimate, that he would have him reſtor'd to communion. (W.)

In the perſon of Chriſt.] That is, In the name, and by the authority of Chriſt. (B.) See the notes on John xx. 23. and 1 Cor. v. 4.

Leſt Satan ſhould get an advantage] Obſerve here, The arguments with which, and the motive by which, he preſſes the Church at Corinth to forgive the inceſtuous perſon, and re-admit him into their ſociety; "leſt Satan get an advantage of us." What advantage? *Anſ.* An advantage to lead them into ſin thus; by their abuſing that power which God had given them for edification, to the deſtruction of a perſon; by making them guilty of ſpiritual murder, by their over-rigorous proceeding againſt him, by driving him to deſpair, by, tempting him to apoſtacy. Satan ſometimes, by too great ſlackneſs of diſcipline, ſeeks to lull ſinners aſleep in the boſom of the Church; and ſometimes by too great ſeverity endeavours to drive them to deſpair. The force of the Apoſtle's words lies thus, I adviſe you to continue the ſeverity of diſcipline no longer towards this penitent offender, but receive him again into your communion with all tenderneſs and ſpeed, leſt Satan ſhould circumvent you, and over-reach you, and make uſe of your rigor, to your own ruin, by rendring your doctrine hateful, and your diſcipline deteſtable; "for we are not ignorant of his devices," his contrivances, plots, and ſtratagems, laid againſt us. Learn hence, 1. That Satan is a maſter in the art of deceiving ſouls: He is full of cunning methods and devices, to circumvent perſons, and catch them in the net of his deceits. 2. That it concerns all perſons, but eſpecially the miniſters of the Goſpel, to be well acquainted with, and not ignorant of any devices or plots of Satan. Satan has a multitude of devices, by which he undoes, entangles and deceives ſouls; and no Chriſtian ought to be ignorant of them, leſt he be circumvented and undone by them: Many are his devices for drawing us into ſin, for drawing us off from duty, for drawing us into temptation, for drowning us in deſpair: Our wiſdom will be not to diſpute, but to reſiſt; for by reſiſting, our temptations will be fewer, and our ſtrength greater, James iv. 7. "Reſiſt the devil, and he will fly." Where note, That the promiſe of conqueſt is made to reſiſting, not diſputing with Satan; to parly with him, is the way to be overcome by ſin. (B.) See Dr. Cave's, and

Mr. Killingbeck's Sermons on this text; and the notes on Luke xxii. 31.

Ver. 12, 13, 14, 15, 16, 17. Furthermore, when I came to Troas to preach Chriſt's goſpel, and a door was opened unto me of the Lord, I had no reſt in my ſpirit, becauſe I found not Titus my brother: But taking my leave of them, I went from thence into Macedonia. Now thanks be unto God, which always cauſeth us to triumph in Chriſt, and maketh manifeſt the ſavour of his knowledge by us in every place. For we are unto God a ſweet ſavour of Chriſt, in them that are ſaved, and in them that periſh. To the one we are the ſavour of death unto death; and to the other, the ſavour of life unto life: And who is ſufficient for theſe things? For we are not as many, which corrupt the word of God: But as of ſincerity, but as of God, in the ſight of God ſpeak we in Chriſt.

A door was opened.] This either ſignifies, 1. The free liberty which he had to preach the Goſpel in thoſe places; the door of his mouth was not ſhut by perſecutors, the enemies and oppoſers of the Goſpel, but the word of the Lord had a free courſe in the labours of its miniſters: Or, 2. This opened door may ſignify and import the great and gracious ſucceſs which God gave the Apoſtle in his work: As God by his providence open'd the Apoſtle's mouth to preach and publiſh the glad tidings of the Goſpel; ſo by his Holy Spirit he open'd the people's hearts to receive and entertain the glad tidings of ſalvation which the Goſpel brought. Acts xvi. 14. the Lord open'd Lydia's heart, that ſhe attended to the words which were ſpoken of Paul. (B.)

Taking my leave of them.] *Apotaxamenos autois.* The word *apotaſſomai* ſignifies not barely to *take leave of*, but to give inſtructions at parting, concerning ſuch things as are to be done afterwards. (Leigh)

Cauſeth us to triumph in Chriſt.] See the notes on Rom. viii. 37. and Mr. Milward's Sermon on this text.

Unto God a ſweet ſavour.] Obſerve here, 1. The title given to the Goſpel, and to the preachers and diſpenſers of it: They are a *ſavour*; an alluſion probably to the ointment of ſweet perfume, which the High-prieſts under the law were anointed with: The breath of the Goſpel is a ſweet odour or ſmell; and God's faithful miniſters are they that carry it, and blow it abroad, to perfume ſinners that lie ſtinking in their ſins. 2. The contrary effects which the preaching of the Goſpel has upon thoſe that ſit under it; it is the ſavour of life unto ſome, of death unto others: Here it was ſo; the Apoſtle's miniſtry was a ſavour of life to the believing Gentiles, of death to the unbelieving Jews: All men are to be reckon'd in a ſtate of life or death, of periſhing or being ſav'd, according as they do or do not receive the ſavour, and reliſh the doctrine of the Goſpel. But how comes the preaching of the Goſpel to be the ſavour of death unto ſome? *Anſwer*, Partly through pride, in not enduring to be reprov'd by the Goſpel; partly through prejudice againſt the miniſters of the Goſpel; partly through ſlothfulneſs, neglecting to come under the ſound of the Goſpel; and partly through curſed infidelity, in not believing the meſſage which the Goſpel brings. Thus is the Goſpel, which was ordained for life, the ſavour of death unto death. 3. The ſweet ſupport which God gives his faithful miniſters in the diſcharge of their duty, tho' their doctrine fails of deſir'd ſucceſs; they "are a ſweet ſavour unto God," as well "in them that periſh" as "in them that are ſaved." Tho' Iſrael, their people, be not gather'd, yet ſhall faithful miniſters be glorious: God will reward them according to their labour, not according to the fruit; as the nurſe ſhall be paid for her care and pains, even tho' the child dies at the breaſt. (B.) See the notes on 1 Cor. i. 18.

Who is ſufficient for theſe things.] As if the Apoſtle had ſaid, So great and weighty is the work of preaching the Goſpel to a loſt world, that neither my ſelf, nor any of my fellow-Apoſtles, are ſufficient for it of our ſelves: "Who is ſufficient?" That is, None are ſufficient, without proportionable ſtrength and help from God. To preach the Goſpel as it ought, is a weighty work. If any think otherwiſe, it is either their ignorance or inadvertency. To ſearch into the deep things of God, the deep myſteries of the Goſpel which are unfathomable; to inſtruct the ignorant, to convince the obſtinate, to reſolve the doubting, to reduce the wandring; to know the ſtate of our flock, to viſit the ſick, to ſpeak to them, and pray for them, as perſons upon the confines of eternity! To do all this, and much more, as we ought, is no trivial work, no common performance: And therefore the greateſt men that ever God employ'd in and about this work, have been ready to ſink under the apprehenſion of the inſuperable difficulties that attend it. (B.) *Honos* and *Onus*, the honour and the charge, go together Whence it is, that the ſame Hebrew word ſignifieth both *honorare* and *onorare:* For whom God advanceth unto honour, them he doth burden with a charge; and on whom he impoſeth a burden, to them he vouchafeth honour. (Downame)

As many, which corrupt the word of God.] All the difficulty here is, what is meant by *kapeleuein*: Not that there can be any queſtion of the native proper ſignification of that word; (for it certainly ſignifies doing as *kapeloi* do; and thoſe are like pedling merchants, that buy and ſell to get gain:) But becauſe it is poſſible it may refer to ſome practices which ſuch merchants are vulgarly guilty of, mixing, and daſhing their commodities, and ſo deceiving others, that they may inrich themſelves. But tho' the word may poſſibly by a figure ſignify this; yet the genuine proper notion, being very agreeable to the context, is in all reaſon to be preferred. "We are not (ſaith St. Paul, *hos hoi polloi*) as the many." This ſure refers to the falſe teachers of his time, and thoſe, we know, were the Gnoſticks, who as they are ſaid to ſerve their belly, to love the world, and to love pleaſures, and ſo generally to deſign themſelves advantages by their profeſſion, and of all things hated the croſs, renounced chriſtianity when it was perſecuted, and brought any dangers or loſſes upon men; ſo they are particularly marked out, 1 Tim. vi. 5. (that chapter where the Gnoſticks are named, ver. 20. and their character particularly ſet down) to be ſuch as deem godlineſs gain, think the Chriſtian profeſſion brings men ſecular advantages of liberty, *&c.* and ſo cannot be ſo ſingle-hearted, ſo wholly bent to approve themſelves to God, as St. Paul here profeſſeth to be. To this interpretation of the place I am inclined by two paſſages in the Epiſtles of Ignatius, which tho' they are omitted in the Laurentian Copy, are yet conſtantly to be found in others, and if they were put in by any *interpolator*, they may yet be of good uſe to us in this matter, there being no reaſon to ſuſpect the hand that inſerted them of any ill deſign, nor yet of ignorance either of the Gnoſtick hereſy, or of the uſe of the word. The former place is in the Epiſtle ad Magneſianos, where, ſpeaking of the Gnoſtick judaizers, enemies of the croſs, whoſe God is their belly, minding earthly things, lovers of pleaſures, and not lovers of God, having a form of godlineſs, but denying the power thereof, he adds, merchants of Chriſt, huck-ſtering the word, ſelling Jeſus; going on to other parts of the character of the Gnoſticks, corrupters of women, coveting what belongs to others, greedy lovers of money. The ſecond place is agreeable, in *Ep. ad Trall* There are ſaith he, ſome vain ſpeakers and impoſtors, not Chriſtians, but merchants of Chriſt, carrying the name of Chriſt for deceit, huck-ſtering the word of the Goſpel: And who theſe are, he ſpecifies in the proceſs of that Epiſtle; Simon the firſt-born of Satan, Menander, Baſilides, the unclean Nicolaitans, (*tous pſeudonymous*) *thoſe that are falſely named*; that is, the Gnoſticks, *&c.* (H.) But againſt this interpretation, Dr. Whitby oppoſeth ſeveral arguments; and obſerves particularly, that the *Pſeudonymoi* (here cited from St. Ignatius, or his interpolator) muſt be underſtood not of the Gnoſticks, but of the Nicolaitans; who were *falſly named* after Nicolas the deacon, whereas he was no ſuch perſon as they repreſented him, but free from the doctrines which thoſe Hereticks vented in his name. (W.) But indeed this paſſage may be fairly underſtood to have a more extenſive application, than to either of thoſe Hereticks; ſince the original word is not (*polloi*) *many*, as we defectively tranſlate it, but (*hoi polloi*) *The many*; that is, the multitude, which always implies a majority. See the notes on Rom. v. 12. and Dr. Bentley's ſermon on this text.

As of ſincerity.] See the notes on 1 Cor. v. 8.

CHAP III.

Againſt the falſe teachers, who charg'd him with vain-glory, the Apoſtle here ſheweth, that the faith and graces of the Corinthians was a ſufficient commendation of his miniſtry; and that the miniſtry of the Goſpel doth far exceed that of the law.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. DO we begin again to commend our ſelves? or need we, as ſome others, epiſtles of commendation to you, or letters of commendation from you? Ye are our epiſtle written in our hearts, known and read of all men: For as much as ye are all manifeſtly declared to be the epiſtle of Chriſt, miniſtred by us, written not with ink, but with the Spirit of the living God; not in tables of ſtone, but in fleſhly tables of the heart. And ſuch truſt have we through

Chriſt to God-ward: Not that we are ſufficient of our ſelves to think any thing as of our ſelves: But our ſufficiency is of God; who alſo hath made us able miniſters of the New Teſtament, not of the letter, but of the ſpirit: For the letter killeth, but the ſpirit giveth life. But if the miniſtration of death written and engraven in ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes, for the glory of his countenance, which glory was to be done away; How ſhall not the miniſtration of the ſpirit be rather glorious? For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory. For even that which was made glorious, had no glory in this reſpect, by reaſon of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious.

Do we begin again.] The Apoſtle here alludes to theſe parts of his former Epiſtle (*viz.* chap. ii. iii. iv. and ix.) where he wrote a great deal in his own juſtification, magnifying his own miniſtry, and ſhewing that he was nothing behind the very chief Apoſtles: As if he had ſaid, Need I again, in this epiſtle, as in the former, to commend myſelf, or the effects of my miniſtry, to you *&c.*? From whence we may learn, 1. That the people ought to be very tender of the reputation of their miniſters, and not eaſily take up a mean or ill opinion of them. 2. That thoſe of our communion, who endeavour to bring their own, or other miniſters into diſrepute with the people, do our church and religion great diſſervice, and mightily hinder the progreſs and effect of the Goſpel among us. And, 3. That the good lives of the people are the beſt teſtimonial or commendation which they can give of their miniſters, when they live anſwerably to the truths of the Goſpel which their miniſters faithfully preach. See theſe doctrines clearly illuſtrated in Dr. Hickes's ſermon on this text.

Epiſtles of commendation.] *Syſtatikai epiſtolai*, and *grammata*, in this place are an intimation of an ancient cuſtom in the apoſtolical primitive church, which ordinarily gave their teſtimony to all Chriſtians who travell'd from one place to another, and recommended them to an hoſpitable reception. The original of this cuſtom ſeems to have been taken from the Heathens, who had their *teſſeras hoſpitalitatis* from one friend to another, which help'd them that brought them to kind entertainment; and Tertullian continues the phraſe *conteſſeratio hoſpitalitatis.* Many mentions of this cuſtom we find among ancient writers. In Syneſius, I commend to your friendſhip and kindneſs Laurentius, who of a long time hath been my ſcholar: And again, One commends a man to another, when he gives a good teſtimony of him. This was done among Chriſtians, by teſtifying the piety and orthodoxy of any, and the agreement with them, from whom they came, in the faith. And therefore when Fortunius, a Biſhop of the Donatiſts, affirmed and boaſted that their church was the catholick church, St. Auſtin (*Ep.* 163. *ad Eleuſium*) convinceth him, by asking him, Whether a Donatiſt could, by his *Literæ formatæ*, or *communicatoriæ*, gain a man entertainment or reception in any church that he would name to him? being confident he could not do it. Thus Nazianzen ſaith of Julian, that he imitated many of the Chriſtian rites, all humanity, and charity to them that wanted; that way of it eſpecially, which conſiſted in ſending letters and tokens; with which (ſaith Naxianzen) we uſe to furniſh them that are in want from one nation to anothor. The ſame, ſaith Zozomen, l. v. c. 5. and Nicephorus Calliſtus, l. x. c. xxi. almoſt in the ſame words, The ſame we may find in Lucian, in his Peregrinus. By which alſo will appear the ancient notion of the *coinonica grammata*; not to ſignify (as Baronius, *ad an.* 314. and out of him Binius, t. 1. *concil.* p. 271. and *Ferrarius De antiq. Eccleſ. Epiſt. genere*, l. i. p. 45. would have them) Epiſtles by which men were teſtified to be in communion with the church of Rome, (which they never did, but when they were written by the Biſhop of that church; and neither then, any more than thoſe that were written by the Biſhop of any other particular church, that ſignified that man's agreement in faith and communion with that particular church;) but only letters commendatory from one place or church to another, to recommend a perſon that would travel hither, and ſo obtain for him an hoſpitable reception, lodging, diet, and all things elſe that are contained in Zozomen, under the word (*therapeia*) *proviſion*, or *neceſſaries*, that they wanted; And this, according to the notion of *coinonia*, Acts ii. 42. for *liberality* and *beneficence*; tho' there is no queſtion but, among other degrees of charitable reception, that of admitting them to their churches and ſacraments was included alſo; proportionably to the forms of their teſtimonies, which (ſaith Mat. Blaſtares) were wont to mention the uprightneſs of the perſons, faith, unprovableneſs of his life, and his degree in the church, if he had any. See Juſtel. *in cod. Can. Eccl. Un.* p. 132. (H.) See the notes on Acts xviii. 2.

Ye are our epiſtle.] See the notes on 1 Cor. ix. 2.

And ſuch truſt have we.] The Apoſtle having with great ſatiſfaction mention'd the marvellous efficacy and ſucceſs which attended the preaching of the Goſpel, ch. i. 14. *&c.* does here declare his firm belief and expectation of the continuance and increaſe of that efficacy and ſucceſs. But, withal, he declares this confidence to be entirely fix'd upon God, for the ſake and merits of Jeſus Chriſt, ver. 4. That the converſion of men to the true faith is an undertaking, to which the wit and parts, the learning and labour of men, even when beſt accompliſh'd to perſuade, is in no degree equal, ver. 5. And that theſe are events entirely owing to the Spirit of God; partly by his extraordinary operations, enabling the miniſters of the New Teſtament to make the moſt convincing evidence of the truth; and partly by his ordinary and aſſiſting graces, diſpoſing the minds of their hearers to embrace the Goſpel, ſo deliver'd and atteſted. All which he confirms with this further argument for his truſt, That ſuch aſſiſtances of the Holy Spirit, and the ſucceſſes proportionable to them, might be depended upon, in favour, and for the promotion, of the Goſpel; becauſe the promiſe of that ſpirit is a privilege peculiar to the Goſpel, ſuch as no other diſpenſation, not even that of the law of Moſes, ever covenanted for: And upon this head St. Paul enlarges, to ſhew the difference between theſe two diſpenſations, and the juſt pre-eminence of the evangelical above the legal, with regard to this privilege in particular, ver. 6, 7. *&c.* (Stanh.)

To think any thing, as of our ſelves.] *Logizaſthai*, to reaſon, or conclude rationally. (Aſs.) That is to ſay, without the illuminations and powerful operations of the Holy Spirit. (W.) See Biſhop Andrews's ſermon on this text; and the notes on ch. ii. 16. and John xv. 5.

The letter killeth.] By *the letter* here is not meant the New Teſtament which is written with letters, but the law of Moſes, in oppoſition to the Goſpel. This (ſays Mr. Limborch) may be called *the Letter*, becauſe it contains only the firſt rudiments of religion. It did not teach that perfect religion, which Jeſus Chriſt and his Apoſtles deliver'd to the world. Hence, Gal. iii. 24 it is ſtyled "our ſchoolmaſter to bring us unto Chriſt;" it being the office of a ſchoolmaſter to teach children the firſt rudiments of things. This law, or *letter*, is ſaid to *kill*; foraſmuch as it condemns to death thoſe who tranſgreſs it, without any promiſe of pardon; for the promiſe of remiſſion of ſins was not of the law, but of grace. The Goſpel is called *the Spirit*, as being attended with a ſpiritual and quickning power; whereby men dead in ſin are raiſed to a ſpiritual life, and are, as it were, changed into other men: So that they walk not after the fleſh, but after the Spirit. This ſpiritual and quickning power the law was not attended with: And therefore, Hebr. vii. 19. it is ſaid to "make nothing perfect." (Fox) Note here, How falſe the Quakers and others gloſs is upon theſe words: They by *the Letter* will underſtand the whole written word of God contained in the Scriptures of the Old and New Teſtament, the law and Goſpel both; and by *the Spirit* will have to be meant the inward and immediate teachings of the *light within* them. Others by the letter underſtand the literal and hiſtorical ſenſe of Scripture in general; and by the Spirit giving life, they underſtand the myſtical and ſpiritual ſenſe of Scripture: But it is evident, from verſe 3. that by the letter he underſtands the law engraven in ſtone, the law as deliver'd by Moſes with an appearance of the glory of the Lord upon Mount Sinai; and by the Spirit is meant the bleſſed Spirit of Chriſt given to the Apoſtles to enable them to preach the Goſpel, and conferr'd upon all believers that did obediently hear and receive it. (W. and B.) See the notes on Rom. i. 16. ii. 17. iii. 20. iv, 15. vii. 6. and viii. 2.

The miniſtration of death written.] Here, if we obſerve the pointing of the original, and eſpecially the Apoſtle's compariſon between the *Letter* of the law, and the *Spirit* of the Goſpel, we ſhall more properly render this paſſage thus; "But if the miniſtration of death (*en grammaſin*) *by the Letter*, ingraven in ſtones" *&c.* the particle *en* frequently ſignifying the ſame with (*dia*) *by*; as is noted on Acts iv. 12. (Maſſey) For the Apoſtle is here contending for the glory and excellency of the Goſpel, ſo far above that of the law, as to repreſent the one perfectly eclipſed by the ſurpaſſing brightneſs of the other. To which purpoſe he ſtiles the law "the Letter," but the Goſpel "the Spirit," ver. 6. He affirms of the law, that it *killeth*, and is "the miniſtration of death and condemnation;" but of the Goſpel, that it "giveth life," and is "the miniſtration of the Spirit, and of righteouſneſs:" And he infers, that the *glory* of the latter muſt needs *exceed* the glory of the former; both on account of its effects, which are more beneficial, and on the account of its duration; for that "is done away," but this remaineth, ver. 7. *&c.* (Stanh.) Indeed, God's inſtitution ſtamp'd, an excellency upon the Jewiſh worſhip; and the law given them had both an intrinſick glory in it, as it was a revelation of the will of God; and alſo an accidental and adventitious glory, as it was attended with the ſolemnity of thunder and lightning, fire and ſmoke, and a voice like the ſound of a trumpet, at the promulgation of it: Yet (ſays the Apoſtle) compared with the Goſpel, the glory of the law or Jewiſh worſhip "had no glory in it at all, by reaſon of the glory that doth excel;" as the Moon compared with the Sun, is ſo outſhined by it, that its brightneſs is little taken notice of. True indeed, the law was a revelation of God's will, as well as the Goſpel: But with this happy advantage on the Goſpel's ſide; the law was a revelation of God's will, as to duty and as to condemnation, in caſe of non-performance of that duty; but the Goſpel is a revelation of God's will, as to grace, and mercy, as to remiſſion of ſin and eternal life. And again, The law or Jewiſh diſpenſation is vaniſhed; its miniſtration is ceaſed, and all the legal ordinances are aboliſhed; but the Goſpel-ſtate remaineth to the end of the world: It is called "a kingdom which cannot be moved," Heb. xii. 28. therefore the Goſpel-miniſtration, which is eternal, fixed, and binding, muſt needs be more excellent and more glorious than the legal diſpenſation, which was temporary, tranſient and vaniſhing. (B.) And conſequently, to be receiv'd with greater reverence and honour, both to it, and to its miniſters. (Feil) See the notes on Matth. v. 17. and Rom. i. 17. iii. 21. and vii. 9.

Ver. 12, 13, 14, 15, 16, 17, 18. Seeing then that we have ſuch hope, we uſe great plainneſs of ſpeech: And not as Moſes, which put a vail over his face, that the children of Iſrael could not ſtedfaſtly look to the end of that which is aboliſhed. But their minds were blinded: For until this day remaineth the ſame vail untaken away, in the reading of the Old Teſtament; which vail is done away in Chriſt. But even unto this day, when Moſes is read, the vail is upon their heart. Nevertheleſs, when it ſhall turn to the Lord, the vail ſhall be taken away. Now the Lord is that Spirit: And where the Spirit of the Lord is, there is liberty. But we all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord.

We have ſuch hope.] Since we have this confident aſſurance of the dignity of our function, and the ſovereign power of the Goſpel, we do with much freedom and reſolution preach the Goſpel to you. (Hall) Or rather, according to our tranſlation, "we uſe great plainneſs of ſpeech;" not putting a veil before our face, as Moſes did. (W.) See the notes on John vii. 4. and Acts iv. 29.

Put a veil over his face.] Here is another excellency of the Goſpel above the law; That whereas one was veiled under types and ſhadows, the other was deliver'd with great perſpicuity and plainneſs of ſpeech: Which is alſo a confirmation of the perſpicuity of the New Teſtament in all things neceſſary. (W.)

Look to the end.] That is, Either to Chriſt and his Goſpel, as the *body* veil'd under thoſe types and ſhadows, Col. ii. 17. Or they could not look unto that Chriſt, who is "the end of the law for righteouſneſs," or juſtification, Rom. x. 4. where ſee the notes. (W. and B.) This is undoubtedly the true ſenſe of the words (*eis to telos*) "to the end" according to the common reading: But if, according to the king's manuſcript, the right reading be (*eis to proſopon*) *to the face*, then will the *autapodoſis*, or *ſecond part of the reſemblance*, be more perfectly anſwerable to the former, thus, Moſes put a vail over his own face, to ſignify that the Iſraelites would not ſee the face (that is, diſcern clearly the moſt eminent and principal part) of the law, which is now aboliſhed; that is, of the ceremonial law: For certainly the principal part of that was the inward purity and piety ſignified and adumbrated by thoſe ceremonies, and now taught by Chriſt more diſtinctly and plainly; and ſo that covering taken away, ver. 14 only the Jews will not ſee it, but as yet their underſtandings are blinded, as in the beginning of the verſe. (H.) See the notes on ch. iv. 6.

Their minds were blinded.] See the notes on Matth. xiii. 14. John ix. 39. and xii. 40. and Rom. xi. 7.

Done away in Chriſt.] See the notes on Rom. x 4.

When it ſhall turn to the Lord.] The Apoſtle, diſcourſing of "the children of Iſrael, ver. 13. of thoſe to whom belong'd the Old Teſtament," and to whom the law of "Moſes was read," ver. 14, 15. muſt be ſuppoſed to ſpeak here alſo of the ſame perſons: And then, he plainly takes it for granted, that there will come a time, when the Jewiſh nation "ſhall turn to the Lord," or be converted to the Chriſtian faith; and ſo, looking on Chriſt as the end of the law, and being enlightned by his Spirit, ſhall clearly diſcern the ſpiritual ſenſe of the law, and the true meaning of their own prophecies concerning the Meſſiah. Nor is it any objection againſt this expoſition, that the word is *epiſtrepſe*, in the ſingular number: For, as that anſwers well to Iſrael, or the Jewiſh nation; ſo 'tis a known rule, that in the Hebrew tongue a verb of the ſingular number is join'd to a noun or a participle plural. (W.) See the notes on Rom. xi. 12, 23, 26.

The Lord is that Spirit.] As if he had ſaid, Chriſt is that quickning and life-giving Spirit, who takes away the veil from off our hearts: "And where that Spirit (that all-glorious, and all-powerful Spirit) of the Lord is, there is liberty;" that is, clearneſs, and no more veil; freedom from the yoke of the legal adminiſtration; a liberty and freedom from ſin; a liberty unto righteouſneſs; a freeneſs and readineſs of Spirit to do good; a liberty of addreſs and approach to God; a liberty of ſpeech in prayer to God: And thus the Spirit of the Lord is a free Spirit. (B.)

All with open face.] See the notes on ch. iv. 3. and 1 Cor. xiii. 12. and xv. 49.

CHAP. IV.

The Apoſtle declareth his ſincerity and diligence in preaching the Goſpel: And how the perſecutions he daily endured for ſo doing, did redound to the praiſe of God's power, the benefit of the church in general, and the eternal glory of the preachers in particular.

Ver. 1, 2, 3, 4, 5, 6. THEREFORE ſeeing we have this miniſtry, as we have received mercy, we faint not: But have renounced the hidden things of diſhoneſty, not walking in craftineſs, nor handling the word of God deceitfully, but by manifeſtation of the truth, commending our ſelves to every mans conſcience in the ſight of God. But if our Goſpel be hid, it is hid to them that are loſt: In whom the God of this world hath blinded the minds of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them. For we preach not our ſelves, but Chriſt Jeſus the Lord; and our ſelves your ſervants for Jeſus ſake. For God who commanded the light to ſhine out of darkneſs, hath ſhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.

Seeing we have this miniſtry.] See the notes on ch. iii. 4, 12.

We faint not.] See the notes on ver. 8, &c.

Renounced the hidden.] All ſecret underhand dealing, all lurking holes to hide ſhameleſs practices. As we preach the clear and evident truth of the Goſpel, ſo our carriage is open and fair, not hating the light, as they who do evil. (Aſſ.) See the notes on ch. i. 17. Rom. i. 16. ii. 22. 1 Cor. iii. 12, 16 &c. and iv. 2.

Nor handling the word of God deceitfully.] See the notes on ch. ii. 17.

If our Goſpel be hid.] The Apoſtle having affirm'd, ch. iii. 18. that "we all, with open face, behold the glory of the Lord," he here prevents this objection which might be made againſt him, If you preach the Goſpel with ſuch plainneſs and ſincerity, delivering the naked truth nakedly, how comes it to paſs, that ſo few are enlightned by your preaching, and that the Goſpel is hid to ſo many? He anſwereth, That the fault is not in the preachers, but in themſelves, whoſe eyes Satan hath pluck'd out, or blinded ſo, that they can ſee nothing, tho' it be ever ſo clear and evident in it ſelf. (Aſs.) See the notes on ch. ii. 15. and iii. 13. and 1 Cor. i. 18.

The God of this world.] Obſerve here, 1. The the title given to Satan: He is ſtyl'd "the God of this world;" not properly, but becauſe the honour and homage of a *God* is challenged by him, and by a multitude of ſinners given to him. He is call'd by our Saviour "the prince of this world;" and by the Apoſtle "the ruler of the darkneſs of this world," becauſe he ruleth over a great part of the world, and they are his ſubjects, or rather his ſlaves. 2. The way and courſe which Satan takes to ſecure his ſubjects obedience to himſelf: He blinds their eyes, that they may never know a better prince, ſee a better way, or underſtand a better ſtate, than he hath drawn them into. Satan blinds the underſtandings of men by the efficacy of divers luſts, which are bred and nouriſhed in their hearts. Now the ſtreamings of ſenſual luſts from a corrupt heart do blind the underſtanding, and beſet the judgment, that the ſinner can neither ſee nor know the excellency of ſpiritual objects. 3. The character of the perſons whom Satan, "the God of this world, hath blinded:" Such as believe not; that is, both ſuch as want the means of faith, and ſuch as enjoy the means, but want the grace of faith: The former is the caſe of the Pagan, the latter of the Chriſtian world. Lord, how many live under the light of the Goſpel, that never had heart to receive it, or will to obey it! How great a part of the chriſtianiz'd world do reject Chriſt; and tho' call'd by his name, yet will not own his authority, or ſubmit to his government! The nobles of the world think themſelves diſhonour'd by ſubmitting their necks to Chriſt's yoke; the ſenſualiſts of the world will not lay down a luſt for him that laid down his life for them; the worldings of the earth prefer their dirt and dunghil before the pearl of great price. O! How few among them that profeſs Chriſtianity, do love our Lord Jeſus Chriſt in ſincerity. 3. The great end and deſign of the devil's agency, in blinding the minds of men with ignorance and error, with paſſion and prejudice; "leſt the light of the glorious Goſpel of Chriſt ſhould ſhine into their hearts," to the ruin of him and his kingdom. As the Sun caſts its beams upon blind men, but they receive not the light in 'em; ſo tho' the light of Chriſt's glorious Goſpel ſhines before the eyes of them whom the God of this world has blinded with hopes and deſires, with the poſſeſſions and enjoyments of this world, yet they receive it not. 5. The glorious title here given to Chriſt; "The image of God;" that is, 1. His ſubſtantial and eſſential image, being God of God, very God of very God: Chriſt, conſider'd with reſpect to his divine nature, is the expreſs image of his father's perſon. 2. Chriſt is his image as mediator, and with reference to the Goſpel, in which he has given us glorious demonſtrations of the power and wiſdom, of the grace and holineſs, of the mercy and goodneſs of God towards us; all which, as in a glaſs are repreſented to us, and preſented before us. In both theſe reſpects Chriſt is call'd, "The image of God." (B.) See the notes on Luke x. 29.

For we preach not ourſelves] In theſe words our Apoſtle farther manifeſts his fidelity and integrity in preaching the Goſpel, by ſhewing that he ſought to advance Chriſt, and not himſelf, in preaching of it. Here note, 1. The duty practis'd by St. Paul: "We preach." How mean and ignoble ſoever this office of preaching is eſteem'd by ſome men, who value not their own, or other mens ſouls, and therefore no wonder that they undervalue the means of making them happy; yet will the faithful miniſters of Chriſt magnify this part of their office; not by pomp and ſtate, nor by ſcorn or ſuperciliouſneſs, as thinking it beneath them to preach, but by an humble and painful attendance upon the miniſtry, which they have receiv'd of the Lord; and will diſpenſe the word with evidence and perſpicuity, with faithfulneſs and ſincerity, with power and authority, with courage and boldneſs, and with exemplarineſs of converſation; not preaching angelical ſermons, and leading diabolical lives. 2. The ſubject-matter of the Apoſtles preaching; "not our ſelves, but Chriſt Jeſus the Lord." But when may perſons be ſaid to *preach themſelves?* *Anſ.* When they make themſelves the authors of their own miniſtry, running before they are ſent, and are ſelf-created preachers; when they make themſelves the matter of their preaching, venting their own paſſions, and prejudices, and private opinions, inſtead of the doctrine of Chriſt; and when they make themſelves the end of their preaching, aiming rather at pleaſing others, and profitting themſelves, than at the glory of God, and the good of men's ſouls. But what is it to *preach Chriſt?* "We preach not our ſelves, but Chriſt Jeſus the Lord." *Anſ.* When he is the author of our miniſtry, and we receive our miſſion from him; when we make him the object of our preaching; when the ſubject-matter and ſubſtance of it is Jeſus Chriſt, either explicitly or reductively; and when we make him the end of our preaching, deſigning to promote the honour and intereſt of Chriſt by our miniſtry, that his people may be gather'd, his body edified, his Saints perfected, his enemies ſubdued, his Goſpel propagated, and he finally admired in all them that believe. 3. In what capacity the Apoſtle look'd upon himſelf in the church of Chriſt: Not as a Lord, but as a Servant; "Our ſelves your ſervants." There is an honour belonging to Chriſt's miniſters; but verily that honour conſiſts in ſervice which we owe to the Church of Chriſt: Servants we are to the ſouls of men, but not to the humours of men; at the ſame time that we are ſervants to them, we are to rule over them, and they are to obey, and ſubmit unto us as thoſe who watch for their ſouls: Therefore it is added, "ſervants for Jeſus ſake;" that is, ſervants in order to the promoting of his honour, and his church's intereſt. See Dr. Moſs's ſermon on this text; and the notes on 1 Cor. i. 13, 23. and ii. 2.

God, who commanded the light.] Obſerve here, The faithful and humble acknowledgment, which the Apoſtle makes, how himſelf and his Fellow-Apoſtles came to preach Jeſus Chriſt ſo convincingly to others; namely, That Almighty God, who at firſt by his omnipotent word produc'd "light out of darkneſs," by no leſs efficacy and power brought him, a loſt ſinner, out of the darkneſs of Phariſaiſm and ſin, and ſhined into his and their hearts with a glorious light, to the intent that he and they ſhould communicate and impart this divine light of the knowledge of God, which ſhineth in the face of Chriſt, unto others. Learn hence, That miniſters muſt know Chriſt themſelves, before they can make him known to others: Chriſt muſt be reveal'd in them, before he can be revealed by them: He muſt ſhine into their hearts by his Holy Spirit, and give them an experimental acquaintance in their own ſouls, with what they deliver and make known to others. Every truth ought to be the tranſcript of our own experience, and be preach'd firſt to our own hearts, and then to our hearers. For, who can ſavingly enlighten others, that is in the darkneſs of ignorance, or ſin, himſelf? (B.)

In the face of Jeſus Chriſt.] This phraſe (*en proſopo Jeſou Chriſtou*) and the whole verſe, refers to the ſtory of Moſes, deſiring to ſee the glory of God, Exod. xxxiii. 20. For there God, in his own glorious nature, could not be ſeen, the luſture was ſo great: But with that ſight that was afforded him, tho' but of an angel ſuſtaining the perſon of God, Moſes's face was enlightned, and ſhone, and became glorious; to which the Apoſtle had before referr'd, ch. iii. 7. And ſo here, "the glory of God," that is, the revelation of his moſt divine counſels, for the ſaving of men under the Goſpel, is by God communicated to Chriſt; and by that means he, as he is the ſon of man, and executes this prophetic office upon earth, is much more ſhining and glorious than Moſes's face was: And then we, to whom the Goſpel is now preach'd, look upon this face of his, tho' the Iſraelites could not on Moſes; and are illuminated thereby, and receive the knowledge of theſe counſels of God, whenſoever we look on him. (H.)

Ver. 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18. But we have this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of us. We are troubled on every ſide, yet not diſtreſſed; we are perplexed, but not in deſpair; Perſecuted, but not forſaken; caſt down, but not deſtroyed; Always bearing about in the body, the dying of the Lord Jeſus, that the life alſo of Jeſus might be made manifeſt in our body. For we which live, are alway delivered unto death for Jeſus ſake, that the life alſo of Jeſus might be made manifeſt in our mortal fleſh. So then death worketh in us, but life in you. We having the ſame ſpirit of faith, according as it is written, I believed, and therefore have I ſpoken: We alſo believe, and therefore ſpeak; Knowing that he which raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus, and ſhall preſent us with you. For all things are for your ſakes, that the abundant grace might, through the thankſgiving of many, redound to the glory of God. For which cauſe we faint not, but though our outward man periſh, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are ſeen, but at the things which are not ſeen: For the things which are ſeen, are temporal; but the things which are not ſeen, are eternal.

Treaſure in either veſſels.] The Apoſtle here taketh away a ſtumbling-block; to wit, that the Apoſtles were vile, weak, frail, and miſerable men. He declareth, that tho' he, and his fellow-Apoſtles, were, as it were, earthen veſſels of ſmall price, and ſubject to many knocks and falls, yet that there was moſt excellent treaſure of wiſdom and knowledge in them. Some conceive, that the Apoſtle alludeth to glaſs-lanthorns, in which lights are carried; and that he hereby intimateth, that they hid not their light; but that it ſhined through them, as a candle doth through a lanthorn. If we render *oſtrakinon*, veſſel of ſhell, then the Apoſtle manifeſtly alludeth to precious pearl which is found in ſhells: And the pearl is that rich *pearl*, mention'd Matth. xiii. 46. which the merchant ſold all he had to buy; as the *ſhell*, or mother of pearl, are the Apoſtles and Paſtors. (Aſs.) More of the critical ſenſe of this word *oſtrakinon* may be ſeen in Dr. Hammond. See alſo the notes on Matth. xiii. 44.

The excellency of the power.] Here is the reaſon aſſign'd, why the treaſure of the Goſpel is committed to *earthen veſſels*, men, rather than to heavenly veſſels, angels, *viz.* "That the excellency of the power may be of God, and not of us:" Becauſe from the weakneſs of man, the inſtrument there redounds great honour to God, the Agent. (B.) See the notes on ch. iii. 5. and 1 Cor. ii. 5.

Troubled on every ſide.] The falſe Apoſtles, and ſome weak Chriſtians, having taken offence at the manifold and great ſufferings which St. Paul, with his fellow-Apoſtles, had met with in the courſe of their miniſtry; in theſe verſes St. Paul ſhews the church at Corinth, that there was no reaſon at all, why any ſhould be offended at his ſufferings, or any cauſe why the falſe Apoſtles ſhould object, that if he had preached the Goſpel ſincerely, Almighty God would never have ſuffered him to be perſecuted and afflicted ſo ſeverely; namely, becauſe all his afflictions were ſo graciouſly moderated, and himſelf ſo powerfully upheld by God, that he ſunk not under the weight and burden of them: "We are troubled (ſays he) on every ſide," but not overwhelmed with our troubles; we are often *perplex'd*, but not ſo as to *deſpair* of God's help and ſuccour; we are *perſecuted* by men, but not *forſaken* of God; *caſt down* indeed, but not killed by the fall: So that there is in our ſufferings a reſemblance and repreſentation of the death and ſufferings of Chriſt Jeſus. We *bear* in our bodies a memorative conformity to our *dying Lord*, that it may appear how mightily we are ſupported by the quickning power of the Spirit of Chriſt, under all our afflictions. As if the Apoſtle had ſaid, Behold and admire in us the Almighty power of Chriſt exerted towards us, in upholding theſe *earthen veſſels* (our frail bodies) notwithſtanding the many thouſand knocks they have met with, in carrying about that heavenly treaſure, the Holy Goſpel, with which God has intruſted us. Obſerve next, He rejoices in the cauſe of his ſufferings. We are "deliver'd unto death for Jeſus ſake;" for our owning, preaching and practiſing the doctrines of Jeſus: Bleſſed be God we ſuffer not as evil doers, but for well doing; we ſuffer for the ſake of the beſt perſon, and in the beſt cauſe, that ever the world was acquainted with. He adds, We are delivered unto death, "that the life of Jeſus might be made manifeſt in our mortal fleſh;" that is, the infinitely wiſe God ſuffers us to be thus afflicted, that in and by the ſufferings which our mortal fleſh does ſuſtain and undergo, he might make it evidently manifeſt that Chriſt is riſen from the dead, and, as a living head, conveys the neceſſary influences of ſtrength, ſupport and comfort, as to all his members, ſo more particularly to us his miniſters; by which we are enabled, without fainting, to ſuffer the hardeſt things with patience, courage, and conſtancy. Obſerve laſtly, He declares to them the great advantages which they reaped by his afflictions; "death worketh in us, but life in you;" that is, the preaching of the Goſpel expoſeth us to death, but unto you it brings eternal life: Our death is your life, our ſufferings are your advantage, we having the ſame faithful ſpirit which was in the ſaints under the Old Teſtament, and particularly in holy David, Pſalm cxvi. 10. who ſays, "I believed, and therefore ſpake; I was ſore afflicted." Now, as he believed and truſted in God for deliverance out of his many and great troubles, ſo in like manner do we believe and truſt. From the whole, Note, 1. That a perplexed, afflicted, and diſtreſſed condition, was the lot and portion of the members, but eſpecially of the miniſters, of the church, in the firſt and pureſt ages of the church. Chriſt eſpouſed his church to himſelf upon the bed of his croſs; his head begirt with a pillow of thorns, his body drencht in a bath of his own blood: And if the head was crown'd with thorns, it is unſuitable that the feet ſhould tread on roſes. 2. Tho' all Chriſt's followers have drank of the ſame cup with himſelf, yet the dregs of the cup have uſually been put into the hand of the miniſters of the word; "We that live are always delivered unto death:" Moſt of the Apoſtles were, by the rage of tyrants, put to cruel deaths, and offered up a bloody ſacrifice: The calling of miniſters is honourable, but their outward condition is deplorable; their embaſſy is glorious, but their uſage is often grievous: God ſends them forth with renown, the world entertains them with reproach. 3. God doth not bring his people into a ſuffering condition and there leave them; when they ſuffer for him, they are not forſaken by him: The voice of deſpair is not heard in the dark night of their calamity; but God has either the caſtle of providence, or the ark of promiſe; the all-ſufficiency of his power, or the abundance of his grace: Theſe, every of theſe, and all theſe, are for his people's retirement in the greateſt ſtorms and tempeſts: "We are troubled, yet not diſtreſſed; perſecuted, but not forſaken. (B.) See Dr. Hickes's ſermon on this text: and the notes on chap. i. 5, 8. and Acts xiv. 22. Rom. viii. 15, 36. 1 Cor. ii. 3. iv. 9, &c. ix. 24. x. 13. and xv. 31.

Knowing, that he which raiſed.] Here the Apoſtle aſſigns a double reaſon, why he bore his ſufferings with ſuch courage and patience; 1. Drawn from the joyful iſſue of his, and his fellow-Apoſtles, ſufferings; "knowing, that he who raiſed up Jeſus (from the dead) ſhall raiſe us up by Jeſus (from ſufferings, or even from death) and ſhall preſent us, with you," to be eternally glorified together. And, 2. From the advantage which would redound to the church by ſuch ſufferings: "All things (which we ſuffer) are for your ſakes:" If we die, it is to confirm you by our ſufferings: If we be deliver'd, it is for God's glory, and your good, "that the abundant grace might, through the thankſgiving of many, redound to the glory of God." (B.) See the notes on chap. i. 5. Acts ii. 24. Rom. xv. 30. and 1 Cor. iii. 21.

For, our light affliction.] The Apoſtle here goes on with ſtill further reaſons, why his afflictions were not only tolerable, but joyous; *viz.* 1, Becauſe they are *light*; in compariſon with the *glory* expected: And, 2. Becauſe they are ſhort, "but for a moment," compared with eternity. Where the gradation is remarkable, 1. For *affliction* there is *glory*: 2. For "light affliction," a "weight of glory:" And, 3. For a "light affliction, which is but for a moment," there is "a far more exceeding and eternal weight of glory." (B.) This paſſage is a conſummate piece of ſublimity; having both grandeur and inexpreſſible elevation in its thought; true emphaſis and magnificence in its language; and the nobleſt numbers and harmony in its contexture or compoſition. (Blackw.) See the notes on Rom. viii. 18, 37.

While we look.] Here the laſt reaſon is aſſigned, why the Apoſtle was kept from fainting in and under the preſſure of the moſt heavy afflictions: He look'd not at preſent but at future things; not at things ſeen, but unſeen; not at things temporal, but eternal. Where obſerve, 1. What it was that the Apoſtle, when on earth, made his main ſcope, his chief aim, grand deſign, and grand end: This is ſignified to us in the original word *ſcopounton*; which ſignifies to look, as the archer doth at the mark he ſhoots at: They were ſome things which he, his fellow-Apoſtles, and all ſerious Chriſtians with them, look'd at: This is ſpecified, 1. Negatively, "We look not at things ſeen;" at the things of this life, at ſenſible objects, be they bitter or ſweet, be they comforts or croſſes: Temporal things are temporary things; and we mind them not as the men of the world do, who make them their chief and principal aim and ſcope: No, we leave the world to the men of the world; "We look not at things which are ſeen." But, 2. This is ſpecified affirmatively, "We look at the things which are not ſeen;" the things of another life, things which are objects of faith, and not viſible to fleſhly eyes; we look at theſe, we make theſe our aim and ſcope: And the reaſon is ſubjoined, why they made theſe things the matter of their choice, the objects of their deſire and endeavour. This is intimated in the word (*for*), "for the things which are ſeen are temporal;" that is, all the viſible things of this life, whether comforts or croſſes, whether proſperous or adverſe, health or ſickneſs, liberty or reſtraint, poverty or riches, honour or diſgrace, life or death, they are all (*proſcaira*) for a while, only for a ſhort ſeaſon, as the word ſignifies; therefore we do not much eye them, we trouble not our heads much about them: They are things of an higher nature we look at, ſuch as neither eye hath ſeen, nor ear heard; and theſe are the durable things; "for the things which are not ſeen are eternal." Learn hence, 1. That temporal things, or "things that are ſeen," do take up the heads and hearts, the minds and thoughts of the men of the world, and are the ſum of their deſires, and the ſubſtance of their endeavours: "We look not at the things which are ſeen;" but there are thoſe that do: We make them not our aim and ſcope; but others look at them, wholly at them, can ſee nothing beyond them, and deſire nothing beſides them. 2. That things unſeen, the things of eternity, and the inviſible encouragements of another world, are the mark and ſcope which every real Chriſtian is aiming at, and contending for: "We look at the things which are not ſeen," and make them our aim and ſcope. 3. That the things not ſeen, or the things of another life and world, are eternal things; that is, ſuch things as admit of no changes and alterations, of no gradations or ſucceſſions, of no decay or conſumption, of no future hopes and expectation, of no mixture or moderation, of no recovery or revocation, of no period or concluſion. And, 4. That which puts the weight upon things not ſeen, which renders them the proper objects of a Chriſtian's aim and choice, which chiefly caſts the ſcale, and makes the things not ſeen to preponderate, is becauſe they are eternal things. This meditation, well digeſted, would work in us an holy indifferency towards all temporal things: It would moderate our eſteem of them; and ſweeten all thoſe troubles and trials, which we meet with in our paſſage through time to eternity. (B.) And hence we may likewiſe note, That it is not only lawful, but even laudable, after the example of the Apoſtles, in our actions and ſufferings, to have reſpect to the recompence of reward; that being, by the wiſdom of the Holy Ghoſt, propounded as our encouragement to do and ſuffer theſe things. (W.)

CHAP. V.

That a well-grounded hope of eternal glory bears up our ſpirits under all the preſſures of human life; and encourageth us to reconcile others alſo in Chriſt to God.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. FOR we know, that if our earthly houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the heavens. For in this we grone earneſtly, deſiring to be clothed upon with our houſe which is from heaven: If ſo be that being clothed, we ſhall not be found naked. For we that are in this tabernacle do grone, being burdened: Not for that we would be unclothed, but clothed upon, that mortality might be ſwallowed up of life. Now he that hath wrought us for the ſelf ſame thing, is God, who alſo hath given unto us the earneſt of the Spirit. Therefore we are always confident, knowing that whilſt we are at home in the body, we are abſent from the Lord: (For we walk by faith, not by ſight.) We are confident, I ſay, and willing rather to be abſent from the body, and to be preſent with the Lord. Wherefore we labour, that whether preſent or abſent we may be accepted of him. For we muſt all appear before the judgment-ſeat of Chriſt, that every one may receive the things done in his body, according to that he hath done, whether it be good, or bad.

For, we know.] The particle *for* here ſhews, that theſe words have a reference to what goes before, and contain a farther account of the comforts which the Apoſtles had, to ſupport them under their manifold troubles and afflictions; *viz.* That if their bodies, wherein they dwelled, as in moveable tents or tabernacles, ſhould be deſtroyed by the preſſures lying upon them, and if their dangers ſhould end even in death itſelf, it would be a matter of no terror to them, ſince they had a much better abiding-place provided for them by God, a much happier condition than any this world is capable of, out of the reach of all ſublunary dangers, and ſure to be continued to them for ever. (Hall, H. and Mayo) Where note, How elegantly St. Paul, who was a tent-maker, compares our body to a tent (*oikia tou skenous*;) and that, 1. Becauſe as a tent, or tabernacle, is eaſily raiſed up, and as eaſily taken down and ſpoiled; ſo is our body, by ſickneſs and outward violence, Job iv. 19. 2. A tent is an habitation proper for pilgrims or ſoldiers, which continue not in the ſame place; and ſuch are all Chriſtians, while they live upon earth, ſtrangers and pilgrims, Pſa. xxxix. 12 and ſoldiers fighting under Chriſt's banner, 2 Tim. ii. 3. 3. As a tent is a moveable houſe or habitation; ſo are our bodies, which are now like tents pitched upon the earth, but ſhall be hereafter tranſported into heaven. 4. As tents are foul without, and ſoil'd with wind and weather, but have precious things within; ſo the body and out-ſide of a Chriſtian is but vile and contemptible, but his in-ſide is moſt beautiful and glorious, Pſalm xlv. 13. with ſpecial treaſures of ſpiritual graces, like the tents of Solomon, Cant. i. 5. moſt richly furniſh'd. And, 5. As a tent is deſtroyed, not by the conſuming of the parts, but by taking them aſunder; ſo the death of the body is nothing but the diſſolution of the parts whereof man is compoſed, and taking aſunder the ſoul from the body. (Aſſ.) See Mr. Mayo's ſermon on this text; and the notes on ver. 9. and chap. iv. 7, &c.

In this we groan.] *En touto ſtenazomen*; Being in this tabernacle we groan. (W.) Like a man labouring under a heavy load or burden. See the notes on Acts xxiv. 16. and Rom viii. 23.

Deſiring to be clothed upon.] That is, If it might be, that in this ſtate of our bodies, we might, without the pain of a diſſolution, "be clothed upon with" the life of glory and immortality. (Hall) See the notes on 1 Cor. xv. 51, &c.

If ſo be, that.] If, at leaſt, we ſhould happen to be found, at the coming of Chriſt, clothed with theſe bodies of ours, and not deſpoiled of them, before, by death. (Hall, Aſſ. G. and H.) But it cannot be proved, either from this, or any other, place of St. Paul's Epiſtles, that the Apoſtle himſelf either thought, or taught others to think, that the coming of Chriſt was not then far off; as will appear more fully in the notes on 1 Theſſ. iv. 15. (W.)

Being burdened.] *Viz.* Both with the burden of ſin, and of manifold heavy croſſes laid upon us. (Aſſ. H. and Bates) See the notes on ver. 2. and chap. iv. 7, &c.

That mortality might.] See the notes on 1 Cor. xv. 53.

The earneſt of the Spirit.] See the notes on chap. i. 21, 22.

Therefore, we are always confident.] That is, by the Holy Spirit, comfortably aſſured of a better ſtate: They who have "the earneſt of the Spirit" may be confident of their future glorious ſtate. Or, we are confident, that is, we are of good courage: fearing neither death nor danger in the way of our duty: "Knowing, that whilſt we are at home in the body, (that is, while ſojourning in the body as pilgrims and ſtrangers) we are abſent from the Lord;" that is, we are detained from the bleſſed ſight and enjoyment of God, and kept out of the poſſeſſion of that happineſs which makes heaven. Here the Apoſtle plainly intimates, that while we remain in the body we are detained from our happineſs; and that aſſoon as we leave the body, we ſhall be admitted to our happineſs. Learn, 1. That a Chriſtian is not in his own proper home whilſt he ſojourneth in the body, and lives in his earthly tabernacle here below: His birth and parentage is from heaven, his treaſure and inheritance in heaven, his kindred, and relations, and beſt friends are there, and there ſhall he longeſt abide. 2. That the true reaſon, why the ſaints count themſelves here not at home, is becauſe they are abſent from the Lord while preſent in the body. (B.) See the notes on John xii. 26.

For we walk by faith.] That is, our condition here in this world is ſuch, that we cannot ſee God face to face, but by faith only: whilſt we are in the body we do not ſee and enjoy, but believe and expect: Faith is the thing in expectation, ſight is the thing in fruition: Faith is a cloudy diſcovery of things at a diſtance, ſight is a clear view and apprehenſion of things that are preſent. Learn, 1. That faith is for earth, and ſight is for heaven. 2. That till we have ſight, it is a great advantage that we have faith. 3. That if we now have faith, we may be well aſſur'd, that e'er long we ſhall have ſight. (B) See Biſhop Beveridge's Sermon on this text; and the notes on John xx. 29. Rom. viii. 25. xiv. 23. and 1 Cor. xiii. 12.

Willing rather to be abſent.] See the notes on Rom. xv. 26.

Wherefore, we labour.] *Philotimoumetha.* The word ſignifies to labour ambitiouſly; as an ambitious courtier labours for his prince's favour. (B.) See the notes on Rom. xv. 20.

For we muſt all appear.] Theſe words are fully deſcriptive of a future judgment. In which obſerve, 1. The neceſſity of a future judgment; "We muſt," willing or unwilling. 2. The univerſality of this judgment; "We muſt all." 3 The perſon by whom, and before whom, we muſt be judged; Chriſt. 4. The manner of this judgment; "all muſt appear," and be made manifeſt, both perſons and actions. 5. The matter about which we ſhall be judged; "the things done in the body." 6. The end of all this inquiſition; to be puniſhed or rewarded according to our actions. Learn, 1. That there will certainly come a day, when every perſon, that ever lived in this world, ſhall certainly be judged by Jeſus Chriſt; "We muſt all appear before the judgment-ſeat of Chriſt." 2. That every man's judgment and ſentence at the great day ſhall proceed and be pronounced according to what has been done in the fleſh, be it good or bad; "That every one may receive the things done in his body," &c. (B) Where note alſo further, 1. That the original word *phanerothenai* doth not barely ſignify to appear in perſon, as thoſe do who are cited into court; but it implies to be laid open, or made manifeſt, and to have our whole life ript up, and all our thoughts, words and works, diſcloſed and diſcovered before men and angels, Rom. ii. 6. Rev. ii. 23. and xx. 12. (Aſſ. H. and Fell) For the word being paſſive is improperly render'd actively. (Maſſey) 2. That the word *komizetai* ſignifies not only to receive, but to receive by way of reward; to carry away the crown or prize; as *harpazein* and *lambanein* ſignify to ſnatch, and take off the crown, ſtanding over the goal. (H.) And, 3. That *ta dia tou ſomatos*, the things by the body, (or, as we render it, "the things done in his body") muſt be relative and anſwerable to the following words (*pros ha epraxen*) "according to *what* he hath done;" *ta*, the things, (without mentioning what things, but only *ha epraxen*) what he hath done, noting this agreement and proportion betwixt that which he *receives*, and that which he hath *done*; which is the clear ſenſe of thoſe other places, wherein God is ſaid to "render to every man according to his works." Some MSS. and printed copies (particularly the Complutenſe edition) inſtead of *ta dia tou ſomatis*, read it *ta idia tou ſomatos*, the proper or peculiar things of his body: And this alſo will be very agreeable, *viz.* Every man ſhall receive that which is proper to him; (either as the body is the ſhop of action, wherein and whereby, as by the inſtrument, every thing is done; or, as *to ſoma* ſignifies *himſelf*, by a common Hebraiſm) according to, or by way of retribution for, what he hath done. (H.) And both theſe readings do ſufficiently confute the doctrine of the Roman purgatory, and their prayers for the dead; as teaching us, that men ſhall receive hereafter, not according to the prayers of others for them, when they are out of the body, but according to what they themſelves have "done in the body:" For 'tis ſure, that what the living do, of this kind, for them, after death, they themſelves do not "in the body;" and ſo no account will be had of it in the great day: And, why ſhould they ſuffer ſuch dreadful pains in purgatory before it, who muſt afterwards receive rewards or puniſhments, not according to what they have ſuffer'd there, but according to what they had done in the fleſh? (W.) See Mr. Collier's, and Mr. Oliver's Sermons on this text, and the notes on Acts x. 42. and Rom. ii. 6. and xiv. 10.

Ver. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21. Knowing therefore the terror of the Lord, we perſuade men; but we are made manifeſt unto God, and I truſt alſo are made manifeſt in your conſciences. For we commend not ourſelves again unto you, but give you occaſion to glory on our behalf, that ye may have ſomewhat to anſwer them which glory in appearance, and not in heart. For whether we be beſides ourſelves, it is to God; or whether we be ſober, it is for your cauſe. For the love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live, ſhould not henceforth live unto themſelves, but unto him which died for them, and roſe again. Wherefore henceforth know we no man after the fleſh: Yea, though we have known Chriſt after the fleſh, yet now henceforth know we him no more. Therefore if any man be in Chriſt, he is a new creature: Old things are paſt away, behold, all things are become new. And all things are of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given to us the miniſtry of reconciliation; To wit, that God was in Chriſt, reconciling the world unto himſelf, not imputing their treſpaſſes unto them; and hath committed unto us the word of reconciliation. Now then we are ambaſſadors for Chriſt, as though God did beſeech you by us; we pray you in Chriſt's ſtead, be ye reconciled to God. For he hath made him to be ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him.

We perſuade men.] What *peithein*, to perſuade, and peculiarly *peithein anthropous*, to "perſuade men," ſignifies in theſe books, will be ſet down at large in the note on Gal. i. 10. *viz.* to pacify, to propitiate, to gain upon men, and obtain their appobation either of the cauſe they plead, or of themſelves, whom they deſire to approve to them. And tho' it be a very obvious and commodious ſenſe of theſe words, "knowing the terrors of the Lord we perſuade men," that the conſideration of the judgment to come is a very proper, forcible ſuaſory to amendment of life, *&c.* yet the circumſtances of the context rather incline it to the other notion of *peithein*; knowing the judgment to come to be ſo exact that it deſcends to every action that is done, whether good or bad, we apoſtles, who have a weighty task of duty lying on us to win ſouls to Chriſt, are obliged to purſue this work, to gain upon men as much as we can, to approve ourſelves to them in all things, that they may not be ſcandalized by any thing done by us, but chearfully led on with a good opinion of our preaching and our perſons; this being very uſeful toward the Apoſtolical deſign of working good upon men. Agreeably to which it follows, in this ſame verſe, "we are made manifeſt to God, and I truſt alſo to be manifeſted in (or to) your conſciences;" where, "to be manifeſted to, or in, their conſciences," is all one with this notion of perſuading them, that is, approving himſelf to them. And to this matter, that which follows, ver. 12. pertains alſo: And therefore, Theophylact interprets (*peithomen anthropous*) "we perſuade men," thus, we do all things, that we may not ſcandalize men; and again, we cure or provide againſt, ſcandals, ſuch as may hinder men in their proficiency of the Goſpel. (H.) See Dr. Bryan's Sermon on this text, and the notes on ver. 10.

Commend not ourſelves again.] As if our Apoſtle had ſaid, We commend not our ſelves to you upon your own account, as if there were any need of it, with reſpect to us; but only to give you an occaſion to vindicate us, and to glory to others on our behalf, when need requires, that ye may have wherewith to anſwer the calumnies of the falſe Apoſtles, who gloried much in outward appearance of piety and zeal, but not in purity of heart, and upright intentions. Learn hence, That tho' the miniſters of Chriſt have no itching deſire to exalt themſelves in a way of ſelf-commendation, yet they are ſometimes conſtrained to it in a way of ſelf-vindication: And this is not only lawful, but a duty; becauſe ſcandals caſt upon a good man reach farther than himſelf, they reflect upon others as well as himſelf, yea, they reflect upon God himſelf, therefore to be wiped off and rolled away. (B.) See the notes on ch. iii. 1.

Beſides our ſelves.] The holy Apoſtle was ſometimes ſo zealouſly tranſported and carried forth, in his high actings for Jeſus Chriſt, that the falſe Apoſtles repreſented him as a frantick perſon, crazed, mad, and what not! Be it ſo, ſays the holy man, "it is unto God," in his cauſe, and to propagate his glory, and not my own: Or if I be *ſober* in my words and actions, it is for your benefit, not my own. Learn hence, That wicked and carnal men account and repreſent the holy ſervants of God as a ſort of madmen. Workings of grace are ſometimes ſo far above reaſon, that they ſeem to be without reaſon: There are ſeveral acts of holineſs, which the profane world eſteem as madneſs; as eminent ſelf-denial, great ſeriouſneſs in religion, their burning zeal, their holy ſingularity, their fervours of devotion, their patience and meekneſs under ſufferings and reproaches. All theſe acts of holineſs repreſent the ſaints as madmen, to carnal men (B.) See the notes on 1 Cor. iv. 3, *&c.*

The love of Chriſt conſtraineth us.] *Synechei* See the import of this word, in the notes on Luke xii. 50.

If one died for all.] See the notes on Rom. v. 15. and vi. 4, *&c.*

Henceforth know we no man.] Theſe words probably were ſpoken by the Apoſtle, to rebuke the carnal boaſtings of ſome Jews, who gloried in their having ſeen Chriſt in the fleſh before he died; the Apoſtle directs them to a more ſpiritual knowledge of him, now ſince his reſurrection, as more ſuitable to his glorified ſtate: What tho' ye have eaten and drank in Chriſt's preſence when on earth, all that corporeal familiarity is ceaſed; 'tis his ſpiritual preſence which now ye are to depend upon, and value yourſelves by: For "henceforth know we no man after the fleſh;" we value no man for his outward advantages, for his wiſdom, riches, or learning: "Yea, tho' we have known Chriſt after the fleſh," ſeeing and converſing with him when here on earth, yet muſt we know him ſo, and enjoy him as ſuch, no more: Our carnal affections and relations to him muſt ever ceaſe, now he is exalted into a ſpiritual and glorious condition. Learn hence, 1. That a bare "knowing of Chriſt after the fleſh" ought to ceaſe among Chriſtians. There is a knowledge of Chriſt after the fleſh, ſince his aſcenſion into heaven; namely, by a naked profeſſion of his name, without a conformity to his laws, and by acts of ſenſitive affection: Some by reading the hiſtory of our Saviour's paſſion, others by ſeeing in the ſacramental elements a tragical repreſentation of his crucifixion, do find their human paſſions ſtir and move; but it reſts here, without drawing forth our love to his perſon, and quickning our obedience to his commands; all this is but knowing Chriſt after the fleſh, to no ſpiritual or ſaving purpoſes. 2. That a bare knowledge of Chriſt after the fleſh will do us no good, be of no comfort or advantage to us, as to our eternal ſalvation: It is not a fond affection to his perſon and memory, but obedience to his laws, that Chriſt values. It is obſervable, that an outward ceremonious reſpect to our Saviour's perſon was very little regarded by him, when he was here upon earth; a ſerious attention to his doctrine was infinitely preferr'd by him before all that. Our love to Chriſt is better ſhewn by religious ſervices, than by paſſionate affections. We find, St. John xx. when Mary fell at Chriſt's feet, after he was riſen, and embraced him, when ſhe held him by the feet and worſhipped him, when in an humble and affectionate devotion ſhe lies proſtrate before him, Chriſt forbids it, "Touch me not." He rejects all theſe external teſtimonies of her love, which proceeded only from human affection; but he directed her to a more acceptable ſervice, namely, to run and carry tidings of his reſurrection to his diſconſolate diſciples; "Go to my diſciples, and ſay," *&c.* From whence I infer, that it is much more acceptable to Chriſt to be about his ſervice, and doing good in our place and ſtation, than performing any offices of human love and reſpect unto his perſon. Seeing then, that this ceremonious reſpect pleaſed Chriſt, neither when on earth, nor now he is in heaven, "Henceforth know we no man after the fleſh; yea, tho' we have known Chriſt after the fleſh, yet henceforth know we him no more." (B.) See the notes on Matt. xii. 50. and John xv. 14. and xx. 17.

If any man be in Chriſt.] As if the Apoſtle had ſaid, If any one among you pretends to be a Chriſtian indeed, engrafted into Chriſt by baptiſm and regeneration, and is a member of his body, he is by regeneration made a new man; all the faculties of his ſoul are renewed; his principles, affections, and practices, are all new: "Old things are paſſed," or paſſing away daily; the old carnal inclinations of mind are wearing off; the old will is changed; the old life is reformed, and in a word, whatever was old and carnal, is now become new and ſpiritual: "Behold all things are become new;" new affections, new inclinations, new diſpoſitions, a new courſe, and a new converſation: Nothing is new phyſically; he is the ſame perſon, he has the ſame faculties: But all things are new qualitatively; he is renewed in the ſpirit of his mind. Learn hence, 1. That all ſuch as call themſelves the diſciples of Chriſt, and own themſelves to be his followers, are and ought to be new creatures. This implies a real and inward, a thorough and prevailing change both in heart and life; not a civil change, barely from profaneneſs to ſobriety; not a ſudden change, only under ſome great affliction or awakening providence; not a change from one ſect or party of profeſſors to another: But the change of the new creature conſiſts in a new mind, a new will, a new judgment, new affections, a new converſation, not in a new form and profeſſion; the change of the new creature introduces the life of God, and produces the neareſt likeneſs to God. 2. That this new creation, wrought in a man by the word and ſpirit of God, is an indubitable evidence of his intereſt in Chriſt and title to ſalvation; for where the new creature is, there all the ſaving graces of the Spirit are, as a pledge and earneſt of glory and happineſs. (B.) See Biſhop Beveridge's and Dr. Frank's Sermons on this text; and the notes on John iii. 3. and Rom. vi. 3, *&c.* viii. 1, 9. xi. 17. and xii. 2.

God, who hath reconciled us.] See the notes on chap. iii. 6. Rom. iii. 24, 25. and v. 10.

Ambaſſadors for Chriſt.] Obſerve here, 1. The miniſters office and employment declared: They "are ambaſſadors for Chriſt," ambaſſadors from God to man; and as ambaſſadors they have their miſſion, their commiſſion, from a great prince, about great concerns; they muſt be faithful to their inſtructions, they are inviolable by the law of nations, and their embaſſy muſt be received upon pain of diſpleaſure. Where let us remark the wonderful goodneſs and wiſdom of God, in appointing men of the ſame level with us, and not angels ſuperior to us, to diſpenſe the myſtery of reconciliation to us. As God deals more familiarly with us in this way, for we cannot bear the voice of God, or the ſight of angels; ſo there is more certainty in this way, becauſe miniſters muſt deceive their own ſouls if they deceive us: And herein God magnifies his own power, and lets us know, that the efficacy of the Goſpel is from him the author, and not from man the diſpenſer. 2. The miniſters duty diſcover'd; in God's name, and Chriſt's ſtead, to intreat, beſeech, and perſuade ſinners to become reconciled unto God. Here note, 1. That God and man were once friends. 2. That God and man are now enemies. 3. That man, and not God, firſt made the breach of friendſhip, and occaſioned that unhappy controverſy, which is now depending between God and man. 4. That tho' man was firſt in the breach, yet God is firſt in the office of reconciliation. 5. That therefore it is the higheſt duty and chiefeſt intereſt of man to accept of terms of peace and reconciliation with God 6. That, in order to all this, the great duty incumbent upon the miniſters of the Goſpel, is, with all earneſtneſs, to preſs upon people the doctrine of reconciliation, and to uſe all arguments with them, to perſuade them to become reconciled unto God. (B.) *Presbeuomen* (which is here tranſlated "we are ambaſſadors") is but one word in the original, and of a precious emphaſis: For this, being a word of action ſignifying the office, denoteth, that theſe officers muſt be men of action. (Leigh) See Mr. Standiſh's Sermon on this text; and the notes on ver. 11. John xx. 21. and 1 Cor. iv. 1, *&c.*

For he hath made.] Obſerve here, 1. The ſpotleſs innocency of our Lord Jeſus Chriſt, as Mediator, declared: He "knew no ſin;" that is, practically and experimentally: He knew it not, ſo as to commit it in the leaſt degree; he was a pure, innocent, and ſinleſs perſon; but theoretically and ſpeculatively he did know ſin: He well underſtood its nature, its effects, and fruits; none knew the bitter fruits of ſin ſo well as our bleſſed Saviour. 2. God's ordination of Chriſt with reference unto ſin: "He hath made him to be ſin;" not made him a ſinner, but a ſin-offering, a ſacrifice for ſin: Made, that is, ordained a ſacrifice to expiate ſin, and to bear the puniſhment due to ſinners. 3. The end of this ordination with reſpect to us, "That we might be made the righteouſneſs of God in him." Here note, The righteouſneſs of the Mediator is called "the righteouſneſs of God;" becauſe, 1. It was the righteouſneſs of that perſon who was God. 2. Becauſe the only wiſe God found out and appointed it. And, 3. Becauſe it is accepted by God, and the penitent believer, for the ſake of it, look'd upon as righteous and juſtified. Learn hence, 1. That ſin muſt have a ſacrifice. "He hath made him to be ſin;" that is, a ſin-offering, or a ſacrifice to expiate ſin: Under the law the ſacrifice was called *ſin*, becauſe the ſin of the perſon was laid upon the ſacrifice; there was a ſort of tranſlation of the ſin from the ſinner to the ſacrifice. 2. That Jeſus Chriſt was made a ſacrifice for our ſin. Our guilt was imputed to him, and our puniſhment was borne in him; which made Luther call Chriſt the greateſt ſinner in the world; not that he had any ſin in his nature, or in his life, but becauſe the Lord laid on him the iniquity of us all. 3. That Jeſus Chriſt's being made ſin for us, is the meritorious cauſe and means of our being "made the righteouſneſs of God in him." Surely God may be as juſt in pardoning us, who have no righteouſneſs of our own, as in condemning his own Son, who had no ſin of his own. Have we broken his royal and righteous law? yet Chriſt has kept it, and fulfilled all righteouſneſs. Have we ſinned againſt mercy? yet Chriſt has ſuffered without mercy: And all this, by the ordination and appointment of God the Father, who made his own and only Son "to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him." (B.) See the notes on John viii. 46. Rom. i. 17. v. 19. and viii. 3.

CHAP. VI.

An exhortation to Chriſtians, to lead a life ſuitable to Chriſtianity; and particularly to patience under afflictions and diſgrace.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. WE then, as workers together with him, beſeech you alſo, that ye receive not the grace of God in vain: (For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee: Behold, now is the accepted time, behold, now is the day of ſalvation) Giving no offence in any thing, that the miniſtry be not blamed: But in all things approving ourſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings, By pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned, by the word of truth, by the power of God, by the armour of righteouſneſs on the right hand and on the left, by honour and diſhonour, by evil report and good report; As deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chaſtned, and not killed; as ſorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things.

We then, as workers.] The Apoſtle having, in the cloſe of the foregoing chapter, magnified the mercy of God by Jeſus Chriſt, in appointing him as a ſacrifice for the ſins of mankind, in thus reconciling to himſelf thoſe offenders and rebels, who, but for this condeſcenſion, muſt have periſhed everlaſtingly; he here, in the beginning of this chapter, gives an account, after what manner he, and his fellow-labourers, behaved themſelves in the execution of this ſo important, and ſo honourable an office: In which he hath left every miniſter of Chriſt a model, on which to frame his own; admoniſhing us (who have likewiſe the honour of being "workers together with God") how preſſing and diligent we ought to be in doctrine and exhortation, how blameleſs and exemplary in our lives. (Stanh.) See the notes on 1 Cor. iii. 9.

Beſeech you alſo.] See the notes on chap. v. 20.

Receive not the grace of God in vain.] Here the Apoſtle gives the Corinthians in general a very earneſt exhortation, with a reaſon enforcing it, in the verſe foregoing. The exhortation is, "We beſeech you, that ye receive not the grace of God in vain." Where, by the grace of God, is meant the doctrine of the Goſpel; becauſe it is graciouſly and freely beſtowed upon a people, and becauſe the matter and meſſage which it brings is grace. The law diſcovers God's will, the Goſpel diſcovers his good-will: And by "receiving this grace in vain" is meant the receiving the Goſpel unfruitfully, unprofitably, and ineffectually; when we do not receive it with a due eſtimation, with fervency of affection, with a fiducial application; when it doth not purify the heart, reform the life, and ſave the ſoul: It is not the receiving of the Goſpel into our houſes, into our heads, into our mouths, but into our hearts, that will bring us to heaven. (B.) See the notes on John i. 17.

I have heard thee.] Theſe words are taken from the prophet Iſa. xlix. 8. They are a promiſe, which God the Father made to Chriſt as Mediator, That in the great work of ſaving his church, the Father would accept and ſuccour him as the head of the church; "I have heard thee in an accepted time, in the day of ſalvation". Here note, There is a two-fold day of ſalvation: The one was Chriſt's day, for the purchaſe of ſalvation; the other is our day, for the application. 1. Chriſt had a ſeaſon aſſigned him for the impetration or purchaſe of ſalvation: And he ſet in, and complied with that ſeaſon, and it became an acceptable time with reſpect to him. 2. We have alſo our ſeaſon allotted us by God, for the application of Chriſt and his benefits to our ſouls. "Behold, now is *our* accepted time, now is *our* day of ſalvation;" let us prize it highly, and improve it faithfully. 'Tis a day; and that is but a ſhort ſpace of time; 'tis a day, and therefore continually ſpending; and 'tis but a day, and therefore, when once gone, is irrecoverably gone: Our working day is a waſting day; and will be followed with a night, in which none can work, but only lament their folly in not working. (B) The argument drawn from hence is, That when the grace of God is offer'd, we muſt be very diligent to lay hold on, and improve it: And, becauſe God hath certain ſeaſons and periods, which we cannot promiſe ourſelves the return of at pleaſure; therefore it concerns us to make the beſt of the preſent opportunity, which we may know to be ſuch a ſeaſon, but cannot know whether it will be the laſt that God ever intends to afford us. (Stanh.) See Dr. Alleſtree's and Dr. Frank's Sermons on this text, and the notes on Luke iv. 19. and John ix. 4.

Giving no offence] In this and the following verſes, we have the pattern and diſpoſition of a truly Apoſtolical preacher, *viz.* 1. That his life muſt not contradict his doctrine. 2. That he muſt preach with the authority and boldneſs of St. Paul. 3. That he muſt have *much patience*, ver. 4. 4. Great vigilance againſt all the rocks which deſtroy chaſtity. 5. His mind filled with the *knowledge* of ſalvation. 6. Not to be diſcouraged by difficulties. 7. *Kindneſs*, and gentleneſs, in order to gain ſouls. 8. The Spirit of God, to animate, guide, and protect him. 9. Charity, or *love unfeigned*, ver. 6. 10. An ardent love of *truth*, to preach it ſincerely, and diſpenſe it prudently. 11. A confidence of ſucceſs only from *the power of God*. 12. To make every thing, whether proſperous or adverſe, ſubſervient to the advancement of God's kingdom, ver. 7. 13. To render to God all the *honour*, taking the *diſhonour* to himſelf. 14. To uſe the eſteem of men to give credit and reputation to the word of God, and their contempt and calumny to expiate all human and carnal mixtures therewith, ver. 8. 15. To be the ſame in life and death. 16. In the midſt of the greateſt dangers, to hope in him, who afflicts his ſervants to *chaſten* and not to deſtroy them, ver. 9. 17. To *rejoice* in afflictions. 18. To look upon *poverty*, as a ſource of ſpiritual *riches* for his flock. 19. To depend upon providence, ver. 10. 20. To ſpeak in charity, and with the heart enlarged, ver. 11. And, 21. To purchaſe friendſhip by friendſhip, ver. 12. (Q.) See Mr. Milner's Sermon on this text; and the notes on Luke xvii. 1. Rom. xiv. 13, 21. and 1 Cor. iv. 2. and x. 32.

Approving ourſelves.] See the notes on chap. iii. 6. and iv. 1. Rom. viii. 35. and 1 Cor. iv. 1.

In afflictions, &c.] See the notes on chap. xi. 23, *&c.* and 1 Cor. iv. 11.

By the power of God.] See the notes on 1 Cor. ii. 4.

On the right hand, and on the left.] That is, both in proſperity and adverſity. Where note, That the miniſters of God do approve themſelves, and trial is made of them, as well by the things on the right hand as on the left: A miniſter of Chriſt is tried as well by honour as diſgrace, as well by praiſe as by diſparagement: The good report which we meet with in the world is certainly as great, yea, a more dangerous temptation, than the ill reports we paſs under. 'Tis a great trial to a miniſter to be diſpraiſed and deſpiſed, to have dirt thrown undeſervedly in his face: But verily, it is as great a trial to be praiſed, commended, and applauded, to be lifted up in the thoughts and upon the tongues of men. Solomon has an excellent proverb to this purpoſe, Prov. xxvii. 21. "As the fining-pot for ſilver, and the furnace for gold, ſo is a man to his praiſe;" that is, a man is tried by his praiſe, as really as ſilver is tried in the fining-pot, or gold in the furnace: Whenever a miniſter is praiſed, he is tried; his humility is tried, his ſelf-denial is tried; when he is praiſed by men, he is tried whether he can give the entire praiſe to God: When people cry up ſuch and ſuch a preacher, they put him into the fining-pot; and he that is but droſs, conſumes. Let miniſters remember, there are trials on the right hand, as well as on the left; that paſſing thro' honour, and going thro' good reports, are great trials, as well as paſſing thro' diſhonour and evil reports. God prepare us for both. (B.) As God giveth us bleſſings with both hands, ſo Chriſt gives us *armour* for both hands, to defend us from Satan, the fleſh, and the world. (Aſſ.) See Biſhop Weſtfield's ſermon on this text.

As deceivers, and yet true.] As if the Apoſtle had ſaid, Verily our life is made up of ſeeming, but not real, contradictions. The wiſe men of the world look upon us "as deceivers," but we are the true diſpenſers of the word of life unto them: We are look'd upon by the world "as unknown," obſcure perſons; but we are "well known" to God and good men, by our doctrine and miracles: We are "as dying perſons daily, by our paſſing thro' ſo many perils, and by being expoſed to continual perſecutions, and yet, ye ſee, we are ſtill alive: And we are ſometimes chaſtned by God, as well as perſecuted by men, but we are "not killed," nor given over unto death: Outwardly we are ſorrowful, but inwardly "always rejoycing" in God, and in the teſtimony of a good conſcience: In worldly goods and outward circumſtances we are very "poor, yet making many (ſpiritually) rich" in grace and good works: We "have nothing" we can call our own, yet in Chriſt all things are ours. Hence obſerve, 1. What has been the lot and portion of the faithful ambaſſadors and miniſters of Chriſt, from the firſt beginning of Chriſtianity; the dirt of a thouſand ſcandals hath been thrown upon their faces, which in the day of Chriſt's appearance will be as crowns upon their heads. 2. That all outward evils are to be received, by the miniſters and members of Chriſt, in the ſame manner, and with the ſame mind, that good things are receiv'd: "Honour and diſhonour, good report and evil report," muſt be entertained with the ſame evenneſs and conſtancy of mind, becauſe God is the ſame in all variety of eſtates: Tho' men change their opinions of us, yet God changes not his judgment concerning us: He loves his miniſters and members when poor, as well as when rich; when the world ſmites us, as well as when it ſmiles upon us: Therefore, if God be the ſame to us at all times, it is our wiſdom and duty to keep the temper of our minds, and to be always the ſame to him, and to our ſelves. Whatever we meet with from the world, we have no reaſon to be diſſatisfied, if our integrity be ſafe. 3. How rich the Apoſtle was without earthly riches, and how abounding in wealth, when he had nothing of worldly treaſure to rejoice in; "Having nothing, he yet poſſeſſed all things." But how? And in what ſenſe? *Anſwer*, He and they poſſeſſed all things, 1. In Chriſt, by whom they had a title to all things. 2. They had all things in the covenant, favour and grace of God: He hath all things, who hath him that hath all things. 3. They had all things virtually in that contentment of mind which they did enjoy: They poſſeſſed all things in poſſeſſing themſelves, and wanted nothing but what they could deny themſelves. The contented man is only rich; he is not rich, that has much, but he that has enough: That man is poor that covets more. 4. They poſſeſs'd all things eventually: They had the good of all things, when they had not the actual poſſeſſion of all things; their poverty was a bleſſing, and their very wants, in the event, worked for good. 5. They poſſeſs'd all things, in future expectation: They look'd and long'd for heaven in everlaſting happineſs, which would ſwallow up their deſires with fruition; for "he that overcometh, ſhall inherit all things," Rev. xxi. 7. Thus is this apoſtolical paradox unriddled, "As having nothing, and yet poſſeſſing all things." True faith apprehends and enjoys all things in God, which it wanteth in the creature. (B.) All St. Paul's diſcourſe here is wonderful rapid and fervent: It runs into emphatic repetitions, ſurpriſing oppoſitions, and a great variety of the moſt lively and moſt moving figures. Both in this place, and its parallel, ch. xi. St. Paul gives ſuch an account of his labours and ſufferings for the Goſpel, that it raiſes both terror and compaſſion in every Chriſtian mind. What noble amplifications does he uſe? What variety of forcible expreſſions, and marvellous circumſtances, to expreſs the power of Jeſus, working effectually by his meanneſs, and triumphing over the pride, malice, and confederacies of earth and hell, by the humble and deſpiſed doctrine of his croſs. Theſe noble oppoſitions, and beautiful apparent contradictions, repreſent to us the true genius and glorious advantages of the Goſpel, and how far its ſentiments are ſuperior to the maxims of worldly craft and policy. This lofty eloquence in the moſt forcible manner ſhews us the little value of things which men of worldly views alone ſo eagerly court and inceſſantly purſue, if we regard the affirmation and experience of divinely inſpired perſons: And how full of comfort and joyful hopes a Chriſtian is, in his moſt afflicted condition for the ſake of his Saviour; and how bleſſedly aſſured, that the promiſes of the Goſpel are infallibly ſure, as they are infinitely valuable: When wretches, of ungodly paſſions, who have only hope in this life, look upon the troubles that are ſuffer'd for a good conſcience and the love of Jeſus as the moſt frightful evils, and unaccountable folly; and the crown of future glory, and ineſtimable rewards of immortality, as the reveries of a heated fancy, and the vain wiſhes and dreams of ſuperſtition! (Blackw.) See the notes on ch. iv. 2. John vii. 12. Acts v. 41. and 1 Cor. iii. 23.

Ver. 11, 12, 13, 14, 15, 19, 17, 18. O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not ſtrained in us, but ye are ſtrained in your own bowels. Now for a recompence in the ſame, (I ſpeak as unto my children) be ye alſo enlarged. Be ye not unequally yoked together with unbelievers: For what fellowſhip hath righteouſneſs with unrighteouſneſs? And what communion hath light with darkneſs? And what concord hath Chriſt with Belial? Or what part hath he that believeth, with an Infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath ſaid, I will dwell in them, and walk in them; and I will be their God, and they ſhall be my people. Wherefore come out from among them, and be ſeparate, ſaith the Lord; and touch not the unclean thing; and I will receive you, And I will be a Father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty.

O ye Corinthians.] Here the Apoſtle, as being carried into an ecſtaſy by his foregoing ſublime diſcourſe, applies to the Corinthians in a fine *apoſtrophe*, vehement, and full of charity and the tendereſt affection. (Blackw.) The words are very pathetick, and expreſſive of St. Paul's moſt affectionate and ardent love towards them, whom he had been an happy inſtrument to convert unto Chriſtianity. He tells them, "his mouth was opened to them," not to receive, but to beſtow; his mouth was open, to fill them with the treaſures of the Goſpel-knowledge, not to be fill'd by them; and his heart, as well as his mouth, was open to them, and at their ſervice: If therefore they were *ſtraitned* in affection towards him, who was thus *enlarged* in heart and mouth, by tongue and pen towards them, it muſt be through miſtakes and miſapprehenſions on their part; therefore, in a way of recompence, he challenges it as juſt and fit, that the ſame reciprocal love be beſtowed upon him their ſpiritual father, as he had manifeſted towards them his beloved children. Learn hence, That there is no ſtronger love, nor more endeared affection, between any relations upon earth, than between ſuch miniſters of Chriſt and their beloved people, whom they have been happily inſtrumental to convert to God. (B.) Where note, 1. The phraſe of *opening* of the mouth and heart betokeneth a moſt earneſt affection in him who ſpeaketh, as is common with thoſe who are in ſome joy; for joy dilateth the heart, as on the contrary ſorrow contracteth it. (Aſſ.) 2. By *bowels* he means, according to the Hebrew phraſe, thoſe tender affections which reſt in the heart: As, in Philem. 12. he recommends Oneſimus as "his own bowels;" that is, as one whom he moſt tenderly affected. (*Idem*) And, 3. By *recompence* he means not any thing by way of reward from the Corinthians, tho' the Greek word *antimiſthia* (derived from *miſthos*) ſeems to import ſo much; but only that, as good children, they ſhould anſwer their father in tender love and affection: And St. Bernard juſtly taxeth thoſe who are bankrupts in love, with ingratitude and hardneſs of heart; where he ſays, *Duri eſt animi amorem ſi nolis impendere, nolle rependere.* (*Idem*) See the notes on 1 Cor. ii. 3. and iv. 14.

Be ye not unequally yoked] The Apoſtle cloſeth this chapter with an exhortation to avoid all intimacy with idolaters, either in civil affairs, in marriages, or in religious worſhip, leſt they be drawn into communion with their idolatry; there being no more agreement between a believer and an idolater, than betwixt light and darkneſs, betwixt Chriſt and Satan. (B) The word *heterozygein* the vulgar renders *jugum ducere*; which ſeems to have given occaſion to Budæus, and H. Stephanus out of him, to affirm, that *heterozygein* here is uſed for *homozygein*, *to be in the yoak with another*. But this is a miſtake, without any grounds, ſave only the equivocalneſs of the word *zygos*, which ſignifies *a yoak* to draw in, as well as a ballance to weigh in. The word *heterozygein* is doubtleſs to be rendred here, as in Greek authors it ſignifies; among whom a pair of ſcales or ballance, whoſe beam inclines or propends toward one part, is *ſtathmos* (in oppoſition to *heterozygos*, *equally inclined* both ways, or *whoſe beam ſtands even*) *trutina alteri-jugis*, *heterorrhopes*, *non iſorrhopes*, *a ſcale that weighs down one way*, *ſtands not in the equilibration.* So, in Phocylides, Let the ballance ſtand even, not inclined more to one ſide. And ſo the ſenſe of the place will Be, be not more propenſe and inclined toward that hereſy to which your preſent leaders would ſeduce you, then ye are to us the Apoſtles of Chriſt, who love you ſo paſſionately; which is the argument almoſt of the whole chapter. Thus, in Clement's Epiſtle to the ſame Corinthians, we find a phraſe directly parallel to this (*hyparchontes aph' hemon*,) *inclining the other way from us*; that is, diſaffected to us. (H) See the notes on ver. 17. and 1 Cor. v. 9. and vii. 39.

What fellowſhip.] See the notes on Rom. viii. 9. 1 Cor. iii. 16. vi. 19. and x. 21.

I will dwell in them] This *dwelling* implies propriety, familiarity, authority, reſidency, and fixedneſs of abode. (B.) And God dwelleth in, or among us, either becauſe Chriſt is become "God with us," or becauſe the Spirit dwelleth in our hearts by faith. (Aſſ.)

Wherefore, come out.] As if the Apoſtle had ſaid, go not then to the idols temples, join not with idolaters in communion, to avoid perſecution; but "come out from among them, as an holy people, ſeparated to the Lord, and defile not your ſelves with any unclean thing; and while ye are pure, and cleave to God, he will own you for his "ſons and daughters." Obſerve here, 1. A preſſing exhortation, to make a full ſeparation from unclean perſons and things; particularly from all idolaters, and idolatrous worſhip; "Come out from among them." The words are taken out of Iſa. lii. 11. where the Prophet exhorts the remnant of Iſrael to come fully out of unclean Babylon. Learn hence, That God expects and requires, his Saints ſhould make a ſeparation from all uncleanneſs. but eſpecially from the uncleanneſs of idolatry: God expects a ſeparation from us, from all unclean courſes, from all unclean company, from the preſence and appearance of all uncleanneſs, from communion with idolatrous churches, and from communicating with what is ſinful in the trueſt churches of Chriſt upon earth. 2. A quickning encouragement, to back this exhortation; "I will receive you, and be a father to you." Here is a twofold promiſe, 1. Of reception; "I will receive you." 2. Of adoption; "I will be a father to you:" God will receive them both into his houſe and heart. Learn hence, That Almighty God will, as a father, undoubtedly receive all thoſe into his family and favour, who renounce communion with all impurity: As he is Almighty, he is abundantly able; and as he is a father, he is graciouſly willing, to recompence all the ſervices and ſufferings of his children, for the honour and intereſt of his name and truth. It is ſufficiently known how this text hath been miſapplied, by ſeparists, to very bad purpoſes; 1. To juſtify their ſchiſmatical ſeparation from the beſt and pureſt of the reformed churches, under pretence of finding greater purity among themſelves: Whereas nothing will juſtify a ſeparation from a church, but that which makes a ſeparation between God and that church. If the church's way of worſhip (in their opinion) be faulty, they preſently pronounce it falſe, and they muſt not join in falſe worſhip: Whereas no man offers *any* worſhip to Almighty God, that is *not* falſe worſhip, if all that is *faulty*, be falſe worſhip; if Chriſt doth not diſown his church for that faultineſs, we ought not to deſert her for it. 2. Others would ſeek occaſion, from theſe words, to juſtify their practice, in refuſing to come to the Lord's Table, where ſome vicious perſons are apprehended to be, leſt they ſhould pollute the ordinances, and theſe touch the unclean thing: Whereas the preſence of a bad man at the Sacrament pollutes the ordinance only to himſelf; for "unto the pure, all things are pure;" and who will neglect a certain duty, to eſcape an uncertain danger? True, we muſt not own ſuch worſhip as we know God rejecteth: But as God pardoneth the faulty imperfections of other men's worſhip, and of our own alſo, thus muſt we bear with our own and one another's failings, that are tolerable, ſo far as we cannot cure them. Wo unto us, had Almighty God no more charity for us than we have for one another! A *defective* worſhip is not a *falſe* worſhip: Sinful defects in the adminiſtration of ordinances, do not hinder the ſaving effects of ordinances; a wiſe and good man is certainly as great an enemy to ſeparation, as he is to ſuperſtition: Doctrine, crying up *purity*, to the ruin of *unity*, reject; for the Goſpel calls for unity, as well as for purity. (B.) See the notes on Acts x. 15. Rom. viii. 17. and 1 Cor. x. 20.

CHAP. VII.

He proceedeth in his exhortation to purity of life; and to bear him the like affection as he beareth toward them. And declareth the comfort he received in his afflictions, by the account which he had of them from Titus.

Ver. 1, 2. HAVING therefore theſe promiſes (dearly beloved) let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God. Receive us: We have wronged no man, we have corrupted no man, we have defrauded no man.

Having therefore.] Theſe words are argumentative, and infer the indiſpenſible duty of Chriſtians, to preſerve themſelves untainted from the idolatrous impure world, by the conſideration of the promiſes ſpecified in the precedent chapter; "I will dwell in you, and walk in you, and I will be your God, and ye ſhall be my people," a promiſe which contains the higheſt honour, and moſt perfect felicity, of the reaſonable nature. Now, from hence he infers, that the Chriſtians, "having ſuch promiſes," ſuch helps and aſſiſtances, ſhould cleanſe themſelves from all ſinful pollution, and endeavour after perfection in purity and holineſs. Obſerve here, 1. The title, wherewith the Apoſtle addreſſes himſelf unto them; "dearly beloved." This expreſſes both the truth, and alſo the ſtrength, of his affections towards them: By this appellation he recommends his counſel to their acceptance; for as light opens the mind by clear conviction, ſo love opens the heart by perſwaſive inſinuation. 2. The matter of the addreſs; and that is, to cleanſe our ſelves from all pollution both of ſpirit and fleſh, and the changing of us into the unſpotted image of God's holineſs. The pollution of human nature is intimate and radical, diffuſed through all the faculties of the ſoul, and the members of the body: We are therefore to pray for, and endeavour after, renewing grace, and to be always advancing in holineſs on earth, till we arrive at perfection in heaven. 3. The motive exciting hereunto; namely, the exceeding great and precious promiſes aſſured to us from the mouth of God; "having theſe promiſes, let us cleanſe our ſelves." This grace has an eminent cauſality and influence in a Chriſtian's ſanctification; it is a powerful reſtraint from ſin both in thought and act, by conſidering that God's pure and flaming eye ſees ſin where ever it is, in order to judgment: An holy fear of God, and an humble fear of our ſelves, will both reſtrain us from ſin, and engage us to obedience. From the whole, Learn, That the promiſes of the Goſpel lay the moſt powerful obligations upon Chriſtians to endeavour after, and ſtrive for the attainment of, pure and perfect holineſs. As the pollution is univerſal, ſo muſt the cleanſing be; and tho' thankful we muſt be for the leaſt meaſure of ſanctifying grace receiv'd, yet not ſatisfied with the greateſt, ſhort of our perfection; "perfecting holineſs in the fear of God." (B.) See Dr. Hammond's ſermon on this text; and the notes on chap. vi. 16, &c.

Filthineſs of the fleſh and ſpirit.] By "filthineſs of the fleſh," he meaneth fornication, gluttony, and drunkenneſs, &c. By "filthineſs of the ſpirit," idolatry, ſuperſtition, ſects, ſchiſms, and factions; which vices he had taxed before: Or elſe, by "filthineſs of the fleſh," the outward acts of ſin committed in and by the body: Gal. v. 19. &c. by "filthineſs of the ſpirit," the inward acts of ſin committed in the ſoul; as impure thoughts, wicked deſires, unſanctified conceptious opinions of God, crafty and malicious projects, deſigns and purpoſes, &c. (Aſſ.)

Perfecting holineſs.] That is, Finiſhing the work of ſanctification, begun in our regeneration. For tho' regeneration, as alſo generation, be done at once; yet ſanctification is wrought in us by degrees, and every good Chriſtian muſt profit in Chriſt's ſchool, and *grow* continually, as in *knowledge*, ſo in *grace*, till we arrive at ſuch *perfection* as we are capable of in this life, 2 Pet. iii. 18. which (as St. Auguſtine termeth it) is but an imperfect perfection at the moſt; a perfection of parts, but not of degrees. (*Idem*) See the notes on 1 Cor. vi. 20.

Receive us.] Obſerve here, 1. The duty, which St. Paul exhorts the Corinthians to; namely, to receive him, their Apoſtle, into their kind affections, into the boſom of their love; "receive us;" that is, into your beſt affections. The miniſters of Chriſt are very deſirous of a large ſhare and intereſt in their people's love; well knowing that if they be prejudiced againſt their perſons, they will reap no benefit by their doctrine. 2. The ſolemn proteſtation which the holy Apoſtle makes of his integrity and uprightneſs towards the Corinthians; "We have wronged no man, corrupted no man, defrauded no man;" that is, we have wronged none in their reputation by ſlander, we have corrupted no man's judgment by error and falſe doctrine, we have defrauded no men of any part of their eſtates, either by force or fraud. Learn hence, That the holy ſervants of God, eſpecially the faithful miniſters of Chriſt, may juſtify themſelves, and make ſolemn proteſtations of their own integrity and uprightneſs; eſpecially when they fall under jealouſy and ſuſpicion by the enemies of religion. As it was the continual practice of the falſe Apoſtles to diſcredit St. Paul's miniſtry, and reflect upon his perſon; ſo it was his conſtant care to counterwork them, by a profeſſed vindication of himſelf, and all his actions. (B.) See Dr. Miles Barne's ſermon on this text; and the notes on Acts xx. 33.

Ver. 3, 4, 5, *6*, 7. I ſpeak not this to condemn you: For I have ſaid before, that ye are in our hearts to die and live with you. Great is my boldneſs of ſpeech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation. For when we were come into Macedonia, our fleſh had no reſt, but we were troubled on every ſide; without were fightings, within were fears. Nevertheleſs, God that comforteth thoſe that are caſt down, comforted us by the coming of Titus: And not by his coming only, but by the conſolation wherewith he was comforted in you, when he told us your earneſt deſire, your mourning, your fervent mind toward me; ſo that I rejoiced the more.

Ye are in our hearts.] See the notes on chap. vi. 11. and John x. 11.

My boldneſs of ſpeech.] See the notes on chap. iii. 12. vi. 11. and John vii. 4.

I am filled with comfort.] The report I have had of your repentance and reformation, upon the receiving my former epiſtle, has filled me with ſuch a weight of joy, as over-ballances all the afflictions and tribulations which I meet with for the Goſpel. (B.) *Hyperperiſſeuomai te chara*; "I am exceeding joyful:" Or I do over-abound exceedingly in joy; that is, I abound in joy, more than I can poſſibly expreſs. (Leigh) See the notes on Acts v. 41.

Without were fightings.] That is, perſecution, and oppoſition both from Jews, and Gentiles, and falſe teachers. (Hall, and B.)

Within were fears.] *Viz.* Leſt the falſe Apoſtles ſhould have perverted any of his young converts from the ſimplicity which is in Chriſt: Or, leſt the Corinthians, being tender and weak in the faith, the violence of perſecution and the ſtrength of temptation ſhould cauſe them to apoſtatize from their religion, and backſlide from their holy profeſſion. (*Idem*) See the notes on Acts xvi. 16, &c. xvii. 5, &c. and xx. 3.

Comforteth thoſe that are caſt down.] *Tapeinous.* The word here rather ſignifieth lowlineſs in condition than affection: And the meaning of the Apoſtle is, that God comforteth us, when we are very far ſpent with grief, and raiſeth us when we are upon our knees; and relieveth us when we are deſtitute of all other help of comfort. (Aſſ.) See the notes on ch. i. 4.

Your earneſt deſire.] That is, "your earneſt deſire" to be approved of us, "your mourning" for the juſt cauſe of ſcandal, and your fervent affection towards me. (Hall) Or your affection towards me, grief to offend me, and zeal to vindicate me againſt all calumnies. (Fell)

Ver. 8, 9, 10, 11, 12, 13, 14, 15, *16*. For though I made you ſorry with a letter, I do not repent, though I did repent: For I perceive that the ſame epiſtle made you ſorry, though it were but for a ſeaſon. Now I rejoice, not that ye were made ſorry, but that ye ſorrowed to repentance: For ye were made ſorry after a godly manner, that ye might receive damage by us in nothing. For godly ſorrow worketh repentance to ſalvation not to be repented of: But the ſorrow of the world worketh death. For behold, this ſelf-ſame thing, that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you; yea, what clearing of your ſelves; yea, what indignation; yea, what fear; yea, what vehement deſire; yea, what zeal; yea, what revenge! In all things ye have approved your ſelves to be clear in this matter. Wherefore though I wrote unto you, I did it not for his cauſe that had done the wrong, nor for his cauſe that ſuffered wrong, but that our care for you in the ſight of God might appear unto you. Therefore we were comforted in your comfort: Yea, and exceedingly the more joyed we for the joy of Titus, becauſe his ſpirit was refreſhed by you all. For if I have boaſted any thing to him of you, I am not aſhamed; but as we ſpake all things to you in truth, even ſo our boaſting which I made before Titus found a truth. And his inward affection is more abundant toward you, whilſt he remembreth the obedience of you all, how with fear and trembling ye received him. I rejoice therefore that I have confidence in you in all things.

Tho' I did repent.] I was ſorry to think, how much ye would be troubled therewith (Hall) Or that I was forced to make you ſo. It ſeems incongruous, that the Apoſtle ſhould *repent* of what he wrote by the direction of the Holy Ghoſt, and to this very end, that he might ſtir up a *godly ſorrow* in them. And therefore it ſeems better to render the words (*ou metamelomai, ei kai metamelomen*) with Grotius and others, *I am not ſorry* now, tho' I *was ſorry* when I wrote that epiſtle; doing it "with many tears," chap. ii. 4. Or thus, "I do not repent, though I" *ſhould have repented*; *viz.* if it had not found this good effect upon you. (W.)

For a ſeaſon.] The word *hora* ſignifies *a ſeaſon*, and any part of time indefinitely; but yet both in Greek and Latin, is oft uſed for *a ſmall*, or *ſhort*, *ſpace*: So Philem. 15. (*pros horan*) *for a ſhort ſpace*; and 1 Theſſ. ii. 17. (*pros kairon horas*) *for the ſpace of an hour*; that is, for a ſhort ſpace. And ſo here (*ei kai pros horan*) *though but for an hour*; that is, for a ſhort ſpace; which being joyned with (*elupeſen humas*) *hath grieved you*, in the notion of that phraſe for inflicting the cenſures, 1 Cor. v. 2. denotes the infliction of ſome penance, a ſentence of abſtention for a while, for a ſhort ſpace, (for the bringing forth fruits of repentance) after which it is to be remitted again. This the Nicene fathers expreſs by this ſtyle, For whoſe cenſure the time is determined, and ſeaſon ſet; Zonaras by, The times ſet for the penance of the lapſed, and this is anſwerable to the Nidui among the Jews; a remotion for thirty days. Another ſort of cenſures there was, without determining of the time; in Alcimus, a laſting, irrevocable excommunication, *Concil. Turon.* 2. *c.* 20. and *Concil. Pariſ.* 3. *can.* 5. but this not abſolutely ſo, but, For ever if they reform not. Hereby it appears, that 'twas not only the inceſtuous perſon, 1 Cor. v. 1. which is here referred to, for he was "delivered up to Satan for the deſtruction of the fleſh," and that is parallel to the durable excommunication, or that which was to continue until reformation; but others, it ſeems, who had been found fault with in that epiſtle, (as he that went to law, chap. vi. and the like) fell under the cenſures, tho' only (*pros horan*) *for a definite time*, that they might bring forth fruits of repentance; and accordingly they did, ver. 11. (H.)

Not that ye were made ſorry.] As a good phyſician rejoiceth not in that he hath miniſter'd to his patient a bitter potion, but that he has thereby procured him much eaſe; neither is a chirurgion glad that, by launcing the ſore, he hath put the parts ill-affected to pain, but that, by this pain, he hath healed them: So the Apoſtle doth not rejoice ſimply that he hath made the Corinthians ſorrowful, but that, by this their ſorrow, they gain'd health of their ſouls, and many ſpiritual graces, mention'd in ver. 11. (Aff.)

Godly ſorrow worketh repentance.] Note here, that ſorrow for ſin will be of no advantage, if it be not "godly ſorrow," or a ſorrow (*kata Theon*) *according to God*, as it runs in the original. Now, it may be called a ſorrow according to God, when it is a ſorrow wrought in us by the ſpirit of God, in obedience to the command of God, and with an eye to the glory of God; when it has ſin, and not wrath, for its object; ſin, as being a wrong to God, a contempt of his ſovereignty, and a contrariety to his holineſs. Again, it is then a godly ſorrow, when it puts us upon a high prizing of Jeſus Chriſt, who became a ſacrifice for ſin, and prompts us to a cordial and unfeigned forſaking of all ſin; to ſuch a turning from it, as is reſolv'd againſt all returning to it. (B.)

The ſorrow of the world worketh death.] That is, A deſpairing or paſſionate ſorrow for the want or loſs of worldly things, pleaſures, riches, honours, *&c.* Which is ſinful, diſpleaſing to God, advancing only our deſtruction, and the death of body and ſoul. (Fell)

What carefulneſs it wrought in you.] Here the Apoſtle proves, that the Corinthians ſorrow for the cenſured perſon's ſins was a "godly ſorrow," becauſe it produced ſuch excellent effects and fruits as godly ſorrow is wont to do; ſeven of which he here reckons up, *viz.* 1. *Carefulneſs* to amend what was amiſs for time to come; by ſhunning and avoiding all occaſions and temptations that lead to ſin: He that truly repenteth, is careful not to ſin again. 2. Clearing of themſelves, that they did not approve the fact of the inceſtuous perſon, but did inflict the church's cenſures upon him, and ſo put away evil from among them. 3. Indignation againſt ſin; This is found where godly ſorrow is found; the heart riſes, ſwells and boils againſt ſin; we are then "angry and ſin not," when we are angry at ſin, and with ourſelves for ſinning. 4. Fear: A true penitent fears to offend; and that he may not offend, doth nouriſh in himſelf an holy fear of God, and an humble fear of himſelf: There is found with him a fear of reverence, from an awful apprehenſion of the holineſs and majeſty of God; and alſo a fear of diligence and vigilance, watching and warring againſt ſin, that it may not ſet upon us and ſurpriſe us for the time to come. 5. Vehement deſire after a thorough reformation, and to rectify whatever is amiſs; a deſire to be rid of all ſin, and in the mean time a conflicting with it, and groaning under it. 6. Zeal: This is an affection in a true penitent, compounded of love and anger. *Be zealous and repent*, is Chriſt's own call, Rev. iii. 19. This will make a penitent perſiſt in the exerciſe and expreſſion of his godly ſorrow for ſin, and perſevere in his courſe of mortification, in defiance of all oppoſition made againſt him. And 7. Revenge: This is the reſult of zeal, when our zeal boils into revenge, and puts us upon ſelf caſtigations; not ſo much upon our bodies with whips and ſcourges, as by the abatement of luſt which ſtirreth us, buffeting the fleſh, and bringing it into ſubjection. And this revenge leads the penitent alſo to make ſatisfaction for wrongs done, either by open confeſſion, or ſecret reſtitution; "In all things ye have approved yourſelves to be clear in the matter." As if the Apoſtle had ſaid, By theſe foremention'd acts of yours, the body of you hath ſhewn that ye did not approve of the inceſtuous perſon's ſin, but evidenced, by your ſorrow for it, that ye are clear of it. Learn hence, 1. That there is no way to get clear of the guilt of other mens ſins, but by duly mourning for them. 2. That true repentance for ſin clears us from the guilt of it, both in the ſight of God and man: And if ſo, it is both uncharitable and unchriſtian, to ſtigmatize or reproach any perſon, for the ſin which we either know or believe he hath truly repented of. (B.)

Not for his cauſe.] Not ſo much for any particular man's cauſe, either the offender's, or any other party wronged; but that I might hereby give a proof to you of that exceeding great care that I have of your good in the ſight of God; and that ye might be ſufficiently by this means aſſured of it. (Hall) See the notes on 1 Cor. v. 1. and vi. 1, 8.

How with fear and trembling ye received him.] That is, with what reverence, and awe of his miniſtry. (Hall)

C H A P. VIII.

He exhorteth them to a liberal contribution for the poor ſaints at Jeruſalem, by divers arguments, viz. *The forwardneſs of the Macedonians; the example of Chriſt; and the ſpiritual profit which would redound to themſelves thereby: And recommendeth Titus, and others, whom he now ſendeth to them for that purpoſe.*

Ver. 1, 2, 3, 4, 5, 6, 7, 8. MOREOVER, brethren, we do you to wit of the grace of God beſtowed on the churches of Macedonia: How that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality. For to their power (I bear record) yea, and beyond their power, they were willing of themſelves: Praying us with much intreaty, that we would receive the gift, and take upon us the fellowſhip of the miniſtring to the ſaints. And this they did, not as we hoped, but firſt gave their own ſelves to the Lord, and unto us by the will of God. Inſomuch that we deſired Titus, that as he had begun, ſo he would alſo finiſh in you the ſame grace alſo. Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us; ſee that ye abound in this grace alſo. I ſpeak not by commandment, but by occaſion of the forwardneſs of others, and to prove the ſincerity of your love.

We do you to wit of.] Something here is to be ſupplied from the laſt verſe of the foregoing chapter, thus: "Moreover, brethren, (in this confidence in you) we do you to wit," or we make known unto you, *&c.* (Fox)

The grace of God.] The word *charis*, grace, both here, and in ver. 6, 7. ſignifies a gift, liberality or charity; that is, the gift given by the churches of Macedonia to the poor Chriſtians in Judea. The Jews were wont to expreſs the greatneſs and excellency of any thing by adding the word *God* to it. Thus, Acts vii. 20. the ſtrict rendering of the words would be, "Moſes was fair before God;" that is, exceeding fair. So here, "the grace (that is, charity) of God" ſignifies their great bounty and charity; or it may be ſo ſtiled, becauſe they were excited to it by the giver of this good diſpoſition. As a motive therefore to engage the Corinthians to be liberal, and haſten their charity, the Apoſtle acquaints them with what had been done in this good work by the Chriſtians of Macedonia. (*Idem*)

The churches of Macedonia.] That is, the churches of Philippi, Theſſalonica, Berea, *&c.* (Fell)

In a great trial of affliction.] Obſerve here, 1. That the churches within the regions of Macedonia were firſt under *great affliction*, and then in great *poverty* themſelves; and yet "the riches of their liberality" are here ſaid to abound. From hence learn, that poverty excuſes not from charity: If we have nothing actually to give, God accepts the inclination of the mind, and a willing deſire: If we have but little to give, God will accept of our mite, and reward us for that little, if given for his ſake. It is not the quantity of the gift, but the good affection of the giver, that God's eye is upon. If we give but a cup of cold water to a diſciple, and as a diſciple, God accepts it, and rewards it, provided we have nothing better to give; for if our charity be not in ſome degree proportionable to what we have, it will not be acceptable, but we ſhall miſs of its reward. (B.) 2. That the Apoſtle here purpoſely commends the poor Macedonians for their liberality, that he might thereby incite the rich Corinthians to give the more liberally out of their abundance. (G.) And, 3. That the word *aplotes*, here render'd *liberality*, doth properly ſignify *ſimplicity*, or ſingleneſs of heart, but by a Metonymy is here and elſewhere put for liberality; becauſe liberality ought to be a pure and ſimple motion of doing good, without being corrupted by ſelf intereſt and hopes of recompence. (Leigh) Not like that of him, who the poet ſays,

Munera magna quidem mittit, ſed mittit in hamo;
Et piſcatorem piſcis amare poteſt?

——— ——— ——— Great preſents ſends;
But ſtill they're baited hooks to ſerve his private ends;
What fiſhes then would take ſuch fiſhers for their friends?

Yea, and beyond their power.] Three things are here recorded, as the glory of the Macedonians charity. 1. It was profuſely liberal, beyond their ability; "To their power, yea, and beyond their power," they were ready. Tho' generally ſpeaking, we are to conſult our own ability and preſent circumſtances in all our charitable diſtributions; yet there may be, and ſometimes are, ſuch emergent occaſions, as may make it a neceſſary duty to adminiſter to others neceſſities far beyond our own ability. 2. Their charity was purely voluntary; "They were willing of themſelves," that is, unſolicited by the Apoſtle, unaſk'd by any other, only prompted to it by the grace of God: They made a collection among themſelves freely and chearfully. 3. Their charity was accompanied with importunity to the Apoſtle to receive and diſtribute it. He was ſo far from intreating them to give, that they intreated him to receive their collection, and to take care for its conveyance to them, and diſtribution among them; "Praying us with much intreaty, that we would receive this their gift, and fellowſhip of miniſtry to the ſaints. (B.) To give to the poor is to put out money at intereſt, upon the ſecurity of God himſelf, and to charge it to his account. And alms is ſacred money, which ought not to be intruſted with any but ſafe and faithful perſons. (Q.) See the notes on Acts xi. 29. and Rom. xv. 26.

Not as we hoped.] The meaning of the Apoſtle in this verſe is hardly to be learnt from our tranſlation of it. He tells the Corinthians, that the Macedonians had, beyond his expectation, at once given themſelves and their goods unto Chriſt, by the will of God. *Kai ou kathos elpiſamen*, "And not as we hoped;" that is, beyond our expectation: (*All' heautous*, &c.) Foraſmuch as at once, that is, immediately, or in an inſtant, they "gave their own ſelves to the Lord, and unto us." For, *alla*, when it denoteth aſſent or approbation, is well known to be uſed in this ſenſe by the beſt authors; and particularly by Plato, almoſt in every page. (Maſſey) Firſt, they gave themſelves, "their own ſelves, to the Lord." To give a man's ſelf to the Lord, is more than to give all his eſtate to him; tho' ſtrictly ſpeaking, it is rather a debt than a gift; for we owe our ſelves to the Lord. And, oh, how infinitely ſhall we gain by this giving! He gains all, who gives his all to God: God will return it with advantage to him. Next, the Macedonians (ſays the Apoſtle) gave themſelves "unto us by the will of God;" that is, they reſigned themſelves up to us, to be employed by us in ſuch ſervices as we thought meet. It ſeems, they were ready to aſſiſt the poor ſaints, as well with their perſons as with their purſes. From the Macedonians giving themſelves firſt to the Lord, and then to the church's ſervice, in all charitable diſtributions, we learn, That he that does not firſt dedicate himſelf, will never dedicate his eſtate to God; but he, that by a deliberate and voluntary dedication, gives himſelf to God, will keep back nothing that he requires from him; yea, he will look upon all that he has, and is, as the Lord's: Not an inch of his time, not a penny in his purſe, but it is to be employed by, and improved for God: He looks upon God as the owner and proprietor of all, and himſelf as the ſteward and diſpenſer only. Oh! let us, in imitation of theſe noble, tho' poor Macedonians, firſt give ourſelves to the Lord, and then we ſhall never with-hold any thing that is ours from him. (B.)

Ye abound in every thing.] See the notes on 1 Cor. i. 5.

Not by commandment.] As if he had ſaid, I do not lay any imperious command upon you to do this; but I move and ſolicit you to it "on occaſion of the forwardneſs of others." (Hall) The Apoſtle does not command how much they ſhould contribute, and much leſs that they ſhould give all their ſubſtance, and live upon a common ſtock, leaving nothing to themſelves which they could call their own; for where a man has nothing of his own, there is no place for liberality. (W. and B.) The Apoſtle might have laid his command upon them, ſince charity is a duty required of every Chriſtian; who is bound to contribute to the neceſſity of the ſaints, according to his ability: But he rather commendeth this duty to them, than commandeth it, (as Philem. 8, 9.) becauſe the more willing and free our charitable contributions are, the more acceptable to God and man; as the myrrh which ſweateth out of the tree of its own accord is far more precious than that which runneth out after the tree is prick'd or cut. (Aſſ.) See the notes on Acts ii. 44. and 1 Cor. vii. 6, 12.

Ver. 9, 10, 11, 12, 13, 14, 15. For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich. And herein I give my advice; for this is expedient for you, who have begun before, not only to do, but alſo to be forward a year ago. Now therefore perform the doing of it; that as there was a readineſs to will, ſo there may be a performance alſo out of that which ye have. For if there be firſt a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eaſed, and you burdened: But by an equality, that now at this time your abundance may be a ſupply for their want, that their abundance alſo may be a ſupply for your want, that there may be equality, As it is written, He that had gathered much, had nothing over; and he that had gathered little, had no lack.

Our Lord Jeſus Chriſt.] Here we have the grand motive, uſed by the Apoſtle, to excite their charity, *viz.* the example of Chriſt, who impoveriſhed himſelf to enrich us, and emptied himſelf to fill us; and therefore we ſhould be ready to adminiſter unto others: "Ye know the grace of our Lord Jeſus Chriſt," *&c.* Whence obſerve, 1. A deſcription of Chriſt in his divine nature, as God. He was originally, eſſentially and eternally *rich*; that is, in his Godhead. All the riches that Chriſt now has in his ſtate of exaltation, he had from all eternity: Before his humiliation with reſpect to his Divine nature, he was rich. 2. A deſcription of Chriſt in his human nature. "He became poor;" that is, in the day of his incarnation, when he aſſumed our fleſh, and was made manifeſt in our nature, he impoveriſhed himſelf; "Tho' he was rich, yet he became poor." 3. The perſons for whoſe ſakes he did thus impoveriſh himſelf: "For our ſakes he became poor, that we through his poverty might be rich." 4. The moving, impelling, or impulſive cauſe of this condeſcenſion in Chriſt; and that was the graciouſneſs of his nature: "Ye know the grace of our Lord Jeſus Chriſt." 5. The uſe and improvement which the Apoſtle makes of this gracious dignation and condeſcenſion in Jeſus Chriſt; and that was by way of argument, to excite the believing Corinthians to exerciſe their charity towards the poor ſaints which were at Jeruſalem. Learn from hence, That the extenſive charity, and wonderful compaſſion of Chriſt towards us ſinners, has both the force of an argument to excite us to, and alſo the nature of a rule to direct us in, the exerciſe of our charity towards all our fellow-brethren and members of Chriſt; "Ye know the grace of our Lord Jeſus Chriſt," *&c.* (B.) See Dr. Frank's and Mr. Collier's Sermons on this text; and the notes on chap vi. 10.

I give my advice.] See the notes on ver. 8. and 1 Cor. xvi. 2.

To be forward.] What *thelein*, to will, ſignifies in this place, will appear by *poieſai*, to do, precedent: For when *to will* goes before *doing*, as Phil. ii. 13. it doth, then it muſt be conceived to denote the reſolving of that which is after done; but when it is ſubſequent to doing, as here, then it cannot belong to that, but to ſome farther action ſtill future, either of the ſame kind with that formerly done, or of any other which is ſpecified. That here it refers to ſome farther degree of liberality, to be ſuperadded to what they had already done, appears by the enſuing exhortation to conſummate the work, ver. 11. and by the mention of *prothymia tou thelein*, the forwardneſs to will, that is, to reſolve to do more, as they ſhould be able. In which reſpect it is, that chap. ix. 2. St. Paul ſaith, he hath boaſted of them, that they had (*apo peruſi*, as here, from "a year ago") made a preparation for this new ſupply, for ſo *pareſkeuaſtai*, hath been *prepared*, ſignifies, as paſſives are oft' uſed for reciprocals. As for *touto humin ſympherei*, this is profitable for you, in the former part of this verſe, tho' it may fitly be applied to ſeveral ways of profit, that their liberality would probably bring in unto them, yet it ſeems, by what follows, chap. ix. 3, 4. to refer peculiarly to the reputation of their liberality that Paul had ſo proclaimed; which would render it a reproachful thing to them, if they ſhould not make it good, according to their purpoſe, and his boaſting of them. (H.) The Apoſtle had exhorted them, in his former Epiſtle written "a year ago," to this contribution, 1 Cor. xvi. 2. and they, in obedience to his directions, had begun to lay up in ſtore willingly: Which charity he now exhorts them to conſummate; and this he ſays, to ſhew, that they were not only moved to it by the example of the Macedonians, but rather were examples to them, chap. ix. 2. (W.) See the notes on the texts here refer'd to.

Firſt a willing mind.] See Dr. Hickes's Sermon on this text; and the notes on Luke xxi. 3.

That there may be equality.] He tells them freely, He did not deſign to lay a load upon them to eaſe others, or to make others rich by making themſelves poor; but "that there might be an equality" in ſupplying the wants of one another, that now ye abound, ye may ſupply them; and when they abound, they may ſupply you: Yet mark, We muſt not, by the *equality* mentioned here, underſtand it ſo, as if the wiſdom of the Divine Providence had ordained levelling, or making all men equal in their portion of the good things of this life: But ſo far Chriſtianity ſeems to require this equality, that we ſhould not ſuffer others to lack the neceſſary comforts of this life, while we abound with them, and can ſpare them, and ſuffer them to ſink in their ſorrows, while we ſwim in fulneſs. Learn hence, There is a debt of mercy and pity, of charity and compaſſion, of relief and ſuccour due to human nature, and payable from one man to another; and ſuch as deny to pay it the diſtreſſed, in the time of their abundance, may juſtly expect it will be denied themſelves in a time of want. To confirm this, the Apoſtle draws an alluſion from the gatherers of Manna in the wilderneſs: Some gathered more, and others leſs; but "he that had gather'd much had nothing over, and he that had gather'd little had no lack." Almighty God would have it, that they which have great riches, ſhould impart of their abundance to them that are in want; otherwiſe Almighty God will ſhrink their heap into ſome equality with them whom they refuſe to relieve. With what meaſure we mete in acts of charity, as well as in acts of juſtice, it ſhall be meaſured to us again. (B.)

Ver. 16, 17, 18, 19, 20, 21, 22, 23, 24. But thanks be to God, which put the ſame earneſt care into the heart of Titus for you. For indeed he accepted the exhortation, but being more forward of his own accord he went unto you. And we have ſent with him the brother, whoſe praiſe is in the Goſpel, throughout all the churches: (And not that only, but who was alſo choſen of the churches to travel with us with this grace, which is adminiſtred by us to the glory of the ſame Lord, and declaration of your ready mind) Avoiding this, that no man ſhould blame us in this abundance which is adminiſtred by us: Providing for honeſt things, not only in the ſight of the Lord, but alſo in the ſight of men. And we have ſent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. Whether any do enquire of Titus, he is my partner and fellow-helper concerning you; or our brethren be enquired of, they are the meſſengers of the churches, and the glory of Chriſt. Wherefore ſhew ye to them, and before the churches, the proof of your love, and of our boaſting on your behalf.

The brother, whoſe praiſe.] Who this brother was is much controverted. Antiquity hath carried it for St. Luke, worthy of praiſe in all churches for the Goſpel he wrote. The authority of which ſeems to reſt upon the words of Origen, the interpolated Ignatius, and St Jerome. And this difficulty lies againſt it, That this brother is ſent before St. Paul to Corinth with Titus; whereas St. Luke went with him to Troas, and from thence to Corinth, Acts xx. 4, *&c.* To which it may be anſwer'd, That it is not certain, that St. Paul went from Troas to Corinth; but more probable (as is noted in the preface to this epiſtle) that he went from Philippi to Corinth, and ſo to Troas. And thus this perſon, being "choſen of the churches to travel with this" charity, here, ver. 19. might be both ſent before to prepare it, and being return'd to give notice to St. Paul that it was ready, might go back with him to receive it. (W.) Some underſtand this brother to be Barnabas; of which opinion I find Biſhop Hall to be, (and the Aſſembly-men ſeemingly alſo) according to Theodoret: And others (particularly Baronius) underſtand it of Silas: But it is generally underſtood of St. Luke, as before; and interpreted accordingly by Grotius, Hammond, Fell, Cave, Stanhope, Whitby, Burkitt, and Queſnel. See the notes on 1 Cor. xvi. 3.

Choſen of the churches.] See the notes on Acts vi. 3, *&c.* xiv. 23. and 1 Cor. xvi. 3.

That no man ſhould blame us.] Note here, 1. The holy wiſdom of this great Apoſtle, in joining ſome other perſons with himſelf, as Titus and Luke, *&c.* in the diſtribution of this charity: Leſt evil-minded men ſhould ſuſpect him of diſhoneſty, he takes care to cut off all occaſion of ſuſpicion, that he neither kept any part of this large contribution to himſelf, nor diſtributed it unfaithfully unto others; "Avoiding this, that no man ſhould blame us." 2. The reaſon alſo aſſigned by the Apoſtle for this his prudential management; namely, becauſe, as a miniſter and a Chriſtian, he was obliged to provide and take care, that all things be done blameleſly in the ſight of men, as well as faithfully in the ſight of God. The Apoſtle, by this his example, recommends to all miniſters, and private Chriſtians, a prudential foreſight of ſuch ſcandalous imputations as they may be expoſed to by the world, let their ſincerity in their actions be what it will; and to let us ſee how we ought to provide againſt them. Any one of theſe upright perſons alone, either St. Paul alone, Titus alone, or Luke alone, were ſufficient to be entruſted alone with the diſtribution of this charity: But the Apoſtle did not know what a cenſorious world might ſay; and therefore, to cut off all occaſion, and to prevent all ſuſpicion, he wiſely appoints ſeveral perſons to be witneſſes of this action. If there be not in ſome caſes over-much caution, all is too little, and not enough. (B.) See the notes on Rom. xii. 17.

Sent with them our brother.] Some of the ancients, *viz.* Theodoret and Oecumenius, ſay this was Apollos, who before had doubted of them, and ſo was not diſpoſed to come to them as yet; but now, upon St. Paul's confidence of their readineſs to obey his precepts, was prevailed upon to come. (W.) It was the cuſtom of the Jews, to intruſt three perſons with the diſpoſal of alms. (G.)

Whether any do inquire.] Obſerve here, What pains the Apoſtle takes to anſwer all cavils and objections that might hinder the free collection and regular diſtribution of this charity. Some might pretend, poſſibly, to ſay then (as many amongſt us do now) We know not into whoſe hands this charity-money may fall; we know not whether ever they ſhall be the better for it for whom it was intended: Therefore, ſays St. Paul, If any make that objection, that they do not know Titus, and enquire after him, or his truſtineſs, tell them he is my coadjutor, "my partner and fellow-helper" in converting you to Chriſtianity; and if the other two be enquir'd after, they are our brethren, "the meſſengers of the churches, and the glory of Chriſt;" that is, the inſtruments of his glory: Therefore let theſe meſſengers ſee, and the churches which did depute them, "the proof of your love to me," and to the ſaints, and that I did not boaſt of your liberality in vain. Note here, The high honour which St. Paul puts upon the miniſters of the Goſpel, in calling them "the glory of Chriſt;" that is, the glory of the Goſpel of Chriſt, the glory of the Chriſtian profeſſion, the inſtruments of Chriſt's glory, by whom his honour and glory is greatly promoted; perſons who by their exemplary gloriousneſs did bring much honour and glory to Chriſt. This title, I conceive, ſhews both our dignity and duty: Our dignity, in that Chriſt accounts us his glory when we are found faithful to him; as the faithfulneſs of an ambaſſador redounds to the glory and honour of the prince that ſends him: And it points out our duty to promote the glory of Chriſt, to pray and endeavonr that he would uſe us as inſtruments for the advancement of his glory; that as we glorify him on earth, he may glory in us, and be glorified by us, before his Father in heaven, and we be preſented faultleſs before the preſence of his glory, with exceeding joy. *Amen.* (B.)

Meſſengers of the churches.] *Apoſtoloi*, that is, *Apoſtles*; which word, in its primitive ſenſe, ſignifies no more than *meſſengers*: And they were ſo called, as being the particular *meſſengers* of Chriſt. (Brett) See the notes on 1 Cor. iv. 1. and Phil. ii. 25.

C H A P. IX.

Further motives to a liberal and chearful contribution for the poor ſaints at Jeruſalem.

Ver. 1, 2. 3, 4, 5. FOR as touching the miniſtring to the ſaints, it is ſuperfluous for me to write to you. For I know the forwardneſs of your mind, for which I boaſt of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I ſent the brethren, leſt our boaſting of you ſhould be in vain in this behalf; that, as I ſaid, ye may be ready: Leſt haply if they of Macedonia come with me, and find you unprepared, we (that we ſay not you) ſhould be aſhamed in this confident boaſting. Therefore I thought it neceſſary to exhort the brethren, that they would go before unto you, and make up before-hand your bounty, whereof ye had notice before, that the ſame might be ready, as a matter of bounty, and not as of covetouſneſs.

Miniſtring to the ſaints.] See the notes on chap. viii. 4. Acts xi. 29. Rom. xv. 26. and 1 Cor. xvi, 1, *&c.*

The forwardneſs of your mind.] Some tell us, that St. Paul preached the Goſpel at Corinth freely, for two reaſons; The firſt of which is, becauſe (ſay they) he obſerved in them ſuch a ſaving temper, as would hinder the progreſs of the Goſpel, if it ſhould prove matter of charge to them. But this cannot be a true account of the matter; 1. Becauſe he doth the ſame at Theſſalonica, the metropolis of Macedonia, "labouring night and day, becauſe he would not be chargeable unto any of them, 1 Theſſ. ii. 9. and

2 Theſſ. iii. 8. and throughout all Aſia, ſaying, " Ye yourſelves know, that theſe hands have miniſtred unto my neceſſities, and to them that were with me," Acts xx. 34. And it ſeems plain, Phil. iv. 15, 16. that " no church communicated" any thing to him, but that of Philippi only. 2. Becauſe he commends the Corinthians here, chap. viii. 11, *&c.* for their " readineſs, and willing mind;" and mentions the liberality of their contribution, and their unſpeakable gift, with thanks to God, ver. 13, *&c.* of this chapter, in which he exhorteth them to compleat it. And, 3. Becauſe they contributed to others, who were falſe apoſtles, and ſuffer'd them to take of them, chap. xi. 20. as he inſinuates alſo in theſe words, " If others be partakers of this power over you, are not we rather?" 1 Cor. ix. 12. Which he ſpeaks (as Chryſoſtom and the Greek ſcholiaſts have obſerved) not of Peter, or the other Apoſtles; for then he would not have ſaid, " Are not we rather" partakers of this power than they? but of ſome falſe apoſtles and corrupters of them; of whom he ſays, " Ye ſuffer, if a man devour you, if a man take of you." And this is alſo a confutation of the ſecond pretended reaſon given for this abſtinence, *viz.* As if the Apoſtle did this to diſappoint the arts of theſe falſe teachers, who preached the Goſpel freely, and gloried in ſo doing, chap. xi. 12, 13, 20. But the Apoſtle himſelf gives another reaſon of his doing this, both here and elſewhere, *viz.* " Not becauſe we have not power; but to make ourſelves an enſample unto you to follow us," 2 Theſſ. iii. 9. And again, " I have ſhewed you all things, how that ſo doing ye ought to ſupport the weak; and to remember the words of the Lord Jeſus, how he ſaid, *It is more bleſſed to give than to receive,*" Acts xx. 35. (W.) See the notes on chap. viii. 10, 24. and the other texts here referr'd to.

Achaia was ready a year ago] Achaia, in the largeſt ſenſe, comprehends Greece, properly ſo called; and ſo it ſeems to ſignify, where St. Paul, according to the Roman acceptation, mentions all " the regions of Achaia," chap. xi. 10. and directs this ſecond epiſtle to " all the ſaints which are in all Achaia," chap. i. 1. Thus, what is Achaia, Acts xix. 21. is (*Hellas*) Greece, Acts xx. 2. and ſo Mela ſpeaks of it. But Achaia, ſtrictly ſo called, is the northern region of Peloponneſus. (W.) See the notes on chap. viii. 10.

Your zeal hath provoked very many.] The Apoſtle, in this chapter, termeth their bountiful contributions to the ſaints by the name of divers virtues, *viz.* 1. *Zelos*, zeal, here, ver. 2. becauſe it proceeded out of fervent love, and ſo much tended to God's glory. 2. *Aplotes*, ſimplicity, ver. 11. becauſe they did it out of a free mind, and ſingleneſs of heart, without any ſiniſter intention, or expecting any retribution. 3. *Charis*, grace, ver 8. becauſe it was the gift of God, proceeding from his grace. 4. *Eulogia*, benediction or bleſſing, ver. 5. becauſe God's bleſſing enables them to it; and the poor ſaints bleſs God for this ſupply of their wants. And, 5 *Dikaioſyne*, righteouſneſs, ver. 9. either becauſe pious bounty is a part of that righteouſneſs or juſtice in general, which compriſeth all virtues, or becauſe we are not lords of the goods of this life, but ſtewards only; and he is an unjuſt ſteward, who holds that wholly in his own hands, for his own advantage, which by order from his Maſter he ought to diſpenſe to others, for their relief and ſuſtenance. (Aſſ.) See the notes on ver. 5. and 9. chap. viii. 1, 2 Acts v. 17. and Rom. i. 17.

I ſent the brethren.] As confident and fully perſuaded as the Apoſtle was, of the readineſs and willingneſs of mind that was found in the Corinthians towards the charitable contribution, yet he judgeth it moſt expedient and neceſſary to " ſend the brethren" before to them, to get all things ready, the collection finiſhed and over; that ſo, when he himſelf, and the Macedonians, ſhould come to Corinth, he might not be put to the bluſh for them, having made great boaſts of their charity, but finding no deeds: And alſo he deſires their collection may be ready, with reſpect to themſelves; that ſo their beneficence may appear to be their own free bounty, and not a collection difficultly extorted from them, as from covetous men, who give grudgingly and unwillingly. Note here, 1. That it is very lawful for the miniſters of Chriſt to uſe an holy craft, and innocent guile, to draw men to a ſpeedy compliance with their duty; ſometimes by engaging their reputation in it, and ſometimes alluring them by juſt praiſes to the doing of it, as our Apoſtle did here. 2. That the readineſs which St. Paul here preſſes them to, is not the readineſs of the mind, but the readineſs of the action: He was well ſatisfied, that they were ready in their preparation of mind long ago, but he preſſes them to finiſh the collection, of which he had ſo much boaſted to the Macedonians. 3. How the bleſſed Apoſtle did conſult the Corinthians honour and reputation, equally with his own, and was deſirous to prevent reflection upon them, as upon himſelf: He would not have them aſhamed, no more than himſelf, at his coming among them. (B.) See the notes on chap. viii. 11, 17, *&c.*

In this ſame confident boaſting.] In the *ſubſtance*, or *foundation*, of this boaſting. The word *hypoſtaſis*, in the original, may either ſignify ſuch a ſtayedneſs and ſettledneſs of mind, as cannot be moved with any terror or fear; and ſo it ſheweth the aſſured confidence St. Paul had in them, that they would make good what he had promiſed in their behalf: Or it may ſignify a ground, or a foundation; and ſo the meaning is, that he " ſhould not be aſhamed" of his boaſting to others of their readineſs, becauſe there was a good ground and foundation for it, *viz.* either the publick faith of the Corinthians, who engaged themſelves to contribute liberally; or ſome preſent pledge which he ſaw thereof; namely, ſome remarkable ſums collected a year before. (Aſſ.)

And not as of covetouſneſs.] Theſe words may carry a double ſenſe; either that the Apoſtle would have them ſpeedily to ſend this collection, as being a free benevolence, and not to ſlack the ſending of it out of covetouſneſs, to make any benefit of the money of the poor ſo long in their hands: Or that it might be ready, as a matter of bounty, that is freely coming from them and chearfully; not as money comes out of the hands of covetous men, that is, hardly, and with much grudging and repining. (*Idem*)

Ver. 6, 7, 8, 9, 10, 11, 12, 13, 14, 15. But this I ſay, He which ſoweth ſparingly, ſhall reap alſo ſparingly: and he which ſoweth bountifully, ſhall reap alſo bountifully. Every man according as he purpoſeth in his heart, ſo let him give; not grudgingly, or of neceſſity: for God loveth a chearful giver. And God is able to make all grace abound towards you; that ye always having all ſufficiency in all things, may abound to every good work: (As it is written, He hath diſperſed abroad; he hath given to the poor; his righteouſneſs remaineth for ever. Now he that miniſtreth ſeed to the ſower, both miniſter bread for your food, and multiply your ſeed ſown, and increaſe the fruits of your righteouſneſs) Being enriched in every thing to all bountifulneſs, which cauſeth through us thankſgiving to God. For the adminiſtration of this ſervice not only ſupplieth the wants of the ſaints, but is abundant alſo by many thankſgivings unto God; (Whiles by the experiment of this miniſtration they glorify God for your profeſſed ſubjection unto the Goſpel of Chriſt, and for your liberal diſtribution unto them, and unto all men) And by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unſpeakable gift.

He which ſoweth.] Here the Apoſtle comes to direct the Corinthians, how, and after what manner they ſhould give their alms, ſo as to ſecure a bleſſing; *viz.* 1. Deliberately; " according as he purpoſeth in his heart;" that is, as he is determined and reſolved within himſelf. When a Chriſtian gives, he muſt take care that it be his own act as much as he can. Some men give what they did never intend, and beſtow what they did never chuſe or deſign to beſtow: Importunity extorts charity from ſome; they give, to get rid of the noiſe, and purchaſe their quiet with their alms; whereas " the liberal man deviſes liberal things," the good man lays-by in ſtore what he intends to beſtow in alms. 2. Freely and bountifully: For " he that ſoweth bountifully, ſhall reap alſo bountifully;" that is, he that giveth liberally to the poor, ſhall be liberally rewarded by God; no wiſe man will pinch his ground of the ſeed. The proportion, or how much every one ſhould give, cannot be determined, becauſe that muſt be meaſured according to the ability of him that giveth, and according to the neceſſity of him that receiveth. 3. Chearfully; " not grudgingly, or of neceſſity; for God loveth a chearful giver." In all thy gifts ſhew a chearful countenance, ſays the wiſe man: Let us give with the ſame chearfulneſs that we ſhould receive, and be as willing to give as the needy are to receive: Nay, it is our duty to ſeek out objects; for ſome of Chriſt's members have as great modeſty as they have neceſſity, and cannot ſpeak for themſelves: And let none think, that this liberality will prejudice their eſtates; no, 'tis a man's luſt that undoes him, and not his charity. (B.) Pliny writes, That it was obſerved among the Romans, that never any good came to a man by offering a beaſt in ſacrifice, (*renitentem & trahentem ſe ab aris*) which violently drew back from the altar, and could not be brought to it but with much force. And moſt certain it is, that God eſteemeth of no offering of ours, which is not as free as liberal, according to our ability. (Aſſ.) There are three ſorts of alms: Thoſe of hypocrites, who give by conſtraint, and againſt their will; thoſe of imperfect Chriſtians, who give but little, and with backwardneſs; and thoſe of true Chriſtians, who give abundantly, and with joy. God ſuffers thoſe who are, as it were, drawn to him by force; he accepts of thoſe who give themſelves to him voluntarily, tho' with ſome reluctance; but the joy of his heart is for thoſe who give themſelves to him without any reſerve, and with the whole joy of their hearts. (Q.) See the notes on chap. viii. 12.

Or of neceſſity.] Note here, That neceſſity, in ſcripture, ſtands oppoſed, not to coaction, but to the free election of the will. (W.) See the notes on 1 Pet. v. 2.

Able to make all grace abound.] There is no way of rendring *Theos dunatos periſſeuſai charin*, but by putting *periſſeuſai* in an active ſenſe, *to make abound*; as is ordinary in the New Teſtament: The Greek wanting the Hebrew conjugation *hiphil*, which denotes *making to do* a thing, and having no way to ſupply it, but by uſing the active voice in that ſenſe; ſo as *periſſeuein* ſhall not only ſignify neutrally *to abound*, but alſo to *make* any man or thing to abound: Of which kind there be innumerable examples. And ſo the making their charity to abound toward them here, that is, God's bleſſing their liberality, ſo that it ſhall enrich, inſtead of impoveriſhing them, will be all one with the "encreaſing the fruits of their righteouſneſs," ver. 10. their righteouſneſs there ſignifying their charity, (as hath been oft ſhewn) and the plenty conſequent to their exerciſes of that virtue, being proportionable to the fruit that comes by ſowing (the hundred-fold encreaſe which Chriſt promiſes, even in this life, to thoſe that forſake, or part with, any thing for his ſake) and accordingly 'tis there join'd with "multiplying their ſeed;" where their acts of charity are figuratively call'd their ſeed, and the bleſſings conſequent thereto the fruits of it. (H.) Here note alſo, 1. That the Greek ſcholiaſt accurately obſerves, that the Apoſtle here mentions only a *ſufficiency* in temporal bleſſings, but an exuberancy or *abounding* in ſpiritual: For in temporals we may have too much as well as too little (and therefore Solomon prays for a mediocrity;) but of ſpiritual bleſſings, eſpecially ſuch as appertain to our ſanctification and ſalvation, we cannot have too great a proportion; the more we abound in them, the more happy we are. (Aſſ.) 2. That not only the promiſe, but the power of God, who is good to all, is a motive to expect his grace and favour. (W.) But then, 3. We muſt remember to allow time for it: For almighty God loves to be truſted upon his word; and thoſe who will not give him credit, let them try if they can improve their eſtates better, or put them into ſafer hands. (B.)

His righteouſneſs remaineth for ever.] That is, both in the temporal and eternal reward thereof: "His horn exalted with honour," Pſa. cxii. 9. Himſelf had "in everlaſting remembrance," ver. 6. And "his ſeed bleſſed, and mighty upon earth," ver. 2. Whereas the wicked, and illiberal, ſhall melt away, and his deſire *periſh*, ver. 10. (Fell) Note, That *righteouſneſs* is here taken for bounty, as in Hoſ. x. 12. "Sow to yourſelves in righteouſneſs;" and Chriſt is call'd "the Sun of righteouſneſs," Mal. iv. 2. becauſe he freely and bountifully communicates both enlightning and ſanctifying graces, as the Sun doth his light and heat. (Aſſ.) See the notes on ver. 2.

Now he that miniſtreth.] Some look upon theſe words as a prayer; (among whom we find Tremellius, Beza, Hall, Hammond, Fell, Whitby and Maſſey:) But others underſtand them as a promiſe; that as God bleſſeth the increaſe of the earth ſo largely, that it ſufficeth for the nouriſhment of men, and for ſeed to ſow again; ſo, in the like manner, would he ſupply all their wants, and grant them ability to ſupply the wants of others, and plentifully reward them for all the fruits of their righteouſneſs and mercy. (B.) This paſſage ſeems to be improperly pointed, and therefore improperly tranſlated. It plainly refers to Iſa. lv. 10. where the Prophet ſpeaks of God "giving ſeed to the ſower, and bread to the eater;" and theſe two paſſages ſerve to give light into each other. Inſtead therefore of the common reading, with the comma after the word (*choregeſai*) *miniſter*, it ſeems to be better placed before it, and rendred thus, "Now he that miniſtreth ſeed to the ſower, and bread to the eater, miniſter and multiply your ſeed ſown." (Maſſey) See the notes on ver. 8.

Subjection unto the Goſpel.] *Epi te hypotage tes homologias.* The word *homologia*, in the New Teſtament, ſtill ſignifies the confeſſion of faith, 1 Tim. vi. 12, 13. Hebr. iii. 1. iv. 14. and x. 23. and *hypotage*, ſubjection to the precepts of that faith. So, the Apoſtle here ſignifies, that men ſeeing, by this charity, "the ſincerity of their love," chap. viii. 8. and of their obedience to the Goſpel, will be induced to glorify God, and own the excellency of that religion which produceth ſuch fruits of righteouſneſs. (W.) See the notes on Matth. v. 16. and Rom. xv. 27.

Thanks be unto God.] Here the Apoſtle concludes his diſcourſe upon this great argument with a doxology, praiſing and bleſſing God for putting it into their hearts, in ſo liberal a manner to relieve the neceſſities of the Saints, by which ſo much glory did redound to God, and ſo much honour to the Chriſtian religion. This he calls, not barely an admirable, but an "unſpeakable gift;" becauſe a gift by which God was ſo much glorified, the Goſpel adorned, the poor Saints ſo much comforted, and they themſelves ſo plentifully rewarded; "Thanks be to God for his unſpeakable gift." But, if the Corinthians charity was an unſpeakable gift, what was the gift of Chriſt? The gift of God to a loſt world, to whom this title of unſpeakable doth beſt agree; who is the author and finiſher of all grace, and particularly of this noble grace of charity in the hearts of his people? For he ſends his Holy Spirit, and pours into their hearts this moſt excellent grace of charity, the very bond of peace, and of all virtues, without which, whoſoever liveth, is counted dead before him. Eternal thanks then be to Chriſt, for this admirable gift of charity, and thanks be to God for the unſpeakable gift of Chriſt. *Amen.* (B.)

CHAP. X.

The Apoſtle here enters upon a confutation of the falſe teachers, who vilified his perſon and miniſtry; aſſerting the ſpiritual authority with which he is armed againſt all adverſaries; declaring his reſolution to exerciſe it with power at his coming; and taxing thoſe falſe apoſtles, for ſtretching themſelves beyond their meaſure.

Ver. 1, 2, 3, 4, 5, 6. NOW I Paul my ſelf beſeech you, by the meekneſs and gentleneſs of Chriſt, who in preſence am baſe among you, but being abſent am bold toward you. But I beſeech you, that I may not be bold when I am preſent, with that confidence wherewith I think to be bold againſt ſome which think of us, as if we walked according to the fleſh. For though we walk in the fleſh, we do not war after the fleſh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of ſtrong holds) Caſting down imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt: And having in a readineſs to revenge all diſobedience, when your obedience is fulfilled.

By the meekneſs, and gentleneſs.] *Epieikeia* is the ordinary word of the philoſopher, taken from him by the lawyers, to ſignify mitigation of exact or ſtrict juſtice, when that is not ſo agreeable to rules of charity; and ſo it notes in general the fit, proper temper, which is to be obſerved in all things. *Epieikes*, ſaith Heſychius, is that which is fit, decent, due, *&c.* And according to the diverſity of matter about which it is converſant, ſo it hath ſeveral notions in the New Teſtament. In this place, being ſpoken of Chriſt, and join'd with that *meekneſs*, which was ſo imitable in him, Matth. xi. 29. it ſignifies gentleneſs, or clemency, as that is oppoſed to ſeverity in puniſhing, which is here expreſs'd by daring, boldneſs, and confidence. But, Phil. iv. 5. *to epieikes* ſeems to belong to another ſort of gentleneſs; that of the lamb, which before or under the ſhearer is "dumb, and opens not the mouth;" *viz.* a chearful endurance of all the perſecutions that were upon the Chriſtians at that time. To this the context there inclines, which uſher'd it in with a repeated exhortation, to "rejoice in the Lord always," in adverſity as well as proſperity (and ſo, 1 Theſſ. v. 16.) which being contrary to the joy of the world, moſt fitly denotes that *chara kai agalliaſis*, Matth. v. 12. ("rejoicing and being exceeding glad;" rejoicing and leaping for joy, and "thinking it all joy," Jam. i. 2.) which is upon their being perſecuted for Chriſt; and ſo likewiſe enforced with a reaſon, agreeable to this matter, for the Lord is at hand, the time of your redemption from your preſſures draws near, Heb. x. 37. And accordingly, 'tis attended, (as Chriſt's inſtructions to the Apoſtles are in this caſe, Matth. x. 19. with *meden merimnate*, a prohibition of all ſollicitous thoughts, referring the whole matter to prayer, and ſupplication to God. This word is again uſed, Jam. iii. 17. "The wiſdom from above is (*epieikes*) gentle," which following peaceable, and being attended with other words of that nature, muſt be rendred in order to that, ſo as to ſignify a receding from his own ſtrict right, in order to peace; as *eupeithes*, that follows immediately, notes an eaſineſs to be perſuaded of that which belongs to the excuſe of another, or mitigating of his fault, as 'tis ſaid of charity, that it "believes all things," 1 Cor. xiii. 17. and accordingly theſe qualities of the wiſdom from above are ſhut up, ver. 18. under the title of "peace to them that love or make peace." So 1 Tim. iii. 3. and Tit. iii. 2. *epieikes* are joined with *amachoi*, in both places; and ſo note the contrary to *machai*, all kind of contentions, and are attended in the latter place with "ſhewing all meekneſs to all men." (H.) See the notes on Rom. xii. 1.

In preſence am baſe.] This he ſpeaks ironically: Not that he was baſe, when he was preſent with them; or as if he carried not himſelf according to the dignity of his place: But, as it were, by way of conceſſion for the preſent; as if he had ſaid, If my "bodily preſence be weak, and my ſpeech contemptible," as the falſe Apoſtles would have you believe; how mean and baſe ſoever they eſteem of me in preſence; yet I deſire you not to provoke me to ſhew what I am, and to exerciſe boldly that power which Chriſt hath given me. (Aſſ.) See the notes on ver. 10. and 1 Cor. ii. 3.

That I may not be bold.] That is, That ye will order the matter, that I may not have cauſe, "when I am preſent," to make uſe of that bold and free ſeverity againſt you, which I purpoſe to uſe againſt envious detractors. (Hall) See the notes on chap. i. 23. and 1 Cor. iv. 19. &c.

We do not war after the fleſh.] Tho' I yet dwell in the body, and conſequently am not free from human infirmities and weakneſſes, yet neither my miniſtry, nor my life, are from fleſhly principles, by fleſhly means, or to fleſhly ends. The beſt and holieſt of men in this life "walk in the fleſh," being cloathed with a mortal body: But they "do not war after the fleſh," not fighting under the banner of corrupt nature. Where note, The Chriſtian life deſcribed: It is a *warfare*; a life of vigorous oppoſition. The Chriſtian has many enemies to conflict with, and to contend againſt, both outward and inward enemies: In a paſſive ſenſe, he is a man of ſtrife and contention; his hand is againſt every man, and many hands againſt him: He doth not manage a war for the fleſh, but againſt the fleſh; and in the verſe following he tells us with what *weapons* he managed this war. (B.) See Biſhop Hooper's ſermon on this text.

The weapons of our warfare.] Obſerve here, 1. That, as the life of every Chriſtian is a continual warfare, ſo the miniſters of Chriſt are more eminently men of war: "They fight againſt principalities and powers;" and the devil draws up his full ſtrength to pull down the office of the miniſtry, which is erected for the "pulling down the ſtrong-holds" of him and his kingdom. 2. The weapons, which theſe ſpiritual warriers, the miniſters of the Goſpel, do make uſe of, in their conflict and combat with ſin and Satan; "The weapons of our warfare are not carnal, but ſpiritual." They are "not carnal," or fleſhly weapons that we uſe, neither fraud nor flattery, nor force; but ſpiritual armour, with which we batter the fortreſſes of ſin and Satan; namely, "the ſword of the Spirit, the word of God," the plain and perſuaſive preaching of the Goſpel, the Holy Spirit; miracles of all ſorts, eminent wiſdom and patience, exemplary zeal and courage in executing and inflicting the cenſures of the church upon the diſobedient. 3. Theſe weapons are called mighty; but "mighty through God;" that is, as quickened by the power and preſence of God's Spirit. Then is our miniſtry mighty, when made mighty through God. The ſpirits of darkneſs cannot be conquered but by ſpiritual weapons. It is as poſſible to make an impreſſion with your finger upon a wall of braſs, as for the beſt ſermon in the world to make an effectual impreſſion upon a Sinner's will, without the co-operation and concurring aſſiſtance of the Holy Spirit: The weapons of our warfare are ſpiritual and mighty through God. 'Tis the Spirit that gives them their ſucceſs and efficacy: There is a real ſpiritual power and energetical preſence of Chriſt in his own inſtitutions and appointments. When the ſword of his Spirit is taken into the hand of the Spirit, it works wonders. 4. The great and good execution which theſe ſpiritual weapons do effect and accompliſh, when thus accompany'd with the power of God; they are "mighty to the pulling down of ſtrong-holds." By which ſome do underſtand a particular beloved luſt; a ſpecial ſin, by which Satan keeps and holds poſſeſſion of the ſinner's heart: Others underſtand it more generally, of every thing that oppoſeth, reſiſteth, and hindereth the ſucceſs of the Goſpel; and particularly the ſtubborn will of the ſinner, which is ſo ſtrong an hold, that no power ſhort of an almighty power can influence it to ſurrender; "caſting down imaginations," or reaſonings, and proud conceits; and particularly unbelief, in which ſinners fortify themſelves againſt the conviction of the word, diſdaining to ſubmit themſelves to the abaſing, humble, and ſelf-denying way of the Goſpel. But, behold the glorious conqueſt which the Goſpel of Chriſt obtains over the ſinners thus fortified againſt it; "It caſts down imaginations, and pulls down every ſtrong-hold." Thus the miniſtry of the Goſpel ſpoils Satan of his armour, in which he truſted, by ſhewing the ſinner, that all this can be no defence to his ſoul againſt the wrath of God. 5. The improvement of the victory: The Goſpel doth not only lead away theſe enemies ſpoil'd, but "brings them into captivity" and obedience to it ſelf. O happy and bleſſed conqueſt! Sinners do not only lay down their arms, and fight no more againſt Chriſt, but they repair to his camp, and fight for him, with thoſe reaſonings of theirs which before were employed againſt him. O bleſſed victory, where the conqueror and conquered both triumph together! (B.) See the notes on Rom. xiii. 12. and 1 Cor. i. 19, 26. and ii. 4, &c.

Having in a readineſs.] That is, "Having in a readineſs" that which will "revenge all diſobedience" upon refractory and ſtubborn offenders, (namely, the power of excommunication) and both authority and ability to inflict ſuch corporal puniſhment as he judged fit, by "delivering them unto Satan;" which power he reſolved to make uſe of, when the greater part of them were, by their obedience to his admonitions, reduced to good order again. Where note, That the Apoſtle defers the excommunicating and cenſuring the offenders among them, they being very many, till he had, by exhortation and argument, brought over as many as poſſibly he could unto obedience. There is no place for ſevere remedies, when the diſeaſe has taken and infected the whole church: The offenders in the church, when very many, cannot be eaſily puniſhed; for when great multitudes are concern'd, they are like to draw great multitudes after them. The Apoſtle's practice in this caſe is a good pattern for our imitation; not to be too forward, raſh, and haſty, in denouncing the cenſures of the Church; but to proceed prudently and gradually: Firſt uſing all the fair means and gentle methods, and waiting with all patience for the reducing them to their duty who will be reduced; and then revenging the glory and honour of God, only upon ſuch as will by no means be reclaimed or reduced. (B.) Or this clauſe, "when your obedience is fulfilled," may be underſtood thus, *viz.* After ye have ſo fulfilled your obedience to our admonitions, that there may no exception be taken at our forbearance of you. (Hall)

Ver. 7, 8, 9, 10, 11. Do ye look on things after the outward appearance? If any man truſt to himſelf, that he is Chriſt's, let him of himſelf think this again, that as he is Chriſt's, even ſo are we Chriſt's. For though I ſhould boaſt ſomewhat more of our authority (which the Lord hath given us for edification, and not for your deſtruction) I ſhould not be aſhamed: That I may not ſeem as if I would terrify you by letters. For his letters (ſay they) are weighty and powerful, but his bodily preſence is weak, and his ſpeech contemptible. Let ſuch an one think this, that ſuch as we are in word by letters, when we are abſent, ſuch will we be alſo in deed, when we are preſent.

Do ye look on things.] Becauſe the falſe apoſtles had taught the Corinthians to deſpiſe St. Paul, on the account of his mean appearance, he here expoſtulates with them, and deſires to know whether they would judge of men by outward appearance, or by inward worth? As if he had ſaid, Are ye ſo weak as to judge of me by my outward perſon, by my bodily preſence, by the meanneſs of my garb, by the ſmallneſs of my ſtature, by my outward aſpect and countenance? But, if ye will judge of me, and the pretended apoſtles, by miniſterial gifts and authority received from Chriſt, ſurely I have as much to ſhew of theſe, as they can pretend to ſhew; for "in nothing was I behind the very chief Apoſtles." There is no judging of men, much leſs of miniſters, by outward appearances: Much real worth ſometimes lodges within, when nothing but what is deſpicable and contemptible appears without. (B.) See the notes on 1 Cor. xiv. 37.

Boaſt ſomewhat more.] As if he had ſaid, I have not only an equal power and authority with thoſe who deſpiſe me, (*viz.* the falſe teachers) but I have an authority and power, which they cannot, dare not, will not, pretend to; namely, the power to inflict corporal puniſhments upon obſtinate and contumacious offenders, and delivering them up to Satan; which power, if at any time I make uſe of, it is "for edification, not for deſtruction." (W. and B.) Thoſe puniſhments are deſign'd to preſerve the peace and unity of Chriſt's Church; by caſting out thoſe who corrupt and divide, and inſtead of building, pull down, and (as much as in them lies) tear to pieces this ſpiritual houſe, by ſetting up new ſects and parties among Chriſtians. (Stanh.) See the notes on ver. 4. and 1 Cor. iv. 1, 15. and v. 5.

That I may not ſeem.] As if he had ſaid, I will not ſpeak much of this our authority, leſt I ſhould ſeem (as they accuſe me) to ſpeak big in letters, and to terrify you with the threatnings of my power. (Hall)

His bodily preſence is weak.] Our Apoſtle here goes on, vindicating himſelf from the aſperſions and reflections which the falſe teachers caſt upon him. They told the Corinthians, that St. Paul's letters were indeed ſevere and authoritative, terrifying and affrighting; but his perſonal "preſence was weak, and his ſpeech contemptible." Tradition tells us, that Paul (according to his name) was a man of very little ſtature, and his voice anſwerably ſmall; whence, probably, the falſe apoſtles took occaſion to raiſe this report of his preſence and ſpeech. St. Chryſoſtom ſaith, that St. Paul's ſtature was low, his body crooked, his head bald; and when it is added, that "his ſpeech was contemptible," it cannot be underſtood, as if it were ſo for want of eloquence, but it is thought, this refers rather to ſome infirmity, or natural impediment, which the Apoſtle might have in his ſpeech. The gifts of knowledge and learning, of utterance and elocution, as they are diſtinct in their nature, ſo they are ſeparable in their ſubject, and do not always go together; a perſon of the profoundeſt knowledge is not always happy in elocution and utterance. However, in theſe falſe teachers, we ſee the conſtant method and practice of impoſtors and ſeducers; namely, to aſperſe and leſſen all that ſtand in their light. This is an old way of inſinuating into the people. The falſe prophets fear'd they ſhould never reign at Corinth, but by bringing St. Paul into diſ-eſteem with the Corinthians; therefore they ſay, "his letters are weighty, but his bodily preſence weak." But the Apoſtle, ver. 11. gives them to underſtand, that they ſhould find him the ſame both abſent and preſent; and that his deeds then ſhould appear as awful as his words now; that when he came again, he would not ſpare, but puniſh all diſobedience. Note here, that the thing which St. Paul would have his accuſers fear, was, that by the miraculous gift of the Holy Ghoſt given to him, to inflict corporal puniſhments upon diſobedient perſons, they ſhould ſpeed as Elymas did, Acts xiii. 8. who was ſmitten with blindneſs, &c. (B.) See the notes on chap. xi. 6, &c. and 1 Cor. i. 17, and ii. 3, 4.

Ver. 12, 13, 14, 15, 16, 17, 18. For we dare not make ourſelves of the number, or compare ourſelves with ſome that commend themſelves; but they, meaſuring themſelves by themſelves, and comparing themſelves among themſelves, are not wiſe. But we will not boaſt of things without our meaſure, but according to the meaſure of the rule, which God hath diſtributed to us; a meaſure to reach even unto you. For we ſtretch not ourſelves beyond our meaſure, as though we reached not unto you; for we are come as far as to you alſo, in preaching the Goſpel of Chriſt: Not boaſting of things without our meaſure, that is, of other mens labours; but having hope, when your faith is increaſed, that we ſhall be enlarged by you according to our rule abundantly, To preach the Goſpel in the regions beyond you, and not to boaſt in another man's line, of things made ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himſelf, is approved, but whom the Lord commendeth.

For we dare not make.] Obſerve here, 1. St. Paul's juſt charge, which he brings in againſt the falſe apoſtles, for their pride and vanity, in commending themſelves, and comparing themſelves with ſuch as were like themſelves; "They, meaſuring themſelves by themſelves, and comparing themſelves among themſelves, are not wiſe." The reaſon why many think themſelves wiſer than they are, is, becauſe they compare themſelves with thoſe that are below themſelves, and not above them, in underſtanding and knowledge. It is an excellent mean to keep us from pride, to conſider, how many are above us in knowledge; that there are thouſands ſo much excelling us in underſtanding, that our knowledge is but ignorance, our ſtrength but weakneſs, our faith but unbelief, our fruitfulneſs but barrenneſs, compared with theirs. 2. As the pride and vanity of the falſe apoſtles, ſo the great modeſty and humility of St. Paul, the true Apoſtle of Jeſus Chriſt; "But we will not boaſt of things without our meaſure, but according to the meaſure of the rule which God hath diſtributed to us." Where note, The Apoſtle makes his apoſtleſhip, or preaching of the Goſpel, to be, as it were, his ſpiritual exerciſe, or running a race, to which he here alludes; declaring that he kept his province, his ſtage, his compaſs of ground, which God had marked out to him; beyond or out of which line, whoever pretends to run, doth over-extend himſelf, and boaſt without his meaſure. 3. That the Apoſtle's line or meaſure reached as far as Corinth, where Chriſt never had been preached: Thither he came, and there he firſt planted the Chriſtian faith among them; and he takes occaſion from thence, to advance himſelf above the falſe apoſtles. 1. That he could ſhew a commiſſion to preach to the Corinthians; a meaſure by which God had diſtributed the Corinthians to him, as his proper province; which none of them could pretend unto. 2. That, whereas they went out of their line, leaping from one church to another, he went on orderly in the converſion of the churches to the faith, from Judea, through all the interjacent provinces, till he came to Corinth. 3. That, whereas they came to thoſe churches where the Goſpel had been already preached, and ſo could only "boaſt of things made ready to their hands," he preached the Goſpel where Chriſt was not named before. (B. and W.) See the notes on chap. iii. 1. and v. 12. and Rom. xv. 18.

In another man's line.] The *allotrios canon* is that province which ſomebody elſe hath undertaken; *canon* denoting the *line* by which his race was terminated, and *allotrios* referring to the cuſtom in the *ſtadia*, that each of the racers had his path, where he was to run, chalk'd out to him, and if one did ſtep over into the other's path, he did (*hyperekteinesthai*) extend himſelf, or run, over his line. In reference to this, the Apoſtle here ſaith, that he had ſome hope, that he might (*megalynesthai eis periſſeian*) enlarge his courſe in length, as it were, by running farther than the goal that was firſt ſet him; that is, go farther in preaching the Goſpel, and yet not go over his line, that is, not run over into the other man's path or race, but (*kata canona hemon*) keep within his own white, or line, which divided his province from other mens on the other ſide of him. (H.) See the notes on Rom xv. 17, &c.

Not he that commendeth himſelf.] Here obſerve, 1. The proneneſs which is in human nature, to admire, applaud, and commend itſelf. Man is a proud piece of fleſh; and a little apprehended excellency in himſelf preſently puffs him up, and he looks big with conceit: 'Tis rare to ſee a man rich in gifts, and poor in ſpirit: poverty of ſpirit is better than all the riches of gifts; yea, it is the trueſt riches of grace. 2. Tho' a man is prone to commend and admire himſelf, yet ſelf-commendation is no juſt praiſe, but rather diſparagement; a ſhameful indication both of pride and folly. He that commendeth himſelf, is not approved either of God or wiſe men: The ſame word, in Hebrew, ſignifies to praiſe ourſelves, and to be fooliſh; becauſe there is no greater evidence of folly, than ſelf-commendation: Yet ſometimes a wiſe man is forced to boaſt of his own performance, rather in a way of ſelf-vindication, than by way of ſelf-commendation. 3. That it is God's approbation, and not our own commendation, which is matter of true praiſe and real honour. When God and conſcience bear witneſs to our ſincerity, we need neither our own, nor others commendation; the open teſtimony of God, and the ſilent applauſe of our own conſcience, is far above all commendations whatſoever. (B.)

CHAP. XI.

The Apoſtle here enters upon a forced commendation of himſelf in his own neceſſary vindication; declaring his equality with the chief Apoſtles; his having preached the Goſpel to them without any charge to them; and his many and great ſufferings on that account.

Ver. 1, 2, 3, 4, 5, 6. WOULD to God ye could bear with me a little in my folly; and indeed bear with me. For I am jealous over you with godly jealouſy; for I have eſpouſed you to one husband, that I may preſent you as a chaſte virgin to Chriſt. But I fear leſt by any means, as the ſerpent beguiled Eve through his ſubtilty, ſo your minds ſhould be corrupted from the ſimplicity that is in Chriſt. For if he that cometh, preacheth another Jeſus whom we have not preached, or if ye receive another ſpirit, which ye have not received, or another goſpel, which ye have not accepted, ye might well bear with him. For I ſuppoſe I was not a whit behind the very chief apoſtles. But though I be rude in ſpeech, yet not in knowledge; but we have been throughly made manifeſt among you in all things.

Bear with me a little in my folly.] Obſerve here, 1. That which the Apoſtle calls his folly, is his ſpeaking ſo much in his own commendation and praiſe; becauſe ordinarily ſelf commendation has a very great ſhew of folly in it, tho' not always: As if he had ſaid, "I would ye could bear with me a little," in that, which looks like a fooliſh boaſting in me; namely, my glorying in my performances, in my ſervices and ſufferings, among you; and indeed ye muſt bear with me herein. Where note, That altho' the Apoſtle lay under a neceſſity to commend himſelf, for the vindication of his office, which made him free from folly in this matter; yet, becauſe ſuch as did not know the neceſſity which lay upon St. Paul thus ſpeaking, would be apt to impute folly to him for thus ſpeaking, he therefore himſelf calls it folly firſt, and tells the Corinthians, they did and muſt bear with it. 2. The reaſon aſſign'd, which conſtrain'd the Apoſtle thus to do it; *viz.* his holy jealouſy for them. He had, by preaching the Goſpel, brought them to know and believe in Chriſt; and ſo, by converting them to the Chriſtian faith, "had eſpouſed them to Chriſt:" He therefore earneſtly deſired,

" that he might preſent them as a chaſte virgin (that is, a ſpotleſs church) to Chriſt." As the Jews ſay, that Moſes eſpouſed Iſrael to God on mount Sinai, when he made them enter into covenant with him there; ſo, ſays the Apoſtle here, by converting you to the Chriſtian faith, " I have eſpouſed you to one husband," even Chriſt. This is his firſt reaſon, why they ſhould hearken to him; *viz.* 1. The ardent holy love which he bare to them; taking his metaphor from the jealouſy in a conjugal relation, and ſpeaking as a wooer, tho' he did not woo for himſelf, but for Chriſt, ver. 2. 2. The holy fear he had, illuſtrated by a compariſon, *viz.* That what the ſerpent was to Eve, the ſame he would be to them, if he could, ver. 3. 3. That if their new teachers could bring another Chriſt, a more excellent Goſpel, or confer more excellent gifts of the Holy Ghoſt, they might be heard; but ſince that was impoſſible, therefore they ought to hear him, ver. 4. And, 4. That, as he was not only ſuperior to thoſe falſe teachers, but equal with even " the very chiefeſt Apoſtles," therefore alſo they ought to hear him, ver. 5. (Firmin, W. and B.) Obſerve here alſo, 3. That where the Apoſtle ſays, " I have eſpouſed you to one husband," ver. 2. he gives us to underſtand, That the condition of having God is like to that of a husband; one, and alone, or not at all. (Andr.) For (as we may gather from ver. 4.) the unity of the church and of her miniſtry is the fountain of her excellency. There is but one husband of the church, Jeſus Chriſt; one ſole pledge of his fidelity, his Spirit; and one only contract of his marriage, the Goſpel: Intolerable therefore is the deluſion of hereticks, who, pretending to adhere to the ſame Church, to confeſs one and the ſame Chriſt, to receive one and the ſame Spirit, and to preach one and the ſame Goſpel, introduce a new doctrine, and a new miniſtry; and that by a new kind of way, without miſſion, authority, or miracles. (Q.) 4. That to theſe kind of falſe teachers laſt mentioned, the Apoſtle plainly alludeth, by that phraſe " he that cometh," ver. 4. meaning ſuch as came of themſelves, and were not ſent by God. (Aſſ.) 5. That the corruption of their minds, which he expreſſeth his apprehenſion of, ver. 3. is to be underſtood of the falſe doctrines of the Gnoſticks, and others, the followers of Simon Magus, and their boaſted human eloquence. (H. and Fell) And, 6. That, where our tranſlation makes the Apoſtle ſay, " Ye might well bear with him," ver. 4. as if he did approve of their bearing with ſuch as ſhould come among them, " preaching another Jeſus," &c. we are to obſerve, 1. That he declares his abhorrence of ſuch an action, Gal. i. 8, 9. pronouncing an anathema againſt even " an angel from heaven," that ſhould preſume to do ſo. And, 2. That there is nothing more contrary to the diſcourſe and deſign of the Apoſtle, in this place; who is ſo far from allowing the conduct of the Corinthians in ſuch a caſe, that he only upbraids them with being capable of ſuch impiety and baſeneſs. " But I fear (ſays he) leſt by any means, as the ſerpent beguiled Eve," &c. For if one ſhould come, and " preach another Jeſus," &c. *ye would ridiculouſly* " bear with him." The Apoſtle tells what they were capable of doing, on ſuch an occaſion; and is ſo far from approving them, as the verſions ſeem to inſinuate, that he ſharply reproaches them for it. (Eſſay, and Fox.) See the notes on ver. 5, 16, and 19. chap. v. 13. and xii. 16. John viii. 44. Rom. vii 4. and 1 Cor. i. 12.

I ſuppoſe, I was not a whit behind.] Obſerve here, 1. The great modeſty of the Apoſtle, in this expreſſion, " I ſuppoſe, I was not a whit behind the very chiefeſt Apoſtles." He might have ſaid, he was equal with them, and in ſome ſenſe ſuperior to them; even the moſt eminent of them, Peter, James, and John. Indeed the apoſtleſhip, as an office, was of equal honour to all the Apoſtles: But, even among them, ſome had more excellent gifts, and greater enlargements, and did more ſignal ſervices than others; for thus one of thoſe ſtars differ'd from another in brightneſs and glory. 2. Before whom it is, that St. Paul thus compares himſelf with the chief Apoſtles: It was not before the true, but the falſe apoſtles, that he makes this modeſt boaſt: He did not contend for the upper-hand with any of the Apoſtles of Chriſt, and ſay, *I am not behind any of you*, or *I am better than any of you*; but he only gave check to thoſe falſe apoſtles, who undervalued him, and poured contempt upon him. He who ſaid, at another time, " I am not worthy to be called an Apoſtle," ſays here, " I am not behind the chiefeſt Apoſtles." From whence we learn, That the miniſters of Chriſt may ſtand upon terms of credit with thoſe that vilify their perſons, diſparage their function, and diſcredit that honourable work, which God hath called them unto: Tho' all ambitious contending with others is odious, yet no man ought to betray either the truth of God, or his own integrity, leſt he ſhould be counted contentious: He purchaſes the opinion of an humble and peaceable miniſter too dear, who either pays the faith of God for it, or his own credit; ſomething of reputation being abſolutely neceſſary in a miniſter, to render his labours ſucceſsful. 3. The objection, which the falſe apoſtles (thoſe proud boaſters of their eloquence) made againſt St. Paul, namely, that he was " rude in ſpeech." That the Apoſtle had ſome imperfection in his ſpeech or utterance, is the opinion of many. Others affirm, that he was an eloquent preacher, from Acts xiv. 12. where he is compared to Mercurius for it; but he did not think fit, in his miniſtry, to uſe the Grecian flaunting way of oſtentation thereof; that ſo the power of the Goſpel might not ſeem to be placed in human wiſdom. However, ſays the Apoſtle, " tho' I be rude in ſpeech, yet not in knowledge;" if my language has nothing extraordinary in it, yet ſure nothing can be objected againſt my ſkill in the myſteries of ſalvation. But I need not tell you of this, who have had the proof of it in my miniſtry among yourſelves. Note here, the manner and method of St. Paul's preaching; it was grave and ſerious, pious and ardent, plain and profitable: No doubt, he could have acted the orator in the pulpit, as well as moſt: But he choſe rather to ſpeak cloſe and home to the conſciences of men, in a plain and familiar ſtile, delivering all his Evangelical and Apoſtolical precepts ſo plainly, that the weakeſt capacities might underſtand and receive them. Plain truths, without art or varniſh, may be conveyed with more warmth and vigour to the conſcience, than all the charms of human eloquence from the moſt fluent and popular tongue. (B.) Dr. Whitby has this remark upon this place; This (ſays he) cannot refer to his want of eloquence, or rhetorical artifice, in his compoſitions; for this ſeems equally wanting in the Epiſtles of St. Peter and St. James: It therefore muſt refer to ſome imperfection in his ſpeech, which they (the falſe apoſtles) had not. Now, we agree with this learned gentleman, that none of the Apoſtles regarded rhetorical artifice in their compoſitions; and hope, he will agree with us, that he who cannot ſee true and genuine eloquence in the Apoſtolical writings, is unqualified to be a critic: for, tho' the Doctor has made eloquence and rhetorical artifice equivalent expreſſions, 'tis certain, they are different things, and one may be where the other is not. 'Tis not unuſual in the beſt orators, to conceal or leſſen their own eloquence, in order to inſinuate what they ſay with more force and advantage. Indeed nothing can be more noble and eloquent, than this very chapter, where St. Paul ſpeaks of the rudeneſs of his Speech. (Blackw.) See the preface to the Epiſtle to the Romans; and the notes on chap. iv. 2. v. 11. and x. 10 Acts xvii. 22, &c. 1 Cor. i. 12, 17. ii. 1, 13. and xv. 10.

Ver. 7, 8, 9, 10, 11, 12, 13, 14, 15. Have I committed an offence in abaſing my ſelf that ye might be exalted, becauſe I have preached to you the goſpel of God freely? I robbed other churches, taking wages of them to do you ſervice. And when I was preſent with you, and wanted, I was chargeable to no man; for that which was lacking to me, the brethren which came from Macedonia, ſupplied: And in all things I have kept my ſelf from being burdenſome unto you, and ſo will I keep my ſelf. As the truth of Chriſt is in me, no man ſhall ſtop me of this boaſting in the regions of Achaia. Wherefore? becauſe I love you not? God knoweth. But what I do, that I will do, that I may cut off occaſion from them which deſire occaſion, that wherein they glory, they may be found even as we. For ſuch are falſe apoſtles, deceitful workers, transforming themſelves into the apoſtles of Chriſt. And no marvel; for Satan himſelf is transformed into an angel of light: Therefore it is no great thing if his miniſters alſo be transformed as the miniſters of righteouſneſs; whoſe end ſhall be according to their works.

Have I committed.] Obſerve here, 1. That St. Paul, in his former epiſtle to the Corinthians, abundantly proved the lawfulneſs of his taking maintenance from thoſe to whom he preached the Goſpel: Yet here he tells them, he preached freely to them, without putting them to any charge, tho' at the ſame time he had ſubſiſtence from the brethren of Macedonia. From whence learn, That one church ought to contribute towards the furtherance of the Goſpel in and amongſt other churches. Here the brethren in Macedonia ſupply'd the Apoſtle with maintenance, while he preached to the church of Corinth. 2. The reaſon why St. Paul did preach the Goſpel without receiving any thing for the ſame at Corinth; namely, to " cut off occaſion" from the falſe Apoſtles, who ſought occaſion to traduce and ſlander him, as a poor fellow that preached for bread; and gloried that he preached freely. Where note, That it is very probable, that theſe falſe Apoſtles were ſome rich men, who took no pay of the churches for what they did, but preached, or rather deceived, freely, and would have reproached the Apoſtle, as a mercenary preacher, had he taken any thing. From the whole, learn, 1. That it is agreeable to the mind of Chriſt, that the miniſters and diſpenſers of his Goſpel ſhould be maintained. A maintenance for the miniſtry, is certainly of divine right. 2. That the Apoſtles themſelves did not work, at leaſt, not at all times, for their livelihood, but, generally ſpeaking, did always receive maintenance from the churches, ver. 8. "I robbed other churches, taking wages of them." We do not find the eleven Apoſtles, after the Holy Ghoſt came upon them, wrought afterwards with their hands for their livelihood, but "gave themſelves continually to prayer, and to the miniſtry of the word," Acts vi. 4. 3. That tho' St. Paul did labour with his own hands at Corinth, and refuſed maintenance, for the reaſon before-mentioned, yet his example doth not enjoin us to work for our ſubſiſtence with the labour of our hands, nor forbid us to take maintenance, when the churches we ſerve are able to maintain us. St. Paul tells us, when he wrought with his hands, he had then a power to leave working, 1 Cor. ix. 6. He had a right to a maintenance from the Church at Corinth, tho' upon prudential conſideration he did forbear it; and no law of Chriſt reſtrained him from it. 4. That there have been perſons, all along, from the firſt planting and preaching of the Goſpel, who have ſought occaſion, and taken all occaſions, tho' very unjuſtly, to charge the Miniſters of Chriſt with covetouſneſs, worldly-mindedneſs, and with preaching for filthy lucre ſake. It was St. Paul's own caſe here; and therefore, ſays he, I will glory in this, that at Corinrh, and all Achaia, I have preached freely, to "cut off occaſion from them that deſire occaſion," to charge me with covetouſneſs and wordly-mindedneſs, which he would by no means give them an handle for. And thus it continues to this day: Let a Miniſter be ever ſo laborious in his office, or inoffenſive in his life, if he expects but a moderate part of what is his juſt due, there are thoſe that will cheat him of one half of his right, and then charge him with covetouſneſs for demanding the other. And, 6. The deſcription and character here given by St. Paul of the falſe apoſtles. They "transformed themſelves into the Apoſtles of Chriſt:" That is, they pretend themſelves to be Chriſt's Apoſtles, and act as if they were ſuch indeed; they take up the doctrine of Chriſt, in ſome things which the Holy Apoſtles taught, but it was that they might weaken the eſtimation of the true Apoſtles in the hearts of the Corinthians, and ſet up themſelves there. Theſe falſe apoſtles were Judaizing Chriſtians, who mingled Judaiſm with Chriſtianity, and endeavoured to bring the Corinthians under the bondage of the ceremonial law. Behold here the firſt hereſy, with which the wiſdom of God was pleaſed to exerciſe the Church, even in the Apoſtles days; that no Church, and no age of the Church, might paſs without ſome temptation and trial; they "transform themſelves into the Apoſtles of Chriſt," even as "Satan himſelf is transformed into an angel of light." Then is Satan an angel of light, when he ſuggeſts good for evil ends, and under ſpecious pretences of bringing glory to God, doth tempt perſons to tranſgreſs the will of God. Thus the falſe apoſtles would preach error, with as great zeal and induſtry, as the Apoſtles of Chriſt did preach truth; and uſe their utmoſt arguments, perſuaſions and motives, for embracing of error, which the holy Apoſtles did for the entertainment of truth; ſeeming to do the ſame things that the true miniſters of Chriſt did. It is very poſſible for men to be really Satan's inſtruments, animated and taught by him to do his work, againſt the intereſt of Chriſt and his truth, and yet at the ſame time pretend to excel and go beyond Chriſt's faithful miniſters in preaching truth and holineſs. So that the higheſt pretences to truth, orthodoxy, free-grace, purity, and unity, are no ſufficient evidences of a true miniſtry. Satan and his miniſters, who love to transform themſelves ſometimes into angels of light, may pretend to all theſe, and are, notwithſtanding, the ſworn enemies of Chriſt and his kingdom. (B.) See Mr. Giles Firmin's ſermon againſt the Quakers, 1655, and the notes on Acts xviii. 2. Rom. ix. 1. and 1 Cor. iv. 10. and ix. 6, &c.

Ver. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33. I ſay again, Let no man think me a fool; if otherwiſe, yet as a fool receive me, that I may boaſt my ſelf a little. That which I ſpeak, I ſpeak it not after the Lord, but as it were fooliſhly in this confidence of boaſting. Seeing that many glory after the fleſh, I will glory alſo. For ye ſuffer fools gladly, ſeeing ye your ſelves are wiſe. For ye ſuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himſelf, if a man ſmite you on the face. I ſpeak as concerning reproach, as though we had been weak: Howbeit, whereinſoever any is bold (I ſpeak fooliſhly) I am bold alſo. Are they Hebrews? So am I: Are they Iſraelites? So am I: Are they the ſeed of Abraham? So am I: Are they the miniſters of Chriſt? (I ſpeak as a fool) I am more: In labours more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft. Of the Jews five times received I forty ſtripes ſave one. Thrice was I beaten with rods, once was I ſtoned, thrice I ſuffered ſhipwreck; a night and a day I have been in the deep: In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countreymen, in perils by the heathen, in perils in the city, in perils in the wilderneſs, in perils in the ſea, in perils among falſe brethren; In wearineſs and painfulneſs, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſs: Beſides thoſe things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not? If I muſt needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lye not. In Damaſcus the governor, under Aretas the king, kept the city of the Damaſcenes with a garriſon, deſirous to apprehend me: And through a window in a basket was I let down by the wall, and eſcaped his hands.

Let no man think me a fool.] See the notes on ver. 1. and chap. v. 13.

I ſpeak it not after the Lord.] See the notes on 1 Cor. vii. 6, 12.

Glory after the Lord.] Note, That by "glorying after the fleſh" is meant glorying in any external privileges and advantages; as that they were "the ſeed of Abraham," &c. Now, the Apoſtle tells the Corinthians plainly, that tho' there is nothing "after the fleſh," which deſerves greatly to be gloried in, yet ſeeing that the falſe apoſtles did pride themſelves in theſe things, he could boaſt of the ſame carnal privileges with them, and "glory after the fleſh" as well as themſelves. (B.) See the notes on ver. 22. and chap. v. 16.

Ye ſuffer fools gladly.] Here the Apoſtle, with ſome ſmartneſs, reflects upon the Corinthians (whom he ironically calls *wiſe* men!) for ſuffering themſelves to be impoſed upon by their falſe teachers, to be tyranniz'd over, to be ſpung'd upon and exhauſted, to be "brought again into bondage" to Jewiſh ceremonies, to be "ſmitten on the face," that is, to be upbraided to their very faces, for having ſubjected themſelves to ſo mean and weak a perſon as Paul, a Tent-maker. (B.) The people, it ſeems, were there (as they uſually are) credulous, and eaſy enough to be caught with this guile. They readily drank in the prejudices againſt St. Paul; and were grown ſo immoderately fond of their new teachers, that, at the ſame time, they thought the juſt and gentle authority of an Apoſtle a yoke too heavy; the utmoſt vanity and inſolence, the moſt inſatiable pillaging and avarice, the moſt imperious tyranny, and contumelious treatment, went down very contentedly, from the hands of the *Intruders.* Had this partiality had no farther conſequence, than the leſſening St. Paul's private profit or reputation, he would not have thought it worth while to vindicate his honour ſo ſollicitouſly: But, foreſeeing that ſo undeſerved a preference of the men would certainly bring on a liking of their errors, and ſo endanger the ſouls of as many as ſhould adhere to them, charity to his brethren call'd for juſtice to himſelf; and therefore, for the ſake of thoſe deluded wretches, and to do right to the truth, he found it neceſſary to aſſert his due, and to provoke thoſe bold detractors to a compariſon. (Stanh.) See the notes on chap. x. 10. Rom xvi. 18. and 1 Cor. i. 26. iii. 22. iv. 19. and v. 3.

If a man take of you.] Our tranſlation here is very faint. For, after the loſs of liberty and goods, what elſe remains to be taken? The word *lambano* has a forenſic ſignification; and ſignifies the ſame as to keep in hold, or to convict. Therefore, the better to preſerve the climax in the Apoſtle's diſcourſe, we ſhould render this paſſage thus, *If any one accuſe*, or *condemn you:* Or elſe, with reſpect to the rapacious falſe prophets, by an *hendiadys*, thus, *If any one make a prey of you.* (Maſſ.)

Miniſters of Chriſt.] See the notes on 1 Cor. iv. 1.

In labours more.] Note here, That the Apoſtle proves the truth of his miniſtry and apoſtleſhip, not, as elſewhere, from the miracles and gifts of the Holy Ghoſt, which accompanied his preaching, but from his ſufferings; which the falſe Apoſtles could not pretend to, and therefore could not glory that they were like unto him in them. (W. and B.) See the notes on chap. iv. 8, &c. and vi. 4

In deaths oft.] That is, in the pangs and ſorrows of death; or in danger of preſent death. (Aſſ.) See the notes on chap i. 10. and iv. 11, and 1 Cor. xv. 31.

Forty ſtripes ſave one.] Of this puniſhment of St. Paul, theſe four things are to be obſerved; 1. That St. Paul, as a Roman, was not to be whipp'd, *Ex lege portia*; and therefore, Acts xx. 29. when the tribune had commanded him to be beaten thus, underſtanding that he was a Roman, he diſmiſs'd him, and *was afraid*, ſaith St. Luke, becauſe he had bound him: 2. That he was yet ſubject, as a Jew, to the laws of the Jews, which were yet in force; and ſo was ſubjected to this Jewiſh puniſhment, as a Jew; 3. That he was dealt with as a robuſtious offender, in ſuffering ſo oft the utmoſt extremity of the Jewiſh law, when they that were weak, or which upon any other ſcore had any mitigation, were not uſed ſo ſeverely; according to that of Maimonides (Hil. Sanhedrim c. xvii.) They inflict, ſaith he, no more than forty ſtripes, tho' he be as ſtrong as Sampſon, but if he be weak, then they abate of that number: 4. That that ſum of thirty nine was the ſolemn proportion in the Jewiſh puniſhments, when they were moſt ſeverely inflicted. So, in Joſephus, of one that had accuſed his wife falſly of the loſs of her virginity before marriage, Let him extend himſelf, and receive thirty nine ſtripes. For when the number which might not be exceeded, was by the law defined forty, Deut. xxv. 3. and when the cuſtom was taken up, of executing this puniſhment with a rod of three branches, and ſo giving three ſtrokes at one blow (or, as it is in Maccoth c. iii. Sect. 12. with one twiſted cord, unto which two more were faſtened) every ſtroke conſequently going for three, (as Maimonides affirms, in Sanhedrim c. xvii. ſect. 2.) it was conſequently impoſſible to inflict more ſtripes than thirty nine, unleſs they exceeded to two and forty; and ſo that of thirty nine was the laſt among thoſe that were lawful. See Talmud Babyl. in Maccoth, chap. iii. As for the “beating with rods,” which follows, ver. 25. that differs from this of the ſcourging; the (*rhabdoi*) rods, being wands or cudgels, a bundle of which was carried before the Roman conſul, and he that carried them call'd *rhabdouchos*; which makes it probable that this was a Roman ſort of puniſhment, and ſo here differenced from the ſcourging with twiſted cords, which was inflicted by the Jews (See the notes on Luke xxiii. 16.) howſoever ſo much diſtinguiſh'd from the other, as rods and ſcourges differ. (H. W. and B.)

Once was I ſtoned.] See the notes on Acts xiv. 19.

Thrice I ſuffered ſhipwreck.] None of theſe ſhipwrecks are mention'd in The Acts: For that in Acts xxvii. happen'd not till ſome years after the writing this epiſtle. (Fell)

In the deep.] To what paſſage of St. Paul's ſtory this of his “being a day and a night (*en to bytho*) in the deep” doth belong, cannot be ſhewed out of Scripture. 'Tis not altogether improbable, what Bæda (l. quæſt. qu. iii. tit. viii.) ſaith, out of Theodorus Tarſenſis, that in Cyzicum (which is in the Propontis, a famous city) there is a priſon, which for the depth of it under ground is called (*bythos*,) *the bottom of the ſea*, a moſt noiſome filthy priſon; as in Athens there was one called (*Barathron*) *hell*, at Syracuſe (*Latomia*) *the mineral*, and many like in other places; ſee Suidas in the word *Barathron*. Into this, as a moſt infamous priſon, St. Paul might well be caſt, paſſing from Troas to that city, tho' St. Luke (who reports not things particularly, ſave when he himſelf was preſent) makes no mention of it. And indeed, whatſoever elſe may be meant by the word *Bythos*, St. Luke ſeems not to have made mention of this paſſage; there being no reaſon to apply that of Acts xxvii. to it, the epiſtle being written before that time, in the compaſs of the Macedonian progreſs, Acts xx. 1. and if it might be conceived to be written after it, that would more reaſonably be defined to be one of his three ſhipwrecks foregoing here. Theophylact ſpeaks of ſome that interpreted it of a well, called (*Bythos*) *profundity*, becauſe of the great depth of it, wherein after his danger at Lyſtra, he hid himſelf. (H.)

In perils among falſe brethren.] In this rhetorical abridgment of the ſufferings and dangers of his life (here enumerated by the Apoſtle) there is a very obſervable gradation. The Apoſtle ſtill riſes in his calamities, and puts this laſt, as the higheſt perfection of his miſery; as that which made the deepeſt impreſſion upon his paſſions, and what he bore with the greateſt reſentment and difficulty. The many ſevere pains and tortures inflicted on his body were nothing to this: Nay, the good nature and mercy of highwaymen and Pagans, and even the devouring boſom of *the deep*, were to be preferr'd before, and ſooner (it ſeems) to be truſted to, than the more certainly deſtructive, and fallacious, boſom of a treacherous, *falſe brother*. (Sachev.) See his ſermon at large on this text.

In wearineſs and painfulneſs.] See the notes on ver. 23.

Thoſe things that are without.] The Greek word *parektos* ſignifies not properly the “things that are without,” but the things that are beſides; and over and above: So that the meaning is, “Beſides thoſe things that” I have now reckon'd with the reſt, “the care of all the churches” lieth upon me. (Aſſ.)

That which cometh upon me.] This tranſlation is very low, and far ſhort of the character of our zealous Apoſtle. The word *epiſyſtaſis* has a ſtronger emphaſis than is expreſs'd by the word *coming*; as in Acts xxiv. 12. where it has a *tumultuous* ſignification: And therefore it might here be better tranſlated, “That which *crowdeth* upon me daily.” (Maſſ.) 'Tis certain, that this word *epiſyſtaſis* doth expreſs a mob or multitude, violently and tumultuouſly aſſaulting one, and that too not once only, but with frequent returns. And therefore, becauſe there were innumerable cares with which the Apoſtle was oppreſs'd, he uſeth the word here with a very elegant and beautiful metaphor. (Leigh) Beſides thoſe things which were afflicting to him from *without*, the care and buſineſs of all the new-planted Churches was daily upon his heart and hand: Beſides all his bodily labours, by journeying and travelling inceſſantly from place to place, his ſolicitous care and thoughtfulneſs of mind, for the proſperity and happineſs of all the Churches of Chriſt, both near and a-far off, was great and preſſing. The holy man felt as much by ſympathy, as he did by ſenſe: Many were the perſonal troubles which he had felt; but more were the Churches troubles of which he had the feeling. (B.) Had St. Peter any where ſaid, that “the care of all the Churches” came daily upon him, how would the Church of Rome have boaſted and triumph'd; and what ſtrange gloſſes, and forced interpretations, ſhould we have had upon this place, to make it ſubſervient to their favourite notion, the Pope's ſupremacy? (Fox) See the notes on Acts xx. 18, &c. and Rom. i. 14.

Who is weak?] See the notes on Rom. xiv. 1, &c. and 1 Cor. viii. 13. and ix. 22.

Which concern mine infirmities.] By *infirmities* here we are to underſtand ſufferings, reproaches and diſgraces, afflictions and perſecutions, for the ſake of the Goſpel. Where note, That the Apoſtle choſe rather to glory in what Chriſt had enabled him to *ſuffer*, than what he enabled him to *do*, for him. He had wrought divers miracles, could ſpeak divers tongues, had done very great and eminent ſervices for Chriſt: But not a word of theſe; becauſe theſe indeed were evidences of the power of God in him, and of the favour of God towards him, but no demonſtrations of any inherent grace or goodneſs in him: Whereas his patient bearing of ſuch long, ſharp, and continual ſufferings for the ſake of the Goſpel, were undeniable proofs of extraordinary meaſures of faith and patience, of holy ſelf-denial and eminent love to God; and conſequently were a truer and greater cauſe of boaſting, than extraordinary gifts, and miraculous operations. (B.)

The God and Father.] See the notes on Rom. ix, i, 5.

Under Aretas the king.] The Gaſſanii reign'd in Syria, ſome ſay 400, others 600 years. Many of them were called Harethi, or Aretæ; which is the name of the king here. See Mr. Pocock's notes on *Gregorius Abul Fararius* his ſtory of the Arabians, p. 77, 78. (H.) Aretas, having then war with the Romans, probably did this at the requeſt of, and out of compliance with, the Jews; and alſo permitted their Sanhedrin, to queſtion, ſummon, and cenſure any Jews dwelling in his dominions, for any matters of their religion. 'Tis likely alſo, that St. Paul, newly come thither from Arabia, a country then alſo ſubject to this prince, was repreſented to him, or his governor, by the Jews, as a Roman ſpy; which cauſed ſo ſtrict a watch, to have apprehended him. (Fell)

In a basket.] See the notes on Acts ix. 25.

CHAP. XII.

Here the Apoſtle proceeds to mention another kind of glorying, viz. *in extraordinary viſions and revelations which he had from God: Yet he rather chuſeth to glory in his infirmities. He promiſeth to come to them again, but with the affection of a father; tho' he fears, he ſhall yet find many offenders among them.*

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. IT is not expedient for me doubtleſs to glory: I will come to viſions and revelations of the Lord. I knew a man in Chriſt, above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth) Such an one caught up to the third heaven. And I knew ſuch a man (whether in the body, or out of the body, I cannot tell; God knoweth) How that he was caught up into paradiſe, and heard unſpeakable words, which it is not lawful for a man to utter. Of ſuch an one will I glory; yet of myſelf I will not glory, but in mine infirmities. For though I would deſire to glory, I ſhall not be a fool; for I will ſay the truth: But now I forbear, leſt any man ſhould think of me above that which he ſeeth me to be, or that he heareth of me. And leſt I ſhould be exalted above meaſure, through the abundance of the revelations, there was given to me a thorn in the fleſh, the meſſenger of Satan, to buffet me, leſt I ſhould be exalted above meaſure. For this thing I beſought the Lord thrice, that it might depart from me: And he ſaid unto me, My grace is ſufficient for thee; for my ſtrength is made perfect in weakneſs. Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may reſt upon me. Therefore I take pleaſure in infirmities, in reproaches, in neceſſities, in perſecutions, in diſtreſſes for Chriſt's ſake; for when I am weak, then am I ſtrong.

It is not expedient for me.] All the Greek ſcholiaſts own our reading of theſe words, which from the Greek, (*kauchaſthai de ou ſympheroi*) may be render'd thus; Surely, it profiteth (or it advantageth) not me to glory, for I ſhall "come to viſions:" And then the ſenſe may be ſupplied thus, But it may be ſo to you: For I ſhall "come to viſions and revelations of the Lord;" in which I ſhall give ſuch an evidence of the favour of Chriſt to me, ſuch a teſtimony of my miſſion from heaven, as none of the falſe apoſtles, or deceitful workers, can pretend to. St. Chryſoſtom, Theodoret, Oecumenius, and Theophylact, all agree in this reading. (W.) Some diſtinguiſh *viſions* from *revelations*, after this manner; a *viſion* (ſay they) is when ſomething is ſupernaturally repreſented to the ſight, whereof yet the party knoweth not the meaning and ſignification, like thoſe of Pharaoh and Nebuchadonoſor: A *revelation*, when ſomething is ſupernaturally repreſented to the ſight, and the meaning and ſignification thereof made known to the party who hath ſuch a viſion, like the viſions of the Prophets. But, becauſe it is not probable, that St. Paul had any viſion, without a revelation from Chriſt withal, what the viſion meant and imported; others, with more probability, diſtinguiſh viſions from revelations, thus, That viſions may be without an ecſtaſy; as, when the women ſaw the Angels at the ſepulchre, they were affrighted, yet not in an ecſtaſy: But revelations, ſuch as St. Paul here ſpeaks of, were apparitions in an ecſtaſy; ſuch as that of St. Peter, Acts x. 17. and that of St. John, Rev. i. 10. (Aſſ.) See the notes on ver. 2.

I knew a man in Chriſt.] Obſerve here, 1. That the perſon here ſpoken of, was doubtleſs himſelf; otherwiſe it had been no cauſe or ground of glorying to *him* at all: Yet, he ſpeaks in the name of a third perſon. Thence note, That they who know moſt of God, are moſt modeſt when they come to ſpeak of themſelves. 2. The deſcription of the perſon, "A man in Chriſt;" that is, a man acted by the ſpirit of Chriſt, above himſelf: And alſo a deſcription of the place he was caught up into; Paradiſe, the ſeat of the bleſſed. Learn thence, That there is a third heaven, or heavenly Paradiſe, where are the concerns and hopes of holy ſouls: And ſouls are not ſo cloſely tied to the body, but they may, whenever God pleaſes, be rapt up into Paradiſe, or the third heaven. The Apoſtle not being able to tell whether he was "in the body, or out of the body," ſheweth that ſome-how the ſoul was there, tho' he could not declare nor diſcover the manner how. 3. What St. Paul heard, when thus rapt up into Paradiſe; namely, "unſpeakable words," ſuch as cannot be uttered; or, if uttered, cannot be underſtood. Learn thence, That the things of heavenly Paradiſe are to mortal men unſpeakable; there is no human language that hath words fit to reveal that part of heavenly things which God hath ſhut up as ſecret from us. And, 4. St. Paul's great humility, both in concealing, formerly, this extraordinary favour, and now, not without ſome difficulty and diſguiſe, mentioning it, tho', for defence of the Goſpel, in a manner, conſtrained thereunto; contenting himſelf with ſuch a fame as his deportment and outward actions, in ſerving the intereſt of Chriſt, could procure, and no way avoid. (B.) But farther we may obſerve, 5. That what *anthropos en Chriſto*, "a man in Chriſt," here ſignifies, may poſſibly be gueſs'd by other phraſes of the ſame making: Such is that of St. Luke, Acts xii. 11. where 'tis ſaid of Peter, *genomenos en heauto*, being in himſelf; that is, having been formerly in a trance, and now returned out of it; and that is called being in himſelf: Such that, Rev. i. 10. *egenomen en pneumati*, "I was in the ſpirit," that is, I was in a trance or ecſtaſy, and there received a viſion or revelation from God: Such, Mark i. 23. and v. 2. "A man in an unclean ſpirit;" that is, one agitated with a diabolical ſpirit, rapt and carried to do things which of himſelf he would never do. And accordingly here, "a man in Chriſt," may be one that, by the ſpirit of Chriſt, was thus tranſported, received revelations from Chriſt; and therefore, ver. 1. there is mention of "viſions and revelations," of which this is here an inſtance; and ſo, ver. 7. And all the circumſtances of the context incline to this interpretation. And this is the importance of the (*ekſtaſis*) ecſtaſy (ſee note on Mark iii. 21.) being out of himſelf, tranſported, either by a good or evil ſpirit; when by a good, it ſignifies a prophetick viſion; when by a bad, a kind of madneſs, as in the dæmoniacks, (tho' the word is no where in the New Teſtament uſed of them) and both contrary to the being (*en heauto*) in himſelf, moved only by that human principle of reaſon, &c. which he hath within him, neither (*theophoroumenos*, nor *daimoniophoroumenos*) carried by God, nor the devil. (H. and Fell) 6. That the ſcriptures ſpeak of a threefold heaven; the aerial heaven, in which the fowls flying are called "the fowls of the heaven," Matt. vi. 26. The ſiderial, in which the lights are called "ſtars of heaven," Heb. xi. 12. And the uppermoſt of all, the empyreal, in which the Angels reſiding are called "the Angels of heaven," Matt. xxiv. 36. (G. Aſſ and Fell.) 7. That the Rabbins diſtinguiſh Paradiſe from Heaven, affirming Paradiſe to be the receptacle, or place of abode for ſouls, after the ſeparation from the body, but Heaven the place where, after the day of judgment, the bodies and ſouls of the righteous ſhall everlaſtingly dwell. But neither can any ſuch diſtinction be proved out of ſcripture, nor, if it could, can Paradiſe be ſo taken in this place: For 'tis evident, by comparing ver. 4. with ver. 2. that the ſame place is meant by Paradiſe and Heaven. If there lie any myſtery in the varying of the word, and putting Paradiſe for Heaven, it ſeems to be this, that the Apoſtle, in ver. 4. intimates, that in this rapture, beſides the contemplation of celeſtial myſteries, he felt unſpeakable delight and pleaſure, like to, or exceeding, that which Adam took in the terreſtial paradiſe. (Aſſ. and Fell) 8 That the (*arrheta rhemata*) "unſpeakable words," ſignify *words not utter'd*, or *not to be utter'd:* Either becauſe they tranſcend man's capacity in this life; or elſe, that St. Paul was forbidden to utter them, they being reveal'd to him in particular, to ſtrengthen him againſt all the difficulties he was to encounter withal in his miniſtry, and not for the publick uſe of the Church: For St. Paul hath faithfully reveal'd "the whole counſel of God" to the Church, concerning man's ſalvation, Acts xx. 27. (Aſſ.) And, 9. That ſome think, this rapture happen'd to the Apoſtle at Antioch, Acts xiii. 3. before his firſt miſſion to the occidental Gentiles; when he is ſuppoſed to have had reveal'd to him their converſion, the apoſtaſy of the Jews, the coming of antichriſt; the return at laſt of the Jews, &c. things, which made him cry out, "O ye depth!" &c. Rom. xi. 33. Others think, it happen'd to him at Jeruſalem, after his return out of Arabia, when, he ſays, he had an ecſtaſy in the temple, Acts xxii. 17. Others at Damaſcus, at his firſt converſion, Acts ix. 12. If we read, Gal. ii. 1. "fourteen years after," &c. and ſuppoſe that journey of his to have been to the council at Jeruſalem, Acts xv. then the firſt conjecture is the moſt credible: But, if we read it *four years after*, as ſome would have it, and which alſo better agrees with the ſtory of St. Paul's life, then the ſecond, or third, is more probable; which ſhews alſo, how long ago he had been called, and acquainted with the ſecrets of God. (Fell) See the notes on Luke xxiii. 43. and Gal. ii. 1.

Of ſuch an one will I glory.] Here the Apoſtle declares, that altho' this foretaſte of the heavenly glory was worthy to be gloried in, and tho' he might boaſt of himſelf as thus exalted; yet, he being purely paſſive in it, and advanced freely by God to it, he choſe rather to aſcribe unto God the entire glory of that, and content himſelf in "glorying in ſuch infirmities," and debaſing ſufferings, as he could ſtrictly call his own, being undergone by him with an invincible courage and conſtancy of mind. However, he aſſures them, that if he had a mind to glory of this rapture and revelation, he might do it without folly or vanity; it being moſt certainly true: But he choſe rather to forbear, leſt he ſhould thereby give occaſion to any to over-value him, and to think more highly of him, than his common behaviour, his ordinary words and actions, gave them reaſon to do. A wiſe and good man is not ambitious of more applauſe or commendation than what his perſonal worth or merits deſervedly challenge; he deſires no man to think or ſpeak of him above that which he appeareth to be; which is always as he really is, being that in reality, which he is in appearance. (B.) See the notes on chap. v. 13. x. 8. xi. 1, 30. and 1 Cor. ii. 3.

And, leſt I ſhould be exalted.] Obſerve here, The great and ſpecial ſin which St. Paul was in danger of, by the abundance of revelations; namely, the ſin of ſpiritual pride. Learn thence, That heavenly revelations may be matter and occaſion of unmeet and ſinful exaltation. Theholieſt Chriſtians, after their moſt heavenly acquaintance, are not out of danger of ſpiritual pride, or being too much exalted: Pride is ſuch a ſin, as the holieſt Saint is not fully ſecured from; no, not when he hath been hearing "unutterable words," and ſeeing the "heavenly Paradiſe" itſelf; no not if he came down from the "third heaven," newly from converſe with angels, yet, bringing an imperfect nature with him, is he not out of danger of this ſin, much leſs is he ſo when he cometh off his knees from prayer, &c. 2. The way and means which the wiſdom of God made uſe of, for preventing St. Paul's falling into this dangerous ſin; and that was, the "giving him a thorn in the fleſh;" a bodily pain, ſay ſome; a bitter perſecution, ſay others; ſomething that was very afflictive to the fleſh, ſay all. Learn hence, That ſpiritual pride is ſo dangerous a ſin, that it is a mercy to be freed from it, even by bodily pain: God ſeeth our danger when we ſee not our own, and will hurt the body, to ſave the ſoul of his deareſt children. Oh! how much better is it that the body ſhould ſmart, than that the ſoul ſhould be over-much exalted! It is an happy "thorn in the fleſh" which lets the peſtilent and corrupt blood of ſpiritual pride out of the ſoul. Lord! Why do we contend and quarrel with thee for every ſickneſs, bodily pain, or afflictive croſs? Can ſin be prevented or killed at too dear a rate? 3. This "thorn in the fleſh" is called "the meſſenger of Satan;" from whence St. Chryſoſtom concluded, that it was ſome evil angel that was permitted and empower'd by God to ſcourge and buffet him. The ſufferings of the beſt and holieſt perſons in the fleſh, may be the buffetings of a meſſenger of Satan, and yet be from God. Satan certainly intendeth our hurt; but God over-rules him as his inſtrument to do us good: It is no proof that a man is not a child of God, becauſe Satan has a permiſſion to torment his fleſh. "The meſſenger of Satan was ſent to buffet me, (ſays St. Paul) leſt I ſhould be exalted." (B.) But, to be ſomewhat more particular, concerning (*skolops te ſarki*) the "thorn in the fleſh" here mentioned; ſome ſay, *skolops* properly ſignifieth the head of a barbed arrow; which being once got into the fleſh, cannot be pulled out but with great pain, for it teareth the fleſh round about it: Others ſay, it ſignifieth a ſharp piece of wood, as a pale or ſtake, (upon which offenders were placed, or impaled, by way of cruel puniſhment) or, at leaſt, ſome little ſharp thing, which pricketh one as he goes through thick and buſhy places. (Leigh) But, the main doubt is, what the thing was, to which the Apoſtle here alludeth, in this metaphorical phraſe. Some Divines draw this thorn in the fleſh as far as from Adam's loins, and ſay, it was original concupiſcence; which the Apoſtle calls "a law in his members," Rom. vii. 23. But this conceit is too far fetch'd: For, 1. Original ſin is general to all the regenerate; but St. Paul complains here of ſome ſpecial thing which happened only to himſelf. And, 2. St. Paul knew very well, that original ſin could not poſſibly depart from him, ſo long as he liv'd in this world, Rom. vii. 1. But he prayed earneſtly, that "this thing might depart from him." Other Divines, with moſt of the Latin interpreters, affirm, That this thing, which ſo troubled the Apoſtle, was ſome ſore diſeaſe, or infirmity of his body; as a continual head-ake, or pain in his ſtomach, or the gout, or the ſtone, or ſome ſuch grief, which daily afflicted him. But this is not likely: For, 1. St. Paul does not complain, in any of his Epiſtles, of any diſeaſe or infirmity of his body, beſides this. And, 2. Such a malady would have been a great impediment to him in the preaching of God's word, and planting the Goſpel in all countries; which he could never have done, if he had been continually tormented with any ſuch infirmity of the body. The Greek Fathers, with many modern writers, affirm, That this thing, which St. Paul prayed might depart from him, was his adverſaries in general, as Hymeneus and Philetus, whom Satan ſtirr'd up againſt him with contumelies and perſecutions, to hinder the preaching of the Goſpel: But, eſpecially and particularly, that peſtilent adverſary of his, Alexander the copper-ſmith, of whom he complains, 2 Tim. iv. 14. 'Tis true, indeed, this Alexander was one of Satan's meſſengers; and his reproaches were Satan's buffetings: But he, and the reſt of the adverſaries of the Goſpel, were thorns without his fleſh; but St. Paul complains here of ſome "thorn in his fleſh," ſome internal affliction that came cloſer to him. Other Divines are of opinion, that God did permit ſome evil angel of Satan to vex and torment the body of this bleſſed Apoſtle, as he did permit Satan to vex and torment the body of holy Job; and that this angel of Satan did buffet St. Paul; as one man would buffet another; in like manner as St. Jerome reporteth of himſelf, in his Epiſtle to Euſtochius. But, tho' this ſeems to be the plain literal ſenſe of the words, yet I cannot believe, that St. Paul was thus bodily afflicted by any evil ſpirit by fits: For, then he would never have called it a thorn ſo deeply faſtned in his fleſh: Beſides, if it had been ſo, the moſt heroical ſpirit of this Apoſtle, which was ſo far above all the buffetings of men and devils, would not have complained of ſuch a thing, but rather have gloried in it. All the Romaniſts, both old and new, are not aſhamed to affirm, That this thing, which ſo troubled the Apoſtle, was *ſtimulus libidinis*, a temptation and provocation of carnal luſt; which Satan ſtirr'd up in the fleſh, and in his fancy, by ſuch means as he knew very well would do it; and againſt which he did "keep his body under," 1 Cor. ix. 27. For (ſay they) if it had been any thing elſe but this, St. Paul would have told us plainly what it had been; but now, it being a thing whereof he was aſhamed, he covered it modeſtly under the metaphor of "a thorn in his fleſh." Thus ſays Bellarmin, (De Monach. l. ii. c. 3. But, 1. Eraſmus rightly calls this *impurum interpretamentum*, an impure interpretation; and wonders that any learned and honeſt Divine ſhould caſt ſuch filth upon the face of St. Paul, then aged, and very much broken with the labours of his miniſtry, and entertain ſo unworthy a conceit of ſo chaſt and holy an Apoſtle. 2. St. Paul had the gift of chaſtity; ſaying, "I would that all men were even as I myſelf: But every man hath his proper gift of God, one after this manner, and another after that," 1 Cor. vii. 7. Where was then this raging luſt? But, 3. If the Apoſtle here had been troubled with any ſuch temptation, he knew a very eaſy, and an honeſt, remedy againſt it; even the ſame which he gave to others in the like caſe, marriage. What thing then was this that did ſo trouble him? Why, certainly, in the judgment of the moſt orthodox Divines, who go to the very root of the text, it was ſome terror of Satan, ſome internal and ſpiritual temptation in his ſoul, and a very ſore one, whatſoever it was. When St. Paul ſays, it was "in his fleſh," he means in the outward man, in the unregenerate part of the ſoul, as in Rom. vii. Tho' a continual temptation, or affliction in the conſcience, may alſo be ſaid to be in the fleſh, by way of participation and redundancy, becauſe the fleſh, in ſuch a caſe, becomes pale and wan, and pines away. The beſt conjecture of all is this, That God did permit Satan to preſent always before the conſcience of this Apoſtle, his former blaſphemies, perſecutions, and cruelties againſt Chriſt and his Church, and to ring always in his ears that voice, "Saul, Saul, why perſecuteſt thou me?" God's purpoſe herein being to keep St. Paul from ſpiritual pride, with which he might eaſily have ſwollen "through the abundance of the revelations" of the Lord, tho' Satan's policy herein was to weaken and ſhake the Apoſtle's confidence in Chriſt. But (after all) this thorn is hid ſo deep in the fleſh, that I will ſearch after it no farther, but content myſelf with St. Auſtin's (*docta ignorantia*) learned ignorance, in this; who ingeniouſly confeſſeth, that he knew not particularly what this thing was, which ſo troubled the Apoſtle: But ſure he was, it was ſome ſore temptation, or other affliction; and in this all Divines agree. (Piers) See this Biſhop's Sermons on this text, in the Tower, 1642. and the notes on Gal. iv. 14.

I beſought the Lord thrice.] Note here, 1. The perſon prayed to, "the Lord;" that is, the Lord Jeſus, as appears by the two next verſes, "that the power of Chriſt may reſt upon me." Here is an inſtance of prayer directed to Chriſt; therefore here is an inſtance of Chriſt's divinity: Prayer made to Chriſt at all times, in all places, and for all things, is an evidence of his omniſcience, omnipotence, and omnipreſence; and conſequently of his being truly and eſſentially God. 2. The ſubject-matter of this prayer, and that was, for the Removal of the afflictions, "I prayed, that it might depart from me;" together with the re-iterated frequency of it; "I beſought the Lord thrice." Learn hence, That peace with God doth not make the fleſh inſenſible: A good man may groan under bodily pain, and lawfully pray for the removal of it, yea, be oft in prayer for it; earneſt and frequent prayer is not unſuitable to ſharp affliction: "For this I beſought the Lord thrice." Where mark, St. Paul's conformity to his Saviour, who in his agony prayed thrice, that the cup might paſs, but both of them with profound ſubmiſſion. Note alſo, That the Apoſtle's gift of healing was not to be uſed at their own pleaſure, (then St. Paul might have healed himſelf) but for the confirmation of the Faith, when it pleaſed the Holy Spirit. (W. and B.)

My grace is ſufficient.] Obſerve, 1. In this anſwer that is given to St. Paul's prayer, that the mercy prayed for, is not in kind given in unto him, but promiſed grace and ſtrength, which is better than the mercy he prayed for. Learn thence, That the frequent and earneſt prayers of the moſt holy and eminent Saints, for deliverance from outward troubles, may not be granted in the kind or thing deſired. We are not lords, but beggars; and muſt leave it to God to determine the matter, the manner, the meaſure, the time of our afflictions. 2. That, as in the prayer, ſo in the anſwer, St. Paul was conformed to Chriſt: The one was heard, but not by the paſſing of the cup; the other was heard, but not by the removing the "thorn in the fleſh;" but both were heard by aſſurance and ſupply of divine ſtrength and ſufficient grace to help in time of need; "He ſaid unto me, My grace is ſufficient for thee." Learn hence, That the grace of Chriſt is ſufficient for his people in all their afflictions; ſufficient for their preſervation, to keep them from falling away from God and godlineſs, by the temptation which always attends affliction; ſufficient for their ſuſtentation, to uphold and ſupport them in and under their heavieſt preſſures and afflictions; and ſufficient to render their afflictions truly advantageous and ſerviceable to them, to make them more holy, humble, heavenly, conformed unto Chriſt, &c. (B.) 3. That tho' this "thorn in the fleſh" was not removed upon the prayer of the Apoſtle, yet was that granted for the ſake of which he deſir'd that it might be removed, *viz.* that he might preach the Goſpel more effectually, and to the honour of his Lord: And therefore he not only reſts ſatisfied under this infirmity, but even glories in it, on this account, that it tended to demonſtrate "the power of Chriſt," reſiding in him. Thus doth God truly anſwer our requeſts, when he gives, not what we would, but what he ſees to be more for his glory and our good. (W.) He is willing to heal us; but he will do it in his own manner: And therefore we muſt pray much, we muſt put our truſt in him, and entirely reſign ourſelves up to his all-ſufficient grace; which are the proper means to obtain it. (Q.) But, 4. How God did anſwer St. Paul here, whether immediately by himſelf, or mediately by an Angel, whether by viſion or revelation, whether by lively ſpeech or by the ſecret inſpiration of his bleſſed Spirit, St. Paul hath not told us here; and therefore we muſt not be curious to inquire. (Piers)

My ſtrength is made perfect.] This is not to be underſtood, as if our weakneſs added any thing to God's power, or would make his power perfect: But our weakneſs renders God's power more illuſtrious. He delights in, and under our weakneſs, to manifeſt moſt his helping power: As the ſtars never ſhine ſo glorioully, as in the ſharpeſt froſty night; ſo the power of God never appears ſo ſignally and conſpicuouſly, as in and under our weakneſs. More of the power of grace is ſeen in the ſufferings of believers, than ever was ſeen in their proſperity. Beg then, O Chriſtian, more importunately for divine ſtrength, than for the departing of the thorn: Grace is better than eaſe or health; for the one is proper to Saints, the other is common to wicked men and brutes. (B.)

Rather glory in my infirmities.] See the notes on chap. xi. 30.

May reſt upon me.] *Episkenoſe*. The original word ſignifies to cover, or compaſs me, as a tent doth: whereby men do ſhelter themſelves from the ſcorching heat of the ſun, and other injuries of the air: So the meaning is, "that the power of Chriſt may be my only ſafety and protection. (Trem. Beza, and Aſſ.)

I take pleaſure.] *Eudoko.* Obſerve here, 1. The high and heroic pitch, to which St. Paul's ſpirit was raiſed; "I take pleaſure in infirmities, in reproaches," *&c.* Pleaſure is a degree beyond joy. To bear, is the patience of neceſſity; to love to bear, is the patience of virtue; to delight to bear reproach or perſecution for Chriſt, is expreſſive of the higheſt affection towards Chriſt, and the loweſt ſubjection to him. And, 2. The cauſe aſſigned, why the Apoſtle took ſuch pleaſure in his ſufferings and abaſements; "for, when I am weak, then am I ſtrong." The meaning is, That when a Chriſtian is moſt ſenſible of his own weakneſs, and moſt diſtruſtful of his own ſtrength, then "the power of Chriſt reſts upon him," and he experienceth divine ſtrength coming in unto him. (B.) "When I am weak (in myſelf) then am I ſtrong (in Chriſt; or) when I am weak (in the fleſh) then am I ſtrong (in the ſpirit.)" Thus, when he was caſt into priſon, and his "feet made faſt in the ſtocks," he, by his prayer, cauſed the foundations of the priſon to be ſhaken, Acts xvi. 23, *&c.* When he had ſuffered ſhip-wreck, and was caſt upon a barbarous iſland, and there "a viper faſtned on his hand," inſomuch that the Barbarians looked upon him as loſt, he not only "ſhook off the beaſt into the fire, and felt no harm," but alſo got great favour "of the chief man of the iſland," by curing his ſick father, chap. xxviii. 1, *&c.* And when he was afterwards brought before Nero, and all forſook him, yet, even there, being a forlorn perſon, he got the better of all his potent adverſaries, and was delivered out of the mouth of the lion. Thus did God, in his greateſt infirmities and diſtreſſes, ſtrengthen and deliver him; ſo that the hiſtory of his life made good that which he here affirmeth of himſelf. (Aſſ.) See the notes on the texts here referr'd to; and on Acts v. 41. and Rom. xv. 26.

Ver. 11, 12, 13, 14, 15. I am become a fool in glorying, ye have compelled me: For I ought to have been commended of you; for in nothing am I behind the very chiefeſt apoſtles, though I be nothing. Truly the ſigns of an apoſtle were wrought among you in all patience, in ſigns, and wonders, and mighty deeds. For what is it wherein ye were inferior to other churches, except it be that I myſelf was not burdenſome to you? forgive me this wrong. Behold, the third time I am ready to come to you; and I will not be burdenſome to you; for I ſeek not yours, but you; for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly ſpend and be ſpent for you, though the more abundantly I love you the leſs I be loved.

I am become.] See the notes on chap. xi. 1.

I ought to have been commended.] That is, Ye ought to have maintained the authority of my miniſtry, and given a teſtimony to the truth, how innocently I, and my fellow-labourers, carried ourſelves among you. (Aſſ.) Here obſerve, 1. That the people ought to give teſtimony to their miniſter's integrity, and do all that in them lies, to ſupport and maintain the honour of his miniſtry. And, 2. That when the people neglect this neceſſary part of their duty, it is lawful, and not diſcommendable, for the miniſters of Chriſt themſelves, in a modeſt, humble manner, to declare both what they have been, and what they have done. (B.) When this happens to be our caſe, we may then do, as the Apoſtle here doth, purge ourſelves from falſe crimes and ſuſpicions, and maintain our own innocency: Only we muſt be ſure, that our conſcience ſtand clear in the ſight of God, before we endeavour to clear our credit before the faces of men; leſt, by juſtifying ourſelves before them, we contract a new guilt before him, and ſo become indeed worſe than we were, by ſtriving to ſeem better than we are. (Sanderſ.) See the notes on chap. vi. 12.

In nothing am I behind.] See the notes on chap. xi. 5.

Tho' I be nothing.] See the notes on 1 Cor. iv. 9. and xv. 8, 9.

The ſigns of an Apoſtle.] The word *ſigns* here is not uſed, as afterwards in this verſe, for "wonders and mighty deeds;" but by *ſigns* he means demonſtrations *a ſigno*, evident arguments, whereby it might well appear, that he was indeed an Apoſtle of Jeſus Chriſt. (Aſſ.) See the notes on chap. iv. 2. vi. 4. and xi. 6. Rom. xv. 18. and 1 Cor. iv. 1. and ix. 1.

Inferior to other churches.] See the notes on 1 Cor. i. 5.

Not burdenſome to you.] See the notes on chap. ix. 9.

Forgive me this wrong.] Interpreters generally underſtand this expreſſion to be a ſmart irony: But Monſ. Fleury obſerves, that the Apoſtle here excuſes himſelf ſeriouſly for this one thing, *viz.* his having inſtructed them without accepting any reward. For the faithful were, at that time, ſo charitable, and grateful to thoſe who inſtructed them, that they were grieved if they did not receive ſomething from them; and were ready to be offended, as thinking it a mark of contempt or diſdain. St. Paul therefore ſhews, that it was not for want of affection, but to give no pretence for glorying, to ſome of the falſe apoſtles, who affected to diſtinguiſh themſelves by taking nothing: And then, ſays he, "I ſeek not yours, but you;" that is, not your goods, but yourſelves. See the notes on chap. xi. 7.

The third time I am ready to come.] Moſt interpreters ſay, That St. Paul had made two reſolutions before, to come to them; for proof of which they cite 1 Cor. xvi. 5. and 2 Cor. i. 16. But both theſe texts ſeem plainly to refer to one and the ſame reſolution; and the laſt to be only an apology for non-performance of the firſt. His meaning therefore may be this; I have once actually been with you, and was ready once more to come, tho' your diſorders, unreform'd, hinder'd the performing that intended journey, 2 Cor. i, 23. and I am now ready "the third time." (W.) See the notes on chap. xiii. 1.

Spend and be ſpent for you.] That is, not only beſtow my pains and my eſtate, but alſo my body, and lay down my life for you. Here the Greek ſcholiaſt noteth ſeven ſteps or degrees in the Apoſtle's love; 1 He might have received maintenance from them, by authority from Chriſt, but yet he would not. 2. He was in want, yet would not be chargeable to them any way to relieve him. 3. He preached conſtantly to them, tho' they allowed him nothing for his pains. 4. He was at great expence with them. 5. He not only gladly beſtowed what he had among them, but was willing to be beſtowed, and to ſacrifice his life for them. 6. All this he doth for ſome who did but coldly affect him. And, 7. Tho' they in no way anſwered him in his love, but as his love ſtill grew hotter to them, theirs grew colder to him, yet he diminiſhed nothing of his love to them, or his care for them. (Aſſ.)

Ver. 16, 17, 18. But, be it ſo, I did not burden you; nevertheleſs being crafty, I caught you with guile. Did I make a gain of you by any of them whom I ſent unto you? I deſired Titus, and with him I ſent a brother: did Titus make a gain of you? walked we not in the ſame ſpirit? walked we not in the ſame ſteps?

Nevertheleſs, being crafty.] Here the Apoſtle anſwers an objection, which, without any juſt cauſe, was made againſt him by ſome. It was ſuggeſted, that tho' he was not burdenſome to the Corinthians himſelf, nor took any thing of them for preaching the Goſpel, yet that he cunningly and craftily ſent others to them, and ſet them at work to take money for him. Now, to wipe off this aſperſion, the Apoſtle appeals to themſelves, whether any perſon he ever ſent to them, received any thing of them for his uſe? Neither Titus, nor Luke, made a gain of them; but with the ſame generoſity and freedom preached the Goſpel, and communicated the riches of grace to their ſouls. When the miniſters of the Goſpel at any time call in the aſſiſtance of others to help them in their work, their care is to employ ſuch, as near as they can judge, who are of the ſame Spirit, and walk in the ſame ſteps with themſelves: St. Paul, Titus, and Luke, all agree together in carrying on a generous deſign for the preaching the Goſpel to the Corinthians freely, and are of the ſame mind and practice in every thing. (B.) See the notes on chap. xi. 9.

Did I make a gain of you?] See the notes on chap. vii. 2. and Acts xx. 33.

I ſent a brother.] See the notes on chap. viii. 18.

Ver. 19, 20, 21. Again, think you that we excuſe our ſelves unto you? We ſpeak before God in Chriſt: But we do all things, dearly beloved, for your edifying. For I fear, leſt when I come, I ſhall not find you ſuch as I would, and that I ſhall be found unto you ſuch as ye would not: Leſt there be debates, envyings, wrath, ſtrifes, backbitings, whiſperings, ſwellings, tumults: And leſt when I come again, my God will humble me among you, and that I ſhall bewail many which have ſinned already, and have not repented of the uncleanneſs, and fornication, and laſciviouſneſs which they have committed.

Think you, that we excuſe.] As if the Apoſtle had ſaid, Think not, that for any ſiniſter or bye-ends of my own, I excuſe my ſelf ſo often to you; for all I do, is with an eye to your advantage. 'Tis your benefit and reformation I aim at: For verily I fear, whenever I come, I ſhall find thoſe ſins unrepented of, and unhumbled for, by many of you, which will be matter of humiliation, ſorrow and lamentation to me; and that I muſt be neceſſitated, contrary to my inclinations and deſires, to inflict cenſures and corporal puniſhments upon many among you, for the ſchiſms, debates and ſtrifes of ſome; for the uncleanneſs, fornication, and laſciviouſneſs of others. (B.) Whence obſerve, 1. That the Apoſtle calleth the inflicting cenſures upon the Corinthians, the *humbling*, or abaſing of himſelf: Becauſe, as their proficiency in Chriſt's ſchool, and growth in grace, was a great cauſe of exaltation and glorying to him; ſo their falling into enormous crimes, and continuing in them without repentance, enforcing him to uſe his apoſtolical power in cenſuring them, was a great grief to him, and the occaſion of much dejection of mind. (Aſſ.) 2. That the inflicting cenſures (being, as it were, the pronouncing ſentence of condemnation upon a ſoul) was accompanied with the outward ſigns alſo of ſorrow and mourning. (Fell) 3. That, when the Apoſtle ſpeaks here of many who "had not repented," his meaning was (according as the moſt primitive Church took the word *metanoia* to denote what we commonly call *penance*) that they had not openly and ſolemnly humbled themſelves for their crimes in the face of the congregation. (Johnſ.) And, 4. That from hence 'tis evident, againſt *Novatian*, that the Chriſtian diſpenſation admits ſinners to *repentance*, tho' they have, after baptiſm, committed great offences, and lapſed into the ſins of the fleſh. (W.) See the notes on chap. v. 12. x. 2, 6. and xiii. 2, 10. and 1 Cor. iv. 21. and v. 2.

CHAP. XIII.

The Apoſtle here declares his reſolution, to exert the authority which Chriſt hath given him, without ſparing any of the impenitent: Admoniſheth them, in the mean time, to recollect and reform themſelves; and concludeth with a general exhortation, and a prayer.

Ver. 1, 2, 3, 4. THIS is the third time I am coming to you: In the mouth of two or three witneſſes ſhall every word be eſtabliſhed. I told you before, and foretel you, as if I were preſent the ſecond time, and being abſent, now I write to them which heretofore have ſinned, and to all other, that if I come again, I will not ſpare. Since ye ſeek a proof of Chriſt ſpeaking in me, which to you-ward is not weak, but mighty in you. For though he was crucified through weakneſs, yet he liveth by the power of God: For we alſo are weak in him, but we ſhall live with him by the power of God toward you.

This is the third time.] The Apoſtle having, throughout both his epiſtles, blam'd the Corinthians for ſeveral groſs enormities found among them, and hearing there were ſome that had not repented of them, he gives them plainly to underſtand, that he had a full purpoſe to come unto them with his rod of eccleſiaſtical diſcipline and Church cenſures; and would not ſpare a man of them, but execute that power on the impenitent, which Chriſt had given him, by excluding ſuch unreclaimable offenders from Church Communion. Note here, With what wiſdom and caution the holy Apoſtle proceeds, in the executing and afflicting the ſevere cenſures of the Church: He uſes admonitions before he proceeds to the awful ſentence of excommunication; "I told you before, I foretel you now, and being abſent, I write to you, that when I come I will not ſpare." He tells them farther, that they had tempted him hereunto, in that they had required a proof from him, whether Chriſt had owned him as an Apoſtle or not, and would ratify his cenſures by judgments following them. He ſhews that Chriſt had owned him, and manifeſted his power in his miniſtry among them, by converting many of them to the Chriſtian faith, by beſtowing the gifts of his Spirit upon them, and by many ſigns and miracles which he enabled him to do in the midſt of them. When God calls his ſervants to the work of the miniſtry, he leaves not either himſelf or them without witneſs: He bears teſtimony to their ſincerity, by giving them, in ſome degree, the ſeal of their miniſtry, in the converſion or edification of thoſe they are ſent unto; "Since ye ſeek a proof of Chriſt ſpeaking in me, to you-ward he is not weak, but is mighty in and among you." Next, the holy Apoſtle draws a parallel, and makes a compariſon between his bleſſed Lord and Maſter and himſelf. As Chriſt, in his ſtate of humiliation, appear'd to be a weak and frail man, by being crucified, but was evidenced to be the great and mighty God, by his riſing from the dead; ſo the Apoſtle, conſidered in himſelf, and in reſpect of his afflictions, appears a weak and contemptible man; but yet they had found, and ſhould farther find, a reſemblance of the power and ſtrength of Chriſt, in his life and miniſtry; and particularly they ſhould find him armed with authority from Chriſt, to execute cenſures upon the contumacious and impenitent. Though the miniſters of Chriſt, like their Maſter, when here on earth, are in a ſtate of weakneſs, poverty and contempt, yet are they cloathed with divine power in the execution of their office, and their miniſtry is a living, powerful, and efficacious miniſtry, in the vigorous effects of it upon the heart of their people; "We are weak in him, but we ſhall live with him by the power of God towards you." (B.) Obſerve alſo farther upon theſe four verſes, 1. That this place diſtinctly refers to the method of diſcipline, preſcribed by Chriſt, Matth. xviii. 15, &c. as appears moſt probable, by the Apoſtle's reciting here theſe very words of that inſtitution, "In the mouth of two or three witneſſes every word ſhall be eſtabliſhed," ver. 1. and, proportionable to that, "I told you before, and foretel you" now again, ver. 2. which notes the firſt and ſecond admonition. And tho' there preceed "This is the third time I am coming to you," yet that refers evidently to this his third reſolution, perſonally to appear among them, chap. xii. 14. having reſolv'd it twice already: And, before that time comes, this ſecond epiſtle is to ſupply the place of a ſecond admonition, as his former had been the firſt. And ſo, the words will be rendred thus, I have *foretold*, or admoniſh'd you, once in the firſt epiſtle; and do now ſo again the *ſecond* time: And both theſe "as if I were preſent;" theſe epiſtolary warnings being to have the ſame force with them, as if he were preſent among them. And if this method, anſwerable to the firſt and ſecond admonition inſtituted by Chriſt, did not prevail with them, then he was to proceed to cenſures; and this he declares himſelf reſolv'd to do; "I will not ſpare:" Where the apoſtolical authority which he had over them makes it improper for him to proceed to any third admonition, *viz.* that of "telling it to the Church." Thus Biſhop Titus is appointed to deal with an Heretick; "after the firſt and ſecond admonition to reject him," Tit. iii. 10. without any third degree intervening, immediately to proceed to cenſures. (H.) 2. That as the Apoſtle would not proceed to ſentence without full evidence, ſo he declares, he ſhall eſteem "two or three witneſſes," ſufficient to convict any offender. (Johnſ.) For St. Paul was far from giving any countenance to general or ſecret accuſations, without proof and *witneſſes*; knowing, that the peace of the Church depends upon the order and regularity of judgments, and that private *informers* are publick peſts. (Q.) 3. That where he ſays he "will not ſpare," he threateneth, that he will make uſe of his apoſtolical power; which was very great. For the Apoſtles not only inflicted ſpiritual cenſures, but alſo corporal puniſhments. Thus Paul ſtruck Barjeſus with blindneſs, Acts xiii. 11. as Peter did Ananias and Saphira with death, Acts v. 5, &c. And thoſe who were delivered by them to Satan, ſuffer'd thereby not only in ſoul, being terrified in their conſcience, but were often tormented in body alſo. (Aſſ.) And, 4. That where the Apoſtle ſays, Chriſt "was crucified through *weakneſs*," St. Hilary (*de Trinit.* l. 9.) expounds it, through the weakneſs of his fleſh, which was ſubject to all human infirmities, ſin only excepted; or touching the vile form of a *ſervant*, which he took upon him when he abaſed himſelf. To clear which paſſage, Oecumenius further obſerveth, That the word *aſthenia*, in St Paul, is taken in a three-fold ſenſe; ſometimes for bodily ſickneſs, as 1 Cor xi. 30. ſometimes for imbecility and wavering in the faith, as Rom. xiv. 1. and ſometimes for outward perſecutions, temptations, and afflictions, as in the foregoing chapter, ver. 9, 10. and ſo he takes it alſo in this place. To infirmities painful, Chriſt in his ſtate of humiliation here upon earth was ſubject, but no way to any infirmities that are ſinful. (Aſſ.) It is evident from Scripture, that tho' Chriſt appear'd to the world as *weak*, and unable to eſcape his ſufferings, by permitting himſelf to be taken, and carried bound before the High-prieſt and Pilate, and at laſt to be lifted upon the croſs, and there die; yet was he only in appearance then weak: For he permitted not himſelf to be taken, till he had with a word ſtruck them to the ground who came to apprehend him, John xvi. 6. and had declared, that he was able to deliver himſelf out of their hands, Matth. xxvi. 53. (W.) See the notes on chap. i. 23. and x. 3, *&c.* and Matth. xviii. 16. Rom. i. 4. and vi. 4. and 1 Cor. i. 5, 7. and ix. 2.

Ver. 5, 6, 7, 8, 9, 10. Examine your ſelves, whether ye be in the faith; prove your own ſelves: Know ye not your own ſelves, how that Jeſus Chriſt is in you, except ye be reprobates? But I truſt that ye ſhal know that we are not reprobates. Now I pray to God, that ye do no evil; not that we ſhould appear approved, but that ye ſhould do that which is honeſt, though we be as reprobates. For we can do nothing againſt the truth, but for the truth. For we are glad when we are weak, and ye are ſtrong: And this alſo we wiſh, even your perfection. Therefore I write being abſent, leſt being preſent I ſhould uſe ſharpneſs, according to the power which the Lord hath given me to edification, and not to deſtruction.

Examine your ſelves.] Here the Apoſtle adviſeth the Corinthians, inſtead of inquiring after the proof of Chriſt in him, to examine whether they were in Chriſt themſelves; intimating that ſuch are uſually moſt backward to examine the ſtate of their own ſouls, who are forward to inquire into the ſpiritual ſtate and condition of others; "Ye ſeek a proof of Chriſt ſpeaking in me," ſays the Apoſtle; but rather "examine your ſelves, prove your own ſelves:" And this repetition of the command implies the great backwardneſs that is in our nature to perform this duty, as well as the great neceſſity of the duty, and the great diligence and frequency to be uſed in the performing it." (B.) See the notes on 1 Cor. xi. 28.

Whether ye be in the faith.] He confirms what he had ſaid of God appearing in his miniſtry; and he gathers, from the mutual relation between the people's faith and the miniſters preaching, that they muſt either reverence his apoſtleſhip, upon whoſe doctrine their faith is grounded, or they muſt condemn themſelves of infidelity, and confeſs themſelves not to be of Chriſt's body. (Beza and Aſſ) We are, without doubt, "in the faith," by baptiſm: But does faith live and work in us? This is what we ought to *examine* in prayer, and to *prove* by works, in order to know this root by its fruits. (Q.)

Jeſus Chriſt is in you.] That Chriſt's being among them ſignifies the preſence and power of the Goſpel among the Corinthians, or in their Church through St. Paul's apoſtleſhip, may appear, not only by the context, which wholly looks that way, but by that place, Exod. xvii. 7. to which theſe words ſeem to refer; where the tempting contumacious Iſraelites, after all the ſigns and miracles ſhewed among them, do ſtill remain Infidel, and aſk in theſe very words, (*ei Theos en hemin*) "is the Lord amongſt us or no?" So that the meaning of the Apoſtle's queſtion here is, Many miracles of Chriſt and his Spirit have been wrought among you by me; ſo that if ye do not believe I am an Apoſtle of Chriſt, and ſo that Chriſt is among you, ye are ſure of the number of thoſe Iſraelites, who after ſo many miracles, ſtill required more ſigns; or of the Phariſees, who did the ſame, Mar. viii. 11. Which being put in form of a queſtion, Diſcern ye not that Chriſt Jeſus is among you? The anſwer is in the next words, *ei me ti ara adokimoi eſte*; which cannot be more diſtinctly and literally rendred than thus, *Ei me ti* (referring to the *epiginoskete* precedent) if ye do not, that is, if ye do not diſcern it, in ſome degree, *ara adokimoi eſte*, doubtleſs ye are reprobates, ſenſleſs, obdurate perſons, moſt impious, and uncapable of faith, or any thing that is good. (H. and W.)

Except ye be reprobates.] The word (*adokimoi*) here tranſlated *reprobates*, in this and the two following verſes, has no relation to any eternal decree of God's, appointing men to remedileſs and everlaſting deſtruction. Such notions ariſe from wrong apprehenſions of the divine perfections, and ſome difficult and miſtaken places of Scripture. For, if any are everlaſtingly miſerable, it is the abuſe of the freedom God has given them, and their own evil doings, which make them ſo. The Greek word ſignifies untried, unproved, or without proof; the metaphor being taken from the trial of Silver, and other metal, whether they are ſtandard or not. (W. and Fox) See the notes on Rom. ii. 18. and 1 Cor. ix. 27.

We can do nothing againſt the truth.] Sincere Chriſtians in general, and the miniſters of Chriſt in particular, cannot, dare not, will not, "do any thing againſt the truth, but for the truth:" They cannot, that is, they *may* not; they are reſtrain'd by an outward command from God, which is truth it ſelf: They cannot, that is, they *will* not; there is a reſtraint of an inward principle; neither the conviction of their underſtandings, the clearneſs of their judgments, nor the holineſs of their hearts, will ſuffer them to oppoſe the truth: And again, they cannot attempt it; or, if they did, they can never effect it; they cannot do it ſafely, they cannot do it ſucceſsfully. "We can do nothing againſt the truth," either in a way of diſcouragement, or of diſparagement, but all our endeavours are "for the truth;" we embrace it in our judgments, we hide it in our hearts, and practiſe it in our lives: Whatever talent God intruſts any of his miniſters with, whether of parts, power, or eſtate, it is an opportunity put into their hands of doing ſervice for the truth; and as ſuch, to be accepted and improved. (B.) Authority ought to be ſerviceable only to the truth. The condition of a perſon in authority, whether eccleſiaſtical or ſecular, is much to be lamented, when his conduct cauſes it to be ſaid, that, either through ignorance, or obſtinacy, or evil counſel, he ſeems to be able to do nothing, but *againſt* the truth, and againſt good men. The charity, or love of God towards his Church is the ſource of authority; and it ought to be the end, the motive, the rule, and meaſure thereof. (Q.) Tho' it be a true axiom, that the truth is ſtrong, and cannot be ſubverted; yet it ſeems, the Apoſtle here underſtandeth not ſo much truth of doctrine, as truth of life, ſincerity and true piety. For he threatneth to uſe his apoſtolical power in puniſhing; which that they might eſcape, he prayeth to God, ver. 7. "that they might do no evil:" Which he bindeth with this reaſon, "for we can do nothing againſt the truth;" that is, If ye be innocent, and walk in the truth, ye need not fear any Anathema, or Church-cenſures: For the power which the Lord hath given us, is for the ſupporting of the Church, and not deſtroying it, to uphold and maintain innocency and righteouſneſs, true religion and virtue, and to ſuppreſs the contrary. (Aſſ.)

Glad when we are weak.] See the notes on chap. xi. 30. xii. 5, 9, 10. and 1 Cor. ii. 3. iv. 10.

Even your perfection.] *Katartiſis.* By this word the Apoſtle's meaning is, that whereas the members of the Church were all, as it were, diſlocated, and out of joint, they ſhould now again be join'd together in love, and ſhould endeavour to make perfect what was amiſs among them, either in faith or manners. (Leigh) See the notes on ver. 11.

Therefore I write.] Obſerve here, With what tenderneſs the Apoſtle treats theſe offenders: He tells them, the ſharpneſs and ſeverity in his letters, (if they accounted it ſuch) was on a kind deſign, to prevent ſharpneſs and ſeverity in his dealings with them, when he came among them; yet withal, he aſſures them, that if matters ſhould come to an extremity, that he muſt be forced to exerciſe his apoſtolical power, in cutting the contumacious off from the Church's communion, he would exerciſe it with a tender regard to their good, not their hurt; for their edification, and not willingly to their deſtruction. Learn we, from the Apoſtle's practice, to execute the cenſures of the Church with great tenderneſs and affection, with great pity and compaſſion, with extraordinary dread and caution; not with raſhneſs and indiſcretion, or upon every light and trivial occaſion, but like a tender-hearted father, with a rod in our hand, and tears in our eyes. (B.) See the notes on ver. 2. chap. i. 23. x. 2, 8. and 1 Cor. iv. 21.

Ver. 11, 12, 13, 14. Finally, brethren, farewel: Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace ſhall be with you. Greet one another with an holy kiſs. All the ſaints ſalute you. The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, be with you all. Amen.

¶ The ſecond epiſtle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Lucas.

Finally, brethren, farewel.] Here our Apoſtle ſhuts up his epiſtle with a pathetical option and affectionate wiſh of all perfection, conſolation, concord and communion, to his beloved Corinthians. Where note, 1. What a fervent and unfeigned love there is, in all the faithful miniſters of Chriſt, to the people committed to their charge; and how deſirous they are, when they are taking their leave of them, to leave God with them; "The God of love and peace ſhall be with you." Now, God's being with a people, implies and imports theſe things; namely, the heart of God with them, the help of God with them, and the preſence of God with them; and that they ſhall ſhortly be with God. 2. What are the particular graces, and bleſſings, which the Apoſtle wiſhes his beloved Corinthians: He doth not wiſh them earthly honours, worldly riches, ſenſual pleaſures; but perfection of grace, ſpiritual conſolation, mutual love, ſweet communion with God, unanimity and concord among themſelves: Sanctifying gifts and ſaving graces are the beſt legacies that can be left by the miniſters of God unto their people. "Be perfect," be knit together; let the ſchiſms and breaches which have been among you be healed: "Be of good comfort," rejoice in and under all your ſufferings for Chriſt, and the profeſſion of his holy religion: "Be of one mind;" of the ſame judgment, if poſſible, in all things; or if otherwiſe, let not difference in judgment cauſe diſunion in affection; if in ſome leſſer things your heads be different, yet let your hearts be one. "Live in peace;" for the Lord's ſake, live no longer in diviſion and ſtrife, in contention and wrath; let me hear no more of thoſe debates, envyings, backbitings, whiſperings, and ſwellings, which I have reproved you for: But eſpecially live in peace with your teachers and ſpiritual guides; cauſe not them to complain to God of you, nor groan to God againſt you, for your factious preferring one miniſter before another; one crying, I am of Paul, and another, I am of Apollos. Thus doing, "the God of love and peace ſhall be with you:" That is, he who is the author and injoyner of love and peace will be with you, and dwell among you with his gracious and favourable preſence. (B.) See more particularly the notes here following; and the ſeveral ſermons of Biſhop Wake, Mr. Downame, and Mr. Hole, on this text, at large.

Finally.] The word *loipon* is expounded either to mean, 1. *Laſtly*; And ſo indeed it may be taken here; as if St. Paul, in the cloſe of his epiſtle, had ſaid, Laſtly, or to conclude. Or, 2. For what *remaineth*: In which latter ſenſe it is interpreted by Oecumenius; As if the Apoſtle had ſaid, After I have thus performed my duty, in admoniſhing and threatning you, it now remains, that ye alſo do your duty, in obeying that doctrine which I have deliver'd you. (Down.)

Brethren.] It was well noted by St. Jerome, againſt Helvidius, That *brethren*, In Scripture, are ſo named, 1. *Ab utero*, from the womb, or birth; as Cain and Abel, Gen. iv. 9. 2. *A conſanguinitate*, from kindred; as Abraham and Lot, Gen. xiii. 8. 3. *A patria*, from their country; as St. Paul commonly calls the Jews *brethren*, becauſe they were his countreymen; And, 4. *A profeſſione*, from their profeſſion of the ſame religion; in which ſenſe the word is uſed here: Whereby we are taught, to hold none ſo near and dear unto us, as thoſe who profeſs the true religion. We are indeed to love, and do good to all; we muſt love our brethren, our kindred, our country; and all theſe by the laws of God and nature: But yet, more "eſpecially, thoſe who are of the houſhold of faith," Gal. vi. 10. See the notes there. (*Idem*)

Farewel.] *Chairete* (the original word here) ſignifies *ſalvete*, *valete*, and *gaudete*. 1. *Salvete*, God ſave you; a word of greeting or ſalutation at meeting; as the Angel addreſſes Mary, with *Chaire*, Luke i. 28. But that is not here meant; becauſe the Apoſtle was not now coming to them, but taking his leave of them. Therefore, it is here to be underſtood, as it ſignifies, 2. *Valete*, farewel. Yet Junius and Tremellius, and the Greek interpreters in general, do expound it, 3. *Gaudete*, rejoice; which ſeems to contradict the former, becauſe at a farewel-taking we do not uſe to rejoice, but to mourn: Yet, if we conſider it rightly, we ſhall find, that they ſignify the ſame thing: For when I ſay, *Fare you well*, what elſe do I ſay, but *rejoice*, *I wiſh you well*, or (according to our Engliſh phraſe) *Sit ye merry*; whereby we are taught to pray for the welfare of our brethren. (*Idem*) For the word includes in it not only a friendly ſalutation, but an affectionate wiſh too; a wiſh of all the happineſs, which an Apoſtle could deſire for his Church; or, in St. Paul's own more tender alluſion, 1 Cor. iv. 15. a *father* for his children. (Wake)

Be perfect.] *Katartizeſthe*. The proper original notion of the word *katartizein*, is to compact, or knit together, either members in a body, or parts in a building. Thus it is applied to a building, Exod. xv. 17. to walls, Ezra iv. 15, 16. to a body, Pſa. xl. 6. From whence it doth more largely ſignify to prepare, or make ready; in the ſame ſenſe as builders do fit one part to another, and make it ready for uſe: And ſo again, to corroborate and ſtrengthen; as that which is well compacted and knit together is made ſtrong by that means: And laſtly, to perfect; as the building of an houſe is the perfecting of it; eſpecially in the paſſive voice, becauſe that which is compacted and built is perfected and compleated by that means. Anſwerable to theſe ſeveral notions is the Gloſſary of Heſychius, *katartiſai* (not, as it is corruptly read, *katartyſai*) to prepare, to perfect, to ſtrengthen or corroborate. In the New Teſtament the word is variouſly uſed; but ſo as will by the circumſtances of the context be applicable to one or more of theſe three notions. Matth. iv. 21. and Mark i. 19. it is applied to the mending of the fiſhers nets; knitting them together, and ſo either ſtrengthning, or preparing them for uſe. Matt. xxi. 16. *katertiſo ainon* (in reference to the childrens Hoſannahs, or teſtimonies of Chriſt) thou haſt out of their mouths compacted, or made up, or made ready, a ſong of praiſe, or confeſſion, or teſtimony. Luke vi. 40. Every ſervant ſhall be *katertiſmenos*) made up, perfected, fitted for his crown, after the ſame manner as his maſter Chriſt is. So, 1 Theſſ. iii. 10. (*katartiſai hyſteremata*) to make up, or perfect, or repair, defects; and Heb. xiii. 21. (*katartiſai hymas*) perfect you, build you up: And ſo perhaps, ver. 9. of this chapter, (*ton hymon katartiſin*) I pray for your being perfect in all goodneſs; as ver. 7. I "beſeech God that ye do no evil:" So, Rom. ix. 22. Veſſels of wrath (*katertiſmena*) formed, or framed, or made fit: So, Heb. x. 5. out of the Septuagint of the Pſalm, (*ſoma katertiſo moi*) a body thou haſt framed me; and Heb. xi. 3. by faith we conceive (*katertiſthai tous aionas*) that the ages of the world were framed, that is, the world created. But, beſides all theſe places, one ſort more there is, wherein, by reaſon of the affinity between the Church of Chriſt, and a building or body, the word hath a peculiar ſignification to compact Chriſtian people (the ſtones in the building, or the members in the body of the church) together into a ſociety, where they may live, and publickly ſerve God together: And that, either 1. By firſt forming thoſe ſocieties; uniting men in the profeſſion of the ſame truths, and performance of the ſame ſervices: Or, 2. By recovering or reſtoring any that hath been broken off from the Church by any fault, or criminous commiſſion; eſpecially if he have been for that cauſe cut off by the governours of the Church, that is, caſt out by eccleſiaſtical cenſures: Or, 3. By reducing him that hath voluntarily broken himſelf off by ſchiſin, &c. Or, 4. By God's reſtoring peace and tranquillity to the Church, that they may thus freely meet together. In the firſt ſenſe we have it, Eph. iv. 12. where he ſpeaks of the ſeveral offices ordained in the Church; and the firſt end which he aſſigns of ſo doing, is (*pros ton katartiſmon toon hagioon*) for the compacting of the Saints; that is, for the holding the body of the Church together to frequent publick aſſemblies, &c. In the ſecond ſenſe 'tis clearly uſed, Gal. vi. 1. where the ſpiritual, or governours of the church, are adviſed to indulgence and tenderneſs, not too much ſharpneſs or ſeverity towards offenders, or lapſed perſons; and accordingly are appointed (*katartizein*) to "reſtore ſuch an one in the ſpirit of meekneſs;" that is, either by mild reprehenſion, and exhortation, to recover him to a ſenſe and reformation of his fault, without proceeding to any ſharper courſe; or elſe, in caſe of greater ſeverity, to be ſoon mollified again towards him, to take off the cenſures of the Church from him: Which there appears not only by the evidence of the words themſelves, but by the ſubſequent precept of "bearing one anothers burthens," ver. 2. as that may be explained by a parallel place in Ignatius's Epiſtle to Polycarpus; where he bids him, as a Biſhop, take care of the unity, (that is, the *katartiſmos* here, the keeping whole Chriſt's body, the Church) bear all, and ſuffer, or bear with all in love. And ſo perhaps, in this chapter, *katartiſis*, ver. 9. may be the reſtoring of the laps'd offenders, upon their ſincerity of reformation; or rather the continuing them in the communion of the church, without need of having the cenſures inflicted upon them: For ſo it follows, as the conſequent of his praying for their *katartiſis*; for which cauſe, "I write theſe things being abſent," that being preſent I may not (*apotomos cresthai*) deal ſharply, or uſe exciſion; where *katartiſis*, making up, reſtoring, or keeping whole, may very fitly be rendred, as oppoſite to (*apotomia*) exciſion, the word ſet to denote the cenſures. Thus, Hippodamus the Pythagorean, in his book *de Republ.* preſcribing ſociety, or meeting together of old and young, in order to preſervation of peace, and moderating all ſorts of affections, adds, Becauſe young men need to be taught ſobriety, or moderation, and to have their exceſſes corrected and allayed; *katartyſios*, correction, ſaith the interpreter, in Stobæus, p. 250. but that ſure not by way of puniſhment, for (*phratriai* and *ſyſſitia*) the friendly meetings and feaſts were no places of judicature, nor inſtituted to any ſuch like deſign; but by way of exhortation or friendly advice, the elder to the younger, who might have ſuch an authority with them *katartynein* (which is alſo one with *katartizein*) to ſettle, or accompliſh them, bring them to a ſtayedneſs and ſtability of temper. In the third ſenſe 'tis uſed, 1 Cor. i. 10. where (*ete katartiſmenoi*) their being knit, or compacted "together, in the ſame mind," or opinion, is ſet oppoſite to having ſchiſms among them, and contentions, ver. 11. and ſo here (*katartizeſthe*) be ye knit together, is preparative to their being of the ſame mind, and having peace among them. In the fourth or laſt ſenſe it ſeems to be taken, 1 Pet. v. 10. where he prays to God for the diſperſed Jew-Chriſtians, that after that ſhort time of ſufferings, God will (*autos katartiſai hymas*) himſelf, If by his ſpecial providence, take care for them, and reſtore them halcyonian days of peace, to ſerve him in the publick aſſemblies. Thus St. Ignatius (in his epiſtle to the Smyrnæans, making a motion to them to ſend a congratulation into Syria, that they had a fair ſunſhine in reſpect of the ſervice of God) doth thus expreſs it, Becauſe they have peace, and have received their own magnitude, and their own body is reſtored to them; where the *idion megethos*, and the *ſomation*, are the body of the church meeting together in aſſemblies, which is there ſaid (*apocathiſtasthai*) to be reſtored, as here (*katartizesthai*) to be repaired, or made up, that is, reſtored to them. (H.) See the notes on 1 Cor. i. 10.

Be of good comfort.] *Parakaleisthe.* As if the Apoſtle had ſaid, Notwithſtanding ye have been faulty in many kinds, and have been therefore threatned and chaſtiſed divers and ſundry ways, yet *comfort* yourſelves in the mercies of God: For, tho' ye be "troubled on every ſide, yet ye are not diſtreſſed;" tho' *perplexed*, yet "not in deſpair;" tho' *perſecuted*, yet "not forſaken;" tho' "caſt down, not deſtroy'd," chap. iv. 8, *&c.* (where ſee the notes:) Therefore "be of good comfort." (Down.) That is, Be not any longer troubled at my reproofs, but rejoice with me, "that I have confidence in you in all things, chap. vii. 16. and that "ye have approved yourſelves to be clear in this matter," for which I had written to you, ver. 11. But there is, beſides this, another ſenſe, in which this expreſſion very well may, and I think ought, alſo to be underſtood: And that is, that they ſhould encourage, and *exhort* one another, in the diſcharge of their duty; but eſpecially as to what concern'd the cloſing of theſe diviſions which had been unhappily raiſed among them. And if we thus put the two ſignifications of the word together, the full meaning will be, That they ſhould not be diſcourag'd at the conſideration of thoſe diſorders which had unhappily fallen out among them; but ſhould *exhort* one another, to endeavour all they could to correct what was amiſs; and then "be of good comfort," and not doubt, but God would bleſs their endeavours, and remove thoſe ſcandals, and make up thoſe diviſions, which had cauſed ſo much grief and trouble to them. (Wake)

Be of one mind.] Obſerve, How aptly the things here recommended, in the end of this epiſtle, do agree with thoſe recommended in the beginning of the former. There our Apoſtle had largely and earneſtly beſought the Corinthians to "ſpeak the ſame thing," to have "no diviſions among them," and to "be perfectly joined together in the ſame mind, and in the ſame judgment," 1 Cor. i. 10. and here he repeats it in fewer words, "Be of one mind; live in peace;" which are two diſtinct things, and ſo to be handled. To "be of one mind" is to be underſtood in matters of faith, or thoſe things which concern religion; but to "live in peace" is oppoſed to diſcord and diſſention: For ſome who are of the ſame mind in matters of religion, yet are together by the ears for other things. (Down.) The one reſpects the church, in which he wills them to be all "of one mind;" the other the ſtate, in which he exhorts them to "live in peace:" Both which he enforces, with a promiſe of the divine bleſſing and preſence, in the following words, "and the God of love and peace ſhall be with you." Now this great duty of unanimity chiefly reſpects the church; in which the Apoſtle would have all the members of it to "be of one mind;" that is, to be of the ſame judgment and opinion in the great and weighty matters of religion, to think and ſpeak the ſame things, and to agree together in the worſhip and ſervice of our Maker. Indeed, as for the common and ordinary affairs of human life, we are allow'd to have different ſentiments, but in matters of religion, ſuch as the worſhip of God, the doctrine, diſcipline and communion of the church, wherein the publick peace, as well as our own private welfare are ſo much concern'd, we are required to agree, and "ſpeak the ſame thing;" for theſe being preſcribed by divine authority, for the order and good government of the church of Chriſt, we are quietly to reſt in them, and therein to be like-minded. Nor is this (as ſome would have it thought) either impoſſible, or unneceſſary. For, 1. That it is both poſſible, and practicable, for all Chriſtians to "be of one mind," in the great and weighty affairs of religion, appears evidently, 1. From the example of the firſt Chriſtians; who were all "of one heart, and of one ſoul, or mind," Acts iv. 32. 2. From the Apoſtle's ſharp reprehenſion of all perſons in all places where he found it otherwiſe; And, 3. From the ſtrict cautions againſt diviſions, and the many earneſt exhortations to unity, throughout the Holy Scriptures. And, 2. That it is alſo neceſſary for all good Chriſtians to be ſo, is evident from the ſame Scripture-arguments. (Hole) See the notes on John xvii. 21. Rom. xii. 3. and xv. 5. and 1 Cor. i. 10, *&c.*

Live in peace.] See the notes on Rom. xii. 18.

The God of love and peace.] As the words ſtand here connected, they may very well be taken ſo as to imply, that the happy conſequence of Chriſtians "being perfect, of good comfort, and of one mind, and living in peace," would be, that "the God of love and peace ſhould be with them." (Boulter) See the notes on Rom. xv. 33.

With an holy kiſs.] See the notes on Rom. xvi. 16.

The grace of our Lord.] Here are the higheſt bleſſings and benefits wiſhed, and prayed for, in the behalf of the Corinthians, which they could poſſibly be made partakers of; namely, all that *love* which doth or can flow from the Father; all that *grace* which was purchaſed by the Son; and all that *fellowſhip* and *communion* with, and communication from, the Holy Spirit, which might render them meet for the ſervice of Chriſt on earth, and for the full fruition, and final enjoyment of him in Heaven. Obſerve here, A full text for the Holy Trinity: The name of the three Perſons, Father, Son, and Holy Ghoſt, is here diſtinctly mentioned; as in the commiſſion for, and in the form of, baptiſm, Matth. xxviii. 19. Here the Apoſtle calls the Father *God*, the Son *Lord*, and the Spirit the *Holy Ghoſt*; and as he attributes love to the Father, and grace to the Son, ſo fellowſhip to the Holy Ghoſt; ſo that we have no reaſon to doubt of the perſonality of either, or any of them. But when we conſider how many at this day, with impudence and impunity, deny the divinity of the ſecond, and the perſonality of the third perſon, in the Bleſſed Trinity, we have reaſon to pray, as our church has taught us, for our eſtabliſhment, in the collect for Trinity-Sunday;

ALmighty and everlaſting God, who haſt given unto us thy ſervants grace, by the confeſſion of a true faith, to acknowledge the eternal Trinity, and in the power of the divine majeſty, to worſhip the Unity; we beſeech thee that thou would'ſt keep us ſtedfaſt in this faith, and evermore defend us from all adverſities, who liveſt and reigneſt one God, world without end. Amen. (B.)

The End of the Second Epiſtle of St. PAUL *to the* CORINTHIANS.

CRITICAL

CRITICAL and EXPLANATORY

ANNOTATIONS

UPON THE

Epiſtle of St. *PAUL*, the APOSTLE,

TO THE

GALATIANS.

TO ſay ſomewhat, prefatory to this Epiſtle, as we have already done of the foregoing, we ſhall only obſerve,

I. That Galatia (otherwiſe call'd Gallo-græcia) is a province of the Leſſer Aſia, deriving its name from the Gauls; who after their great wars in Europe, ſeated themſelves in theſe parts under the conduct of their captain Leonorius. It was bounded on the Weſt by Phrygia; on the Eaſt by Cappadocia, and the river Halys; on the North by Paphlagonia; and on the South by Lycaonia. Its chief cities were Ancyra, Tavium, and Peſſinuntum; whence Grotius ſaith, St. Paul writing "unto the churches of Galatia," chap. i. 2. wrote to theſe. They (and eſpecially thoſe of Peſſinuntum) were addicted to the worſhip of the mother of the gods; and therefore St. Paul ſays, They "knew not God," chap. iv. 8. Callimachus, in his hymns, and Hilary, who was himſelf a Gaul, repreſent them as a very fooliſh people; and the Apoſtle alſo ſaith, "O fooliſh Galatians, who hath bewitched you?" chap. iii. 1. No wonder therefore, that they were, generally by the Græcians, accounted not ſo ingenious and quick-witted as themſelves, or even as many of the Aſiaticks indeed were.

II. That St. Paul, not long after the great council at Jeruſalem, paſſing through this region (amongſt others) planted the Goſpel here, Acts xvi. 6. where he was receiv'd and entertain'd by them with ſuch kindneſs and veneration, as if he had been an *Angel* immediately ſent from Heaven, Gal. iv. 14, 15. and ſome time after that, made another viſitation, ſtrengthning and confirming the new converts there, Acts xviii. 23. Nevertheleſs it was not long after his departure, before he had notice, that corrupt opinions had got in among them, concerning the neceſſary obſervation of the Law of Moſes; and that certain falſe brethren were crept into this church, who, in order to undermine the doctrine he had preach'd there, made it their buſineſs to vilify his perſon; ſpeaking ſlightly of him, as an Apoſtle only at the ſecond hand, not to be compared with Peter, James, and John, &c. whom they magnified, as having familiarly converſed with Chriſt in the fleſh, and been immediately deputed by him, and now favourers of this their doctrine. In this Epiſtle therefore he reproves them with ſome neceſſary ſmartneſs and ſeverity, for their being ſo ſoon led out of the right way which he had taught them, and ſuffering themſelves to be ſo eaſily impoſed upon by thoſe crafty ſeducers: He vindicates the honour of his apoſtleſhip, as having received his commiſſion and doctrine by immediate revelation from Chriſt, chap. i. 1. and therein being no way inferior to the very chief Apoſtles: He largely refutes thoſe Judaical opinions with which they were tainted; aſſerts the liberty of the Goſpel from the bondage of the law; and in the concluſion inſtructs them in the rules and duties of a good life.

III. That the preciſe time of writing this Epiſtle, and conſequently alſo the place from whence it was written, cannot eaſily be determined. It is generally thought to have been about the ſame time with that to the Romans; or rather ſomewhat before it: And that it was written even before thoſe to the Corinthians alſo, may be fairly concluded from 1 Cor. xvi. 1. We cannot therefore poſſibly believe the note, which is added by way of ſubſcription or poſtſcript to it, that it was "written from Rome;" becauſe we know, that St. Paul's Epiſtle to the Romans (as we have obſerv'd in the preface to it) was written before he had ever been at that city. However that be, it can be no diminution of the authority of the Epiſtle itſelf, ſince thoſe ſubſcriptions are no part of the ſacred text, but added by ſome later and unknown hand.

IV. That the parts it conſiſts of are principally, 1. *Hiſtorical*, concerning himſelf and the courſe of his miniſtry, chap. i. and ii. to ver. 16. 2. *Doctrinal*, concerning juſtification by faith, and the abolition of the Jewiſh rites and ceremonies, chap. ii. 16. to chap. v. 14. And, 3. *Moral*, wherein he exhorteth the Galatians to ſeveral Chriſtian duties; *viz.* Mutual love and charity, chap. v. 14. The works of the Spirit, in oppoſition to thoſe of the fleſh, ver. 16, &c. Mildneſs in cenſuring one another, chap. vi. 1. Bearing one anothers burdens, ver. 2. Bounty to their teachers, ver. 6. Perſeverance in good works, ver. 9. and univerſal beneficence, ver. 10. Aſſuring them withal of his ſincere affection for them; as a mark of which he had written this whole Epiſtle "with his own hand," ver. 11.

CHAP. I.

The Apoſtle aſſerteth his Divine authority: Expreſſeth his wonder at their ſudden perverſion: Accurſeth thoſe who preach any other Goſpel; And declareth his own converſion; and how he behaved both before and after it.

Ver. 1, 2, 3, 4, 5. PAUL an Apoſtle (not of men, neither by man, but by Jeſus Chriſt, and God the Father, who raiſed him from the dead) And all the brethren which are with me, unto the churches of Galatia: Grace be to you, and peace from God the Father; and from our Lord Jeſus Chriſt, Who gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the will of God and our Father: To whom be glory for ever and ever. Amen.

Paul, an Apoſtle.] Tho' St. Paul was very modeſt in ſetting forth his authority as an Apoſtle; yet, becauſe it had been call'd in queſtion among the Galatians, he aſſerts it here to the full.

Not of men, neither by man.] That is, Not of mens election, neither by man's inſtruction. As if he had ſaid, I neither preach any doctrine deviſed or taught me by man, neither receiv'd I my authority or calling from man to preach the Goſpel: Neither from the whole college of the Apoſtles, as Matthias did, Acts , 13, &c. nor of ſome or any of them. From whence we learn. that the impoſition of hands upon him at Antioch, was not an election or conſecration of him to the apoſtleſhip. (Fell, H. and B.) See the notes on Acts ix. 1, &c. and xiii. 1.

By Jeſus Chriſt.] *Jeſus Chriſt*, no doubt, is *man*; but as he is *God* alſo, and head of the church, he is in this reſpect exempted out of the ordinary number of *men*. The Apoſtle's meaning is, That no *meer man* whatſoever was the author, means, or inſtrument of his calling to be an Apoſtle; and therefore it was not only lawful, but altogether divine, and equal to that of the reſt of the Apoſtles. (Aſſ.) But behold the peculiar prerogative of St. Paul above the reſt of the Apoſtles, in this particular: They were called by Chriſt in the day of his humiliation, when he was here upon earth in the fleſh; but he was called by Chriſt after his reſurrection; yea, in his higheſt ſtate of exaltation, when ſitting at his Father's right hand in Heaven: And as his call was thus very extraordinary, ſo his gifts were anſwerable to his call; the Goſpel which he preached, he received by inward and immediate revelation, which made him much excel all the other Apoſtles. (B.) The creation of church governors is attributed to the Holy Ghoſt, Acts xx. 23. to Chriſt, Eph. iv. 11. and to God the Father, 1 Cor. xii. 28. but in diverſe reſpects, ver. 4, 5, 6. (Fell) See the notes on John xx. 28. and the other texts here referr'd to.

Raiſed him from the dead.] Of Chriſt ſo raiſed St. Paul was choſen, Acts ix. 15. and therefore a witneſs of his reſurrection, ver. 27. chap. xxii. 14. and xxvi. 16. as well as the other Apoſtles, chap. i. 22. and x. 41. (Fell) See the notes on Acts ii. 24, and the other texts here referr'd to: And for a full confutation of the abſurd Eraſtian ſcheme, which puts all this in the power of Kings, ſee an excellent diſcourſe, intitled, The independency of the Church upon the ſtate, as to its pure ſpiritual powers; by *Tho. Brett*, L. L. D. 1717

The brethren which are with me.] The word (*adelphoi*) *brethren*, doth often ſignify no more than believers, or Chriſtians in general; but here, being join'd with St. Paul in the writing the epiſtle, "all the brethren which are with me," ſeems to denote thoſe who accompanied him in his travels, and aſſiſted him in preaching the Goſpel; ſuch as Timothy and Clemens, and the reſt; who are call'd his *fellow-labourers*. Thus alſo the ſame phraſe, "the brethren which are with me," Phil. iv. 21. ſeems to ſignify, being diſtinguiſh'd from "all the Saints" there, ver. 22. (H. and W.) See the notes on Acts xv. 32. 1 Cor. i. 1. and 2 Cor. xiii. 11.

Unto the churches of Galatia.] Obſerve here, 1. The generality of the perſons to whom this epiſtle is directed; not to a ſingle perſon, nor to a particular church, but unto all the churches in the province of Galatia. There were ſeveral Chriſtian congregations, called Churches, in that country; and all of them being leavened, or in danger of being ſour'd with Judaiſm, that is, of ſuperadding the ceremonial law of Moſes to the Goſpel of Chriſt, the Apoſtle and the brethren with him, direct this epiſtle, not to any ſingle church in that province, but to them all in general, being equally concerned, "All the brethren with me, unto the churches of Galatia." 2. How the Apoſtle doth not ſay here, as elſewhere, To the *Saints* of God which are in Galatia; or, To them that are ſanctified by God the Father; but barely ſays, "To the churches of Galatia;" thereby declaring his holy indignation againſt the Galatians, as unworthy of thoſe gracious appellations, becauſe they had ſadly corrupted the doctrine of the Goſpel, begun in the Spirit, and ended in the fleſh; firſt owning Chriſt and the liberty of the Goſpel, and afterwards pleading for the bondage of the ceremonial law. Yet note laſtly, as corrupt as theſe churches of Galatia were, our Apoſtle owns and acknowledges them to be true *churches:* They retained the eſſentials of Chriſtianity, and were not guilty either of idolatry, or a total apoſtacy; therefore tho' ſtained with divers corruptions, both in doctrine and manners, which he ſharply rebukes and reproves them for, yet he doth not deny them the name of churches. (B.)

Grace be to you, and peace.] Theſe words are both a Chriſtian ſalutation, and an apoſtolical benediction: As they are a ſalutation, they expreſs a wiſh and deſire, of the beſt bleſſings towards, and on the behalf of, them they ſaluted. From whence we may learn, That religion doth not aboliſh and deſtroy, but ſpiritualize, and improve civility, humanity, and common courteſy. The Heathens wiſhed health to their ſaluted friends; the Jews, peace; but the Chriſtians, "grace and peace." Again, The words may be underſtood as an apoſtolical and miniſterial bleſſing. The Apoſtles were the patriarchs of the church of the New Teſtament: And as a ſpiritual Father, St. Paul here bleſſes his children; wiſhing them firſt grace, then peace. Peace without grace, is no peace: There can be no peace with the Creator, no ſanctified peace with the creatures, except through Jeſus Chriſt we are firſt made partakers of the gracious love and favours of Almighty God. Accordingly ſays the Apoſtle here, "grace be to you, and peace from God the Father, and from our Lord Jeſus Chriſt." Where note, That grace and peace may be ſaid to be from the Father, and our Lord Jeſus Chriſt, theſe two ways; 1. Efficiently, as the authors and cauſes of both: God the Father is the author of all grace, as he did decree it; and Chriſt, as he did purchaſe it.

2. Objectively; that is, this grace and love in God the Father, and this peace and ſatisfaction that is in Jeſus Chriſt, the more they are by faith apprehended by us, the more are they encreaſed in us, and upon us. Learn from the whole, That the holieſt and beſt of Chriſtians here on earth, ſtand in manifeſt need of fuller ſupplies, and farther additions, both of grace and peace, to be daily communicated to them, and enjoyed by them; "Grace be to you, and peace." (*Idem*) See the notes on Rom. i. 7. and 1 Cor. i. 3.

Who gave himſelf.] That is, Our Lord Jeſus Chriſt gave himſelf unto death, for the remiſſion of our ſins, "that he might deliver us from this evil world;" namely, to ſeparate or bring us off from the evil cuſtoms and practices of the wicked men in the world, and engage us to live a life of ſtrict holineſs, according to the will and command of God our Father. Here note, 1. The prieſtly office of Chriſt declared and aſſerted; he "gave himſelf for our ſins;" that is, an expiatory ſacrifice for our ſins. So deadly was the guilt of ſin, ſo exact the juſtice of God, and ſo unalterable his faithfulneſs, in executing the judgment which was denounced againſt ſinners, that there was no hope for guilty ſinners pardon, without ſatisfaction given to the injured juſtice of God, for ſin; and nothing leſs would ſatisfy than the blood of God; that is, the blood of Jeſus Chriſt, who is eſſentially, truly, and really God. 2. A farther end and deſign, which Chriſt had, in giving himſelf for us; namely, to deliver us from the rage of our luſts, as well as from the wrath of God; to ſanctify our natures for us, and to mortify our corruptions in us; to redeem us from our vain converſation, and "deliver us from this preſent evil world;" not totally to remove us out of the world, but morally to oblige us to abandon the wicked courſes, the ſinful practices, of the evil men of the world. Bleſſed be God, that Jeſus Chriſt did not only purchaſe pardon and remiſſion, but holineſs and ſanctification alſo, for his ranſomed and redeemed ones, and is as willing to free us from the dominion, as from the danger of our ſins. 3. As the final cauſe of Chriſt's death, deliverance from God's wrath, and ſin's rage; ſo the efficient cauſe of his death, the will of his Father; He gave himſelf for us, "according to the will of God;" that is, according to the purpoſe and appointment of God. Chriſt, as mediator, was the Father's ſervant; and whatever he did in the work of mediation for us, was by the appointment, and with the ſpecial approbation, of God the Father. Eternal thanks be given, that the Son's purchaſe was the Father's pleaſure. 4. The comfortable relation in which God now ſtands unto us, ſince Chriſt gave himſelf for us; namely, that of a Father; "according to the will of God and our Father;" that is, who is now our Father. Learn hence, That ſatisfaction being given by Chriſt to provoked juſtice for our ſins, God, who was before a conſuming fire and a ſin-puniſhing judge, is become our gracious and reconciled Father; our Father by adoption, who before was our Father only by creation. (B.) See the notes on Rom. iv. 25.

Ver. 6, 7, 8, 9. I marvel that ye are ſo ſoon removed from him that called you into the grace of Chriſt, unto another Goſpel: Which is not another; but there be ſome that trouble you, and would pervert the Goſpel of Chriſt. But though we, or an Angel from Heaven preach any other Goſpel unto you, than that which we have preached unto you, let him be accurſed. As we ſaid before, ſo ſay I now again, If any man preach any other Goſpel unto you, than that ye have received, let him be accurſed.

I marvel, that.] As if he had ſaid, From your former zeal, I expected greater ſtedfaſtneſs; and therefore I now marvel at the contrary. (Fell)

So ſoon removed.] Obſerve here, 1. The heavy charge, which St. Paul brings in againſt the falſe apoſtles, or Judaizing teachers: They "perverted the Goſpel" which St. Paul preached, and taught a new Goſpel of their own; yet not abſolutely ſo, but by compounding and mingling the Goſpel with the ceremonial Law, and by making circumciſion and other things, neceſſary to ſalvation, which our Saviour never made ſo: This the Apoſtle calls "another Goſpel." Whence learn, 1. That it is no new or ſtrange thing, to hear of new goſpels, of true goſpel perverters, and of falſe goſpel teachers. We find ſuch in the primitive and pureſt churches, planted even by the Apoſtles themſelves; no wonder they are found in our days, who are fallen into the very dregs of time and error together. 2. That the addition of any thing to the Chriſtian Religion, as *neceſſary* to be believ'd and practis'd in order to ſalvation, is a "perverting the Goſpel of Chriſt, and preaching another Goſpel." Theſe Galatians did not renounce Chriſtianity, and go over to another religion; but they received circumciſion, and the obſervation of the law of Moſes, as an *eſſential* part of the Chriſtian Religion, and as a condition of eternal ſalvation: Whereas the death of Chriſt having put an end to the Jewiſh diſpenſation, there was neither then, nor now, any obligation upon Chriſtians to obſerve the law of Moſes; and conſequently, the addition of any thing to the Chriſtian Doctrine, neceſſary to be believ'd and practis'd in order to ſalvation, is preaching another Goſpel, and a manifeſt perverting the Goſpel of Chriſt. 3. That there is no authority in the Chriſtian church, in any, or in all, the guides of it, to impoſe upon Chriſtians any thing, as of neceſſity to ſalvation, which the Goſpel has not made neceſſary: The Apoſtles themſelves had no authority to add any thing to the Goſpel; much leſs can any that come after them pretend to it. Chriſt commanded them, Matth. xxviii. to "teach all nations, to obſerve all things whatſoever *he* commanded them;" and had the Apoſtles themſelves added any points of faith and practice, not given them in charge by Chriſt himſelf, they had fallen under that curſe themſelves, which here they denounced againſt all falſe teachers. Obſerve, 2. The artifice which theſe falſe teachers uſed to draw the Galatians into theſe new errors; and that was haſtily and ſuddenly to avow and own them before the world; "I marvel that ye are ſo ſoon remov'd." Seducers are for clapping up an haſty match between the mind and error, and preſs the ſeduced to quick reſolutions; an haſty diſpatch being their great advantage, before they conſult their ſpiritual guides, or weigh matters in the ballance of impartial judgments. 3. The true cauſe from which the Galatians fall into error did proceed: They truſted themſelves with themſelves; they truſted to the cleanneſs of their own unaſſiſted eyes, and to the ſtrength of their own reaſon and judgment, without conſulting their ſpiritual guide: Had not theſe Galatians a Paul to conſult with, before they gave their conſent to falſe teachers? Or if he was at a diſtance from them, about the work of the Lord in remote places, could not they have written to him, or adviſed with others, beſides him? Woe to him that is alone, when aſſaulted by ſeducers! (B.) Obſerve here further, 4. That the Apoſtle uſeth the word (*metatitheſthe*) *removed*, in the paſſive voice, to caſt the fault upon the falſe apoſtles; and in the preſent tenſe, to intimate, that it was not already done, but only now in doing. (Beza, and Aſſ.) See the notes on Acts xv. 1, 24. and 2 Cor. xi. 4.

Tho' we, or an angel.] Obſerve here, 1. How our Apoſtle ſuppoſes an impoſſibility; only for the confirmation of what he had before affirmed. He doth not ſuppoſe it poſſible, for an Angel in Heaven, or an Apoſtle upon earth, to contradict the doctrine of the Goſpel which he had delivered; to preach any thing contrary to it, or beſides it, or different from it, making that neceſſary to be believ'd and practis'd, which Chriſt and his Apoſtles never made neceſſary. Learn hence, That the written word of God, without unwritten traditions, contains in it all things neceſſary to ſalvation; and whatever doctrines are propounded to the church, not only contrary to, but differing from it, or beſides the written word, are curſed doctrines. 2. The terrible Anathema which the Apoſtle denounces againſt thoſe, whoever they ſhall be, be it an Apoſtle on earth, or an angel from Heaven, that ſhould thus "pervert the Goſpel of Chriſt," by making any thing neceſſary to be believ'd or practis'd, in order to ſalvation, which Chriſt has not made neceſſary, "Let him be accurſed." Let the church of Rome in general, and the council of Trent in particular, dread the efficacy of this curſe, who have added ſo many new articles to the Chriſtian Faith, and enforced them as neceſſary to be believ'd by all Chriſtians; inſomuch that they pronounce, that no ſalvation can be obtained without the belief of them, and denounce their Anathema's againſt us who cannot believe them: But as their "curſe cauſeleſs ſhall not come," ſo we believe that their propounding terms of ſalvation, no-where deliver'd by Chriſt and his Apoſtles, do bring themſelves under the Apoſtle's Anathema here in this text; for if the new articles of the church of Rome be neceſſary to ſalvation, then what Chriſt and his Apoſtles delivered was not ſufficient to ſalvation before; and thus the pride of man exalts it ſelf above the wiſdom of God. 3. How the Apoſtle expreſſes his aſſurance in this matter; and to ſhew that he did not ſpeak raſhly, and in an heat, but upon due conſideration, he repeats again, ver. 9. "As we ſaid before, ſo ſay I now again, if any man preach *otherwiſe*, let him be accurſed." Note here, How poſitive and peremptory the Apoſtle is in this matter: And doubtleſs this one Anathema of his, is more dreadful than all the *Bruta Fulmina*, the freakiſh Anathema's of a church, which, in a manifeſt affront to the authority of St. Paul, has preſumed to add ſo many new articles to the Chriſtian Religion, for which there is not the leaſt ground or warrant, either from the Holy Scriptures, or any of the ancient Creeds. 4. How the Apoſtle puts himſelf into the number; If I, or any man, or any angel, preach otherwiſe, let him be accurſed. As if the Apoſtle had ſaid, Not only the falſe Apoſtles are to be rejected, but I my ſelf deſerve to be anathematiz'd, and accounted an execrable perſon, ſhould I "preach any other doctrine" to you, "than what ye have received" from Chriſt by me; nay, ſhould any Angel from Heaven attempt it, he ought to be deteſted for it. Learn, That no Angel in Heaven, no perſon or church upon earth, have power to make new articles of Faith, or to impoſe any thing upon our belief or practice, that is, either againſt or beſides the written word, or any ways inconſiſtent with it, or contrary unto it. (B.) See the notes on Rom. ix. 3. 1 Cor. xiii. 1, &c. xvi. 22. and 2 Cor. xi. 14.

Ver. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24. For I do now perſwade men, or God? Or do I ſeek to pleaſe men? For if I yet pleaſed men, I ſhould not be the ſervant of Chriſt. But I certify you, brethren, that the goſpel which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jeſus Chriſt. For ye have heard of my converſation in time paſt, in the Jews religion, how that beyond meaſure I perſecuted the church of God, and waſted it: And profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleaſed God, who ſeparated me from my mothers womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with fleſh and blood: Neither went I up to Jeruſalem, to them which were Apoſtles before me; but I went into Arabia, and returned again to Damaſcus. Then after three years I went up to Jeruſalem, to ſee Peter, and abode with him fifteen days. But other of the Apoſtles ſaw I none, ſave James the Lord's brother. Now the things which I write unto you, behold, before God, I lye not. Afterwards I came into the regions of Syria and Cilicia; And was unknown by face unto the churches of Judea, which were in Chriſt: But they heard only, That he which perſecuted us in times paſt, now preacheth the faith which once he deſtroyed. And they glorified God in me.

Perſuade men, or God.] What (*peithein anthropous*, and *Theon*) to perſuade men and God ſignifies, muſt be taken from the like phraſe in the Old Teſtament, 1 Sam. xxiv. 7. where the Greek hath it, David *perſuaded* his men with words; where we read, "David ſtay'd his ſervants with theſe words." The men that were with David were very eager to have him take the advantage againſt Saul, and kill him, ver. 4. and were ready to riſe up againſt him to kill him, ver. 7. and David's ſpeech to them took them off from this bloody purpoſe; and that is expreſs'd by (*epeiſe*) perſuading, appeaſing, pacifying them. Thus is it the office of a rhetor, or advocate, (*peithein*) to perſuade, that is, to appeaſe the judge, to the client whoſe cauſe is pleaded; to propitiate him. So, Matth. xxviii. 14. If the governour hear of it, that is, of the ſoldiers being ſo negligent, as to let Chriſt be ſtoln out of the grave which they were ſet to watch, (*peiſomen auton*) "we will perſuade him;" that is, appeaſe him, obtain his pardon for you; and, as it follows, (*humas amerimnous peieſomen*) we will free you from all ſollicitude of ſecuring your ſelves from that heavy puniſhment that, by the Roman laws martial, was due to the watch-man that fell aſleep: By which it is clear, that *peithein* is to propitiate, or gain ones favour, to appeaſe wrath, or puniſhment, to avert diſpleaſure: And ſo it is here, to "perſwade men;" that is, to ſay, or teach thoſe doctrines which will avert the diſpleaſure of the perſecuting Jews, which the Gnoſtick teachers did; and to "perſwade God" is to endeavour to ſay and preach that which may avert God's wrath, be acceptable to him, obtain and ſecure his favour. And this is, in the next words, explained by *areskein*, "to pleaſe men," as that is contrary to, and unreconcileable with, the ſervice, or approving himſelf to God. (H.) But this word (*peithein*) may alſo ſignify to *obey*. For ſo it is uſed by St. Paul himſelf here, chap. iii. 1. v. 7. Rom. ii. 8. and Heb. xiii. 17. and elſewhere; as alſo by St. Luke, Acts v. 36. and St. James chap. iii. 3. as well as by the beſt Heathen Authors, when they write on moral ſubjects; as namely, Plato, Socrates, Plutarch, Arrian, and Zeno. So then the import of theſe words may be this; Do I, in preaching the Goſpel, act in *obedience to men*, who every where perſecute me, and oppoſe me for it; or in obedience to that God, who call'd me to be an Apoſtle of the Gentiles? ver. 15, 16. And this ſenſe is confirmed by the verſe following. (W.)

Or do I ſeek to pleaſe men?] Here St. Paul declares, that in his miniſtry, he did not aim at pleaſing men, but Chriſt: For ſhould he "yet pleaſe men," now being an Apoſtle, as he did in times paſt, when he was a Phariſee, he "ſhould not be the ſervant of Chriſt." The miniſters of Chriſt muſt not be *men-pleaſers*: They muſt not pleaſe men, either by flattery or falſhood; nor accommodate their doctrines to the humour and diſpoſitions of men. Pleaſing of God is our great buſineſs; Let us mind that: Man-pleaſing is endleſs and needleſs, any farther than for their good and the Goſpel's gain. Accordingly, the Apoſtle tells us elſewhere, that he was "made all things to all men, that he might by all means ſave ſome," 1 Cor. ix. 22. Not to make a preſent gain of them, but that they might be eternal gainers by him. It was not to exalt himſelf, that he ſought, in and by his miniſtry to pleaſe all men; but that Chriſt might be exalted in the hearts and lives of his hearers; and thus, in imitation of him, let us ſeek to pleaſe all men, only "for their good to edification," (B.) There is no contrariety at all between theſe: This ſeeming contrariety rather yieldeth excellent inſtruction to us, how to behave ourſelves, in this matter of pleaſing: *viz.* Not to pleaſe men, be they ever ſo many or great, out of flatneſs of Spirit, So as, for the pleaſing of them, either, 1. To neglect any part of our duty towards Chriſt; or, 2. To go againſt our own conſciences, by doing any diſhoneſt or unlawful thing; or, 3. To do them harm, whom we would pleaſe, by confirming them in their errors, flattering them in their ſins, humouring them in their peeviſhneſs, or but even cheriſhing them in their weakneſs; for weakneſs, tho' it may be borne with, yet it muſt not be cheriſh'd. Thus did not St. Paul, thus ſhould not we, ſeek to pleaſe any man. But, by yielding to their infirmities for a time, in hope to win them, Rom. xv. 1. by patiently expecting their converſion, or ſtrengthning, 1 Theſſ. v. 14. by "reſtoring them in the Spirit of meekneſs," when they had fallen, Gal. vi. 1. by forbearing all ſcornful, jeering, provoking, or exaſperating language and behaviour toward them, Gal. v. 26. but rather in meekneſs inſtructing thoſe that oppoſe themſelves, 2 Tim. ii. 25. Thus did he, and thus ſhould we, ſeek to "pleaſe all men," for their profit, and for their good, Rom. xv. 2. and 1 Cor. x. 33. for this is charity. (Sanderſ.) See Mr. *Rich. Barker*'s ſermon on this text, 1707. and the notes on the ſeveral texts here referr'd to.

Not after man.] See the notes on ver. 1. and 1 Cor. xv. 3.

My converſation in time paſt.] Here the Apoſtle offers ſeveral arguments, to ſatisfy the Galatians, that both his commiſſion to preach the Goſpel, and alſo the Goſpel which he preached to them, were not from man, but from our Lord Jeſus Chriſt. The firſt of which as a convictive evidence of it, was his bitter enmity againſt the Chriſtian Religion, and his mighty zeal for the Jewiſh religion, in which he was educated: All which he mentions, as a thing publickly known; leaving them to infer from thence, that ſo great and ſudden a change could not be the effect of human perſwaſion, but divine revelation; "In time paſt I perſecuted the church of God, and waſted it:" Where note, That altho' our Apoſtle did not ſhun to make an open confeſſion of his wicked life before his converſion, that he might thereby make evident, that his converſion was immediately from God; yet he makes an open confeſſion only of his open ſins, ſuch as they had "heard in time paſt," without diſcovering his ſecret ſins, which had been kept from the knowledge of the world; the divulging whereof would but have multiply'd ſcandals and ſtumbling-blocks unto others. To confeſs our ſecret ſins to God, is ſafe; to confeſs our open ſins to the world, is ſufficient. Obſerve farther, The commendable proficiency which St. Paul made in the Jewiſh religion, wherein he was inſtructed and educated; "I profited in the Jews religion above many my equals." He was alſo a zealous maintainer of the Jewiſh cuſtoms, and unwritten traditions, "being more exceeding zealous of the traditions of my Fathers." From St. Paul's example we may infer, That it is a ſpecial duty incumbent upon all perſons, to make religion the matter of their choice; and having eſpous'd it, to be the more ſerious and zealous in it; to labour to advance and grow, both in the knowledge and practice of it; and that to a degree of eminency, excelling and outſtripping others. (B.) See the notes on Acts viii. 3. ix. 1. and xxii. 3.

God who ſeparated me.] Here we have a ſecond argument to prove that both his miſſion and doctrine were received by extraordinary revelation from Chriſt himſelf, and not from man, *viz.* That immediately upon his converſion and call to the miniſtry, he ſet about the work, without conſulting, and much leſs receiving inſtructions from, "them who were Apoſtles before him," or any other perſon living: And that he went directly from Damaſcus into Arabia, where he preach'd the Goſpel; and from thence "return'd again to Damaſcus," the place of his converſion. (B.) Where obſerve, 1. That the word *aphorizein*, to ſeparate, in this place ſignifies in the ſame manner as Acts xiii. 2. (ſpoken of this Apoſtle) a conſecration to the apoſtolical office; only with this difference, that there it is ſpoken of, as inſtantly to be performed by the miniſtry of men, here only in the deſignation or decree of God, which is therefore ſaid to be from the womb, to denote the no-contribution made by him toward this decree, of giving him a commiſſion to be an Apoſtle, or the no-merit conſider'd in him by God, when he deſign'd him to this office. This farther includes a purpoſe of God, to call him from Heaven, in the midſt of his madneſs againſt Chriſtians, (which mercy of God to him was founded in his doing it ignorantly, 1 Tim. i. 13.) and his foreſight that he would immediately convert upon that call; which two being firſt ſuppoſed, in God's eternal purpoſe and preſcience, it muſt needs follow to be an act of his unmerited free choice from all eternity, that God purpoſed to make uſe of him for the converting of others, who had himſelf been wonderfully changed from ſo profeſs'd an enmity to the faith, to ſo perfect an obedience to it. But this being a deſignation only to the dignity of the apoſtolical office, (as Jeremy, chap. i. 5. and John Baptiſt, and others appear to have been deſigned to the prophetick) can with no reaſon be ſo applyed as to infer any irreſpective decree or deſtination of his perſon to Heaven and bliſs; that being laid-up for him as "a crown of righteouſneſs," a reward of the "finiſhing his courſe" and perſeverance, 2 Tim. iv. 7, 8. (H.) And, 2. That St. Luke ſays nothing in The Acts, concerning this journey of St. Paul into Arabia; becauſe he himſelf was not yet with him. (W.) See the notes on chap. ii. 2. Rom. i. 1. and 1 Cor. iv. 6.

After three years.] A third argument to prove that he did not receive his miniſtry and doctrine from man, is, That it was three years after his converſion, before he ſaw any of the Apoſtles; and then only Peter and James at Jeruſalem, with whom he abode fifteen days and no more: But the ſhortneſs of his ſtay there is an evidence, that he went not up to Jeruſalem to learn the Goſpel from them; and much leſs to pay homage to St. Peter as the prince of the Apoſtles. For, St. Paul often affirms in his epiſtles, that he was not inferior to St. Peter, nor came behind the chiefeſt of the Apoſtles; Therefore it could be no more than only a familiar and friendly viſit of one miniſter of Chriſt to another, in token of mutual conſent and agreement to the ſame truth preach'd by both. (B.) See the notes on Acts ix. 26.

Before God, I lie not.] See the notes on Matth. v. 34. and Rom. ix. 1.

Unknown by face.] This is a fourth argument to prove, that St. Paul's miſſion and doctrine was not from men; That he was ſo far from learning the Chriſtian religion from the Chriſtians of Judæa, that he "was unknown by face" unto them. They had heard of him indeed, as one who *perſecuted* the Chriſtians in times paſt, but was now become a *preacher* of Chriſtianity; but they had never ſeen him. (B.) All this while (ſays he) I was not ſo much as known "to the churches of Judæa" which had receiv'd the faith; that is, to the other churches there, beſides that of Jeruſalem, mention'd in ver. 18. And this he ſays, to prove what he had affirmed, ver. 11, 12. *viz.* how far he was from receiving inſtructions from any other but Chriſt himſelf. (H.) And how falſly it was alledg'd of him by the falſe apoſtles, that in Judæa he had taught the neceſſity of obſerving the Jewiſh rites. (G.)

The faith which once he deſtroyed.] Obſerve here, St. Paul, before his converſion, is ſaid to "deſtroy the faith," becauſe he intended, and endeavour'd to deſtroy it, tho' he could not actually effect and accompliſh it. Sins intended by a determinate reſolution, are, in God's account, as if they were acted. (B.)

Glorified God in me.] That is, they glorified Chriſt who ſpake in me: Or, they glorified God for; bleſſing his name for my converſion; Or, as the Greek ſcholiaſt, they praiſed God in me; not this or that teacher, but God himſelf, who alone was my teacher. (Aſſ.) Where, we may obſerve, That this teſtimony of the Jewiſh Chriſtians was a confirmation of the Apoſtle's doctrine: For, if they could have found any juſt exceptions againſt it, they would not have glorified God for his preaching it. (W.)

CHAP. II.

He explaineth the reaſon of his ſecoud journey to Jeruſalem; and why Titus was not circumciſed: Declares St. Peter's prevarication, and his rebuking him for it: And enlargeth upon the doctrine of juſtification by faith.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. THEN fourteen years after, I went up again to Jeruſalem, with Barnabas, and took Titus with me alſo. And I went up by revelation, and communicated unto them that goſpel which I preach among the Gentiles, but privately to them which were of reputation, leſt by any means I ſhould run, or had run in vain. But neither Titus, who was with me, being a Greek, was compelled to be circumciſed: And that becauſe of falſe brethren unawares brought in, who came in privily to ſpy out our liberty, which we have in Chriſt Jeſus, that they might bring us into bondage: To whom we gave place by ſubjection, no not for an hour; that the truth of the goſpel might continue with you. But of theſe, who ſeemed to be ſomewhat (whatſoever they were, it maketh no matter to me: God accepteth no mans perſon) for they who ſeemed to be ſomewhat, in conference added nothing to me. But contrariwiſe, when they ſaw that the goſpel of the uncircumciſion was committed unto me, as the goſpel of the circumciſion was unto Peter; (For he that wrought effectually in Peter to the apoſtleſhip of the circumciſion, the ſame was mighty in me towards the Gentiles) And when James, Cephas, and John, who ſeemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowſhip; that we ſhould go unto the heathen, and they unto the circumciſion: Only they would that we ſhould remember the poor; the ſame which I alſo was forward to do.

Fourteen years after.] What *dia dekateſſaron eton* here ſignifies, is by learned men made a matter of ſome queſtion. The time to which St. Paul refers, muſt be that of his going (with Barnabas here mentioned) from Antioch to Jeruſalem, on the queſtion here diſcourſed of, about the neceſſity of the Gentile Chriſtians being circumciſed; that ſo, firſt it may connect with the ſpaces mention'd chap. i. 18, 21. ſo as the word (*palin*) *again* ſeems to import, to denote the next time of his going to Jeruſalem after that mention'd ver. 18. and 2. ſo as to denote a time wherein Peter may be ſuppoſed ſtill to reſide at Jeruſalem, and wherein Titus may be ſuppoſed to be with St. Paul as a *neophytus*, and a companion, (and ſo in danger of being preſſed to be circumciſed) not yet employ'd, or ſent out by him on any ſervice in the churches. Now this is thought ſo unlikely to be fourteen years after the ſpace laſt mention'd chap. i. 21. (his going to Syria and Cilicia Acts ix. 30.) that it hath been thought probable, that (as in numeral letters it oft happens) fourteen ſhould be here ſet inſtead of four. For which emendation ſeeing there appears not any ground in the ancient manuſcripts, it will ſurely be more reaſonably to obſerve, 1. That *dia* doth not diſtinctly ſignify after (as *meta* chap. i. 18. had done) but *by*, or *about*, that is, near that ſpace, though not preciſely fourteen years: 2. That (*epeita*) *afterward*, or *then*, refers not to that which was mention'd immediately before, his paſſing thro' Syria and Cilicia, ſo as to affirm this to have been fourteen years after that; no, nor to the former epocha's, either his going up to Jeruſalem, ver. 18. or departing into Arabia, ver. 17. but to that great epocha, ſo conſiderable to him, the time of his converſion, which immediately ſucceeding the death of St. Stephen, may reaſonably be placed in the firſt year after Chriſt's aſſumption, *A. D.* 34 From whence to the time of that council, which is ordinarily placed *A. D.* 47. it was about thirteen or fourteen years. And then there will be no more need of an emendation, than there is authority for the imagining any. (H.)

I went up by revelation.] A revelation made to the Apoſtle himſelf, to comply with the determination of the church of Antioch, ſaith Dr. Hammond; a revelation made to the prophets of the church of Antioch to ſend them, ſaith Dr. Lightfoot; which I do not gainſay. But the Apoſtle doth not ſay, he went up, (*dia apocalypſin*) *by revelation*, but (*cata apocalypſin*) *according* to revelation. Now, he had ſaid before, he received not his doctrine or Goſpel by men, or of men, "but by the revelation of Jeſus Chriſt," chap. i. 12. and here he may be ſuppoſed to add, that in his journey he acted ſuitably to the revelation, which conſtituted him the Apoſtle of the Gentiles. (W.) Bleſſed be God, that although we cannot expect immediate direction and information from God now, as the Saints of old had, before the canon of the Scripture was compleated, yet we have the written word of God to be "a light to our feet, and a lamp upon our paths," to direct and guide us in all our enterprizes; and we ought to regulate all our actions according to it, and to judge of the lawfulneſs, and expediency of our undertakings by it. (B.) See the notes on Acts xiii. 2. and xv. 2.

Communicated unto them.] Obſerve here, 1. The end and intent of St. Paul, in this preſent going up to Jeruſalem, and appearing before St. Peter there, was not to acknowledge St. Peter's ſupremacy over him, or to appeal to him as the infallible judge in matters of religion: But it was, in a friendly and brotherly manner, to acquaint St. Peter, and the reſt of the Apoſtles, with the doctrine preached by him; that their concurring approbation being given to it, the mouth of his adverſaries, the falſe apoſtles, might be ſtopped, who accuſed him for preaching contrary to what the reſt of the Apoſtles both believed and practiſed. (B. For, ſurely, that doctrine which he receiv'd by immediate revelation from Jeſus Chriſt, and God the Father, needed no farther confirmation from the authority of men. (W.) 2. That tho' this may ſeem contrary to what our Apoſtle himſelf had ſaid, that he "conferred not with fleſh and blood," chap. i. 16. yet the reconciliation is eaſy. For there he denied, that he conſulted with any man living, *viz.* whether he were rightly inſtructed in the Goſpel, or whether he ought to preach it; for of this he neither did nor could make any queſtion: But here he affirms, that he communicated to the Apoſtles at Jeruſalem; not to learn any thing from them, for that he expreſly denies, ver. 6. but to receive a teſtimony from them, of his conſent with them in the doctrine which he had already preach'd in Arabia and Syria. (Aſſ.) And, 3. That the word *anethemen*, which we here tranſlate *communicated*, coming from *anatithemi*, ſignifieth to expound or declare any thing to another, in a friendly and familiar manner, which in ſtrictneſs we are not obliged to declare to him. (Leigh) And thus it is uſed, Acts xxv. 14. where "Feſtus declared Paul's cauſe unto king Agrippa," at a viſit of civility, tho' there was no obligation of duty upon him ſo to do.

Privately, to them which were of reputation] Obſerve here, 1. With what prudence and holy caution the bleſſed Apoſtle proceeded in this matter: He imparted his ſentiments, and communicated his doctrine to the reſt of the Apoſtles, ſuch as were of greateſt reputation; leſt if there ſhould be any oppoſition made to his doctrine, he ſhould hereafter run, or had run in vain. Nothing more obſtructs the ſucceſs and efficacy of the Goſpel, than differences of judgment, and ſtrife and debate about thoſe differences, among the moſt eminent preachers of it. Hence it was that St. Paul endeavoured to get the joint conſent of the moſt eminent Apoſtles to the doctrine delivered by him; leſt, by the calumnies of his adverſaries, his preaching ſhould have been render'd unſucceſsful, and he ſhould hereafter run, and labour in vain. (B.) 2. That, for the notion of *dokountes* here, and of (*dokountes einai ti*) "thoſe who ſeemed to be ſomewhat," ver. 6. it muſt be obſerv'd, That it ſignifies not their own opinion of themſelves, or their aſſuming any great authority over others, (as of Simon Magus it is ſaid that he gave out, (*einai tina heauton megan*) "that himſelf was ſome great one," Acts viii 9.) but that they were ſo in the reputation and eſteem of others; and that the great opinion, which at that time all Chriſtians had of them, above the reſt, was what moved St. Paul to go up and addreſs himſelf particularly to them. This is fitly expreſs'd by *hoi dokountes*, (as from that verb comes the noun *doxa*, reputation or glory) thoſe who are in eſteem in an eminent manner; and more ſo by (*dokountes einai ti*) thoſe who are *eſteemed*, "to be ſomewhat;" that is, ſomething above other their fellow-Apoſtles: Not *ſeemed*, as that is equivocal, either to ſeeming falſely, bare ſeeming, ſeeming in their own eyes; but ſeeming ſo in truth, and to the generality of the beſt and wiſeſt Chriſtians. In proportion to this (*ouden moi diapherei*) "it maketh no matter to me," ver. 6. is far from any thing of ſcorn or deſpiſing in St. Paul, that ſpeaks it: It is a ſolemn form only of inſiſting on his own commiſſion from Chriſt; which could no way be prejudiced by the real excellency of their perſons, how great ſoever they were: "God, who accepts no perſons," and attends not to perſonal excellencies, may give his commiſſion to the meaneſt and unworthieſt, as well as to thoſe which are really of the greateſt eminence. All this paſſage therefore is rather an expreſſion of great reverence to Peter, &c. than of ſcorn: Only for his miſſion and revelations, St. Paul hath them from Chriſt, not from any man. (H.) And 3. That by the metaphor of *running*, he ſetteth forth his alacrity, earneſtneſs, and diligence; like to theirs who prove maſteries, and run in a race for a rich prize. Now, in thoſe who run in a race two things are conſiderable; their labour and ſwiftneſs in running, and the end for which they run, *viz.* the gaining the prize, which if they miſs, they "run in vain." This prize the Apoſtle accounted the fruit of his preaching; which had been little or none among the Jews, who were zealous of the Moſaical rites, if by his communicating with the chief Apoſtles he had not taken away that rub which was caſt into his way, *viz.* that his preaching and practice was different from theirs. (Aſſ.) See the notes on Matth. xviii. 17. 1 Cor. ix. 24. and xi. 16.

But neither Titus.] Obſerve here, 1. The inſtance and evidence which St. Paul brings of the Apoſtles at Jeruſalem, agreeing with him both in their doctrine and in their practice: And that was Titus; who, being a Gentile, born a Greek, and now a preacher of the Goſpel, and never circumciſed, the Apoſtles at Jeruſalem would no more compel him to be circumciſed, than St. Paul had done, but receive him into fellowſhip with them, tho' he was an uncircumciſed Greek. This was a plain evidence, that they did not judge circumciſion, at that time, to be a part of God's commanded worſhip: For then they would have compelled Titus to it; that is, conſtrained him, by the force of eccleſiaſtical cenſures, to become circumciſed, had they thought circumciſion neceſſary to the Gentiles. 2. The reaſon aſſigned why the Apoſtle would not circumciſe Titus, tho' he had before circumciſed Timothy; namely, becauſe ſome falſe brethren, crept in, would have taken advantage from it, to bring perſons into bondage to the law of ceremonies, and plead conformity to circumciſion as an obliged duty. Learn hence, that although the ceremonial law was certainly aboliſhed by the death of Chriſt, yet Almighty God, partly with reſpect to it as his own ordinance, and partly in condeſcenſion to the weakneſs of the Jews, was pleaſed to tolerate the obſervation of ſome part of it, and particularly circumciſion, as an indifferent action, tho' not as a part of religion, for ſome time; the ceremonial rites being dead, they were to be decently, not over-haſtily buried. 3. The Apoſtle's undaunted courage, and heroick reſolution in this matter: He would, notwithſtanding the falſe apoſtles importunity, never yield ſubjection, or ſubmiſſion to, or compliance with, their commands, in the leaſt meaſure, by conſenting to circumciſe Titus; that ſo the truth and liberty of the Goſpel might continue ſincere and unſhaken. Learn hence, That an outward act of compliance muſt not be conſented to, which in ſome caſes might be complied with, when by making it neceſſary, we turn Chriſtian liberty into ſervitude and bondage, when things in their own nature indifferent, are urged and enforced as neceſſary; in that caſe, the practice of a thing indifferent is to be abſtained from. Thus here, when falſe brethren urged the circumciſion of Titus, as an evidence of St. Paul's receding from the doctrine of Chriſtian liberty, he would not obey them, nor conſent unto them: "To whom we gave place, no not for an hour;" that is, we refuſed to uſe the circumciſion, tho' but that once, becauſe we would not give the adverſaries the leaſt advantage againſt us, or againſt the truth delivered and defended by us. (B.) What (*ouk enankasthe*) "was not compell'd" ſignifies here, is a matter of ſome difficulty; which being explained will make the next verſe perſpicuous, which otherwiſe ſeems not intelligible. That ſome pretended Chriſtians looked very jealouſly on St. Paul, as one averſe from the Moſaical law, is ſufficiently known. Theſe, when Paul came to Jeruſalem, laid it to his charge, that he preached to the Gentiles that were not circumciſed, converſed freely with them, and Titus, being a Græcian, and at that time with him, they ſpecified to be one of them, and him they would have conſtrained to be circumciſed. But, ſaith St. Paul, *ouc enankasthe*, though he were ſuch as was pretended, and though this were thus preſſed by them, and though I was by this means likely to aliene the Jews minds from the Goſpel, as it was preach'd by me, (this being an act of confeſſion that I was guilty of what was laid to my charge) and ſo matter of ſome ſcandal to the Jews of Jeruſalem; yet I that was willing to yield at ſometimes, to avoid the ſcandal of the Jews, to perform ſome ceremonies of the law, Acts xxi. 26. and ſo circumciſe Timothy, was reſolved not to do it now, becauſe, if I did, it muſt appear that thoſe falſe brethren, pretended Chriſtians, had overcome me at Jeruſalem, and that the church there judg'd on their ſide againſt me, and ſo that Titus had been by order of the church or councel of Jeruſalem forced to be circumciſed: Which thing muſt needs have been matter of ſo much greater ſcandal and diſcouragement to the Gentiles, in aliening their minds from the Chriſtian faith, and that ſcandal have been more conſiderable to the hindrance of the progreſs of the Goſpel, which was to be hoped for more plentifully among the Gentiles than the Jews, that I was very reſolute, and took ſpecial care that Titus ſhould not be circumciſed. And this, ver. 3. "becauſe of the falſe brethren," that came in to watch what I would do, and to carry it againſt me in the councel at Jeruſalem, which is expreſſed by (*catadouloſon*) *bringing under*, in the end of the verſe. By theſe Paul reſolved he would not be worſted, and therefore, though at other times he was content to comply (*pros horan*) for ſome ſhort time, yet now he would not do ſo, that the truth of the Goſpel might abide toward you;" that is, that the Galatians, that is, Gentile Chriſtians, might not be ſcandalized at this compliance, which is before meant by "leſt I ſhould have run in vain;" ver. 2. that is, leſt I ſhould diſcourage and loſe the Gentiles, which I had brought to the faith: As on the other ſide, he went and gave an account at Jeruſalem to the eminent perſons there, of his preaching the Goſpel to the uncircumciſed Gentiles, and the reaſons of it, leſt he ſhould now ſcandalize the Jews that were Chriſtians, and aliene them (at Jeruſalem and elſewhere) from hearkning to him. (H.) See a Sermon, intituled, Comprehenſion and Toleration conſider'd, 1716. and the notes on chap. v. 1, 13. Acts xv. 2, 3. xvi. 2, 3. xxi. 26. and 1 Cor. ix. 21. and x. 23.

Seemed to be ſomewhat.] See the notes on ver. 2.

God accepteth no man's perſon.] See the notes on Rom. ii. 11, 12.

Added nothing to me.] What is the full meaning of (*ouden emoi proſanethento*) "they added nothing to me," is, I think, exactly ſet down by St. Chryſoſtome; They oppoſed me not, but conſpired and accorded with me; They added no more to me than I knew before; When they had knowledge of my affairs, they neither added nor altered any thing in my courſe: And this, as a farther explication of what went before, that they gave no appointment for the circumciſing of Titus, that went along with Paul, and never had been circumciſed. And ſo, in proportion to this ſenſe, follows this notion (*alla tounantion*) "but contrariwiſe;" not that they were taught by Paul, for they needed not that, but that they were ſo far from blaming, or altering any thing in his practice, that they not only approved, but commended his whole courſe. (H.)

When they ſaw.] That is, "James, Cephas and John." See the notes on ver. 9.

Goſpel of the uncircumciſion.] St. Paul had commiſſion to preach to the Gentiles who were uncircumciſed, as St. Peter had to the Jews; Yet not ſo reſtricted, but that St. Peter might, and did, preach to the Gentiles occaſionally, and St. Paul to the Jews. But as Peter was chiefly ſent to preach to the Jews, and Paul to the Gentiles; ſo it pleaſed God to bleſs their labours accordingly. (G. Aſſ. Fell, and B.) See the notes on chap. i. 16. Acts ix. 15. xiii. 2, 46. xv. 2. and xxii. 21.

James, Cephas and John.] Obſerve, 1. That James is here named before Peter and John, probably becauſe he was Biſhop of Jeruſalem, where the council was then held. And, 2. That tho' John is not mention'd by St. Luke as preſent, yet it appears hence manifeſtly that he was there. (Fell, H. W. and B.) See the notes on Acts xv. 6, 13, 19.

Seemed to be pillars.] See the notes on Eph. ii. 20.

The grace that was given.] See the notes on Rom. i. 5. and xii 3.

Remember the poor.] See the notes on Acts xi. 29. Rom. xv. 25. 1 Cor. xvi. 1, *&c.* 2 Cor. viii. 3, *&c.* and ix. 1, *&c.*

Ver. 11, 12, 13, 14. But when Peter was come to Antioch, I withſtood him to the face, becauſe he was to be blamed, For before that certain came from James, he did eat with the Gentiles: But when they were come, he withdrew, and ſeparated himſelf, fearing them which were of the circumciſion. And the other Jews diſſembled likewiſe with him; inſomuch that Barnabas alſo was carried away with their diſſimulation. But when I ſaw that they walked not uprightly, according to the truth of the goſpel, I ſaid unto Peter before them all, if thou being a Jew, liveſt after the manner of Gentiles, and not as do the Jews, why compelleſt thou the Gentiles to live as do the Jews?

I withſtood him to the face.] Obſerve here, 1. St. Peter's offence. He declined from the doctrine taught by himſelf, concerning the abrogation of circumciſion, and the ceremonial law. He had formerly convers'd freely with the Chriſtian Gentiles without ſcruple; making no objection againſt them becauſe they were not circumciſed: But at Antioch he withdrew himſelf from the Chriſtian Gentiles, refuſing to eat with them, becauſe they were not circumciſed; as if for want of circumciſion, they had been unclean, and altogether unfit to be convers'd with. This was his fault; whereby it appears that St. Peter himſelf was not infallible, whatever his pretended ſucceſſors, the Biſhops of Rome, are ſuppoſed to be. Hence learn, How certainly and ſuddenly the holieſt and beſt of men will run into ſin and error, if a ſpecial aſſiſtance from the Holy Spirit doth not uphold them, and preſerve them. 2. St. Paul's rebuke: He "withſtood him to the face;" that is, rebuked him publickly, becauſe he was blame-worthy; and not ſecretly behind his back: Such as ſin openly, muſt be rebuked and reproved openly. Here note, how little St. Paul dream'd of St. Peter's ſupremacy: If ſo, he had been more modeſt, than thus to reprove him to his face. Learn hence, That, as no bands of friendſhip muſt keep the miniſters of God from reproving ſin and vice, ſo, when they find the fault to be notorious, they muſt reprove it wherever they find it, with much boldneſs and reſolution. St. Paul here, in reproving St. Peter, withſtood him: It is, in the original, a military word, ſignifying to ſtand againſt; either by force of arms, as among ſoldiers, or by dint of argument, as among diſputants: It is a word of defiance, and ſignifies an oppoſition hand to hand, face to face, foot to foot, not yielding an hair's breadth to the adverſary. Yet withal, as St. Paul's courage, ſo his candour appear'd, in reproving St. Peter to his face; and not reproaching him, as ſome, behind his back. And behold, this great Apoſtle St. Peter ſubmits to his reprover; neither juſtifying his action, nor reflecting upon St. Paul: He replieth not again. (B.) St. Peter's fault was not an error in doctrine; for he knew very well, that the obſervation of the ceremonial law was not now neceſſary; and ſo himſelf declared, Acts xv. 7. Immediately alſo before that, he had been inform'd by a viſion, that the Gentiles were not unclean, which was the great reaſon why the Jews avoided their converſation; and he had eaten and converſed with Cornelius, Acts x. Nor was it doing a thing in itſelf unlawful; for St. Paul had upon occaſion circumciſed Timothy, and practiſed legal purifications: Neither had the Apoſtles, Acts xv. 19. prohibited the Jews the uſe of their ceremonies. But it was the doing a lawful thing unſeaſonably; in an undue or unfitting place and time; becauſe, by ſo doing it, he gave occaſion of ſcandal to the Gentiles; that is, made them doubt, whether they alſo were not oblig'd to obſerve the law; as certain perſons (perhaps Cerinthus) endeavour'd to perſwade ſome of them: Which dangerous hereſy St. Peter ſhould by all means have oppoſed, rather than by any compliance have any way countenanced. This is by St. Paul called *fear*, ver. 12. *diſſimulation*, 13. and "walking not uprightly," ver. 14. (Fell, and Cave) Some interpreters (and particularly St. Jerome) underſtand St. Paul here not to have withſtood St. Peter, in earneſt, but only *cata proſopon*, which they expound to be in outward appearance or ſhew. But St. Auguſtin more truly inſiſted, that St. Paul reproved him ſeriouſly and in earneſt; for otherwiſe he could not truly have ſaid that he withſtood, or reſiſted, or oppoſed him (as the original word *antiſtenai* plainly imports, Matth. v. 39. and Rom. xiii. 2.) neither could he have charg'd St. Peter (as he does) with fear, diſſimulation, and walking not uprightly, for which "he was to be blamed." (Biſhop Alley, and Aſſ.) See the notes on Acts xi. 3. and xv. 35. and thoſe here next following.

Barnabas alſo.] Obſerve here, That fatal influence of St. Peter's compliance. It drew others into the like guilt: "The other Jews diſſembled likewiſe with him; inſomuch that Barnabas alſo was carried away with their diſſimulation." (B.)

Why compelleſt thou?] Obſerve here, That in Scripture he is ſaid to *compel*, not only who doth violently force, but who, being of authority, doth provoke by his example. (W. and B.) See the notes on Luke xiv. 23.

Ver. 15, 16, 17, 18, 19, 20, 21. We who are Jews by nature, and not ſinners of the Gentiles; Knowing that a man is not juſtified by the works of the law, but by the faith of Jeſus Chriſt: Even we have believed in Jeſus Chriſt; that we might be juſtified by the faith of Chriſt, and not by the works of the law: For by the works of the law ſhall no fleſh be juſtified. But if while we ſeek to be juſtified by Chriſt, we ourſelves alſo are found ſinners, is therefore Chriſt the miniſter of ſin? God forbid. For if I build again the things which I deſtroyed, I make my ſelf a tranſgreſſor. For I through the law am dead to the law, that I might live unto God. I am crucified with Chriſt: Neverthelefs I live; yet not I, but Chriſt liveth in me: And the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me. I do not fruſtrate the grace of God: For if righteouſneſs come by the law, then Chriſt is dead in vain.

We who are Jews.] St. Paul having vindicated his own authority as an Apoſtle, comes here to vindicate his doctrine, *viz.* the evangelical doctrine of juſtification by faith in Chriſt, which he had formerly preached to the Galatians, and which in his abſence the falſe apoſtles had endeavour'd to ſubvert and overthrow, urging the ſtrict obſervation of the ceremonial law, as neceſſary to juſtification and ſalvation. Our Apoſtle therefore, to ſtrike at the root of this dangerous error, excludes all works of our own from having any influence upon our juſtification. Now, this he proveth, 1. Becauſe they that were Jews by birth, and ſo federally the whole people of God, found it neceſſary to renounce the works of the law in point of juſtification, and to ſeek righteouſneſs only through faith in Chriſt, as well as the profane idolatrous ſinners of the Gentiles, who were ſtrangers to the covenant of God; "For by the works of the law ſhall no fleſh (neither Jew nor Gentile) be juſtified;" that is, acquitted from the guilt of ſin, and diſcharged from obnoxiouſneſs to the wrath of God. Now, no obedience of ours can obtain in this, becauſe of the great imperfection which cleaves to it, and becauſe God will have all boaſting excluded; Eph. ii. 8. "By grace ye are ſaved, through faith; not of works, leſt any man ſhould boaſt;" but that he that glorieth, ſhould glory in the Lord.

Obſerve here, That the doctrine of juſtification by faith, and not by works, was very early oppoſed by Satan and falſe teachers: It being a fundamental article of our Chriſtian faith, our comfort ſtands or falls with it; no wonder then it is ſtrenuouſly oppoſed. (B.) See the notes on Acts xv. 10, 11. and Rom. iii. 27.

Knowing, that a man is not juſtified.] See the notes on Rom. i. 17. iii. 20, 22. iv. 4. and viii. 3.

If while we ſeek.] Theſe words are generally look'd upon as an objection, which the adverſaries of the doctrine of juſtification by faith have been always ready to make againſt it; namely, that if perſons be not juſtified by their obedience to the law, then they may live as they liſt, in the breach and violation of the law, and freely indulge themſelves in ſin, and conſequently make "Chriſt the miniſter of ſin," as if he had relax'd the duty. The Apoſtle rejects this inference and deduction with the greateſt abhorrency and deteſtation, ſaying, "God forbid!" Hence note, That it is no new prejudice, though a very unjuſt one, againſt the doctrine of juſtification by faith alone, and not by works, that it opens a door to licentiouſneſs, and makes "Chriſt the miniſter of ſin." Obſerve farther, a ſecond objection here ſuggeſted: Some might pretend that he built up by his practice, what he had deſtroyed. No, ſays the Apoſtle, I have, together with the doctrine of free juſtification, preached to you, and preſs'd upon you, the duty of mortification, as of indiſpenſible neceſſity to be practiſed by you: Should therefore my preaching or my practice be otherwiſe than it has been, I ſhould build again what I have deſtroyed, and deſtroy what I have already builded; and thus by encouraging ſin, and diſcouraging holineſs and obedience, I ſhould be a tranſgreſſor againſt the law of righteouſneſs. Learn hence, That the doctrine of juſtification by faith alone cannot be rightly preached, except the duty of mortification of ſin be urged and enforced with it; for the ſame faith that depends upon Chriſt for pardon of ſin, doth look up unto him for power and ſtrength to vanquiſh and ſubdue ſin; if we do not the latter, Chriſt will never do the former. (B.) See the notes on Rom. vi. 1. and vii. 7.

For I through the law am dead.] Here the Apoſtle ſhews, that believers are ſo far from being juſtified by the law, that they are "dead to the law," ſo as to put no confidence in their obedience to it for juſtification; particularly, 1. They are dead to the law; that is, they are delivered from the rigorous exactneſs of the law: Perfect, perſonal, and perpetual obedience, is the duty which the law exacts at the believer's hand; and he has performed it, though not in himſelf, yet in the perſon of Chriſt his ſurety, who yielded as abſolute and compleat obedience to the law, as it could require or demand. 2. The law is dead to believers, and they to that, in regard to the condemnatory curſe and ſentence of the law: "Chriſt hath redeemed them from the curſe of the law, being made a curſe for them," ch. iii. 13. True, the believer's violation of the royal and righteous law of God, in the ſmalleſt meaſure and degree, doth in its own nature deſerve the curſe and condemnatory ſentence: But Chriſt has diſcharged him from obnoxiouſneſs to the curſe, by being made a curſe. 3. The law is dead to believers, as to its authority, to juſtify and ſave them: This is what the law cannot do, being made weak through the fleſh; tho', properly ſpeaking, the law is not weak to us, but we are weak to that: The law has not loſt its authority to command, but we our ability to obey; it is as impoſſible for a fallen ſinner to keep the law of God perfectly, as it is for a lame cripple to run a race ſwiftly. Yet, 4. Believers are not dead, but alive to the law, as a rule of life and holy living: The law binds the believer (in Chriſt's hand) as ſtrictly to endeavour obedience to it, as it did Adam in innocency. But here is the believer's privilege, That God the Father, upon the ſcore of the covenant of grace, which the blood of Chriſt has ratify'd and confirm'd, doth graciouſly accept the faithful endeavours of his children, inſtead of perfect performances, which obedience the law-covenant did rigorouſly exact and require. Thus may every believer ſay, with the Apoſtle, "I through the law am dead to the law, that I might live unto God;" namely, a life of righteouſneſs and true holineſs. (B.) See the notes on Rom. vi. 2, 11. and vii. 4, 6.

I am crucified with Chriſt.] Several things are here obſervable, *viz.* St. Paul's ſpiritual death declared, and his ſpiritual life deſcribed, together with the author and inſtrument of it. Obſerve, 1. St. Paul's ſpiritual death; "I am crucified with Chriſt;" that is, with Chriſt I am dead to the law, in the manner mentioned in the foregoing verſe, dead to ſin, and dead to the world. Learn hence, That all true believers are crucified with Chriſt Jeſus; or, That all juſtified perſons have fellowſhip with Chriſt in his death: They have fellowſhip with him, 1. In the merit and value of his death; they are ranſomed by it, as a price paid down to the juſtice of God for them. 2. In the virtue and efficacy of his death; which doth not only merit for us, but mortifies ſin in us; "our old man is crucified," that is, the power of ſin is ſubdued in us. 3. A juſtified perſon hath fellowſhip with Chriſt, in the likeneſs and ſimilitude of his death; and that is a crucifixion: As Chriſt died a painful, ſhameful, lingering and accurſed death for him, ſo doth ſin die painfully, ſhamefully, and gradually in him; "They that are Chriſt's, have crucified the fleſh with its affections and luſts," ch. v. 24. Obſerve, 2. St. Paul's ſpiritual life deſcribed; "I live; yet not I, but Chriſt in me." Learn hence, That a crucified Chriſtian is a living Chriſtian; "I am crucified, nevertheleſs I live;" a life of juſtification and ſanctification at preſent, in hope of, and as an earneſt for, a life of glorification to come. Yet obſerve, 3. How the Apoſtle corrects, or rather explains himſelf, after what kind, and in what manner he lives; he denies himſelf to be the author and root of his own life, and declares Chriſt to be both; "I live; yet not I, but Chriſt in me." Chriſt is both the author and efficient cauſe, the exemplary cauſe of the Chriſtian's life; a living Chriſtian lives not himſelf, but Chriſt lives in him. Obſerve, 4. As the author of the Chriſtian's ſpiritual life, Chriſt; ſo the inſtrument of it, and that is faith: "The life which I live in the faith; that is, the ſpiritual life which I live as a Chriſtian here in the world, I live by faith in the Son of God;" my life of juſtification is by faith in his blood; my life of ſanctification and conſolation is through faith, in and by influences derived from his holy Spirit. Obſerve, 5. How the Apoſtle appropriates to himſelf in particular, what Chriſt had done for all believers in general; "he loved me, and gave himſelf for me." Where note, Tho' a firm perſwaſion, and a full aſſurance of Chriſt's ſpecial love to ourſelves, and his dying for us in particular, is not of the eſſence and being of juſtifying and ſaving faith, yet it is attainable without an extraordinary revelation; and as ſuch, every ſincere Chriſtian ought to aim at it, to labour and endeavour after it. (B.) See Dr. Alleſtree's ſermon on this text; and the notes on chap. i. 4. Rom. iv. 25. and vi. 2, &c. and 2 Cor. v. 15.

I do not fruſtrate.] See the notes on Rom. iii. 20. and 1 Cor. i. 19.

Then Chriſt is dead in vain.] See the notes on chap. v. 2, &c.

CHAP. III.

He expoſtulates with them, for being ſeduced from the liberty of the Goſpel, and reſting in the law; ſhews that believers are juſtified, and bleſſed with faithful Abraham; and proves it by ſeveral arguments.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9. O Fooliſh Galatians, who hath bewitched you, that ye ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye ſo fooliſh? having begun in the Spirit, are ye now made perfect by the fleſh? Have ye ſuffered ſo many things in vain? If it be yet in vain. He therefore that miniſtreth to you the Spirit, and worketh miracles among you, doth he it by the works of the law; or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteouſneſs. Know ye therefore, that they which are of faith, the ſame are the children of Abraham. And the ſcripture foreſeeing that God would juſtify the heathen through faith, preached before the Goſpel unto Abraham, ſaying, In thee ſhall all nations be bleſſed. So then they which be of faith are bleſſed with faithful Abraham.

That ye ſhould not obey the truth.] Obſerve here, 1. The fault charg'd upon the churches of Galatia, for which the Apoſtle calls them *fooliſh* and *bewitched*, viz. Their defection from the truth, into a very great error; namely, their holding of circumciſion, and the obſervation of the ceremonial Law, as neceſſary to ſalvation; which was a making of the croſs of Chriſt of no effect, and a virtual denial of his being come in the fleſh. 2. The high and heinous aggravation of this fault in the Galatians, "before whoſe eyes Jeſus Chriſt had been evidently ſet forth, crucified among them;" that is, Chriſt, and their freedom by him, from the bondage of the ceremonial Law, had been preached to them; and his death and ſufferings, with the great end and deſign of them, as plainly laid before them, as if Chriſt himſelf had been crucified in the midſt of them. And, 3. The brand and infamy which our Apoſtle ſets upon theſe Judaizing doctors, heretical and falſe teachers: He calls them ſpiritual ſorcerers, and their doctrines ſpiritual witchcraft: "O Galatians, who hath bewitched you?" Becauſe, 1. As ſorcerers, by deluding the ſenſes, make perſons apprehend they ſee what they ſee not; ſo hereticks, by caſting a miſt of ſeeming reaſon before the underſtanding, do delude it, and make the deluded perſon believe that to be truth, which indeed is not. 2. As ſorcerers, in what they do, are aſſiſted beyond the reach of their own ability and ſkill, by the help of Satan; ſo heretical ſpirits are often, by Satan's concurrence with them, more than ordinarily aſſiſted by him, in drawing multitudes after them; "O fooliſh Galatians, who hath bewitched you?" (B) Obſerve alſo, 4. The terms here uſed, *viz.* 1. *Anoetoi*, *fooliſh*; Whereby the Apoſtle does not contradict our Saviour's precept, Matth. v. 22. becauſe he doth not call them thus, raſhly, and *without a cauſe*, ſaith Theophylact, nor out of anger, and ill-will to them; but from an ardent deſire to make them ſenſible of their folly. (W.) And beſides *moros* is a term of reviling, but *anoetos* is only a term of reproof, and not of reviling. (Leigh) 2. The word (*ebaskane*) *bewitched*, is borrow'd from the ſuppoſed practice of witches and ſorcerers, who, being aſſiſted by the devil, uſe to caſt a miſt before the eyes of the people, to dazzle their ſight, and make things appear unto them which in truth they do not ſee: Therefore, to look on Chriſt crucified is a remedy for this deluſion, preſcribed in the next words. (*Idem*) 3. The word (*peithesthai*) here rendred to *obey*, among the Greeks, ſignifies either to be perſuaded, or appeaſed, or to obey: In the former ſenſe it has ſometimes the accuſative caſe with it, but in the latter only the dative; as here, *te aletheia*. (*Idem*) But 4. The phraſe (*en hymin eſtauromenos*) "crucified among you," will require another reading. For that it ſhould be here ſaid to the Galatians, that Chriſt Jeſus was crucified among them, is not well to be imagined: Neither is there any reaſon to underſtand the words ſo; which are otherwiſe interpretable, either by removing the comma after *proegraphe*, or by ſetting it after *hymin*, thus; to whom Jeſus Chriſt, having been crucified, hath been ſet forth among you, before your eyes; that is, with evidence and conviction. Another way of conſtruction might alſo be pitch'd on, by joining *hois* and *en hymin*, (as 1 Pet. ii. 24. whoſe ſtripes of him, that is, by whoſe ſtripes) among whom, that is, you: But that which removes all difficulty is, that the king's MS. leaves out (*en hymin*) *among you*; and then the ſenſe will be obvious, and the conſtruction clear, (*hois kat opthalmous Jeſos Chriſtos proegraphe*) to whom before your eyes (that is, evidently) Chriſt Jeſus hath been ſet forth, or expoſed to publick view, (ſo *prographesthai* ſignifies Jude 4.) *eſtauromenos*, having been crucified; that is made known and evidenced in his ſufferings, whereby he took away the partition betwixt Jew and Gentile, aboliſhed the ceremonies of the Moſaical Law; and ſo alſo, in the power of his reſurrection, the conſequent of theſe his ſufferings. (H.) See Mr. Battie's ſermon on this text, 1679. and the notes on chap. i. 10. Luke xxiv. 25. 2 Cor. v. 11. and Jude 4.

Received ye the Spirit.] As if the Apoſtle had ſaid, I appeal to your own experience: Ye have received the Spirit your ſelves, ſome of you for ſanctification, others for miraculous operations: Now I would know by what means ye received it? Was it by hearing the law of Moſes preached? Ye cannot ſay it; for ye were Heathens, and without the written law: It muſt then be by hearing of the Goſpel, the doctrine of faith, which I preached to you. Here we have a truth expreſſed, and a truth imply'd: The truth expreſſed is this, that the hearing of the Goſpel, faithfully preached, is the inſtrumental means by which perſons receive the Holy Spirit in the ſanctifying gifts and graces of it, to enable them to live an holy and ſpiritual life, "Received ye not the Spirit by the hearing of faith?" Yes, ye did. The truth implied is this, That a people ſhould take great heed, that they never undervalue, much leſs deſpiſe and vilify, that miniſtry, or that doctrine, which God at firſt bleſſed for their converſion. How many are there in England at this day, who diſown that Church, deſpiſe that miniſtry, which God bleſſed to their converſion, if ever they were converted? Sad it is, yet very certain, that like vipers they gnaw out the bowels of her who ſuckled them at her breaſt. (B.) See the notes on Acts ii. 38. and Rom. iii. 27.

Having begun in the Spirit.] Obſerve here, 1. The Apoſtle calls the doctrine of the Goſpel, Spirit; Becauſe by hearing the Goſpel preached, they had received both the gifts and graces of the Holy Spirit. The law, with all its rites and ceremonies, he calls fleſh; becauſe they were now weak, and being but temporary inſtitutions, were aboliſhed by the coming of Chriſt and the Goſpel. 2. How the Apoſtle endeavours to convince the Galatians of the folly and abſurdity of hoping to perfect that in the fleſh, which they had begun in the Spirit: "Are ye ſo fooliſh?" As if he had ſaid, That, having at your entrance into Chriſtianity begun an holy life, by and according to the Holy Spirit conferr'd upon you, now ye ſhould think to be more "perfect by the fleſh," by the external commandments and obſervances of the law: How unreaſonable is it, to ſuppoſe that your juſtification ſhould be begun by a more noble, and perfected by a leſs noble cauſe? (B.)

Have ye ſuffered?] As if the Apoſtle had ſaid, To what purpoſe have ye ſuffer'd ſo many perſecutions from the Jews, for the cauſe of Chriſtianity? All which ſufferings will be in vain, if, after all, ye bring your ſelves under the bondage of the Jewiſh yoke: For theſe might have been eſcaped, had ye own'd the neceſſity of circumciſion, and other legal obſervances. But I hope ye will recollect your ſelves, and perſevere in your firſt profeſſion, without which all your former labours, your paſt and preſent ſufferings, will avail you nothing: Intimating, that all the good actions we have done, and all the hard things which we have ſuffered, will be altogether in vain unto us, if we do not perſevere in well-doing, and patient ſuffering unto the end. "Have ye ſuffered ſo many things in vain? If it be in vain." Note here, 1. That it has been, from the beginning, the lot and portion of ſuch as profeſs Chriſtianity, to ſuffer many things in the defence of it. 2. That it is very poſſible for ſome of thoſe who have made an early and long profeſſion of Chriſtianity, yea, and ſuffered hard things for it, after all, to make a foul defection and apoſtacy from it. 3. That all ſuch ſufferings have been, are, and will be in vain, and return to no joyful account, if the perſons ſuffering do afterward apoſtatize from, and turn their backs upon the truths of God, formerly embraced and maintained by them. (*Idem*)

He therefore that miniſtreth.] See the notes on 2 Cor. iii. 8.

The children of Abraham.] Hence we learn, That ſuch as ſeek juſtification by faith, as Abraham did, "are the children of Abraham," as the Gentiles were: That is, the children of his faith; a far greater privilege than what the Jews gloried in, namely, that they were the children of his fleſh. As the pious Jews under the Old Teſtament, ſo are Chriſtians now under the New Teſtament, juſtified alike. Were they juſtified freely? So are we. Are we juſtified fully? So are they. Was righteouſneſs neceſſary for them to be cloathed with, in order to their acceptance with God? The ſame is neceſſary for us alſo. Was faith imputed by God to them for righteouſneſs? So ſhall it be to us alſo. (B.) See the notes on Luke xix. 9. John viii. 33. and Rom. iv. 1, &c.

Preached before the Goſpel.] The firſt promiſe of redemption by Chriſt was preſently after the curſe, in general terms, that a perſon ſhould come, who ſhould break the head (that is, the power, malice, and works) of the devil, with the conſequents of them; one of which was the curſe. To Abraham was promiſed, that this ſeed, by whom this ſalvation was to be introduced, ſhould proceed from his loins, through Iſaac: In which promiſe he not only believed, but exceedingly rejoiced; to which our Lord ſeems to refer, John viii. 56. And by this Goſpel-faith (believing in the bleſſed ſeed to come, and hoping through him to obtain forgiveneſs of ſins and juſtification) was Abraham, and with him all the righteous perſons under the Old Teſtament, juſtified; nor was any juſtified by any other means whatſoever, Acts iv. 12. So that "all nations" comprehends both Jews and Gentiles; *all*, both before and under the law, as well as under the Goſpel: Yea, and even Abraham himſelf; for the Apoſtle ſaith here, they are bleſſed *with* him; that is, after the ſame manner with him. (Fell) But as for this phraſe (*proevengeliſato to Abraam*) "preached before the Goſpel unto Abraham," we ought at leaſt to render it *preached before* this *Goſpel*, (or rather, *theſe good tidings*) viz. "In thee ſhall all nations be bleſſed:" For thus the word *evangeliſamenos* is rendred, 1 Theſſ. iii. 6. and in many other places. (Maſſey) See the notes on ver. 17. and Acts iii. 25.

Ver. 10, 11, 12, 13, 14. For as many as are of the works of the law, are under the curſe: For it is written, Curſed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is juſtified by the law in the ſight of God, it is evident: For, The juſt ſhall live by faith. And the law is not of faith: But, The man that doeth them ſhall live in them. Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: For it is written, Curſed is every one that hangeth on a tree; That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt; that we might receive the promiſe of the Spirit through faith.

As are of the works of the law.] They who "are of the works of the law;" that is, they who ſtand upon the works of the law for their juſtification; or, who value their righteouſneſs by the performance of the law, are accurſed: Therefore, they are bleſſed who are of faith, that is, they who have righteouſneſs by faith. (Aſſ.) The argument runs thus; Our obſervance of the law, when at the beſt, is but imperfect: But every imperfect performance lays us "under the curſe;" Therefore no performance of ours can juſtify us. They who cannot fulfil the law, can never be juſtified by the law: But no fallen man can perfectly fulfil the law; Therefore none can be juſtified by the law. (B.)

That no man is juſtified.] That is, No ſinner can be juſtified before God by the works of the law, tho' before men he may. The argument is taken from Heb. ii. 4. "The juſt ſhall live by faith;" that is, ſhall live his ſpiritual life by faith, and his life of juſtification and ſanctification alſo; the life of his righteouſneſs before God, of his holineſs before men, and of glory with God in Heaven, being all by faith. The Apoſtle adds, "The law is not of faith;" that is, the law ſays nothing of faith in a mediator; nor promiſes life to any perſon, ſave only to him who, by a ſinleſs obedience, performs exactly what it preſcribes; but the voice of the law is, *do*, or *die*. Learn hence, 1. The law and faith, that is, the law and the Goſpel, are not contrary to each other, but are mutually ſubſervient one to another in many things: As thus, when the law makes known ſin, the Goſpel holds forth the remedy for ſin; the law diſcovers our need of Chriſt, the Goſpel makes an offer and gracious tender of Jeſus Chriſt; the law makes known to us our entire duty, the Goſpel furniſhes us with ſtrength and ability to perform that duty. 2. That though the law and faith, (that is, the Goſpel, which is the doctrine of faith) be not contrary to each other, yet in point of juſtification they are mutually inconſiſtent one with another: So that if juſtification be by the works of the law, it cannot be had by faith; if it be had by faith, it cannot be attained by the works of the law: There can be no mixture of law and Goſpel, of faith and works, in this matter. (B.) The law promiſeth life to all who keep it; and therefore, if it be kept, it juſtifieth and giveth life: But the Goſpel, attributing righteouſneſs and life to faith, taketh it from the law, ſince faith juſtifieth by imputation of another's righteouſneſs, but the law by the performance of the work in our own perſon. (Aſſ.) And, leſt ſome might ſay, that bleſſedneſs was by both the law and faith (as theſe Hereticks did) or from either of them, the Apoſtle therefore wholly excludes the law. (Fell) By the *law* he means here the commandments given on Mount Sinai, among which there is no mention of faith. (G.) See the notes on ch. ii. 16. and Rom. i. 17. iii. 20. iv. 4. and x. 5.

Chriſt hath redeemed us.] The buſineſs of the Apoſtle here, being to ſhew that "Chriſt hath redeemed us (*ek tes kataras*) from the curſe of the law, by being made a curſe for us," that is, by ſuffering that death, which by the law was counted execrable; to prove this, it was ſufficient to ſhew, that, by being "hanged on a tree," Chriſt ſuffer'd that puniſhment, which by the law was ſtiled execrable. (W.) When all were obnoxious to the curſe of the law, (ſaith Theodoret) he undertook that death which by the law was accurſed, to free us from the curſe. To reſtrain theſe words, "Chriſt redeemed us," &c. to the Jews only, is in effect to ſay, Chriſt ſuffer'd only for the Jews. The Gentiles were not indeed ſubject to the particular maledictions contain'd in the law of Moſes, becauſe that law was not given to them, but only to the Jews: But they were ſubject to that death which was the general puniſhment threatned to the violaters of the law, and was the curſe denounc'd againſt Adam and his ſeed. And ſince it was by virtue of Chriſt's hanging on the croſs, that the bleſſing of Abraham came upon the Gentiles, he muſt have been thus made a curſe for them alſo, and not for the Jews only. (W.) Here the Apoſtle prevents an objection, How can they be *bleſſed* whom the law pronounceth *accurſed?* Becauſe Chriſt ſuſtained the curſe which the law laid upon us, that we might be quit from it. (Aſſ.) See the notes on ver. 8. Rom. viii. 3. and 2 Cor. v. 21.

Ver. 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29. Brethren, I ſpeak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man diſannulleth, or addeth thereto. Now to Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one, And to thy ſeed, which is Chriſt. And this I ſay, that the covenant that was confirmed before of God in Chriſt, the law which was four hundred and thirty years after, cannot diſannul, that it ſhould make the promiſe of none effect. For if the inheritance be of the law, it is no more of promiſe: But God gave it to Abraham by promiſe. Wherefore then ſerveth the law? It was added becauſe of tranſgreſſions, till the ſeed ſhould come, to whom the promiſe was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then againſt the promiſes of God? God forbid: For if there had been a law given which could have given life, verily righteouſneſs ſhould have been by the law. But the ſcripture hath concluded all under ſin, that the promiſe by faith of Jeſus Chriſt might be given to them that believe. But before faith came, we were kept under the law, ſhut up unto the faith, which ſhould afterwards be revealed. Wherefore the law was our ſchool-maſter to bring us unto Chriſt, that we might be juſtified by faith. But after that faith is come, we are no longer under a ſchool-maſter. For ye are all the children of God by faith in Chriſt Jeſus. For as many of you as have been baptized into Chriſt, have put on Chriſt. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: For ye are all one in Chriſt Jeſus. And if ye be Chriſt's, then are ye Abraham's ſeed, and heirs according to the promiſe.

I ſpeak after the manner.] Obſerve here, 1. An argument drawn from contracts among men, to prove the fixedneſs and ſtability of the covenant made by God: If one man makes a covenant with another, ſigns it, ſeals it, and delivers it before witneſſes, it becomes irrevocable and irreverſible; much more then muſt the covenant of grace and mercy, made with us by God, be perpetual and immutable, ſince it is a covenant eſtabliſhed by oath; and when God ſwears, he cannot repent. 2. The Apoſtle proves, That the covenant of God can never fail, in regard of the wiſdom and unvariableneſs of him that made it; ſo it can never expire for want of parties that have intereſt in it, and advantage by it, for want of Seed to whom it is made; for as long as Chriſt hath a church and members upon earth, ſo long ſhall the promiſe be of force; not only "to Abraham, but to his ſeed, were the promiſes made: Not to ſeeds, as of many; but as of one; to thy ſeed, which is Chriſt:" Where, by *One*, we underſtand *One* myſtically, and in the aggregate; not only perſonally and individually: And by Chriſt, the whole church, conſiſting of head and members; Believing Gentiles as well as Jews. 3. That the Apoſtle having confirmed the truth of his doctrine, by arguments in the foregoing part of the chapter, comes now, in the latter part of it, to anſwer objections which ſome might be ready to make againſt his doctrine. The firſt we have, ver. 17. "This I ſay, that the covenant which was confirmed before of God in Chriſt, the law, which was four hundred and thirty years after, cannot diſannul." The objection lies thus: Some might ſay, when two laws are made, whereof the one is expreſly contradictory to the other, the latter doth, in common preſumption, abrogate and diſannul the former: But here we find, that "four hundred and thirty years after," the promiſe made to Abraham, there was a law publiſhed extremely contrary to that promiſe, a law without mercy and compaſſion, a law both impoſſible and inexorable, a law which can neither be obeyed nor endured, a law which denounces a terrible and ſevere curſe to the tranſgreſſors and breakers of it; therefore it ſhould ſeem as if ſome cauſe had happen'd, to make God repent and revoke his former covenant-promiſe made to Abraham. To obviate this objection, our Apoſtle ſhews, 1. What the purpoſe of the covenant-promiſe to Abraham was; namely, to give life and ſalvation by grace and promiſe. 2. What the purpoſe of the latter covenant by Moſes was not; namely, to give the ſame life by working, ſince in thoſe reſpects there would be a contradiction and inconſiſtency in the covenants, and ſo by conſequence inſtability and unfaithfulneſs in him that made them: And therefore that which the Apoſtle here drives at, is this, That the coming of the law hath not voided the promiſe, and that the law is not of force towards the ſeed to whom the promiſe is made, in any ſuch ſenſe as carries contradiction to, or implies abrogation of the promiſe before made; from whence it follows, if it be not to ſtand in contradiction to, it muſt ſtand in ſubordination to the Goſpel, and ſo tend to evangelical purpoſes. Learn hence, 1. That altho' God might have dealt with mankind as an abſolute lord and ſovereign, yet he doth not govern them barely by a law, but by a covenant which has promiſes and threatnings annex'd. 2. That after the covenant of works, made with man before the fall, was broken by Adam, God was pleaſed to enter into a covenant of grace with fallen man, to deliver him out of an eſtate of ſin and miſery, and to bring him into a ſtate of ſalvation by a redeemer. 3. That tho' the former and latter covenant did differ in ſome conſiderable circumſtances, yet they are one and the ſame in ſubſtance, and do fully agree in all the eſſential parts of both. 4. That God's intent, in giving the law, and urging exact obedience to it, under the penalty of the curſe, was not to take us off from ſeeking righteouſneſs and life only by the promiſe, but to encourage us to ſeek it; for, ſays the Apoſtle here, “The law could not diſannul the covenant made with Abraham, nor make the promiſe of no effect.” (B.) See more in the notes following.

The promiſes made.] There were divers promiſes made to Abraham: But the chief, and perfection of all, to which all the reſt tended, was that one, of the bleſſed Seed. Theſe promiſes were, 1. That God would give him a ſon, by his wife Sarah, in their old age. 2. That by that ſon he ſhould have numerous iſſue. 3. That that iſſue ſhould become a nation, having laws, government, &c. of its own: And, 4. Poſſeſs all that land wherein himſelf dwelled. 5. That he would ſettle his covenant, that is, his church, in that family and nation. And, 6. That in one perſon of that his poſterity, and in him alone, all nations, both of his poſterity and others, ſhould be bleſſed; that is, That the bleſſing ſhould be introduced, which ſhould aboliſh the curſe brought upon all nations by Adam. (Fell)

Not And to Seeds, *as of many.*] Abraham had *Seeds* by Hagar and Keturah; but ſuch as were carnal and natural, and accordingly had worldly and carnal promiſes and proviſions: But the promiſe of bleſſing was to his ſeed in Iſaac, as to Iſaac's ſeed in Jacob; therefore Iſaac and Jacob themſelves were not that ſeed: Nor yet Moſes, who was only a lawgiver to the poſterity of Abraham, when, according to the third promiſe (herein before mention'd) they became a nation, and took poſſeſſion of the promiſed land: But no bleſſing did he beſtow upon other nations, but rather the contrary. That ſeed then muſt be the Lord Jeſus Chriſt; none beſides pretending to it: For whoſe birth both Zachariah and Simeon praiſed God, as for the enlightner and bleſſer of the Gentiles, according to the prophecies: Who, at his leaving the world, commanded the great bleſſing of adoption into Chriſt's Church to be beſtow'd upon “all nations,” Matth. xxviii. 19. That this *Seed* is but *one* perſon, and not the Jewiſh nation, is clear, becauſe *Seed* is often ſo taken; as 1 Sam. ii. 20. Gen. iv. 25. and eſpecially in Gen. iii. 15. to which the promiſe refers: Where, of the ſeed of the woman, it is ſaid, *He* ſhall break the ſerpent's head. But if through the Jewiſh nation this bleſſing is given, then certainly by their law: But neither were other nations obliged to obſerve it, nor did they receive thoſe favours from God which were the occaſion of giving it. Beſides, the law was given to make a diſtinction betwixt the Jews and all other nations: And the Jewiſh nation itſelf, as well as all others, was to be bleſſed in and through this ſeed. Therefore they were not the ſeed through which others were bleſſed. (*Idem*, Aſſ. H. and W.) See the notes on 1 Cor. xii. 12.

Confirmed before of God, in Chriſt.] The bleſſing of all nations through Chriſt was firſt given to Abraham by promiſe, Gen. xii. 2. but afterwards renew'd many times: As, by oath, Gen. xxii. 16, 17. but more particularly, when God actually fulfill'd one part of his promiſe, Gen. xvii. 2, 4. by ſolemnly ſettling his covenant (that is, his Church of believers in the bleſſed ſeed) in Abraham and his family; the ſeal and ſacrament whereof was circumciſion, ver. 10. Which being the covenant of faith, the law could not either alter or diſannul it; eſpecially after a preſcription of “four hundred and thirty years.” Nor can an after-covenant evacuate ſo ſolemn a promiſe made by God; firſt, upon his bare word, Gen. xii. next, by covenant, ſeal'd to by Abraham himſelf, in accepting circumciſion, Gen. xvii. and laſtly, by God's moſt ſolemn oath, Gen. xxii. 16. (Fell) See the notes on Acts vii. 6. and Rom. iv. 13, 14.

For if the inheritance.] See the notes on ch. iv. 1. and Rom. iv. 14. viii. 17.

Wherefore then ſerveth.] Here an objection is moved, Some might be ready to ſay, If the law, that is, works done in obedience to the law, do not juſtify, then the law given by Moſes upon Mount Sinai is in vain, and to no purpoſe; for why was the law given, enjoining ſo many duties, promiſing life to the obedient, and threatning wrath and a curſe to the diſobedient, if the inheritance come not by the law? The Apoſtle anſwers, That one great end for which the law was given, was to diſcover ſin, and a ſinner's undone condition by reaſon of ſin, and to lead him to ſeek out for a remedy: “The law was added becauſe of tranſgreſſions;” that is, to make tranſgreſſion appear, to diſcover the pollutions of mens hearts and natures, and make them ſenſible of the condemnation they are under: “The law was added becauſe of tranſgreſſions, till the ſeed ſhould come;” that is, Chriſt and his Church. Where note, That the legal diſpenſations were not to continue always in the church, but only till the coming of our Lord Jeſus Chriſt; at whoſe death the partition-wall was broke down, and the Gentiles called into the fellowſhip of the church, as well as the Jews. Obſerve farther, The glorious and amazing manner in which the law was given upon Mount Sinai, in thunder and lightning, by the *miniſtry of angels*, in ſuch a terrible manner, that there was no acceſs for ſinful man to God, but to Moſes, a mediator, ſtanding betwixt God and them; who in that action was a type of our Lord Jeſus Chriſt, the only mediator between God and us. As Moſes was a typical, national, and repreſentative mediator, ſtanding between the Lord and that people of the Jews, ſo Chriſt was a ſubſtantial and univerſal mediator between God and mankind. Where note, That the law was publiſhed in mercy and pacification, not in fury and revenge; for had the Lord intended death in the publiſhing of the law, he would not have proclaimed it “in the hand of a mediator,” but of an executioner. He adds, That “a mediator is not a mediator of one;” that is, of one party, but of diſagreeing parties: God and man were once friends; they were one, and needed no mediator; But God, and man, by ſin, fell at variance, and now need a mediator: The very notion of a mediator doth ſuppoſe, that men, by ſin, are at odds with God; and that God, by grace, is willing to be one with man. However, tho' “a mediator is not a mediator of one, yet God is one;” that is, tho' there be two covenants, and two mediators, yet God is one and the ſame in both covenants: He carries on one and the ſame purpoſe and intention, both in the law, and in the Goſpel; namely, a benevolence and good-will towards, and an hearty deſire and reconciliation with mankind. (B.) See the notes on ch. iv. 3. John i. 17. and xv. 22. Acts iii. 22. and vii. 38, 53. Rom. iii. 20. iv. 15. v. 13, 20. vii. 7, &c. and viii. 15. and 2 Cor. iii. 9.

Is the law then againſt.] Another objection is here made by the Apoſtle: The Jew might poſſibly ſay, that the law given by Moſes, was “againſt the promiſe of God” made to Abraham. The Apoſtle anſwers, No; The law is not contrary, but ſubſervient to the promiſe; for the law was not given on Mount Sinai, to afford life and juſtification by obedience to it (ſeeing it could not by a fallen creature be ever perfectly kept) but to convince of ſin, and to condemn for ſin; and that Men, deſpairing of ſalvation in and of themſelves, might ſpeedily betake themſelves to Chriſt for it: For God, in the Scripture, hath concluded, that is, declared, all men to be under ſin, and under the curſe due to ſin; that renouncing all confidence in themſelves, they ſhould, by faith, have recourſe to the only mediator for righteouſneſs and life, for juſtification and ſalvation. Learn hence, 1. That God, in the publication of the law by Moſes on Mount Sinai, had none but merciful and evangelical intentions. 2. That the publication of the law by Moſes, was not “againſt the promiſe of God” made to Abraham, but they both had the ſame merciful deſign and gracious intention. Suppoſe a prince ſhould proclaim a pardon to all traytors, if they would come in and plead it; and after this, ſhould ſend forth an officer to attach and arraign them, to threaten and condemn them: Is the prince contrary to himſelf? Hath he repented of his mercy? No, ſure: But he is unwilling to loſe the glory of his mercy, and moſt deſirous to have the honour of it acknowledg'd; and therefore he bringeth theſe criminals into extremities, that when their guilt is made evident, they may acknowledge the juſtice of the law that would condemn them, and the great mercy of the prince in offering a pardon to them. The caſe is alike between God and us; firſt to Abraham, and in him to us. God made a promiſe of mercy and bleſſedneſs, even to all that would plead an intereſt in it, for remiſſion of ſins, and acceptance with God: But the world grew ſecure, and, tho' ſin was in them, and death reign'd over them, they regarded not their miſerable condition; being without a law to evidence ſin and death unto their conſciences, they ſaw no neceſſity of pleading the promiſe of pardon. Hereupon Almighty God publiſhes by Moſes a ſevere and terrible law; a law which fill'd the air with thunder, and the mount with fire, inſomuch that Moſes, the mediator, did exceedingly fear and quake; Yet in all this, God did but purſue his firſt purpoſe of mercy, and take a courſe to make his Goſpel accounted worthy of all acceptation; that men being by this law rouz'd from their ſecurity, and made ſenſible of the curſe they lie under, might run from Sinai unto Sion, from Moſes to Chriſt, and by faith plead that pardon and remiſſion, which in Chriſt was promiſed, when God told Abraham, that “in his ſeed ſhould all the families of the earth be bleſſed.” (B.) See the notes on ver. 8. Rom. i. 17. iii. 9, 20. and iv. 14. and 2 Cor. iii. 6, &c.

But, before faith come.] That is, before Chriſt came, and the doctrine of faith was preached, “we were kept (in bondage) under the law.” The ceremonial law was a very great bondage: Their frequent going up to Jeruſalem at their feſtivals was burdenſome, their ceremonies were many, inconvenient and chargeable; their laws for uncleanneſs and purifications rendred them unconverſable one with another: Yet was the law very uſeful to the Jews, that ſo they might be prepared by it to receive the doctrine of Chriſt and ſalvation, by faith in him. Hence it is that he calleth the law their “School-maſter to bring them unto Chriſt:” The ſchool-maſter exerciſes authority over minors only, not over grown perſons; he teaches only rudiments and firſt principles for beginners, not ſuch things as require mature judgment and perfect age. Such was the law, in compariſon of the Goſpel, and Moſes with reſpect to Chriſt. Moſes and the law, is a rigid and ſevere ſchool-maſter, who by whips and threats require an hard leſſon of their ſcholars, whether able to learn it or not: But Chriſt and the Goſpel, is a mild and gentle teacher, who by ſweet and good rewards, invite their ſcholars to their duty, and guide and help them to do what of themſelves they cannot do; by which means they love both their maſter and their leſſon, and rejoice when he is neareſt to them, to direct them in their ſtudies. As the law is "our ſchool-maſter to bring us to Chriſt," ſo Chriſt is our great prophet that leads us to God. Note farther, That tho' the law was a good ſchool-maſter to the Jews in their infancy and minority, yet it has no authority over Chriſtians now grown up to maturity: The Goſpel-church, that is, both believing Jews and Gentiles, being like a ſon come to age, believing in Chriſt already come, are no longer to be treated as children, under the diſcipline of the law as a ſchool-maſter; for they are now under the Evangelical, not Moſaical, diſpenſation of the covenant of grace: "After that faith is come;" that is, Chriſt the object of faith manifeſted, and the Goſpel, the doctrine of faith revealed, "we are no longer under a ſchool-maſter." (B.) Note here alſo, That the word (*ephrouroumetha*) *kept*, which is here uſed metaphorically, to expreſs our condition "under the law," is a military term, borrow'd from ſoldiers, and ſignifies properly to keep, as a town is kept from enemies with a garriſon: And ſo the other (*ſynkekleiſmenoi*) *ſhut up*, is a like metaphor, alluding to the being kept, as cloſe priſoners, lock'd up together in a dungeon. (Leigh) Thus, the Apoſtle having ſaid, in the foregoing verſe, that "the Scripture (*ſynecleiſen*) hath concluded, (*or ſhut up*) all (*both Jew and Gentile*) under ſin," it ſeems moſt reaſonable, ſo to interpret the word here: Tho' it may be ſpoken of the Jews, who only were under the law, and, by virtue of the peculiar obſervations it required, were an *incloſed* people, ſeparated from communion with all other nations, till the Meſſiah, the great object of their faith, ſhould be reveal'd. (W.) See the notes on ver. 2, *&c.* and ch. iv. 1, 21, *&c.* Acts xiii. 38. and xv. 10. Rom. x. 4. and 2 Cor. iii. 6, 13.

Ye are all the children.] Obſerve here, 1. A glorious Goſpel-privilege diſcovered; namely, adoption: "Ye are the children of God." The church of God, under the New Teſtament, is in a ſpecial ſtate of ſonſhip and adoption; to whom the privileges and immunities of ſons and heirs, grown up to maturity, do belong 2. The univerſality of this privilege; "Ye are *all* children of God;" that is, *all*, both Jews and Gentiles; *all*, both weak and ſtrong believers. Subſtantial relations do not *recipere magis & minus:* He that is a father in reality, cannot be more a father to one child than to another; the young one in the cradle may call the parent father, as well as he that is grown to man's eſtate; "Ye are all the children of God." 3. The inſtrumental cauſe of this bleſſed privilege; "Faith in Chriſt Jeſus." Chriſt inveſts every believer, weak as well as ſtrong, in this glorious privilege of adoption, faith in Chriſt to come, did entitle believers, under the Old Teſtament, to the dignity of ſons and daughters; and faith in Chriſt now already come, doth add ſome peculiar dignity of ſonſhip to believers, under the New Teſtament: They with us, and we with them, are "all the children of God, through faith in Chriſt Jeſus:" Chriſt of a ſon became a ſervant, that we of ſlaves might become ſons. (B.) But hence (ſays the *Antipædobaptiſt*) it appears, that infants cannot be made the ſons of God by baptiſm, becauſe we are all made the ſons of God "by faith in Chriſt Jeſus;" but infants have no *faith*. To which we anſwer, They might as well argue thus; "By grace ye are ſaved, through faith," Eph. ii. 8. But infants have no *faith*; therefore they cannot be *ſaved!* Or thus; "He that believeth not, ſhall be damned," Mark xvi. 16. But no infants do *believe*; Therefore all infants ſhall be *damned!* The Apoſtle plainly ſpeaks here of perſons converted from Heatheniſm to Chriſtianity, who were therefore baptized being adult perſons; as he doth in the Epiſtle to the Epheſians, and our Lord in the Goſpel of St. Mark: This place can therefore, with no more reaſon, be applied to the caſe of infants, than thoſe other places cited from that Goſpel and Epiſtle. (W.) See the notes on Acts ii. 38. and Rom. viii. 15.

Baptized into Chriſt.] What the Apoſtle had aſſerted in the foregoing verſe, he proves in this; *viz.* That all believers "are the children of God, by faith in Jeſus Chriſt," becauſe they are "baptized into Chriſt, and have put on Chriſt:" That is, they are admitted into the Chriſtian church by baptiſm; they profeſs Chriſt's holy religion; and, if they live as they profeſs, they "put on Chriſt;" that is, they are made partakers of his ſpirit, and do copy forth the excellencies of his life. (B.) To "put on Chriſt" is not, as putting on a new ſuit of cloaths fitted to the body, but as metal caſt into a mold, receiving the figure from it. (Fell, Fox, and B.) See Mr. T. Newhouſe's Sermon on this text, 1614. and the notes on Rom. xiii. 14.

Neither Jew nor Greek.] See the notes on Acts x. 35. and 1 Cor. vii. 19. and xii. 13.

All one in Chriſt Jeſus.] See the notes on John xvii. 21.

Heirs according to the promiſe.] See the notes on ver. 16, 26. and Rom. ix. 7. And whoever is curious to conſider Monſieur Le Clerc's notes on this chapter, may ſee them fully and fairly confuted by Dr. Whitby.

CHAP. IV.

The Apoſtle proceeds in his former argument, to explain the freedom of Chriſtians from the bondage of the law, by the familiar inſtances, of an infant under guardians, a ſervant under maſters, and of a pupil under tutors: He expoſtulates with them concerning their lapſe; and ſhews, that Chriſtians are the children of Abraham, not by Hagar the bond-woman, but by Sarah the free-woman.

Ver. 1, 2, 3, 4, 5, 6, 7. NOW I ſay, that the heir as long as he is a child, differeth nothing from a ſervant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even ſo we, when we were children, were in bondage under the elements of the world: But when the fulneſs of the time was come, God ſent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of ſons. And becauſe ye are ſons, God hath ſent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a ſervant, but a ſon; and if a ſon, then an heir of God through Chriſt.

Now, I ſay.] The Apoſtle, in theſe words, compares the church of God, under the Old Teſtament, to an infant, or child in its nonage; partly, with reſpect to their weakneſs in underſtanding, and want of the means of knowledge, comparatively to what we enjoy; and partly, with reſpect to the diſcipline they were under from their rigid ſchool-maſter, the ceremonial law. Now, ſays the Apoſtle, as a child, tho' he be heir to, and owner of, all his father's inheritance, yet ſo long as he is under age, he "differeth nothing from a ſervant," in point of ſubjection, but is under the management of tutors and directors: In like manner, the church, when in its infant ſtate, under the Old Teſtament, was kept in bondage and ſubjection, under the rigid adminiſtration, and rigorous exaction of the law, and tyed almoſt to a numberleſs number of ceremonial obſervances, by which it pleaſed Almighty God to inſtruct the former ages of the church. Learn hence, That the Jewiſh church, in its infant ſtate, was obliged to learn and practiſe the elements of a religion chiefly conſiſting in viſible and bodily performances of the ceremonial law; which were but rudiments, in reſpect of that heavenly doctrine, concerning ſpiritual life, which the Goſpel now reveals, and clearly makes known unto us; "When we were children, we were in bondage under the elements of the world" (B.) And here we may obſerve alſo, 1. That the Apoſtle allows and maintains the church of God to have been all along one and the ſame: And therefore the Jewiſh and the Chriſtian church, when oppoſed to each other, are to be look'd upon, not as two collective bodies, perfectly diſtinct, but as one body under different ſtates and capacities; as is evident from this inſtance of an heir; who is one and the ſame perſon, tho' in different circumſtances, when he is a minor, and when he is of full age. 2. That theſe diſpenſations are to be underſtood, not as contrary, but only introductory, the one to the other; as is evident here, from the deſcription of "the elements of the world," as a bondage for children; that is, a diſcipline fitted to the imperfection of beginners, and conſequently to ceaſe in courſe, when the condition of the parties ſhould render them capable of more perfect methods of inſtruction: And the ſame is alſo the meaning of that paſſage of the foregoing chapter, ver. 24, 25. where the law is call'd "our ſchool-maſter to bring us unto Chriſt." (Stanh.) And, 3. That the Jewiſh rites are here call'd "the elements of the world," becauſe they were, for matter, moſtly the ſame which had obtain'd in the world; only they were directed to a better object and a better end. Maimonides (in his *More-nevochim*) acknowledges, that the ceremonial law was given for the extirpation of idolatry. For (ſays he) when God ſent Moſes to redeem his people out of Egypt, it was the uſual cuſtom of the world; and the worſhip in which all nations were bred up, to build temples in honour of the ſun, moon and ſtars, and to offer divers kinds of animals to them, and to have prieſts appointed for that end: Therefore God, knowing it is beyond the ſtrength of human nature, inſtantly to quit what it hath been long accuſtom'd to, and powerfully inclin'd to, would not command, that all that worſhip ſhould be aboliſh'd, and himſelf only be worſhipp'd in ſpirit; but that He only ſhould be the object of this outward worſhip, that theſe temples and altars ſhould be built to Him alone, theſe ſacrifices offer'd to Him only, and theſe Prieſts conſecrated only to His ſervice.

vice. The like is ſaid, by Cedrenus, of their feſtivals, ſeparations, purgations, oblations, decimations, That God injoin'd them, that, being employ'd in doing theſe things to the true God, they might abſtain from idolatry. And thus, (ſays Dr. Spenſer) were they kept, or guarded, under the diſcipline of the law, and ſhut up from the idolatrous cuſtoms of the Heathen world, by the ſtrictneſs of theſe legal obſervances, and the penalties denounc'd againſt the violaters of them. And it is well known, that all the ancient fathers were of opinion, that God gave the Jews only the Decalogue, till they had made the golden Calf; and that afterwards he laid this yoke of ceremonies upon them to reſtrain them from idolatry. (W.) See the notes on ch. iii. 19, 23. and Rom. v. 20.

But when the fulneſs] That is, " When the fulneſs of time was come," which God the Father had appointed, for the finiſhing of the legal diſpenſation, and for the aboliſhing the ceremonial rites, " God ſent forth" from himſelf the Son of himſelf, his only begotten Son, " made (that is, born) of a woman, made under (and obedient to) the law, (ſubjecting himſelf both to its precepts and its curſe) to redeem them who were under the law, (and diſcharge them from the curſe and malediction of it) that we (believers, we the members of the Chriſtian church) might receive the adoption of ſons," without any obſervance of circumciſion, or other ceremonial rites. Obſerve here, 1. That Chriſt was God's Son, " his own Son," *the Son of himſelf*, as the original calls him, Rom. viii. 3. " His Son ;" not barely in regard of his miraculous conception, or of his ſanctification and miſſion, or of his reſurrection and exaltation, or of that endeared affection which the Father bare unto him ; but in regard of his eſſence and nature, as begotten by him : " His Son," by eternal and ineffable generation ; being for nature co-eſſential, for dignity co-equal, and for duration co-eternal with the Father. 2. That Chriſt, God's own Son, was ſent forth by God the Father ; " God ſent forth his Son." This ſending of the Son doth 1. Preſuppoſe his pre-exiſtence before his incarnation ; for if he had not had a being, he could not have been *ſent :* It ſuppoſes alſo his perſonality, that he was a Perſon ; not an operation or manifeſtation ; only, for that could not be ſent : And that he was a Perſon really diſtinct from the Father ; for how elſe could one ſend the other ? 2. God's ſending of Chriſt, doth imply his ordaining, conſtituting, and appointing Chriſt from all eternity to come into the world ; alſo, his fitting and qualifying of him from his incarnation ; and his authorizing and commiſſionating of Chriſt to take our nature upon him, and in that nature, to do and ſuffer for us, as our pattern, and as our ſurety. Obſerve, 3. That Chriſt, God's own Son, ſent forth by God the Father, was " made of a woman," did really aſſume and take upon him our fleſh, and was made manifeſt in our nature : It was not an indigeſted unſhapen maſs, or lump of fleſh, that Chriſt aſſumed, but that fleſh was organized and formed into a perfect body, having the ſame parts, members, lineaments, and proportions which ours have : St. Paul calls it, Coloſ. i. 22. " The body of his fleſh ;" a *body*, to ſhew the organization of it, and a body of *fleſh*, to ſhew the reality of it. 4. That the ſeaſon in which Chriſt was ſent forth, was not in the beginning of time, nor at the end of time, but " in the fulneſs of time." He came not in the beginning of time ; to excite his peoples affections and longing deſires for his coming, and to teach them to prize him the more when come : He ſtaid not till the end of time, leſt the faith of his church and people ſhould have fail'd : The Patriarchs believed in Chriſt to come, the Apoſtles believed in Chriſt then preſent among them, and we believe in Chriſt as come, and gone again to heaven. Thus, in all differences of time paſt, preſent, and to come, faith had, has, and will have, its ſuitable work, and proper employment. 5. That the great end of God, in ſending Chriſt unto us, and the gracious deſign of Chriſt in his undertaking for us, was our redemption from the bondage and curſe of the law, and our adoption into the number of God's children ; " To redeem them that were under the law, that we might receive the adoption of ſons." (B.) How many myſteries, how many prodigies, how many inſtructions are there in theſe verſes, which comprehend the whole of religion ! 1. The eternal myſtery of the moſt holy Trinity ; Father, Son, and Holy Ghoſt, ver. 4, 6. 2. The eternal generation of the *word*, by his Father, of whom he is the *Son* before he is *ſent* by him, ver. 4. 3. The proceſſion of the Holy Ghoſt from the Father and the Son : For he proceeds both from the Father who *ſends* him, and from the Son of whom he is the *Spirit* becauſe he proceeds from him, ver. 6. 4. The temporal miſſion of the *Son* of God, for the *redemption* of men, ver. 4, 5. 5. The temporal miſſion of the Holy *Spirit*, for their ſanctification, ver. 6. 6. The Son of God is *ſent* into the world ; which is the firſt degree of his humiliation, ver. 4. 7. He is *made* man ; which is the ſecond. 8. He aſſumes a body, not created immediately of God, like Adam, but deriv'd from a *woman*, in the way of birth and of infancy ; which is the third. 9. He takes upon him the form and condition of a ſervant, *under* the grievous and mortifying yoke of the *law* ; which is the fourth. 10. He makes himſelf the ſacrifice and ranſom for the ſlaves of ſin ; which is the fifth. 11. He takes into fellowſhip with himſelf theſe ſlaves and ſervants, and communicates to them the divine *filiation* ; which is the ſixth degree, ver. 5. 12. He opens his heart, and gives his Holy *Spirit* to his enemies ; which is the ſeventh, ver. 6. And, 13. He ſhares his eternal *inheritance* among thoſe who were his murderers ; which is the eighth degree of his humiliation, ver. 7. (Q.) See Mr. Sam. Garey's Sermon, 1614. and Biſhop Burnet's, 1696. both on this text ; and ſome further particulars in the notes here following.

The fulneſs of the time.] The coming of Chriſt in the fleſh is called " the fulneſs of the time," 1. For the " fulneſs of grace" received by his coming. 2. Becauſe Chriſt is the *fulfilling* of the promiſes of God ; as being in him " *yea* and *amen*," 2 Cor. i. 20. 3. Becauſe the law and the Prophets are fulfill'd in him. And, 4. Becauſe the times of Chriſt's coming are " the ends of the world," 1 Cor. x. 11. And it was fit he ſhould come ſo late, (as Aquinas ſays) 1. Becauſe Chriſt is the Lord ; and therefore it was meet that there ſhould be long preparation, and expectation of ſo puiſſant a perſon. 2. Becauſe Chriſt is the grand phyſician of the world ; and therefore requiſite, that all ſinners, his patients, ſhould thoroughly feel their ſickneſs, before he came to viſit and redeem them. And of this fulneſs of the time there were many prefiguring typical repreſentations, and prophetical predictions. (Garey) Agreeable to which we may add, That from the Jews queſtions to John the Baptiſt, John i. 19. the character and ſpeech of Simeon and Anna, Luke ii. 25, 38. as well as Joſeph of Arimathæa, Mark xv. 43. 'tis evident in Scripture, that in thoſe very times, many religious perſons were in expectation of the Meſſiah. (Andr.) Yea, and even Suetonius and Tacitus (both Heathen hiſtorians) aſſure us, the appearance of ſome great perſon was generally expected about that time. (Fox) See the notes on John i. 16. and Rom. x. 4.

Made of a woman.] Not begotten, as other men ; but *made* by the Holy Ghoſt, out of the fleſh and blood of the Virgin Mary, without the concurrence of man. The word (*gyne*) *woman* alſo is here taken, as often elſewhere in Scripture, for the ſex only : And generally, a maid who is marriageable, is by the Greeks termed *Gyne*, and by the Romans *Mulier* ; as we learn both from Procopius, and the Civil Lawyers. (Aſſ.) See the notes on John i. 14. and Rom. i. 3.

Made under the law.] Chriſt, having " taken upon him the form of a ſervant, and been made in the likeneſs of men," Phil. ii. 7. made himſelf ſubject to the entire obſervation and ſatisfaction of the whole law. (Aſſ.) See the notes on ch. iii. 13.

To redeem them.] See the notes on ch. iii. 13. Luke xvii. 9. Acts xv. 10. and Rom. x. 4.

The adoption of ſons.] See the notes on ch. iii. 26. John i. 12. and 2 Cor. vi. 18.

Becauſe ye are ſons.] Here the Apoſtle ſhews, that we are in ſuch ſort free and ſet at liberty, that in the mean ſeaſon we muſt be govern'd by the Spirit of Chriſt, which reigneth in our hearts, and teacheth us the true ſervice of the Father; but this is not to ſerve, but rather to enjoy true liberty, as becometh ſons and heirs. The Holy Ghoſt is both of the Father and the Son : But the peculiar reaſon, why he is here call'd " the Spirit of his Son" is, becauſe the Holy Ghoſt ſealeth up our adoption in Chriſt, and giveth us a full aſſurance of it. (Aſſ.) See the notes on John xiv. 16. and Rom. viii. 15.

Wherefore thou art.] See the notes on ch. iii. 29. and Rom. viii. 16.

Ver. 8, 9, 10, 11. Howbeit, then when ye knew not God, ye did ſervice unto them which by nature are no gods. But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye deſire again to be in bondage ? Ye obſerve days, and months, and times, and years. I am afraid of you, leſt I have beſtowed upon you labour in vain.

When ye knew not God] See the notes on Rom. i. 21, *&c.* and 1 Cor. vi. 11.

Ye did ſervice unto them.] The Jews ſerv'd the true God, tho' in a ſervile manner ; but ye ſerved falſe (that is, no) gods ; ſuch as your own imaginations created, and after a ſlaviſh manner alſo. (Fell) By the word *edouleuſate* here we learn, how frivolous is the diſtinction of the Papiſts, *viz.* That *Latria* is indeed ſervice proper to God, but *Dulia* is ſuch worſhip as may be paid to Saints and Angels : For, ſince Saints and Angels " by nature are no Gods," the giving *Dulia* to them muſt be the thing condemn'd here in the Heathens ; that being only this, that they did (*douleuein*) give (*Dulia*) " ſervice unto them which by nature are no Gods." (W.) See the notes on Rom. i. 25. 1 Cor. vi. 11. viii. 5. and xii. 2.

Known of God.] See the notes on John x. 14, 27. and xiv. 17. and 1 Cor. xiii. 12.

Weak and beggarly elements.] The carnal rites of the Moſaical law are ſo call'd here, being conſider'd apart by themſelves without Chriſt: And for the Galatians to fall back from Chriſt to theſe ceremonies, was nothing elſe but to caſt away riches, and follow beggary. (Aſſ) This argument has the more force againſt the Galatians, who having never been under the law, yet deſired to enter into that bondage, which is to go backward in religion; or to return to thoſe principles which they had already paſs'd over. (Fell, W. and B.) See the notes on ver. 3.

Ye obſerve days.] St. Paul here gives inſtances to the Galatians, wherein it did appear that they brought themſelves under an unneceſſary bondage to the rites of the ceremonial law: He tells them plainly, that they kept the ceremonial ſabbaths, feaſts and faſts, as if that law was obligatory, and ſtill binding: "Ye obſerve days, (that is the Jewiſh ſabbath-days, and new moons;) and months, (as the feaſt of the firſt month, and of the ſeventh month;) and times, (that is, the times of their ſolemn feſtivals for going up to Jeruſalem, as the Paſſover, Pentecoſt, and Feaſt of Tabernacles;) and years;" as the ſabbatical years, and years of jubilee. This, ſays the Apoſtle, makes me "afraid of you," that I have preached the Goſpel, and the doctrine of free juſtification, in vain to you; becauſe ye leave the doctrine I taught you, and put your confidence in obſerving thoſe legal ceremonial rites. Learn hence, 1. That the work of the miniſtry is a laborious work; "I have beſtowed upon you labour," ſays St. Paul. A miniſter's life is not a life of eaſe, but of much toil and pains; a labouring unto faintneſs and wearineſs, as the word here uſed doth import and ſignify. 2. That the moſt laborious miniſters and lively preachers may ſometimes ſee ſo little fruit of their labours and endeavours, that they may have juſt cauſe to fear that few are ſavingly converted by their miniſtry: St. Paul here was afraid, "leſt he had laboured in vain" among the Galatians. 3. That, in order to the ſucceſs of our miniſtry, we muſt not content ourſelves with a reproof of ſin in general, but muſt deſcend to particulars, and give inſtances of thoſe ſeveral and diſtinct ſins which our people are guilty of, and ought to fall under our reproof for. Thus the Apoſtle here gives particular inſtances of the ſins formerly reproved, in their "obſerving days, and months, and times, and years." Generals, we ſay, do not affect, but particular reproofs are more piercing, and more convincing: When we ſay to the ſinner, as Nathan to David, "Thou art the man;" this, if any thing, will ſtick cloſe to the conſcience. (B.) Note here, That St. Jerom, in his Commentary upon this place, ſhews by divers reaſons, That the obſervation of Chriſtian Holidays, &c. comes not within this reprehenſion. (Fell) See the notes on ch. ii. 2.

Ver. 12, 13, 14, 15, 16, 17, 18, 19, 20. Brethren, I beſeech you, be as I am; for I am as ye are: Ye have not injured me at all. Ye know how through infirmity of the fleſh I preached the goſpel unto you at the firſt. And my temptation which was in my fleſh, ye deſpiſed not, nor rejected; but received me as an angel of God, even as Chriſt Jeſus. Where is then the bleſſedneſs ye ſpake of? For I bear you record, that if it had been poſſible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, becauſe I tell you the truth? They zealouſly affect you, but not well; yea, they would exclude you, that ye might affect them. But it is good to be zealouſly affected always in a good thing, and not only when I am preſent with you. My little children, of whom I travail in birth again, until Chriſt be formed in you, I deſire to be preſent with you now, and to change my voice, for I ſtand in doubt of you.

Brethren, I beſeech.] Obſerve here, The holy wiſdom of our Apoſtle, in tempering his former reproofs with great mildneſs and gentleneſs; "I beſeech you, brethren." He well knew, that theſe Galatians were alienated in their affections from him; and fearing leſt from his preſent ſeverity and ſharpneſs towards them, they ſhould apprehend that he was alienated from them alſo, he thus lovingly beſpeaks them; I pray you, be affected towards me, as I ſtand affected towards you: Count me not "your enemy becauſe I tell you the truth;" for I am the ſame to you that ever I was; my love is not alienated from you, for any wrong or injury done to me by you: For, alas! it is yourſelves, and not me, that ye injure, by bringing yourſelves into this bondage to the ceremonial law, to the loſs of your Chriſtian liberty; "Be as I am; for I am as ye are; Ye have not injured me at all." Learn from St. Paul's example, That, tho' the miniſters of Chriſt, may, and ſometimes muſt uſe ſeverity and ſharpneſs in the rebukes and reproofs which they give for ſin, yet muſt they temper ſeverity with gentleneſs; and inſinuations of kindneſs and affection muſt be mingled with rebukes; as looking not ſo much at what their ſin deſerveth, as what is moſt convenient for bringing them to repentance. 2. That when the miniſters of God, from a true zeal for the glory of God, do rebuke ſin, and reprove ſinners, the people are too apt to apprehend that our zeal flows from a private ſpirit of revenge, as if we had ſome particular diſpleaſure againſt their perſons, for ſome perſonal injury done unto ourſelves; all which groundleſs ſuſpicions it is our duty to wipe off: So doth our Apoſtle here; "Ye have not injured me at all," ſays he. (B.) Or it may be underſtood, as if he had ſaid, "Be as I am;" that is, Take me for an example, who was once as zealous for thoſe legal rites as ye are now; but now I count them, and all things elſe, but as dung, in compariſon of the excellent knowledge of Chriſt. (Aſſ.) But this interpretation does not ſeem to cohere ſo well as the former, with the following words, "Ye have not injured me at all." (W.) See the notes on Acts xxii. 3, &c. xxvi. 9, &c. and Phil. iii 8.

Through infirmity of the fleſh.] Not only afflictions from without, but weakneſſes and imperfections alſo of my perſon. (Fell) See the notes on 1 Cor. ii. 3. and 2 Cor. x. 10. xi. 29, 30. and xii. 5, 9, 10.

And my temptation.] See the notes on Acts xx. 19. and 1 Cor. x. 12.

But received me.] See the notes on John xiii. 20.

Where is then the bleſſedneſs?] What is become of the great applauſe, which ye gave me at my firſt preaching, counting your ſelves moſt happy in me your Apoſtle? Or, what talk was there abroad in the world, how happy ye thought yourſelves, and bleſſed the time God ſent me among you? (Aſſ.) The primitive and beſt Chriſtians had very awful and venerable opinions both of their Clergy and their office. They thought nothing too good, or too dear, for thoſe who took care of their ſouls, and fed them with the bread of Heaven. To the everlaſting reproach of theſe later ages, how ſincerely, how paſſionately, did they love their Prieſts? Out of that ſlender ſtock, which perſecution had left, out of the ſhipwracks of their waſted fortunes, how chearfully, how liberally, did they contribute to their maintenance? What exceeding veneration did they pay to their perſons? With what incredible ſubmiſſion did they undergo the moſt ſevere diſcipline and penances? Who knows not the memorable caſe of the emperor Theodoſius and St. Ambroſe? If there be not now the ſame reſpect ſhewn to them, the reaſon is plain: For, ſince religion itſelf hath ſo much decay'd in its eſteem and authority; ſince the prophane and ſchiſmatical humours of the age have taught the people to deſpiſe both Church-men and Church-cenſures; ſince God himſelf is affronted, and his moſt ſacred inſtitutions ridiculed, what wonder if his Prieſts partake in the misfortune? But, if it ſhall ever pleaſe God to reſtore the primitive ſpirit of piety to the world; if the vanities of this corrupt age ſhall ever be decocted; if Atheiſm and Fanaticiſm ſhall ever be effectually thrown out of the Church, the love and reverence of the Clergy will return. (Killingb.)

Become your enemy.] Since all men naturally deſire the truth, and love it, how comes it to paſs, that any man ſhould be hated for ſpeaking the truth? Becauſe (ſaith St. Auguſtine) All men love the truth, when that truth concerneth not themſelves; they love truth ſhining, but not convincing; they love the truth when ſhe diſcovers herſelf, not when ſhe diſcovers them. Hence is that proverb true, *Obſequium amicos, veritas odium parit*; (Flattery gains friends, and truth enemies;) as the beams of the ſun, which refreſh and clear a ſound eye, offend a ſore eye. (Aſſ.) See Mr. D. Jones's Sermon on this text; and the notes on ch. ii. 5.

They zealouſly affect you.] *They*, that is, the falſe Apoſtles, pretend great love to you, and a zealous affection for you; "but not well," not upon honeſt and juſt grounds. There is often an ill cauſe, which is to be condemned and avoided: Zeal is a mixt affection of love and anger, working into a fervency of mind; in defending what we judge to be true and good, and in oppoſing what we judge to be falſe and bad; "They zealouſly affect you, but not well." Nothing is more common, and conſequently more dangerous, than for heretical teachers to pretend great zeal for the glory of God, and great love and affection to the people of God, whilſt they are about to perſuade them to embrace their pernicious errors and damnable hereſies. He adds, "Yea, they would exclude you, that ye might affect them:" *Exclude you*, that is, from the liberty and privileges of the Goſpel, ſay ſome; from depending upon me, or any faithful paſtor, ſay others; they would ingratiate themſelves, that they may engroſs you, and ye may affect them only. The old practice has ever been among ſeducers, firſt to alienate the peoples minds from their own teachers, and next get themſelves look'd upon as alone, and only worthy to have room in the peoples hearts and affections; "They would exclude you (from us, and us from you, only) that ye might affect them." (B.)

But it is good] Note here, That altho' there is a zeal in a bad cauſe, which is to be condemned and avoided, yet there is a zeal in a juſt and righteous cauſe, which is laudable and worthy to be practiſed: When it is a zeal guided by religion, governed by prudence, attended with perſeverance; when "in a good thing" we are affected, "zealouſly affected," and "zealouſly affected always." This the Apoſtle deſires that the Galatians ſhould be, and that as well when he was abſent from them, as when he was "preſent with them." (*Idem.*) See the notes on Acts v. 17. and Rom. x 2. And in order to the getting a right notion of the nature and cauſes and compoſition, the ſigns and characters, the bounds or limits and degrees, the extremes and excurſions, the hindrances and impediments, the corruptions and remedies, together with proper and neceſſary cautions relating to the exerciſe and object of this good zeal here recommended, I beg leave to refer my reader to Dr. Sprat's Sermon on this text, 1678. and Mr. Fred. Cornewall's, 1710.

My little children.] Obſerve here, 1. The endearing title which the Apoſtle gives to the apoſtatizing Galatians; "My little children." He calls them children, becauſe converted to Chriſtianity, by preaching of the Goſpel; and being thus regenerate and born again, they were to be as children, innocent and inoffenſive: He calls them *little children*, to denote the tenderneſs of their growth in Chriſtianity, the ſmallneſs of their proficiency in religion; they were not come to that conſiſtency in grace, to that maturity in goodneſs, to that perfection in knowledge, which he did deſire: Farther, he calls them *his* little children, to denote that ſpiritual relation which was between them; he having been the undoubted inſtrument of their converſion, and ſo was their ſpiritual Father; and alſo to denote that endearedneſs of affection which he bare unto them, and that tender care and concern which he had for them. 2. The holy vehemency of the Apoſtle's deſire; and how earneſtly he longed after them, in the bowels of Jeſus Chriſt. He compares himſelf to a mother in travel, until he ſhould ſee Chriſt form'd in their hearts and lives. (B.) See the notes on Rom. x. 1.

I deſire to be preſent.] Our Apoſtle, as a farther teſtimony of his endeared affection towards the Galatians, declares here his earneſt deſire to have been with them, and ſet them face to face; that ſo, being more fully acquainted with their caſe, he might know how to ſuit his diſcourſes to them, and might have more cauſe of rejoicing with, than complaining of them. (B.)

Ver. 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31. Tell me, ye that deſire to be under the law, do ye not hear the law? For it is written, that Abraham had two ſons; the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the fleſh: But he of the free-woman was by promiſe. Which things are an allegory; for theſe are the two covenants; the one from the mount Sinai, which gendreth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children. But Jeruſalem which is above, is free, which is the mother of us all. For it is written, Rejoice thou barren that beareſt not; break forth and cry, thou that travaileſt not: For the deſolate hath many more children than ſhe which hath an husband. Now we, brethren, as Iſaac was, are the children of promiſe. But as then he that was born after the fleſh, perſecuted him that was born after the ſpirit, even ſo it is now. Nevertheleſs, what ſaith the ſcripture? Caſt out the bond-woman and her ſon: For the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

Do ye not hear the law?] That is, the myſtery contain'd under the letter of the law. (G.) The Apoſtle here goes on, to propound an argument drawn from the writings of Moſes himſelf; and therefore ſuch, as ought to weigh with them, whoſe intemperate zeal for the law, deliver'd by Moſes, prov'd them to hold His authority in the higheſt veneration: As if he had ſaid, Ye that are ſo zealous for the law, will do well at leaſt to attend to the arguments which even the law furniſhes, for the point I am debating. (Stanh.)

Abraham had two ſons.] Here the Apoſtle takes notice of two ſons born to that Patriaach, as emblems of the Law and the Goſpel: And, by ſome circumſtances relating to them, applied to theſe two covenants, he forms his reaſoning, and confutes the vain pretences of the Moſaical inſtitution being ſtill obligatory, and the Goſpel-terms being either inferior to it, or inſufficient for ſalvation without it. 1. The different condition of their reſpective mothers: The one a bond-woman, the other a free-woman; from whence follows the like difference in their children. For, ſince it is a known maxim in law, that the children can have no quality deſcending to them, but ſuch as the parent had, and all that were born of ſervants in the family, the maſter had, by ſuch birth, the ſame title to, and dominion over, as he had to their parents by contract; it follows, that the ſon of this bond-woman muſt be no better than a ſervant. On the other hand, the free-woman, being the maſter's wife, and miſtreſs of the family, her ſon muſt in conformity be born in a ſtate of liberty; ſuch as gives him a title to the prerogatives of the firſt-born, and the inheritance of his father's fortunes, excluſive of all ſons (tho' born before in time) begotten of any other woman: The bond-man born muſt be content with the treatment, the wages, the proviſions ſuitable to his ſtation; but the heir may depend upon all the tenderneſs, the affection, the liberal education, the free acceſs, the encouraging proſpects and reverſions, due to the quality and ſucceſſion he is born to. (*Idem.*) See the application of this in the notes following.

Born after the fleſh.] In the production of Iſhmael there was only the ſame common providence, which concurs with, and gives ſucceſs to, natural cauſes, in ordinary generations: But in that of Iſaac every thing was miraculous. For a mother *dead* to all theſe purpoſes, Rom. iv. 19. and a father "as good as dead," Heb. xi. 12. to become fruitful, was an effect altogether above, and out of the power of, nature: This argued an immediate operation of omnipotence; and 'tis urged as a noble inſtance of faith, to believe the *promiſe* of God. And Iſaac is therefore call'd the child of *promiſe*, becauſe foretold as the choſen ſeed, and given in a manner ſo wonderful, that nothing leſs than the power and truth of God could have juſtified the hopes of him in perſons ſo diſabled. Thus, in proportion, they, whom theſe ſons repreſent, do likewiſe differ from each other. (Stanh.) See the notes on ver. 28. ch. iii. 16. John viii. 39. and Rom. iv. 19.

Which things are an allegory.] An *allegory* is a figure of ſpeech, whereby one thing is expreſs'd, and another intended. Thus Hagar and Sarah repreſented "the two covenants." Hagar, the bond-woman, whoſe name ſignifies *a rock*, repreſented the covenant of the *law* deliver'd "from the mount Sinai, which gendered," that is, ſubjected thoſe who were under it, to *bondage* to that law; and this "anſwered to Jeruſalem," or the Jewiſh church properly ſpeaking: But Sarah, the free-woman, was a figure of, and repreſented, the ſecond covenant, or the Goſpel-ſtate, call'd, ver. 26. the "Jeruſalem which is above." Such allegories as the Scriptures explain, we ought to receive: But we ſhould take care, how we entertain ſuch allegorical interpretations as are not plainly warranted by the Holy Scriptures, whether deviſed by ourſelves, or by others. We ſhould be particularly careful, that an opinion built on an allegorical ſenſe be not contrary to other plain Scriptures: And however obvious ſuch a ſenſe may be to us, we ought not to impoſe it on others, as an undoubted ſenſe of Scripture. If the Apoſtle had not here unfolded the hidden meaning of the hiſtory of theſe two women, it had probably been a ſecret ſtill. The ſame may be ſaid of the *Braſen Serpent*'s being a type of our Lord's being lifted up on the Croſs; of the *Paſchal Lamb*, and of Jonah's being types of our Saviour. While we keep to the plain and obvious ſenſe of Scripture we are ſafe; but there may be danger in departing from it. (Fox) Where the analogy of faith is preſerv'd, a prudent uſe of this kind is allowable, in the way of exhortation, or moral reflection: But in the way of argument, for eſtabliſhing any point of doctrine, it is requiſite we keep cloſe to the plain and natural ſenſe of the text, and not wantonly ſport it, in ambiguous niceties, and affected alluſions. (Stanh.) See the notes on Matth. xxvi. 26. John iii. 14. and 1 Cor. x. 1, &c.

Agar is mount Sinai in Arabia.] That is, ſhe repreſents it, 1. In her name: For Hagar, in the Arabian language, ſignifies *a rock*; as mount Sinai is called. 2. By her flight; ſhe flying twice into Arabia from her miſtreſs into the wilderneſs of Shur, called by the Chaldee *Chagra*. And, 3. By her ſtation; for there dwelt the poſterity of Iſhmael, call'd from her name Hagarens, as the oriental writers witneſs. (W.)

Anſwereth to Jeruſalem.] *Syſtoichei* is by Theophylact interpreted (*geitniazei, haptetai,*) *bordereth upon*; mount Sinai being not far from Jeruſalem: But, as he acknowledgeth alſo, it ſignifies originally *to walk along with*; and being metaphorically uſed of things compared one to another, it ſignifies *to be parallel, anſwerable*, or *proportionable* to another: And accordingly here, in the compariſon begun ver. 22. Hagar is made parallel to Jeruſalem, the then preſent ſtate of the Jews: And the parallel conſiſted in two things; 1. That as the people of the Hagarenes bound themſelves to circumciſion, and the obſervation of the Moſaical law in many particulars, ſo the preſent Judaizers did; and 2. That as, in this reſpect, theſe Hagarens were juſt as their mother had been, in a ſervile eſtate, ſo theſe Judaizers kept themſelves, and all their diſciples, in a meer ſervile condition, oppoſite to the liberty of the Goſpel. Of the Hagarens or Iſmaelites being circumciſed, Joſephus gives clear teſtimony, *l.* i. *c.* 12. (H.) This parallel, or order of oppoſition, may be ſuppoſed to ſtand thus.

On the one ſide	Oppoſite to	On the other ſide
The Old Covenant by Moſes		*The New Covenant by* Chriſt
Bondage		*Liberty*
Hagar		Sarah
Iſhmael		Iſaac
The Law from Sinai		*The Goſpel from Heaven*
Jeruſalem *that now is*		Jeruſalem *which is above*
Jews, who embrace circumciſion		*Chriſtians baptized*

Now the Apoſtle placeth Sinai and Jeruſalem, in the ſame file, under bondage; as being, 1. Both of the ſame intention: As mount Sinai was the place where the law took its beginning; ſo Jeruſalem was the metropolis of the worſhip according to that law. 2. Both choſen by God: Sinai, " the mount of God," 1 Kings xix. 8. Jeruſalem, the city where " he put his name," 1 Kings xi. 36. " the holy city," Matth. iv. 5. and the temple there alſo built upon a mountain; in the one was the tabernacle, in the other the temple. And, 3. Both in bondage: Sinai inhabited by the iſſue of bond-men, Jeruſalem ſubject to the Romans; by whom alſo e're long the city was to be deſtroy'd, and all the inhabitants made captives and ſlaves; when their ſenſible and carnal worſhip, according to the law, was to be aboliſh'd, according to Jacob's prophecy, Gen. xlix. 10. and our Saviour's, John iv. 21. the law, worſhip, church, and nation, all determining together. The Jews ſtood much upon their freedom, as coming from Iſaac, John viii. 33. which our Apoſtle here confutes; and intimates, what he proſecutes more copiouſly, Heb. viii. 9. the excellency of the Chriſtian ſervice, prieſthood, and ſanctuary, above thoſe of the Jews. (Fell)

For it is written.] The Apoſtle ſeems to have taken this whole allegory from that place, Iſa. liv. 1. " Sing, O barren," *&c.* The church having now born, out of all nations, many more ſpiritual children to faithful Abraham, through Chriſt and his heavenly promiſes, than the law did according to the carnal commandment, Rev. vii. 9. Literally the prophet ſeems to promiſe a reflouriſhing eſtate to Jeruſalem and Judea, after its deſtruction by the Chaldeans and Babylonians. (*Idem.*)

As Iſaac was.] Such as depend upon the law, like Iſhmael born by natural means, expected pardon of their ſins, and the ſalvation of their ſouls, by works of their own performance: But we, who, as Iſaac was, are the children of promiſe," aſcribe theſe bleſſings to a higher hand, acknowledge our own impotence and deadneſs, and thankfully adore the truth, the power, and goodneſs of God, who " not by works of righteouſneſs which we have done, but according to his mercy (in Jeſus Chriſt) hath ſaved us," Tit. iii. 5. by methods aſtoniſhing and ſupernatural, by the death of his own beloved ſon, by the renewing of his own bleſſed ſpirit, and by faith in the merits of another. (Stanh.) See the notes on Rom. ix. 8.

Perſecuted him.] Obſerve here, 1. The root and riſe of Iſhmael's perſecuting malice diſcovered, and from whence it proceeded; and that was an inward antipathy to the work of grace in Iſaac. Thoſe great differences in divine heraldry, and of being born after the fleſh, and after the ſpirit," evidently diſcover where the quarrel lay, and whence it aroſe; it was the ſpiritualneſs of Iſaac that exaſperated Iſhmael's rage: Iſaac " was born after the ſpirit;" and doubtleſs he ſhewed ſome fruits of the ſpirit, which Iſhmael could not reliſh, and therefore did deride and mock him. 2. What was the perſecution of the tongue, in deriſions and cruel mockings: Moſes tells us, in the book of Geneſis, the manner how, and the weapon with which: Iſhmael did not lift up his hand againſt Iſaac, as Cain did againſt Abel, but his tongue only; yet St. Paul calls it here perſecution: Mocking and ſcoffing either at the word, ways, or people of God, is a ſin of unſpeakable prophaneneſs, a blaſpheming of Chriſt, and a perſecution of his members. " He that was born after the fleſh, perſecuted him that was born after the ſpirit." 3. That this perſecution of the tongue, at leaſt, is that which the children and church of God have met with in all former, and muſt expect, to meet with in future ages; *as it was then*, ſays the Apoſtle, " even ſo it is now:" Afflictions are the donatives of the Goſpel, and perſecution is the church's patrimony; " To us it is given on the behalf of Chriſt, not only to believe on him, but to ſuffer," Phil. i. 29. 4. From Iſhmael's being brother to Iſaac, and yet his bitter perſecutor, that the soreſt trials and ſharpeſt perſecutions, which the Saints endure, are very often from the neareſt relations, who are tyed to them by the ſtrongeſt obligations either of kindred or acquaintance: Bittereſt things are ſometimes endured from the hands of thoſe from whom better things might juſtly have been expected: Chriſt foretold all this, " The brother ſhall betray the brother to death, and the father the ſon." Cain is dead, but the ſpirit of Cain yet lives; They that ſcoff, would bite, and make their teeth meet, had they power to uſe their cheekbone: " He that is born after the fleſh," will perſecute thoſe of his own fleſh and family that are " born after the ſpirit;" *as it was then*, we may go on to ſay, " even ſo it is now." (B) This miſbehaviour of the Egyptian woman's ſon ſeems to have been a prelude to the long oppreſſion the Iſraelites afterwards underwent in Egypt. (*Ainſw.*) Whatever the inſolence was, it ſeems to have been offer'd, in envy, at the keeping of the *feaſt* for Iſaac's weaning, Gen. xxi. 8, 9. (*Munſt.*) Grotius ſuppoſes this *mocking* to have been a deriſion of Iſaac's piety and religious deportment: *Vatablus*, of his childhood or juniority: And ſome underſtand it of an immodeſt and vicious behaviour; Others again, that Iſhmael jeſted on the name of Iſaac, and made it a matter of merriment; for ſo the word is uſed, Gen. xix. 14. (Patr.) See moreover Cartwright's remarks upon the various expoſitions of this place. Cajetan, conceiving Iſhmael's years and diſcretion did not ſeem ſo well to ſuit with his acting ſuch a puerile part, ſuppoſes he ſet on others, who were nearer upon an equality of age with Iſaac, to abuſe and inſult him. (Parker)

Caſt out the bond-woman.] The Apoſtle goes on in explaining and applying this typical hiſtory of Iſhmael and Iſaac; and tells us, that the caſting out of Iſhmael, the ſon of Hagar the bond-woman, did typify the excluſion of the law from a partnerſhip with the Goſpel, in the juſtification of a ſinner before God. As Iſhmael was caſt out of Abraham's family, and none but Iſaac muſt inherit; ſo they, that depend upon the law for juſtification, ſhall be caſt out of the church of God, and never attain the heavenly inheritance: But they who do depend upon the promiſe of God, and expect to be juſtified by faith, without legal performances, and they only, ſhall be heirs of grace and mercy. The doctrine of juſtification by the works of the law, when it is not only doctrinally maintained, but practically purſued and walked in, doth exclude perſons from having any part or ſhare in the kingdom of heaven. So much was typified and prefigured by the ſon of the bond-woman's being caſt out, and not allowed to be heir with the ſon of the free-woman. (B.) The explication of this depends on the Jewiſh matrimonial laws, or the nature of concubinate; *viz.* When a ſervant, or a Gentile woman, was taken by a Jew to be (his wife ſhe was not to be by law, but) his concubine, upon agreement firſt made concerning her dowry. For ſuch a perſon as this is among them improperly called a *wife*, tho' far from any ill character of a whore, or any unlawful copulation, any further than will be affirmed of poligamy; which yet we know was allowed among the Jews, and practiſed by the Patriarchs. Now, the ſons of theſe concubines were excluded from ſucceſſion to the inheritance; and inſtead thereof the father gave them gifts or portions (and that was agreed upon by pact with the wife at firſt) Gen. xxv. 6. Thus was Jephtha ejected from the inheritance by his brethren, becauſe his mother was " a ſtrange woman," Judg. xi. 2. Agreeable to this is that cuſtom of *matrimonium morgengabicum*, in ſome countries, as Denmark, *&c.* at this day; where the ſecond wife, and her children that ſhall come from her, are not taken in to a right to the huſband's eſtate, ſhe to have any part of it for her jointure, or they for their inheritance, but only ſome gifts or portions aſſigned them by compact, which are called *morgengab*, or *marriage-gift*, with which they are to content themſelves, without any part of the inheritance. (H.)

So then, brethren.] Here the Apoſtle draws a concluſion from the foregoing diſcourſe, thus; As Sarah caſt out Hagar and Iſhmael, ſo muſt the children of the New Jeruſalem caſt out the law, and all the legal rites, henceforth to be obſerved no more, either alone without Chriſt, or in conjunction with Chriſt. And as the church of the Gentiles was not typified in Hagar, but in Sarah, ſo we Chriſtian Gentiles are not obliged to Judaical obſervances, but freed entirely by Chriſt from them, and juſtified by Goſpel-grace without them. The concluſion and ſum of all is this, to bring off the Galatians from ſeeking juſtification by the works of the law, and to apprehend themſelves no longer in bondage to circumciſion, and the Moſaick rites, but to ſtand faſt in the liberty wherewith Chriſt had made them free; which introduces that excellent diſcourſe to this purpoſe, which we find contained in the next chapter. (B.) See the notes on ch. v. 1.

CHAP. V.

He exhorteth them to ſtand faſt in the liberty of the Goſpel; and not to ſuffer themſelves to be entangled again with the bondage of the ceremonial law. Love is the fulfilling of the law. The works of the fleſh, and the fruits of the ſpirit, oppoſite: We ought to walk in the ſpirit.

Ver. 1, 2, 3, 4, 5, 6. **STAND faſt therefore in the liberty wherewith Chriſt hath made us free, and be not intangled again with the yoke** of bondage. Behold, I Paul ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing. For I teſtify again to every man that is circumciſed, that he is a debtor to do the whole law. Chriſt is become of no effect unto you, whoſoever of you are juſtified by the law; ye are fallen from grace. For we through the ſpirit wait for the hope of righteouſneſs by faith. For in Jeſus Chriſt, neither circumciſion availeth any thing, nor uncircumciſion, but faith which worketh by love.

Stand faſt therefore.] Some read this verſe (and that not improperly) join'd to the foregoing chapter, thus; "We are not children of the bond-woman, but of the free, with the liberty wherewith Chriſt hath made us free; Stand faſt therefore, &c." This liberty conſiſts, 1. In being freed from the curſe of the law; or, in not being obliged, under pain of eternal death, to fulfil all the law: And, 2. From the burdenſome and ſlaviſh ceremonies of it, (Fell) *Stekete*; "Stand faſt therefore;" like unto good ſoldiers, who keep their poſt, and quit no ground: For ſo the word ſignifies; being a metaphor taken from ſoldiers, who ſtand upon guard, or watch, or in the ranks wherein they are placed. (Leigh) See Dr. Butler's Sermon on this text, 1678. and the notes on ch. iii. 10. and iv. 4. John viii. 32, 36. Acts xv. 1, &c. Rom. xiv. 23. and 1 Cor. xvi. 13.

Be not intangled again.] *Enecheſthe*; held, or *kept in* with; tyed, or faſten'd to, as it were, with cords and ropes: A compariſon taken from oxen; which have the yoke bound faſt to their horns or neck, thereby to force, ſubdue, and keep them in. (Aſſ.) As if he had ſaid, Ye are now in a ſtate of liberty and freedom, which Chriſt hath purchaſed for you: Have a care of ſuch nets and ſnares, ſuch artifices and cunning devices, as are laid and prepar'd to deprive you of it; have a care of their fair pretences. But how comes the Apoſtle to diſſuade the Galatians from "being intangled *again* with the yoke of bondage," who never had the law of Moſes deliver'd to them, and ſo had never before been circumciſed? Whatever others anſwer, I think there will be no great difficulty in the caſe, if, inſtead of *the yoke*, we read *a yoke*; which the original will bear as well as the other: And then the ſenſe is this, Ye have, by the preaching of Chriſt crucified among you, been freed from *one* yoke, that of idol-worſhip; do not run your necks into *another*, of circumciſion. (Butl.) See the notes on ch. ii. 3. and Acts xv. 10.

Behold, I Paul.] See the notes on ch. i. 1.

If ye be circumciſed.] That is, "If ye be circumciſed," out of this perſuaſion, to be juſtified thereby, "Chriſt ſhall profit you nothing;" for juſtification by faith, and juſtification by the works of the law, cannot ſtand together. He inſtanceth particularly in circumciſion, becauſe it was the ground of all the ſervice of the law, and chiefly urged by the falſe Apoſtles. 'Tis true, circumciſion, in another place, is call'd "the ſeal of the righteouſneſs of the faith:" But here we muſt have conſideration of the circumſtances of time; for now baptiſm had come in the place of circumciſion: And moreover, St. Paul reaſoneth according to the opinion that his oppoſites (the falſe teachers) had of it; who made it a matter of ſalvation, and neceſſary means of juſtification. (Aſſ.) Embracing circumciſion after Chriſt's coming, is virtually, to deny and diſown that he is come, and in effect, to renounce and diſown him; becauſe at his coming the promiſe was fulfill'd, and circumciſion of its own nature ceaſed. (B.) For ſince Chriſt's death is abundantly ſufficient to attain its ends, whoever takes in another, plainly renounces that, and reſts upon that of his own chuſing. (Cave) See Dr. Kellet's Sermon on this text, 1627. and the notes on Acts xv. 1. xvi. 3. and Rom. iv. 11.

A debtor to do the whole law.] He who urges the neceſſity of circumciſion, is a debtor to the law, 1. In regard of duty; becauſe he who thinks himſelf bound to keep one part of the ceremonial law, circumciſion, doth thereby oblige himſelf to keep the whole ceremonial law, yea, and the whole moral law too, without deficiency; and that under the penalty of condemnation. And, 2. In point of penalty; becauſe he is not able to keep any part of it perfectly. Whence we may infer, 1. Our obligations to Chriſt, who, as our ſurety, paid our debt of duty, by fulfilling all righteouſneſs, and our debt of penalty, by ſuffering the puniſhment due to tranſgreſſors. 2. That as he who is circumciſed is bound to keep the whole law; ſo he who is baptized is obliged to obey all the commands of the Goſpel; to make conſcience of the duties of both tables, as an argument of his ſincerity, and as an ornament to his profeſſion. (B.) See the notes on ch. iii. 10.

Become of no effect unto you.] *Katergethete* ſignifieth (according to the notion of *argos*, whence 'tis compounded) *fruſtration*, *annullation*, *evacuation*, *abolition*; and ſo 'tis applied to the law, (*nomos catargeitai*) *the law is annulled.* In a ſenſe not far from thence 'tis uſed, Rom. vii. 2. when 'tis ſaid, that "the husband being dead, the wife is *diſcharged* from the law of the husband;" that is, receives no benefit from, nor owes any obedience or obſervance to the matrimonial contract. So here (*catergethete apo tou Chriſtou*) *ye are diſcharged from Chriſt*, as when a ſervant is from the maſter, or as a wife from the husband, diſcharged from the advantages as well as burthens; Ye receive no benefit or virtue *from Chriſt*; or the ſecond covenant (all one with Chriſt) "ſhall profit you nothing," ver. 2. and *exepeſate*, in the end of this verſe, "ye have fallen from," diſclaimed all right or title to the Goſpel, or ſecond covenant, that of *grace*. (H.) Whoſoever of you are juſtified by the law;" that is, whoſoever ſeek and endeavour to be ſo juſtified; for in reality none can in that manner be juſtified. (B.) See the notes on Rom. iii. 20. and ix. 30, &c. and 2 Cor. vi. 1.

Through the ſpirit.] See the notes on Rom. v. 1, &c. and 2 Cor. i. 22. and v. 5.

Faith which worketh by love.] *Energoumene.* 'Tis not amiſs in this place to ſet down the particular notion of *energeiſthai* in the New Teſtament. And to that purpoſe, the firſt thing to be obſerved, will be, that there is no kind of neceſſity or reaſon to render it in an active ſenſe, but rather in a paſſive, throughout theſe books. So Rom. vii. 5. "the motions of ſin" *were wrought*, or *conſummate*, or *perfected*, "in our members;" that is, the motions and inclinations were brought to act and habit. So, 2 Cor. i. 6. *Salvation which is perfected*, or *conſummate*, *by patient enduring.* So, 2 Cor. iv. 12. *Death is wrought in us*; as it appears by the context, "We are delivered to death," ver. 11. So, Epheſ. iii. 20. *According to the power which is wrought in*, or *among*, *you*; parallel to Col. i. 29. *According to the force*, or *act*, or *virtue which is wrought in me.* So, 1 Theſſ. ii. 13. The word of God, *which is wrought in you*, preached unto you, and obtained its end, (or perfection) to which it was deſigned, *among you believers.* So, 2 Theſſ. ii. 7. *The myſtery of iniquity is made*, or *wrought*; or (as in the preſent tenſe) is *in fieri*, *agitur*, ſaith Caſtellio, agreeably to that of Heſychius, (*Energeitai*, *cataskeuazetai*) *is prepared* to enter, to diſcloſe it ſelf to the world. And ſo here (*piſtis di agapes energoumene*) *faith perfected by charity:* So the Syriac reads it; and ſo Tertullian, *Perficitur per charitatem fides*, (*contra* Marcion. *l* v.) directly parallel to that of St. James, ch. ii. 22. *Faith is made perfect by works*, as an habit by the effects or fruits. To which purpoſe it is obſervable, that in Clemens Alexandrinus, *Strom. l.* iv. *Agape teleioutai*, and *di agapen teleſthen*, and *energoumenon*, are put as phraſes of the ſame importance. There is one only place behind, where this word is uſed; that of Jam. v. 16. of the righteous man's prayer, *deeſis dicaiou energoumene*; of which what is the direct importance will not perhaps be eaſily reſolved, but yet there is little reaſon to doubt but that it is in the paſſive ſignification alſo. To which purpoſe it will be obſervable, that one other notion of the word there is, which is ordinary among eccleſiaſtical writers, for one that hath received afflation from ſome ſpirit, evil or good. Thus (among many other examples) in the author of the *Eccleſiaſtical Hierarchy*, when there are repelled from the ſacrament *catechoumenoi*, *energoumenoi*, &c. there, (ſaith Maximus the Scholiaſt) *energoumenoi*, *are they that are acted by unclean ſpirits.* Why it ſhould not be taken alſo in a good ſenſe, for thoſe that are acted by good ſpirits, or the ſpirit of God, there is no reaſon imaginable, from the nature of the word; only 'tis true the moſt frequent uſe is of thoſe that are poſſeſſed by the devil. But yet, in the Apoſtle, 1 Cor. xii. 6, 10. *energemata* is uſed of the *chariſmata*, or extraordinary *gifts* of the ſpirit of God: And ſo ſaith Phavorinus; of which the gift of healing, and doing that only by praying and anointing, being one, in thoſe times, 'tis poſſible enough that *deeſis energoumene* may be that prayer of him that hath that gift of healing; and conſequently that which is thus formed by afflation of the ſpirit (for that the word belongs not only to perſons ſo acted by any ſpirit, but to actions that are ſo produced, appears by the uſe of the word in Juſtin Martyr, in *Dial. cum Tryph.* p. 87. where ſpeaking of magicians, he ſaith, they were *carried captive by the devil to all wicked diabolical actions*) which is here accordingly joined with the gift of healing, and therefore called (*euche piſteos*) ver. 15. "the prayer of faith," *viz.* of that faith which is mentioned 1 Cor. xii. 9. which enabled them to work cures, *to recover the ſick*, as there it follows, or which *availeth much*, that is miraculouſly, or as much as Elias's prayer for rain or fair weather did, in the next words. To that which hath been thus looſly ſaid of this word, may be added, by way of appendage, the words of Heſychius, in his Gloſſary, *he energoumene*, *hai me argai*, *eiſaccuomene*, *teloumene.* In which 'tis clear (as in the greateſt part of that book) that there is ſome corruption in the copy, I ſuppoſe from ſome decays in the MS. from whence it was printed. 'Tis poſſible, there might be ſome *Lacuna* in the parchment, which might take away part of the words in the midſt of this; which he that printed it was fain to repair by conjecture, and therein might miſtake. And then, this other form of words I ſhall only propoſe (inſtead of that which we now read in the printed book) *He energoumene daimonoſa*, *catechomene*, *teloumene* or *teleioumene*; ſuppoſing that the word *daimonoſa* and *catechomene* were ſo either blotted or eaten out, that there remained nothing of them but thus much ——— *aim*
——— *omene.*

——— *omene.* If this conjecture be not too wide, then this Gloſſary will clearly afford the ſeveral notions of this word *energoumene* in the latitude, *viz.* that it ſignify two things among ſacred authors; firſt *daimonoſa*, as Pachymerius rendred it, (and *catechomene*, which is all one) *a perſon poſſeſſed with the devil*, or that had ſome afflation; and ſecondly, *teloumene*, or *teleioumene*, *wrought*, or *conſummate.* One thing only more will be obſervable, in this verſe here to the Galatians, that by comparing it with other parallel places, ch. vi. 15. 1 Cor. vii. 19. it appears that *faith conſummate by charity*, is all one with "*the new creature*," in one place; and "the keeping of the commandments of God," in the other; as indeed *charity* is the *fulfilling the whole law*, of all the moral law, together with the ſuperſtructions of Chriſt. Agreeable to which is that of Marcus Eremita, *Every grace is given in baptiſm, but 'tis perfected by performing of the commandments.* (H.) See the notes on ver. 14. John vi. 29. xvii. 3. and 1 Cor. vii. 19.

Ver. 7, 8, 9, 10, 11, 12, 13, 14, 15. Ye did run well, who did hinder you, that ye ſhould not obey the truth? This perſwaſion cometh not of him that calleth you. A little leaven leaveneth the whole lump. I have confidence in you through the Lord, that ye will be none otherwiſe minded: But he that troubleth you, ſhall bear his judgment, whoſoever he be. And I, brethren, if I yet preach circumciſion, why do I yet ſuffer perſecution? Then is the offence of the croſs ceaſed. I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only uſe not liberty for an occaſion to the fleſh, but by love ſerve one another. For all the law is fulfilled in one word, even in this; Thou ſhalt love thy neighbour as thy ſelf. But if ye bite and devour one another, take heed that ye be not conſumed one of another.

Ye did run well.] That is, Ye were in the right way, and made ſo good a progreſs, that ye out-ſtripp'd many: And had ye not been ſtopp'd and hinder'd, ye would have obtain'd the prize; which is eternal life. (Aſſ.) See the notes on 1 Cor. ix. 24.

This perſuaſion.] As if the Apoſtle had ſaid, This Judaizing opinion and practice of yours, this perſuaſion of the neceſſity of your being circumciſed, and obeying the law of Moſes, this new doctrine, ſo contrary to the ſpirit of the Goſpel, and the deſign of Chriſtianity, was never taught you either by God, or myſelf, or any other faithful miniſter of Jeſus Chriſt, who firſt converted you to the faith; but it is a meer deluſion of Satan, and his emiſſaries the falſe Apoſtles: And do not think this a ſmall matter; let not circumciſion ſeem a little thing to you; and let not theſe Judaizing teachers be diſregarded by you as inconſiderable, becauſe they are few in number; for they are like to leaven; and ye know very well that "a little leaven leaveneth the whole lump;" intimating, That a few falſe teachers, and a little of error and falſe doctrine, crept into the church of Chriſt, may do unſpeakable miſchief, by ſpeedy infection of the whole church, as *a little leaven* (to which error is compar'd) *leaveneth the whole lump.* (B.) See the notes on ch. i. 6. and 1 Cor. v. 6.

I have confidence.] Obſerve here, 1. The Apoſtle's holy confidence, grounded upon charity, that "through the Lord," that is, through the Lord's aſſiſting his endeavours, and through the Lord's bleſſing upon their ſerious conſideration of what he had written to them, they would be reclaimed from their errors, and brought to be of the ſame mind with himſelf. Where note, How the holy and zealous Apoſtle was divided betwixt hope and fear concerning theſe men; he feared the worſt of theſe Galatians, and yet hopes the beſt; "I have confidence in you through the Lord." It is a fault in the miniſters of the Goſpel, when they deſpair of men too ſoon, when they ceaſe or ſlacken their endeavours for their peoples good, looking upon them as reſolutely bent upon, and judicially given up unto, all evil. Tho' our Apoſtle here had not a confidence of faith, or full perſuaſion, yet he had a confidence of charity, which cauſed him to hope that they would be like-minded with himſelf; "I have confidence in you through the Lord, that ye will be no otherwiſe minded." Obſerve, 2. With what a holy caution, as well as Chriſtian prudence and charity, our Apoſtle applies himſelf unto them; declaring, that tho' he hoped they might be reclaimed from their error, yet leſt they ſhould conclude their error not to be very dangerous, he ſhews them his juſt indignation againſt it, by denouncing deſerv'd puniſhments againſt thoſe that ſeduced them into it: "He that troubleth you, ſhall bear his own judgment," his condemnation due to him in hell, without repentance; which is ſuppoſed in all threatnings, tho' it is not always expreſs'd, yet it is to be underſtood. 3. The univerſality of the threatning; "He ſhall bear his own judgment, whoſoever he be:" Let him be who he will, or what he will; who he will for abilities and parts, what he will for power or reputation; whoever he is, or whatſoever he be, he ſhall bear his judgment. Such is the exact juſtice of God, and ſuch his impartiality in the exerciſe of it, that he will ſuffer no impenitent tranſgreſſor to eſcape his indignation, whoever he is, without reſpect to perſons. (B.) By the phraſe here (*ho' taraſſon*) "he that troubleth you," there ſeems to be meant ſome one perſon chiefly, who endeavour'd to ſeduce them: Who (as ſome ſay) was Cerinthus, who liv'd in the Apoſtles times, in and about Antiochia, and taught very many hereſies like the Gnoſticks: Particularly, That Chriſt was mere man; That circumciſion was ſtill of force; That the reſurrection was to be in this world, and to begin at Jeruſalem (which perhaps our Apoſtle taxeth, ch. iv. 25.) where the Saints were to live a thouſand years in all voluptuouſneſs and ſenſuality; after which manner himſelf alſo is noted to have lived. And this might give occaſion to the Apoſtle, to write ſo ſharply againſt thoſe ſins here, and ch. vi. 13. to take notice, That even theſe falſe doctors did not live religiouſly according to the law itſelf. See Ireneus, Euſebius, and eſpecially Epiphanus. (Fell) See the notes on ch. i. 7. Acts xv. 1. 2 Cor. ii. 3. viii. 22. and x. 6.

Why do I yet ſuffer?] See the notes on 1 Cor. i. 17, &c. and xv. 30.

I would they were even cut off.] *Apocoptesthai* here, and in the canons of the ancient councils, *eccoptesthai*, *kathaireisthai*, *aphorizeſthai*, are all expreſſions of excommunication of the higheſt degree, anſwerable to the ſhamatha among the Jews, and conſequently here (*ophelon kai apocopſontai*) "I would they were cut off," is an expreſſion of a menace or threatning of excommunication; an apoſtolical denunciation, that they that do not mend this ſeditious, ſchiſmatical humour, ſhall be cut off: Or if *ophelon* be but a wiſh, it is then becauſe he diſcerned ſo much of the obſtinacy of the evil humour, that he thought this would not be likely to cure, but exaſperate it; or becauſe he ſaw his authority contemn'd among them. As for that other notion of *apocoptesthai*, which St. Hierome and others ſeem to refer to, in relation to the matter of theſe mens diſturbance, *viz.* that about circumciſion, which they would impoſe upon all Chriſtians, (*Si putant hoc prodeſſe; non ſolum circumcidantur, ſed etiam abſcindantur*) 'tis ſomewhat too light to be affixed to the words of the Apoſtle. (H. and W.) See the notes on ch. i. 7, &c. 1 Cor. v. 2, &c. And Dr. Thomas Baily's ſermon on this text.

Uſe not liberty.] Our Apoſtle having finiſhed the former part of the chapter, which contains an exhortation to ſtand faſt in that liberty which Chriſt had purchaſed for them; he now enters upon the ſecond part of it; namely, to caution them againſt abuſing of their Chriſtian liberty, and by no means to apprehend or ſuppoſe, as if they were thereby freed from all obligation to ſerve God or man, in the duties particularly required of them: "Brethren! (Says he,) ye are called into liberty;" that is, to the enjoyment of evangelical liberty, which conſiſts in a freedom from the obligation of the ceremonial law, and the curſe of the moral law; uſe it then ſo as not to abuſe it: Uſe it neither to ſin nor ſcandal; not to ſin, to allow yourſelves the leaſt liberty in indulging any carnal luſt, or ſinful affection, nor yet to ſcandalize the weak, who at preſent ſcruple the forſaking of circumciſion, and the reſt of the ceremonial rites; "uſe not your liberty for an occaſion to the fleſh, in love ſerve one another:" Learn hence, 1. That our liberty, and freedom, purchaſed for us by Chriſt, doth not diſſolve any tie or obligation which we lie under, either to God or man; the yoke of the duty is very conſiſtent with our Chriſtian liberty. 2. That one of the great occaſions of the ſins we commit in the courſe of our lives, is the too free uſe of our Chriſtian liberty: The uſing our liberty to the utmoſt pitch and extent of that which we call lawful, is the occaſion of our running into that which is certainly ſinful. Religion moſt certainly allows us all reaſonable liberty in the gratification of our natural appetites and paſſions; but all exceſſes and immoderate liberties are forbidden by religion. And accordingly, one good rule, for ſecuring ourſelves from falling into ſin, in the uſing our Chriſtian liberty, is this; That in matters of duty, we ſhould rather do too much than too little; but in matters of indifferency, we ſhould rather take too little of our liberty than too much. For inſtance, Prayer and alms-giving are indiſpenſible duties; but how oft we ſhould pray, and how much we ſhould give, is not poſitively declared: In this caſe, to pray very frequently, and to give alms very liberally and largely is our wiſdom and duty; no damage will come by doing too much, but both damage and danger will accrue by doing too little. And, 3. That it is not ſufficient, in order to the right uſe of our Chriſtian liberty, that we do not from thence take occaſion to ſin ourſelves; but we ought to take care leſt by any indiſcreet uſe of our own liberty we give offence, and miniſter occaſion of ſin and ſtumbling unto others. This truth is implied in the ſecond injunction, "By love ſerve one another." (B.) See the notes on John viii. 36. and xiii. 34. and 1 Cor. ix. 1, &c. And Archbiſhop Sharpe's ſermon on this text.

Love thy neighbour.] See the notes on Matth. vii. 12. John xiii. 34. and Rom. xiii. 8, 10.

Bite and devour.] The Apoſtle, to enforce the foregoing exhortation to mutual love, urges here the dangerous effects, which their animoſities and ſtrife, their controverſies and contentions, would moſt certainly produce: By *biting* one another, ſays he, ye will *deſtroy* and *conſume* one another. Where it deſerves a ſerious remark, That St. Paul compares the enmities and animoſities which were among them, on the ſcore of their differences in religion, to the biting, rending, and devouring of the wild beaſts; and gives them timely notice of the fatal conſequences that will follow thereupon, *viz.* a total devaſtation and inevitable conſumption of the whole church. It is a true ſaying, That there is no ſuch bitter hatred among men, as on the ſcore of religion. As the zeal of the Jews would not ſuffer an uncircumciſed perſon to live among them; ſo probably, theſe zealous Judaizers in Galatia would not ſuffer thoſe who had caſt off legal obſervances to live quietly and peaceably by them. (B.) See the notes on Acts xv. 1, &c. and 39. and 1 Cor. i. 11.

Ver. 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26. This I ſay then, Walk in the Spirit, and ye ſhall not fulfil the luſt of the fleſh. For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh: And theſe are contrary the one to the other; ſo that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the fleſh are manifeſt, which are theſe, Adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like: Of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things, ſhall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance: Againſt ſuch there is no law. And they that are Chriſt's, have crucified the fleſh, with the affections and luſts. If we live in the Spirit, let us alſo walk in the Spirit. Let us not be deſirous of vain-glory, provoking one another, envying one another.

This I ſay then, walk.] The advice I give, for avoiding the abuſe of your Chriſtian liberty, and the ſtrife and uncharitableneſs, mention'd juſt before, is, That ye would behave yourſelves as men who make the Goſpel their rule, and are guided by the Spirit of God; which will prevent your being enſlav'd by the luſts of the fleſh. Where obſerve, 1. The juſt extent and meaning of thoſe expreſſions here, "walking in the Spirit," ver. 16. and being "led by the Spirit," ver. 18. There are few words in Scripture of larger and more ambiguous ſignification, than this of *Spirit.* Sometimes it ſignifies an intelligent and immaterial ſubſtance at large, as in that propoſition, "God is a Spirit," John iv. 24. Sometimes it is the underſtanding part of the humane mind, diſtinguiſh'd not only from the body, but from that ſeat of the affections, which philoſophers are wont to call the ſenſitive ſoul; as in 1 Cor. ii. 11. and 1 Theſſ. v. 23. Sometimes it denotes the third Perſon in the bleſſed Trinity; as when we read of the Spirit being *grieved, tempted, ſent, &c.* Sometimes it is put for the gifts and graces of that Spirit, whether ordinary or extraordinary, as 1 Cor. xii. 1, *&c.* And ſometimes again it imports the Goſpel of Chriſt; as 2 Cor. iii. 6. Now, in this place it muſt needs be taken in one of the three ſenſes laſt mention'd: And in any of them it will anſwer the Apoſtle's purpoſe; as is manifeſt, by his oppoſing it to the *fleſh* and the *law.* From whence we may infer, That leading a life of purity and virtue, in oppoſition to our brutiſh and carnal luſts, and a Law of carnal ordinances; living by faith and grace, in opppoſition to works, and any confidence in moral duties perform'd by reaſon and natural ſtrength; governing ourſelves by the word of Chriſt, and following the directions and holy motions of his good Spirit within us, (however expreſs'd variouſly) do mean and come all to the ſame thing at laſt: That he, who does one of them, does the other; and that *having* the Spirit, *living after* the Spirit, *walking in* the Spirit, and being *led by* the Spirit, include them all, in which ſoever of the forenam'd meanings the word *Spirit* be uſed or interpreted. For evidence whereof, no other argument is needful, than St. Paul's catalogue of virtues here, which he ſo poſitively affirms to be "the fruit of the Spirit," ver. 22. and that long black roll of vices, which he denominates "the works of the fleſh," ver. 10. and the *crucifying* of which he gives in, as a certain mark of being Chriſt's, ver. 24. And, 2. The encouragement for "walking in the Spirit;" but eſpecially the ground and foundation of it, which we have here, in ver. 16 17. The encouragement itſelf is, that by "walking in the Spirit, we ſhall not fulfil the luſts of the fleſh;" that is, we ſhall, by our obedience to the Goſpel, and by the power of that grace, which always accompanies the true and practical belief of it, be reſcued from the tyranny of our luſts, and not comply with their ſeducements and wicked ſuggeſtions. But how can we be ſure, that ſuch *walking* will be attended with ſo happy an effect? Why, even from hence, "For (ſays he, that is, Becauſe) the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh; and theſe are contrary the one to the other, ſo that ye cannot do the things that ye would:" The true meaning whereof muſt certainly be, That, as Chriſtians, who ſtill continue to be men, do carry about them a corrupt principle, inclining them one way; ſo have they, by virtue of their being Chriſtians, a ſupernatural and divine principle drawing them another way; So that, if the former conſtantly diſpoſes them to evil, the latter as conſtantly diſpoſes to good: The conſequence of which different diſpoſitions is, "that they cannot do the things that they would:" (Not that the regenerate man is unable to perform that good, which the Spirit moves him to deſire and endeavour the performance of; but) he that is *led by*, and *walks in the Spirit*, cannot conſent to do thoſe evil things which the fleſhly principles incline him to; For, in ſo doing, he breaks that Goſpel-covenant which hath ſolemnly renounced thoſe works of the fleſh; he ceaſes to be *led by the Spirit*, the moment he fulfils any of thoſe wicked luſts. For this is the neceſſary conſequence of the *mutual contrariety*, taken notice of here between theſe two principles. And he is aſſiſted and ſtrengthned by the grace and Spirit of God; which being a principle more powerful than that of corrupt nature, enables him to reſiſt and overcome all the ſuggeſtions and allurements of its adverſe principle. In a word, As he, who is left to the powers of nature, cannot do the good, which his own reaſon, or *the law in his mind*, tells him is fit to be done, becauſe deſtitute of that Spirit which is the cauſe of all the good we do; ſo he, who is conducted by the Spirit, cannot comply with *the law in his members*, which is the cauſe of all that evil we do. The former is the caſe of perſons *under the law*, ver. 18. repreſented at large, in Rom. vii. The latter is the privilege of perſons *led by the Spirit*, aſſign'd here as a reaſon for their "not fulfilling the luſts of the fleſh:" And the difficulty men have uſually been entangled in concerning this matter, ariſes from a miſtake of the Apoſtle's meaning and deſign; by ſuppoſing him to ſpeak of the ſame perſons in both places; than which nothing can be more foreign, both from the context of each paſſage, and from the reaſon and truth of the caſe. (Stanh.) See the notes on Rom. vi. 12, *&c.* vii. 5, 15, *&c.* viii. 4, *&c.* xiii. 14. 1 Cor. xii. 1. 2 Cor. iii. 6. and the ſeveral notes here following.

Ye cannot do.] The Greek (*me poiete*) ſhould not be rendred *ye cannot do*, but *ye do not*; that is, ye *do not do* the things which the fleſh dictates, becauſe the Spirit ſtriving againſt the fleſh is ſtronger than the fleſh, and gets the victory. (Fox)

The works of the fleſh.] Among theſe ſome are reckon'd here, which ſeem to conſiſt in the errors and evil diſpoſitions of the mind; ſuch as hereſy, malice, envy, *&c.* But the propriety of this denomination may very well be juſtified, by conſidering, that even theſe are effects of the ſame cauſe, a wicked and worldly principle; and that the ends men propoſe to themſelves by indulging them, are gratifications of the outward man, by ſome pleaſures or advantages, peculiar to the preſent ſtate, and of a ſenſual nature. Mean while, when theſe works of the fleſh are ſaid to be *manifeſt*, we may fairly underſtand it, that the malignity of their nature and conſequences evidences itſelf to the reaſon of every thinking man; and that nothing but corruption, and prejudice, and paſſion, could blind our judgment, or ever reconcile us to the practice and indulgence of vices ſo pernicious and deteſtable. (Stanh.) See the notes on Matth. v. 27. Rom. xiii. 13. 1 Cor. iii. 3. and vi. 9. And for a more particular definition of theſe ſeveral ſins (if there be occaſion) conſult Dr. Whitby and Mr. Burkitt at large.

The fruit of the Spirit.] Obſerve here, 1. That the Apoſtle ſaith not the *works* of the Spirit, as before, the *works* of the fleſh, but the *fruit* of the Spirit; to teach us, that good works are not only the effects of God's Spirit, but alſo that they are acceptable and pleaſing unto him, like moſt ſweet and wholeſome fruits. (Aſſ.) 2. That "the works of the fleſh" are ſpoken of, as many; but "the fruit of the Spirit" is ſpoken of, as one; many *works*, but one *fruit.* There is ſuch a connexion and concatenation of graces, that altho' they are diſtinct in their natures, yet are they inſeparable in their ſubject. (B.) See the notes on John xv, 2, 8.

Joy.] By (*Chara*) *joy* here, I do not underſtand that joy, or peace of conſcience, which is the reward of duty, but a joy which is itſelf a duty, and a duty reſpecting our neighbour, becauſe it is placed among thoſe virtues which reſpect our neighbour, as *love, peace*, &c. The *joy* therefore here meant is probably that which a man takes in the joy and happineſs of others; that virtue whereby a man endeavours to cauſe joy to others, by gratifying and pleaſing them in all lawful and reaſonable things, for their good, and to their edification. See Biſhop Bull's Engliſh works, p. 886. I the rather mention this, becauſe ſome ſincere and good Chriſtians, underſtanding hereby that joy and peace of conſcience which is the reward of duty, and not finding it in themſelves, may be fill'd with groundleſs and perplexing fears of their ſtate and condition. For, queſtionleſs, a Chriſtian may be in a good ſtate, and yet not feel that ſenſible joy, which God was pleaſed to afford, eſpecially in the beginnings of converſion. The mind may be clouded with melancholy, which with other particular circumſtances, may interrupt that ſenſible joy; but, this notwithſtanding, ſuch a perſon may be ſerving God acceptably. (Fox) See the notes on John xv. 2, 8. and 1 Cor. xiii. 7.

Deſirous of vain-glory.] Theodoret here obſerves, That even thoſe who ſtood firm in the faith, and ſo enjoy'd their ſpiritual gifts, might be apt to contemn and glory over the weak on that account; and others might envy their gifts: Which ſhews the ſeaſonableneſs of this exhortation; and connects theſe words with the beginning of the following chapter; where the Apoſtle condemns them who had high thoughts of themſelves, and, on that account, were apt to over-look and neglect their fallen brother. (W.)

CHAP. VI.

The Apoſtle here exhorts them to the practice of ſeveral important duties, in order to a holy life, which was ſo neceſſary to evidence the truth of their converſion to Chriſtianity; and concludes with a ſolemn proteſtation of his affection to them.

Ver. 1, 2, 3, 4, 5. BRethren, if a man be overtaken in a fault, ye which are ſpiritual, reſtore ſuch an one in the ſpirit of meekneſs; conſidering thy ſelf, leſt thou alſo be tempted. Bear ye one anothers burdens, and ſo fulfil the law of Chriſt. For if a man think himſelf to be ſomething, when he is nothing, he deceiveth himſelf. But let every man prove his own work, and then ſhall he have rejoicing in himſelf alone, and not in another. For every man ſhall bear his own burden.

If any man be overtaken.] The firſt exhortation here given, is, how they ſhould carry themſelves one towards another, on ſuppoſition of their ſcandalous falling either into error, or into ſin; namely, not with rigour and ſeverity, but with mildneſs and lenity; "If a man be overtaken in a fault," *&c.* Here note, 1. An evil ſuppoſed; namely, that the wiſeſt, and holieſt, and the beſt of men may be overtaken in a fault, and ſurprized by a temptation: "If a man be overtaken;" implying that any man may be ſo: *That* ſin, or *that* miſery, which befals ſome men, may befal others, any others, yea, all others; for all are partakers of the ſame frail nature, ſubject to the working of the ſame corruption, and liable to the danger of the ſame temptation. 2. The duty directed to, with relation to theſe perſons, who trip and fall either into ſin, or into error: *Reſtore him*, ſet him right, put him in joint again; a metaphor taken from bone-ſetters, who place diſlocated bones, and ſet broken ones, with great tenderneſs: Thoſe three things, which we ſay are neceſſary in a bone-ſetter, are abſolutely needful in a reprover; namely, an eagle's eye, to diſcern where the fault lies; a lion's heart, to deal faithfully and freely with the faults; and a lady's hand, to uſe them gently and tenderly. 3. The perſons particularly named, who are and ought to manage this duty of brotherly reproof: "Ye which are ſpiritual;" ye that are the governours of the church, ſay ſome; ye that are endowed with ſpiritual gifts, ſay others; the Prophets among you, who perform all ſpiritual offices for you, let them rebuke offenders Others, by *ſpiritual*, underſtand ſuch as had received larger meaſures of the gifts and graces of the ſpirit, than others; "Let ſuch as are ſtrong, bear with the infirmities of the weak." 4. The manner how this duty of fraternal correption, or brotherly reproof, is, and ought to be managed; namely, with patience and meekneſs, not with ſeverity and roughneſs; "Ye which are ſpiritual, reſtore him in the ſpirit of meekneſs:" If the reproofs ye give others, be imbittered with your own paſſions, they will ſpit them out of their mouths, yea, ſpit them back upon your very faces. 5. The argument to excite to all this, namely, the conſideration of our own perſonal frailty, and great liableneſs to fall into temptation ourſelves; "conſidering thy ſelf, leſt thou alſo be tempted:" Who knows what a feather the ſtrongeſt Saint and ſtouteſt Chriſtian may prove in the wind of temptation? Therefore "let him that thinketh he ſtandeth, take heed leſt he fall," and exerciſe great candour and Chriſtian tenderneſs towards them that are fallen before him. *Hodie mihi, cras tibi.* From the whole, Learn, 1. That fraternal correption, or brotherly reproof, is a great duty which Chriſtians mutually owe to one another, when they either run into error, or fall into ſin. "If a man be overtaken, reſtore him." 2. That altho' it be the duty of private Chriſtians to admoniſh and reprove one another, as being members one of another, yet thoſe that are *ſpiritual*, Chriſt's miniſters, the guides of the church, the ſtewards of the houſhold, ought in ſpecial to look upon it as their obliged duty to reprove and rebuke with all long-ſuffering and gentleneſs 3. That rigour and ſeverity, expreſs'd towards the failings and eſcapes of others, will rather exaſperate than reclaim them: We muſt deal as gently with a fallen brother, as with a broken bone; if we do not temper our reproofs with meekneſs, they will certainly prove ſucceſsleſs. 4. That the holieſt Saint and moſt ſpiritual man here on earth, is within the reach of temptation, and may poſſibly fall himſelf; therefore we ought to treat a fallen brother with great tenderneſs and regard. (B.) Here we may ſee the duties of a Chriſtian, in the caſe of his neighbour's fall; 1. To excuſe him, in part at leaſt, if he can, by aſcribing his fall to *ſurprize*, or ignorance, or to the violence of the temptation. 2. To inſtruct, and *reſtore* him; ſetting before his eyes his duty in the plaineſt manner. 3. To have abundance of *meekneſs* and compaſſion. 4. To *conſider*, and humble himſelf, as being capable of doing all the evil which is done by any other. 5. To fear for himſelf, and to watch, either againſt the ſame *temptation*, or againſt that which leads to bitterneſs, pride, forgetfulneſs of himſelf, and to other defects which commonly proceed from the ſight of our neighbour's faults, ver. 1. 6. To bear even the ſins of his neighbour; in ſuffering them with patience; in willingly forgiving them; in imploring mercy for him; in encouraging him to repentance, and in performing it together with him. 7. To do it with regard to Jeſus Chriſt, in his name, in his ſpirit, out of obedience to his new commandment, in union with, and in imitation of, his charity, and by the impulſe thereof, ver. 2. 8. To *undeceive* himſelf, by conſidering the failings of others, and to lay aſide that too good opinion of himſelf which every man is too apt to entertain, ver. 3. 9. To conſider, that there are defects in us which have need to be borne by others. 10. To examine ourſelves, not by comparing ourſelves with our neighbour who does not obſerve the law of God, but by enquiring how we ourſelves obſerve it. For, 11. The example of others may ſerve to condemn us in the ſight of God, but it can never juſtify us, ver. 4. And, 12. The proper way to render the *burden* of our own ſins light at the laſt day, is to lighten and *bear* the *burden* of others at preſent, ver. 5. The ſinner is generally quick, eager, and curious, to know the life of his neighbour; but ſlow, backward and blind, to obſerve, condemn and amend his own. (Q.) See the notes on Rom. xiv. 1. and xv. 1. and the other particular notes here following.

Ye which are ſpiritual.] What is meant by (*hoi pneumaticoi*) *ſpiritual* here, may appear by what hath been ſaid of the word (*pneuma*) *ſpirit*, Luke ix. 55. which ſignifies not only the ſpirit of God, whereby men are reformed, and the deeds of the fleſh (in the precedent chapter) mortified; but alſo (*chariſmata*) *the powers* and *gifts*, which were beſtowed on men in the church, in order to miniſterial functions or offices there. And that (*pneumaticoi*) *ſpiritual* are here thus to be underſtood, in proportion to, and by analogy with, theſe, may be gueſs'd by the ſeverals which here follow: 1. The (*pneuma praotetos*) *ſpirit of meekneſs*, which theſe ſpiritual men are to uſe. This clearly belongs to the power of the keys, veſted in the governours of the Church; and is therefore ſet oppoſite to (*rhabdos*) *the rod*, 1 Cor. iv. 21. whereas "coming with the rod," evidently ſignifies proceeding to diſcipline, to cenſures of excommunication, ſo *coming in the ſpirit of meekneſs*, and (*en praoteti paideuon*) *diſciplining in meekneſs*, 2 Tim. ii. 25. is admoniſhing thoſe meekly that have offended, (and to whom that method of fraternal reprehenſion is firſt neceſſary) as perhaps alſo admitting to repentance and abſolution thoſe that have reformed upon the infliction of the cenſures. And accordingly, this *ſpirit of meekneſs* here is this milder part of the apoſtolical office, which is to precede the more ſevere; and to prevent it, if it be poſſible: 1. Admonitions and reprehenſion, which if they prevail, there is no need of proceeding any farther; and 2. An eaſy admiſſion to penitence, (in caſe the cenſures have paſs'd upon him) without proceeding to any higher degree of cenſures, as in caſe of obſtinacy might be ſeaſonable. To this ſecond the word *catartizein* may incline, which we render *reſtore*, but ſignifies properly to *put in joint* any member of a body which is diſlocated, and ſo it fitly belongs to the reſtoring an excommunicate perſon to the ſociety and peace of the Church; but yet not only ſo, but ſignifies alſo to recover the offender to a ſenſe and reformation, be it by admonition, reprehenſion, or any ſuch milder means (ſee note on 2 Cor. xiii. 11.) and the doing of this being proper to the governours of the Church, it follows, that theſe be here meant by the *ſpiritual*. (H.) See the notes on 1 Cor. i. 10. and ii. 15.

Leſt thou alſo be tempted.] *Peiraſthes*; Leſt thou fall by temptation: For to ſtand firm againſt temptation, when it aſſaults us, is not a proper conſideration to engage us to pity thoſe who fall by it. This is the import of the word, when we are taught to pray, that we enter not into *temptation*, Matth. vi. 13. as alſo 1 Cor. vii. 5. 1 Theſſ. iii. 5. and James i. 14. (W.)

Bear ye one another's burdens.] This is a general precept, and requires us to ſympathize with our brethren in all their ſorrows and ſufferings, and to bear a part with them under the load and burden of oppreſſive wants and neceſſities; particularly, bearing with the weakneſſes and infirmities of our brethren, ſeems here to be recommended to our care and practice in this apoſtolical injunction, "Bear ye one anothers burdens." The encouragement to which duty follows, "and ſo fulfill the law of Chriſt;" that is, the law of love, the moral law, which enjoins us to love our neighbour as ourſelves. But why is this called "the law of Chriſt," when it was long before Chriſt, yea, before Moſes, and as old as Adam himſelf; being part of the law of nature, which was written in Adam's heart before there was any written bible? I anſwer, The law of love, is very properly called the law of Chriſt; becauſe he revived it, reſcued it, recommended and enforced it, frequently urged it upon his followers, and exemplified it in his own life and converſation, therefore called "a new commandment;" and, *his commandment*; "this is my commandment," &c. "A new commandment I give you, that ye love one another," John xiii. 34. Learn hence, 1. That to have our ear, our heart, and our hand open to our brethren in diſtreſs, is a neceſſary Chriſtian duty: Our ear open to their mournful complaints, our heart open to ſympathize with, and mourn over them, our hand open to the relief of their neceſſities and wants. This is a burden which the law of Chriſt has laid upon us; "Bear ye one anothers burdens." 2. To bear a part of our brethrens burdens, with a compaſſionate heart, and helping hand, is a "fulfilling of the law of Chriſt," becauſe, much love, which is the fulfilling of the law, goes out, and is acted in the bearing of it; "So fulfill the law of Chriſt." (B.) See the notes on John xiii. 34. and xv. 12. Rom. xv. 1. and 1 Cor. xiii. 7.

Prove his own work.] That is, Let him approve his actions to God, and his own conſcience; and then he may take comfort ſimply in himſelf, that he is a good man, and not in this only, that he is better than others. (W.) Obſerve here, 1. How the Apoſtle ſtrikes at the root of the ſin of pride and ſelf-conceit; namely, the comparing themſelves with thoſe who are worſe than themſelves, which is very apt to ſtir up pride and arrogancy, &c. to cure which, he directs them to compare themſelves with thoſe who are better than themſelves, and to try and prove their own works by the rule of the word of God, and not by the example and practice of others; and ſo ſhall they find matter of rejoicing in themſelves, in the teſtimony of God, and the ſilent applauſe of their own conſciences, without borrowing matter of rejoicing from the failings and infirmities of other perſons. 2. The argument or motive uſed by the Apoſtle to enforce upon every man the duty of trying his own work, rather than to be prying into the infirmities of others: Becauſe when he cometh to judgment, "every man muſt bear his own burden," or give an account of himſelf and his own actions to God, who will then abſolve or condemn men, not as they have done better or worſe than others, but as they ſhall be then found in themſelves, abſolutely conſider'd. It is a great error, for any man to meaſure himſelf by the meaſures of other men, either by their perfections or their imperfections: To conclude our eſtate ſafe, becauſe we are not ſo bad as others, or unſafe, becauſe we have not attain'd to the perfections of others, is alike dangerous. God will not proceed by this rule; neither ſhould we: Every man that appears before him "ſhall bear his own burden," and anſwer for his own ſins: For the righteous God, in the great judgment, will call no man to account for the ſins of others, unleſs he has ſome way been acceſſary to them. (B.) St. Jerome here noteth, That the Apoſtle in theſe words obſcurely intimateth, That while we live in this world, we may be help'd by the counſels, good advice, and prayers one of another; but after this life we muſt ſtand or fall to ourſelves, and no others can ſtand us in ſtead by their prayers or otherwiſe. Which tho' it be a truth, and maketh much againſt the Popiſh invocation of Saints, and prayers for the dead; yet it ſeems not to be the natural interpretation of this text; but rather that of St. Auguſtine (*de conſen. Evang. l.* ii. *c.* 30.) where, reconciling the ſeeming contradiction between this fifth verſe and the ſecond, he ſays, The word *burden* is taken in a different ſenſe; and ſo the words in the original are different: For, in ver. 2. it is *baros*, ſignifying the burden of ſins and infirmities, wherewith our brother is aggriev'd; but here, ver. 5. it is *phortion*, meaning the burden of the puniſhment of every man's own ſin. (Aſſ.) See the notes on Luke xviii. 11. Rom. i. 28. ii. 18. and xiv. 18. 1 Cor. iii. 8. and xi. 28.

Ver. 6, 7, 8, 9, 10. Let him that is taught in the word, communicate unto him that teacheth, in all good things. Be not deceived; God is not mocked: For whatſoever a man ſoweth, that ſhall he alſo reap. For he that ſoweth to his fleſh, ſhall of the fleſh reap corruption: But he that ſoweth to the ſpirit, ſhall of the ſpirit reap life everlaſting. And let us not be weary in well-doing: For in due ſeaſon we ſhall reap, if we faint not. As we have therefore opportunity, let us do good unto all men; eſpecially unto them who are of the houſhold of faith.

Let him that is taught.] St. Paul, in this paſſage, appears to uſe very ſignificant ſpeeches for his purpoſe, to ſhew, what a neceſſary duty lieth upon the Laity, to render back a good return of temporals unto the miniſters of the Goſpel. 1. By the word (*koinoneito*) *communicate*, he intimates (as St. Chryſoſtome tells us) that there muſt be (*antidoſis*) a viciſſitude and intercourſe, a flux and reflux of heavenly and earthly things, between the Prieſt and the Pariſh. Juſtice itſelf challengeth thus much, for men to expreſs their due thankfulneſs toward their teachers, by bountiful recompencing of their paſtoral labours with abundant ſupplies of all conveniences. 2. He uſeth the word *catechein*; which may be taken for the delivering of any doctrine, by the organ of the voice, to inſtruct others in the myſteries of the Chriſtian religion. The Apoſtle therefore, in this place, appears to put a plain difference between the labouring and the lazy miniſter, between the diligent bee and the idle drone, between the induſtrious treader out of the corn and the voluptuous eater up of it. There muſt be *ratio dati & accepti* (ſaith Arboreus) a true reckoning on both ſides; the paſtor muſt piouſly employ his talent, and the pariſhioner muſt profitably reply in his element; the Miniſter muſt perform his part, and the Auditor muſt do his duty; the ſower muſt reap, and the receiver muſt return a crop with increaſe. 3. We meet with the manner of communication ſubjoin'd (*en paſin agathois*) "in all good things:" Not in a few, but in *all*; love, reverence, and maintenance, as St. Athanaſius noteth; expreſſing all liberality towards them, as St. Chryſoſtome obſerveth: And theſe they may very well fulfill (as theſe Fathers affirm) as receiving much more than they can return. (Meene) See Mr. Rob. Griffith's Sermon on this text, 1716. and the notes on 1 Cor. ix. 7, &c.

Be not deceived.] Here the Apoſtle offers ſeveral arguments to conſideration, for exciting them to the fore-mention'd duty of liberality and Chriſtian beneficence in general, and to the miniſters of God's word in particular. And, 1. He argues from God's omniſciency; who takes notice of all the petty and pitiful pretences, pleas, and excuſes, which men make, why they cannot be ſo kind as they would be to the miniſters and members of Jeſus Chriſt. Alas! Their own wants are many, (but it is their luſts which make them ſo!) their burdens are great upon them, and they muſt provide and take care for themſelves: But, ſays the Apoſtle, Tho' ye may with theſe lying pretences cheat yourſelves, and mock your Miniſters and poor neighbours, yet "God is not (will not, cannot be) mocked:" There is no juggling with God, nor deceiving his eye: Man never deceives himſelf ſo much, as when he thinks to deceive God in the leaſt: Man may be mock'd and deceiv'd by man; but God can never be mock'd by man. 2. St. Paul compares charity and Chriſtian bounty to ſeed ſown; and aſſures us, that the crop we reap ſhall be anſwerable, both in quality and kind, in meaſure and degree, to the ſeed we now ſow; "Whatſoever a man ſoweth, that ſhall he alſo reap." Learn, That every man's harveſt hereafter ſhall be according to his ſeed time here. The actions of this life are as ſeed ſown for the life to come: If the husbandman ſow tares, he muſt not expect to reap wheat. 3. How the Apoſtle doth amplify in particular what he had before aſſerted in general; *viz.* That ſuch as the ſeed is, ſuch will the harveſt be: "He that ſoweth to his fleſh," that is plainly he who ſpends his ſubſtance upon his luſts, ſeeking no more than the gratification of his ſenſual deſires, "ſhall of the fleſh reap corruption;" that is, periſhing ſatisfaction only at preſent, and eternal perdition afterwards: "But he that ſoweth to the ſpirit" (that is, who improves his eſtate for God, for the ſupport of his Goſpel, for the ſuſtenance of his members) "ſhall of the ſpirit reap life everlaſting." The ſpirit of him who raiſed up Jeſus from the dead, will alſo raiſe us up at the great day, and reward our preſent parting with the things of this world which we cannot keep, with eternal life which we ſhall never loſe. (B.) See Mr. John Hales's Sermon on this text; and the notes on ch. v. 19, &c. Luke xvi. 25. Rom. ii. 6. 1 Cor. vi. 9. and 2 Cor. ix. 6.

Not be weary in well-doing.] The holy Apoſtle, in theſe words, exhorts the Galatians, and in them all Chriſtians, to the practice of one of the moſt important parts and duties of the Chriſtian religion; namely, that of doing good one to another: And he doth not barely excite us to the duty, but he exhorts us alſo to an unwearied diligence in the doing of it, according to our ability and opportunity. In the exhortation before us, Obſerve, 1. The grand comprehenſive duty we are exhorted to, well-doing; and an unwearied diligence therein. This comprehends all thoſe ways and means whereby we may be beneficial and uſeful one to another, both to ſoul and body, in ſpiritual and temporal good things, and promote both the preſent comfort and future happineſs of each other. 2. The extent and latitude of the duty, with reſpect to its objects, which is all mankind; "Let us do good unto all." The Galatians were in danger of Judaizing in their practice, as well as in their doctrines; that is, of loving none but themſelves and their own countrymen: For the Jews were grown ſo ſour and churliſh in their temper, that they would not do the leaſt office of kindneſs to any that was not of their own nation: Therefore St Paul here exhorts them to extend their charity univerſally to all and every one that is of the ſame nature with themſelves. 3. The ſpecial and particular objects of our charity; "the houſhold of faith:" Do good to all, but eſpecially to them. By the *houſhold of faith*, as appears by the context, ver. 6. are primarily meant the miniſters of God, the teachers of his word: Theſe are God's domeſtick ſervants; Wherever there has been a people, there has been a religion profeſs'd, ſuch as it was; wherever there has been a religion profeſs'd, there have been perſons conſecrated and ſet apart to attend the ſervice of that religion, and maintenance provided for thoſe attendants: It was ſo by God's appointment under the law, and by Chriſt's under the Goſpel, 1 Cor ix. 14. But farther, by the *houſhold of faith*, we are to underſtand the whole collective body of believing Chriſtians, all the members of Chriſt's myſtical body; ſuch are very dear to God, and ought to be ſo to us. 4. The ſubjects of this duty, or whom it doth eminently concern; all Chriſtians; "As we have opportunity, let us do good;" that is, every one of us: For verily, there is no condition in the world ſo mean and deſpicable, but it yields perſons an opportunity one way or other of doing good; if not by their purſe, yet at leaſt by their prayers, and by their example. 5. The frequency of the duty; "As we have opportunity;" that is, as often as the occaſions of doing good are preſented to us, and as ability for doing good is found with us. Some men defer doing good till they come to die, till they come to make their will; that unwilling will in which they give God a ſmall pittance of his own, becauſe they can keep it no longer; they will repent when they are dying, and be charitable after they are dead. Good God! How unwilling are men to part with either their money or their ſins, as long as they can keep them! But verily a death-bed charity may be as unavailable as a death-bed repentance. The rule is, "As we have opportunity;" that is, as *often* as an opportunity is offer'd; let us decline no opportunity, by getting out of the way (with ſome) when a work of charity preſents itſelf unto us. 6. The meaſure of this duty; as we have ability, "Let us do good unto all;" that is, proportionably to what God hath given us, let us be willing to give to others: God could eaſily level the world, and give every man alike, but he is pleaſed to give ſome more than others, on purpoſe to try their graces; the charity and bounty of the rich, the faith and patience of the poor: And verily an eſtate above what ſufficeth our occaſions and neceſſities, is no farther a bleſſing to us, than as it puts an opportunity into our hands of doing more good than others. 7 An unwearied perſeverance of doing good required at our hands; "Let us not be weary in well-doing:" Tho' we have done much good, there is room for more; new objects will appear, new occaſions will ariſe, new opportunities will preſent themſelves unto us. Let us never think we can do enough, much leſs too much, good: The beſt of beings are moſt unwearied in well-doing: God, Chriſt, the holy Angels, are never weary of this bleſſed work; let us never be weary in imitating them in that which is their higheſt and their chiefeſt excellency and perfection. 8. The argument and encouragement to the chearful diſcharge of this duty: "In due ſeaſon we ſhall reap, if we faint not;" that is, ſooner or later, either in this world, or in the next, or in both, we ſhall certainly receive the reward of well-doing. We ſhall reap, but what? The bleſſing of God upon all we have, are, and do; the benefit and bleſſing of their prayers to whom we extend our charity; the higheſt pleaſure and ſatisfaction in our own minds of doing good, with which no ſenſual pleaſure can be compared. The reflexion upon any good we have done, is a perpetual ſpring of peace and pleaſure to us; the thoughts of it lie even and eaſy in our minds, and the remembrance of it refreſhes the ſoul with a ſtrange kind of delight and joy. But, Lord! What tongue can utter, or what heart conceive, that vaſt and unſpeakable reward, which an unwearied diligence in well-doing will meet with in the other world! It will plead for us at the day of judgment, and procure at the hands of a merciful God, for the rich merits of our Lord Jeſus Chriſt, a glorious recompence at the reſurrection of the juſt; and proportionable to the degrees of our charity, will be the diſpenſations of this reward. From the whole learn, 1. That great are the obligations which all Chriſtians do lie under of doing good one to another, according to their abilities and opportunities. And, 2. That great is the reward of well-doing; which Chriſtians may eye as a motive to an unwearied diligence, and unfainting perſeverance in well doing. (B.) See the reſpective Sermons of Archbiſhop Wake, Archbiſhop Lindſay, Biſhop Stillingfleet, and Dr. Clagett, on this text; and the notes on Luke xiv. 14. and xviii. 1, *&c.* John ix. 4. Rom. xv. 1, *&c.* and 1 Tim. vi. 17.

Ver. 11, 12, 13, 14, 15, 16, 17, 18. Ye ſee how large a letter I have written unto you with mine own hand. As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution for the croſs of Chriſt. For neither they themſelves who are circumciſed keep the law; but deſire to have you circumciſed, that they may glory in your fleſh. But God forbid that I ſhould glory, ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world. For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Iſrael of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jeſus. Brethren, the grace of our Lord Jeſus Chriſt be with your ſpirit. Amen.

¶ Unto the Galatians, written from Rome.

Ye ſee how large a letter.] 'Tis very probable, that St. Paul ordinarily did only dictate, and ſome other perſons wrote, his Epiſtles; as that to the Romans written by Tertius, Rom xvi. 22. Sometimes he only wrote the *ſalutation*, and ſubſcribed the Epiſtle, with his *own hand*; as 1 Cor. xvi. 21. But here he tells the Galatians, that he wrote this whole Epiſtle to them "with his own hand." (B.) Whereas the Epiſtles to the Corinthians are by the learned ſuppoſed to have been written, the former by the hand of Soſthenes, and the latter by that of Timothy. (Aſſ.) Yet there is a great diſpute among the criticks, whether the words (*pelikois grammaſin egrapſa*) which we tranſlate "how large a letter I have written," are properly to be referr'd to this whole Epiſtle, or only to that part of it which follows from hence to the end of it; or whether it is at all to be underſtood of the Epiſtle itſelf, or of the Letter or Character in which ſome more remarkable ſentences of it were written by way of diſtinction. The learned D. Heinſius ſeems to conclude, after St. Jerome and others, That this whole Epiſtle was not written by the Apoſtle's own hand; but only ſome of the moſt material paſſages of it (as what here follows, "As many as deſire," *&c.* ver. 12.) in a larger character than the reſt, or what we call Capital Letters, to make the ſtronger impreſſion upon their memories. Theophylact, who thinks the whole Epiſtle to have been penn'd by St. Paul himſelf, ſuppoſes the *pelika grammata* to denote not the length or magnitude, but the inaccuracy of the letters only, as if St. Paul had not been well skill'd in writing the Greek Character; to which conjecture Dr. Whitby ſeems alſo to incline, as Grotius does to the former. But Dr. Hammond's judgment is this, That granting, as we have reaſon, this to be the right notion of the ſingle words; yet there is no neceſſity either this ſhould be thus applied to the illneſs of the character, or enlarged to the writing the whole Epiſtle with his own hand. That is not ſo much as intimated in any other place, or in any ancient record, and this one place cannot conclude it: For *pelicois* notes the ſort or kind of the hand indefinitely, not defining what it was, ſave only that it was ſuch as was known to be his. For ſo, 2 Theſſ. iii. 17. the writing the *ſalutation* (ſome few words in the cloſe) with his *own hand*, was, ſaith he, (*ſemeion en paſe epiſtole*) "the token in every Epiſtle," that by which it was known to be his. And ſo, if here it be ſuppoſed, that the whole Epiſtle were written by an amanuenſis, as far as to this verſe, and then the pen taken into the Apoſtle's *own hand*, and uſed by him to the end of the Epiſtle, he may well begin thus, (*Idete pelicois grammaſin egrapſa*) *Ye ſee* and know with what kind of letters *I have written*; Ye know the character, that it is "my own hand," under which it is that I teſtify all that is before written in the Epiſtle; particularly that which is in anſwer to the calumny againſt me, as if I preached circumciſion, *&c.* in other places, which I have aſſured you, and demonſtrated by my perſecutions from the Jews, that I do not: And to this purpoſe I here add again, under "my own hand," a character of your ſeducers, ver. 12, 13. and the profeſſion of my own opinion and practice, ver. 16, 18. and again an evidence of my doctrine and practice from my ſufferings, ver. 17. And thus the whole difficulty is ſufficiently explicated, without imagining any more. Or if (*egrapſa*) "I have written" be thought to conclude, that he had written that which went before, and ſo the whole Epiſtle; I anſwer, that it is poſſible he might, but not neceſſarily to be concluded by that form of the word; becauſe if we ſtill reſtrain it to theſe laſt verſes, this will have perfect truth in it: For when he ſaith, (*Idete*) *Ye ſee*, he muſt needs refer to that point of time wherein his Epiſtle ſhould be received and read by the Galatians; and then 'tis certain that (*egrapſa*) "I have written" will be as true of the laſt verſes, as of the former part of the Epiſtle: And ſo that difficulty is removed alſo. (H.) See the notes on Rom. xvi. 22. and 1 Cor. xvi. 21.

As many as deſire.] Here our Apoſtle returns to the deſcription which he had before given of the falſe Apoſtles; who, tho' they urged the neceſſity of circumciſion, yet it was not with any ſincerity of intention: It was, 1. "To make a fair ſhew in the fleſh;" that is, to make a fair outward ſhew of religion, an high pretence to holineſs, by obſerving circumciſion, and the other abrogated rites of the ceremonial law: And, 2. This pretended zeal of theirs proceeded from puſillanimity and fear, "leſt they ſhould ſuffer perſecution" from the Jews, for preaching the doctrine of the Goſpel, called here "the Croſs of Chriſt," becauſe it treats of a crucified Chriſt. Now the fury of theſe perſecutors was abated towards thoſe that preached up circumciſion, but enraged abundantly againſt thoſe who preached circumciſion down. Obſerve here, How well the Apoſtle makes good his charge againſt theſe falſe apoſtles, the Judaizing doctors, that they urged the neceſſity of circumciſion inſincerely, and for baſe ends; namely, becauſe they made no conſcience to "keep the law themſelves," but could diſpenſe with circumciſion well enough, if they were among their friends, but pleaded for it when in fear of their perſecuting enemies: Thus they "became all things to all men;" but it was to ſave themſelves. And, laſtly, he aſſures them, that they urged circumciſion upon them, "that they may glory in their fleſh;" that is, might pride themſelves that they were become their converts, by being circumciſed at their perſwaſion; and be able to boaſt of the multitudes of their proſelytes, who received circumciſion at their inſtigation, and carried it as a mark of their inſtruction. Learn hence, 1. That deſigning hypocrites do conſtantly pretend high to religion, but they evermore ſeek themſelves, under a pretence of acting for God and his glory; They that "conſtrain you to be circumciſed, make a fair ſhew in the fleſh" 2. That tho' it is our duty to eſchew perſecution, when we can fairly avoid it, yet we muſt not part with the leaſt jot of truth, or eſpouſe the ſmalleſt error, to avoid the ſharpeſt perſecution; They "conſtrain you to be circumciſed, leſt they ſhould ſuffer perſecution." 3. That men who talk loud of religion, and pretend high to it, who preach it to and preſs it upon others, but do not conſcientiouſly practice it themſelves, it is an evident demonſtration that they are men of corrupt minds, of profligate conſciences, that do not believe themſelves; for he only believes what he ſays, that lives as he doth believe; "Neither they themſelves who are circumciſed, (ſays the Apoſtle) keep the law." 4. That there is nothing which falſe teachers and erroneous ſeducers do ſo much glory of, magnify themſelves by, and pride themſelves in, as in the number of their proſelytes and converts; which they look upon as ſo many trophies of their victory, and ſpeaking-proofs of their unparallel'd abilities; "They conſtrain men to be circumciſed, that they might glory in their fleſh." (B.) And, 5. That when a man has taken ſome falſe ſtep, or entered into any irregular engagement, he is apt to endeavour to engage others in the ſame, that he may hide his fault by their examples, and plead it as merit with thoſe whom he either fears, or deſires to pleaſe. Thus the vanity of having diſciples and followers is a ſource of many evils in the church. (Q.) But here we may note alſo, by the way, That (as the learned Hammond obſerves) there is no neceſſity to underſtand the original words here, ver. 13. as if thoſe Gnoſticks were themſelves either *circumciſed*, or *kept the law*; but rather ſo, as that the particle (*oude*) *neither*, may affect the whole period: Thus therefore I would chuſe to render it, "For neither they themſelves are circumciſed, nor keep the law;" which appear'd evidently to be the practice of the Gnoſticks? (Maſſey) See the notes on ch. ii. 3. iv. 29. and v. 11. Matth. xxiii. 3, 23. and 1 Cor. i. 23.

That I ſhould glory.] Having ſhewn what it was that the falſe apoſtles gloried in, he next ſhews what it was that he himſelf gloried in, namely, in the Croſs of Chriſt; that is, in his preaching Chriſt crucified, and the neceſſity of faith in him who died as a ſacrifice upon the Croſs. The Croſs of Chriſt is taken three ways in Scripture; materially, metaphorically, and metonymically: The material Croſs of Chriſt, is that which he died upon at Jeruſalem: This the church of Rome glories in greatly; but not the Apoſtle. The metaphorical Croſs of Chriſt, is afflictions, Luke, ix. 23. "Let him take up the Croſs;" that is, ſubmit to any affliction: God oft-times ſanctifies this Croſs, for the crucifying the hearts of his people to the world: But the Croſs of Chriſt is taken metonymically for the Goſpel, the doctrine of the Goſpel, or of him that died upon the Croſs. Now Chriſtianity, or the doctrine of the Goſpel, crucifies us to the world: 1. By diſcovering to us the great vanity and emptineſs of the world, and all the periſhing ſatisfactions of it: 2. By propounding ſuch arguments to crucify the world, as were never heard of from all the philoſophers and wiſe men that ever lived in the world; namely, arguments taken from the glory of God, from the death of Chriſt, from the dignity of the ſoul, *&c.* Learn hence, That ſuch a Chriſtian as doth experimentally find his heart and affections daily more and more crucified to the world, by the Croſs of Chriſt, has unſpeakable cauſe, and reaſon ſufficient for ſpiritual glorying and rejoycing. *Queſt.* Wherein conſiſts not our crucifixion to the world? *Anſ.* It conſiſts not in a vile eſteem of the world, as uſeleſs or hurtful; or in caſting off all care and concern for the things of the world, as ſinful and unneceſſary; nor is every degree of deſire after, love unto, or delight in, the things of the world, inconſiſtent with our being crucified to it; nor doth it conſiſt in, or oblige us to, the withdrawing ourſelves from all ſociety and converſation with the men of the world: But poſitively, crucifixion to the world, conſiſts in a crucified judgment and opinion of the world; in crucifying our love and affections to the world, our hopes and expectations from the world, our care and concern for the world; our delight in, and our endeavours after, the world. *Queſtion*, How doth a Chriſtian's being crucified to the world, afford him cauſe for unſpeakable rejoicings? *Anſwer*, Thus; We may, and ought to glory in the bleſſed effect and fruit of Chriſt's death, in re-inſtamping the image of God upon the ſoul, in the certain tokens of the love of God: We may glory in the death of Chriſt's enemy, and our ſoul's enemy; in that wherein God is glorified, and that which is the earneſt of our own glorification. Now crucifixion to the world, by the Croſs of Chriſt, is this, all this; and therefore warrantably to be boaſted of, and gloried in. (B.) See Biſhop Beveridge's, and Mr. Cremer's ſermons, and Dean Stanhope's Comment, on this text; and the notes on ch. ii. 20. iii. 3. and v. 24. Matth. v. 29. John x. 15. xiv. 16. and xvii. 16. Rom. i. 16. v. 1. and vi. 2, 6. 1 Cor. i. 18, 23, *&c.* ii. 2. iv. 7. and ix. 15. and 2 Cor. i. 12. iii. 13. v. 24. xi. 30. and xii. 5, 9.

A new creature.] See the notes on ch. v. 6. 1 Cor. vii. 19. and 2 Cor. v. 19.

Walk according to this rule.] See the notes on ch. iii. 9, 29. and v. 16. Rom. iv. 12. and ix. 6.

Let no man trouble me.] The Apoſtle having thus fully declared the mind of God, in the matter controverted betwixt himſelf and the falſe apoſtles, touching the neceſſity of circumciſion; he now makes uſe of his apoſtolick authority, and charges his adverſaries to give him no farther trouble or diſturbance, either by gainſaying his doctrine, or detracting from his authority; becauſe "he bare in his body the marks of (his ſufferings for) Chriſt Jeſus;" namely, the ſtripes and wounds which he patiently received for the name of Chriſt, and his holy religion, 2 Cor. xi. 23. Learn hence, That whatever hard meaſure we meet with for the ſake of Chriſt, what wounds and marks we receive for profeſſing faith in him, and perſevering in obedience to him, he will own them for his own, and give us leave to look upon them as his own, yea, to call them his own, as our Apoſtle did here; "I bear in my body the marks of the Lord Jeſus." (B.) See the notes on 2 Cor. iv. 10. and xi. 23, *&c.*

The grace of our Lord.] See the notes on Rom. xvi. 20, 24. and 2 Cor. xiii. 14.

Be with your Spirit.] From this prayer of the Apoſtle, it ſeemeth, the ancient church, in her *Liturgy*, took that reſpond, mention'd by St. Chryſoſtome (in his Comment upon Matth. x.) Whence alſo, in *Our Liturgy*, tranſcribed for the moſt part out of the ancient Liturgies of the church, after the Creed, the Miniſter ſaith, *The Lord be with you*; and the people anſwer, *And with thy Spirit.* (Aſſ.) Which I take notice of here, the rather, becauſe it is a conceſſion made by an Aſſembly of divines (in their Annotations on this text) who, notwithſtanding this their declar'd ſenſe of the authority of *Our Liturgy*, cauſed it to be aboliſh'd, and procur'd an unauthorized *Directory* of their own deviſing to be ſubſtituted in its place.

Written from Rome.] See the Preface to this Epiſtle.

The End of the Epiſtle of St. Paul *to the* Galatians.

CRITICAL and EXPLANATORY

ANNOTATIONS

UPON THE

Epiſtle of St. *PAUL*, the APOSTLE,

TO THE

EPHESIANS.

BY way of Preface to this Epiſtle, it may be neceſſary to obſerve,

I. That the city of Epheſus was the metropolis of the proconſular Aſia, (or Aſia Minor) ſituated upon the river Layſter, and famous for the temple of Diana, one of the ſtatelieſt ſtructures in the world: But for nothing ſo juſtly celebrated among Chriſtians, as for the Church there planted by St. Paul. This Apoſtle, in his paſſage from Corinth towards Jeruſalem, (ſuppoſed to be about A. D. 51.) made ſome ſhort ſtay at Epheſus; where "he entred into the Synagogue, and reaſoned with the Jews," (who were then numerous there) Acts xviii. 19. And finding ſome of them deſirous to hear him longer, preaching the Goſpel, tho' he could not tarry at that time long enough to make many converts, he left Aquila and Priſcilla with them; promiſing at his departure to "return again to them," ver. 21. To theſe ſoon after came Apollos, ver. 24. by whoſe joint labours a conſiderable progreſs was made in the propagation of the Chriſtian Religion, which St. Paul had begun to preach among them. Accordingly, at his return, "he found certain diſciples there," whom he inſtructed more perfectly, and confirm'd in the Faith, ch. xix. 1, *&c.* And tho' he met with no ſmall oppoſition both from the unbelieving Jews, and Gentiles alſo (by their inſtigation) he nevertheleſs continued there, "about two years, diſputing daily in the ſchool of one Tyrannus;" ſo that all they who dwelt in Aſia heard the word of the Lord Jeſus; and the truth of his preaching was ratified by the ſanction of ſo many and great miracles, that "the word of God grew and prevail'd mightily," ver 9, *&c.* Neither did St. Paul depart again from Epheſus, till he had firſt taken care to conſtitute Timothy Biſhop of that ſee, to preſide over the church which the Apoſtle had ſo happily planted there, ch. xx. 1. and 1 Tim. i, 3. And, many years after this, it became the ſeat, or uſual reſidence, of St. John the Apoſtle and Evangeliſt; and was one of the *Seven Churches* of Aſia, mention'd in the Revelation, ch. ii. being probably the principal ſeat of the Eccleſiaſtical Government ſettled there for that whole province, Acts xx. 17, 28. On which account this Epiſtle is not to be underſtood as addreſs'd only to the Epheſians, properly ſo call'd, but to all the Chriſtians under the juriſdiction of that metropolitan ſee.

II. That there were very early found among them certain who "taught other doctrines," againſt whoſe poiſon Timothy and the other governors of the church in thoſe parts, were ſtrictly charged to keep a careful watch over the flock, 1 Tim. i. 3. the Apoſtle having foretold them, that "after his departure grievous wolves would enter in among them, not ſparing the flock; and that alſo of their ownſelves would men ariſe, ſpeaking perverſe things, to draw away the diſciples after them," Acts xx. 28, *&c.* Which former caution he now enforceth, in this Epiſtle; which he writes, partly to confirm, and advance towards perfection, thoſe who hitherto ſtood firm in the profeſſion and unity of the doctrine which he had preach'd; partly to arm them againſt ſuch falſe teachers, as, under a ſhew of deep knowledge, endeavour'd to draw them from the purity of the Chriſtian Religion; and partly alſo to improve them in the duties of a holy life, agreeable to their profeſſion. Thus,

III. The ſubject of this whole Epiſtle is, 1. *Doctrinal*; wherein the Apoſtle diſcourſeth profoundly of the aſtoniſhing myſteries of our redemption and ſalvation, and the incorporating the Jews and Gentiles into the Church, as one body, ch. i, ii, iii. And, 2. *Practical*; wherein he inciteth them to ſhew forth good works, as the badges of their Chriſtian profeſſion: And theſe, 1. In reſpect of their general calling as Chriſtians, ch. iv, *&c.* 2. With regard to their reſpective relations; as Huſbands and Wives, ch. v. 22, *&c.* Fathers and Children, ch. vi. 1, *&c.* Maſters and Servants, ver. 5, *&c.* And,

IV. That this Epiſtle was written from Rome, and ſent by Tychicus, as is noted in the Poſtſcript to it, is not diſputed. But as to the preciſe time of it, there is ſome doubt, whether it was written *A. D.* 58. or about four or five years later; which chronological nicety I leave to the criticks to determine. 'Tis certain however, That it was written ſometime while St. Paul was a priſoner; as is evident from ch. iii. 1. iv. 1. and vi. 20.

CHAP. I.

The Apoſtle teſtifies his thankfulneſs to God on their account: Treateth of election and adoption by grace, as the fountain of ſalvation: And prays that they may attain a full knowledge of this myſtery.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14 PAUL, an Apoſtle of Jeſus Chriſt by the will of God, to the Saints which are at Epheſus, and to the faithful in Chriſt Jeſus: Grace be to you, and peace from God our Father, and from the Lord Jeſus Chriſt. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt: According as he hath choſen us in him, before the foundation of the world, that we ſhould be holy, and without blame before him in love: Having predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will, to the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved: In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace; wherein he hath abounded toward us in all wiſdom and prudence, having made known unto us the myſtery of his will, according to his good pleaſure, which he hath purpoſed in himſelf: That, in the diſpenſation of the fulneſs of times, he might gather together in one all things in Chriſt, both which are in heaven, and which are on earth, even in him: In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him who worketh all things after the counſel of his own will: That we ſhould be to the praiſe of his glory, who firſt truſted in Chriſt. In whom ye alſo truſted, after that ye heard the word of truth, the goſpel of your ſalvation: In whom alſo, after that ye believed, ye were ſealed with that holy ſpirit of promiſe, which is the earneſt of our inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.

Paul, an Apoſtle.] See the notes on Rom. i. 1. 1 Cor. i. 1. and Gal. i. 1.

To the Saints.] See the notes on 1 Cor. i. 1. and 2 Cor. i. 1.

At Epheſus.] See the Preface to this Epiſtle.

Grace be to you.] This *grace* is given by the communication of the Holy Ghoſt from the Father and the Son, to the Church; which is the reaſon that the Holy Ghoſt is not mention'd in theſe ſalutations. (W.) See the notes on Rom. i. 7. and 2 Cor. xiii. 14.

Bleſſed be the God.] See the notes on John xx. 17. 1 Cor. i. 4. and 2 Cor. i. 3.

Spiritual bleſſings in heavenly places.] Or rather, ſpiritual benediction in the things which belong to heaven, through Chriſt. (H.) The adjective *epourania*, here uſed without any ſubſtantive expreſs'd, is rendred *heavenly places*; and our tranſlators have on the margin varied the reading, to heavenly *things*: But the learned Mr. Johnſon interprets it *heavenly inſtitutions*; not doubting but every impartial reader will own that word, or ſome other of a like ſignification, to be neceſſary to expreſs the full meaning of this expreſſion: And he who conſiders, that our Saviour did ſo familiarly ſtile his Church *the kingdom of heaven*, cannot think it ſtrange, that one of his Apoſtles ſhould call the ſacraments and ſervices of this Church, and the whole ſyſtem of its doctrine, worſhip, and government, *the heavenly inſtitutions.*

Hath choſen us in him.] What is the notion of (*exelexato*) *choſen*, in this and all other places, will be noted at large hereafter, on 1 Pet. ii. 6. In the mean time, all that is here to be inquir'd into is, what is meant by (*en auto exelexato*) *God's chuſing us in Chriſt.* And that will beſt be diſcerned by comparing it with the phraſe (*eulogeſas en Chriſto,*) *bleſſing us in Chriſt*, ver. 3. For that the *bleſſing* and the *electing* belong to the ſame matter, appears by (*cathos*) *according as*; a term of proportion or ſimilitude, in the front of this verſe; which makes the connexion betwixt them thus, That God hath *bleſſed* us in Chriſt, *according as he hath choſen us* in Chriſt; that is, that his actual, preſent, bleſſing them, at that point of time, was correſpondent to what God had *decreed* "before the foundation of the world." Now, what the *bleſſing* there ſpoken of is, appears in general by the addition of (*pneumatike*, and *en tois epouraniois*) *a ſpiritual bleſſing*, or *bleſſing in things which belong unto heaven*; and again by the *predeſtination* (in order of nature precedent to it) which is ſpecified to be (*eis huiotheſian*) *to adoption*; and laſtly, by what is here added, (*einai hemas hagious kai amomous,*) *for us to be*, or *that we ſhould be, holy, and unblemiſh'd before him in love:* All which ſpecify the matter of the *election* here ſpoken of to be the ſame as of his *bleſſing* of us, *viz.* our holy blameleſs converſation, ſuch as becomes ſons of God, a ſpiritual, Chriſtian obedience in all manner of piety and charity; ſuch as Chriſt came to plant in the world, and in which reſpect he is ſaid "to bleſs us, in turning every one from his iniquities," Acts iii. 26. and ſo 'tis here diſtinctly added, ch. ii. 10. that good works are the things to which *God hath before prepared* (that is, elected) *us*, "that we ſhould walk in them." This then being the general matter of the *election* here ſpoken of, (not ſalvation, or bliſs in another world, but) holineſs, or piety here, is yet farther determined, or limited, by (*en auto*, or *en Chriſto*) *in him*, or *in Chriſt*; ſpecifying Chriſt to be the means of bringing all, particularly the Gentiles, to this holy life, from all eternity predetermin'd by God to do ſo; as in that place of the Acts, *God ſent him* thus *to bleſs us.* And this Chriſt hath done, by revealing God's will, both in the precepts which contain this holy and blameleſs life in them, and by his promiſes, which ſo ſtrongly and powerfully invite and oblige, and by his terrors, or threats, which engage us to the performance of his precepts: And ſo again by the miracles, *&c.* which ſignify him to be ſent by God; but eſpecially by his death and reſurrection: The firſt to teſtify the truth of what he preach'd, and withal to expiate for our ſins, and ſtrike, and ſeal in his blood, a covenant of mercy with all, Gentiles as well as Jews, of pardon or forgiving ſins, upon condition of reformation and amendment, and of giving ſtrength and grace to perform what God now under this covenant requires of us (without which, as we ſhould have had no encouragement to amend, ſo we had been utterly unable to have performed that work of reformation;) and the ſecond to confirm from heaven, that he died an innocent perſon, in the teſtimony of that truth thus owned by his Father, and by enſtating him in that power and dominion at God's right hand, to enſtate on him alſo the power of actual giving that grace to Gentiles as well as Jews, which by his death he purchaſed for all. This then is the plain meaning of *God's electing in Chriſt*, &c. God's free, undeſerved mercy, in decreeing to beſtow Chriſt upon all, as the means (of all other moſt effectual) to engage and bring men to holineſs and purity of life; that is, by what Chriſt hath done and ſuffered, for Gentiles as well as Jews, to call and bring home ſinners of all ſorts to repentance. And this farther appears, ver. 9, 10. where "the myſtery of his will according to his own good pleaſure" (which is all one with his *election* here) is ſpecified to be (*anakephalaioſaſthai*) the *gathering all things*, that is, Jews and Gentiles, *together in Chriſt*; that is, making Chriſt the means of calling and bringing in the moſt idolatrous Gentiles, as well as Jews, to receive the faith, and obey the commands of God in Chriſt. And this is the ſubject of a great part of this enſuing Epiſtle. All which, as it makes the vocation of the Gentiles as well as Jews to be the matter wherein God's election here is terminated, (and is very far from denoting any irreſpective decree of beſtowing eternal ſalvation on ſome few, which includes the abſolute rejection or dereliction of all others) ſo it no way infers their faith or repentance to be irreſiſtibly wrought in them by this decree of election, or by the means determined therein; but only that God hath in Chriſt pitch'd on moſt wiſe, moſt powerful, moſt efficacious means, of calling and melting even the Gentiles, the worſt of men, which he likewiſe foreſaw would be effectual on many by the power of his grace, tho' many others, through their own obſtinacy, would contemn, and not make uſe of it. (H.) See the notes on Rom. viii. 29. and xii. 1. and 1 Cor. i. 8.

Having predeſtinated us.] See the notes on ver. 4. Luke xii. 32. John i. 12, 16. iii. 35. and x. 17. Acts iv. 28. Rom. viii. 15, 23, 28. ix. 11. and xi. 6. and 1 Cor. ii. 7.

In whom we have redemption] The word *redemption* ſignifies a recovering to the true poſſeſſor, that which was fallen into the power of another; by paying a ranſom for it; as is done when ſlaves are freed from bondage. By our voluntary ſubmitting to the enemy we became his ſlaves, ſold under ſin, till Chriſt, by the power and merits of his death, obtain'd remiſſion of our ſins, and conſequently our liberty, and then ſo ingratiated us with the Father, that he took us for his children. (Fell) See the notes on Rom. iii. 24. and ix. 23.

Wiſdom and prudence] *Sophia kai phroneſis.* The meaning is, perfect and ſound wiſdom. *Wiſdom* principally reſpects contemplation, and *prudence* action. *Wiſdom* is a virtue of the mind, whereby we know celeſtial myſteries; *prudence* is that whereby we wiſely order the affairs of our life, and regulate our Chriſtian converſation: And by *all wiſdom* here (as in Col. i. 9.) is underſtood either all kind of wiſdom, or all ſaving wiſdom. (Aſſ.) Some underſtand this of the ſpiritual gifts of wiſdom and prudence: But tho' *ſophia* be reckon'd among ſpiritual gifts, I do not find that *phroneſis* is ſo. Moreover, he hath thus "abounded towards us in all wiſdom and prudence (ſays the Apoſtle) having made known unto us the myſtery of his will;" which leads to the other expoſition, that refers this to "the manifold wiſdom of God," ſhew'd in contriving this diſpenſation, ch. iii. 10. and his prudence in executing the counſel of his will by this means; *viz.* by ſending his ſon to be our Saviour. (W.) See a full demonſtration, as well of the manifold wiſdom, as of the rich grace and favour, of God to us, in this diſpenſation, againſt the objections of the Socinians and Deiſts, in Dr. Whitby's Annotations at large upon this text. See alſo the notes on ver. 4. John xv. 15. Rom. xvi. 25. and 1 Cor. ii. 8.

Purpoſed in himſelf.] Note here, That the words are not *en heauto*, but *en auto*; and therefore ſhould not have been rendred *in himſelf*, but *in him*; that is in Chriſt, as the context plainly ſhews. (W.)

In the diſpenſation.] The Greek word *oikonomia* ſignifies ſuch a diſpenſation as houſe-keepers uſe, in the governing their houſe and family, ordering and diſpoſing their proviſions, and every thing elſe, in a fit time, and a convenient manner. Thus hath God ordain'd and ſettled in his houſe (the Church) even from the beginning of the world, certain times in which, the manner according to which, and the perſons by whom all things are to be perform'd. (Aſſ.) And the other word *anakephalaioſaſthai*, to *gather together*, may be conſider'd either, 1. As it is taken properly, ſignifying to make the foot of an account. We call it the *foot*, becauſe we write it below, at the foot: But they of old wrote theirs above, at the top, or over the head, and ſo call'd it (*kephalaion*) the ſum in the top. 2 As it is extended, to ſignify the ſhort *recapitulation* of a long chapter, the compendium of a book, or of ſome diſcourſe; that is, the ſum of it. And, 3. As it is derived, it comes from *kephalaion*, and that from *kephale*, ſignifying a head; and ſo is beſt expreſs'd by the word *recapitulate*, to reduce all under a head. Cameron approves of the firſt interpretation here, but diſlikes the ſecond, *viz.* that it ſhould be a metaphor taken from oratory; becauſe he thinks it not convenient, that the Apoſtle ſhould borrow ſpeeches from Greek orators and ſophiſters to expreſs ſo great a matter; and beſides, he thinks the ſimilitude not grave enough for the Apoſtle, nor familiar and plain enough for the people: Yet others follow this ſignification, and interpret the place thus, All things concerning mankind, which from the beginning of the world were ſet forth by ſhadows and figures, are in Chriſt ſummarily recapitulated and fulfill'd. Biſhop Andrews ſays, All the three interpretations of it may be taken here; Chriſt being, 1. The ſum of our account. 2. The ſhutting up of our diſcourſe. And, 3. The head of the body myſtical, whereto this *gathering* (here mention'd) is. And Zanchius, tho' he admits of the other, yet prefers the laſt interpretation; *viz.* To reduce and unite all under one head. (Leigh) See the notes on ver. 4. and Gal. iv. 4, 30.

Being predeſtinated.] See the notes on ver. 4. and Rom. viii. 28.

After the counſel of his own will.] This is not to be underſtood properly: For *counſel* is a thing that, in ſtrict propriety of ſpeech, cannot be attributed unto God; for "who hath been his counſellor?" Rom. xi. 34. Counſel importeth always ſome debate with one's ſelf or others; ſome deliberation what is beſt to do, or not to do, and how to do it; and conſequently muſt ſuppoſe ſome impotency or defect, either in reſpect of knowledge, or action, or both. He that knoweth perfectly, at the firſt thought of a thing, what is fit to be done, and is aſſur'd that nothing can hinder him from doing the ſame, needeth not either to aſk or take counſel about it: God therefore, whoſe both wiſdom and power is infinite, hath not any need or uſe of counſel. The truth is, the name of counſel is too low to beſtow upon Almighty God's eternal purpoſes, if we knew a better: But the Scriptures, fitted to our capacity, ſpeak of the things of God in ſuch language, and under ſuch notions, as beſt agree with our weak conceptions, but far below the dignity and majeſty of the things themſelves. (Sanderſ.) See the notes on Rom. xi. 34. and 1 Cor. ii. 16.

Sealed with that holy ſpirit.] This text is ſuppoſed to refer to St. Paul's action at Epheſus; where he confirmed thoſe diſciples who were before inſtructed and baptized, Acts xix. 6. (Stanh. and Wheatly) See the notes on Luke xxiv. 49. John vi. 27. and 2 Cor. i. 22.

The earneſt of our inheritance.] The word *arrhabon* is not originally Greek, but Syriac; *Gnerabon*, from *gnarab*, to make a bargain, as it ſignifies, Gen. xxxviii. 17. *a pledge*, or *firſt part of a payment*, which is an aſſurance, or ſecurity, that the reſt of the whole price ſhall not fail to follow. This is it which in Engliſh is peculiarly called the *earneſt*; that which confirms and aſſures the bargain. And ſo the ſpirit and gifts thereof, after the aſcenſion of Chriſt, poured out, not only upon Jews, but Gentiles, is the pledge or *earneſt* paid by God; the firſt part of the price which he hath agreed to give, for the bringing in, and redeeming the Gentiles out of the hands of Satan and ſin, to be the ſervants of the living God: Thoſe many other graces and rich treaſures, conſequent to that gift, pardon of ſin, increaſe of grace, and at laſt ſalvation it ſelf, being the reſidue of the price, and here called (*cleronomia hemon*) *our portion*, or that which we receive in the bargain, in this great purchaſe of God's, his work of redeeming of ſouls. (H.) See the notes on Rom. viii. 16. and 1 Cor. i. 22.

Redemption of the purchaſed poſſeſſion.] What *peripoieſis*, here rendred *the purchaſed poſſeſſion*, properly ſignifies, will be ſeen more particularly in the notes on Heb. x. 39. and 1 Pet. ii. 9. Here it muſt be taken, not for the *action of acquiring* or *poſſeſſing*, but *the perſons that are* ſo *acquired*; all one with *a people for a poſſeſſion*, or (which is all one) "a peculiar people," Tit. ii. 14. that is, a Church of pure Chriſtian livers, which are here ſaid to be "to the praiſe of his glory;" as in the place of St. Peter, "That they may ſhew forth the *power*, or *virtues*, of him that hath called them out of darkneſs into his marvellous light." As for (*apolytroſis*) *ranſoming* or *redeeming*, that is uſed ſometimes for temporal deliverance; *redeeming*, or *reſcuing*, *the body* out of perſecutions and calamities, Rom. viii. 23. But here for ſpiritual deliverance from the power of reigning ſin, as Tit. ii. 14. "redeeming from all iniquity," reſcuing from all wicked life. And ſo, *apolytroſis peripoieſeos* is no more than that which is mentioned of Chriſt, Luke i. 74. *delivering* men from their ſpiritual enemies, ranſoming them from theſe ſervile habits of ſin wherein they lived, "that they may ſerve him in holineſs," &c. Hereby may alſo appear what is meant by the (*hemera apolytroſeos*) "day of redemption," ch. iv. 30. that redemption which had here been mentioned, the redeeming them out of their courſe of ſin, to the ſervice of God (every one that is redeemed being his goods, poſſeſſion, ſervant, that bought him) and ſo the *ſealing* them *by the ſpirit to the day of redemption* there, is perfectly agreeable to the *ſealing* them here, *by the* ſame *ſpirit*, ver. 13. to this redemption of God's peculiar people, God's ſending his ſpirit and the gifts thereof among the Gentiles (which was done at the firſt preaching the Goſpel to them) being the marking them out as God's purchaſe, ſuch as are to be ſervants of his, and being ſo, ſhall be *accompliſh'd* and crown'd by him. (H.) See the notes on ver. 7. and Luke xxi. 28.

Ver. 15, 16, 17, 18, 19, 20, 21, 22, 23. Whereſore I alſo, after I heard of your faith in the Lord Jeſus, and love unto all the ſaints, ceaſe not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the Spirit of wiſdom and revelation in the knowledge of him: The eyes of your underſtanding being enlightned; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the ſaints, and what is the exceeding greatneſs of his power to us-ward who believe, according to the working of his mighty power; which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulneſs of him that filleth all in all.

After I heard of your faith.] From this text ſome infer, that St. Paul could not write this to the Church of Epheſus, where he had been about three years, and had converted many to the faith throughout moſt part of Aſia, and therefore could not need to *hear* of their faith. To this it is anſwer'd, 1. By Dr. Hammond, That the Greek word *akouein* (as well as the Hebrew alſo) ſignifies not only to *hear*, but to *know* and *underſtand*; and therefore ſhould be rendred here, *knowing*, or *having known your faith*. And indeed the word bears this ſenſe undoubtedly, 1 Cor. xiv. 2. as well as in Gen. xi. 7. and xlii. 23. and elſewhere. But, 2. I anſwer, That this Epiſtle being writ not only to the metropolis of Epheſus, but "to the faithful in Chriſt Jeſus" in general, and more eſpecially to thoſe of the Leſſer Aſia, among whom many might have been converted by Apollos, and others; St. Paul might have only *heard* of that, he preaching only at Epheſus. And 3. From his Epiſtles to Timothy it appears, that a dangerous, and almoſt epidemical apoſtacy from the purity of the chriſtian faith happen'd among the Jewiſh converts in Aſia, which verified St. Paul's prediction concerning them, Acts xx. 29, 30. and made it proper for him, after ſeveral years abſence, to give thanks to God for the ſtedfaſtneſs in the faith, which he had *heard* of in the reſt. (W.)

Give thanks for you.] Obſerve here, 1. How enlarged St. Paul's heart was in thankfulneſs to God for the ſalvation of others, as well as unwearied in his endeavours in order to their ſalvation. This will be one great exerciſe of our grace in heaven; namely, thankfulneſs to God for the ſalvation of others, as well as our own: And verily, it ought to be a mighty argument, to move the heart of any one to work out his own ſalvation, when he ſees another, be it his Miniſter, his parent, his maſter, or his neighbour, ſo ſollicitous for it, and taking ſuch care of it. 2. That the duties of prayer and praiſe, of ſupplication and thankſgiving, ought to accompany one another. We are never to pray for freſh mercies, either for ourſelves or others, without giving thanks to God for former Mercies. Beſides, there is no ſuch effectual way of begging, as thankſgiving: He that is ſpiritually thankful for what he has received, engages God to confer upon him the mercies which he wanteth. Add to this, that holy thankfulneſs is an evidence of true grace in us: Need and want will make us beggars, but grace only, thankſgivers. (B.) See the notes on ver. 3. and Rom. i. 8. *&c.*

The God of our Lord.] See the notes on John xx. 17.

In the knowledge of him.] *En epignoſei autou*; To the acknowledgment of him. [H.] See the notes on 1 Cor. ii. 7. and xii. 8.

The eyes of your underſtanding.] Our Apoſtle proceeds in this verſe, and to the end of the chapter, in a very affectionate and fervent prayer, on the behalf of the Epheſians; namely, that the bleſſed Spirit of God, the author of all divine illumination, would *farther* open the eyes of their underſtanding, *formerly* ſhut up in heatheniſh blindneſs and darkneſs, that ſo they might know, 1. "What is the hope of his calling;" that is, what high and glorious hopes he had called them unto: For *hope* here is taken for the object of hope, or the great and good things hoped for; and it is ſaid to be *the hope of their calling*, becauſe at their converſion from heatheniſm to chriſtianity, they were entitled to, and called to the expectation of theſe great and good things, which were the object of hope. Where *note*, The Epheſians deplorable ſtate before converſion; they were without hope: And the happy exchange of their condition, by embracing chriſtianity; they were begotten to a lively hope of glorious things, which before they were wholly ignorant of, and ſtrangers to. As a ſinner's miſery lies not in what he feels, but what he fears; ſo a chriſtian's happineſs conſiſts not in what he has in hand, but in what he has in hope; "That ye may know what is the hope of his calling." 2. "What is the riches of the glory of his inheritance in the ſaints;" that is, ſay ſome, what an exceeding glorious thing it is to be a chriſtian! or, what an exceeding glory redounds to God, by his people, which are his inheritance, ſay others! but moſt underſtand the words as a deſcription of heaven, which is here called an inheritance, a rich inheritance, a glorious inheritance, *in* or *among the ſaints*; that is, the ſaints in heaven, who hold that in poſſeſſion, which the ſaints on earth have in hope and expectation. *Learn* hence, That heaven is the ſaints inheritance. An inheritance is an eſtate that belongs to children. 'Tis an undeſerved poſſeſſion, and 'tis a ſure and certain poſſeſſion. Here *note*, That Almighty God is ſaid in ſcripture to make heaven as ſure to his ſaints, by all ſorts of ways, as a man can make an inheritance ſure to his child. 'Tis theirs by promiſe; 'tis theirs by purchaſe; 'tis theirs by gift; 'tis theirs by bequeſt; it is given by will to them, St. Luke xxii. 29. Can any thing be ſurer, or more ways made ſecure to any people, than this inheritance of heaven is to the holy ſervants of God? But farther, the Apoſtle calls it "the riches of the glory of his inheritance;" that is, a very rich and exceeding glorious inheritance; ſuch abundant riches, and tranſcendent glory are found in it, as overwhelm the mind of man who enters upon the contemplation of it. And, 3. "What is the exceeding greatneſs of his power" *&c.* That is, the greatneſs of that divine power, which God had exerted, firſt, in their converſion; next, in carrying on that work ſtep by ſtep, in ſpite of all oppoſition; then in giving them the extraordinary gifts of his Spirit, as miracles, tongues, and prophecy; alſo the ſanctifying graces of the Spirit, as knowledge, faith, hope, love, joy, and patience, to enable them to go on in ſuffering for Chriſt to the uttermoſt; and laſtly, that power which God will farther exert towards them as believers, in raiſing up their dead bodies, to enter upon that glorious inheritance which God by promiſe inſured to them; and which power (he aſſures them) would bear ſome likeneſs to, and correſpondence with, that omnipotent power which God put forth, in raiſing Chriſt from the dead, and advancing him to the heavenly glory, where he is Lord of all. (B.) See the notes on Acts ii. 24. and xxvi. 18.

All principality and power.] The Angels are call'd by ſuch names, Rom. viii. 38. Eph. vi. 12 Col. i. 16. and 1 Pet. iii 22. But what orders, offices, or dignities, are diſtinctly ſignified by them, 'tis neither neceſſary, nor perhaps ſafe, to determine. The Apoſtle ſeems here to ſpeak directly againſt thoſe firſt hereticks (whom divers of the ancienteſt fathers of the church confuted) who brought in a great number of portentous names, and made our Saviour as one of them. Perhaps they continued ſome notions from their former *curious arts*, Acts xix. 19. (Fell) See the notes on 1 Cor. xv. 24, 25.

Every name that is named.] That is, Above every thing, whatſoever it be; or above all perſons, be they of ever ſuch power or excellency. Honourable and famous men are called *men of name*; and *the name of the Lord* is often taken in ſcripture for the Lord himſelf. The Apoſtle's meaning is, That Chriſt, even as man, is exalted not only above all ſtates and potentates upon earth, but alſo all Angels and Archangels in heaven. (Aſſ.) See the notes on Acts i. 15.

Head over all things] Chriſt is ſaid to be head of the church in three reſpects eſpecially; 1. In that he is above the church, and ruleth it, as the head guideth the body. 2. Becauſe he conveyeth life into it, as the head doth to the members. And. 3. Becauſe he provideth for it, as the head doth for the members, and participates in the ſame nature with it, as the head doth with the members. (Aſſ.)

Which is his body] See the notes on 1 Cor. xii. 12.

Filleth all in all.] See the notes on John i. 16. and 1 Cor. xv. 27

CHAP. II.

The Apoſtle, comparing what we were by nature, with what we were by grace, declares that we are made for good works; and that, being brought near by Chriſt, we ſhould not live as ſtrangers and foreigners in times paſt, but as citizens with the ſaints, and the family of God.

Ver. 1, 2, 3, 4, 5, 6 ,7, 8, 9, 10. AND you hath he quickned, who were dead in treſpaſſes and ſins, wherein in time paſt ye walked according to the courſe of this world, according to the prince of the power of the air, the ſpirit that now worketh in the children of diſobedience. Among whom alſo we all had our converſation in times paſt, in the luſts of our fleſh, fulfilling the deſires of the fleſh, and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quickned us together with Chriſt (by grace ye are ſaved) and hath raiſed us up together, and made us ſit together in heavenly places in Chriſt Jeſus: That in the ages to come he might ſhew the exceeding riches of his grace, in his kindneſs towards us, through Chriſt Jeſus. For by grace are ye ſaved, through faith: And that not of yourſelves; it is the gift of God: Not of works leſt any man ſhould boaſt: For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them.

You hath he quickned.] Obſerve here, 1. The deplorable condition which the Epheſians were in by nature, and all perſons with them, before their converſion from ſin to God. It is a ſpiritual death; the natural and unregenerate man is a dead man, ſpiritually dead in ſin: Our Apoſtle doth not ſay they were in a dying, but a dead condition; not half dead, but altogether dead. But how ſo? not dead as to natural actions, they can eat and drink; not as to rational actions, they can reaſon and diſcourſe; not as to civil actions, they can buy and ſell, bargain and trade: Nor is the natural man dead to moral actions; he can pray, read, and hear the word, meditate upon it, and diſcourſe of it; if he pleaſe, he can hearken to the voice of God's judgments, conſider and call his own ways to remembrance: But as to ſpiritual acts, to be ſpiritually performed, here he is dead, 'till quickned by a vital act of the holy Spirit, whoſe office it is to enlighten blind eyes, and whoſe delight it is to quicken and enliven dead ſouls. But what doth this ſtate of ſpiritual death imply? *Anſ.* It doth ſuppoſe and imply a ſtate of ſeparation from God, inſenſibility of that diſmal ſtate, an impotency and inability to recover ourſelves out of that condition, and our loathſomneſs and offenſiveneſs to almighty God, whilſt we continue in it. In ſhort, every unregenerate man, is a dead man, in a double ſenſe: He is, 1. Legally dead, being under the condemnatory ſentence of the law; as we call a man under a legal ſentence of death, a dead man. 2. Spiritually dead, as being deſtitute of a principle of ſpiritual life, a quickning principle to enable the ſoul to perform ſpiritual operations. Thus before regeneration are we dead, in oppoſition to juſtification; and dead, in oppoſition to ſanctification alſo; amd the fatal inſtrument by which our ſouls die, is here diſcovered, dead in or by *treſpaſſes and ſins.* This is the ſword that kills ſouls, and cuts them off from God; you hath he quickned, being *dead in treſpaſſes and ſins.* Obſerve, 2. The choice and ſingular privilege and favour vouchſafed to the Epheſians, in and under the power of ſpiritual death: They were *quickned*; that is, made ſpiritually alive, by the quickning and life-giving power of the Spirit of God. A regenerate man is a living man; he lives a life of juſtification, which conſiſts in pardon of ſin: A condemned man's pardon is his life. And he lives a life of ſanctification; having received from the Holy Spirit a vital principle of Grace in all the powers and faculties of the ſoul: Juſtification reconciles God to us, ſanctification reconciles us to God; juſtification takes away the legal enmity, ſanctification the natural enmity, between God and us. Here *note*, That the perſon who is ſpiritually quickned, is univerſally quickned; there is not a faculty in the ſoul but is ſpiritually dead, and therefore not a faculty but muſt be ſpiritually quickned: As there is an univerſal pollution in every faculty, ſo muſt there be an univerſal renovation; for no ſpiritual duty can be performed without it, no ſpiritual privilege can be enjoyed without it; and we can never be ſaved hereafter, if not ſpiritually quickned here: But if quickned aright, we live a divine life, the life (in ſome meaſure) which God himſelf lives; and this muſt needs be an excellent life and a pleaſant life here on earth, and ſhall be an everlaſting life with Chriſt in heaven: "Whoſoever liveth and believeth in me, ſhall never die." Obſerve, 3. The perſon quickning, deſcribed; "you hath he quickned;" that is, God the father, who chap. i. 17. is ſaid to have given them the "ſpirit of wiſdom and revelation, in the knowledge of him:" Man, in his natural ſtate conſider'd, is unable of himſelf to quicken himſelf; he doth not ſo much as deſire the quickning grace of God, 'till God gives the grace of deſire. Alaſs! the underſtanding is naturally ſo blind, the heart ſo hard, and the will ſo ſtout and ſtubborn, that none but a divine power can enlighten the one, and efficaciouſly incline the other: 'Tis a change of ſtone into fleſh, of a dead ſinner into a living Saint. A change from nature to grace requires much more of divine power, than a change from grace to glory. To ſee a creature naturally filthy, now to delight in purity; to ſee a ſinner that by nature drinks in iniquity like water, now thirſting after righteouſneſs; to ſee a man that loathed the holy law, and holy ways of God, now longing to walk in them, and to come as to an exact conformity to God in them; theſe acts are above nature, contrary to nature, and conſequently the God of Grace is the author of them; "you hath he quickned." See the notes on Rom. vi. 2, 11. and Dr. J. Preſton's ſermons on this text.

In time paſt ye walked.] The Apoſtle having ſhew'd them their former ſtate without Chriſt, that they were dead in treſpaſſes and ſins, ver. 1. here he proceeds to prove that they were ſo dead, becauſe they walked in ſin: And that they walked in ſin he proves, becauſe they had among them ſome falſe guides, which he reckons up, *viz.* 1. The world, "ye walked according to the courſe of this world." 2. The Devil; "according to the prince of the power of the air." 3. The luſts of the fleſh; "among whom alſo we all had our converſation, in times paſt, in the luſts of our fleſh" *&c.* (Preſt.) Where we may obſerve, 1. That by "walking according to the courſe of this world," is meant, their living after the common courſe and faſhion of worldlings, who think of no other world than the preſent. (Aſſ.) 2. For that phraſe of "the prince of the power of the air," we are to underſtand, That it was the opinion both of Jews and Heathens, that the air was full of ſpirits, called Dæmons; and that there was a prince over them, who was call'd the governor of the world, that is, of the darkneſs of it, ch. vi. 12. which evil ſpirit is here ſaid (*energein*) inwardly to "work in the children of diſobedience;" and elſewhere, to lead, or "take them captive at his will," 2 Tim. ii. 26. and their converſion is ſtiled a recovery of them "from the power of Satan," Acts xxvi. 18. And hence we may rationally conclude, that the good ſpirit doth alſo inwardly work in pious perſons, enabling them both to will and to do; it being unreaſonable to conceive, that the evil ſpirit ſhould have more power over thoſe wicked men in whom he dwells, than the good ſpirit hath in thoſe pious perſons, in whoſe hearts he is ſaid to dwell. (W.) And, 3. That, as to "the luſts of the fleſh," the Apoſtle is ſuppoſed to ſet forth the condition of the Jews by nature, as he had before done that of the Gentiles; declaring, that even *they* had their converſation among the number of diſobedient perſons, and were no leſs obſtinately rebellious againſt God, than the diſobedient Gentiles; following the motions of their corrupt luſts and vile affections: Nay, he affirms roundly, concerning himſelf, and all the Jews without exception, that, as to their way and courſe whilſt unregenerate, they did whatſoever their corrupt minds willed, liked, and inclined to; and, as to their ſtate, "were by nature the children of wrath, even as others;" that is, even as much as the deſpiſed Gentiles were. (B) See the notes on John iii. 6. xii. 31. and xvii. 12. Rom. v. 12, 14. and vii. 7. and 1 Cor. ii. 12. and vi. 11.

Rich in mercy.] See the notes on Rom. ii. 4.

Hath quickned us.] See the notes on ver. 1.

By grace are ye ſaved.] See the notes on ver. 8.

And hath raiſed us.] The Apoſtle here inſtances in two branches of that ſalvation, which he had in the foregoing verſe affirmed to be of grace; namely, that of our reſurrection and glorification; both which are yet to come, and yet they are ſpoken of as already paſt: When the Father raiſed and glorified Chriſt, all believers were raiſed and glorified in him; for in his reſurrection and glorification he did ſuſtain the quality of a publick perſon, repreſenting his whole Church, as their head and husband; and accordingly believers are and may be ſaid to be raiſed already, and glorified already, not in their own perſons, but in Chriſt their head: The Apoſtle ſays, *God has raiſed us up, and has made us ſit together*; not, he ſhall raiſe us, and will make us ſit; to denote the dependency which our reſurrection and glorification has upon Chriſt's, as the effects depend upon the cauſe, and alſo the undoubted certainty that they ſhall come to paſs; Chriſt's reſurrection and glorification being a pledge of ours. Learn hence, 1. That Chriſt roſe from the dead, and aſcended up into heaven, not as a private perſon, but as the common head and parent, root and repreſentative of his Church and people; ſo that what he has done, they may be ſaid to have done; they roſe in him, and are ſet down in heaven in him; and bleſſed be God for the well-grounded hopes, that as we now ſit together in Chriſt, ſo e'er long, we ſhall for ever ſit together with Chriſt. 2. That Jeſus Chriſt is the cauſe of our reſurrection and glorification; he is the efficient cauſe, the meritorious cauſe, and exemplary cauſe of our reſurrection and glorification. 3. From the phraſe here uſed of *ſitting*, and of *ſitting together in Chriſt*, that believers ſhall certainly partake of the ſame kingly ſtate and dignity, of the ſame honour and glory, of the ſame delight and pleaſure, of the ſame reſt and tranquility, ſtate and dignity, of the ſame ſafety and ſecurity with Chriſt in heaven; "hath made us ſit together in heavenly places in Chriſt Jeſus." (B.) See the notes on ch. i. 3. Rom. vi. 5. and 1 Cor. xv. 20.

He might ſhew.] Theſe words are expreſſive of the final cauſe or ſpecial end of that ſalvation which God propounded in his gracious workings upon the hearts of theſe Epheſians; namely, that in all preſent and ſucceeding ages, to the end of the world, he might give a convincing proof and example of "the exceeding riches of his grace," for the encouragement of the greateſt ſinners to hope for mercy in and through our Lord Jeſus Chriſt. Learn hence, That the inſtances and examples of God's mercy, grace and goodneſs, love and kindneſs towards loſt ſinners, in one age, are and ought to be an encouragement to future generations to hope in the ſame mercy, to draw nigh to the ſame fountain of rich grace, for pardon of ſin, and ſalvation by Chriſt. (B.) The original word (*endeixetai*) here uſed, is of greater force than our tranſlation expreſſeth; ſignifying, "that he might ſhew" it forth by demonſtrative evidence, as it were by a ſpecimen or example, that ſo the world might ſee, admire, and applaud the bounty of his grace. (Leigh) See the notes on Rom. ii. 4.

By grace are ye ſaved, through faith.] Chriſt is the meritorious, grace the efficient, and faith the inſtrumental, cauſe of our juſtification and ſalvation. Grace and faith ſtand one with another; to which two theſe are contrary, To be ſaved by ourſelves, or our works. And, becauſe it might be objected, that faith is our work, and conſequently, that if we are juſtified by faith, we are juſtified by works, the Apoſtle immediately adds, That tho' this faith be in us, yet it is "not of ourſelves;" that is, not from the power of nature, but meerly "the gift of God." (Aſſ.) For, 1. We could never have comprehended the Goſpel, the means of our ſalvation, nor walked according to it, had not our Lord Chriſt firſt revealed it. 2. Nor did we contribute any thing toward his coming; nor did our former life and holineſs deſerve that he ſhould be ſent to us. Neither, 3. When ſent to us, that God ſhould give us grace to receive and believe on him. So that, 4. The cauſes of our ſalvation are grace on God's part, and faith on ours; yet faith alſo is his gift. (Fell) See the notes on Acts xv. 11. Rom. iv. 2, 16, *&c.* v. 2. x. 14, *&c.* and xi. 6. and Gal. iii. 26.

We are his workmanſhip.] Our Apoſtle having, in the foregoing verſes, aſſerted the whole of our ſalvation to be of grace, and not of works; leſt by magnifying of grace he ſhould ſeem wholly to ſet aſide good works, and the neceſſity of a holy life, he declares in this verſe, that Chriſtians are ordained to them, created and prepared for them; and conſequently they are effects flowing from grace, tho' not cauſes producing grace; "We are his workmanſhip:" 1. In our natural capacity, as men. 2. In our civil capacity; as ſuch or ſuch men, high or low, rich or poor. 3. In our ſpiritual capacity, as Saints; this is intended here: Believers are God's workmanſhip, as ſuch, by ſupernatural renovation and ſpiritual regeneration; they are not only once made, as other perſons, but they are new made, as Saints; not by receiving new faculties, but new qualities; for grace is not a ſubſtantial, but a qualitive change. Lord, as we are all thy workmanſhip by natural creation, let us be ſo by gracious renovation likewiſe! "Created in Chriſt Jeſus unto good works." Obſerve here, 1. The manner of this workmanſhip, *created:* This denotes two things: 1. That in their new making, they were intended to good works: This was God's mind and meaning, in fore-ordaining that they "ſhould walk in them." 2. That in their new making they were fitted and prepared for good works, therefore did they receive a new nature from God, new principles, new affections, new diſpoſitions and inclinations, on purpoſe to fit them for an holy life, fruitful in good works. Here note, That as good works are antecedently neceſſary to ſalvation, ſo renewing grace is abſolutely neceſſary to good works; therefore before there can be a good work, there muſt be a good workman, and that good workman muſt be God's workmanſhip, created a-new through the power of God. Obſerve 2. The meritorious cauſe of this ſpiritual workmanſhip; and that is Chriſt Jeſus: "We are his workmanſhip, created in Chriſt Jeſus;" that is, through the intervening mediation of Chriſt Jeſus. The life which we lead in this new-created ſtate, namely, a life of holineſs, is purchaſed by his death, produced by his ſpirit; all ſpiritual life comes from God, through Chriſt, as a Mediator; he is a quickening head and life-giving ſpirit; 1 John iv. 9. "God ſent his Son, that we might live by him;" Chriſt is firſt our ranſom, and then the fountain of life unto our ſouls; "created in Chriſt Jeſus." Obſerve, 3. The final cauſe of this divine workmanſhip, and that is "to good works;" all thoſe who are new creatures are created unto good works, ſo that a holy life is the neceſſary fruit of their new creation. (B.) See the notes on John iii. 20. and iv. 2. and 1 Cor. i. 30.

Ver. 11, 12, 13, 14, 15, 16, 17, 18. Wherefore remember that ye being in time paſſed Gentiles in the fleſh, who are called uncircumciſion by that which is called the circumciſion in the fleſh made by hands; that at that time ye were without Chriſt, being aliens from the commonwealth of Iſrael, and ſtrangers from the covenants of promiſe, having no hope, and without God in the world: But now in Chriſt Jeſus, ye who ſometimes were far off, are made nigh by the blood of Chriſt. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having aboliſhed in his fleſh the enmity, even the law of commandments, contained in ordinances, for to make in himſelf, of twain, one new man, ſo making peace; and that he might reconcile both unto God in one body by the croſs, having ſlain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have an acceſs by one ſpirit unto the Father.

Wherefore remember.] Here the Apoſtle calls upon them to remember their former condition before converſion, and their obligations to God, for bringing them out of that miſerable and deplorable ſtate. Believers remembring the ſins they were guilty of, and the miſery they were expoſed to in their unregenerate ſtate, may many ways be of ſingular advantage to them, and be ſpiritually improv'd by them; thus, 1. To excite us to magnify the greatneſs of God's love, and to admire the freeneſs and riches of his grace. 2. To inflame our love to Jeſus Chriſt; as Mary loved much, when ſhe remembred that much was forgiven her. 3. To increaſe our godly ſorrow for ſin; according to that of Ezek. xxxvi. 31. "Then ſhall ye remember your own evil ways, and your doings that were not good, and ſhall loath yourſelves in your own ſight for your iniquities, and for your abominations." 4. To quicken us up to greater zeal and induſtry for God: As it was the remembrance of what he was before his converſion that fired St. Paul with holy zeal, ſo that he labour'd more abundantly than all the other Apoſtles. And, 5. To keep up our hearts in hopes of, prayers for, and endeavours after, the converſion of others, tho' very bad at preſent; for what they are, we once were, and what we now are, they may alſo be. (B.) See the notes on 1 Cor. vi. 11.

Without Chriſt.] That is, without the knowledge of Chriſt; without any relation to him, or intereſt in him; without union and communion with him; without any communications of life and light, of grace and holineſs, of joy and comfort, of pardon and protection, receiv'd from him. They did not diſcern any excellency, nor taſte any ſweetneſs, in Chriſt; and conſequently had no love to him, no longings after him, no delight or ſatisfaction in him. (B.)

Being aliens from the commen-wealth of Iſrael.] That is, No members of Chriſt's Church, either viſible or inviſible: They did not ſo much as profeſs to be a people that ſtood in any relation to God: They were unchurched Gentiles; for only "in Jury was God known, and his name great in Iſrael," Pſa. lxxvi. 1. (*Idem.*) See the notes on Rom. ix. 4, 8.

Strangers from the covenant of promiſe.] See the notes on Gal. iii. 14.

Having no hope.] That is, They had not the grace of hope, nor the means of hope: They were without hopes of redemption, without hopes of pardon and reconciliation; and conſequently without any well-grounded hope of eternal life and ſalvation. Such as are without Chriſt, muſt be without hope: Such as are without faith, muſt needs be without Chriſt; and ſuch as are without the promiſe muſt neceſſarily be without faith; for the promiſe is the ground of faith, and faith is the ground of hope. (B.)

Without God in the world.] That is, Without the knowledge of the true God; without worſhipping of him as God; without any affiance or truſt in him; without performing any obedience to him: Not that the Epheſians, and other Heathens, lived without all ſenſe of a Deity (for they worſhipped falſe gods abundantly;) but they lived without any ſenſe, or ſenſible apprehenſion, of the majeſty and holineſs of the true God; which is to live "without God in the world." Thus the Apoſtle calls all the Gentiles, not only the barbarous and ſavage, but the beſt poliſh'd and civiliz'd nations, (*Atheoi*) *Atheiſts*, becauſe they wanted the right knowledge of God, by and through a Mediator; there is no knowing God acceptably, except we know him in Chriſt, and approach unto him by Chriſt. (*Idem.*) See the notes on Rom. i. 25. and Gal. iv. 8.

But now, in Chriſt Jeſus.] The Apoſtle having ſet before the Epheſians the black and dark part of their lives, before their converſion to Chriſtianity, in the foregoing verſe; comes here in this, to acquaint them with the bleſſed change which was made in their ſtate, and by whom. Now, ſays he, in, or by, Chriſt Jeſus, "ye who ſometimes were far off," namely, from Chriſt, his Church, his covenant, from ſaving hope, and from God himſelf, are made as nigh as the Jews, and have as much right to expect the aforeſaid benefits as they; the blood of Chriſt having purchaſed them for you, and ſeal'd them to you: Where note, 1. That perſons who are moſt remote, and at the fartheſt diſtance from God, are ſometimes unexpectedly brought home unto him; "Ye who were far off, are made nigh." 2. That it is owing to the blood of Chriſt, to his death and ſufferings, that any ſoul is brought into a ſtate of nearneſs unto God, and finds acceptance with him; "Ye are made nigh by the blood of Chriſt." (B.) Thoſe Jews who had no ceremonial defilement to be purged away, and who had made an attonement for their known ſins, were admitted to come near to God, as being holy: They had a freedom of acceſs to God in his tabernacle and temple; whence they are ſtiled the people that "draw nigh unto God," Lev. x. 3. and God is ſaid to be a God near to them, both by relation, as having own'd them as his children and family, and entred into covenant to be their God; and alſo by his more eſpecial preſence with them: For, the *Schechinah*, or glorious preſence, dwelt among them in the holy place. Now, all theſe privileges (ſaith the Apoſtle) are equally conferr'd upon the Gentiles; who are now "made nigh to God," ver. 13. "have acceſs to him," ver. 18. are "fellow-citizens with the Saints, and of the houſhold of God," ver. 19. the *Schechinah* dwells in them, as in a temple, and they are made "an habitation of God through the ſpirit," ver. 21, 22. (W.) See the notes on John x. 16. Acts ii. 39. and Gal. iii. 29.

He is our peace.] That is, 1. He is the mediator of our peace, the great peace-maker betwixt God and man. 2. "He is our peace;" that is, The purchaſer of our peace. 3. "He is our peace;" that is, The eſtabliſher of our peace. All which is to be underſtood, not only of peace betwixt God and man, but alſo betwixt man and man; "who hath made both one;" that is, both Jews and Gentiles one church. Here note, That there was a very great and deep-rooted enmity betwixt Jews and Gentiles, until Chriſt purchaſed their peace and reconciliation. The Jews derided, ſcorn'd, and hated the Gentiles, as unclean, compared them to dogs and ſwine: The Gentiles reproached the Jews for circumciſing their fleſh, eſteem'd them, of all nations, the worſt, and would hold their noſe at the Jews when they met them, and cry, *O fœtentes Judæi!* O ye ſtinking Jews! and turn away their eyes from them. Learn from hence then, That the uniting of both Jew and Gentile into one church, was one bleſſed effect and ſweet fruit of the purchaſe of Chriſt's blood; Chriſt's offering of himſelf was intended as a ſacrifice for enmities between man and man, as well as for enmities between God and man: "He is our peace; who hath made both one." Obſerve next, what Chriſt hath done in order to his making peace between Jew and Gentile, 1. He has aboliſhed the ceremonial law, called here a *partition-wall*, between the Jews and the Gentiles, in alluſion, no doubt, to that wall of Solomon's temple, which ſeparated the court of the Jews from that of the Gentiles, that they could neither come at, nor look at one another: So that this partition-wall being ſaid to be broken down, intimates to us, that Jew and Gentile, who before had two manner of religions, the one in and under a covenant with God, the other afar off, and without God, yet now by Chriſt are both adopted into the ſame church, partakers of the ſame covenants, incorporated into the ſame faith, entitled to the ſame glory. 2. Chriſt has aboliſhed the enmity and perpetual ſtrife which was occaſioned between Jew and Gentile, on the account of the obſervation of the ceremonial law, and the ordinances thereunto belonging: *He has aboliſhed the enmity*; that is, the ceremonial law, which made the enmity between them. The ceremonial law was the cauſe and continuer of that enmity which was betwixt Jew and Gentile: This is called, "the law of commandments contained in ordinances;" becauſe Almighty God did actually ſeparate the Jews from all the world, by giving them ordinances and commandments, judicial and ceremonial laws, containing many viſible and *external obſervances*, which forbade them to communicate with the Gentile world. Now Chriſt being come in the fleſh, all thoſe *obſervations* ceaſed, and thoſe legal *ordinances* vaniſh'd away: All nations became bleſſed in Chriſt, and Jews and Gentiles became one church, both alike the people of God, both admitted equally into *covenant*, and both alike bleſſed. Here note, That the moral law, ſummarily compriſed and comprehended in the *ten commandments*, was no part of the *partition-wall* between Jew and Gentile, nor did the death of Chriſt abrogate this law, nor is it at all aboliſhed; but it was the law of *ceremonies* only, which the ſufferings and death of Chriſt put an end unto; for when he died, they all vaniſhed; as the ſhadow diſappears, when the ſubſtance is come. (B.) See the notes on John iii. 3. x. 16. xvi. 33. and xvii. 21. 2 Cor. v. 17. and Gal. vi. 15.

Reconcile both unto God.] The Apoſtle had declar'd, in the foregoing verſes, that one end of Chriſt's death was to make peace between Jew and Gentile; where he aſſures us, that a ſecond end of it was to make peace between God and man, "that he might reconcile both" Jew and Gentile, thus united, unto an offended God: And this he did by the ſacrifice of himſelf upon the croſs, whereby he did deſtroy that enmity which was betwixt God and man, by undergoing the puniſhment of ſin, which was the cauſe of that enmity. (B.) See the notes on Rom. v. 10. vi. 6. viii. 3. and 2 Cor. v. 17.

Came, and preached peace.] Obſerve here, 1. That Chriſt having purchaſed peace, he "came and preached peace" to both Jews and Gentiles; to the Gentiles, ſaid here to be *afar off*, and to the Jews that were nigh: But how did Chriſt preach to the Gentiles? Where do we read that he ever did ſo? *Anſwer*, Tho' he did not in his own perſon preach peace to the Gentiles, yet he gave commiſſion to the Apoſtles to preach to them, Mat. xxviii. and they and their ſucceſſors, purſuant to ſuch commiſſion, did preach peace unto them, even to them that "were afar off, and them that are nigh." Learn hence, That when the Miniſters of Chriſt do come in his name, and by a commiſſion received from him, to preach peace, and offer terms of *reconciliation* unto loſt *ſinners*, it is all one as if Chriſt himſelf did come and preach; he expects the ſame readineſs from them in receiving the meſſage, as if it were delivered to them from his own mouth; and will treat the deſpiſers of his Miniſters, and the contemners of their meſſage, as if the affront were offered immediately to his own perſon. 2. The Apoſtle's argument to prove, that the Gentiles, as well as the Jews, were effectually called, by the preaching of the Goſpel, to partake of *peace* and *reconciliation* with God; becauſe they had both equal *acceſs* and liberty to approach unto God in all holy duties, as unto a father, by the *manuduction* of the ſpirit; *through him*, that is, through Jeſus Chriſt, we, *both Jews and Gentiles, have acceſs*, that is, liberty of approach by one and the ſame *ſpirit unto the Father*. Learn hence, That through Jeſus Chriſt, all believers, of what denomination ſoever, have acceſs to God by the ſpirit of grace. *Queſt.* What doth this *acceſs to the Father* denote? *Anſw.* It ſuppoſes a preceding diſtance between God and us; both a natural and moral diſtance, as creatures, and as ſinners: It denotes a propinquity and nearneſs unto God, in oppoſition to this diſtance, and that our approach to God is free and voluntary, friendly and complacential, peculiar and privilegious, fruitful and advantagious. *Queſt.* 2. In what reſpect have believers *acceſs* to God as to a *Father? Anſw.* In this life they have *acceſs to the Father*'s heart and love, to the *Father*'s ear and audience, to the *Father*'s care and protection, to his providing care, to his guiding and counſelling care, to his comforting and ſupporting care, but eſpecially to his ſanctifying care. *Queſt.* 3. Through whom have we this *acceſs* to God? *Anſw.* Through Jeſus Chriſt, through his *mediation* and *manuduction*, we have *acceſs* to God's heart, to God's ear, to his fatherly care on earth, and to his gracious preſence in heaven. *Queſt.* 4. What influence gives the holy ſpirit unto this *acceſs unto the Father? Anſw.* It is by his influence that they are at firſt brought home to the *Father*; he prepares them for this *acceſs* unto the *Father*; he ſtirs up holy affections, and enkindles holy deſires in them after God, and helps them to make an holy, fruitful, and advantageous improvement, of all their acceſſes unto God. (B.) See the notes on John xvi. 33. Acts ii. 39. Rom. v. 2. and viii. 15.

Ver. 19, 20, 21, 22. Now therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſhold of God; and are built upon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner-ſtone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord: In whom you alſo are builded together for an habitation of God through the ſpirit.

No more ſtrangers.] Our Apoſtle began this chapter, with ſetting before the Epheſians the horror and dread of their Heatheniſh ſtate before converted to Chriſtianity; here he cloſes the chapter with an account of that glorious and bleſſed ſtate which the Chriſtian religion, embraced by them, had tranſlated them into; "Now ye are no more ſtrangers, but fellow-citizens," *&c.* Where obſerve, 1. Their preſent happy condition is ſet forth both negatively and poſitively: Negatively, by ſhewing what they were not, neither *ſtrangers* nor *foreigners*, but freemen and *fellow-citizens*, *&c.* Where it muſt be remembred, that all the nations of the world, except the Jews, were called ſtrangers to the God of Iſrael; but the Jews were called *Propinqui*, his neighbours, or nearones: But, ſays the Apoſtle, there is no ſuch difference; for the believing Gentiles are equally admitted with the believing Jews to the privilege of the New Jeruſalem, and are fellow-citizens, with one another; they are no longer aliens from the common-wealth of Iſrael, but freemen. 2. The Apoſtle ſets forth their happy condition poſitively, under a threefold ſimilitude; namely, that of a city, that of an houſhold or family, and that of an edifice or building. 1. Our Apoſtle compares the Chriſtian church (of which the Epheſians now were members) to a city; and ſhews, that themſelves, as believing Gentiles, had a right to all the privileges and immunities of that city, as well as the Jews, who accounted themſelves the only free-members of it; "Ye are fellow-citizens with the Saints;" that is, the Patriarchs and Prophets, and all other members of the church of the Jews, ye are free denizens, burgeſſes, and enfranchiſed citizens with the reſt of that holy ſociety, ye are all members of the holy catholick church. 2. Our Apoſtle compares the Chriſtian church to an houſhold or family; "Ye are fellow-citizens with the Saints, and of the houſhold of God." Now, this metaphor intimates a greater degree of nearneſs to, and communion with the church, than what the former metaphor did imply, there being a ſtraiter tye of familiarity and friendſhip between the members of a family, than between the members of a city. Whence we learn, That the church of Chriſt under the Goſpel is God's great houſhold or family, in a peculiar manner admitted to an intimate communion with him, in a ſpecial way provided and cared for by him, and every ſincere Chriſtian becomes a member of this bleſſed family, and enjoys all the privileges thereof. 3. St. Paul proceeds yet farther, and compares the church of Chriſt to an edifice or ſtately building, Ye "are built upon the foundation of the Apoſtles and Prophets," *&c.* Now this ſimilitude holds forth unto us ſtill, a farther degree of nearneſs to, and communion with God and his church, than the former: What can be more cloſely united, and more ſtrictly join'd together, than ſtones in a building? And our Apoſtle calling the church an *holy temple*, ſeems to allude to Solomon's temple, which was a type of the Chriſtian church, as the tabernacle was of the Jewiſh church; the tabernacle was ambulatory and changeable, made of decaying and corruptible materials, and ſo fitly typified the Jewiſh diſpenſation, which was temporary and tranſient; the temple was made of durable and rich materials, and thereby a proper type of the Chriſtian church, which is called "a kingdom that cannot be ſhaken." But obſerve further, how our Apoſtle doth deſcribe this ſtately edifice, this ſpiritual building, the Chriſtian church, theſe ſeveral ways; 1. By its foundation which it ſtands upon; namely, "the Apoſtles and Prophets;" that is, upon the doctrine of the Prophets and Apoſtles; not upon their perſons, Chriſt himſelf being the perſonal foundation and chief corner-ſtone. Learn, that tho' Chriſt himſelf be the builder of, and the chief corner-ſtone in his Church, yet he employs his Miniſters now, as he did the Prophets and Apoſtles of old, to lay the foundation, and carry on the ſuperſtructure, and no one Apoſtle had a privilege in this above another; and therefore for the Pope, as St. Peter's ſucceſſor, to ſtyle himſelf the foundation of the Catholick Church, is an impudent preſumption; for no more is here ſaid of Peter, than is ſaid of all the Apoſtles and Prophets. 2. The Church, as a ſpiritual building or temple, is here deſcribed by the unity and compactneſs of its parts; "In whom all the building, fitly framed together," that is, all the members of the Church, are by faith firmly join'd to Chriſt as the foundation, and to one another by love, and their unity is both their ſtrength and their beauty. 3. This building is deſcribed by its growth and perpetual increaſe; "It groweth unto an holy temple." The Church groweth two ways; by an addition of new and particular converts, and by an addition of new graces in every particular convert: Where remark, How this ſpiritual edifice, the Church of Chriſt, differs from all other buildings; both the whole of it, and all the individual parts of it, are endued with life, a life flowing from Chriſt the foundation, a life far from a ſtate of perfection: All a Chriſtian's life and ſpiritual growth flow from his union and communion with Chriſt; "in him all the building groweth." 4. This building, namely, the Chriſtian Church, conſiſting both of Jews and Gentiles, is here deſcribed by the end and deſign of Chriſt in erecting this growing edifice; namely, to be an holy temple unto God, wherein now, (as in the material temple of old) he may manifeſt his gracious preſence, and be perpetually worſhipped, glorified and ſerved: The whole Church, or collective body of believers jointly, and each believer ſeverally and apart, are a ſpiritual and holy temple unto the Lord, in and by whom all ſpiritual ſacrifices of prayer and praiſe are offered up, and all duties of new and ſincere obedience acceptably perform'd. (B.) See Mr. R Henchman's Sermon on this text; and the notes on ver. 11, *&c.* and ch. iv. 16. Matth. xvi. 18. Luke ii. 34. Rom. iii. 2. viii. 9, *&c.* and xii. 1, *&c.* 1 Cor. iii. 9, *&c* vi. 19. and xii 28. 2 Cor. vi. 16. and Gal. iv. 1, *&c.* and 26. and vi. 10.

CHAP. III.

The ſalvation of the Gentiles revealed to St. Paul; and he appointed to preach it. He exhorts them, not to faint at his tribulation; and prayeth to God to ſtrengthen them.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. FOR this cauſe, I Paul, the priſoner of Jeſus Chriſt for you Gentiles; if ye have heard of the diſpenſation of the grace of God, which is given me to you-ward: How that by revelation he made known unto me the myſtery (as I wrote afore in few words, whereby when ye read ye may underſtand my knowledge in the myſtery of Chriſt) which in other ages was not made known unto the ſons of men, as it is now revealed unto his holy Apoſtles and Prophets by the Spirit; that the Gentiles ſhould be fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt, by the Goſpel: Whereof I was made a miniſter, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt; and to make all men ſee, what is the fellowſhip of the myſtery, which from the beginning of the world hath been hid in God, who created all things by Jeſus Chriſt: To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wiſdom of God, according to the eternal purpoſe which he purpoſed in Chriſt Jeſus our Lord: In whom we have boldneſs and acceſs with confidence by the faith of him. Wherefore I deſire that ye faint not at my tribulations for you, which is your glory.

For this cauſe.] That is, For preaching the Goſpel to the Gentiles in general; and particularly, for aſſerting, that the privileges of juſtification and ſalvation by Chriſt belonged equally to the believing Gentiles, as well as to the Jews, tho' they were not circumciſed: "For this cauſe" I was perſecuted, and impriſon'd, by the Jews, and conſtrain'd to appeal unto Cæſar, and was brought in bonds to Rome, where I now am. (Aſſ. Fell, W. and B.) For 'tis plain, this was one of the Epiſtles which St. Paul wrote during his two years abode there, mention'd Acts xxviii. 30. (G.) See the Preface to the Romans; and the notes on Acts xxii. 22, *&c.* xxv. 11. xxvi. 17, *&c.* and xxviii. 20, 30.

The priſoner of Jeſus Chriſt.] He was at once Chriſt's priſoner, the Jews priſoner, the Romans priſoner, and the Gentiles priſoner: Chriſt's priſoner, as ſuffering for his goſpel; the Jews priſoner, as ſuffering by their accuſation; the Romans priſoner, as ſuffering by their ſentence; and the Gentiles priſoner, as ſuffering for his labours in order to their ſalvation. (B.) See the notes on ver. 13. and ch. iv. 1.

If ye have heard.] *Eige ecouſate.* Hence ſome raiſe an objection againſt this Epiſtle being written by St. Paul; that among the Epheſians with whom he had ſo long converſed, there could be no doubt, whether they had "heard of the diſpenſation of the grace of God which was given him towards them." But this is no objection to them who will conſider, 1. That this Epiſtle was not written to the Epheſians only, but alſo to all "the faithful in Chriſt Jeſus," ch. i. 1. many of whom had never ſeen his face, nor heard his voice. 2. That he ſpeaks here particularly of the manner of his receiving this diſpenſation; *viz.* by immediate *revelation* from Chriſt Jeſus: Of which the Galatians, among whom he had alſo preached, were nevertheleſs ignorant; and therefore, in his Epiſtle to them, he ſaith of this. "I certify you," Gal. i. 11, 12. confirming his aſſertion with an oath, ver. 20. And, 3. That the particle *eige* is not here a particle of doubting, but of affirmation; and is to be rendred (as Theophylact doth, *epeide*) *ſince:* And ſo it is frequently uſed, by Philo, and other authors. (W) Or, 4. That the word *acouo* ſignifies to *know*, as well as to *hear:* And ſo it may be rendred here (*Eige ecouſate*) *If indeed ye have known* &c. (H.) See the notes on ch. i. 15.

The diſpenſation of the grace of God.] That is, The Goſpel, which God had commiſſion'd him to declare and diſpenſe to them. (B.) See the notes on Acts ix. 15. and xiii. 2. 1 Cor. iv. 1. Gal. i. 16. and ii. 7, 8.

By revelation.] See the notes on Acts xxii. 17. *&c.* and xxvi. 17. Gal. i. 1. and ii. 2.

The myſtery.] See the notes on Rom. xvi. 25.

As I wrote afore.] *Viz.* In the two foregoing chapters. (G.) Some refer this more particularly to ch. ii. 19. others to ch. i. 9. (Fell)

Not made known.] That is, not ſo plainly and clearly; not ſo diſtinctly and particularly, as it is now. (Aſſ. and B.) See the notes on ch. i. 9. and ii. 19, 20. Matth. xiii. 11. John xvi. 13. and 1 Cor. iv. 1.

That the Gentiles] See the notes on ch. i. 13. ii. 14. *&c.* Acts ii. 17. x. 35. Gal. iii. 14. and 28.

Made a miniſter.] See the notes on ch. i. 19. Rom. i. 5. and xv. 16. 1 Cor. iii. 5. and iv. 1.

Leſs than the leaſt.] Obſerve St. Paul's profound modeſty, whenever he ſpeaks only of himſelf, and not of his office. (G.) But, with reſpect to his office, he is careful, in moſt of his Epiſtles, to aſſert his authority; becauſe upon that the faith was embraced: And he refers his calling, immediately to the grace of God; which 1. Converted him from a perſecutor. 2. Reveal'd the myſtery of the Goſpel unto him. 3. Call'd him to the Apoſtleſhip, eſpecially of the Gentiles. And, 4. Accompanied his miniſtry with great power and efficacy. (Fell.) See the notes on ver. 3, 4. ch. i. 7, and 9. John i. 3. Acts ix. 15. Rom. ii. 4. and xvi. 25. 1 Cor. ii. 7. and xv. 9. 2 Cor. v. 17. and xii. 11. Gal. i. 16. and ii. 8.

Principalities and powers.] That is, the bleſſed Angels. And that the myſtery of the Goſpel was not fully underſtood by the holy Angels, till diſcover'd by our Lord, appears 1 Tim. iii. 16. and 1 Pet. i. 12. Whence alſo (the Angels being ſaid to "deſire to look into" it) it appears, that this is ſpoken of good Angels. And tho' God did reveal theſe myſteries to the Prophets by his Angels; yet it follows not, that they perfectly underſtood any more than the ſubſtance, and ſo much as was revealed; the complete knowledge being reſerv'd till the times of the fulfilling. (Fell) See the notes on ch. i. 21. Rom. xi. 33. and 1 Cor. ii. 7.

The eternal purpoſe] See the notes on ch. i. 4, 9. and Gal. iii. 14.

Boldneſs and acceſs.] See the notes on ch. ii. 18. John vii. 4. and 2 Cor. iii. 12.

Faint not at my tribulations.] Here the Apoſtle exhorts them, not to be ſhaken in the conſtancy of their belief, nor diſcouraged in the practice of thoſe chriſtian truths, which he, when preſent, had taught among them. A temptation very incident to weak minds, when the doctrine they had embraced lyes under perſecution; and then the perſons from whom it was receiv'd, by falling under public diſcountenance, come to make ſo different a figure, as that of St. Paul in bonds at Rome, by the inſtigation and prevailing malice of the Jews, was from the ſame St. Paul, baffling the Jews, and working miracles at Epheſus. Againſt this temptation, which diſpoſes men, from the calamities or diſgraces of a teacher, to abate of their eſteem for the man, and the matter taught by him, and ſo to ſeek pretences for ſecuring themſelves, in caſe the danger ſhould come nearer home, he fortifies them, by declaring, that his tribulations were for them, and matter of glory to them. (Stanh.) See the notes on ver. 1. Acts xiv. 22. 2 Cor. i. 6. and iv. 8. and Gal. vi. 9.

Ver. 14, 15, 16, 17, 18, 19, 20, 21. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named, That he would grant you according to the riches of his glory, to be ſtrengthened with might, by his Spirit in the inner man; That Chriſt may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height; and to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fullneſs of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the Church by Chriſt Jeſus, throughout all ages, world without end. Amen.

Whole family in heaven.] *Patria* is the ſame word, which the Septuagint alſo uſeth, to ſignify a tribe or family; whence the princes, or chiefs, of a nation, tribe, or family were call'd (*patrias archai*) patriarchs. (Fell) It is frequent with the Jews, to mention the Angels, as "the family in heaven;" and men, eſpecially thoſe who are in covenant with God, as his family on earth. Thus, they ſay, God does nothing without firſt conſulting with his *family above*; that is, with the Angels: And that he who addicts himſelf to the ſtudy of the divine law, for the ſake of the law, conciliates to himſelf peace with the *family above*, and with the *family below*; that is, with Angels in heaven, and men on earth. (W.) See the notes on ch. i. 19.

The riches of his glory.] See the notes on Rom. ii. 4. and ix. 23.

Strengthned with might.] See the notes on ch. i. 19. and Rom. xvi. 25.

That Chriſt may dwell.] This phraſe of "dwelling in us" imports a very cloſe and intimate union between Chriſt and believers: He dwells in them ſubjectively and effectively by his gracious influences, by his powerful aſſiſtances, and by his quickning impreſſions. (B.)

Being rooted and grounded.] That is, having ſo fervent a love of God, as (like a tree that is ſet deep, and hath taken ſtrong hold, or a houſe, whoſe foundation is broad and firm and well wrought) is not to be ſhaken by the moſt violent ſtorms of adverſity and perſecution. And that the firmneſs here mention'd may be effectually attained, he prays, that they "may be able to comprehend" the vaſt dimenſions of God's love to them. (Stanh.) This paſſage is equally to be admir'd for the ſublimity of its ſenſe, and the beauty and variety of its charming figures and excellencies of language. Alluſion is made to the things of nature and art; (*errhizomenoi kai tetheliomenoi*) "rooted and grounded." Then, by a bold and beautiful metaphor, the dimenſions of material ſubſtances are rais'd above their native ſignification, and ennobled by being applied to the myſteries of religion. The goodneſs of God, in his dear Son Jeſus, has its *breadth*, extending to all mankind; its *length*, reaching to all ages; its *depth*, and *height*, raiſing mankind from the loweſt abyſs of miſery and deſpair to the higheſt eminencies of happineſs and glory. Where 'tis remarkable, that tho' the dimenſions of bodies are but three, the ſacred author adds a fourth, *height*, whereby he more emphatically expreſſes the greatneſs. the majeſty, the abſolute and entire perfection, and the immenſe charity of that wonderful work of our redemption; or, in the better words of the inſpired writer, "the unſearchable riches of the love of Chriſt:" The knowledge of which paſſeth all other knowledge, both in its own immenſe greatneſs, and the grand concern mankind has in it; and can never be ſo perfectly known by created underſtandings, as that they ſhall either fully comprehend, or duly value, ſuch an adorable myſtery and infinite bleſſing. (Blackw.) Many wits run riot in their geometrical and moral diſcourſes upon theſe *dimenſions*. Some conceive, that the Apoſtle alludeth to the dimenſions of the Croſs; and by *height* underſtand the wiſdom of Chriſt, by *depth* his humility, by *length* his longanimity, and by *breadth* his charity: Others place the *breadth* in the extent of charity, the *length* in perſeverance, the *height* in the hope of celeſtial rewards, and the *depth* in the unſearchable judgments of God, Rom. xi. 33. with diverſe more conceits. But, it is certain, the ſpeech is figurative, cloathed with a metaphor taken from geometricians; who, if they will perfectly know any building or ſtructure, exactly meaſure it according to all theſe dimenſions: And hereby the Apoſtle would have us labour as exactly, to meaſure the ſpiritual Temple of God, as the Prophets were exact, in deſcribing the dimenſions of the material Temple, Ezek. xl. 5. *&c.* that ſo they may underſtand how perfect it is in every part. (Aſſ.) But whereas he declares "the love of Chriſt" to be ſuch as "paſſeth knowledge," and yet, at the ſame time, begs that they may *know* it; the ſeeming inconſiſtency of theſe expreſſions may be accounted for, either, 1. That this is the moſt excellent ſubject that the thought can dwell upon; and more worthy their ſtduy, than any other ſort of knowledge whatſoever: Or, 2. That this is a ſubject too large and lofty for humane powers to know; and can only be known by the ſupernatural illuminations of God's own Spirit: Or elſe, 3. That (as the word *know* is ſometimes applied to the affections, and not to the underſtanding only) a deep, affectionate, and thankful ſenſe of a mercy, which mortal men cannot conceive the full value and extent of, may inflame them with ſo fervent a love in return, as ſhall eſteem nothing too much to be done or ſuffer'd for the ſervice of him who hath ſo wonderfully loved them: A love, which ſhould put them upon aſpiring to the very higheſt pitch of piety and virtue and grace, that any mortal men are capable of coming up to; and ſo, of being "filled with all the fulneſs of God." (Stanh.) See the notes on ch. i. 23. Matth vii. 23. Rom. xi. 33. and 1 Cor. ii. 15.

Now, unto him that is able.] Obſerve here, 1. How our Apoſtle cloſes his prayer with thankſgiving and praiſe; intimating to us, that praiſe ſhould ever conclude that work which prayer began, and that ſpiritual bleſſings principally deſerve our praiſes. 2. The title which St. Paul's faith fixed upon, in his approaches to God in prayer and praiſe; and that is, his omnipotence, or almighty power. In all our addreſſes to God, it is our duty to have ſuch apprehenſions, and uſe ſuch expreſſions concerning him, as may moſt ſtrengthen our faith. He "is able (faith the Apoſtle) to do exceeding abundantly, above all that we can ask or think." Note here, The comprehenſive fulneſs of this expreſſion: He is able to *do for us*, to do *abundantly* for us; to do exceeding abundantly for us, *above what we ask*; yea, to do exceeding abundantly for us, above what we can think, as well as ask. Oh! how narrow, ſhort, and poor are our prayers, compared with the power of God! 'Tis much that the tongue can ask; 'tis more that the mind can think; But the Lord is able to do for us, not only above what we can ask, but abundantly above what we can think. Lord, what an everlaſting ſpring of comfort is this! what encouragement doth it adminiſter to thy people! what encouragement to prayer! what encouragement in prayer! they pray to him who is able to do exceedingly abundantly above all that they can ask or think. 3. That it is not God's abſolute power, that St. Paul bottoms his faith in prayer upon, (for God *can* do many things that he never *will* do,) but it is his operative, promiſed, and formerly experienc'd power, "according to the power that worketh in us;" that is, according to that infinite and almighty power which God had exerted and put forth in their firſt converſion; this power was, and is a main prop for confidence in prayer. Learn hence, That the experience we have had of God's gracious power in working in us, by converting and quickning grace, may and ought to confirm our faith, that he will do exceeding abundantly for us, above what we can expect, yea, above what we can ask or think, when we are upon our knees in prayer before him. 4. The concluding doxology; "To him be glory in the Church by Chriſt Jeſus, throughout all ages, world without end. *Amen.*" Where note, 1. The divine praiſe given to Almighty God, namely, that of *glory*; "to him be glory." Glory is the fountain of all excellency in the creatures; they all ſhine with beams borrowed from God's excellencies, as ſtars ſhine with the light they receive, from the body of the Sun: Almighty God is that infinitely glorious being, in whom all the excellencies and perfections of the creatures are eminently and tranſcendently found. 2. The Perſons giving this glory unto God; the Church, "To him be glory in the Church." True, it is the duty of all reaſonable creatures to ſet forth God's glory; but only the Church (holy and gracious perſons alone) can perform it in an active and acceptable manner. 3. The perſon through whom this duty becomes acceptable unto God, thro' Chriſt Jeſus; "to him be glory in the Church by Chriſt Jeſus." The duty of praiſe and thankſgiving, is what we owe to God for receiv'd favours; and indeed is all *we* have to pay him: But neither this, nor any other duty, can find acceptance with God, but by and thro' the mediation of our Lord Jeſus Chriſt. 4. The duration and continuance of this duty of thankſgiving, "throughout all ages, world without end:" As God ſhall never want glory from his Church, ſo there ſhall always be a Church to the end of the world, to give glory unto God, againſt which the gates of hell ſhall never prevail. Note, laſtly, In this divine doxology, after what manner and with what affection this praiſe is given, intimated in the word *Amen*; "world without end, *Amen.*" This *Amen*, 1. Is a note of aſſent; and as ſuch uſed by the Jews and Chriſtians in all Ages, at the end of their prayers, to teſtify that they aſſented and agreed to what was put up to God in their name, and on their behalf. It importeth earneſt deſire. Hence Jeremiah, chap. xxviii. 6. ſaid *Amen* to the prophecy of Hananiah, concerning the return of the captives to their land; to ſhew how earneſtly he deſired that it might be ſo. 3. It imports ſtedfaſt faith that the thing we pray for, ſhall be, granted; and accordingly in teſtimony of our deſire and aſſurance to be heard, we ſay, *Amen.* ſo be it; ſo let it be; ſo let it be O Lord, for ever.

CHAP. IV.

The Apoſtle exhorteth them to ſeveral chriſtian duties, becoming their profeſſion: And particularly to unity.

Ver. 1, 2, 3, 4, 5, 6, I Therefore the priſoner of the Lord, beſeech you that ye walk worthy of the vocation wherewith ye are called, with all lowlineſs and meekneſs, with long-ſuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in hope of your calling; one Lord, one faith, one baptiſm, one God and Father of all, who is above all, and through all, and in you all.

I therefore, the priſoner.] The illative particle (*therefore*) directs us to look back to ch. iii. 1. of which verſe the beginning of this is only a repetition, or recollection; all that comes between being a digreſſion, in a long parentheſis, relating to the Apoſtle's office, by commiſſion from God, wherein he ſtood more particularly related to the Gentiles. But here he reſumes his diſcourſe, by way of exhortation. (H. Bryan, and Lukin) In which we may obſerve the character, which St. Paul chuſeth to recommend himſelf by, and to enforce his following exhortation; "I, the priſoner of the Lord." And this he does, 1. Becauſe he looks upon this character not as matter of diſgrace, but as the greateſt, the higheſt honour. 2. Herein he gives an inſtance of his being conform'd to the captain of our ſalvation; of his being made partaker of the ſufferings of Chriſt. 3. Herein he ſhews his reſemblance to the noble army of Martyrs, the early ſufferers before the incarnation. 4. Hereby he gives an evidence of his fellowſhip alſo with the ſuffering Saints and Martyrs, ſince the incarnation and crucifixion of Chriſt. 5. 'Tis a preſumption, if not a demonſtration, of the truth of that doctrine which he taught and deliver'd. And, 6. Becauſe ſuffering is the touchſtone of virtue, and the trial of ſincerity. (Bryan) See Dr. Bryan's Sermon on this text, 1692. and the notes on ch. iii. 1. Acts v. 41. and ix. 16.

Walk worthy of the vocation.] Tho' all men ought to walk worthy of their ſpecial calling, that is, ſo as it becometh men of ſuch a calling; as namely, Magiſtrates as becometh their place of authority, and Miniſters as becometh their ſacred function: Yet the following verſes ſhew, that (*cleſis*) the *vocation*, or calling, here meaneth the general calling of the faithful; *viz.* to be holy as our God is holy, 1 Pet i. 15, 16. and that as we are called to the knowledge of the Goſpel, ſo we ſhould walk according to the preſcript of the Goſpel. (Aſſ.) See the notes on 1 Cor. vii. 20. Phil. i. 20. and 1 Pet. i. 15, 16.

With all lowlineſs.] See the notes on Rom. xii. 10. 1. Cor. xiii. 4. *&c.* 2 Cor. ii. 10. and Gal. v. 22.

Endeavouring to keep.] *Spoudazontes*; labouring your utmoſt, to preſerve that unity in the Church, which is kept in the body; by being animated by the ſame ſpirit, and by being join'd one member friendly and peaceably to another, as it were, by ſinews *&c.* that is, unity of charity, as the Spirit, and of outward communion, as the ſinews, to knit you all together into a peaceable Church, loving and living peaceably one with another. (H.) The Apoſtle uſes two words, and both of 'em of ſingular care for unity: For he doth not ſimply ſay, *keep* it, nor ſimply *endeavour* it, but *ſtudy and endeavour to keep it*; becauſe no man can *keep* that is not careful, and no man will *endeavour* that is not ſtudious. (*Laud.*) And this ſhews, that the Apoſtle did not think the being and continuing in the unity of the Church an arbitrary or indifferent thing, which might be kept or broken at pleaſure, according as our humour, fancy, or intereſt leads us; but a matter of duty and neceſſity, and an eſſential part of Chriſtianity: And therefore his exhortations to this duty are addreſt with a peculiar warmth and earneſtneſs, and urg'd and enforc'd with the moſt weighty motives. (H Nelſ.) See Archbp. Laud's, and Mr. H. Nelſon's ſermons on this text; and the notes on John x. 16 and xix. 23. Acts iv. 32. Rom. xv. 5. 1 Cor. i. 10. and Phil. ii. 1.

There is one Body.] The Apoſtle having exhorted the Epheſians to a ſtrict unity and concord among themſelves, proceeds here to enforce his exhortation with ſeveral arguments; of which there are no fewer than ſeven ſumm'd up together in theſe three verſes 1. That "there is one body;" that is, one univerſal Church, whereof we are all members. 2. "One Spirit," by which we are all animated and enliven'd; and therefore ought to "keep the unity of the Spirit." 3. "One hope" of eternal life, by which we are all excited. 4. "One Lord," Jeſus Chriſt, the Head of his Church, the Saviour of the Body, whom we all profeſs to ſerve and obey. 5. "One faith;" that is, either one grace of faith whereby we believe, or one doctrine of faith which is to be believed. 6. "One baptiſm;" that is, one door by which we all enter into the Church. And, 7. "One God and father of all;" from whom we all expect one and the ſame ſalvation. This then is the ſum of the Apoſtle's argument; ſeeing ye are all members of *one body*, partakers of *one Spirit*, expectants of *one Hope*, having *one Lord* and common Saviour, *one Faith* and belief, *one* and the ſame *Baptiſm*, and *one* and the ſame *God and Father* in Chriſt, be one among yourſelves, and "endeavour to keep the unity of the Spirit in the bond of peace." From the whole therefore learn, That ſo many are the obligations, ſo ſtrong the bonds and ties, which lie upon all the members of the Church to be at unity among themſelves, of one judgment, and of one heart, that Chriſt looks upon ſuch as violate theſe bonds, and culpably divide and ſeparate themſelves from communion with their brethren, as no longer members of his body, but as having rent and torn themſelves from it. (B.) See the notes on ch. ii. 16. Matth. xxviii 19. John x. 16. xiii. 13. and xiv. 16, 17. Rom. viii. 9. *&c.* xi. 36. and xii. 5, 10. 1 Cor. viii. 6 and xii. 12, 13. 2 Cor. iii. 17. Gal. iii 27. and iv. 6.

Ver. 7, 8, 9, 10, 11, 12, 13, 14, 15, 16. But unto every one of us is given grace according to the meaſure of the gift of Chriſt. Wherefore he ſaith, When he aſcended up on high, he led captivity captive, and gave gifts unto men. (Now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth? He that deſcended is the ſame alſo that aſcended up far above all heavens, that he might fill all things) And he gave ſome, Apoſtles: And ſome, Prophets: And ſome, Evangeliſts: And ſome, paſtors and teachers; for the perfecting of the Saints, for the work of the miniſtry, for the edifying of the body of Chriſt: Till we all come in the unity of the faith, and of the knowledge of the ſon of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt: That we henceforth be no more children toſſed to and fro, and carried about with every wind of doctrine, by the ſleight of men, and cunning craftineſs, whereby they lie in wait to deceive: But ſpeaking the truth in love, may grow up into him in all things which is the head, even Chriſt: From whom the whole body fitly joined together, and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body, unto the edifying of it ſelf in love.

But unto every one of us] The foregoing verſes had given a deſcription of that myſtical union in the Chriſtian Church, which St. Paul makes uſe of, as an argument for enforcing " the unity of the ſpirit in the bond of peace :" And here he proceeds to ſhew, what means and aſſiſtances our Lord has left us, for the eſtabliſhment and preſervation of this union; what ends he had in ordaining, and what we ſhould conſtantly propoſe to ourſelves in uſing, thoſe means and aſſiſtances. (Stanh.) But, leſt the different kinds and meaſures of gifts, which they might behold in the ſeveral degrees of Miniſters, ſhould break this union, and move ſome to pride, others to envy, and ſo make diſſenſion among them, he gives a clear account of this diverſity; which doth not make them divers bodies, but diſtinguiſhes one body into ſeveral members. All Chriſtians have ſome gifts; but the ſort and degree depends on the free will of the giver. For " unto every one of us," eſpecially ſuch as are in the miniſtries of the Church, " is given" ſome kind of *grace*, ſome ſhare of theſe gifts; but the proportion is " according to the meaſure of the gift of Chriſt ;" who being the donor, and there being no merit in the receivers, ought to be at liberty to give more or leſs, as ſeems fit to him, with reſpect to the perſons, ſtation, or capacity: So that, if we contend about this, we muſt quarrel with the beſtower, not with the receivers of thoſe gifts. (Comb.) And moreover, ſince every one has his ſeveral graces from God, and no one has all; if one has that grace which another wants, and if one wants that grace which another has, it ſhews, that we want the help of one another, and therefore ought to love one another. (B.) See the notes on ver. 11. Rom. xii. 3, 6. and 1 Cor. xii. 1, *&c.*

Wherefore he ſaith.] That Chriſt is the diſtributer of theſe gifts, is here prov'd, by a prophecy of David, Pſal. lxviii. 18. who foreſaw our Saviour's reſurrection and aſcenſion, long before they came to paſs. " Wherefore he ſaith" by the ſpirit, That as princes, on the day of their triumph, are wont to ſcatter large donatives among their people; ſo Chriſt, " when he aſcended up on high," and return'd back to heaven, like a victorious general, *led* in chains Satan and Death, which had brought mankind into *captivity*; theſe being now by him taken *captive*. And he receiv'd, as a reward from his Father, a power to diſtribute variety of the Holy Spirit's operations, " and gave" theſe different *gifts*, which he had ſo receiv'd, " unto men" of all ranks; but eſpecially to thoſe whom he had choſen, to ſerve in the various offices of his church. No doubt, but David, who long ſince foretold this, did foreſee all our Saviour's acts. He knew him to be very God, and that he came originally from heaven. Now, when 'tis ſaid " that he aſcended" to heaven again, " what is it, but" a plain indication " that he alſo had deſcended firſt," both into the Virgin's womb at his incarnation, (for man is ſaid to be formed in " the lower parts of the earth," Pſa. cxxxix. 15.) and, as the Fathers expound it, into hell, which is generally deſcribed as being far under the earth; whither he went down as a conqueror into Satan's empire of darkneſs, " and having ſpoiled principalities and powers," Col. ii. 15. openly triumph'd over them, and then aſcended both with " the keys of hell and of death," Rev. i. 18. which myſteries, no doubt, the Spirit had reveal'd to holy David. For " he that deſcended is the ſame" Lord Jeſus Chriſt, " who alſo aſcended up," after he had completed our redemption, to his kingdom of glory, which is " far above all" thoſe viſible *heavens*, wherein the ſun, moon, and ſtars are placed. And then he re-aſſumed his original dignity, and was repleniſh'd with all thoſe gifts and graces that his Church needed; not for his own ſake, but " that he (out of his overflowing fulneſs) might fill all things" that were defective in his Church, and eſpecially that he might ſupply the various orders of Miniſters therein, with gifts ſuitable to their ſeveral ſtations. (Comb.) See the notes on ver. 13. John iii. 13. and xii. 31. Acts ii. 33. and xxvi. 18. Rom. xiv. 9. and 1 Cor. xii. 1, *&c.*

And he gave ſome, Apoſtles.] See Dr. Bradford's Sermon, 1707. and Dr. N. Marſhall's 1719. both on this text; and the notes on ch. ii. 20. Luke vi. 13. John xx. 21. Acts i. 2, 8, 25. Rom. xvi. 7. 1 Cor. xii. 10, 28. and 2 Cor. viii. 23.

And ſome, Prophets] See the notes on Acts xiii. 1. and 1 Cor. xii. 28.

And ſome, Evangeliſts.] Sent out by the Apoſtles; ſome to plant, and others to water Churches already planted, without being fixed to any particular place. (B.) And theſe might be of any of the three orders; either Deacons, as Philip was, Acts viii 12. and xxi. 8. or Biſhops, as Timothy was, 2 Tim. iv. 5. or of the middle order between both, as theſe here ſeem to have been. See Dr. Hammond at large upon this text; and the notes on John xx. 21. and Acts viii. 4.

Paſtors and Teachers.] See the notes on Acts xiii. 1. and xx. 28. Rom. xii. 7. and 1 Cor. xii. 28.

For the perfecting.] Hence we may learn, 1. That it is Chriſt's ſpecial prerogative, as head of the Church, to inſtitute and appoint ſuch offices and officers in his Church, as to his own wiſdom ſeems meet for the edification and government of it. 2. That the great end and deſign of Chriſt, in inſtituting ſuch variety of offices and officers in his Church, was, his Church's unity, that by all miniſterial helps and endeavours, his members might be compacted and knit together, and made one entire body, by the increaſe of ſanctity, concord, and unity. " He gave ſome Apoſtles, *&c.* for the perfecting of the Saints, (not for converting of ſinners only) and for the edifying of the body of Chriſt." (B.) Or rather, For the *fitting out holy perſons to* the work of the miniſtry, *to* the edifying of the body of Chriſt. The variation, from *pros* to *eis*, in the original, may well be allowed to intimate ſome little diverſity of ſenſe and meaning: And indeed, to mention, in the firſt place, " the perfecting of the Saints," and, after that, " the work of the Miniſtry," which, in the reaſon and order of things, was *before* the other; and then again at laſt, " the edifying of the body of Chriſt," ſeems not quite ſo juſt, nor ſo coherent a way of ſpeaking, as it would be to ſay, That a ſett of extraordinary officers was at firſt appointed, for the occaſions of the Chriſtian Church; that ſome of theſe were, in due time, to fit out other holy perſons for the ſtanding work of the Miniſtry; and that all together were to be employ'd in " edifying the body of Chriſt." (Marſhall) See the notes on Rom. xii. 5. and 2 Cor. xiii. 9, 11.

Till we all come.] Here the Apoſtle declares how long the work of the Miniſtry, appointed by Chriſt for his Church's edification and advantage, was to continue; namely, to the end of the world, to the day of judgment, " till all come, (by means of the ſame faith in Chriſt, and knowledge of him,) unto a perfect man, and unto the meaſure of the ſtature of the fulneſs of Chriſt;" that is, till the Church, which is Chriſt's myſtical body, ſhall be compleat and perfect, and attain its full ſtature from infancy to full manhood. Learn hence, 1. That the Church of Chriſt here on earth, is labouring for, and endeavouring after, perfection in grace and knowledge, to come unto a perfect man, and to attain to the meaſure of the ſtature of the fulneſs of Chriſt. 2. That the Miniſtry of the word, is an ordinance of Chriſt's own appointment, to continue to the end of the world, in order to that purpoſe and deſign. 3. That none of the moſt eminent Saints on earth (the moſt knowing and pious Miniſters of the Goſpel not excepted) are above ordinances, above the miniſtry of the word, above receiving benefit and advantage by the plain and practical preaching of it: Even St. Paul here puts himſelf in, and reckons himſelf among the number of thoſe who ſtood in need of the Miniſtry of God's word, to bring him to a perfect man, and to the meaſure of the ſtature of the fulneſs of Chriſt; he ſays not, till *ye*, but till *we* all come unto a perfect man. Such people then as think themſelves above ordinances, are above God himſelf; none need ordinances ſo much, as thoſe that want them leaſt: And ſuch hearers as turn their backs upon the preaching of the word, becauſe they know more than the Miniſter can teach them, and can better inſtruct the preacher, than be inſtructed by him, betray their own ignorance both of the intent and end of the miniſtry of the word, and alſo of the ſtate of their own hearts; for if their underſtandings want no light, do their affections need no warmth? Have ye no graces to be perfected, no corruptions to be weaken'd, no good reſolutions to be ſtrengthen'd? If your knowledge be imperfect, as ſure it is, do not your affections want a freſh excitement? Admit the deſpiſed preacher cannot be your inſtructor, yet ſure he may be your remembrancer, and excite you to that duty which ye know already perhaps better than ye practiſe it. (B.) It may, and indeed it has been, very often, and very maliciouſly objected (tho' never, I think, ſo often or ſo maliciouſly, as in the profligate age wherein we live) that ſuch orders and offices are now ſuperfluous, when the Secular powers are Chriſtian, and the book of Life in every hand; ſo that the civil magiſtrate ſuffices to *govern* us, and that All of common induſtry and underſtanding are abundantly qualified to *teach* themſelves. But, to this the Anſwer is plain and eaſy, and, to men of probity and fair argument, would not fail to be ſatisfactory too; *viz.* That the ſocieties, in which theſe governments are exerciſed, are different; the civil is a particular ſtate or country; the ſpiritual, a Church diffuſed, whereſoever Chriſtians happen to be, throughout the whole world: That the powers they claim and exerciſe are alſo different: Different in their original; For the civil was given by God to men, and is regulated by the municipal laws and cuſtoms of each nation; whereas the ſpiritual was given by God to Chriſt (whom he thus made the "head over all things to the Church," ch. i. 22.) conferr'd by Chriſt on his Apoſtles; deriv'd down by them to their ſucceſſors; and, in all its eſſential parts, the ſame all the Chriſtian world over: They are alſo different in their object, The one extending to the lives, liberties, and ſecular intereſts, the other to the minds and conſciences, of its ſubjects: They are, laſtly, different in their ends too; The one aiming at the ſafety and welfare of their bodies and eſtates in this preſent world; the other, at the ſalvation of their ſouls in that which is to come. The plain conſequences of all which remarks, I take to be, That neither of theſe powers can be qualified to diſcharge the buſineſs of the other: That they are ſo perfectly diſtinct as to have nothing of danger to apprehend from each other; That they are ſo contriv'd, as never, in their own nature, mutually to interfere; That they never actually did, never can, interfere in their exerciſe, except when one of theſe powers is abuſed, and ſtretch'd beyond its due and proper limits; And laſtly, That this ſpiritual government, being inſtituted by Chriſt himſelf, cannot be abrogated, ought not to be chang'd, by any authority leſs ſacred, any declaration leſs poſitive and expreſs, than That by which it was firſt eſtabliſh'd. This (we have reaſon to believe) would not be wanting, were ſuch authority, in His judgment, miſchievous or unneceſſary: But for any man to pronounce it ſo, without any ſuch ſignification from its author, is certainly moſt impudent ſacrilege, and even raging impiety. (Stanh.) The converſion of a nation to Chriſtianity does not at all alter the caſe. The Church is ſtill a diſtinct, tho' not a ſeparate Society, from the Chriſtian nation. It has its proper officers, and they their proper work; which appertains not to the civil magiſtrate, but is ſtill peculiar to them as it was before. (Bradf.) See the notes on ch. iii. 19. Acts v. 29. and Rom. xi. 12.

Be no more children.] St. Paul in theſe words, declares one ſpecial end for which the Miniſtry of the word was inſtituted and appointed; namely, to preſerve from error and ſeduction, to prevent inſtability of mind, and unſettledneſs of judgment, and to confirm perſons in fundamental truths; "that we henceforth be no more children, toſſed to and fro," *&c.* Obſerve here, 1. The name which St. Paul gives to unſtable perſons, and unſettled profeſſors: He calls them *children*; not in regard of age, but in reſpect of knowledge and underſtanding; *children*, is a word that denotes imperfection and weakneſs, inſtability and ungroundedneſs in knowledge. 2. How the unſteadineſs of theſe profeſſors is expreſs'd by a double metaphor; the former drawn from a wave in the ſea, they are "toſſed to and fro;" the latter drawn from a light cloud hovering in the air, "carried about" from place to place; neither wave nor cloud have any conſiſtency, but are both moving, if the leaſt wind be ſtirring. 3. The cauſe of this inſtability; "every wind of doctrine;" profeſſors that have no ſolid principles, every wind of doctrine has power over, to drive them to and fro, every teacher can caſt them into what mould he pleaſes, and blow them, like glaſſes, into this or that ſhape, at the pleaſure of his breath: But why "wind of doctrine?" Becauſe there is no ſolidity in it, but being *wind* in the preacher, it breeds but *wind* in the hearer, becauſe of its variety and novelty, and becauſe of its prevalency over *unſtaid men.* How ſuddenly, ſometimes, is a family, a town, yea, a whole country, leavened with a particular error? 4. The character of thoſe impoſtors and ſeducers that do thus "unſettle and unhinge men;" they uſe *ſleight*; a metaphor taken from gameſters, who with art and ſleight of hand can cog the dice, and win the game. Seducers cheat with falſe doctrines, as gameſters do with falſe dice: "Cunning craftineſs;" the word ſignifies the ſubtlety and deep policy of the old *Serpent*; implying, that ſeducers are old and *cunning* gameſters, ſkilful to deceive; "they lie in wait to deceive;" the word ſignifies *an ambuſhment*, or ſtratagem of war, implying, that all ſeducers *ſleight* and *craftineſs* is to this very end and purpoſe, that they may entrap and catch men within the ambuſh of their impoſtures. From the whole learn, That ſeducers and falſe teachers are crafts-maſters of ſleight and ſubtlety, and ſtratagems of deceit; they have artifices, ways and methods to take men unawares, and to make merchandiſe of the people; they wreſt and wrack the Scriptures to make them ſpeak what they pleaſe, not what the Holy Ghoſt intended: If all this art fails, their laſt device is, to recommend their doctrines upon ſome private *pretended revelation*, and *uncommon* impulſe of the Holy Spirit; by all which methods they lie in wait to deceive. (B.) Obſerve farther, With what nervous eloquence, and ſelect variety of expreſſions, the great Apoſtle here deſcribes the weakneſs of thoſe unſteddy Chriſtians, who are deluded by juggling deceivers; and ſets off the villainy and enſnaring *ſleights* of thoſe ſubtil impoſtors. He calls them (*nepioi*) *infants*, unſteddy and trifling; compares them to ſhips without ballaſt, *toſſed* by the waves, and the ſport of *winds*: Then the villainy of heretical deceivers is expreſs'd in a manner inimitable; in ſuch ſtrong words as will not bear a full and cloſe tranſlation. Our Engliſh tranſlators have done the firſt part well; but have fail'd and ſunk in the latter. It may be paraphras'd to this purpoſe; That we may no longer be infants, toſſed with waves, and whirl'd about with every wind of doctrine, by the cheating ſlight of men, by craft and doubling, according to the artifice and ſubtil methods of impoſture. (Blackw.) And whereas the Papiſts argue from hence for an infallible guide, the reader may find a full confutation of that in Dr. Whitby's Comment on this text. See the notes on Matth. xi. 7. and xxiv. 4. 1 Cor. iii. 1. and xiv. 20.

Speaking the truth in love.] That is, Cleaving to the truth of Chriſt's doctrine, and living in love with one another, ye may grow up in Chriſt, by making progreſs in all Chriſtian graces; being united to him, as members to the head. (B.) See the notes on Rom. xii. 5. 1 Cor. xii. 12, 27. and Gal. ii. 5.

Joined together, and compacted.] *Synarmologoumenon* ſignifies the fit and apt correſpondency of one part to another, ch. ii. 21. but *ſymbibazomenon* is the faſtening and cementing them together, as by pins, *&c.* when ſo fitted. He purſues his metaphor of building; whoſe parts are firſt ſquared, hewed, and fitted; and afterwards faſtened, tenanted, cemented, and join'd together in their true places. And his meaning is, That the Spirit of Chriſt (the head of this body) by the officers (*gifts*) thereof, every one performing his duty, in his rank and office, according to the proportion of the influence of the ſpirit and gifts receiv'd, firmly uniteth and faſteneth together all the members and parts of the Church: Preſerving them firſt from diſſolution by ſchiſms and factions; and then augmenting the whole body, both in the ſanctity of the preſent, and addition of new, members. He calleth the officers *joints*, becauſe they are the uniting of the whole Church: As the ſeveral congregations of Laity are join'd under their reſpective Paſtors and Prieſts; and the Prieſts in their Biſhop, *&c.* The Apoſtle purſues this metaphor in bodies of all ſorts; vegetables, as trees; animals, as men; artificial, as houſes; politick, as corporations: And herein the officers (*gifts*) are repreſented, both, 1. As *fitting* them for unition: 2. As *joints* and cement, uniting all the members ſo fitted: And, 3. As nerves and veſſels, communicating life, motion, and ſpirit, to all the parts. (Fell) See the notes on ch. ii. 21. John xv. 1, *&c.* and Rom. xii. 5. And as to the phyſical objections againſt this paſſage, the reader may ſee them conſider'd at large by Dr. Hammond.

Ver. 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32. This I ſay therefore and teſtify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind, having the underſtanding darkned, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their hearts: Who being paſt feeling, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs. But ye have not ſo learned Chriſt; if ſo be that ye have heard him, and have been taught by him, as the truth is in Jeſus: That ye put off concerning the former converſation, the old man, which is corrupt according to the deceitful luſts; and be renewed in the ſpirit of your mind: And that ye put on the new man, which after God is created in righteouſneſs and true holineſs. Wherefore putting away lying, ſpeak every man truth with his neighbour: For we are members one of another. Be ye angry, and ſin not: Let not the ſun go down upon your wrath: Neither give place to the devil. Let him that ſtole, ſteal no more: But rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are ſealed unto the day of redemption. Let all bitterneſs and wrath, and anger, and clamour, and evil-ſpeaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.

This I ſay therefore.] The Apoſtle, having finiſh'd his general exhortation to love and unity amongſt all Chriſtians, comes here to preſs the practice of particular duties: And firſt, To take ſpecial care, that, being now converted Chriſtians, they walk no more like ignorant and unconverted Heathens; "Henceforth walk not as other Gentiles walk." And next, he gives particular inſtances how, and after what manner, the Gentiles, in the black night of Paganiſm, did walk; "In the vanity of their minds," *&c.* (B.) See the notes on ver. i. ch. ii. 12. Matth. xiii. 14. Acts xxvi. 17, 18. Rom. i. 21. and 1 Cor. vi. 11.

Not ſo learned Chriſt.] That is, The doctrine of Chriſt in the Goſpel; which does not allow us to imitate the Heathens practices.

The old man.] See the notes on ch. ii. 10. Rom. vi. *6.* xii. 2. and xiii. 14. and 2 Cor. v. 17.

Putting away lying.] Here the Apoſtle deſcends to ſome particulars permitted by the Heathens, but by no means allowable to the Chriſtians. The firſt whereof is lying; which, in ſome caſes, the philoſophers made no ſcruple to excuſe, nay even to approve. But the Apoſtle here urges the duty of ſpeaking truth; as a duty reſulting from our union into one myſtical body: In which there ought to be no manner of fraud practiſed; as experience proves, that never any is between the members of the natural body. The deſign of ſpeech is to communicate our thoughts, and to profit one another; not to diſguiſe them, and ſo by deceiving to hurt one another. Againſt this deſign all manner of falſhood ſeems to make: And where that is attended with malice and miſchievous intent, I ſhould rather chuſe to call this a complicated crime, than to ſay that untruth without it is no crime at all. It will not follow, that a man ſhall be obliged to ſpeak all truths that may do hurt: But neither will it follow, becauſe ſome truths may be innocently and profitably conceal'd, that therefore we are at liberty to ſpeak things which are untrue. For whatever particular convenience may perſuade in ſome extraordinary caſes; ſurely, an obſtinate ſilence is more becoming a Chriſtian's ſincerity and charity, than ſuch impoſtures as tend to that general inconvenience of deſtroying the ſecurity and mutual confidence which ought always to be among men whoſe common intereſt always is the ſame. The examples produced out of ſcripture, in vindication of all thoſe which are uſually ſtiled officious lies, cannot be of any conſiderable weight; becauſe they are only related as hiſtorical facts, but no where recommended as a pattern for our imitation. And thoſe lies which are term'd ironical, and made a matter of jeſt or ſport, ſeem to be diverſions much beneath the character of a grave and good man. They may adminiſter a little mirth to the perſon uſing them: But it is ſufficient condemnation to this ſort of entertainment, that thoſe parties generally think themſelves deſpiſed and ill uſed, who diſcover that they have been impoſed upon by them. (Stanh.) See this point diſcuſs'd at large in Bp. Prideaux's Lecture *De Mendacio.*

Be ye angry, and ſin not.] That this, conſider'd in itſelf, and upon all occaſions whatſoever, is unlawful, neither the moſt rigid philoſophers, nor the ſevereſt Chriſtians have, I think, ever been able to prove. It is one of the paſſions implanted in us by nature. The firſt motions of it ſeem to be mechanical and neceſſary: The haſtineſs or ſlowneſs to it depends in great meaſure upon the temper of the body, and the animal ſpirits. Thus far it is not ſubject to the power of our own will, or to the corrections of reaſon and religion. This alſo is a paſſion (like all the reſt of thoſe ſtiled ſimple and natural ones) capable of ſerving excellent purpoſes, when manag'd with ſobriety and diſcretion; For there is a tameneſs of ſpirit, which deſerves cenſure and reproof; and in ſome caſes, we even do well to be angry. For admitting anger, according to the received notion of it, to proceed upon a deſire of obtaining ſatisfaction for ſome injury done or conceived to be done, to us, or to thoſe we love; the honour of God, the reverence due to the laws, the love of virtue, the protection of good men, may make this not only innocent, but neceſſary and commendable. For inſtance; when the name of God, his word, and truth, things which ought to be moſt ſacred, are boldly violated and impiouſly trampled upon; no good Chriſtian can, none in a public character may, ſee this done without indignation; nor is oblig'd to ſuffer the offenders to paſs off unrebuked for their wickedneſs and folly. Thus Moſes his "anger waxed hot" at the molten Calf, Exod. xxxii. 19. And our bleſſed Saviour himſelf look'd upon the Phariſees "with anger," Mark iii. 5. And as theſe occaſions, where the glory of God, and the good of others, are concern'd, juſtify ſome reſentments of this kind: So St. Paul here ſeems to imply, that they may be warrantable alſo with regard to private injuries and affronts; provided always, that due care be taken, to reſtrain their exceſſes, and to conquer and compoſe them in time. The manner of this exhortation does plainly argue, That however, upon ſome occaſions, and in ſome degrees, anger may be lawful; yet, the juſteſt anger cannot be excuſed, when it continues long. For tho' the firſt motions of our paſſion may not be under our check and juriſdiction; tho' we deſire, and grieve, and reſent, as naturally and unavoidably as we hunger or thirſt: Yet, when that firſt guſt is over, the governing part of the ſoul may and ought to interpoſe its powers, and by a timely and prudent care quell the rebellious diſturber of our peace: Lay the *ſtorm* we may and muſt, tho' we could not prevent the blowing of the *wind*, nor the ſwelling of the *waves* when it did blow. No Heathen Maſters of morality do ever mention the *peeviſh* without blame: But for the *ſullen* and *moroſe*, who feed upon the bitter morſel, and turn it into gall, no terms of reproach were ever thought too hard; much leſs will Chriſtianity endure the harbouring and cheriſhing of any evil thoughts. If theſe intrude, we muſt immediately caſt them out, compoſe our ſpirits, and return to a peaceable and kind diſpoſition. Silent grudges, and ſecret contrivances of revenge, and quarrels perpetuated, or induſtriouſly prolong'd, can never be conſiſtent with the obedience of that Maſter, who hath ſo ſolemnly enjoin'd all his ſervants to *forgive*, and to *love* their enemies, Matth. v. 44. No man can nouriſh a laſting anger, without living in open defiance to the duty of charity: And, ſince no other perſon's breach of his duty can bear me out in the breach of mine, and an exceſs may be committed (the worſt exceſs indeed) in the duration, as well as in the degree, of a paſſion; 'tis certain, that every one who continues in a ſtate of enmity and wrath, commits a fault, which the higheſt provocations cannot juſtify; and expoſes his ſalvation to infinite hazard and danger. For, we ought by all means to take notice of thoſe very ſignificant words, added as an enforcement of the Apoſtle's exhortation, "neither give place to the devil." As to the "not letting the ſun go down upon their wrath," it was a precept even of Heathen Philoſophers; obſerved moſt ſtrictly by the ſcholars of Pythagoras in particular; who, after any quarrel, conſtantly ſhook hands, and profeſs'd hearty reconciliation,, at the ſetting of the ſun. This therefore was an uſage very proper to remind thoſe of, who had been converted from Paganiſm; becauſe referring to a duty, which the wiſeſt and beſt among themſelves, even when not yet Chriſtians, thought of indiſpenſable obligation. But now the Apoſtle adds a weightier enforcement; that of the ill conſequences, certain to attend the neglect of it. For the devil, as a tempter, works upon us by our paſſions: The exceſſes of theſe, in what kind ſoever, are the only handle he can lay hold on us by; and he, who is continually upon the watch for our deſtruction, will be ſure to ſlip no advantage we give him. But a greater can in no caſe be given him, than by the continuance of our anger; whereby we *give place to*, or make room in ourſelves for *the devil.* (Stanh.) See Mr. Collier's ſermon on this text; and the notes on Matth. v. 22, 44. Mark iii. 5. Acts xv. 39. Rom. xii. 19. and 1 Cor. xiii. 1, *&c.*

Steal no more.] This exhortation was needful, becauſe in many nations it was not counted a ſin to ſteal, ſaith Sex. Empyricus; nor were they much aſhamed at it when it was objected to them, ſaith Bardeſanes. (W.) See the notes on Mark x. 19. Luke iii. 13. and Rom. xii. *6.* *&c.*

No corrupt communication.] See the notes on ch. v. 4. and Matth. xii. 35.

Grieve not the Holy Spirit.] As *being angry*, ver. 26. is opening the door, and expoſing ourſelves, by taking away our watch and guard, to the temptations of the *Devil*, ver. 27. ſo here, "corrupt communication" is "grieving the Holy Spirit;" that is, contradicting and oppoſing its ſanctity, by unclean, ſcurrilous, and obſcene diſcourſe. To "grieve the Holy Spirit, is, 1. To offend him, and cauſe him to depart or withdraw his inſpirations and aſſiſtance: 2. To grieve and ſcandalize other ſpiritual perſons: And, 3. To grieve the Spirit in them. (Fell) If we compare this verſe and the former, we ſhall ſee, that unholy, corrupt, lewd, and filthy diſcourſe deprives the guilty of the ſacred influences of the Holy Spirit; which as they are the earneſt of our future happineſs, ſo are they the pledges of our pardon and acceptance. What a mighty argument is this, to prevail with Chriſtians to abſtain from all ſuch diſcourſe, which is an infallible token of a debauch'd and corrupt mind: And what an afflicting thought muſt it be to all who love God and their neighbour, to conſider how common ſuch diſcourſe and communication is, among vaſt numbers who ſay they are Chriſtians. (Fox) For the more critical ſenſe of this phraſe, ſee Dr. Hammond on this text. See alſo the notes on ch. i. 13. John vi. 27. and 2 Cor. i. 21.

All bitterneſs, and wrath.] Our Apoſtle had, in the former verſe, exhorted them, not to "grieve the Holy Spirit of God;" he here acquaints them with the particular ſins which would afflict and grieve him; *viz. Bitterneſs*; that is, a ſecret grudge and a ſmother'd diſpleaſure againſt our brother: *Wrath*; or an impetuous fierceneſs of ſpirit, upon ſome real or apprehended injury: *Anger*; or an eager deſire of revenge: *Clamour*; that is, loud threatnings, or reviling language: *Evil ſpeaking*, either of others, or to others: And *malice*, or a rooted enmity; which is the rage of the Devil, and renders a man as like the Devil, as any ſin on this ſide hell. And then, as a proper remedy againſt all thoſe ſins, he exhorts to mutual "kindneſs one to another," *tender heartedneſs*, and *forgiveneſs*; and all this according to the example of God himſelf, who "for Chriſt's ſake hath forgiven us." (B.) See the notes on ver. 2. Matth. vi. 14. and Mark xi. 25.

CHAP. V.

After general exhortations to mutual love, purity, circumſpection and ſobriety, the Apoſtle deſcendeth to the particular duties between husbands and Wives.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. BE ye therefore followers of God, as dear children; And walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet-ſmelling ſavour. But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named amongſt you, as becometh ſaints: Neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient: But rather giving of thanks. For this ye know, that no whoremonger, nor unclean perſon, nor covetous man who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God. Let no man deceive you with vain words: For becauſe of theſe things cometh the wrath of God upon the children of diſobedience. Be not ye therefore partakers with them. For ye were ſometimes darkneſs, but now are ye light in the Lord Walk as children of light; (For the fruit of the Spirit is in all goodneſs, and righteouſneſs, and truth) proving what is acceptable unto the Lord. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them. For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret. But all things that are reproved, are made manifeſt by the light: For whatſoever doth make manifeſt is light. Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

Followers of God.] See the notes on ch. iv. 32. Matth. v. 48. Luke vi. 36. John viii. 39. xiii. 34. and xv. 12. Rom, iv. 25. Gal. ii. 20. and iv. 1. *&c.*

An offering and a ſacrifice.] The difference of (*proſphora*) *offering* and (*thuſia*) *ſacrifice*, is ordinarily obſervable: See Heb. x. where inſtead of *thuſia* and *proſphora*, "ſacrifice and offering," ver. 5. is *holokautoma, kai peri hamartias*, ": Burnt-offering and ſacrifice for ſin," ver. 6. Where, as (*thuſia*) *ſacrifice* is certainly expreſs'd by *holocautoma*, the bodies of beaſts wholly burnt upon the altar (of which therefore no part came to the Prieſt, Heb. xiii. 11.) ſo the (*proſphora*) *oblation* is the *meat-offering*, the *flour*, and *oyl*. Lev. ii. 2. of which *part was burnt with fire*, and *the remnant was Aaron's and his ſons*, ver. 3. And as of the former of theſe, when it was offered by Noah, Gen. viii. 20. it is ſaid, that "the Lord ſmelled a ſweet ſavour," ver. 21. and that as a token that his wrath was pacified, as it there follows, "The Lord ſaid in his heart, I will not again curſe the ground any more," *&c.* So Lev. ii. 2. the other is ſaid to be "an offering made by fire, a ſweet ſavour unto the Lord." And accordingly here, to the mention of *offering* and *ſacrifice*, *meat offering* and *burnt-offering*, is added (*eis oſmen euodias*) *for a ſmell of ſweet ſavour*; which notes the death of Chriſt, which is expreſſed by it, to be a means appointed by God for the averting his wrath from us, for the appeaſing and reconciling him to us, as thoſe ſacrifices were wont to do; and an engagement to us to live ſuch lives as may be acceptable to God, contrary to the noiſome luſts. ver. 3. (H.) There were two altars in the Temple, the brazen for bloody ſacrifices, and the golden for the offering of incenſe. The former was a type of Chriſt's bloody offering upon the Croſs; the latter, of his interceſſion for us. In regard of both, the Apoſtle here ſaith, that Chriſt gave himſelf both for "an offering and a ſacrifice of a ſweet ſmelling ſavour, to God for us." (Aſſ.) Whereby his meaning is, not only that it was a true and proper ſacrifice, but that it was eſteem'd and receiv'd as ſuch by God the Father. (Johnſ.) See the notes on Acts x. 4. 2 Cor. ii. 15. and v. 21. Gal. i. 4. and ii. 20.

But fornication.] See the notes on Acts xv. 29. and 1 Cor. v. 1. and 6. 18.

Or covetouſneſs.] See the notes on ver. 5. Luke xii. 15. and Rom. i. 29.

Neither filthineſs.] The Apoſtle having utterly exterminated fornication and all uncleanneſs in practice, proceeds here to paſs the ſame ſentence upon "filthineſs, and fooliſh talking, and jeſting;" as things alſo diſagreeable to the character of Chriſtians. A caution highly reaſonable and neceſſary; if we conſider, 1. The uſe of ſpeech in general; *viz.* The ſetting forth of God's honour, the inſtruction of our brethren, and promoting their virtue. 2. The miſchiefs which follow upon the abuſe of ſpeech; not only ſuch as it draws upon the guilty perſon himſelf, but ſuch as fall upon thoſe with whom we keep company. And theſe indeed are infinite; for, with the ſame eaſe are both good and evil notions convey'd; but by no means both with the ſame efficacy and ſucceſs: The good have a natural corruption to work againſt, and many prejudices to diſlodge; but the evil find us diſpoſed and ready to their hand. And, 3. That this guilt and danger hath ſome degrees of aggravation, peculiar to the caſe now under debate. St. Paul, who, in other inſtances, adviſes us to ſtand our ground againſt temptations, and fight it out manfully, hath counſell'd his ſon Timothy, to *flee* from youthful luſts, 2. Tim. ii. 22. becauſe the enemy in this attack is favour'd by ſo ſtrong a party within, that the ſafeſt courſe is to ſave ourſelves; not by a formal repulſe, but by giving him a diverſion. *Maimonides* makes it an intimation, how hateful obſcenity is to God, that in the language taught his own people, there are no words expreſſing either thoſe parts, or the uſes ſerv'd by them, which modeſty labours to conceal from common ſight; but all theſe things are ſignified by figurative and transferr'd ſenſes, of words, which literally have a ſound perfectly inoffenſive: And the heathen Orator (Cic. de offic. l. i.) hath expoſed ſome philoſophers, who took upon them to vindicate the promiſcuous uſe of all words, and confined turpitude and indecency to things and actions only. And, can there be a greater reproach upon us, than that we ſhould not diſcern, by the brighteſt revelation, what a Heathen did by the mere light of reaſon? That he ſhould judge ſo nicely the decorum proper for the character of a man, and we ſo little regard what becomes that of a Chriſtian? Surely our precepts of the ſtricteſt chaſtity, which oblige even to purity of thought, the example of our Lord and maſter, and our diſcoveries of a future and immortal ſtate, where even the moſt innocent appetites of this kind ſhall ceaſe, ought to convince us, that the ſtricteſt rules of modeſty ſhould be our meaſure; and that our words and actions ſhould all carry ſuch an air of innocence and gravity, as may not only keep us from giving offence, but procure to us and our profeſſion reſpect and veneration from all with whom we converſe. This, I ſuppoſe, will be allow'd, by all perſons of morality and tolerable underſtanding, ſo far as theſe two words, "filthineſs and fooliſh talking" are concern'd; which may ſeem to denote ſuch coarſe ribaldry, and barefaced lewdneſs, as few are capable of hearing patiently: But for the third, of *jeſting*, there may be ſome doubt; the rather, becauſe this is thought ſo requiſite to ſeaſon our converſation with mirth. For clearing this point, let us obſerve, 1. That the word here carries a particular and reſtrained ſenſe; ſuch as the company we find it in ſufficiently determines. And thus it makes no difference from the former, as to the ſubſtance of the things ſpoken, but purely as to the manner of ſpeaking them. And then I think it very evident, that this is at leaſt as much to be declined, as either of the other: For our diſcourſe is criminal, not according to the ſound words ſtrike upon the ear, but according to the images they awaken in our minds. When therefore the matter and deſign is obſcene, the more artful the diſguiſe is, the more miſchief it does: It inſinuates laſciviouſneſs with more confidence and ſecurity, fixes upon the memory by the uncommonneſs of its wit, engages the fancy by being dreſs'd up cleaner in ambiguities, and puts us off our guard by ceaſing to give manifeſt offence. But, 2. If we take this word, *jeſting*, in its general importance, it may be, and often is, ſo order'd, as to be by no means unlawful, or any way unbecoming a Chriſtian. To ſuppoſe men oblig'd always to be upon the ſerious and diſmal, were to charge Chriſtianity with the hardſhip of bereaving them of one of the moſt valuable comforts of life. To admit laughter one's ſelf, or to provoke it in our brethren, is not below the character of the graveſt: And men may very innocently be as facetious as they pleaſe; provided the ſubject they chuſe be fit, the deſign harmleſs, the time ſeaſonable, the meaſure moderate; that they remember, *jeſting* may be good diverſion, but cannot be good buſineſs; and that nothing is truly wit, or ought to pleaſe, which would entertain us to the prejudice of God or our neighbour, of religion or juſtice, of modeſty or good manners. (Stanh.) *Eutrapelia* is generally taken for facetiouſneſs, and a pleaſant turn of wit. St. Paul uſes it for that licentiouſneſs of ſpeech which treſpaſſeth againſt religion and good manners; which no man uſes, or admires, but who has an unſound judgment and vicious taſte. The Oriental verſions render it well, by ſcurrility, and ſcoffing abuſive words: And, in Pindar, *Ergon kai epos eutrapelon*, is an action and word of ſcurrility and lewdneſs; and that noble writer had piety to be ſenſible of the crime, and a genius to find a word proper to expreſs it. (H. W.) and Blackw.) See the notes on Matth. xii. 35. and 1 Cor. xv. 34.

Giving of thanks.] *Euchariſtia* ſignifies ordinarily *thankſgiving*; and that, belonging eſpecially to God, may be meant here by it, tho' no mention of God be added to it: And ſo the context may well bear, Let there be no unclean ſcurrilous jeſts uſed among you, "but rather giving of thanks;" that is, Let the Chriſtian's way of mirth be far from that of obſcene wit; the recounting the mercies of God in Chriſt, will far better become a Chriſtian. But yet, it may be obſerv'd, what notion there is of *Charis* (of which this word is compounded) ſeveral times in the Epiſtles, for piety, and Chriſtian virtue in general, ch. iv. 29. Col. iii. 16. and iv. 6. And ſo perhaps, *Euchariſtia* may ſignify in this place, *gracious, pious, religious* diſcourſe in general, being ſet oppoſite to the filthy, obſcene diſcourſe preceding, and not to be reſtrain'd to one ſpecies of it, recounting the mercies of God. (H.)

Covetous man, who is an idolater.] Every man (as ſaith Jerome upon Amos) makes thoſe vices his God to which he wholly giveth himſelf; and whoſoever giveth any part of the worſhip due unto God, either with his body or his ſoul, to any creature, is an *Idolater*. The politician *idolizeth* his brain; the heretick, his fantaſtical opinion; the glutton, his belly; the wanton, his miſtreſs; the ambitious, his honour; the covetous, his money: To whom the name of an *Idolater*, in a peculiar manner, belongeth; 1. In reſpect of the object common to him and an idolater properly ſo taken: The Idols of the Heathen (ſaith the Pſalmiſt) *are gold and ſilver*; and ſo are thoſe of the covetous man; the one (as Paulinus obſerves) worſhipping the image of his Gods of gold and ſilver in the Church, the other that of the prince ſtampt upon his coin in his cheſt. 2. In reſpect of the acts common to them both: For an Idolater feareth his Gods; and ſo doth the covetous his Gold, not daring to diſpoſe of it for his neceſſary uſe: As the Idolater putteth his truſt and confidence in his Gods; ſo doth the covetous man in his goods: As the Idolater conceiveth, that he holdeth his life from his Gods; ſo the covetous man believeth, that his "life conſiſteth in the abundance of the things which he poſſeſſeth," Luke xii. 15. And laſtly, as the Idolater ſetteth his heart and affections, and placeth his happineſs in his Idol-Gods; ſo the covetous man ſets his heart upon his gold and ſilver, and holdeth them for his chiefeſt good and higheſt felicity. (Aſſ.) See the notes on Matth. vi 24.

Inheritance in the kingdom.] See the notes on Mark x. 24. 1 Cor. vi. 9. *&c.* and Gal. v. 19. *&c.*

Let no man deceive you.] *Medeis humas apatato*; Let no man ſeduce you, or lead you out of the right way. The word ſignifies not ſimply to ſeduce one from the truth, but to miſlead him with an appearance of truth. (Leigh.) See the notes on ch. ii. 2. Luke xxi. 8. Rom. i. 18. and 1 Cor. iii. 18. and vi. 13. *&c.*

Ye were ſometime darkneſs.] See the notes on ch. i. 18. and ii. 11. Matth. v. 16. John i. 5. iii. 19. and xii. 36. Rom. xiii. 12. and 2 Cor. iii. 18.

The fruit of the Spirit.] Many Greek copies, and all the Latin, and the Syriac, inſtead of (*tou pneumatos*) the *Spirit*, read it here (*tou photos*) the *light*, with which ye are enlightned: And ſo doth St. Jerome; taking no notice of the other reading. (W.) See the notes on Gal. v. 22.

What is acceptable.] See the notes on Rom. xii. 2.

Have no fellowſhip.] By "having no fellowſhip with" ſuch works, I preſume a great deal more to be meant, than not living in the habit, or under the power, of them; nay, or even than not complying with the temptations to them, and not committing them in our own perſons: Such as may declare our diſlike and abhorrence of them; particularly, 1. The keeping aloof off from, and, as much as our affairs will permit, ſhunning the converſation of ſcandalous wicked men: And this, for the diſcountenancing of vice, ſhaming them into better manners, and making them ſenſible, that the giving open ſcandal, by a profligate life, is an injury and affront to good men, which every one is concern'd to reſent. 2. When the perſons of ill men cannot, or ought not to be declined, yet that we be ſure to order matters ſo, that it may plainly appear, their wickedneſs hath no part of our favour and approbation; and that they themſelves, if this were removed, would be yet more dear and valuable in our eſteem. Where circumſtances will bear it, *reproof*, friendly admonition, or authoritative rebukes, are highly expedient: Where they will not, we muſt have recourſe to a forbidding look, a ſilence marking ſorrow or diſpleaſure, withdrawing from the company, or ſome ſuch teſtimony of being ill at eaſe, as a wiſe and good man will find always at hand, and chuſe, as a pious, but diſcreet, zeal ſhall direct. But, 3. There is one ſort of reproof, which no circumſtances can put out of our power, and which the Apoſtle ſeems to have had chiefly in view; *viz.* the diſclaiming all "fellowſhip with the works of darkneſs," by the light of a good example: For a bad example is never ſo effectually expoſed, nor the deformity and odiouſneſs of it ſo manifeſtly detected, as when ſet in oppoſition to, and illuſtrated by, a good one. Now, this *reproof*, as it is a duty indiſpenſible in the perſon giving, ſo is it unexceptionable, and can create no reſentment in the perſons on whom it falls; and the leſs, becauſe it is not particularly directed to this or that man, but general, and intended for all who need it. And, 4. As the moſt undeniable evidence, that the good man "hath no fellowſhip with the works of darkneſs," he will abſtain very carefully, not only from every thing that is poſitively and directly ſinful, but from all appearances of, and approaches to evil. (Stanh.) See the notes on Matth. xviii. 17. Rom. i. 32. vi. 21. and xiii. 12. and 1 Cor. v. 9.

Manifeſt by the light.] See the notes referr'd to, on ver. 8, and 14.

Awake thou that ſleepeſt.] Foraſmuch as all men are to give an account of all their works, at the dreadful tribunal of God, they are all call'd and ſummon'd by his word, to make ready their accounts, and prepare for the great Audit-day, and to awake from their ſleep and death of ſin, to be enlightned by the light of the Goſpel, and to walk anſwerably to that light. (Aſſ.) See the notes on ch. i. 18. and ii. 1. Luke xv. 24. John i. 9. v. 25. and xi. 43. Rom. vi. 4. and xiii. 11. and 1 Cor xv. 34.

Ver. 15, 16, 17, 18, 19, 20, 21. See then that ye walk circumſpectly, not as fools, but as wiſe, redeeming the time, becauſe the days are evil. Wherefore be ye not unwiſe, but underſtanding what the will of the Lord *is*. And be not drunk with wine, wherein is exceſs; but be filled with the Spirit: Speaking to yourſelves in pſalms, and hymns, and ſpiritual ſongs, ſinging and making melody in your heart to the Lord, giving thanks always for all things unto God and the Father, in the name of our Lord Jeſus Chriſt; ſubmitting your ſelves one to another in the fear of God.

That ye walk circumſpectly.] In regard therefore, that the difference is ſo great between the religion ye have left, and that which ye have now embrac'd; let your behaviour be wiſe and cautious, temper'd between an eaſy compliance with temptations, and an unſeaſonable vehemence in your carriage. The wiſdom, or circumſpection, requir'd by St. Paul in this place, tho' it may very well be underſtood of Chriſtian prudence in its utmoſt extent, is yet, by very eminent interpreters, preſum'd to bear a more eſpecial regard to that inſtance of it here mention'd: And that *evil* of the *days*, brought as an argument to enforce it, to mean that ſort of dangers and temptations more particularly, which the enemies and perſecutors of the Chriſtian faith, and their readineſs to take all advantages of any imprudence and want of conduct in the profeſſors of it, did at that time expoſe the Epheſians to. In this ſenſe the advice here given is of the ſame importance with that to the Coloſſians, ch. iv. 5. "Walk in wiſdom toward them that are without;" and with our Lord's direction to his diſciples, Matth. x. 16. (Stanh.) And here, we may farther obſerve, 1. That the particle *pos* generally, in the New Teſtament, is not to be rendred *that*, but *how*; eſpecially when it follows the verb *blepete*. Thus, Luke viii. 18. (*Blepete pos akouete*) "Take heed *how* ye hear: And, 1 Cor. iii. 10. (*Blepeto pos epoikodomei*) "Take heed *how* he buildeth thereupon." And ſo 'tis here, to modifie the accurate walking; and accordingly, 'tis anſwer'd with (*hos*) *as*; that they, behave themſelves warily between the two dangers of being corrupted on the one ſide, and devour'd on the other: In the firſt, not (*hos aſophi*) *as fools*, eaſy, and ſeducible people; in the ſecond, (*hos ſophoi*) *as wiſe*, and prudent men, who can manage their affairs to the beſt advantage, and not run hazards to no advantage. (H.) 2. That (*exagorazeſthai ton cairon*,) though it have a ſenſe very unlike the Engliſh words "redeeming the time," yet cannot well be literally rendred otherwiſe, than either ſo, or *buying out*, or *gaining the time*. Theodotion uſeth it in the active, *exagorazontes kairon*, Dan. ii. 8. by that rendring the Chaldee. And there the Vulgar have, *redemitis* *tempus*, and we, ***gaining***, or ***buying the ſeaſon***, referring particularly to the delays that they ſought to make thereby to ſave themſelves from danger. The full meaning of the phraſe in that place is, to uſe caution, and cunning, and dexterity, whether by delays, or any other means, for the ſaving of *themſelves* from that danger that was threatned them, ver. 5. And it ſeems to be a proverbial ſpeech, which the uſe had made to ſignifie more than the very literal of the words imported; and you may find it uſed in authors in the ſame or like words: As in Plutarch, St Chryſoſtome, and Nazianzen. And proportionably 'tis ſo here, to uſe all prudent artificial devices, to preſerve them from the evil times then preſent, times of high corruption, and ſo of danger to their ſouls; wherein the carnal heathen ſenſualities (to which they had ſuch temptation, and which were uſed in their myſteries and devotions) were very frequent among them, and againſt which the warning is very particular, in the former part of this chapter, ver. 6. *&c.* and to which he returns again, as far as concerns *drunkenneſs* (the expreſſion of the Heathens devotion in ſome of their worſhips, the *Bacchanalia*) ver. 8. And that 'tis this wiſdom and dexterity which is here primarily meant, in reſpect of thoſe ſpiritual dangers, the ſnares that were near their ſouls, may be conjectured by the verſe immediately following, where (*dia tuto*) *for this* cauſe, for this evilneſs of the days, they are adviſed not to be (*aphrones*) *fools*, as, ver. 16. (*me hos aſophoi*) *not as fools*, and (*meketi nepioi*) *no longer children*, or fools, ch. iv. 14. but underſtanding (*ſunientes*,) noting that prudence, (*ſuneſis*,) that we ſpeak of, "what the will of the Lord is," that is, how contrary Chriſtianity is to thoſe heathen courſes, which now by the cheats of the Gnoſticks are put off and commended to them, ver. 6. as things that are abſolutely indifferent. Beſides this, it may be applied alſo to that other prudence for avoiding of perſecutions, as thoſe are expreſſed by *evil days*, Gen. xlvii. 9. and Pſal. xlix. 5. not to throw ourſelves upon dangers unſeaſonably, where there is no probable advantage in our proſpect, but to ſpeak and exhort, when 'tis likely to proſper, and at other times to refrain: And this may properly be ſtyled *gaining the time*, *watching opportunities*; and when interpoſing would prove gainleſs, then to hold the peace, and expect ſome fitter ſeaſon. (H. Aſſ. Fell, W. and B.) See the notes on Matth. x. 16. John viii. 49, 59. ix. 4. xi. 9. and xii. 35. Rom. xii. 2, 11. and Gal. vi. 10.

Drunk with wine, wherein is exceſs.] Lycurgus, for the abuſe, took away all the uſe of wine among the Lacedemonians, and commanded all the vines to be pluckt up by the roots: And the Mahometans, for a like reaſon, forbid any of their ſect to drink wine under pain of death; affirming, that there lurks a Devil under every grape. But the Apoſtle is ſo far from ſimply condemning all uſe of wine, that he enjoins Timothy to "uſe a little wine for his ſtomach's ſake," 1 Tim. v. 23. And, in this very place, he doth not forbid the Epheſians to drink wine, but to be "drunk with wine, wherein is exceſs;" that is, all kind of riot, join'd with all manner of filthineſs and uncleanneſs. (Aſſ.) As for the critical import of the word (*aſotia*) *exceſs*, See Dr. Hammond, and Dr. Whitby, upon this text. See alſo the notes on Luke xv. 13. and xxi. 34. Acts ii. 15. and Rom. xiii. 13.

Speaking to your ſelves.] The difference of theſe three (*pſalmoi, hymnoi, odai*,) *pſalms*, *hymns*, *ſongs*, muſt be fetch'd from the Jews, who have three ſorts of *canticles*; firſt, *a conciſe verſe*; which is here called (*pſalmos*,) *a pſalm*; ſecondly, *praiſe*, celebration, depredicating of any thing, which is here (*hymnos*,) *hymn*; thirdly, *canticum* or *cantio*, whence is *canticum canticorum*, *the ſong of ſongs*, and to this anſwers here the *odai*, and the word *pneumatikai*, added to it, *ſpiritual* or *chriſtian*, is both in oppoſition to the *eua Bakche*, and the like drunken, ſenſual ſongs and ovations in their *Bacchanalia*, and Perhaps in reſpect of the *chariſma* then among them, as of *praying*, ſo of *ſinging* alſo, by that extraordinary gift of the Spirit, 1 Cor. xiv. 26. (H.) See the notes on Matth. xxvi. 30. Acts xvi. 25. and Col. iii. 16.

Giving thanks always.] The reaſonableneſs of doing this may appear, whether we conſider our duty, or our intereſt: Our duty, as it is an act of juſtice, and of religion; and our intereſt, as it contributes to our pleaſure, and to our profit. (Stanh.) We are to "give thanks for all things;" that is, 1. For all providences, whether proſperous or adverſe; for ſickneſs as well as health, God intending our good by both: And, 2. For all mercies; for ſparing mercy, preventing mercy, recovering mercy, for common benefits, for peculiar and diſtinguiſhing favours, for mercies receiv'd, for mercies expected, for what we have in hand, and what we have in hope. And all this we are to do *always*, "to God the father, in the name of our Lord Jeſus Chriſt." (B.)

Submitting your ſelves.] Paying all duties natural, civil, and eccleſiaſtical, "in the fear of God," and for Chriſt's ſake. See the notes on the texts here next following.

Ver. 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33. Wives, ſubmit your ſelves unto your own huſbands, as unto the Lord. For the huſband is the head of the wife, even as Chriſt is the head of the church: And he is the Saviour of the body. Therefore as the Church is ſubject unto Chriſt, ſo let the wives be to their own huſbands, in every thing. Huſbands, love your wives, even as Chriſt alſo loved the Church, and gave himſelf for it: That he might ſanctify and cleanſe it with the waſhing of water, by the word, that he might preſent it to himſelf, a glorious Church, not having ſpot, or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh. So ought men to love their wives, as their own bodies: He that loveth his wife, loveth himſelf. For no man ever yet hated his own fleſh; but nouriſheth and cheriſheth it, even as the Lord the Church: For we are members of his body, of his fleſh, and of his bones. For this cauſe ſhall a man leave his father and mother, and ſhall be joyned unto his wife, and they two ſhall be one fleſh. This is a great myſtery: But I ſpeak between Chriſt and the Church. Neverthеleſs, let every one of you in particular ſo love his wife even as himſelf; and the wife ſee that ſhe reverence her huſband.

Wives ſubmit your ſelves.] Note here, 1. That the Apoſtle begins with the wife's duty firſt, before the huſband's; probably, becauſe her duty of intire ſubjection is the moſt difficult duty; and that which being conſcientiouſly diſcharg'd is a compelling motive to the huſband to ſet about his duty in like manner, 2. The particular and ſpecial duty, to which the wife is exhorted to; and that is ſubmiſſion. (B.) There is no difference in the duties, nor conſequently in the terms of the covenant, between the man and his wife, except that the woman is oblig'd to *obey* and *ſerve* her huſband: Nor is this a difference of our own deviſing, but is expreſly order'd by God himſelf; who, in thoſe places of Scripture, where he enjoins huſbands to *love* their wives, commands the wives to be *ſubject* and *obedient* to their huſbands. The rules alſo of ſociety make it neceſſary: For, equality, ſaith St. Chryſoſtome, breeds contention; and one of the two muſt be ſuperior, or elſe both would ſtrive perpetually for the dominion. Wherefore the laws of God, and the wiſdom of all nations, hath given the ſuperiority to the huſband. Among the Romans the wife was obliged by law to be ſubject to her huſband, and to call him Lord; But then, they had a peculiar magiſtrate to take care that the men did not abuſe this power, but that they ſhould rule over their wives with gentleneſs and tenderneſs. Wherefore women may and ought to pay all that obedience which the Goſpel requires of them: Nor have they any reaſon (eſpecially with us) to complain; becauſe there is really no ſlavery in obedience, which ſprings from love, and is paid in reſpect to the nobler ſex, and in requital for that protection which the weaker ſex both needs and enjoys in the ſtate of matrimony. So that it is not only an impious contempt of divine authority, but egregious pride and folly, for any woman to refuſe, either to promiſe or to pay this obedience, which is her chief advantage, if ſhe hath wiſdom to underſtand, or skill to manage it right. (Wheatly) See the notes on ch. i. 22. and iv. 15. Rom. xii. 5. and 1 Cor. vii. 2. *&c.* xi. 3. *&c.* xii. 27. and xiv. 34.

Huſbands, love your wives.] Here the Apoſtle recommends the duty of huſbands towards their wives: "Love your wives;" that is, with a ſpecial, peculiar, conjugal love, ſuch as none other muſt ſhare in. This duty includes a very affectionate regard to her, cohabitation with her, contentment and ſatisfaction in her alone, a patient bearing with her weakneſſes, a prudential hiding of her infirmities, a providing a ſupply of her wants ſuitable to her rank, a readineſs to inſtruct and direct her, a willingneſs to pray for her and with her; and wherever true conjugal love is found, all theſe duties will be performed. (B.) See the notes on 1 Cor. vii. 5.

Gave himſelf for it.] See the notes on Rom. iv 25. and Gal. i. 4.

Sanctifie and cleanſe it.] By Chriſt's blood ſhed upon the croſs, and repreſented by the water of baptiſm: For 'tis Chriſt's blood, which "cleanſeth us from all ſin," 1 John i. 7. By "the word" here he either underſtandeth the ſacramental words uſed in baptiſm, or the promiſe of free juſtification and ſanctification in Chriſt receiv'd by faith. (Aſſ.) See the notes on John iii. 3. and xvii. 17.

Not having ſpot or wrinkle.] By *ſpot* we may underſtand the deformity of any ſinful work; by *wrinkle*, any duplicity, folding, or inſincerity in the intention: Or, by *ſpot*, greater ſins which defile the conſcience and ſtain the reputation; by *wrinkle* leſſer ſins, and thoſe of infirmity, which are ſome blemiſh to our ſpiritual beauty. But then, there is a queſtion, whether the Apoſtle ſpeaks of preſenting the Church to God in this world, or in the world to come in celeſtial glory. The anſwer is, That there is a double perfection, purity, and beauty of the Church; 1. Abſolute, without any "ſpot or wrinkle;" and that is not to be found in any of the ſons of men, while they are clothed with this body of death: And, if we ſpeak of that beauty and purity, the Church is ſaid to be pure, and to have no ſpot or wrinkle; not becauſe ſhe is ſo at preſent, but becauſe ſhe is prepar'd to be ſo hereafter. And, 2. A purity and perfection according to the ſtate of this preſent life; which conſiſteth in this, that all ſins are avoided, or repented of, and in Chriſt forgiven, and his righteouſneſs imputed: And in this ſenſe the Church is now, preſently, pure and undefiled, and yet not free from all ſinful imperfection. (Aſſ.) See the notes on ch. i. 4. and 1 Cor. i. 8.

As their own bodies.] Happy is that marriage, where the husband and wife have always before their eyes theſe three motives of conjugal love, founded upon three ſorts of union; union of body, union of heart by natural love, and that holy myſterious union in Chriſt, which ought to be betwixt married perſons. The wife ought to apply herſelf to perfect her ſubmiſſion, to ſanctify her dependence, and to ſignalize her fidelity: The husband ought to provide for her wants, without encouraging profuſeneſs; to watch over her conduct, without giving her vexation; to keep her in ſubjection without conſtraint; to love her, without jealouſy; to oblige her, without flattery; to honour her, without making her proud; and to be hers entirely, without becoming her ſlave. (Q.)

Nouriſheth and cheriſheth.] *Ectrephei kai thalpei.* Theſe two words, "nouriſh and cheriſh," comprize under them a careful providing of all things needful for a man's body. To *nouriſh* is properly to feed; to *ckeriſh* is to keep warm: The former of which is done by food, the latter by apparel. (Leigh.) See the notes on ch. vi. 4.

Members of his body.] See the notes on ch. ii. 19. Rom. xii. 5. and 1 Cor. vi. 15. and xii. 27.

Shall a man leave.] See the notes on Mark x. 7. &c. and 1 Cor. vi. 16.

This is a great myſtery.] Not that of the bodily marriage, but that of the ſpiritual, betwixt Chriſt and his Church, as the Apoſtle here declareth himſelf: And this union he calls *a myſtery*, by reaſon that the ſame can no way be apprehended by any natural man, nor be ſearch'd out by any underſtanding whatſoever, but is acknowledg'd by faith, that Chriſt is our head and bridegroom, and we his ſpiritual bride and members, whereby all Chriſt's benefits, requiſite to our ſalvation, are beſtow'd upon us by Chriſt our bridegroom, as a dowry, and communicated to us from Chriſt as our head, as life in the natural body is convey'd to all the members from the head. (Aſſ.) This union the Apoſtle hath much inſiſted upon in this Epiſtle; under the ſeveral metaphors of head and members, tree and branches, ſtones and chief corner-ſtone in a building, and here of a husband and wife. (Fell)

Nevertheleſs, let every one of you.] All the duties of marriage are reducible to conjugal unity and love: A love which is tender and pure, vigilant and laborious, in the husband; humble and obedient, prudent and reſpectful, in the wife. One Jeſus Chriſt, one husband; one church, one wife: One ſpirit, and one heart, in the husband and in the wife, by the conformity of thoughts and will, as there is but one ſpirit and one heart in Chriſt and in the Church, which does all in both. (Q.)

See that ſhe reverence her husband.] This duty of reverence is made up of eſteem, love, and fear. The wife that reverences her husband, eſteems him, and dares not think meanly of him: Her eſteem of him provokes her love unto him; and her love of him is accompanied with an ingenuous fear to offend and grieve him: And the wife expreſſes this reverence in her deſires, by a reſpectful demeanour towards him, in her ſpeeches to him when with her, and of him when abſent from her; always mentioning him with reſpect and honour in her actions, by complying with his deſires, by following his directions, by hearkening to his reproofs, and by her chearful and reſpectful behaviour towards him at all times, and in all places, as well at home, as abroad before the world. (B.)

CHAP. VI.

The duty of children to their parents, and parents to their children: Of ſervants to their maſters, and maſters to their ſervants. And the chriſtian's armour againſt his ſpiritual enemies.

Ver. 1, 2, 3, 4. CHildren, obey your parents in the Lord: For this is right. Honour thy father and mother (which is the firſt commandment with promiſe) that it may be well with thee, and thou mayſt live long on the earth. And ye, fathers, provoke not your children to wrath: But bring them up in the nurture, and admonition of the Lord.

Children.] *Ta tekna.* The word is here uſed in the plural number; and, according to the notation of it, ſignifieth ſuch as are begotten and born; and, being of the neuter gender, doth include both ſexes, males and females, ſons and daughters: Children of all ſorts, of what ſex, of what age, of what degree ſoever they be. (Leigh)

Obey your parents in the Lord.] *Hypakouete.* The word ſignifieth with all humble ſubmiſſion to hearken; and implieth both reverence and obedience: It importeth both a reſpectful attention in receiving the commands of a ſuperior, and a chearful obedience in the execution of them; (Idem) "In the Lord" may be underſtood, either, 1. "Parents in the Lord," that is to ſay, godly parents: But this cannot be the Apoſtle's meaning here, becauſe *all* parents as parents are to be *obey'd.* 2. *In*, that is *for* the Lord; becauſe he hath commanded it. Or, 3. As to the extent of it; in all things which are conſiſtent with the commands of God. (Aſſ. Fell and W.) See the notes on Matth. xv. 4. and Col. iii. 20. And as to the obedience of Children, in the particular caſe of marriage, ſee Bp. Hall's caſes of conſcience, Decade iv. Caſe 4.

The firſt commandment with promiſe.] That is, with a *ſpecial* promiſe: For that which is annex'd to the ſecond commandment is rather a general aſſertion, than a ſpecial promiſe. (W.) Every commandment has both a promiſe and a threatning implied in it, and annex'd to it; but this "is the firſt commandment with a promiſe" expreſs'd. (B.)

Provoke not your children to wrath.] That is, be not too ſevere towards them, abuſe not your parental power over them, provoke them not, nor imbitter their ſpirits againſt you, by denying them what is convenient for them, by inveighing with bitter words againſt them, by unjuſt, unſeaſonable, or immoderate correction of them. (Idem) The Greek word *parorgizete* is a compound, not to be fully expreſs'd by any one Engliſh word. The beſt and neareſt is, to *exaſperate.* It ſignifies an extremity in the uſe of authority; even too much auſterity and ſeverity, whereby children are provoked to wrath. (Gouge) See the notes on ch. iv. 26. Matth. xv. 4. and Col. iii. 21.

Bring them up in the nurture.] *Ectrephete* properly ſignifies to feed or nouriſh with all needful things. (Leigh) See Mr. Mart. Strong's ſermon on this text, and the notes on ch. v. 29.

Ver. 5, 6, 7, 8, 9. Servants, be obedient to them that are your maſters according to the fleſh, with fear and trembling, in ſingleneſs of your heart, as unto Chriſt: Not with eye-ſervice, as men pleaſers, but as the ſervants of Chriſt, doing the will of God from the heart; with good will doing ſervice, as to the Lord, and not to men: Knowing that whatſoever good thing any man doth, the ſame ſhall he receive of the Lord, whether he be bond or free. And ye, maſters, do the ſame things unto them, forbearing threatning: Knowing that your maſter alſo is in heaven, neither is there reſpect of perſons with him.

Servants, be obedient.] The duties of a chriſtian ſervant are, 1. *Reſpect*; and that not only outward, but inward and ſincere. 2. *Fear*; not ſo much of being blamed and puniſh'd, as of being wanting to his duty, and of offending his maſter. 3. *Doing* whatever belongs to his maſter's ſervice faithfully, and having his intereſt at heart. 4 *Obedience*, in ſingleneſs of heart, rejecting all thoſe internal contradictions, and thoſe malicious and rebellious reflections of wicked ſervants. 5. "With good will" and affection, looking upon his maſter as a friend, whom one would ſerve by choice and inclination, not as a ſtranger or an enemy whom one would obey only by force. 6. Having reſpect in him either to the grace, or to the authority and perſon of Jeſus Chriſt 7. Not barely doing that which is ſufficient to pleaſe man whom he ſees, but that likewiſe which will ſatisfie God whom he cannot ſee. 8. Propoſing to himſelf, as the end and motive of his obedience, the glory of the ſupreme Lord and maſter, more than the ſervice of his earthly maſter. 9. Loving his ſtate and condition, becauſe it is the will and appointment of God. 10. Looking upon himſelf as a ſervant of Chriſt, who has a right to imploy him in his body after what manner he pleaſes, having redeem'd him with his blood. 11. Labouring with ſuch a diſpoſition of mind, as is worthy of Jeſus Chriſt whom he ſerves. And, 12. Encouraging himſelf under his pains and labour, by reflecting, That all are equal in the ſight of God; that to him the ſervant is as dear as his maſter; that he conſiders only the work, and not the condition of the workman; that nothing which a man has done for the ſake of God ſhall go without a reward; and that this reward is God himſelf. (Q.) The obedience and faithfulneſs of ſervants to their maſters is by St. Paul here, and in the epiſtle to the Coloſſians, ſettled upon the firmeſt foundation, and deliver'd in ſtrong and ſubſtantial words, which fill and entertain the ear with the eaſineſs and vigour of the compoſition, and convey to the mind a clear and noble idea of the duty deſcrib'd. *Servants obey your maſters; not with eye-ſervice, as men-pleaſers.* Don't ſerve them only when under their eye, and in fear of their diſpleaſure; but out of a principle, that will alleviate the trouble of your condition, and raiſe the merit of your ſervices; ſincerity of heart and conſcience of duty, and obedience to the ſovereign Lord of all, and the moſt wiſe and gracious diſpoſer of yourſelves and all your affairs. There is a more natural and clean coalition in the compound words in the Greek, than in any other language. Our tranſlation, tho' ſtrong and good, yet ſinks much below the great original. The celebrated Grotius here makes a faint and low compliment, when he ſays, Paul has *ſometimes* words elegantly compounded. Had the excellent writer ſaid, St. Paul has *often* words very elagantly compounded and nobly ſignificant, it would have been but juſtice to the Apoſtle, and no diſparagement to the skill and ſagacity of the critick. (Blackw.) See the notes on ver. 1. Luke xvii. 7. Acts x. 35. Rom. ii. 11. 2 Cor. v. 10. and vii. 15.

And ye maſters do the ſame.] Not the ſame things for kind, but for the manner of doing them: That is, in obedience to the ſame command of God, with an eye to the ſame glory of God, with the ſame ſingleneſs of heart, and with the ſame love and good will. (B.) Knowing, 1. That we, with reſpect to God, are ſervants, and that as we mete to our ſervants, he will mete to us. 2. That his compaſſion and readineſs to forgive our treſpaſſes, ſhould make us alſo ready to remit the treſpaſſes of our ſervants. And, 3. That the relation of ſervants doth not make God leſs ready to ſhew kindneſs to them, and own them as his children, and therefore ſhould not induce us to deſpiſe and deal ſeverely with them. (W.) See the notes on Acts x. 34. and Rom. ii. 11.

Ver. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24. Finally, my brethren, be ſtrong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil. For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places. Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all, to ſtand. Stand therefore, having your loyns girt about with truth, and having on the breaſt-plate of righteouſneſs; and your feet ſhod with the preparation of the goſpel of peace; above all, taking the ſhield of faith, wherewith ye ſhall be able to quench all the fiery darts of the wicked. And take the helmet of ſalvation, and the ſword of the ſpirit, which is the word of God: Praying always with all prayer and ſupplication in the ſpirit, and watching thereunto with all perſeverance, and ſupplication, for all ſaints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the myſtery of the Goſpel: For which I am an ambaſſador in bonds: That therein I may ſpeak boldly, as I ought to ſpeak. But that ye alſo may know my affairs, and how I do, Tychicus a beloved brother and faithful miniſter in the Lord, ſhall make known to you all things: Whom I have ſent to you for the ſame purpoſe, that ye might know our affairs, and that he might comfort your hearts. Peace be to the brethren, and love with faith from God the father, and the Lord Jeſus Chriſt. Grace be with all them that love our Lord Jeſus Chriſt in ſincerity. *Amen.*

¶ Written from Rome unto the Epheſians, by Tychicus.

Finally.] See the notes on 2 Cor. xiii. 11.

Be ſtrong in the Lord.] The Apoſtle had made his earneſt prayer to God, ch. iii. 16. "that he would grant them, according to the riches of his glory, to be ſtrengthned with might by his Spirit, in the inner man," that ſo they might be able to perform all their Chriſtian duty, which follows in the enſuing part of the Epiſtle, till we come to this text: In which he puts them in mind, that it was not ſufficient to receive ſtrength from heaven in their inner man; but they muſt alſo be *ſtrong*, or ſtrengthen themſelves, not indeed in themſelves, but "in the Lord," in that heavenly ſtrength which our bleſſed Saviour gives us, "and in the power of his might," wherewith he will always aſſiſt our weakneſs. (Patrick) See Mr. H. Lawrence's ſerm. 1646. and Dr. Patrick's 1680. both on this text; and the notes on ver. 13. *&c.* ch. iii. 16. and 1 Cor. xvi. 13.

Put on the whole armour of God.] The Apoſtle, who could beſt explain his own mind in the foregoing exhortation, immediately adds this injunction, "Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the Devil." It was not enough, it ſeems, barely to confide in the invincible ſtrength of the Lord Jeſus; but they muſt put their own hand to the work, and prepare themſelves for the encounter, and valiantly, when occaſion ſerves, enter into it and ſuſtain it. For oppoſition we muſt expect, as the Apoſtle ſhews, ver. 12. and great oppoſition, from very powerful, very ſubtle, very induſtrious, and likewiſe inviſible enemies. This we are apt to make an argument, why we cannot hold out, but ſhould deſpair of being able to do our duty. But the Apoſtle, quite contrary, makes it an argument, why we ſhould *be ſtrong*, and reſolv'd, and watchful, and ready arm'd againſt all temptations, and "able to ſtand;" becauſe we have to do with ſuch potent and crafty enemies, who are ſo much above us, "in high places," from whence they can more eaſily aſſault us. This he repeats again, ver. 13. "Wherefore, take unto you the whole armour of God:" That is, becauſe ye have ſo many, ſo great, and ſo dangerous enemies to conflict withal, "take unto you" (that is, to put on) that divine armour which God himſelf furniſhes you withal, and let no part of it be wanting, but be entirely at all times cover'd with it, that ſo "ye may be able to withſtand (or to reſiſt with conſtancy and patience) in the evil day," or the time when ye muſt endure many calamities for Chriſt's ſake; "and having done all, to ſtand;" that is, having compleated your reſiſtance, by an unyielding reſolution to conſent to nothing againſt your duty, ye may remain as conquerors over all thoſe enemies that aſſault you. "Stand therefore," ver. 14. he repeats it a third time, the more to imprint their duty in their mind, and to excite and encourage them unto it. He would not have them doubt of getting the better, but be confident they ſhould be able to withſtand all manner of oppoſition; provided they put on entirely that compleat armour, which he was about to recommend to them from God himſelf. Without that, their confidence even in Chriſt, and his mighty power, would not keep them in ſafety; but they were to truſt in him, imploying thoſe weapons which he had given them for their defence and ſecurity; an account of which we have in the verſes following. (Patr.) See the notes on ch. iv. 16. Rom. xiii. 12. and 2 Cor. x. 4. and the particular notes here next ſubjoin'd.

The whole armour of God.] See the notes on ver. 13.

The wiles of the Devil.] *Methodeia*, being deriv'd from *meta* and *hodos*, ſignifies properly a way-laying, circumvention, or going about, as thoſe do who ſeek after their prey. And the Apoſtle may ſeem to allude to Job i. 7. where the Lord demanding of Satan, *from whence he came?* Satan anſwer'd, "from going to and fro in the earth, and from walking up and down in it." And ſo *methodeuein* here in St. Paul, and *peripateuein* in St. Peter, 1 Pet. v. 8. are much the ſame. (Aſſ.) See the notes on ch. iv. 14. and 2 Cor. ii. 11.

Not againſt fleſh and blood.] That is, not *only* againſt them. See the notes on John xii. 44.

Againſt principalities, againſt powers.] The Apoſtle doth here give theſe titles to the Devil and his Angels, not as if they were ſet and ordain'd of God to be true princes and Governors: But that they do ſtill, by force and ſtratagems, uſurp that power over this corrupt and wicked world, which the good Angels have from God; and that, by the juſt judgment of God, it is permitted them for a time, to uſe that power to the puniſhment of the wicked, and the exerciſe of the godly. (Aſſ.) Theſe great titles of *principalities*, *powers*, princes or *rulers*, is all that remains to theſe miſerable ſpirits of their former grandeur. The ſame happens to the *Great ones* of this world after their death, if they ſuffer themſelves to be intoxicated with their greatneſs, and abuſe their power during their life. (Q) See the notes on ch. iii 10. John xii. 31. and 2 Cor. iv. 4.

The rulers of the darkneſs of this world.] That is, of the ſtate of ignorance, ſin, death, and confuſion, which reigneth in this world (Aſſ.)

Spiritual wickedneſs in high places.] What *epourania* ſignifies here will be ſoon diſcerned, 1. By remembring that the ſeveral regions of the air, and all above the globe of the earth, is in Hebrew ſtiled *Shamin* and in the Greek of theſe books, (*ouranoi*) *heavens*, and ſo *epourania* will ſignifie thoſe places, the ſeveral regions of the air: 2. That the Syriac reading for (*pneumatika*) *ſpiritual parts* (*pneumata*) *ſpirits*, and the phraſe *ſpirits of wickedneſs*, readily ſignifying *wicked ſpirits*, and thoſe oft uſed to denote *devils*; the ſpirits of wickedneſs, in heavenly places will be no more than the powers of the air under their *archon*, or *prince*, ch. ii. 2. that is, devils under *Beelzebub the prince of Devils*. Theſe are here diſtinguiſh'd from the worldly rulers of the darkneſs of this age. Noting ſeveral ſorts of devils; either in reſpect of their manſions, (ſaith Ignatius ad Epheſ.) *aerial*, *or earthy ſpirits*; or elſe of the inclinations which they ſuggeſt. The *earthy* devils ſuggeſting groſſer carnal appetites, filthineſs of the fleſh, *&c.* the *aerial* pride, vain-glory, malice, *&c.* the filthineſs of the ſpirit. And the Gnoſtick hereticks by power of ſorcery ſeducing men to both ſorts of theſe filthineſſes, all fleſhly abominable luſts, and all malice and rancour againſt the orthodox Chriſtians, it is here truly ſaid, that they were to contend with both ſorts of evil ſpirits, terreſtrial and aerial: the *terreſtrial* that ruled among the heathen dark parts of the age, and the *aerial*, wicked ſpirits. (H.)

Take unto you the whole armour of God.] *Panoplia tou Theou*, "The whole armour of God," here, and in ver 10, 11. which makes us "ſtrong in the Lord, and in the power of his might," conſiſts of ſuch things, as either are in us, as *truth*, *faith*, *righteouſneſs*, *peace*, the hopes of *ſalvation*; or are to be uſed by us, as *prayer*, and attendance on the word of God; and not in any immediate influx of the power of God without the uſe of theſe. Yea, this is here ſtiled "the *whole* armour of God;" nothing more being requiſite to make us come off victors in this combat: So that, in theſe things doth conſiſt "the power of his might," or by theſe it is certainly to be obtain'd. (W.) See the notes on Rom. xiii. 12. and 2 Cor. x. 4.

Withſtand in the evil day.] That is, In the day of trial and perſecution. (W.) See the notes on ch. v. 19.

Loins girt about with truth.] The ſoldiers of old time had broad and ſtrong girdles, or belts, made of durable ſtuff, be ſet with many iron and braſs plates, whereby the weaker parts of the body, that is, the loins and upper part of the belly, were arm'd. Girding faſtneth the body, and ſtrengthens it, and is uſually in ſcripture taken for an expreſſion and ſign of ſtrength and vigour; as Iſa. v. 27. and xxii. 21. By *truth* ſome underſtand Chriſt himſelf, who is, "the way, the truth, and the life," John xiv. 6. whom all who are *baptiz'd* into Chriſt do *put on*, Gal. iii. 27. Others the truth of doctrine, oppoſed to errors and hereſies: Others, ſincerity and uprightneſs, oppoſed to hypocriſy; which is the truth of our life and actions. And this virtue indeed makes a man firm and ſteady in all his actions; whereas nothing makes a man more weak, and fickle, and fainthearted in ſtrong trials, than hypocriſy and falſhood. (Aſſ.) See the notes on Luke xii. 35.

The breaſt-plate of righteouſneſs.] By this *breaſt-plate*, which is the only fence for the heart, he underſtandeth a good conſcience; which is not only, as the Greek ſcholiaſt termeth it (*cheiton ſidera*) an impenitrable coat of mail; but, as the Latin poet ſtileth it, (*murus aheneus*) a brazen wall. (Aſſ.) Nothing more daunts all oppoſers, or ſtrikes ſuch a terror into our enemies; who are in dread of thoſe alone, who fear nothing but to loſe their integrity. If this be the ſole thing we reſolve to preſerve, and on no terms part withal, we ſhall have this advantage alſo by it, that we ſhall the more clearly diſcern what is the ſureſt way to ſafety in dangerous times, if it may be had together with innocence. Whereas they who bend every way, and ſail with every wind, where they think their worldly intereſt lies, are always blinded ſo much by that, as never to ſee the rocks upon which they run, and are ſplit at laſt. (Patrick.) See the notes on Rom. x. 10. and xiii. 12. and 2 Cor. vi. 7.

Feet ſhod with the preparation.] The account how Goliah was dreſs'd for the field takes notice, that "he had greaves of braſs upon his legs," 1. Sam. xvii. 6. And nothing is more uſual in the poets and hiſtorians, than a mention of *boots*, as one part of the ſoldier's equipment: A neceſſary part, no doubt, to defend the feet and legs in their marches, from the heat and roughneſs of the ways; eſpecially, from thoſe ſharp ſtakes, which were driven into the ground to gall, or other obſtructions laid to ſtop, the enemy in his paſſage. Of theſe the Jews in particular are ſaid to make uſe, on the approach of Holofernes and his army. And the original word, there tranſlated *impediments*, being the very ſame, which we ſo often find rendred by (*ſcandala*) *offences*, in the New Teſtament, may do us ſome ſervice, towards a right underſtanding of the defence here provided againſt the dangers of this kind. (See the notes on Luke xvii. 1.) "The Goſpel of peace" may be ſo called, either, 1. Becauſe it is a ſure and ſolemn declaration of peace to ſinners reconciled to God by Jeſus Chriſt; or, 2. Becauſe it lays upon all its profeſſors indiſpenſable obligations to peace with all mankind. And, in both ſenſes, this is properly call'd the *preparation*, or readineſs, of the Goſpel of peace; becauſe it prepares men for any conflicts they ſhall meet with, and arms them againſt all obſtructions thrown in their way on purpoſe to ſtop or retard their Chriſtian courſe. (Stanh.) For, thoſe who are well prepar'd, by frequent and profound meditations upon the Goſpel, which is the doctrine of our peace with God, are provided (as it were) with ſuch ſhoes, buſkins, or boots, that they may freely paſs, and cruſh all impediments in the world, and finiſh the courſe of their heavenly calling, without any lett or offence. (Aſſ.)

The ſhield of faith.] *Epi paſin*; "Above all," we muſt take this ſhield; either, 1. As being *above all* in our account and eſteem; as if he had ſaid, Whatſoever other defenſive armour ye want, do not want this. Or, 2. *Over all*, to cover and defend all other armour: For this "ſhield of faith" indeed covers and ſhelters the weakneſs and imperfections of all other graces, and beſt defendeth them and us againſt all the aſſaults of Satan. (Idem) As another *ſhield*, being dext'rouſly manag'd, and oppos'd to the blow whereſoever directed, is a guard and cover to the whole man. (Stanh.)

The helmet of ſalvation.] Or (as this Apoſtle elſewhere explains himſelf) "the hope of ſalvation," 1 Theſſ. v. 8. that is, a due ſenſe of the ineſtimable prize promis'd to them who conquer, and an aſſured expectation of obtaining it, provided we *ſtrive lawfully*. The contemplation of which is very fitly compar'd to a *helmet*; that defence, which guards our principal and moſt vital part, the ſeat of our underſtanding, and the ſource of our animal powers. For, where this *hope* prevails, it will effectually ſecure us againſt all attempts upon our life, made by ſuggeſtions to ſin; whoſe force and danger chiefly conſiſt in ſuch motives as are in no degree comparable to thoſe advantages which muſt be forfeited and loſt by any wicked compliances. (Idem)

The ſword of the Spirit.] The former pieces of armour were defenſive, but this is both an offenſive and defenſive weapon; "which is the word of God." But, Q. 1. Why is it compar'd to a *ſword*? *Anſw.* In regard both of its neceſſity and excellency: The *ſword* was ever eſteem'd a moſt neceſſary and uſeful part of the ſoldier's furniture; of ſuch uſefulneſs, neceſſity, and excellency is the word of God, by which the Chriſtian doth defend himſelf, and offend his enemies. But, Q. 2. Why is it call'd "the ſword of the Spirit?" Becauſe the Spirit was the author of it, the Spirit of God is the interpreter of it, and it is the Spirit that gives the word its efficacy and power in the ſoul; the word of God contain'd in the Scriptures is the ſword by which the Spirit of God enables his ſaints to overcome and vanquiſh all his enemies. (B.) This was the weapon which our Saviour himſelf made uſe of, in his perſonal conflict with the Devil, Matth. iv. 4. *&c.* retorting Scripture upon the Tempter; the authority of God in oppoſition to the wicked ſuggeſtions of Satan; the word of God, in its plain and natural ſenſe, to the word of the ſame God abuſed and miſapplied. (Stanh.) See the notes on John v. 39. and 2 Cor. x. 4.

Praying always.] See the notes on Luke xviii. 1. and 1 Cor. x. 13.

Watching thereunto.] See the notes on Matth. xxiv. 42. and 1 Cor. xvi. 13.

And for me.] The Apoſtle here requeſts their prayers, that he, being looſed from his bonds may again have an opportunity of preaching the Goſpel; and alſo that he may do it publickly and plainly, *meta parrheſias*, with due confidence and *boldneſs*. (W.) See the notes on John vii. 4. and Rom. xv. 30.

Ambaſſador in bonds.] See the notes on ch. iii. 1. Acts xxviii. 20. and 2 Cor. v. 20.

Love our Lord Jeſus Chriſt in ſincerity.] That is, Not only with a ſincere love, uncorrupted by the oppoſite love of any luſt forbidden by him, but with a conſtant and perpetual love, which no temptation can abate, or cauſe to ceaſe, or wax cold: Or (according to Mr. Lock) without the mixture of thoſe legal obſervances, by which the enemy (ſaith St. Paul) *phthare*, corrupts the minds of Chriſtians from the ſimplicity of the Goſpel, 2 Cor. xi. 3. (W.)

The End of the Epiſtle of St. PAUL *to the* EPHESIANS.

CRITICAL and EXPLANATORY

ANNOTATIONS

UPON THE

Epiſtle of St. *PAUL*, the APOSTLE,

TO THE

PHILIPPIANS.

THAT Philippi was a principal city of Macedonia, and a ſamous Roman colony, has been obſerv'd already, in the notes on Acts xvi. 12. At firſt it is ſaid to have been call'd Crenides, from the multitude of ſprings near it; and now Chryxopolis (or rather Chryſopolis) from the gold-mines thereabouts.

Hither was St. Paul ſent by a viſion, to preach the Goſpel; where "he was ſhamefully entreated," as himſelf expreſſes it, 1 Theſſ. ii. 2. the particulars of which are related by St Luke, Acts xvi. Notwithſtanding all which, two conſiderable families, beſides divers other perſons, were happily converted, during the ſhort time of the Apoſtle's abode here. And theſe ſeem to have made great proficiency in religion; becauſe the Apoſtle calls them "his joy and crown," ch. iv. 1. and every where commends them, as being much aſſiſted by their liberality, 2 Cor. xi. 9. yea, by theirs *only*, of all the Churches of his planting, Phil. iv. 15.

Among the many other proofs of their benevolence towards him, no ſooner did they hear of his impriſonment at Rome, and conſequently of his being in neceſſity and ſtreights there, but they immediately rais'd a liberal contribution for the ſupply of his wants; which was carefully convey'd to him by the hand of Epaphroditus, their Biſhop: Who, being detain'd ſome time at Rome, by a "ſickneſs nigh unto death," ch. ii. 27. no ſooner was reſtor'd to health, but he haſten'd his return to his flock, who were "full of heavineſs" for him, ver. 26. And by him did St. Paul ſend this affectionate Epiſtle to them; whereof

The ſubject is made up of, 1. *Gratulations*, for their zeal, love, knowledge, and fruits of righteouſneſs; and eſpecially for their liberality to him; at which he rejoiced, not ſo much for the benefit it was to himſelf, as for the proof it gave of God's grace abounding in them; ch. i. to ver. 12. and ch. iv. 10. *&c.* 2. *Conſolations* againſt the ſcandal of the croſs; ſhewing, that all the ſufferings of good Chriſtians redound to the furtherance of the Goſpel, as well as to their own unſpeakable comfort, and everlaſting reward, ch. i. 12. to ver. 27. And, 3. *Exhortations* to concord, humility, patience, perſeverance, mortification, heavenly-mindedneſs, and all other Chriſtian virtues, ch. i. 27. to ch. iv. 10.

That this Epiſtle was written from Rome, during St. Paul's firſt impriſonment there, and while Timothy was with him, there is no room to doubt; and that too, probably, as Bp. Fell and Dr. Hammond place it, about *A. D.* 59. tho' Du-Pin and Dr Whitby, and ſome others, place it about three years later; which controverſy I leave to the criticks.

CHAP.

CHAP. I.

The Apoſtle teſtifieth his thankfulneſs toward God, and his love toward them, for the fruits of their faith, and fellowſhip in his ſufferings; praying for their further improvement: Shews them what furtherance the Goſpel had receiv'd by his troubles; and how ready he was to glorifie Chriſt, either by his life or death; exhorting them to unity, and Chriſtian fortitude under all trials.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. PAUL, and Timotheus, the ſervants of Jeſus Chriſt, to all the ſaints in Chriſt Jeſus, which are at Philippi, with the biſhops and deacons: Grace be unto you, and peace from God our father, and from the Lord Jeſus Chriſt. I thank my God upon every remembrance of you, (always in every prayer of mine for you all, making requeſt with joy) for your fellowſhip in the Goſpel from the firſt day until now; being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jeſus Chriſt: Even as it is meet for me to think this of you all, becauſe I have you in my heart, in as much as both in my bonds, and in the defence and confirmation of the Goſpel, ye all are partakers of my grace. For God is my record, how greatly I long after you all, in the bowels of Jeſus Chriſt. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment; that ye may approve things that are excellent; that ye may be ſincere, and without offence till the day of Chriſt; being filled with the fruits of righteouſneſs, which are by Jeſus Chriſt unto the glory and praiſe of God.

Paul and Timotheus.] See the notes on Acts xv. 32. and Rom. i. 1.

To all the ſaints.] See the notes on 1 Cor. i. 2.

With the Biſhops and Deacons.] Theſe words have afforded an occaſion of great controverſy among learned men. Some underſtand the *Epiſcopoi* to be *Biſhops* properly ſo call'd; and, becauſe more than one Biſhop was not acknowledg'd in any Church at one and the ſame time, they therefore conclude, that Philippi was a Metropolitical Church; having other epiſcopal cities under its juriſdiction, to whoſe Biſhops this Epiſtle was directed. Others inſiſt, that Philippi was not a Metropolitical city, and conſequently could have no more than one Biſhop at once; and that their Biſhop, Epaphroditus, being then at Rome, the *Epiſcopoi* here mention'd muſt be underſtood of the clergy of the ſecond order (whom we now commonly diſtinguiſh under the ſtile of prieſts or presbyters) as the (*Diaconoi*) *deacons*, are thoſe of the third. Of the former opinion we find men of no leſs character, than Sancroft, Archbp. of Canterbury, and De Marca, Archbp. of Paris; Bps. Pearſon, Fell, and Beveridge; and, of all theſe, not the leaſt learned, Dr. Hammond: Of the latter opinion, Dr. Cave, Dr. Whitby, and the famous Du-pin. It will not therefore become me to take upon myſelf to determine the queſtion between ſuch eminent diſputants. But, to give the reader ſome light into it (at leaſt ſo far as may ſuffice to the explaining the text here before us) I ſhall recommend to his obſervation, ſome ſhort heads of what is more largely collected together by Dr. Brett, in his *Account of Church government*, chap. 13. *viz.* That the Apoſtles, who were commiſſion'd to diſciple all nations, not having time to ſtay long in any one place, generally had recourſe to the principal cities of the reſpective provinces into which they diſpers'd themſelves; where having preach'd the Goſpel, and made a number of converts, they ſeverally pitch'd upon ſome eminent perſon, whom they conſecrated to the epiſcopal office, and fix'd in ſuch city, where there was the greateſt reſort of people, and conſequently the beſt proſpect of increaſe to the Church: And the Biſhop thus fix'd was authoriz'd, not only to preſide over that particular flock, but alſo to conſecrate other Biſhops, and to fix them in other cities of the province, ſo ſoon as the propagation of the Goſpel there ſhould make it neceſſary. That this cauſed thoſe other Biſhops to have frequent recourſe to him for advice in their weighty affairs, (as particularly for the ordaining a new Biſhop, either upon the death of another, or where the number of converted cities increas'd) which procur'd a deference and reſpect to be paid to him on all occaſions. That whenever thoſe neighbouring Biſhops aſſembled together (as it was frequently neceſſary) for the common intereſt of the Church, ſuch aſſemblies, or ſynods, were generally held in the principal city; and conſequently it was reaſonable, that the Biſhop of that city, within whoſe juriſdiction they were, ſhould have the right-hand of fellowſhip in his own Church; whence the reſpective Biſhops of ſuch principal cities obtain'd a precedency, and preſidence over the reſt, for the better preſervation of order and decency among them; and conſequently authority to ſummon and convene the reſt, on any emergent occaſion which ſhould require their concurrence. And that ſuch principal city in every province, being commonly call'd the *Metropolis*, or Mother-city, the Biſhop thereof, who at firſt was only call'd the Primate, or Biſhop of the principal city, came afterwards to be call'd the *Metropolitan*; and his power increas'd, by degrees, to what we now ſee it. From all which I preſume, we may fairly conclude, 1. That tho' all the Biſhops conſtituted by the Apoſtles were of equal authority, as Biſhops; yet the Biſhop of the principal city in every province was diſtinguiſh'd by ſome preheminence above the reſt; as is evident in the particular provinces of Timothy and Titus. 2. That tho' Metropolitans, ſo call'd, do not appear to have been of Apoſtolical inſtitution, yet they were very early in the primitive Church; as is evident from the Great Council of Nice, Can. 6. where their privileges are call'd *ancient cuſtoms*. 3. That it does not appear, that the Bp. of Philippi had any other Biſhops under his juriſdiction, at leaſt ſo early as the time of St. Paul's Epiſtle to that Church. And therefore, 4. That the *Epiſcopi* in this text ought not to be underſtood of *Biſhops* properly ſo call'd; but of the ſecond order, between the Biſhop and Deacons, *viz.* Presbyters: For 'tis agreed on all hands, that the names of *Biſhop* and *Presbyter*, were promiſcuouſly uſed in the earlieſt ages; thoſe whom we now call *Biſhops* being then commonly call'd *Apoſtles*, and thoſe whom we now call Prieſts or *Presbyters*, then call'd *Biſhops*, tho' there was the ſame ſuperiority of the one order above the other as we have now. See the notes on Acts xvi. 12 and 2 Cor. iv. 2.

Grace be unto you, and peace.] See the notes on Rom. i. 7. and 1 Cor. i. 3.

I thank my God.] See the notes on Rom. i. 8. 1 Cor. i. 4. and Eph. i. 16.

Your fellowſhip in the Goſpel.] *Viz.* That by our miniſtry ye have been brought to the communion and fellowſhip of the profeſſion of the Goſpel, and have ſo continued from the firſt day that ye heard of it, even till now. (Aſſ.) See the notes on Rom. xii. 13.

Being confident of this very thing.] This the Apoſtle ſpeaks, not out of any opinion of the election of all the Philippians to eternal life, or of the certainty of their perſeverance to the end, by virtue of that election: For why then doth he exhort them to "work out their own ſalvation with fear and trembling," ch. ii. 12. To "ſtand faſt in the Lord," ch. iv. 1. And to "hold forth the word of life, that he might rejoice in the day of Chriſt, that he had not run in vain, neither labour'd in vain" among them? ch. ii. 16. He ſpeaks this therefore from a judgment of charity; conjecturing (ſaith Theophylact) from what was paſt, what they would be for the future; becauſe, ſaith he, it ſeems juſt or fit for me to conceive this good hope of you, by reaſon of that great affection ye retain to me, and your patience in enduring the like afflictions. Now, he who only gives theſe reaſons of his confidence, gives us juſt reaſons to conceive, that he knew nothing of the neceſſity of their perſeverance by virtue of any abſolute election to ſalvation. (W.)

Partakers of my grace.] That the word *charis*, which ſignifies any *favour* or *mercy* of God, ſhould here peculiarly be uſed for the ſufferings which had befaln St. Paul in the diſcharge of his office, will not appear ſtrange; if it be conſidered, how often this ſtate of ſuffering is mention'd by Chriſt, and by St Paul, St. Peter, and St. James, as an eminent mercy of God to them who are thus honour'd by him, and accordingly that it is to be look'd on as matter of *all joy* (in their account) whenſoever it befalls any. 2. If it be compared with ver. 29. where the Philippians *ſuffering for Chriſt*, as eminently as their *believing* in him, is mention'd as that which (*echaristhe humin*) *was granted* them by way of *grace*, or *mercy*, or *ſpecial favour* of God. As for that which is affirm'd in both theſe verſes, that this Church of Philippi was thus perſecuted for Chriſtianity, and ſo participated with him in his bonds or ſufferings, tho' it be not mention'd in the ſtory of the Acts, yet it is in itſelf eaſy to be believed, (and by theſe teſtimonies put beyond all queſtion) the Jewiſh unbelievers every where ſtirring up the Roman magiſtrates to perſecute the believers in their provinces. (H.) See the notes on Acts v. 41. and ix. 16. and Eph. iii. 1.

In the bowels of Jeſus Chriſt.] Here St. Paul calls God to witneſs, that he vehemently loves the Philippians "in the bowels

Jeſus Chriſt;" that is, with the moſt affectionate tenderneſs and chriſtian charity. But, could any words, in any language, repreſent that love and goodneſs with ſuch energy and power as theſe; which affect both ſoul and body, and pierce into our inmoſt conſtitution; which raiſe the tendereſt ſentiments of human nature, and heighten them by the ſtrongeſt and moſt ſacred endearments of Chriſtianity! But, 'tis in vain to beſtow words upon any perſon to convince him of the excellence of this divine paſſage, who does not *feel* the force and *pathos* of it. (Blackw.) See the notes on 2 Cor. vi. 12.

Abound yet more and more.] See the notes on John xiii. 34. Acts xxiv. 16. and 1 Cor. x. 32.

Approve things that are excellent.] The words in the original, *dokimazein'ta diapheronta*, may bear a double conſtruction; either, I pray God, "that your love may abound" in all knowledge and judgment, ſenſibly to diſcern the difference between the truth of God, and vain fancies of men, or between earthly traſh and heavenly treaſure: Or, I pray God, your love may abound in all knowledge and judgment, whereby ye may approve of, and rightly value, the excellent myſteries of ſalvation. (Aſſ.) See the notes on Rom. ii. 18. and xii. 2. and Gal. v. 22. and vi. 4.

Sincere and without offence.] *Sincere* in your deportment toward God, and *inoffenſive* in your behaviour toward men. (W.) See the notes on 1 Cor. i. 8.

Filled with the fruits.] See the notes on John xv. 4, 8. Rom. xv. 13. and 1 Cor. x. 31.

Ver. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26. But I would ye ſhould underſtand, brethren, that the things which happened unto me, have fallen out rather unto the furtherance of the Goſpel: So that my bonds in Chriſt are manifeſt in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to ſpeak the word without fear. Some indeed preach Chriſt even of envy and ſtrife; and ſome alſo of good will. The one preach Chriſt of contention, not ſincerely, ſuppoſing to add affliction to my bonds: But the other of love, knowing that I am ſet for the defence of the Goſpel. What then? notwithſtanding every way, whether in pretence, or in truth, Chriſt is preached; and I therein do rejoice, yea, and will rejoice. For I know that this ſhall turn to my ſalvation, through your prayer, and the ſupply of the Spirit of Jeſus Chriſt, according to my earneſt expectation, and my hope, that in nothing I ſhall be aſhamed, but that with all boldneſs, as always, ſo now alſo, Chriſt ſhall be magnified in my body, whether it be by life or by death. For to me to live is Chriſt, and to die is gain. But if I live in the fleſh, this is the fruit of my labour: Yet what I ſhall chooſe, I wot not. For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt; which is far better: Nevertheleſs, to abide in the fleſh is more needful for you. And, having this confidence, I know that I ſhall abide and continue with you all, for your furtherance and joy of faith: That your rejoycing may be more abundant in Jeſus Chriſt for me, by my coming to you again.

Rather unto the furtherance] Here the Apoſtle prevents the offence that might be taken at his perſecution, whereby divers took occaſion to diſgrace his Apoſtleſhip: To whom he anſwers, That God had bleſſed his impriſonment in ſuch wiſe, that he is by that means become more famous, and the doctrine of the Goſpel is by this occaſion further ſpread, tho' not with like affection in all men. (Aſſ.) For thereby, 1. His impriſonment for the Goſpel was manifeſtly taken notice of in Nero's court, and elſewhere in the city; ſo that people, inquiring into the cauſe of his ſufferings, found, that it was not any miſdemeanor, but only his preaching and practiſing the doctrine of Chriſtianity: And, 2. Many of the other Miniſters of Chriſt, hearing of his conſtancy under ſufferings, were both encourag'd to ſhake off fear, and emboldened to preach Chriſt with greater reſolution. (B.) But it is to be noted, That *praitorion* (which our tranſlation calls *the palace*) does both in the Greek and Latin, ſignifie the common-hall, or court, where judgment uſed to be had; the Prætor being a Roman officer in their judicatures. And ſo it ſurely ſignifies here, that St. Paul's being impriſon'd, and brought before the *Judges*, was a means to make Chriſtianity known to the bench and the whole court: As one of his Judges had before told him, Acts xxvi. 28. that he had "almoſt perſwaded him to be a Chriſtian." (H.) Of ſo great importance it is, that a perſon of reputation and authority in the Church, whoſe conduct is much obſerv'd, ſhould not draw back and retreat in the defence of truth; ſince to the firmneſs, courage, and fidelity of one ſingle perſon, God frequently annexes that of ſo many others. Note alſo, That St. Paul does not glory, that his eloquence and talents are celebrated in the court, but that his humiliations and ſufferings are manifeſt there. When God intends to make thoſe known who are his faithful ſervants, he makes even their greateſt enemies contribute to that deſign: Let us therefore do our duty and leave God to act; and let us follow his guidance and direction. (Q.)

Preach Chriſt even of envy and ſtrife.] For explication of this and the following verſes, let it be noted in the general, That they who "preached Chriſt (*ex eritheias*) out of contention," did not preach Chriſt, or his Goſpel, *in truth*, and out of *love* to it, but only in *pretence*, or upon this occaſion, from *ſtrife and envy* againſt St. Paul; being griev'd that he had free liberty of preaching Chriſt to all who came to him, Acts xxviii. 30. and alſo, as not acknowledging that St. Paul was *ſet up*, or by God appointed, for the defence and propagation of the Goſpel. Whence it appears, that they could not be perſons who did only contend with St. Paul for the glory of being the moſt diligent and ſucceſsful promoters of the Goſpel; or, as ſuch, envying the Apoſtle's glory, ſet up for themſelves, boaſting as if they were the only publiſhers of the Goſpel. But yet, 'tis difficult to aſſign the perſons here intended by St. Paul. Oecumenius and Theophylact ſay, they were the unbelieving Jews, who, by divulging every where about Rome, what the doctrine of Chriſtianity was which St. Paul preached, how oppoſite it was to the Roman Gods and their worſhip, what tumults it had caus'd, how many it had turn'd from their old religion to the faith of Chriſt, and who he was in whom the Chriſtians did believe; thought to enrage the Emperor againſt St. Paul, the great promoter of this doctrine. And in this, ſay they, St. Paul might *rejoice*, as giving occaſion to others to inquire into the Chriſtian faith, and ſo to embrace it; for (ſaith Tertullian) when they once know it, they ceaſe to hate it. But, ſuch cannot be ſaid to *preach Chriſt*, without an intolerable *Catachreſis*; nor can St. Paul be ſuppos'd to *rejoice* in ſuch a repreſentation of the Chriſtian faith as they made. Others therefore ſay, with a greater likelihood, theſe were the Judaizing Chriſtians, who together with the Goſpel, taught the obſervation of the Law: For, from theſe aroſe *ſtrife* and *diſſenſions*, 1 Cor. i. 11. and iii. 3. zeal, animoſities, and contentions, 2 Cor. xii. 20. and that on account of this Apoſtle; whom they would ſcarce own as an Apoſtle of Chriſt, ch. vii. 2. but rather look'd upon as one who "walk'd according to the fleſh," ch. x. 2. and would therefore have excluded him from the Churches, Gal. iv. 17. And yet, at their *preaching Chriſt*, tho' not ſincerely, the Apoſtle may be ſuppos'd to *rejoice*; becauſe he knew, the time was near, when the *hay and ſtubble* they built on the foundation ſhould be reveal'd, and the deſtruction of the Temple, and city of Jeruſalem, would ſufficiently confute their vain additions to the faith. (W.) But the joy the Apoſtle here profeſſes to take in Chriſt being preach'd, however, "whether in pretence or in truth," is to me a ſufficient intimation, that, how blameworthy ſoever the deſign of ſuch preachers might be, who thus "ſuppoſed to add affliction to his bonds," yet the matter by them deliver'd was *orthodox*: For ſurely, no conſideration could have render'd the propagating falſe and dangerous doctrines, tho' mingled and ſet off with plain and profitable truths, a juſt occaſion of *joy* to ſo judicious and zealous an Apoſtle: And eſpecially, if we conſider the different treatment he gave thoſe adverſaries, who ſet up as teachers in the Church of Corinth, 1 Cor. iii. 12. &c. iv. 17. &c. and 2 Cor. iv. 1. &c. (Stanh.) See the notes on the ſeveral texts here referr'd to; as alſo on 1 Cor. ix. 17.

Shall turn to my ſalvation.] As Joſeph ſaid to his brethren, Gen. l. 20. "As for you, ye thought evil againſt me, but God meant it unto good:" So the Apoſtle here comforts himſelf with this, that whatſoever miſchief his adverſaries intended againſt him, God would ſo order all things, that even the perſecution which was rais'd againſt him, ſhould turn to the furtherance of his ſalvation, and to the increaſe of his joy here, and glory hereafter. (Aſſ.)

My earneſt expectation.] See the notes on Rom. viii. 19.

In nothing I ſhall be aſhamed] See the notes on Rom. v. 5.

Chriſt ſhall be magnified.] For if I live in the body, the power of Chriſt will be magnified, in delivering me out of ſo great danger: But if I be put to death for his ſake, that power will be magnified, which enables me ſo chearfully to die for the faith, as I am ready to do. (W.)

For me to live.] If I live, Chriſt ſhall be the ſcope of my life, and the end of my living; I reſolve to live to his ſervice: If I die, death will be a real gain and advantage to me; intimating, advantagious. (B.) See the notes on Acts xx. 24. and xxi. 13. Rom. vi. 11. and Gal. ii. 20.

This is the fruit of my labour.] *Viz.* The converſion and gaining of more ſouls to God and Chriſt. (B.)

I am in a ſtrait betwixt two.] *Synechomai ec ton duo*; I am perplex'd and doubtful, betwixt theſe two deſires and wiſhes; there being very forcible and weighty arguments on either ſide. (Aſſ.) See the notes on Luke xii. 50. and xix. 43. John xii. 26. and Acts xviii. 5.

A deſire to depart.] *Eis to analyſai*; to be diſſolv'd, or looſed; to return to my own proper home. The original word ſignifies either to be *reſolved*, namely, into my firſt principles, as the Philoſophers ſpeak; or *diſſolved*, whereby the Apoſtle intimateth, that death is no deſtruction, but only a diſſolution, or taking aſunder the parts of which we are compoſed; that is, a ſeparation of the ſoul from the body. The word ſignifies alſo to change our abode or dwelling, that is, to *depart* this life, by a metaphor taken from thoſe who quit their Inns, to further their travel homewards; or from ſuch as, being ready to go to ſea, and to ſet ſail for another country, untie and looſen the cables, whereby the ſhip lay faſtned and bound at ſhore. It ſignifies alſo, to be releas'd, and ſet at large, and at liberty: And it is very probable, that the Apoſtle in this phraſe, *analyſai*, had a reference both to his bonds, and to his death: And his meaning is, I deſire to be diſcharg'd and releas'd, as out of a common goal, ſo alſo out of the priſon of my body, that I may preſently be with Chriſt, my Saviour, in heaven, in reſt and bliſs. (Aſſ.) See the notes on 2 Cor. v. 6. *&c.*

Having this confidence, I know.] *Touto pepoithos oida* is ſomewhat an obſcure phraſe, and may be beſt explain'd by two conſiderations; 1. That *pepoithos* ſignifies *hoping* with ſome *confidence*, anſwerable to the Hebrew, which is ordinarily render'd (*elpis*) *hope*; but, 2 Kings xviii. 20. (*pepoitheſis*) *perſuaſion*, or *confidence*. So here, ver. 6. *pepoithos auto touto*, hoping confidently, or "being confident of this very thing." So, 2 Cor. i. that which is expreſs'd by *elpizo*, I *hope*, or *truſt*, is *taute te pepoitheſei*, "in this confidence," or *perſuaſion*, ver. 15. Then for the phraſe, *pepoithos oida*, it is in ordinary conſtruction all one with *oida me pepoithenai*, I know that I *hope*, or am *perſuaded*, or of this I am *ſure*, (for ſo *oida touto* is ordinarily uſed) that I hope, or am perſuaded. And this is very agreeable to the matter in hand; where, to comfort them in their ſadneſs for his afflictions, he minds them, that, in order to their good, he foreſees it very probable, that he may be permitted to live; and tho' he knows not by any certain revelation, whether he ſhall or no, yet this he *knows*, that he *hopes*, and, conſidering God's diſpenſations of providence, is verily *perſuaded* (which alſo includes his deſire) of it. (H.) See the notes on 2 Cor. v. 11. and Gal. i. 10.

Ver. 27, 28, 29, 30. Only let your converſation be as it becometh the Goſpel of Chriſt: That whether I come and ſee you, or elſe be abſent, I may hear of your affairs, that ye ſtand faſt in one ſpirit, with one mind, ſtriving together for the faith of the Goſpel; and in nothing terrified by your adverſaries: which is to them an evident token of perdition, but to you of ſalvation, and that of God. For unto you it is given in the behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake; having the ſame conflict which ye ſaw in me, and now hear to be in me.

Only let your converſation.] The Apoſtle here exhorts them, firſt of all, to unity and concord; That, being knit together with common bonds, they continue, through the ſtrength of faith, to bear all adverſity, in ſuch ſort, that they do nothing unworthy the profeſſion of the Goſpel. (Aſſ.) A Goſpel profeſſion requires and calls for a Goſpel converſation. As the Goſpel is a Goſpel of truth and faithfulneſs, of ſincerity and plainneſs; ſo our converſation ſhould be ſincere and upright, without deceit or fraud: As the Goſpel is a Goſpel of peace, ſo a Chriſtian converſation is a quiet, calm, and peaceable converſation: As the Goſpel is a Goſpel of love and mercy, of grace and goodneſs, a love unfeigned being the badge and cognizance of Chriſt's diſciples, the mark or brand of Chriſt's ſheep; ſo a Goſpel-converſation is an amicable, loving, and charitable converſation. And as the Goſpel of Chriſt is a Goſpel of meekneſs and humility, of holineſs and purity; ſo a Chriſtian converſation muſt be a meek, humble, holy, pure, and ſpotleſs converſation. Saints by profeſſion ſhould be ſaints indeed; and there is a *comelineſs* in a Goſpel converſation, both as to the inward and outward man. We muſt walk "as becometh the Goſpel of Chriſt;" that is, anſwerable to the precepts and commands of the Goſpel, to the promiſes and encouragements of the Goſpel, to the helps and ſupplies of grace which the Goſpel affords, to that grand pattern of holineſs which the Goſpel ſets before us, and to that high and glorious hope which the Goſpel raiſes us up to the joyful expectation of. (B.) The original word *politeueſthe*, is a metaphor taken from *citizens*, who live and converſe together according to the laws and conſtitutions of their own incorporated ſociety. (G.) See the notes on ch. iii. 20. Eph. ii. 19. and iv. 1. and the ſeveral ſermons of Dr. Duport, 1660. Dr. Fuller, 1703. Bp. Dawes, 1704. and Bp. Greene, 1723. all on the text now before us.

Stand faſt in one Spirit.] See the notes on 1 Cor. i. 10, 11. and Gal. v. 1.

Striving together.] *Synathlountes*; wreſtling together, as for the maſtery, or for a crown. (Leigh) Not ſtriving *againſt*, or contending with, one another, as the manner of too many is; but ſtriving *together*, as brethren and friends, united together in one common cauſe, and one common intereſt, againſt the common enemy.

In nothing terrified] We ought not to be diſheartned, but rather encourag'd, by the perſecutions, which the enemies of the Goſpel threaten and raiſe againſt us; ſince they are certain witneſſes and evidences from God himſelf, both of our ſalvation, and of their deſtruction. (Aſſ.) See the notes on Acts xiv. 22. and Rom. viii. 17.

Unto you it is given.] Here he encourages them, not to be diſturb'd, or daunted, at the malicious proſecutions of the enemies of the croſs of Chriſt, by a reaſon which is ſtrongly concluſive upon the Chriſtian ſcheme, but fails upon the Pagan; which is expreſs'd in a ſtrong *Pleonaſmus*, becauſe *for Chriſt to you is given, not only to believe on him, but to ſuffer for him. Given* is not fully expreſſive of the original word (*echariſthe*) which is *the free grace and favour is beſtow'd.* God does not only permit, or order by his general providence, but he confers upon you peculiar kindneſs and mercy; does you unſpeakable honour, by admitting you to ſuffer for his Son's bleſſed name and cauſe. (Blackw.) To *believe*, and to *ſuffer*, conſtitute the whole Chriſtian life; and both are the work of grace in us. The grace of *ſuffering* is more excellent than that of faith: One leads to the other, and is the principle thereof. Faith in Chriſt makes a *Chriſtian:* Suffering for his ſake makes a *martyr*; that is, a Chriſtian of the firſt rank and order. (Q.) See the notes on Acts v. 41. and Gal. vi. 14. And Dr. Biſbie's ſermon on this text, 1681.

Which ye ſaw in me.] *Viz.* When I was with you, Acts xvi. 19. *&c.* (Aſſ.) Actions are the proofs of words: For men believe what they *ſee done*, far more readily, than what they only *hear ſaid.* (Q.)

CHAP. II.

He exhorteth them to unity; and to humility, after the example of Chriſt: To proceed in the way of ſalvation, that they may be an example to the world, and a comfort to him: And commendeth Timothy and Epaphroditus.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. IF there be therefore any conſolation in Chriſt, if any comfort of love, if any fellowſhip of the ſpirit, if any bowels and mercies; fulfil ye my joy, that ye be like-minded, having the ſame love, being of one accord, of one mind. Let nothing be done through ſtrife, or vain-glory, but in lowlineſs of mind let each eſteem other better than themſelves. Look not every man on his own things, but every man alſo on the things of others. Let this mind be in you, which was alſo in Chriſt Jeſus: Who, being in the form of God, thought it not robbery to be equal with God: But made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men: And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs. Wherefore God alſo hath highly exalted him, and given him a name which is above every name: That at the name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs, that Jeſus Chriſt is Lord, to the glory of God the Father.

If there be therefore.] The Apoſtle here begins with a moſt vehement exhortation, to unity and Chriſtian love, by way of rhetorical adjuration: As if he ſhould ſay, As ever ye look to receive any comfort in Chriſt, or reap benefit by his love, and the communion between you and the Saints of God, "fulfil ye my joy," by keeping the unity of the Spirit in the bond of love. (Aſſ.) For tho' his joy was great for their conſtancy, yet was it not complete, till he knew of their unity among themſelves. (Fell) See the notes on ch. i. 27. John xvii. 11. Rom. xv. 5. 1 Cor. i. 10 and xii. 4. 2 Cor. vi 12, 13. and xiii. 11, 14.

Let nothing be done through ſtrife.] See the notes on ch. i. 15, 16.

Eſteem other better.] This refers not to judgment, it not being in our own power always thus to eſteem of others; but to practice: As if he ſhould have ſaid, Be as ready to aſſiſt and help others, as if ye were their ſubjects and inferiors: So the example of Chriſt requires, and ſo the precept runs, That he who is the *greateſt* ſhould be a *ſervant* to others. (W.) See the notes on Luke xiv. 10. and Rom. xii. 10.

Look not every man on his own.] That is, on his own private advantage only, or chiefly; but take care of the things which tend to the advantage of others: Not but that a Chriſtian may and ought to look at his own things, but not wholly. Our regard muſt extend further than ourſelves and our own things: We muſt look on the things of others alſo: We muſt be as juſt and true to another's reputation as to our own, and regard both the honour and profit of our neighbour as well as our own. And where Chriſtians are of this publick ſpirit and temper, it contributes very much towards the preſerving and maintaining of unity and peace among them. (B.) The original word *ſcopeite* properly ſignifies to look on them with a diligent eye, as a ſhooter does at the mark he aims at. (Aſſ. and Leigh) See the notes on Rom. xiv. 1. and 1 Cor. xiii. 5.

Which was alſo in Chriſt Jeſus.] That our bleſſed Saviour was not only *with God* before he aſſumed humane nature, but was really *God*, St. Paul tells us; "Let this mind be in you, which was alſo in Chriſt Jeſus; who, being in the form of God, (*ouc harpagmon hegeſato*) did not *arrogate* to himſelf to be equal with God;" that is, he made no oſtentation of his divinity. For, this I take to be the true meaning of that phraſe; both becauſe it is ſo uſed by Plutarch, and becauſe it makes the ſenſe much more eaſy and current, thus; "Who, being in the form of God, did not *aſſume* an equality with God:" That is, he did not appear in the glory of his divinity, which was hid under a veil of humane fleſh and infirmity; but he *emptied* himſelf, "and took upon him the form of a ſervant, and was made in the likeneſs of men; and being found in faſhion as a man, (or in habit of a man) he became obedient unto death," *&c.* So that, if his "being made in the likeneſs and faſhion of a man" does ſignify that he was really *man* by his incarnation, then ſurely his "being in the form of God," when he took upon him the faſhion and likeneſs of men, and the form of a ſervant, or ſlave, muſt in all reaſon ſignify that he was really *God* before he became man. For which reaſon the ſame Apoſtle did not doubt to ſay, that "God was manifeſted in the fleſh," 1 Tim. iii. 16. (Tillotſ. and Fox) See Dr. Barrow's Sermon on this text; and the ſeveral notes on John i. 1, 14. v. 18. vi. 38, x. 18. xiii. 3, *&c.* and 15. xiv. 9. and xvii. 5. Rom. i. 3. viii. 3. and xv. 3. 2 Cor. v. 21. and viii. 9. and Gal. iii. 13. and iv. 4. And whoever is curious in point of criticiſm, may find matter abundant in Hammond, and Whitby, on this paſſage.

And given him a name.] See the notes on John v. 23. xiii. 13. and xvii. 1, *&c.* Acts ii. 36. Rom. xiv. 11. 1 Cor. xv. 25. Eph. i. 22.

Ver. 12, 13, 14, 15, 16, 17, 18. Wherefore, my beloved, as ye have always obeyed, not as in my preſence only, but now much more in my abſence, work out your own ſalvation with fear and trembling: For it is God which worketh in you, both to will and to do of his good pleaſure. Do all things without murmurings, and diſputings; that ye may be blameleſs, and harmleſs, the ſons of God, without rebuke, in the mids of a crooked and perverſe generation, among whom ye ſhine as lights in the world: Holding forth the word of life; that I may rejoice in the day of Chriſt, that I have not run in vain, neither laboured in vain. Yea, and if I be offered upon the ſacrifice and ſervice of your faith, I joy, and rejoice with you all. For the ſame cauſe alſo do ye joy, and rejoice with me.

Work out your own ſalvation.] That is, Employ all your abilities and endeavours, to approve and practiſe all the means, which God hath appointed for the accompliſhment of your ſalvation. Finiſh your ſanctification in the *fear* of God. "Fear and trembling" are not here oppoſed to ſpiritual confidence, but to carnal ſecurity; and imply no more than a holy reverence, humility and carefulneſs, as Pſa. ii. 11. and Heb. xii. 28. Fear we may, and muſt, out of the conſideration of our own infirmity; yet always truſt and be confident in God, who worketh in us, both to will and to do," ver. 13. and by whoſe power we are "kept through faith unto ſalvation," 1 Pet. i. 5. (Aſſ.) The word (*ho energon*) *that worketh*, being joined with (*en hymin*) *in you* on one ſide, and with (*hyper tes eudokias*) *of his good pleaſure*, on the other ſide, muſt in reaſon be ſo interpreted, as ſhall be moſt directly anſwerable to the exhortation given to them, ver. 12. of "working out their own ſalvation with fear and trembling." To which it will be conſequent, that as this which is done by God is done of his own free mercy, without any merit of ours which may claim it from him, and therefore requires not only our humility, but our diligence, and caution, and ſolicitude, and fear of diſpleaſing ſo gracious a father, who may, if he be provoked by our unworthineſs, withdraw it from us; ſo it is not to be conceived to be *wrought* by God in ſuch an irreſiſtible manner, as that it ſhall be impoſſible for thoſe in whom God thus works to contradict or reſiſt his working: For if it were ſo, there could be no place for the exhortation to do that, which could not be otherwiſe, to "work out their own ſalvation," *&c.* To work then in us the (*to thelein kai to energein*) *willing and the acting*, or *oderating*, is the giving us that ſtrength, working in us thoſe abilities, which are required to our willing, or working, as neceſſary to prepare and aſſiſt us to do either. So (God's *chariſmata* and *energemata*, *gifts* and *operations*, being all one) *dounai latreuein*, *to give to ſerve him*, Luke i. 74. ſignifies his affording that grace which *enables* us to ſerve him, not which forceth or neceſſitateth us to do ſo. The king's MS. here adds the word *dynamei*, *by his power*, which as it agrees well with this ſenſe, ſo hath it a farther energy in it, to encourage our diligence, which is wont to be diſheartned by the difficulty and impoſſibility of the task. Be we never ſo weak and inſufficient of our ſelves, God hath all-ſufficient ſtrength, and by that ſtrength of his he "worketh in us the willing and the doing:" And ſo, if we be not wanting to our ſelves, but work, and "work out our own ſalvation with all diligence," we ſhall have no reaſon to complain of want of ſtrength; we are able to do what he requires of us, (*dia tou endynamountos*) "through him that ſtrengthneth us," ch. iv. 13. (H. W. and Fox) See Biſhop Beveridge's Sermon on this text; and the notes on Rom. xi. 20. 1 Cor. xv. 58. and 2 Cor. vii. 1, 15.

Without murmurings and diſputings.] That is, ſay the Greek Commentators, without murmuring under your ſufferings for the ſake of Chriſt; ch. i. 20. or doubtings, or reaſonings, whether ye ſhould continue ſtedfaſt in the faith or not. (W.) See the notes on 1 Cor. x. 10.

If I be offered.] Behold here how St. Paul, the under-ſhepherd, imitates Chriſt, that great and good ſhepherd, in his readineſs to lay down his life for the ſheep; not for their reconciliation, but for their confirmation: If, ſays he, it ſhall pleaſe God that I be, by martyrdom, "offered upon the ſacrifice and ſervice of your faith," that is, to eſtabliſh you in the faith which I have taught you, and to confirm and ſeal the truth of it with my blood, I will rejoice therein for your ſakes, and I deſire you to "rejoice with me," and to bleſs God for me in ſo doing. Note here, The emphaſis and the elegancy of the Apoſtle's words, "If I be offered up;" a manifeſt alluſion to the Jewiſh ſacrifices, in which there was wine to be poured out, as a libation, upon the ſacrifice, and then offer'd up to God. Thus, ſays he, if my blood like wine be poured forth, whilſt I am employed by the preaching of the Goſpel to render you Gentiles an acceptable ſacrifice, and a ſweet-ſmelling ſavour unto God, I ſhould rejoice even thus to die in your ſervice, and for the confirmation of your faith. Hence learn, 1. That life itſelf is not, and will not be thought, too dear, or accounted by the miniſters of Chriſt too much to lay down in the ſervice of their people's ſouls, and for the confirmation of their faith. 2. That the miniſters of Chriſt ſhould not preach any thing to their people, but what they dare ſeal and confirm the truth of with their very blood, if God calls them thereunto: St. Paul had before preach'd the doctrine of the Goſpel to the Philippians, and now he ſtood ready to ſeal it with his blood. (B.) See the notes on Rom. xii. 1.

Ver. 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30. But I truſt in the Lord Jeſus, to ſend Timotheus ſhortly unto you, that I alſo may be of good comfort, when I know your ſtate. For I have no man like-minded, who will naturally care for your ſtate. For all ſeek their own, not the things which are Jeſus Chriſt's. But ye know the proof of him, that as a ſon with the father, he hath ſerved with me in the goſpel. Him therefore I hope to ſend preſently, ſo ſoon as I ſhall ſee how it will go with me. But I truſt in the Lord, that I alſo my ſelf ſhall come ſhortly. Yet I ſuppoſed it neceſſary to ſend to you Epaphroditus, my brother and companion in labour, and fellow-ſoldier, but your meſſenger, and he that miniſtred to my wants. For he longed after you all, and was full of heavineſs, becauſe that ye had heard that he had been ſick. For indeed he was ſick nigh unto death: But God had mercy on him; and not on him only, but on me alſo, leſt I ſhould have ſorrow upon ſorrow. I ſent him therefore the more carefully, that when ye ſee him again, ye may rejoice, and that I may be the leſs ſorrowful. Receive him therefore in the Lord with all gladneſs, and hold ſuch in reputation: Becauſe for the work of Chriſt he was nigh unto death, not regarding his life to ſupply your lack of ſervice toward me.

No man like-minded.] *Iſopſychon.* The notion of *iſopſychos*, among Greek authors, is clearly all one with (*iſos eme pſyche*) *equal to my ſoul*, a *ſecond-ſelf*, moſt dear to me; ſuch as Patroclus was to Achilles in Homer, whom (ſaith he) I love (*iſon eme kephale*) equal to my head, or life. Thus alſo the Greek interpreters of Pſa. lv. 13. render it *anthrope iſophyche*, which our laſt tranſlation renders "a man mine equal;" or, as it is on the margin, a man *according to my rank*. This therefore, in all reaſon, is to be the meaning of it here alſo: Not to expreſs what care Timothy had of the Philippians, (for that is ſaid in the next words;) but how dearly valued he was by Paul; ſo that, when he came to them, they ſhould look upon him as another *Paul*. (H.)

All ſeek their own.] Not *all* abſolutely, but the greateſt part; for even here he excepteth Timothy and Epaphroditus. His meaning therefore is, that it is a vice incident to moſt men, to prefer their own profit and wordly ends, before the glory of Chriſt. (Aſſ.) See Mr. Edw. Symonds's ſermon on this text; and the notes on 1 Cor. x. 24, 33. and xiii. 5.

But, I truſt.] *Pepoitha* The word ſignifies an aſſured confidence; and is ſeldom, or never uſed, but when the thing followeth which thus is truſted. (Leigh) See the notes on chap. i. 25. and 2 Cor. v. 11.

Epaphroditus, my brother.] See the preface to this epiſtle.

Your meſſenger] Tertullian, *in præſcript.* ſays, That St. Paul inſtituted an epiſcopal ſee at Philippi; and Chryſoſtome, Jerome, and Theodoret, and others, name Epaphroditus to be the firſt Biſhop. And the epithets here given him by the Apoſtle (of "his brother, and companion in labour, and fellow-ſoldier") do ſeem both to confirm this, and that he is alſo meant, ch. iv. 3. by the title of "true yoke-fellow." So that here *apoſtolos* ſeems to ſignify, not a *meſſenger* of the Church of Philippi, (which is mention'd in the next words,) but their Biſhop and paſtor; even as Archippus, who in Philem. 2. is call'd "his fellow-ſoldier," is, in Col. iv. 17. ſaid to "have receiv'd that miniſtry from the Lord; which by the ancients is ſaid to be the office of Biſhop. (Fell) See the notes on ch. i. 1. Rom. i. 1 and 2 Cor. viii. 23.

He longed after you all.] See the notes on ch. i. 8.

God had mercy on him.] Here we find, that Epaphroditus was not recover'd by the gift of healing, then frequent in the Church; that gift being not exerciſed, by them to whom it was imparted, at their own pleaſure, but as God was pleaſed, by a ſpecial inſtinct, and a ſtrong faith, to incite them to the exerciſe of it. Theſe gifts being therefore given for the ſake of unbelievers, to convince them of the truth of the Chriſtian faith, God thought not fit that it ſhould be *ordinarily* exercis'd upon believers, leſt it ſhould be look'd upon, not as a gift, but as the effect of art or skill, or a thing done among them as a confederacy. (W.)

Hold ſuch in reputation.] See the notes on 1 Cor. xvi. 18. and Gal. vi. 6.

For the work of Chriſt.] By "the work of Chriſt" he means his labour in preaching; or his watching, or pains-taking in miniſtring to Paul's neceſſity; calling it "the work of Chriſt," to viſit Chriſt being poor, and in bonds, in the perſon of Paul, Matth. xxv. 36, &c. (Aſſ.)

To ſupply your lack of ſervice toward me.] This is not to be underſtood as if he charg'd them with any want of ſervice, or affection, to him, (See ch. iv. 10.) but that Epaphroditus did this, being preſent with him, to ſupply that ſervice, which they, being abſent, were not in a capacity to perform. (W.) See the notes on 1 Cor. xvi. 17.

CHAP. III.

He cautions them againſt ſeducing teachers: Declares, that tho' he had no more than they, to glory in, concerning the Law; yet he counts it all as nothing in reſpect of Chriſt: And that he aims at greater perfection; in which he exhorts them to follow his example, avoiding the ways of carnal profeſſors.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. FINALLY, my brethren, rejoyce in the Lord. To write the ſame things to you, to me indeed is not grievous, but for you it is ſafe. Beware of dogs, beware of evil workers, beware of the conciſion. For we are the circumciſion, which worſhip God in the ſpirit, and rejoyce in Chriſt Jeſus, and have no confidence in the fleſh: Though I might alſo have confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more: Circumciſed the eighth day; of the ſtock of Iſrael, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Phariſee; Concerning zeal, perſecuting the church; touching the righteouſneſs which is in the law, blameleſs. But what things were gain to me, thoſe I counted loſs for Chriſt. Yea doubtleſs, and I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord: For whom I have ſuffered the loſs of all things, and do count them but dung, that I may win Chriſt, And be found in him, not having mine own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith: That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death; If by any means I might attain unto the reſurrection of the dead: Not as though I had already attained, either were already perfect: But I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus. Brethren, I count not my ſelf to have apprehended; But this one thing I do, forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before, I preſs toward the mark, for the prize of the high calling of God in Chriſt Jeſus.

Rejoice in the Lord.] See the notes on Rom. xii. 12.

To write the ſame things.] That is, Not the ſame things which I wrote before, but the ſame things which I preach'd to you before, and which ye often heard by word of mouth from me before; tho' I inculcate and preſs the ſame truths upon you by my writing, which I have done by my preaching, it is neither grievous nor burthenſome to me, nor unneceſſary or unprofitable for you. Learn hence, That we have here St Paul's judgment againſt oral tradition, which the Church of Rome prefers before the written word: But ſo did not St. Paul; knowing, that what is deliver'd by word of mouth might ſoon ſlip out of memory, but what is written remaineth. (B.)

Beware of dogs.] It is the obſervation of the fathers, that the name of *dogs* was anciently given to the Gentiles, as being without the covenant, according to theſe words of Chriſt, "It is not meet to take the children's bread, and to caſt it to *dogs*," Matth. xv. 26. But with the things the names alſo were now chang'd, they being now without the covenant, and the believing Gentiles admitted to it; and therefore they are call'd the children, but the Jews *dogs*. And 'tis well noted by Dr. Lightfoot, that our Lord uſed this language, not to expreſs his own ſentiment of the Gentiles, but in compliance with the common language of the Jews, who proverbially ſaid, The Gentiles are likened to *dogs*, whereas *we* are God's peculiar people, even his *ſons and daughters*. Where alſo he obſerves, That even the Talmudiſts ſay of the generation in which the Meſſiah ſhould come, That the ſynagogues ſhould become ſtews, and the faces of that generation ſhould be as *dogs*. (W.) See the notes on Gal. v. 15.

Beware of evil workers] For they labour only to pull down God's building, and to deſtroy the Church of Chriſt. He ſtiles them "deceitful workers," 2 Cor. xi. 13. Not ſpeaking of the Gnoſticks, as ſome imagine, but of the Jews; for ſo it follows, ver. 22. " Are they Hebrews? So am I! Are they Iſraelites? So am I." (W.) See the notes on 2 Cor. xi. 13.

Beware of the conciſion.] *Catatomen.* The Apoſtle calls them ſo, not becauſe they made cuttings in the fleſh, after the manner of the ſuperſtitious Gentiles, but becauſe, by urging circumciſion, they made a rent and *conciſion* in the Church. The prepoſition *cata*, in compoſition, here (as in divers other words) is taken in the worſer ſenſe, to diſgrace and diſparage the circumciſion they ſo much boaſted of; which was now no more a ſeal of God's covenant, but a meer cutting of the fleſh, with an inciſion alſo, and wounding of the conſcience. (Aſſ.) Thus, as thoſe who deſtroy baptiſm, by denying it to infants, and rebaptizing them, are call'd *Catabaptiſts*; ſo theſe who divided the Church, by urging carnal circumciſion, are here call'd *Catatome*, the conciſion. (Leigh) See the notes on Acts xv. 1. Rom. iii. 30. Gal. ii. 3. and v. 2.

We are the circumciſion.] In oppoſition to the *conciſion* beforementioned, he ſays, " We are the circumciſion:" We who are the true orthodox believers, are the true *circumciſion*, the true children of Abraham, who actually perform that to which circumciſion was deſign'd to engage his poſterity; and they who pretend thus to be Jews and Chriſtians, but are not, are (*catatome*) the *conciſion*, more truly than (*peritome*) the *circumciſion.* (H.) See the notes on John iv. 23. Rom. ii. 29. and iv. 11. and 2 Cor. iii. 6.

Confidence in the fleſh.] As if the Apoſtle had ſaid, Let no man think, that I undervalue the Jewiſh privileges, for any want of them. No Judaizing teacher can pretend to more, nor to ſo many of them as my ſelf: So that, were this a ground of confidence, I could vie with any one of them, in carnal privileges, Jewiſh prerogatives, and outward performances; yea, I could boaſt of as much ſelf-righteouſneſs as the beſt of them, and beyond them all. (B.) See the notes on 2 Cor. xi. 18.

Circumciſed the eighth day] See the notes on John vii. 22.

Of the ſtock of Iſrael.] This is properly added, by way of diſtinction; becauſe the Iſhmaelites and the Idumeans alſo were circumciſed. (G.) See the notes on 2 Cor. xi. 22.

An Hebrew of the Hebrews.] That is, Not a proſelyte, but a native Hebrew, born of Hebrew parents, without any mixture of Gentiles in his lineage. (Aſſ.)

Concerning zeal, perſecuting.] See the notes on John xvi. 2. Acts viii. 1. ix. 1. and xxii. 4. and Gal. i. 13.

And be found in him.] See the notes on John xv. 2. Rom. i. 17. iii. 21. iv. 2. and x. 5. and Gal. ii. 16.

And the power of his reſurrection.] By way of explication of what he had ſaid before, the Apoſtle here ſubjoins, " That I may know him, and the power of his reſurrection." As if he had ſaid, This is the righteouſneſs that I aſpire after, " that I may know Chriſt," not only by a notional belief of his doctrines, or profeſſion of his religion, but by a ſpiritual experimental knowledge of him, ſuch a knowledge as transforms me into his ſpirit and temper: And that I may know " the power of his reſurrection;" that is, that I may experience in my ſelf all the good effects that his reſurrection has a power to work in me; that I may feel the virtue and efficacy of it, in my daily dying to ſin, and riſing again to a new, holy, and heavenly life. This is that righteouſneſs I long for, and in compariſon of which I account all things in the world but as *loſs*, and as *dung*. (Sharpe) See that Archbiſhop's Sermon on this text.

I might attain.] In theſe verſes he makes a continual alluſion to the race run in the Olympian games, where he who ran was ſtill (*emproſthen ekteinomenos*) upon the ſtretch, and preſſing forwards, without looking back to thoſe whom he had left behind; and purſuing the goal, that, coming firſt to it, he might catch hold of the prize, and ſo be crown'd with it. And two things are here noted by the Fathers, worthy of our obſervation; 1. That if this great Apoſtle, who had ſuffer'd ſo many things, and was " in deaths often," and who had " labour'd ſo abundantly," was not yet confident of a bleſſed reſurrection, but only ſtriving, if ſo be he might attain unto it; ſuch as we are muſt have leſs ground of confidence. And, 2. What continual diligence and labour this purſuit requires: For, ye know (ſaith Chryſoſtome) with what great ſtretch the purſuer runs: He looks upon no man; he throws out of the way every thing that might hinder him; he employs his body, eye, ſtrength, ſoul, and mind, upon the work, looking to nothing elſe, but only to the prize. (W.) See the notes on 1 Cor. ix. 24. And for the critical import of the ſeveral phraſes here uſed, ſee Dr. Hammond on this place at large.

Either were already perfect.] See the notes on 2 Cor. xiii. 10.

That I may apprehend.] See the notes on 1 Cor. ix. 24, &c. and xiii. 12.

The prize of the high calling.] The judges of the race were wont to ſit in a high place, and from thence, by a cryer, to call the ſeveral runners by name: And to this the Apoſtle here alludes, in mentioning God's calling from heaven to us by Chriſt Jeſus. (G.) See the notes on 1 Cor. ix. 24, &c.

Ver. 15, 16, 17, 18, 19, 20, 21. Let us therefore, as many as be perfect, be thus minded: And if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you. Nevertheleſs, whereto we have already attained, let us walk by the ſame rule, let us mind the ſame thing. Brethren, be followers together of me, and mark them which walk ſo, as ye have us for an enſample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the croſs of Chriſt: Whoſe end is deſtruction, whoſe god is their belly; and whoſe glory is in their ſhame, who mind earthly things.) For our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt: Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

As many as be perfect.] That is, grown Chriſtians, inſtructed thoroughly in their Chriſtian duty; who, compar'd with others, may be call'd *perfect.* (B.)

Be thus minded.] *Viz.* As I am; Namely, to believe the circumciſion of the fleſh aboliſh'd; and that no confidence is to be placed in any righteouſneſs of our own, but in the righteouſneſs which is of God by faith only. And if any, ſeduced by the Judaizing teachers, be " otherwiſe minded," and think that the ceremonial law is not abrogated, nor the practice of circumciſion aboliſh'd, God, in his due time, will ſhew them their error, and convince them, that none of thoſe things are now neceſſary for the obtaining his favour. (*Idem*) See the notes on Gal v. 10.

Whereto we have already attained.] That *phthanein* is an agoniſtical word, and ſignifies to be foremoſt in the race, has been ſhewn already (in the notes on Rom. ix. 30.) And ſo *eis ho ephthaſamen* here will ſignify, Inaſmuch as we are got before other men in the race; that is, have attain'd ſome degree of ſpiritual proficiency. That *canon* alſo, in the ſtadia, ſignifies the white line which mark'd out the path wherein they were to run, has been ſhewn (in the notes on 2 Cor. x. 13.) And ſo *auto ſtoichein canoni* here is, *to go* or *run by the ſame line*, in that path, never ſtepping over, or out of it, leſt they loſe all: And thus are they moſt concerned to do, that are before other men; and if they have but this one care, are not likely to miſcarry by any thing elſe. That which is moſt contradictory to this in our Chriſtian race, is, dividing into factions and ſides; peace, unity, and charity being the *white* within which they are commanded to walk; and therefore it follows that they ſhould (*to auto phronein*) " mind the ſame thing," live in unity and amity, run all the ſame way to the ſame end, and be *ſymmimetai*, ver. 17. all fellow-followers of the Apoſtle. (H.) Here the Apoſtle ſuppoſes, 1. The neceſſity of one fix'd and certain *rule*, notwithſtanding the different attainments among Chriſtians; " Nevertheleſs, whereto we have already attained, let us walk by the ſame rule." And, 2. The duty and obligation which lies upon the beſt Chriſtians to obſerve it. He does not ſpeak to the ignorant and unthinking multitude, but to the very beſt Chriſtians, to thoſe who had got the ſtart of others, that *they* would be an example of peace and unity to their brethren. All the queſtion is, What the Apoſtle means by this *rule*; whether only a rule of charity and mutual forbearance, with a liberty of different practice; or ſuch a rule which limits and determines the manner of practice? It cannot be the former, becauſe that is the caſe the Apoſtle had ſpoken to juſt before; " if in any thing ye be otherwiſe-minded:" Therefore now ſubjoining this, with reſpect to thoſe who had gone beyond them, he doth imply ſuch an agreement and *uniformity* of practice, as doth lie in obſerving *the ſame ſtanding rule.* For the Apoſtles did not leave all perſons to act as they judg'd fit, but did make rules determining their practice, and obliging them to uniformity therein. Therefore, " let us walk by the ſame rule, and mind the ſame thing:" Let us ſtudy the unity and peace, and thereby the honour and ſafety of our Church. While we keep to one *rule*, all people know what it is to be of our Church: If men ſet up their own fancies above the rule, they charge it with imperfection; if they do not obey the rule, they make themſelves wiſer than thoſe who made it. It hath not been either the doctrine or rules of our Church, which have ever given advantage to the enemies of it; but the indiſcretion of ſome in going beyond them, and the inconſtancy of others in not holding to them. (Stillingfl.) See Biſhop Stillingfleet's Sermon on this text; and the ſeveral notes on ch. i. 27. and ii. 1. John xvii. 11, 23. Rom. ix. 30. and xv. 5. 1 Cor. vii. 17. ix. 24. and xi. 34. 2 Cor x. 12, &c. and Gal. v. 11. and vi. 16.

Be followers together of me.] By propounding his own practice to theſe Philippians, as a pattern for their imitation, the Apoſtle hath at once intimated to us the duty, both of all who are entruſted with the miniſtry of the Goſpel to ſet, and of all who live under their miniſtry to follow, ſuch examples, as may expreſs and adorn the Chriſtian religion: The mighty uſefulneſs and happy influence whereof have been already intimated, in the notes on Eph. v. 11. The great neceſſity of ſuch examples, and of a careful conformity to them, is here, in the next place, urg'd from the multitudes of thoſe who brought a ſcandal upon, and acted manifeſtly againſt, the intereſts of the Chriſtian religion. This teaches men to depend upon the death of Jeſus, as the only ſufficient and meritorious cauſe of ſalvation; and preſcribes faith in him, as the means and condition of attaining the benefits purchaſed by that death. But ſeveral who had embraced the Goſpel, retained an intemperate and unſeaſonable zeal for the Moſaic inſtitution; and, holding the obſervance of thoſe rites ſtill neceſſary, repreſented the death of Chriſt as a partial and imperfect cauſe of ſalvation. This was a derogation, which, from whatever principle it proceeded, might very juſtly denominate the aſſertors of it "enemies of the croſs of Chriſt" But it had this yet higher aggravation, of being a time-ſerving principle, taken up for eaſe and convenience, to procure favour with the Jews, and prevent any perſecutions from that quarter. Not only ſo; but the advancers of it were as averſe to any mortification of their corrupt appetites, as they could be to bodily ſufferings for the truth: They would neither die for it, nor live up to it; profit and pleaſure, fleſh and ſenſe, had the whole of their thoughts and affections. And this was a temper and converſation, ſo contrary to that purity, that abſtractedneſs from the world, that ſeeking the whole of their happineſs in a future ſtate, to which both the example and the doctrine of our bleſſed Saviour oblige all his diſciples, that they might well be called *enemies* to Chriſt, who refuſe thus to *follow* him; and to that *croſs*, which, in either of the ſenſes juſt now mention'd, they would not be prevail'd upon to *take up* and *follow* him, Luke ix. 23. The circumſtances of religion are indeed very different now, from what they were then: But can it be ſaid, that the lives of its profeſſors are ſo? Do not multitudes of them, who call themſelves Chriſtians, betray the like ſenſual and worldly mind in the preſent age?" Do they not employ the chief of their care in making proviſion for all the ſoftneſſes of luxury and luſt; and, by a moſt diſſolute, and even filthy, converſation, make "their belly their God, and glory in their ſhame?" Do they not lay out their love and their deſires, their time and their pains, in the advantages and delights of this preſent mortal ſtate; and, by a wretched negligence and ſtupidity, ſet up their reſt, and place their happineſs on this ſide the grave, without any ſigns of regard to thoſe hopes and promiſes which teach them to expect and ſeek it in a future and diſtant ſtate? Is not this, in the ſtricteſt ſenſe of the Apoſtle's words, to "mind earthly things," while in truth they mind no other but theſe? If then that prepoſterous and abſurd behaviour drew tears from St. Paul, how can we ſee, and not moſt heartily bewail, the ſcandal brought upon the beſt of doctrines; the monſtrous inconſiſtence between the diſpoſition of ſuch believers, and the true ſpirit of that Goſpel, pretended to be made the rule of their faith and manners? How ſhall we bear to reflect upon the unſpeakable danger and miſery of infinite ſouls, "whoſe end *muſt be* deſtruction," in deſpight of all the methods of grace deſigned to ſave them from it? This is an occaſion, which calls for our compaſſion, more than any ſufferings, in perſon or in fortune, which extend to this life only. And ſuch, with regard to our own preſervation, ought to engage our care, not to be led away by the examples of thoſe *many*, who live in contradiction to the Goſpel; but to frame our temper and behaviour upon the model of thoſe *few* and better men, who have rightly conſidered the obligations they are under, and the privileges they are entitled to, and do demean themſelves accordingly. (Stanh.) With what cutting ſeverity and becoming zeal does the great Apoſtle here inveigh againſt the profligate lewdneſs and infatuation of deceivers, who renounced Chriſt and all morality! And tho' juſtice, and a regard to the honour of the Goſpel, and the ſecurity of Chriſtians yet uncorrupted engaged this faithful champion of the croſs to treat theſe wretches with ſuch ſharpneſs, and to foretell their miſerable *end*, to excite them (if poſſible) to a ſpeedy repentance, and to warn Chriſtians from adhering to ſuch blind guides, and walking with them in the road of damnation; yet, what tenderneſs and bowels of compaſſion are mixed with his juſt indignation and denunciations of wrath! The Apoſtle here, like an upright and compaſſionate judge, when he is obliged to pronounce the fatal ſentence againſt an incorrigible offender, yet does it with reluctance; with ſorrow in his heart, and tears in his eyes. (Blackw.) See Dr. Alleſtree's Sermon on this text; and the ſeveral notes on ch. ii. 4. Rom. vi. 21. and xvi. 17. 1 Cor. iv. 16. and xi. 1 2 Cor. iv. 18. and xi 15. Gal. vi. 12. and Eph. v. 11.

Our converſation is in heaven.] As if the Apoſtle had ſaid, As ye love your ſouls, follow not thoſe falſe teachers afore deſcribed, for they are citizens of this world; but imitate and follow us who are citizens of heaven, where our head is, where our heart is, where our happineſs is: It is true, we live here below, but we belong to the corporation and ſociety above; our citizenſhip is in heaven; for we have an high eſteem of that happineſs, and our chief concern is to make ſure of it, and we pleaſe and delight our ſelves with the joyful expectation of it, and we live anſwerably to our expectation; as we hope hereafter to live like the angels in glory, ſo we now endeavour to live like the angels in holineſs. Learn hence, All the faithful, both miniſters and people, have a right to heaven, as to their city; they are therefore with their hearts and affections to be daily aſpiring after it, and live in hopes of getting, e're long, the full poſſeſſion of it. (B.) The word (*politeuma*) here tranſlated *converſation*, being deriv'd from (*politai*) *citizens*, is literally *citizenſhip*, and denotes a *municipium*; which is the ſtate and condition of thoſe who, dwelling out of the city, have yet the *jus civitatis*, the privileges of the city belonging to them. Thus (ſaith Cicero,) All ſuch have two countries, one of nature, the other of law, after the example of Cato, who, being born at Tuſculum, was receiv'd into the ſociety of the people of Rome: And Tacitus ſays, They became *municipes*, ſo ſoon as they were receiv'd into the privileges of the city. But yet theſe differ'd from thoſe who were inhabitants of the city, ſo that thoſe alone might be choſen to offices in it. This alſo is the *politeia*, Acts xxii. 28 (by which Heſychius expounds *politeuma*) the privilege of being a freeman of Rome, belonging to one who dwelt in Judæa; and that *bought* by the chief captain there, but by *birth* belonging to St. Paul. And thus is the Chriſtian here on earth, a "fellow-citizen with the Saints," Eph. ii. 19. not a *ſtranger*, or *foreigner*, but a freeman, or *municeps* of heaven; tho' while he dwells here, he is in an inferior condition to the Saints who are in heaven, who alone are capable of reigning with God. (H.) See Archbiſhop Tillotſon's and Dr. Iſham's Sermons on this text; and the notes on ch. i. 27. and Eph. ii. 6, 19.

Shall change our vile body.] See the notes on 1 Cor. xv. 43, 48.

Subdue all things.] See the notes on 1 Cor. xv. 26.

CHAP. IV.

He concludes with general exhortations, and acknowledgments of their ſeaſonable liberality to him; and ſhuts up all, as uſual, with prayer and ſalutations.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9. THerefore, my brethren, dearly beloved and longed for, my joy and crown, ſo ſtand faſt in the Lord, my dearly beloved. I beſeech Euodias, and beſeech Syntiche, that they be of the ſame mind in the Lord. And I intreat thee alſo, true yoke-fellow, help thoſe women which laboured with me in the Goſpel, with Clement alſo, and with other my fellow-labourers, whoſe names are in the book of life. Rejoyce in the Lord alway: and again I ſay, Rejoyce. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing: But in every thing by prayer and ſupplication with thankſgiving, let your requeſts be made known unto God. And the peace of God which paſſeth all underſtanding, ſhall keep your hearts and minds through Chriſt Jeſus. Finally, brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report; if there be any vertue, and if there be any praiſe, think on theſe things. Thoſe things which ye have both learned and received, and heard and ſeen in me, do: And the God of peace ſhall be with you.

Stand faſt in the Lord] See the notes on ch. i. 27. 1 Cor. xv. 58. and Gal. v. 1.

Of the ſame mind in the Lord] See the notes on ch. i. 27. ii. 2. and iii. 16.

True yoke-fellow.] This ſeems to be the ſame with him whom he calls his *brother*, *fellow-labourer*, *fellow-ſoldier*, and the *Apoſtle* or Biſhop of the Philippians, ch. ii 25. *viz.* Epaphroditus: For, all theſe expreſſions are metaphors of the ſame thing; labouring together in preaching and governing the Church at Philippi. The conjecture from hence, that St. Paul was married, and writes here to his wife, ſeems to be without ground; the *woman* here ſpoken of being probably *Euodias* and *Syntyche.* (Fell) 'Tis certain, however, that the adjective here uſed is (*gneſie*) of the maſculine gender, not (*gneſia*) of the feminine; ſo that the *true yoke-fellow* here addreſs'd to, cannot be underſtood of any woman whatſoever. (W.) But whereas Dr. Whitby objects, that 'tis unlikely the Apoſtle ſhould mean Epaphroditus, becauſe he was not then at Philippi, but with him at Rome; it ſeems to me more unlikely, that St. Paul ſhould ſingle out any *one* of the inferior Clergy, under this diſtinguiſhing title of his *true yoke-fellow*, to "help thoſe women" who are here recommended to his care; eſpecially when their Biſhop was to be among them at Philippi, at the opening and reading the Epiſtle, tho' he was at Rome at the time of the Apoſtle's writing it; and therefore this addreſs may fairly be underſtood to be made to him, by way of Apoſtrophe.

Thoſe women which laboured with me.] Not which preach'd the Goſpel with St. Paul, but who took pains to miniſter unto him, and were partakers of the combats and difficulties which he ſuffered from the enemies of the Goſpel. (Aſſ.) See the notes on 1 Cor. ix. 5.

Whoſe names are in the book of life.] The *book of life* refers to the cuſtom of well-order'd cities, which kept regiſters, containing all the names of the citizens; out of which, as apoſtates and fugitives, and infamous perſons, were raſed (and agreeably there is mention of *blotting out of names out of God's book*, Rev. iii. 5.) ſo they that did continue obedient, orderly citizens, their names were ſtill continued in. Accordingly, *life*, ſignifying ſpiritual life here, (the ſtate of grace and favour of God, the inchoation of that future eternal life) the *book of* this *life* is the regiſter of all ſincere Chriſtians, (as *the book of the living* in the Pſalmiſt is the number of men that live in this world) from which they are expung'd who ceaſe to continue ſuch. (This is expreſſed in another like phraſe, Rev. iii. 12. *I will write on him the name of the city of my God, and New Jeruſalem.*) And as this was ordinary in cities, ſo was it every where in armies; into which, whoſoever entered, he had his name taken, and put into the muſter-roll. And thus the life of every Chriſtian, but eſpecially of thoſe that *labour in the word and doctrine*, being a warfare, the phraſe is ordinarily uſed, in all authors, of all Chriſtians. Thus in Cyril, the *writing of their names*, and (which is all one) *the calling to the militia*, are uſed to ſet down the ſtate of a Chriſtian; as alſo thoſe other expreſſions of *the lamps*, for *fetching of the bridegroom*, and *deſire of the heavenly citizenſhip, the good purpoſe, and the conſequent hope.* And as of all Chriſtians, ſo in a more eminent manner of the Apoſtles and their fellow-labourers here, 'tis affirmed, that their *names* were *written in the book of life*; *in the knowledge and judgment of God*, ſaith Theophylact, (or elſe, *that from thence God had already adjudged life to them, as when it is ſaid, he that believeth not is condemned already, and ſo inſcribed in the book of death*,) either as actual ſoldiers in the Chriſtian camp or Church (as the Apoſtles called themſelves) or as thoſe that had right to that ſuperior heavenly citizenſhip, to which all labourers had title; and conſequently all theſe *fellow-labourers* of St. Paul: Which at that preſent was perfectly true of them, tho' afterward Demas, one of them, Col. iv. 14. Philem. 24. forſook the employment, 2 Tim. iv. 10. And as of cities and armies, ſo in families, the phraſe and cuſtom is us'd; to which that of Ulyſſes in Homer refers,

> ——— *His name was in Jupiter's court*;

That is, he was born of a goddeſs. (H.) This phraſe doth not ſignify the abſolute election of any to eternal life, but only their preſent right to that inheritance, by virtue of the obedience of faith. (W.) The Clement here mention'd ſeems to be a Philippian: Yet many ancients take him to have been Clemens Romanus; without any ground but the name, which was a very common name. Clemens Romanus muſt have been but a young man at this time. The moſt that Irenæus ſays of him is, that he had ſeen, and heard, and converſed with Paul and Peter, before their death, and that many, in Clement's time, were living, who could remember the Apoſtles. But, this Clement had been St. Paul's fellow-labourer (at Philippi, I ſuppoſe) ten or twelve years before this time. (Wall)

Rejoice in the Lord alway.] See the notes on Rom. xii. 12. 2 Cor. xiii. 11. and Gal. v. 22.

Let your moderation.] Here we are to conſider, 1. The duty itſelf: And, 2. The reaſon enforcing it. In the former we may obſerve, 1. The nature of the thing, *moderation.* The original word (*epieikes*) ſeems primarily to import ſuch a candid temper, as diſpoſes men to an equitable proceeding, in caſes for which the law hath not made ſufficient proviſion: Not ſtretching things to their utmoſt rigour on the one hand; nor a ſupine remiſſneſs on the other; but receding from our right, where it is fit, and treating others with all that gentleneſs and juſt forbearance, which we, in their caſe, would think it reaſonable to find. 2. That this moderation ſhould *be known*; that is, Not to reſt only in the inward diſpoſition, but to be manifeſted in all our actions; and that, in ſo eminent a degree, that it might ſerve for a particular character to diſtinguiſh Chriſtians by. And, 3. That this ſhould extend to all occaſions, and all manner of perſons. For, to behave amicably and meekly to thoſe who are of the ſame opinion, engag'd in the ſame intereſt, and ready to do the ſame by us in return, is no great matter: But, to preſerve this evenneſs and ſweetneſs of temper to ſuch as differ in judgment, or uſe us ill; to return equity for injuſtice, gentleneſs for oppreſſion and hardſhip; to put the moſt favourable conſtruction upon the actions of thoſe who make it their buſineſs to provoke and perſecute us (as the Philippians here are exhorted to deal by their enemies, without exception, whether ignorant idolatrous Gentiles, or perverſe contentious Jews;) this is a noble conqueſt over our paſſions; ſuch as demonſtrates the mighty power of that religion, which could have ſo commanding an influence upon humane nature, when touch'd in the tendereſt part: And nature hath need of ſome very ſtrong motive, to check and controul thoſe reſentments, which injuries and ill treatment are apt to ſtir in our breaſts. And ſuch is that which follows, in the next words, as, 2. The reaſon enforcing this duty; "The Lord is at hand." By which ſome underſtand, that God is always preſent with us, a ſtrict obſerver of our actions; and therefore we ſhould be exceeding careful to behave ourſelves as men ſenſible, that his eye is always upon them; a ready help in our trouble, and an irreſiſtible avenger of our wrongs, whenever he ſees fit to reſcue us from ſuffering, or to call them to account by whom we ſuffer unjuſtly. But others, more agreeably (as I preſume) to the Apoſtle's intent, interpret this of Chriſt's coming to judgment; the time of which ſeems *then* to be believ'd not very far off. And if we conſider that particular judgment, which each of us undergoes at the day of death, (which determines that ſtate of our accounts wherein the general judgment will be ſure to find us;) in this ſenſe 'tis evident, to a demonſtration, that "the Lord is at hand," and his coming cannot be at any great diſtance from any man whatſoever. The ſum, then, of this matter, is, that the conſideration of a future judgment, and the near, as well as ſure, proſpect that Chriſtians have of it, is a good argument, why they ſhould not only bear afflictions and injuries with patience, not only ſupport and delight themſelves in the comforts of a good God, and a good conſcience, as the foregoing verſe directs; but (which is an attainment ſomewhat higher ſtill) why they ſhould behave themſelves with great temper, and all imaginable equity, even toward thoſe men who are the inſtruments and next cauſes of their ſufferings. (Stanh.) See the ſeveral Sermons of Biſhop Wilkins, Dr. Frank, Dr. Brett, Mr. J. Evans, and Mr. E. Kelſall, on this text; and the notes on 1 Cor. vii. 29.

Be careful for nothing.] As if he had ſaid, Acquaint God with your grief, whatever it is that troubleth you; and with your deſires, what it is ye would have: Commend all to his good pleaſure and wiſdom, by your humble and hearty prayers; and then take no further anxious care about it: Your heavenly Father will take care of it; who knows, better than ye do, what is fitteſt to be done in it. (Sanderſ.) Enough it is for us, in all things, by ſupplications and prayers for what we want, and thankſgivings for what we have, to "let our requeſts be made known unto him;" and then to "be careful for nothing" any farther, but to caſt all our care and our burthen upon him: And doubtleſs, he will not ſuffer us to lie and periſh, but will take us up, take care of us, and nouriſh us. (*Idem*) See Mr. Collier's Sermon on this text; and the notes on Matth. vi. 25, *&c.* Luke xii. 22. and xxii. 42. and Eph. v. 4, 20. and vi. 18.

The peace of God.] That by *peace* is meant the ſtudy of preſerving peace among men, appears, Gal. v. 22. where (*eirene*) *peace* is ſet among "the fruits of the ſpirit;" where conſequently it muſt not be that good of peace, which is a felicity, but no virtue, (no effect or fruit of God's ſanctifying ſpirit) but the peaceable-mindedneſs, deſire and purſuit of peace, called in other places (*diokein eirenen*) *purſuing peace*, and (*eireneuein*) *having peace*, Rom. xii. 18. Accordingly "the peace of God," Col. iii. 15. is (not God's peace or reconciliation toward us, but) that peaceableneſs which God hath commanded and bequeathed to us. And accordingly there it follows (*eis en eclethete*) "to which ye are called," which determines it to be a duty of ours. And then 'tis not improbable, but this may be the notion of (*eirene tou Theou*) "the peace of God," or, as the king's MS. reads, (*Chriſtou*) *of Chriſt*, in this place alſo. That the Apoſtle is exhorting them to peace and unity, is apparent, ch. iii. where the *dogs* that *rend*, *the evil workers* that *defile*, the *conciſion*, that (under pretence of kindneſs to the Moſaical law) cut and tear all to pieces, and are to be look'd to, and avoided in that Church, are certainly the Gnoſtick Hereticks, ver. 2. Againſt theſe he ſets himſelf in the remainder of that chapter, and concludes ver. 15. "As many therefore as are perfect, let us be of this mind; and if in any thing ye be otherwiſe minded," that is, if in any particular there be any difference of opinion in any among you, "God ſhall reveal even this unto you:" That is, there is no reaſon that ſuch a difference ſhould breed any diviſion, deſtroy that unity and peace which is to be preſerved among you; for, tho' at preſent ye do not, yet upon your prayers to God, and applying your ſelves to the uſe of this means, no doubt ye ſhall receive inſtructions from him by the Apoſtles, *&c.* in all that is neceſſary for you: *But*, or, *In the mean time as far as we are advanced*, ſome before other, let not that hinder our unity and peace, let us (all, both thoſe that are foremoſt, and thoſe that are not ſo forward) "walk by the ſame rule, and mind the ſame thing," ver. 16. All for peace and unity ſtill; and ſo on to the end, in advice to adhere to thoſe that continue in the doctrine he had taught them, and avoid all Hereticks. And then begins this chapter, "Wherefore my brethren, *&c.* ſo ſtand in the Lord;" that is, according to theſe former directions, *ſtand*, in oppoſition to apoſtatizing, or falling off, and *ſo ſtand*, preſerve this peace, all this while exhorted to, and ver. 12. *I beſeech*, or *exhort*, *Euodias and Syntyches* (*to auto phronein en Kyrio*) *to mind the ſame thing in the Lord*; that is, to preſerve this peace of God, to live in the unity of the Goſpel. And then the exhortation, ver. 4, 5, 6. belonging to that great Chriſtian duty of conſtancy, and *rejoicing in prayer to God*, inſtead of ſolicitude (here, as Matth. x. 19. ſeaſonably forbidden) in reſpect of the preſent preſſures, (and all this enforced with the mention of the near approach of Chriſt's coming to deſtroy the perſecutors, and reſcue the faithful) is directly deſigned to fortify them againſt the Gnoſtick compliances, and ſo is not alien from this matter. After all which, follows this; that if they take this courſe preſcribed, this *peace of God* by Chriſt commanded, and to which the Apoſtle had all this while ſo ſolicitouſly exhorted them, would guard and fortify their hearts (the principles of action and practice) and (*noemata*) *their underſtandings*, which were the parts ſubject to errors, *in Chriſt Jeſus*, and preſerve them in the right way againſt all the errors and temptations of thoſe times. The only remaining difficulty is, what is meant by this epithet, added to *the peace of God*, (*hyperechouſa panta noun*) *that ſurpaſſeth all underſtanding*; which will alſo be intelligible by what hath been premiſed. For as they that did *ti heteros phronein*, ch. ii. 15. that is, *differed ſomewhat in opinion* from others, were obliged, ver. 16. not to diſturb the peace of the Church for that, but to expect till God ſhould farther reveal or inſtruct them, (which concludes, that peace was more excellent and valuable than that exact knowledge or underſtanding of all things, which might be revealed, and much more than the pretended knowledge and underſtanding of the Gnoſticks) ſo it is moſt fitly here ſaid, that this love and care of preſerving that peace, preſcribed by God and Chriſt, is to be preferred before any underſtanding that *either* ſome were *thought* to want, or others to abound in. As for the ordinary notion which is had of this phraſe, for quiet and ſerenity of mind, as a ſpecial mercy of God, tho' that may be thought agreeable enough to the *not caring*, &c. ver. 6. yet 1. It will be hard to find any place where that is the notion of *the peace of God* (tho' of peace and reſt it is.) As for that of *my peace*, John xiv. 27. and then, 2. Tho' the *no-ſolicitude* do here come as an attendant on the precedent *rejoicing in afflictions* (and that a ſeaſonable means to keep from breaking the unity of the Church, and joining with the heretical Gnoſticks) yet 'tis not neceſſary that this concluding form, "The peace of God," *&c.* ſhould be reſtrained to this laſt particular of *no-ſolicitude*, which came in but incidentally, but may rather be applied to the grand matter of the Epiſtle, that of preſerving of peace in the Church. (H.) See Dr. Hickes's Sermon on this text; and the notes on John xiv. 27. and xvi. 33.

Whatſoever things are true.] Here we have a very comprehenſive precept deſcribing the duties of all Chriſtians; "Whatſoever things are true;" Truth is the principal character of our profeſſion, and is to be expreſſed in our words and actions: "Whatſoever things are honeſt," venerable or grave; that is, anſwer the dignity of our high calling, and agree with the gravity and comelineſs of the Chriſtian profeſſion: "Whatſoever things are juſt," according to divine and human laws: "Whatſoever things are pure" and chaſte; intimating, that we muſt preſerve the heart, the hand, the tongue, the eye from all impurity: "Whatſoever things are lovely, and of good report;" as eaſineſs to pardon, readineſs to oblige, compaſſion to the afflicted, liberality to the diſtreſſed, ſweetneſs of converſation, without gall and bitterneſs, theſe are of univerſal eſteem with mankind, and ſoften the moſt ſavage tempers and diſpoſitions. Note here, 1. That there are things naturally honeſt, juſt, and lovely in their own nature, and praiſe-worthy in themſelves, which do raiſe and refine the human nature; and without a command, their goodneſs is a ſtrong obligation to obſerve them. 2. That Chriſtianity doth adopt morality, or precepts of good life and manners, into its frame and conſtitution, and it is indeed an integral part of the Chriſtian religion; not that any moral precepts, tho' ever ſo good, can raiſe a ſoul from the death of ſin to a life of holineſs, without faith in Chriſt, and aſſiſtance from his ſpirit; but the morality which the Scriptures teach us, is founded, not barely upon principles of reaſon, but divine revelation, and obliges us to the practice of moral duties, in obedience to Chriſt's command, in conformity to his example, in the ſtrength of his aſſiſtance, and with an eye to his glory. (B.)

Heard, and ſeen in me.] See the notes on ch. iii. 17. and 1 Cor. xi. 1.

Ver. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23. But I rejoiced in the Lord greatly, that now at the laſt your care of me hath flouriſhed again, wherein ye were alſo careful, but ye lacked opportunity. Not that I ſpeak in reſpect of want: For I have learned in whatſoever ſtate I am, therewith to be content. I know both how to be abaſed, and I know how to abound: Every where, and in all things I am inſtructed, both to be full and to be hungry, both to abound and to ſuffer need. I can do all things through Chriſt which ſtrengtheneth me. Notwithſtanding, ye have well done, that ye did communicate with my affliction. Now ye Philippians know alſo, that in the beginning of the Goſpel, when I departed from Macedonia, no Church communicated with me, as concerning giving and receiving, but ye only. For even in Theſſalonica ye ſent once and again unto my neceſſity. Not becauſe I deſire a gift: But I deſire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were ſent from you, an odour of a ſweet ſmell, a ſacrifice acceptable, wellpleaſing to God. But my God ſhall ſupply all your need, according to his riches in glory, by Chriſt Jeſus. Now unto God and our Father be glory for ever and ever. Amen. Salute every ſaint in Chriſt Jeſus. The brethren which are with me greet you. All the ſaints ſalute you, chiefly they that are of Ceſars houſhold. The grace of our Lord Jeſus Chriſt be with you all. Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

Hath flouriſhed again.] Or revived. The word *anethalete* is a metaphor taken from plants, which are dead in the winter, but revive and flouriſh in the ſpring. Whence it ſhould ſeem, that their care for the Apoſtle had been intermitted for a ſeaſon, but now put forth (as it were) again, as flowers do in the ſpring. (Aſſ.) Chryſoſtome, Theodoret, and Theophylact, ſay, the Philippians had wanted *ability*; tho' Oecumenius and Phavorinus impute it to their want of *opportunity*, as our tranſlation does. (W.) But *eph' ho kai ephroneite*, which we tranſlate "*wherein* ye were alſo careful," ſhould rather be render'd, *for whom indeed ye had been careful*; for the Apoſtle ſpeaks here of himſelf. (Maſſey)

Therewith to be content.] Obſerve here, 1. The viciſſitude, and great uncertainty, of St. Paul's outward condition: At one time he *abounds*, at another time he is *abaſed*; at one time he is *full*, at another in *want*; Teaching us, that the deareſt of God's children, in regard to their outward condition, are ſubject to variety of changes. 2. The general leſſon, which he had learn'd, with reference to this variety of conditions; that is, the leſſon of contentment; "I have learned, in whatſoever ſtate I am, therewith to be content." 3. The particular leſſons learnt by him; "both how to be abaſed, and how to abound:" Both very hard leſſons, indeed; but of the two, perhaps, it is harder to know how to *abound*, than how to be *abaſed*. *Quere* 1. When may a man be ſaid to "know how to abound?" *Anſ.* When he ſets a due value, and a right eſteem, upon the things of the world, and neither prizeth them too high, nor too low; when he ſo uſes his abundance, as to avoid the temptations which do accompany that abundance; when he is willing to part with his abundance at the call and command of God; and, in a word, when he attends more to the duties of his proſperous eſtate, than to the ſenſual pleaſures and ſatisfaction of it. *Quere* 2. What is it to "know how to be abaſed?" *Anſ.* Not to be diſcouraged, or to ſuffer the ſpirit to ſink or faint in the day of adverſity; to be not only humble by affliction, but humble under it; to ſuffer what God inflicts, without impatience or complaint, without ſourneſs of ſpirit or diſcontent: to believe firmly that whatever we meet with, is from the hand of a father; that whatever we part with, is but a periſhing creature; that God is able to reſtore all our loſt comfort with advantage to us, and will do it, if it be good for us, either in kind or equivalency. *Queſt.* 3. How doth it appear, harder to know how to abound, than how to be abaſed? Thus; There are more and harder duties, required of thoſe that abound, than of them that want. There are more and ſtronger temptations, which attend thoſe in abundance, than them that want. Hence it is that God gives ſo many ſolemn charges and commands to thoſe that abound, to take heed to themſelves, more than to thoſe that are in want. See Deut. vi. 12. In a word, I do not remember one inſtance, in all the Scripture, of a full or proſperous condition, which was ever ſo much as the remote occaſion of a ſinner's converſion unto God; but I find in Scripture that an afflicted condition has been bleſs'd to many for this end, 2 Chron. xxxiii. 12. Hoſ. v. 15. Job xxiii. 15. (B.) See Biſhop Sanderſon's Sermons on this text; and the notes on Matth. vi. 25. Acts xx. 33. 1 Cor. iv. 11. and 2 Cor. xi. 27.

Do all things through Chriſt.] Obſerve here, The ſchool in which St. Paul learned this great leſſon, to "know how to be abaſed, and how to abound, and to be thoroughly content in every condition; it was not at Gamaliel's feet, but Chriſt's feet: "I can do all things through Chriſt ſtrengthning me:" Chriſt was both his tutor and his ſtrengthner; he taught him his leſſon, and enabled him to practiſe it. See here, 1. That a real Chriſtian is able to "do all things;" all things that concern a Chriſtian; all things that belong to the glory of God and his ſoul's ſalvation; all things, not in a legal, but evangelical ſenſe; not all things, nor indeed any thing with a ſinleſs perfection; but all things in reſpect of his love to the whole law, in reſpect of his purpoſe and reſolution, in reſpect of his deſire and endeavours. Again, "I can do all things;" Underſtand it in an active ſenſe, I can deny my ſelf, believe in a withdrawing God, conquer the world, ſubdue unmortified corruption, and live a life of evangelical perfection: Take it alſo in a paſſive ſenſe, I can *ſuffer* all things, I can bear Chriſt's croſs, wear his yoke, endure any thing for him, or from him, when call'd forth to ſuffer. 2. That as a Chriſtian can do all things, ſo his ability to do all things lies not in himſelf, but in Chriſt. A believer receives an active power from Chriſt, to enable him to do whatever he requires to do; ability to ſubdue corruption, to conquer temptation, to bear affliction, and to glorify God in every condition; all this is from Chriſt; and the ſincere Chriſtian may ſay with this eminent Saint, "I can do all things through Chriſt that ſtrengthens me." (B.) The original word (*iſchuo*) ſignifieth not ſo properly "I can *do* all things," as *I am able for all things*; namely, thoſe things he mentioned before, which were rather paſſions than actions; as to be abaſed, and to ſuffer need, &c. (Aſſ.) See Mr. W. Sciater's Sermon on this text; and the notes on John xv. 5. 1 Cor. x. 13. and 3 Cor. xii. 8, 9.

An odour of a ſweet ſmell.] Irenæus ſeems to ſuppoſe, that what St. Paul received was ſome conſiderable part of what the people had offered at the altar. And, the truth is, when St. Paul ſpeaks of *bringing alms and oblations* from other churches to his countrymen at Jeruſalem, Acts xxiv. 17. we cannot in reaſon underſtand him otherwiſe, than ſpeaking of the oblations made at the Euchariſt for this purpoſe; for there is no proof, that ſending the Euchariſt ſymbols themſelves did yet prevail. (Johnſ.) See the notes on Rom. xii. 1. and Eph. v. 3.

My God ſhall ſupply.] See the notes on Matth. vi. 36. Rom. ii. 4. and 2 Cor. ix. 8.

The brethren.] See the notes on Gal. i. 3.

Of Cæſar's houſhold.] This Cæſar was Nero; in whoſe palace St. Paul's bonds were made manifeſt, ch. i. 13. And God gave ſuch bleſſing to his preaching and ſufferings, that he made ſome converts there, who afterwards proved martyrs; namely, Evellius and Torpetes, if, at leaſt, we may believe the Roman martyrology. (Aſſ.) See the notes on ch. i. 13.

The End of the Epiſtle of St. PAUL *to the* PHILIPPIANS.

CRITICAL

CRITICAL and EXPLANATORY

ANNOTATIONS

UPON THE

Epiſtle of St. *PAUL*, the Apostle,

TO THE

COLOSSIANS.

CONCERNING this Epiſtle, it may be proper to advertiſe the reader,

i. That Coloſſæ (or Coloſſis) was a city of Pacatiana, or Phrygia major, built upon the river Lycus, near the place according to Herodotus) where it begins to run under-ground; as it does for five furlongs, before it riſes again, and ſlides into Meander. It was ſituated at an equal diſtance between Laodicea and Hierapolis; and periſh'd, together with them, by an earthquake, which happen'd (according to Euſebius) in the tenth year of Nero; that is, but a few years after the writing this Epiſtle: And, being afterwards rebuilt, it was call'd Chonæ; as it is ſaid to be to this day. It had been much fam'd in hiſtory, from the coming of Xerxes thither, in his great expedition againſt Greece: But its greateſt honour was its receiving the Goſpel of Chriſt ſo early; tho' by whoſe preaching it is a matter of ſome queſtion. Theodoret confeſſes, that moſt of the ancient Scholiaſts were of opinion, that St. Paul had not yet ſeen the place when he wrote this Epiſtle to the Church there: But he ſays, this doth not follow (but rather the contrary) from the words commonly cited to ſupport their argument; as he interprets them, ch. ii. 1. which we ſhall conſider in the proper place. The received opinion is, That the Coloſſians had firſt heard the Goſpel preach'd by Epaphras, ch. i. 7. a diſciple of St. Paul, whom he had ſent thither for that purpoſe, and who was now his fellow-priſoner at Rome, Philem. 23.

ii. That the Apoſtle, having been inform'd by Epaphras of the ſucceſs of his miniſtry among them, and of the agreeableneſs of their actions to the faith, ſends this Epiſtle of conſolation to ſtrengthen and confirm them: But hearing alſo, that in the abſence of Epaphras, the Coloſſians were in danger to be ſeduced by divers falſe and heretical teachers, (probably Cerinthus, or ſome of his followers, or the diſciples of Simon Magus, afterwards call'd Gnoſticks) whoſe hereſy was a compound of Jewiſh and Heathen ſuperſtitions, he intermixes proper cautions againſt them.

iii. That the ſubject of the whole is a collection of godly inſtructions, tending, 1. To the confirmation of the Chriſtian faith in the Deity and kingdom of Chriſt, and his triumph over principalities and powers, and our redemption, regeneration, and juſtification by him, ch. i. ii. And, 2. To the regulating a godly life and converſation, by performing ſuch duties as are required of all thoſe who embrace the Goſpel of Chriſt; as well. 1 Abſolutely, and in general; ſuch as mortifying the luſts of the fleſh, ſpeaking truth, avoiding ſcandal, and doing works of mercy and charity, ch. iii. to ver. 18. and ch. iv. 2, &c. And, 2. Relatively, and in particular; ſuch as are requir'd of huſbands and wives, ch. iii. ver. 18. parents and children, ver. 20. maſters and ſervants, ver. 22, &c. And,

iv. That as the tenor and ſubject of this Epiſtle (and often the very expreſſions of it) are much the ſame with that to the Epheſians, we may thence conclude it to have been written about the ſame time with that, or very ſoon after.

CHAP. I.

After the uſual ſalutation, the Apoſtle thanketh God for their faith; confirmeth the doctrine of Epaphras; prays for their further increaſe in grace; deſcribes the true Chriſt; encourages them to receive Chriſt Jeſus; and recommendeth his own miniſtry.

Ver. 1, 2, 3, 4, 5, 6, 7, 8. PAUL, an apoſtle of Jeſus Chriſt by the will of God, and Timotheus our brother, to the ſaints and faithful brethren in Chriſt, which are at Coloſſe: Grace be unto you, and peace from God our Father, and the Lord Jeſus Chriſt. We give thanks to God, and the Father of our Lord Jeſus Chriſt, praying always for you, ſince we heard of your faith in Chriſt Jeſus, and of the love which ye have to all the ſaints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Goſpel: Which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth alſo in you, ſince the day ye heard of it, and knew the grace of God in truth. As ye alſo learned of Epaphras our dear fellow-ſervant, who is for you a faithful miniſter of Chriſt; who alſo declared unto us your love in the ſpirit.

Paul, an Apoſtle.] See the notes on 1 Cor. i. 1.

Timotheus, our brother.] See the notes on Acts xv. 32. and xvi. 1. and 2 Cor. i. 1.

To the ſaints.] See the notes on 2 Cor. i. 1.

Grace be unto you.] See the notes on John xiv. 27. Rom. i. 7. 1 Cor. i. 1 and Gal. i. 3.

We give thanks.] See the notes on Rom. i. 8. and Eph. i. 16.

To God, and the Father of our Lord.] As the Hebrew *vau* hath oft the import of (*id eſt*) *that is*, in the Old Teſtament, (See Noldius, p. 280. 27.) ſo has the Greek *kai*; as Matth. xxi. 5. "Behold, thy king cometh, ſitting upon an aſs, (*kai polon*) *that is*, a colt, the fole of an aſs." And frequently it ſignifies (*nempe*) *to wit:* As, in Deut. iii. 25. "That goodly mountain, (*vah Lebanon*) *to wit*, Lebanon." So alſo, Judg. vi. 25. and elſewhere. So again, John x. 33. "For blaſphemy, (*kai hoti*), *to wit*, becauſe that thou, being a man, makeſt thy ſelf God." So, Rom. xv 6. "Glorify God (*kai patera*) *to wit*, *even*, or *who is*, the Father." And ſo again, 1 Cor. xv. 24. Gal. i. 4. and elſewhere. As therefore *God*, who is *the God of Iſrael*, was the characteriſtic of the true God to the Jewiſh nation; ſo "God, *who is* the Father of our Lord Jeſus Chriſt," is the characteriſtic of the ſame God to the Chriſtians; who worſhip him under that title; as being "the Father of our Lord Jeſus Chriſt," and in him *our* Father, we being the ſons of God through faith in him, and deriving all our bleſſings from the Father through him. (W.)

Since we heard of your faith.] See the notes on ch. ii. 1. and Eph. i. 15.

The hope which is laid up for you.] *Apokeimene* importeth, 1. A deſignation of that which is *laid up*, to ſome peculiar perſon: And, 2. A reſervation, and ſafe keeping of it, to the uſe of thoſe it is deſign'd for. The Apoſtle here alludes to Fathers, who *lay up* treaſures for their children to poſſeſs hereafter. (Leigh) See the notes on Rom. viii. 24.

In all the world.] This is to be underſtood, by an uſual hyperbole, of the moſt noted parts of the world, from which the reſt might hear of it: And ſo it is alſo, Ezra i. 2. Jer. xxv. 26, 29. Acts ii. 5. and elſewhere. (W.) See the notes on Acts ii. 5. and Rom. x. 18.

Bringeth forth fruit.] Here, and in many other places, the words *corn* and *fruit* do ſignify proſelytes, or converts. (Johnſ.) See the notes on John xv. 16.

Learned of Epaphras.] See the Preface to this Epiſtle; and the notes on ch. ii. 1. and Acts xv. 32.

Ver. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20. For this cauſe we alſo, ſince the day we heard it, do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will, in all wiſdom and ſpiritual underſtanding: That ye might walk worthy of the Lord unto all pleaſing, being fruitful in every good work, and increaſing in the knowledge of God; ſtrengthned with all might according to his glorious power, unto all patience and long-ſuffering with joyfulneſs; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the ſaints in light: Who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear ſon: In whom we have redemption through his blood, even the forgiveneſs of ſins. Who is the image of the inviſible God, the firſt-born of every creature: For by him were all things created that are in heaven, and that are in earth, viſible and inviſible, whether they be thrones, or dominions, or principalities, or powers: All things were created by him, and for him: And he is before all things, and by him all things conſiſt. And he is the head of the body, the Church: Who is the beginning, the firſt-born from the dead; that in all things he might have the pre-eminence. For it pleaſed the Father, that in him ſhould all fulneſs dwell; and (having made peace through the blood of his croſs) by him to reconcile all things unto himſelf, by him, I ſay, whether they be things in earth, or things in heaven.

Since the day we heard], See the notes on ch. ii. 1.

That ye might be filled.] Here are ſeveral divine graces requiſite; 1. To *know* perfectly our way, and what the *will* of God requires of us, ver. 9. 2. To go to God in a way which is *worthy* of him; worſhipping and ſerving him agreeably to his nature, in ſpirit and in truth; and doing every thing upon a principle of love, and by a ſpirit of religion. 3. To apply our ſelves, not to that good which is moſt profitable to us, but to that which honours God, and is moſt *pleaſing* to him. 4 Not on ſome occaſions only, but in *all* things. 5. Not to have only barren and fruitleſs deſires, but to employ our life in real *works* and effects. 6. In all ſorts of works; not ſtopping at any, but keeping our ſelves in a readineſs to perform "every good work." 7. To feed continually on the word of God, that we may "increaſe in the knowledge of him," and be more and more enflamed with the love of his truth, ver. 10. 8. To rely ſolely upon the Almighty *power* of God; which can be meaſured only by the infinite greatneſs of *his glory*. 9. To be ready to *ſuffer* all things, without reſerve, exception, or intermiſſion. 10. Never to think that we have ſufficiently either hoped, or laboured, or ſuffered, or expected God's appointed time. 11. Nothing of all this is worthy of God, if it be not accompanied with peace and *joy* of heart; which may ſhew, that God is inſtead of all things to it, ver. 11. And, 12. To carry always in our heart an inexhauſtible ſtock of gratitude towards God, for the gift he has given us of Jeſus Chriſt by the incarnation, of the faith thereof which has been given us, and of the glory to which we are called in him. It is "the inheritance of ſaints:" Let us therefore earneſtly endeavour to become ſuch, if we aſpire after it, ver. 12. (Q.) See the notes on John xvii. 3. Rom. xii. 2. 1 Cor. i. 5. Eph. i. 8, 16. and v. 7. Phil. i. 9. and the other notes here next following.

Walk worthy of the Lord.] See the notes on Eph. iv. 1. and Phil. i. 27.

Patience, and long-ſuffering, with joyfulneſs.] The Apoſtle prays, that they may be perfect Chriſtians, in all the parts and benefits of it; the underſtanding perfected by knowledge and wiſdom; the affections and outward man by holineſs, piety, and all other virtues: And theſe ſo powerfully, that they may be able to reſiſt all perſecutions. *Patience* ſeems to reſpect the difficulty, and *long-ſuffering* the duration, of afflictions. (Fell) See the notes on Acts v. 41. Rom. v. 3. and Phil. i. 9.

Inheritance of the ſaints in light.] Here note, 1. A deſcription of heaven, or the bleſſed ſtate of good men in another world; 'tis an *inheritance*, the *inheritance of ſaints*, and an *inheritance in light*. 1. 'Tis an *inheritance:* Now that is a poſſeſſion only proper to children; *Hereditas filiis debetur, non ſervis.* 'Tis an unmerited and undeſerved poſſeſſion; and 'tis the beſt donative that a father has to give unto his children: Particularly, this inheritance of heaven which God gives to all, and yet to every one of his children, is the freeſt inheritance, the ſureſt, the moſt ſatisfying, the moſt delightful, and the moſt durable inheritance. 2. Heaven; 'tis the inheritance of ſaints, or of holy perſons only, ſuch as are really holy, univerſally holy, perſeveringly holy; to them, and only to them, does it belong; 'tis purchaſed for them, 'tis promiſed to them, 'tis given to them, they have already the firſt-fruits of it in the ſpirit's inhabitation, which is given to them as an earneſt of heaven; it is prepared for them, and they are prepared for that; and it ſhall be finally adjudged to them at the great and laſt day. 3. 'Tis an inheritance *in light*, that is, an inheritance with

God; an inheritance in joy, an inheritance in glory, and a common inheritance for all the Saints: As the light of the ſun is a common bleſſing to all that have eyes to ſee it, and every perſon in a room has the benefit of the light of the candle, as if he enjoyed it by himſelf alone; ſo is the inheritance of heaven; it is full and entirely enjoyed by all the Saints, as if there were but one to poſſeſs and enjoy it. Note, 2. The qualification of the perſons who may upon good grounds expect to be made partakers of this glorious inheritance when they die; namely, ſuch, and only ſuch, as by the aſſiſtance of God's grace, and the concurrence of their own care and endeavours, are made *meet*, that is, fit, prepared and ready for this inheritance while they live. Our perſons muſt be juſtified by the blood of Chriſt, our natures renewed by the grace and ſpirit of Chriſt, and our lives daily more and more conformed to the doctrine and example of Chriſt, or we can never partake of this inheritance; without likeneſs to God, we can have no expectation of living with him. 3. The duty belonging to, and expected from them whom the Father has made meet for his glorious inheritance; and that is, the duty of eternal thankſgiving; "giving thanks to the Father, who has made us meet." As none ſhall enjoy this inheritance but ſuch as are made meet for it; ſo thoſe, all thoſe, who are made meet for it, muſt aſcribe their meetneſs unto God, and give him thanks for it. 'Tis a ſpiritual bleſſing, 'tis a tranſcendent favour, 'tis a diſcriminating favour, 'tis an everlaſting favour; eternity will be too ſhort to ſpend in the adminiſtration of it, and in gratulations for it: Let ſuch of us as are intereſted in it, now begin the work upon earth, of giving thanks to the Father, for "making us meet to be partakers of the inheritance of the Saints in light." (B.) See Biſhop Beveridge's Sermon on this text; and the notes on Acts xxvi. 18. Rom. viii. 17. and Eph. i. 11.

The power of darkneſs.] See the notes on Luke xxii. 53. John viii. 34. Acts xxvi. 17. Rom. xii 2. and xiii. 12. and Eph. ii. 2. and vi. 12.

Redemption through his blood.] See the notes on Acts xx. 28. Rom. iii. 24. and Eph. i. 7.

The image of the inviſible God.] This, and the three following verſes, are uſually, and moſt properly, underſtood of the Godhead of the Son, and of his eternal generation. And thus he is called *Image*; becauſe he, perfectly, and without diſſimilitude or diverſity, (the conſummation of likeneſs) is one with the Father, and the firſt, or only, begotten before all creatures. But he may alſo be call'd the *image* of the Father in his humane nature, Heb. i. 3. The Father being, both in his own nature, and to us, *inviſible*, Exod. xxxiii. 20. John i. 18. 1 Tim. vi. 16. Not appearing in any viſible ſhape, and his actions but obſcurely ſhadow'd in the Old Teſtament: And, ſince our happineſs conſiſts in being *like* unto him, it was neceſſary, that we ſhould have a more perfect and clear deſcription of him; which was effected by his only-begotten ſon's incarnation; to the end that, by imitating him, we might alſo become conformable to the Father, John xiv. 7, *&c.* 1 Tim. iii. 16. and thereby be made his ſons. Thus is our Lord ſaid to be *the firſt-born* of the creation; as Gen. xlix. 3. Reuben is call'd his father's *might*, &c. that is, in whom dwelt all fulneſs, perfection, and pre-eminence, whereof any creature was capable; or, as the firſt-born, under the law of nature, (and the Prieſts which came in their ſtead, in the law of Moſes) were kings, prieſts, and above their brethren, both in honour, power and portion. (Fell) To the Arians, who objected, That if God the Father was *inviſible*, and Chriſt was perfectly and eſſentially his *image*, then Chriſt muſt have been inviſible too, and that Chriſt had declar'd, that the Jews had *neither known him nor his father*; Phæbadius anſwers, thus; 'Tis true (ſays he) here are two *unknown*; but then theſe two ſtand together here in the ſame circumſtances; as is plain from what our Lord ſays elſewhere, *Had they known me, they would have known my Father*; becauſe, by the individuality of their nature, the one cannot be known, or unknown, without the other, *Cont. Arian. col.* 283. Thus Jacob could not ſee the Divine Majeſty it ſelf, and live; but he ſaw him by that viſible appearance to which God had join'd himſelf, *Eucer. Lugd. quæſt.* in Gen. xxxii. 30. (*Park. Bibl. Bibl.* on Gen. xxxii. 28.) As to the Socinian notion of this text, ſee Dr. Whitby at large upon it. See alſo the notes on John i. 2, 18. and xiv. 9. Rom. viii. 29. and 2 Cor. iv. 4. and the note here next following.

The firſt-born of every creature.] Jeſus Chriſt being here call'd *prototocos paſes ctiſeos*, the Socinians boldly aſſert, that our Saviour is only a *creature*; And does not our tranſlation ſeem to countenance that error? But, if a due regard was had to that famous paſſage, John i. 15. (*protos mou en*) which is properly there tranſlated "He was *before* me," this text ſhould be here rendred *born before all creation*; that is, exiſting from eternity. For *protos* doth not only ſignify *firſt*, but *former*, or *before*: As, John xv. 18. and 1 John iv. 19. and it retains the ſame ſignification alſo, in compoſition. We ought, therefore, either to receive this interpretation of it here, or elſe to read the word (*prototocos*) with its accent on the laſt ſyllable but one, the *bringer forth*, that is, *creator of all creation*; which is no way inconſiſtent with truth, or the analogy of faith. (Maſſey) See Hammond and Whitby on this place; and the notes on ver. 18. John i. 15. and Rom. viii. 29.

By him were all things created.] This cannot, without great wreſting, be underſtood of any other than the creation of the world, when "by the word of the Lord the heavens were made," Pſa. xxxiii. 6. and John i. 3. as the wiſdom and power of God, Gen. xlix. 3. becauſe the cauſing of all things is applied to him: (He the efficient, and the end of all, the end alſo proving him to be the creator, becauſe he made all things for himſelf, John i. 3. and Heb. i. 2.) and alſo becauſe here is a recapitulation of all creatures; and angels cannot be ſaid to be created in the new creation, whereof he ſpeaks diſtinctly, ver. 18. But the angelical nature, omitted by Moſes, is here expreſs'd; becauſe the deceivers ſeem'd to advance that above our Saviour, at leaſt to be exempt from his power. Again, by this it appears, againſt thoſe Hereticks, 1. That our Lord was not an angel, but above them, becauſe he created them. 2. That he was no creature (all thoſe being made by him) and therefore eſſentially God. And, 3. Therefore in glory and power above all things, Pſa. lxxxix. 27. (Fell) Theſe ſeveral titles of "thrones, or dominions, or principalities, or powers," here rehearſed, may poſſibly be no more but the expreſſions of ſeveral degrees of dignity among men. So (*thronoi*) *thrones* may denote kings, or monarchs, and princes; (*kyriotetes*) *dominions*, or *lordſhips*, may be the *reguli*, the honours (whether of dukes or earls) next under princes; *archai*, the *præfects of provinces* and *cities*; and *exouſiai*, *inferior magiſtrates*; and if ſo, then may they be here ſet down to denote all ſorts and conditions of men in the Gentile world, by the chief dignities among them here on earth. But becauſe they may alſo ſignify the ſeveral degrees of angels, and becauſe there is alſo mention of (*horata kai aorata*) "viſible and inviſible," and the angels may moſt probably be contained by the latter of them, as this lower world of men by the former, and becauſe it is the creation that is here referred to, and the creating of the angels, as well as men, *&c.* belongs truly to Chriſt as God; therefore it will be moſt reaſonable in this place to interpret it, in the greater extent, to comprehend angels and men too, the higheſt and moſt eminent of both ſorts, thereby to ſet out the eternal dignity and power of Chriſt, who is creator of all, and conſequently before the moſt principal angels, which were created before men. (H.) See Dr. Whitby, alſo, on this text; and the notes on John i. 3. Acts xvii. 28. Eph. i. 21. and vi. 12.

By him all things conſiſt.] Another argument, that our Saviour is *God*, becauſe, as by him (the word of God) "all things were created," ſo do they continue and ſubſiſt by him; that is, by the ſame *Word*, which is providence, the perpetual act of God alone. (Fell) See the notes on John i. 3. and xvii. 5. and 1 Cor. viii. 6.

The head of the body.] See the notes on John v. 28. x. 18. and xvii. 1, *&c.* Acts ii. 24. Rom. vi. 4, *&c.* viii. 17, 29. and xiv. 9, *&c.* 1 Cor. xi. 3. and xv. 20. Eph. i. 22. and iv. 15.

In him ſhould all fulneſs dwell.] See the notes on John i. 16. and iii. 34. and Eph. iv 10.

By him to reconcile.] *Apocatallaxai.* This word, ſay Heſychius, Suidas, and Phavorinus, ſignifies (*philopoieſai*) to make friends, or to reduce perſons to their former amity. This, by the fathers, is thus explain'd, That while men continued in obedience to God, angels and men were in a perfect friendſhip; but when men became diſobedient to their ſovereign Lord, the angels became averſe to them, becauſe their Lord was diſhonour'd by them: But God being reconciled to us by the death of his ſon, they alſo became friends and miniſtring ſpirits to us; and we became of the ſame Church and body with them, under the ſame head Chriſt Jeſus, Heb. xii. 22. and ſo all things in heaven and earth were gathered into one Chriſt, Eph. i. 10. (W.) See a more large and critical explication of this verſe in Dr. Hammond; ſee, alſo, the notes on John xvi. 33. Rom. v. 10. and x. 19. 2 Cor. v. 18. Eph. i. 10. and ii. 14.

Ver. 21, 22, 23, 24, 25, 26, 27, 28, 29. And you that were ſome time alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his fleſh through death, to preſent you holy and unblameable, and unreproveable in his ſight: If ye continue in the faith grounded and ſettled, and be not moved away from the hope of the Goſpel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a miniſter. Who now rejoice in my ſufferings for you, and fill up that which is behind of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the church: Whereof I am made a miniſter, according to the diſpenſation of God, which is given to me for you, to fulfil the word of God; even the myſtery which hath been hid from ages, and from generations, but now is made manifeſt to his ſaints: To whom God would make known what is the riches of the glory of this myſtery among the Gentiles; which is Chriſt in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wiſdom; that we may preſent every man perfect in Chriſt Jeſus: Whereunto I alſo labour, ſtriving according to his working, which worketh in me mightily.

Sometime alienated, and enemies.] See the notes on 1 Cor. vi. 11. 2 Cor. v. 18. Eph. ii. 1, 12. iv. 18. and v. 8.

In your mind.] *Dianoia*; that is, in all the chief powers of the ſoul; *viz.* reaſon, will, and affection, (Leigh)

The body of his fleſh.] The *fleſh* is here added, either to diſtinguiſh his natural *body* from his myſtical body, of which he ſpake, ver. 18. or to teach us, that his humane *body* was not a phantaſtical, but a true ſubſtantial body. (Aſſ.)

Preſent you holy, and unblameable.] *Paraſteſai.* The verb (*pariſtemi*) is judicial, borrowed from courts of judgment, where men are ſet before a judge to be tried and examined: And the Apoſtle's meaning is, that they may be "holy, and unblameable, and unreproveable," in the ſight of Chriſt, before his great tribunal. (Leigh) See the notes on Rom. xii. 1. 1 Cor. i. 8. and Eph. i. 4.

If ye continue in the faith.] Hence it follows, That thoſe who have true faith and juſt ground of hope, may yet fall away from them. (W.) See the notes on John xv. 6. Rom. x. 18. Eph. ii. 21. and iii. 17,

Preached to every creature.] *En paſe te ctiſei*; To all the creation; that is, to all mankind under heaven. (Wall)

Rejoice in my ſufferings.] See the notes on Acts v. 41. 2 Cor. i. 5. iv. 10. and vii. 4.

Fill up that which is behind of the afflictions.] This is not to be underſtood of Chriſt's ſufferings for our ſins, as if there ſhould be ſomething wanting for our redemption; for that is perfect and compleat in all parts thereof, and nothing wanting, ver. 20. Heb. x. 14. 1 John i. 7, *&c.* 2 John ii. 2. But it is to be underſtood of the ſufferings of Chriſt's members for his ſake, 2 Cor. i. 5. and Heb. xi. 26. For we muſt conceive of Chriſt and his Church, as of one body and perſon, whoſe afflictions are limited by the providence of God. Now, Chriſt, the Head, having ſuffer'd already, it remaineth now that the Church, and every member thereof, do ſuffer their ſhare likewiſe, in their turn, according to his example, albeit to different ends; inaſmuch as the ſufferings of Chriſt are the price of our redemption, whereas thoſe of the faithful are nothing elſe but exerciſes, and trials of their faith and patience. (Aſſ.) See the notes on Acts ix. 16. and Eph. i. 23.

To fulfil the word of God.] *Pleroſai ton logon*, "to fulfil the word," is a phraſe which we meet with, 1 Mac. ii. 55. ſpoken of Joſhua, that "for fulfilling the word he was made a judge in Iſrael;" where, as *the word* ſignifies *the will* and *pleaſure of God* revealed to him, ſo (*pleroſai*) *to fulfil* it, is *to perform* it in a very eminent manner. But in this place, *ho logos*, being by the context confined to another notion, the preaching or publiſhing the Goſpel of Chriſt peculiarly, (*pleroun ton logon Theou*) "to fulfil the word of God," will be, to fulfil that preaching; that is, to proceed as far in the preaching of it, as, by all his diligence and care, by himſelf and others, he could do, and ſo belongs to the preaching it to theſe Coloſſians, to whom, being out of his way, he yet had ſent Epaphras, ver. 7. Thus we have a like phraſe, Rom. xv. 19. (*pleroſai to evangelion tou Chriſtou*) *to fill up the preaching*, or *Goſpel, of Chriſt*; that is, to preach it from city to city, from Jeruſalem as far as to Illyricum. (H.) See the notes on Rom. xv. 19. and 1 Cor. iv. 1.

Even the myſtery.] See the notes on Rom. xvi. 25. 1 Cor. ii. 7. and Eph. iii. 9.

What is the riches.] See the notes on Rom. ii. 4.

Whom we preach.] The ſum of this Apoſtle's preaching was, 1. To bring all, to whom he preach'd, but eſpecially the Gentiles, to repent and forſake their falſe religion and wicked lives. 2. To teach them the wiſdom of God, in the grounds of Chriſtian religion. And, 3. To advance them to perfection both in knowledge and holineſs. (Fell) See Mr. Richard Eyre's Sermon on this text, 1717. and the notes on Acts xx. 31. and 2 Cor. iv. 5. and xi. 2.

Preſent every man perfect.] See the notes on ver. 22. 2 Cor. xi. 2. and Eph. v. 27.

Striving, according to his working.] See the notes on Phil. i. 30.

CHAP. II.

He proceeds, in exhorting them to be conſtant; to beware of vain philoſophy, and traditions; ſuch as worſhipping of Angels, and the ceremonies of the law, which are aboliſh'd in Chriſt.

Ver. 1, 2, 3, 4, 5, 6, 7. FOR I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not ſeen my face in the fleſh: That their hearts might be comforted, being knit together in love, and unto all riches of the full aſſurance of underſtanding, to the acknowledgment of the myſtery of God, and of the Father, and of Chriſt; in whom are hid all the treaſures of wiſdom and knowledge. And this I ſay, leſt any man ſhould beguile you with enticing words. For though I be abſent in the fleſh, yet am I with you in the ſpirit, joying and beholding your order, and the ſtedfaſtneſs of your faith in Chriſt. As ye have therefore received Chriſt Jeſus the Lord, ſo walk ye in him: Rooted and built up in him, and ſtabliſhed in the faith, as ye have been taught, abounding therein with thankſgiving.

What great conflict I have.] See the notes on 2 Cor. xi. 23, *&c.* and Phil. i. 30.

For them at Laodicea.] See the notes on ch. iv. 16.

Have not ſeen my face.] This text is much inſiſted on, as a proof that St. Paul had never (yet at leaſt) been among the Coloſſians in perſon: And yet Theodoret (as is intimated in the Preface) is of another opinion, reading the words here thus, *Not for you only, and for them of Laodicea, but alſo for them who* "have not ſeen my face in the fleſh." But, the connective particle, being not (*alla*, or *alla kai*) *but alſo*, but only (*kai*) *and*, ſeems to favour our tranſlation, as well as the common opinion of the Ancients. And whereas he adds, that the Apoſtle went from Phrygia (of which Coloſſe was the metropolis) from whence he concludes that he muſt have preach'd there; this will not follow: Since, the firſt time, he only went through Phrygia, *en paſſant*, Acts xvi. 6. and, the ſecond time, ch. xviii. 23. he only ſtay'd to confirm the brethren, whom he found already converted; but that he came to Coloſſe, is not ſaid. In ſhort, the arguments offered to prove that he had not then ſeen them, ſeem ſtronger; as appears, not only from this text, but from other expreſſions in this ſame Epiſtle: As, ch. i. 4. where he intimates, that he had only "*heard* of their faith in Chriſt Jeſus;" and ver. 7. that they had *learn'd* it, not from him, but from Epaphras, whom he ſtiles, *to them* "a faithful miniſter of Chriſt." (W.)

Knit together in love.] See the notes on John xiii. 34. Eph. i. 17. and iv. 16.

To the acknowledgment.] See the notes on ch. i. 9 John xvii. 3. 1 Cor. ii. 2. and Phil. iii. 8.

In whom are hid.] *En ho.* Some make theſe words relate to the *myſtery*, mention'd in the foregoing verſe. But it ſeems rather to reſpect the perſon of Chriſt, as Mediator; the knowledge of whom (ſaith the Apoſtle) hath an excellency beyond all other knowledge, Phil. iii. 8. For in this chapter alſo, ver. 11. (*en ho perietmethete*) "in whom ye are circumciſed," and ver. 12. (*en ho ſynegerthete*) in whom "ye are riſen," plainly relate to Chriſt's perſon, and his performances as Mediator; and the whole following chapter ſpeaks of him, and of the benefits which we have receiv'd (*en auto*) by him. The Apoſtle alſo doth apply this to him, by ſaying, ver. 6. "As ye have received Chriſt Jeſus, the Lord, ſo walk ye in him," and by warning us againſt the deceit of vain philoſophy, ver. 8, 9. becauſe "in him dwelleth all the fulneſs of the Godhead bodily." But yet ſeeing theſe *hid treaſures* of Chriſt's wiſdom are reveal'd to us by his Goſpel only, and thence alone we obtain all our knowledge of him as Mediator, and of all the offices he ſuſtains, as ſuch, there ſeems to be no great difference betwixt referring this to his perſon, and referring it to his doctrine. (W.) See the notes on 1 Cor. i. 24.

Leſt any man ſhould beguile you.] Note here, 1. How exceedingly deſirous the Apoſtle was, that the Coloſſians might continue ſound in the Chriſtian faith, and be preſerved out of the hands of falſe teachers, who by falſe arguments, and enſnaring perſuaſions, ſought to beguile them. In matters of religion we are in greater danger from the ſubtle ſeducer, than we are from the fiery perſecutor; ſophiſtical arguments, and inſinuating perſuaſions, captivate thoſe perſons whom violence could never have brought over to their party; therefore is our Apoſtle ſo earneſt with the Coloſſians, that none ſhould "beguile them with enticing words." 2. How our Apoſtle gives another reaſon of this his ſolicitous care for them; namely, his fervent affection towards them, notwithſtanding his great diſtance from them; for tho', not in body, yet in mind, he was preſent with them; and having received from Epaphras an account of the good order and government of their Church, and the ſtedfaſtneſs of their faith in Chriſt, the notices thereof were matter of exceeding joy and rejoicing to him. Learn hence, That a Church's ſtedfaſtneſs in the faith of Chriſt, and unity among themſelves in Goſpel-order, doth render a Church a joyful object to all beholders; and particularly to the miniſters and ambaſſadors of Chriſt, who greatly rejoice therein. (B.) See the notes on ver. 18. Rom. xvi. 18. 1 Cor. ii. 1, *&c.* v. 3. and xiv. 40. and Eph. v. 6.

As ye have therefore received.] As ye have received the doctrine of Chriſt, ſo perſevere ye in it, and live according to it: Or, As ye have received Chriſt by faith, ſo walk ye in him, who is the way to eternal life. (Aſſ.) Be like trees, well and deeply *rooted* in him, or, like a houſe, firmly built upon him, as the only ſure and abiding foundation. (B.) See Biſhop Trimnell's, and Dr H. Lambe's Sermons on this text; and the notes on ver. 19. ch. i. 23. 1 Cor. iii. 9, 10. and xv. 58. 2 Cor. v. 7. Eph. ii. 20. iii. 17. and iv. 14.

Ver. 8, 9, 10, 11, 12, 13, 14, 15. Beware leſt any man ſpoil you through philoſophy, and vain deceit, after the tradition of men, after the rudiments of the world, and not after Chriſt: For in him dwelleth all fulneſs of the Godhead bodily. And ye are complete in him, which is the head of all principality and power. In whom alſo ye are circumciſed with the circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the circumciſion of Chriſt: Buried with him in baptiſm, wherein alſo ye are riſen with him through the faith of the operation of God, who hath raiſed him from the dead. And you, being dead in your ſins, and the uncircumciſion of your fleſh, hath he quickned together with him, having forgiven you all treſpaſſes, blotting out the hand-writing of ordinances, that was againſt us, which was contrary to us, and took it out of the way, nailing it to his croſs: And having ſpoiled principalities and powers, he made a ſhew of them openly, triumphing over them in it.

Beware, leſt any man ſpoil you] Chriſtianity was, in its very beginning, oppoſed by the Jews and Heathen wiſemen, Acts xvii. 17, *&c.* and xix. 9. each upon their own grounds. The philoſophers, according to their ſects, ſome by ſophiſms, and ſubtile fallacious diſputation; others by propoſing their own empty and ineffectual ſort of felicity; others by ſuggeſting untrue principles of natural knowledge. The Apoſtle condemns all that are oppoſite to Chriſtianity; 1. Becauſe vain and empty *deceits*; promiſing, but not giving, happineſs. 2. Becauſe not according to reaſon, but to the *tradition* of their founders, Zeno, Epicurus, *&c.* And, 3 Becauſe not advancing beyond the knowledge of things ſenſible, nor farther than the *rudiments* of them. The deceivers, ſeeing the default of their doctrines, ſet up great pretences of deep knowledge; called therefore Gnoſticks. Some interpret theſe things to be meant of Moſes's law; as the ſucceeding diſcourſe ſeems to be: But it is very probable, the ſame Hereticks taught both; as Cerinthus, *&c.* (Fell) See the notes on Matth. xxiv. 4. Rom. xvi. 17. and Gal. v. 10. and the other notes here next following.

Spoil you.] That is, carry you away for a *ſpoil*, or a prey; namely, from Chriſt and his truth, to other doctrines, or means of ſalvation, without Chriſt. The word *ſylagogon* is a compariſon taken from ſuch thieves, or pyrates, as do not only take and carry away the goods of thoſe they rob, but their perſons alſo. to make them their own, or other men's ſlaves. (Aſſ.)

Through philoſophy.] Note here, That it is not philoſophy, as ſuch, which St. Paul warns them againſt: For, true and ſound philoſophy is the improver of our reaſon, the guide of our faculties, and teaches us the true knowledge of God and ourſelves, and is no hindrance, but a great help, to religion: But it was the philoſophy of the Greeks, at that day, which is here condemn'd, becauſe it was vain and empty, fallacious and deceitful. (B.) Thoſe philoſophers having propounded divers matters in their vain ſpeculations; meaſuring heavenly myſteries by their natural reaſon. (Aſſ.) See the notes on Rom. i. 21.

The tradition of men.] See the notes on Matth. xv. 2. and Mark ii. 2.

The rudiments of the world.] That is, Thoſe imperfect ways of piety and virtue, which either the Jews or Gentiles adhered to before Chriſt, or before their receiving the faith of Chriſt: And ſo it muſt ſignify here, the Gentile doctrines eſpecially, noted by *philoſophy* in this verſe, and the "worſhipping of angels," ver 18. but withal, the Jewiſh abſtinences and obſervations, ver. 14, 16. (H.) See the notes on Gal. iv. 3, 9.

The fulneſs of the Godhead bodily.] *Somaticos* may denote, not corporiety, but eſſence; as in ver. 11. "the body of the ſins of the fleſh;" that is, the ſins of the fleſh: Or elſe it may be taken in oppoſition to *ſhadows* or *dark reſemblances*, God's will being in Chriſt (not in ſhadows, as among the Jews, but) plainly and ſubſtantially revealed, for the practice of inward purity, and not for the obſervation of thoſe ſhadows thereof which had been among the Jews. And thus the ſeventeenth verſe ſeems to interpret it, *the ſabbath*, &c. tho' they were, as commemorations inſtituted for the Jews, by ſtrength of that inſtitution to be obſerved by them, yet had they alſo a farther aſpect, to ſomewhat under the New Teſtament, and as ſuch, are ſaid to be "a ſhadow of things to come, the body (or reality) whereof is of Chriſt;" where the Chriſtian doctrine is affirmed to be that ſubſtantial divinity of which that which was under the law was a ſhadow. But this cannot well be otherwiſe applied to "the fulneſs of the Godhead dwelling in Chriſt" (which is the primary ſenſe, in which that other is contained, of the manifeſtation of divine knowledge in the Goſpel) but as the word *ſhadow* is a general word to ſignify any *image*, eſpecially a dark or imperfect one. Thus every *body* naturally caſts its *ſhadow*, which, as it is the dark image of the body, *viz.* of ſome lineaments of it, ſo is it far from the ſubſtance of it. Thus *the ghoſts*, that is, *the ſpecies* or images of men, but not their bodies, are call'd their (*umbræ*) *ſhadows*. And according to this notion of the word *ſhadow*, I ſuppoſe the word *bodily* may here be interpreted in oppoſition to it, that as on the earth here below, the ſun caſts its beams, and ſo dwells here in, or by its beams, or irradiations, but the body of the ſun is in heaven, and ſo, tho' here be ſome light below, yet there only the fulneſs of light is; ſo here God was in Moſes and the Prophets (and in other wiſe, holy men, to whom he revealed his will) in ſome degree, in ſome rays, beams, images of his perfections; and more than ſo, God is ſaid to *dwell in his Saints* (which differs from being in them, only by *permanence* or continuance) but ſtill he *is* or *dwells* in them, only in thoſe images of him, ſhadows, or rays, not as the ſun doth in the heaven, where the body of it is, in a fulneſs, ſo as he cannot be more in any other; but in Chriſt he *dwells in fulneſs*, ſo as nothing could be added to it; and ſo in him *bodily*, that is, as the ſun dwells in the firmament, where the *body* of it is. The whole divine nature is not only in part, but fully, without abſence of any part of it, in Chriſt, and that not by a *ſpecies*, or *ſhadow*, or *image* only, but really and ſubſtantially: And ſo conſequently (which is the thing which is here deſign'd to be prov'd by it) the will of God muſt be ſuppoſed to be ſo reveal'd in Chriſt, or by Chriſt, that there can be no need of addition from the Heathen philoſophy, or from the Jewiſh law, which the Gnoſticks would needs have added to it. (H.) Well, therefore, might the Apoſtle add, ver. 10. "ye are complete in him," wanting no requiſite to ſalvation: Ye need not go to the philoſophers for knowledge, for in Chriſt ye have complete wiſdom; he is above all Pagan philoſophers; nay, he is "the head of all principality and power;" that is, above the higheſt angel in heaven. Here obſerve, That it was the opinion of the Paganiſh, as it is now of the Popiſh, part of mankind, That Almighty God was too high to be immediately approach'd; and therefore they applied themſelves to *angels*, as mediators betwixt God and them: But the Apoſtle acquaints them, that the angel-mediatorſhip is vain, ſince Chriſt is alſo their head and Lord. (B.) To whom we have both immediate addreſs, and promiſe of acceptance. (Fell) See the notes on ch. i. 16. John i. 16. and Eph. i. 21, 23.

Ye are circumciſed.] See the notes on Rom. iv. 11. Gal. v. 2. Eph. ii. 11. and Phil. iii. 3.

Buried with him in baptiſm.] See the notes on Rom. vi. 4. and Gal. iii. 27.

Riſen with him.] See the notes on Acts ii. 24. and Eph. i. 19.

Being dead in your ſins.] The Apoſtle uſeth the expreſſion "dead to ſin," when ſin hath no more life, motion, or power in us; but "dead in ſin," when we have no life, motion, or inclination to grace. (Fell) See the notes on John v. 25. and Eph. ii. 1, *&c.*

Blotting out the hand-writing.] This is an alluſion to a practice among men, who cancel bills and bonds, and all obligations, wherein they ſtood bound, when once the debt is ſatisfied. Now (ſays the Apoſtle) your debt of ſin is paid to the juſtice of God, by the death of Chriſt; and ſeeing the obligation is cancelled, it would be madneſs and impiety to renew it again, as thoſe do who plead for circumciſion, and practiſe the legal ceremonies. Note here, There was an obligation upon every man to undergo the curſe of the law; for violating the commands of the law, there was *an hand-writing againſt us.* The obligation muſt be cancelled before the condemning power of the law can be aboliſhed, and ſin pardoned: None but Chriſt could cancel this obligation; and not he neither, without paying the full ſum payable from us: Chriſt when hanging on the croſs, did "nail this hand-writing to his croſs," which ſhall never be produced in judgment againſt the penitent believer: But this obligation remains upon the file uncancelled, with reſpect to all ſinners who live and die in their ſins, and they ſhall always lie in priſon, ever ſatisfying, but never able fully to ſatisfy this obligation. Yea, Chriſt hath not only by his death cancelled this hand-writing, and nailed it to his croſs, but has vanquiſhed and triumphed over all our ſpiritual enemies; Satan, and all the powers of hell, are led as ſo many pinion'd captives before the triumphant chariot of his croſs, making them a ſpectacle, ſcorn, and ſhame, in the eyes of God, angels, and men; "having ſpoiled principalities and powers, he made a ſhew of them openly," *&c.* (B.) In fewer words, The law was as the writ, or the obligation; the uſe of the ceremonies was the ratification and acknowledgment of the debt; and the blood of Chriſt. was the payment thereof, whereupon the obligation was cance'lld (Aſſ.) Three manner of ways the Apoſtle here expreſſeth of evacuating a bond; 1. Cancelling, or *blotting it out:* 2. *Taking it away*, that it ſhould never be produced, or forth-coming: And, 3. Tearing, or rending it, with the nails of his croſs; ſhewing thereby, that Chriſt had undertaken and ſuffer'd the penalty and condemnation due to the forfeiters of that bond. (Fell) See the notes on ch. i. 13. Luke xi. 22. John xii. 31. Rom. vi. 14. vii. 4. viii. 29. and xvi. 20. 1 Cor. xv. 55. Gal. iii. 13. Eph. ii. 15. and iv. 8.

Ver. 16, 17, 18, 19, 20, 21, 22, 23. Let no man therefore judge you in meat or drink, or in reſpect of an holy-day, or of the new-moon, or of the ſabbath-days: Which are a ſhadow of things to come; but the body is of Chriſt. Let no man beguile you of your reward in a voluntary humility, and worſhipping of angels, intruding into thoſe things which he hath not ſeen, vainly puft up by his fleſhly mind; and not holding the head, from which all the body by joynts and bands having nouriſhment miniſtred, and knit together, increaſeth with the increaſe of God. Wherefore if ye be dead with Chriſt from the rudiments of the world; why, as though living in the world, are ye ſubject to ordinances, (touch not, taſte not, handle not: Which all are to periſh with the uſing) after the commandments and doctrines of men? Which things have indeed a ſhew of wiſdom in will-worſhip and humility, and neglecting of the body, not in any honour to the ſatisfying of the fleſh.

Let no man therefore judge you.] Here we have an inference, or concluſion, drawn by our Apoſtle from the foregoing argument; that ſeeing the ceremonial law was now aboliſhed, therefore none ſhould take upon them to *judge*, or condemn, another for not obſerving any of the legal ceremonies; either thoſe that related to meats, that is, the difference to be obſerved in meats; or the other relating to the difference to be obſerved in days. Here note, That the days obſerved among the Jews, were of three ſorts; *Anniverſary*, which returned every year, called here an *holy day*; *Lunary*, which returned every month, the firſt day of every *new-moon*; *Weekly*, which returned every week, and on the ſeventh day of the week: All which are abrogated; even the Jewiſh ſabbath; and the Lord's Day, ſubſtituted in its place, 1 Cor. xvi. 2. Obſerve here, 1. That there is both a ſinful, and lawful, abſtinence from ſome meats: That abſtinence is ſinful, when men abſtain from ſome meats, upon pretence of holineſs and conſcience; as if ſome meats were unclean, or leſs holy in their own nature than others, 1 Tim. iv. 4. or as if, ſimply, abſtinence at any time were a thing acceptable to God in itſelf, without reſpect had to the end for which it is ſometimes required. But there is a threefold abſtinence from meats, which is lawful; *political*, enjoined by the magiſtrate for civil ends; *medicinal*, preſcribed by the phyſician for health's preſervation; *eccleſiaſtical*, when God by his providence, and the voice of his Church, calls the people to faſting. 2. The reaſon alledged by the Apoſtle, why Chriſtians ſhould not judge one another, with reſpect to meats and drinks, times and ſeaſons; namely, Becauſe thoſe legal ceremonies were but dark "ſhadows of things to come;" but the *body* and ſubſtance repreſented by thoſe ſhadows, is *Chriſt come in the fleſh:* And conſequently, to obſerve theſe ceremonies, and regard theſe ſhadows, under the Goſpel, is, in effect, to ſay, That Chriſt the body is not yet come. Here note, 1. The title given to the ceremonial-worſhip. It is ſtiled a *ſhadow*, becauſe it was a dark and imperfect repreſentation of the truth: What is a ſhadow, but the coming of a thick body between us and the ſun? The legal ceremonies were interpoſed between Chriſt, *the true light*, and us, and ſo caſts a ſhadow of him. 2. The title given to Chriſt with reſpect to the ſhadows of the ceremonial law. He is the *body* and ſubſtance of them: Now, as the ſhadow vaniſhes when the ſubſtance is come, ſo theſe ceremonial ordinances were to ceaſe upon the coming of Chriſt; and to obſerve them now, under the Goſpel, is, in effect, to ſay, that Chriſt is not yet come in the fleſh. 3. That the Jewiſh ſabbath was a ceremonial ordinance, and part of that "hand-writing of ordinances" which was to be blotted out by Chriſt, and conſequently the Chriſtian is not obliged to obſerve it. As the diſtinction of meats and drinks, and the obſervation of the new moons, was confeſſedly ceremonial; ſo was alſo the Jewiſh ſabbath, which, with the reſt, was equally cancelled by Chriſt, as a part of the "hand-writing of ordinances;" ſo that to obſerve the Jewiſh ſabbath, or to condemn the Chriſtian for not obſerving it, is as much a denial that Chriſt *is come in the fleſh*, as to obſerve circumciſion, or any other part of the ceremonial law. (B.) The abſtinences of the ſynagogue are abrogated, as being parts of the ceremonial law; but without prejudice, either to the authority of the Church, which can enjoin the like; or to Chriſtian charity, which may inſpire a man to obſerve them; or to the juſtice of God, which can command them; or to the neceſſity of reſtraining concupiſcence, which may require them. How great is the blindneſs of Hereticks, in confounding the feſtivals and obſervances, which the law appointed, and Chriſt has aboliſh'd, with thoſe which his religion inſpires, which his Church enjoins, and which do not terminate in a criminal, ſuperſtitious, and Judaical idleneſs, but in holy, religious, and Chriſtian occupations! (Q.) See the notes on Rom. xiv. 2, 17. 1 Cor. xvi. 2. and Gal. iv. 10. And for a larger critique on this paſſage, the curious may have recourſe to Hammond and Whitby.

Let no man beguile you.] Our Apoſtle, having warned the Coloſſians againſt the errors of the Judaizing teachers, comes next to warn them againſt the practice of the Paganizing Chriſtians; who were directed by their guides to "worſhip the angels;" covering their error with a plauſible ſhew of humility, pretending it was preſumptuous to go to God immediately, without the mediation of thoſe excellent creatures: But this the Apoſtle tells them was a bold "intruding into things" they knew nothing of, God having neither revealed nor taught any ſuch thing; and argued, that they were "vainly puffed up" with the fooliſh imaginations of their own "fleſhly minds." Next he ſhews, that theſe angel-worſhippers do not acknowledge Chriſt for the *head* of the Church, while they apply themſelves to angels as mediators; whereas he alone diſcharges the office of the head, compleatly giving life and growth to his whole Church, and to every member thereof; which members, being furniſhed with ſpiritual life from him, and *knit* to him, and one another, "by the joints and bands" of charity and other graces, grow and increaſe with ſuch an increaſe of holineſs as is from God, and tends to his glory. Note here, 1. That the nature of man is extremely prone to idolatry and falſe worſhip. 2. That it is as really idolatry to worſhip an angel, as it is to worſhip a woman; for divine worſhip is only due to a divine perſon. 3. That it is a renouncing of Chriſt, to make uſe of angels, or any other mediator beſides Chriſt, unto the Father, "not holding the head." It was a notion, that early, and indeed univerſally, poſſeſſed the mind of mankind, that God was not to be immediately approach'd to by ſinful men, but that their prayers were to be preſented by certain mediators and interceſſors, who were to procure for them the favour of God, and the acceptance of their prayers: Hence they worſhipped angels, and the ſouls departed of their heroes; whom they canonized, and tranſlated into the number of their inferior gods, by whom they addreſſed their ſupplications to their ſuperior gods. With this notion Almighty God was pleaſed to comply ſo far, as, under the Jewiſh inſtitution, to appoint Moſes a mediator betwixt him and them; and now under the Chriſtian diſpenſation, to appoint Jeſus Chriſt to be the only mediator betwixt God and man. 4. That it is uſual for idolaters, and falſe worſhippers, to cover themſelves with a more than ordinary ſhew of humility; "Let none beguile you in a voluntary humility." True it is, that all duties of worſhip ought to be voluntary, as voluntary is oppoſed to conſtrained; but they muſt not be voluntary, as voluntary is oppoſed to inſtituted or appointed: God doth no more approve of that worſhip we give him according to *our* will, than he doth approve of our neglect of that which is according to his own will: But man, vain man, likes any way of worſhipping God which is of *his* own framing, much better than that which is of God's own appointing. (B.) The church of Rome doth teach, That the *angels* are to be *worſhipp'd*, invok'd, and pray'd unto, as they do willingly undertake the care of our eternal ſalvation. (*Catech. Rom. par.* iii. *c.* ii. *n.* 8, 9, 10.) And ſo they have Litanies and prayers compoſed for this purpoſe. *We* alſo do *honour* the holy angels, as they are God's miniſters, and are "ſent forth to miniſter for them who ſhall be heirs of ſalvation," Heb. i. 14. But, to *worſhip*, or pray to them, we dare not; as it is what they themſelves do refuſe and abhor, Rev. xix. 10. and the Scripture itſelf doth here expreſly condemn. Theodoret, upon this text, ſays, The practice of worſhipping angels obtain'd a long time in Phrygia and Piſidia; and was therefore forbid, by the Synod of Laodicea, Can. 35. and he adds, that, in his time, oratories of St. Michael were there to be ſeen. But (ſays he) this is ſo far from *humility*, that it is, in truth, an inſolence: For it is founded upon a preſumption of knowing that which they neither do, nor can, underſtand; and while they would be wiſe above what is written, do effectually overthrow that which is written, by "not holding the head," and forſaking the only Mediator betwixt God and man, Chriſt Jeſus. (Williams) See the notes on Rom. x. 14. xii. 5. and xvi. 18. Eph. i. 22. and iv. 15. and more of the ſame (if need be) in Hammond and Whitby, at large.

If ye be dead with Chriſt.] See the notes on Rom. vi. 2. vii. 4, *&c.* and Gal. ii. 19.

The rudiments of the world.] See the notes on ver. 8, 16, *&c.* Rom. vii. 6. and Gal. iv. 3, 9.

Subject to ordinances.] *Dogmatizeſthe.* The original word ſignifies to make rules and conſtitutions concerning theſe things. Thus, concerning the obſervation of the feaſt of the dedication of the Temple, purg'd from defilement, (*Edogmatiſan meta coinou proſtagmatos*) "they ordain'd by a common ſtatute and decree," 2 Macc. x. 8. So, when Judas had ſlain Nicanor, (*edogmatiſan*) "they ordained all, with a common decree, in no caſe to let that day paſs without ſolemnity," ch. xv. 36. So alſo Eſth. iii. 9. and 1 Eſdr. vi. 34. And ſo it may be rendred here, *Why, as living yet in conformity to the world, are ye ſubject to the decrees and conſtitutions about them?* Such as theſe which here follow,

Touch not.] *Me hapſe.*] This may refer either to what is mention'd by St. Paul, 1 Cor. vii. 1. as the aphoriſm of ſome philoſophers, "It is good for a man (*me hapteſthai*) not to touch a woman:" Or it may refer to things ſuffocated, or dead of themſelves, or offer'd to idols; which, as Clemens of Alexandria ſays, the Jews were not allow'd to *touch*.

Taſte not.] *Mede geuſe.* This, doubtleſs, refers to meats and drinks: Either fleſh and wine, which ſome of the philoſophers, particularly the Pythagoreans, would not taſte of.

Handle not.] *Mede thiges.* Meaning any thing which may pollute you by touching it, or by its having been offer'd to idols. (W.) Theſe are the ſpeeches of ſuperſtitious men, which St. Paul here inſerteth; ſhewing thereby, that ſuperſtition grows from one degree to another. For, firſt, they forbid to *touch*, that is, to eat or drink; then to *taſte*; and laſtly, to *handle* at all; for that the ſpeech is here only of ſuch things wherewith the body is fed, appears by the two next following verſes. Or, becauſe *touch not*, and *handle not*, ſeem little to differ, or not at all; it may be underſtood, as ſaid to one *touch not*; to another *taſte not*; and to a third *handle not*, ſuch or ſuch meats. (Aſſ.) See the notes on Matth. xv. 9, 17. Acts xv. 29. Rom. vi. 2, 7. 1 Cor. vii. 1. and Gal. iv 3.

A ſhew of wiſdom in will-worſhip.] Worſhip of God, *humility*, *&c.* are really *wiſdom*; but having only "a ſhew of wiſdom" when done (*thelontes*) ver. 18. that is, affected by men, and preſcribed by them, without any authority from God, as the only worſhip of God. So that *thelon* ſeems to have an influence upon every one of theſe. Beſides, theſe were not entire faſts, but abſtinence from certain meats, becauſe unclean. (Fell) As to the true import of the word (*ethelothreskeia*) *will-worſhip*, ſee the large and learned criticiſm of Dr. Hammond.

C H A P. III.

He exhorts to heavenly-mindedneſs, and mortification; to charity, humility, and divers other Chriſtian duties.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. IF ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Chriſt in God. When Chriſt who is our life, ſhall appear, then ſhall ye alſo appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry: For which things ſake the wrath of God cometh on the children of diſobedience. In the which ye alſo walked ſometime, when ye lived in them. But now ye alſo put off all theſe; anger, wrath, malice, blaſphemy, filthy communication, out of your mouth. Lye not one to another, ſeeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge, after the image of him that created him. Where there is neither Greek nor Jew, circumciſion nor uncircumciſion, barbarian, Scythian, bond nor free; but Chriſt is all, and in all.

Riſen with Chriſt.] The Apoſtle began, ch. ii. 11, 12. to ſpeak of *baptiſm* and our engagements in it; which are, according to the parts of it, 1. Dying to a carnal life (the conſequences whereof he deduceth in that chapter:) 2. Riſing to a ſpiritual life, which he now proſecutes in this. "If ye be riſen with Chriſt," continue with him; that is, to be like to him, in regarding only the concerns of heaven and eternal life. (Fell) See Biſhop Andrews's Sermon on this text; and the notes on ch. ii. 12. Rom. vi. 5. Eph. ii. 6. and Phil. iii. 20.

Seek thoſe things which are above.] Theſe phraſes (*ta ano zeteite*) "ſeek thoſe things which are above," ver. 1. and (*ta ano phroneite*) "ſet your affections on things above," ver. 2. ſeem to import, 1. That we ſhould have them fix'd on our ſpirits, and familiarly occurring to our thoughts, by frequent meditations and ſerious reflections on them. 3. That we ſhould have our wills inclined to them, and our affections poſſeſs'd with fervent love, and paſſionate deſires of them. And, 4. That we ſhould employ our faculties and members in purſuit of them, with diligence and conſtancy. (W.) By "the things which are above," the Apoſtle means everlaſting happineſs and glory, whereof Chriſt hath taken poſſeſſion for us in heaven, together with all ſpiritual gifts requiſite for ſalvation, which Chriſt, at the right hand of his Father, doth impart and diſtribute to his Church, Eph. iv. 8. (Aſſ.) And the motives to this are, 1. That the things *below* are unſuitable, the things *above* ſuitable: 2. Theſe *below* empty and deceiving, the other full and ſatisfying: Nay, there is more happineſs in the *ſeeking* heaven, than in the enjoying earth: 3. That theſe are uncertain to be attained, the other certain, if ſought for: 4. Theſe mix'd with troubles, the other pure comforts: And, 5. Theſe tranſient and fading, the other perpetual and everlaſting. (Bever.) See the notes on Luke xxiv. 51. and Acts ii. 24. and vii. 55.

Where Chriſt ſitteth.] See the notes on Acts ii. 24. iii. 21. and vii. 55. Eph. i. 20. and iv. 8.

Ye are dead.] That is, *dead* to the world, *dead* to the fleſh, *dead* to all the vain and ſinful motions and deſires thereof. (Aſſ.) Therefore, be not over-eager in the purſuit of the things here below. (B.) See the notes on ch. ii. 11, 20. Rom. vi. 2. and Gal. ii. 20.

Your life is hid with Chriſt.] Your true life, which conſiſts in fruition of God, and which ye ſhall live for ever with him, "is hid with Chriſt," who is now remov'd from your ſight, and plac'd at "the right hand of God;" for "it doth not yet appear what we ſhall be," 1 John iii. 2. (W.) See the notes on ch. i. 26. and ii. 3. John iii. 8. 1 Cor. ii. 7. and Eph. iii. 9.

When Chriſt, who is our life.] That is, when Chriſt, who is the author, and purchaſer, and preſerver of our life, ſhall appear, to judge the world at the great day, then ſhall all believers, who have received ſpiritual life from him, be ſharers in glory with him. Here note, 1. That Jeſus Chriſt, by whom believers live a life of grace, and from whom they expect a life of glory, ſhall certainly appear; yea, and have a very glorious appearing: He ſhall be glorious in his perſon, glorious in his attendants, glorious in his authority, *&c.* 2. That when Chriſt appears in glory to judge the world, then it is that all believers ſhall enjoy a full glorification with him. 3. That the faith of approaching glory, at Chriſt's ſecond appearance, is a ſtrong argument to take off our *affections from things below, and place them on things above.* St. Paul's argument is, to preſs the Coloſſians to "ſet their affections on things above," becauſe Chriſt is above; and when he appears, they ſhall "appear with him in glory." (B.) Hence alſo we may learn, that Chriſtians are not to expect to reign with Chriſt on earth a thouſand years; becauſe they are not to mind, or *ſeek*, the things upon earth, but only thoſe "*above*, where Chriſt ſitteth on the right hand of God;" whereas, were this life on earth a bleſſing and reward which God had promiſed to them for their ſufferings, they might mind it, and ſet their affections on it. (W.) See the notes on John xi. 25. and xiv. 6. Rom. v. 10. 1 Cor. vi. 14. and xv. 43. Gal. ii. 20. and Phil. iii. 21.

Mortify therefore your members.] Note here, 1. That altho' the Apoſtle told them, in the third verſe, that they were "dead to ſin," yet here, in the fifth verſe, he bids them *mortify ſin*; intimating, that the work of mortification, at the beſt, is but imperfect, and muſt be carried on daily and progreſſively: They were mortified but in part; "Mortify therefore," *&c.* 2. What it is they are called upon to mortify; "their members upon earth:"

Where, by ***members***, we are to underſtand all the luſts and corruptions of our hearts and natures, all the relicks and remains of ſin unſubdued and unpurged out of the ſoul: He inſtances in "fornication, uncleanneſs, inordinate affections and deſires, and covetouſneſs," which loveth the world above God, and is therefore no better than *idolatry*. But why are theſe called *members*, and *members upon earth? Anſ.* They are called members, in alluſion to what St. Paul had called ſin before, ch. ii. ver. 11. namely, *a body of ſin*; therefore he calls particular luſts, *members* of that body; and alſo becauſe they require and call for the members of the body, as inſtruments to bring them into act: Likewiſe, becauſe theſe luſts are naturally as dear to men as their bodily members; they can as ſoon part with a right hand, or a right eye, as with a boſom and beloved luſt. They are alſo called "members upon the earth," becauſe they are converſant about earthly things; becauſe they will cleave to us as long as we live upon earth: And to intimate, that none of theſe muſt be carried to heaven with us, but be mortified on the earth. But what is it to *mortify* theſe members? *Anſw.* To mortify ſin, is to deny our conſent to the ſollicitations of ſin; to ſuppreſs the firſt motions of ſin; to enervate the power and activity of ſin. Learn hence, 1. That in the holieſt and beſt of God's children and ſervants, there are relicks and remains of ſin to be daily mortified, and gradually ſubdued. 2. That after God has brought a perſon into a ſtate of grace, it is his duty, and ought to be his endeavour, daily to mortify ſin, and all the remains of unſubdued corruption A caution; Take heed of concluding, that ſin is mortified, becauſe it is reſtrained, becauſe the acts of ſin are intermitted, becauſe ſome particular ſins are ſubdued: Is all ſin hated of thee, loathed and left by thee? 'Tis more to loath a ſin, than it is to leave a ſin: Sin may be left, and yet beloved; but no man can loath a ſin, and love it at the ſame time. (W. and B.) This precept follows both upon our dying, and riſing again in baptiſm; but ſeems chiefly directed againſt the Hereticks, who, pretending abſtinences and mortifications, yet liv'd in all filthy and abominable luſts: The Apoſtle therefore forbids theſe abſolutely; and conſequently approveth ſuch mortifications as conduce to that end. (Fell) See the notes on ch. ii. 11. Rom. vi. 6, 13. and viii. 13. Eph. iv. 22. and v. 5. and the other notes here next following.

Fornication.] See the notes on 1 Cor. vi. 13, 18. and Eph. v. 3.

Inordinate affection.] The word *pathos*, in the original, ſignifieth ſome kind of uncleanneſs, in which men are rather paſſive than active; ſuch as the Apoſtle intimateth, Rom. i. 26. (Aſſ.)

Evil concupiſcence.] That is, Deliberate fleſhly luſtings, indulged, and not reſtrain'd by us. (W.)

Covetouſneſs, which is idolatry.] Covetouſneſs is a ſin, which, above others, a Chriſtian ſhould ſet himſelf againſt, and endeavour to mortify and ſubdue; it having a ſort of idolatry in it, drawing our love, our truſt, our fear, our joy from God, and placing the ſupremacy of our affection in and upon the creatures. True, the covetous man does not believe his money to be God; but by his inordinate loving of it, and fiducial truſting in it, he is as truly guilty of idolatry, as if he bowed his knee unto it; for God more regards the internal acts of the mind, than he doth the external acts of the body. In like manner, the Papiſts do not believe the Saints and Angels to be Gods: But by praying to them, and truſting in them for relief and help, they give them the inward worſhip of the ſoul, and conſequently they are as guilty of *idolatry*, as if they did believe them to be God. (W. and B.) But Dr. Wall thinks the word *pleonexia* here properly denotes ſome ſort, or ſome degree of uncleanneſs, too foul for the Apoſtle to name in any plainer word, which thoſe people in Phrygia were guilty of. See the notes on Luke xii. 15. Rom. i. 29. and Eph. v. 5.

The wrath of God cometh.] See the notes on Rom. i. 18. and Eph. ii. 2.

Ye alſo walked ſometime.] *Living* ſignifies the habit, *walking* the acts, of ſin, Gal. v. 25. (Fell) See the notes on Rom. vii. 5. and 1 Cor. vi. 11.

Ye alſo put off all theſe.] When ye were Heathens, ye liv'd in all thoſe monſtrous and abominable ſins of whoredom and abominable luſts: But now ye ſhould not only forſake thoſe, but many other faults, which tho' not ſo bad as the other, yet are to be put off by good Chriſtians. (Wall) See the notes on Eph. iv. 22, 25, 31. and Phil. ii. 12. and the other notes here next following.

Anger, wrath, malice.] *Anger* is the ſudden motion or riſing of paſſion; *wrath* is anger advanc'd to a height; and *malice* is anger accompanied with deſires of revenge, a rooted diſpleaſure. As jealouſy is the rage of a man; ſo malice is the rage of the devil. (B.) See the notes on Rom. i. 29. and Eph. iv. 31.

Blaſphemy.] *Blaſphemy* here does not mean blaſphemy againſt God (which would be as bad, or worſe than any of thoſe Heathen ſins) but reviling, and reproachful language to men. (Wall) See the notes on Matth. ix. 3. Rom. iii. 8. 1 Cor. iv. 13. and Eph. iv. 31.

Filthy communication.] See the notes on Eph. v. 4.

Lie not one to another.] See the notes on Eph. iv. 22. But *N. B.* That in the reference there, it ſhould be Archbiſhop Abbot's (inſtead of Biſhop Prideaux's) Lecture *de Mendacio*.

Put off the old man.] See the notes on Rom. vi. 6. and Eph. iv. 22.

Renewed in knowledge.] What *eis epignoſin* ſignifies here, is ſomewhat uncertain. If the prepoſition *eis* be taken for an Hebraiſm, for (*en*) *in* or *by*, then it denotes the means of working our renovation, the knowledge of the Goſpel, in which our pattern is ſet, according to which we are to form our lives for the future; and this is generally expreſſed by *epignoſis aletheias*, *the acknowledgment of the truth*, 1 Tim. ii. 4. Tit. i. 1. Heb. x. 26. But it is poſſible, alſo, that *eis* being taken in the proper notion of it, *epignoſis* may be ſet in oppoſition, or by way of ſuperaddition, to (*gnoſis*) *knowledge*, which the Gnoſticks boaſted of, and from whence they had their name, and with it joined all vicious corrupt practices: Whereupon he requires his Coloſſians to forſake thoſe ſins, and to be *renewed* to that which the Gnoſticks have not attained to, (*eis epignoſin*) *to acknowledgment*, or *diſcerning*, that is, the experimental, practical knowledge of God's goodneſs to us in *regenerating* (which is more than the firſt creating) *us after his own image*, to live according to the divine pattern which he hath ſet us. (H.) See the notes on Rom. xii. 2. and xiii. 14. Eph. ii. 10, 15. and Phil. ii. 12.

Neither Greek nor Jew.] From theſe words Epiphanius noteth four ſects or ſorts of religion, which one after another bore ſway in the world: From Adam to the flood, *Barbariſm*; from the flood to Abraham, *Scythiſm*; and after that, *Helleniſm*, and *Judaiſm*: But, whether St. Paul had reference unto theſe, it is uncertain. His plain meaning is, That if we ſpeak of renovation and ſalvation in Chriſt, there is no reſpect of perſons at all, Acts x. 34. for every man is accepted according to that meaſure of grace, by which Chriſt dwells and worketh in him, Gal. iii. 28. (Aſſ.) See the notes on Acts x. 34. Rom. i. 14. and x. 12. 1 Cor. xii. 13. Gal. iii. 28. and v. 6.

Ver. 12, 13, 14, 15, 16, 17. Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering; forbearing one another, and forgiving one another, if any man have a quarrel againſt any: Even as Chriſt forgave you, ſo alſo do ye. And above all theſe things, put on charity, which is the bond of perfectneſs. And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful. Let the word of Chriſt dwell in you richly in all wiſdom; teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord. And whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, giving thanks to God and the Father by him.

Put on therefore.] See the notes on Rom. xii. 5, 10, 18, *&c.* and xiii 8.

As the elect of God.] The Apoſtle ſpeaks not here of any abſolute election of ſome particular perſons to eternal life, but of their being choſen out of the Heathen world to be his Church and People, is evident, becauſe he ſpeaks to the Church in general: And yet to theſe *Elect* he promiſeth the bleſſings of Chriſtianity only "if they continued in the faith, grounded and ſettled, and were not moved away from the hope of the Goſpel," ch. i. 23. expreſſing his care and fear, ch. ii. 2, 4, 18. leſt they ſhould be deceiv'd, and robb'd of their reward. (W.)

Bowels of mercies.] By this phraſe of "putting on bowels," the Apoſtle means only, That it is nothing to perform external good works, unleſs they have their root and principle in *charity*; which is the heart, and as it were the *bowels* of the new man: And that men vainly flatter themſelves with having this heart, and theſe *bowels*, if they do not ſhew them outwardly, by exerciſing mercy, humbleneſs of mind, meekneſs, and long-ſuffering, towards their neighbours. (Q.) See the notes on Gal. v. 22. Eph. iv. 2, 32. and Phil. ii. 1.

Put on charity.] See the notes on ch. i. 20. and ii. 2. John xiii. 34. and xvii. 21. Rom. xiii. 10. xiv. 1, 15, 19. and xv. 1. 1 Cor. xiii. 1, *&c.* Gal. v. 15. Eph. iv. 4, 15. and Phil. ii. 1.

The bond of perfectneſs.] The meaning is, That charity is the moſt perfect bond of union among Chriſtians: It knitteth together all the ſcatter'd members of the Church, and makes their gifts and graces ſubſervient to the good of one another; ſo that the Church is thereby made a compleat entire body, which was lame without it. (B.) See the notes on Rom. xiii. 8. 1 Cor. i. 10. and Eph. iv. 3.

Let the peace of God rule.] As if the Apoſtle had ſaid, Let that peace which God has given you within, and calleth you to exerciſe without, govern your lives, and direct you in all your actions towards men; and live in continual thankfulneſs to God. Here note, That the original word, to *rule* in the heart, ſignifies to *umpire*, or to act the part of an umpire, in appeaſing ſtrife. Now this peace, 1. Inwardly, huſhes and ſtills all in the ſoul: When tumultuous affections are up, and in an hurry, when anger, hatred, and revenge, begin to ariſe in the ſoul, this calms and compoſes all. 2. Outwardly, peace of conſcience produces peaceableneſs of converſation; where the peace of God rules in the heart, it diſpoſes to peaceableneſs in the life. Now this conſiſts in theſe things; namely, in an unwillingneſs to provoke others, in an unaptneſs to be provoked by others, in a readineſs to be reconciled when provoked, and in a forwardneſs to reconcile others that are at variance. (B.) See the notes on John xvi. 33. Rom. xii. 4. and xiv. 17. Eph. iv. 4. and Phil. iv. 7.

Called in one body.] See the notes on Eph. i. 23. and v. 30.

Let the word of Chriſt dwell in you.] See the notes on 1 Cor. i. 20. and ii. 6.

Teaching and admoniſhing.] Our tranſlation ſuppoſes a barbariſm here. But, turn it thus, "Let the word of Chriſt dwell in you richly in all wiſdom; *teach* and *admoniſh* one another," &c. and every thing is clear and regular. (Blackw.)

In pſalms, and hymns.] See the notes on 1 Cor. xiv. 26. and Eph. v. 19. and Mr. Eſtwick's Sermon on this text.

Whatſoever ye do.] See the notes on 1 Cor. x. 31. and Eph. v. 20.

Ver. 18, 19. Wives, ſubmit your ſelves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter againſt them.

Wives, ſubmit your ſelves.] See the notes on Eph. v. 22.

As it is fit in the Lord.] That is, in all lawful things; and in obedience to the Lord's commands, and not in any thing contrary to his will. Thus obeying, the woman's ſubjection is ſervice done to Chriſt; which may comfort her, in caſe of any unkind returns from her husband to her. (B.)

Husbands, love your wives.] They who ſacrificed to *Juno Nuptialis*, (ſaith Plutarch) did ſeparate the gall from the ſacrifice, and throw it away; ſignifying, that there ſhould be no *bitterneſs*, or wrath, betwixt thoſe who were married. (W.) See the notes on 1 Cor. vii. 3. and Eph. v. 25.

Ver. 20, 21. Children, obey your parents in all things: For this is well-pleaſing unto the Lord. Fathers, provoke not your children to anger, leſt they be diſcouraged.

Children, obey your parents.] See the notes on Matth. xv. 4. and Eph. vi. 1, &c.

In all things.] That is, In all lawful things, and in all indifferent things: In every thing that is not ſinful; tho' to the child it may ſeem unneceſſary, or unreaſonable, yet the parent's command is to be obey'd. (B.)

Fathers, provoke not.] See the notes on Eph. vi. 4.

Ver. 22, 23, 24, 25. Servants, obey in all things your maſters according to the fleſh; not with eye-ſervice, as men-pleaſers, but in ſingleneſs of heart, fearing God: And whatſoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye ſhall receive the reward of the inheritance: For ye ſerve the Lord Chriſt. But he that doth wrong, ſhall receive for the wrong which he hath done: And there is no reſpect of perſons.

Servants, obey in all things.] That is, in all things warrantable for the maſters to command, and the ſervants to perform. (Aſſ.) See the notes on ver. 20. and Eph. vi. 5, &c.

The reward of the inheritance.] He calls it a *reward*, becauſe he ſpeaks of *ſervants*: But he addeth "of the inheritance;" becauſe, if they faithfully ſerve their maſters, or rather the Lord Chriſt in them, the time ſhall come when they ſhall be made *ſons*, and partakers of the heavenly inheritance. (Aſſ.) See the notes on 1 Cor. vii. 22.

No reſpect of perſons.] See the notes on Acts x. 34. and Rom. ii. 11.

CHAP. IV.

Farther exhortations to ſeveral duties: And the whole concluded with ſalutations as uſual.

Ver. 1. MAſters, give unto your ſervants that which is juſt and equal, knowing that ye alſo have a maſter in heaven.

Maſters, give unto your ſervants.] See the notes on Eph. vi. 9.

Juſt and equal.] Tho' there be a great inequality between maſters and ſervants, in reſpect of their outward and civil condition; yet there is an equality in reſpect of their ſpiritual, having both one maſter: And thus much the Heathens ſaw by the light of nature. Or, it is "juſt and equal" for maſters to do their office to ſervants, as well as for ſervants to do their duty to them. (Aſſ.)

Ver. 2, 3, 4. Continue in prayer, and watch in the ſame with thankſgiving; withal, praying alſo for us, that God would open unto us a door of utterance, to ſpeak the myſtery of Chriſt, for which I am alſo in bonds: That I may make it manifeſt, as I ought to ſpeak.

Continue in prayer.] Let us remember, that we are no other than beggers when we addreſs ourſelves to God in prayer; and that even prayer itſelf is an alms which we receive from him: And then we ſhall eaſily conceive, that it ought to have theſe qualities; 1. Aſſiduity, importunity, *continuance*, earneſtneſs, perſeverance. 2. Diligence, application, attention, reverence, preſence of God, *watchfulneſs*. 3. Humility, ſenſe of our own unworthineſs, religious fear, abaſement of heart, gratitude. Let us perſevere, becauſe God would have us importune him. Let us *watch*, becauſe God has his proper ſeaſons of beſtowing light, grace, and mercy, and of bleſſing us with liberal and ſalutary viſitations. Let us be full of gratitude and *thankfulneſs*, becauſe this opens the hand of mercy to give, and the heart of the poor to receive. (Q.) See the notes on Luke xviii. 1. and 1 Cor. xvi. 13.

Praying alſo for us.] See the notes on Rom. xv. 30. and Eph. vi. 19.

A door of utterance.] See the notes on 1 Cor. xvi. 9. and 2 Cor. ii. 12.

The myſtery of Chriſt.] See the notes on ch. i. 26. ii. 2. Rom. xvi. 25. 1 Cor. iv. 1. and Eph. vi. 19.

I am alſo in bonds.] See the notes on Eph. iii. 1. iv. 1. and vi. 20.

Ver. 5, 6. Walk in wiſdom toward them that are without, redeeming the time. Let your ſpeech be alway with grace, ſeaſoned with ſalt, that ye may know how ye ought to anſwer every man.

Walk in wiſdom.] That is, Adviſedly and circumſpectly; ſo that ye neither learn any evil by converſing with "them that are without," nor give them any offence at all by your carriage. (Aſſ.) See the notes on 1 Cor. v. 12. x. 32. and Eph. v. 15.

With grace, ſeaſoned with ſalt.] Direction is here given to all Chriſtians, for the right government of the tongue, and well-ordering of the ſpeech; that it be not corrupt and rotten, filthy or frothy, vain and unprofitable, but mild and courteous, ſavoury and gracious, wiſe and diſcreet. Note here, 1. That we are not left at random, in our ordinary diſcourſe, to let our tongue run riot, and talk what we pleaſe, without any regard to the edification of others. 2. That there ought to be both a gracefulneſs and *grace* in our ſpeech; ſome ſavour of piety, ſomething that may teſtify there is grace wrought in ourſelves, and tends to the working of grace in others. 3. That our ſpeech may be thus ſavoury at all times, it muſt be "ſeaſoned with ſalt." 1. With the *ſalt* of truth: There muſt be an agreement betwixt the thing and our words, without falſhood; and an agreement betwixt our tongue and our hearts, without diſſimulation. 2. With the *ſalt* of wiſdom and prudence: This will teach us the time when, the manner how, and the meaſure how much, to ſpeak; thoſe words muſt needs be unſavoury, that have neither truth nor prudence in them. The people wonder'd of old at the gracious words which came out of Chriſt's mouth; and we may juſtly wonder at the graceleſs words which come out of the mouths of many that are called Chriſtians. (B.) See the notes on Matth. v. 13. Mark ix. 50. 1 Cor. xv. 33. and Eph. iv. 29.

Ver. 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18. All my ſtate ſhall Tychicus declare unto you, who is a beloved brother, and a faithful miniſter, and fellow-ſervant in the Lord: Whom I have ſent unto you for the ſame purpoſe, that he might know your eſtate, and comfort your hearts: With Oneſimus a faithful and beloved brother, who is one of you. They ſhall make known unto you all things which are done here. Ariſtarchus my fellow-priſoner ſaluteth you, and Marcus ſiſter's-ſon to Barnabas (touching whom ye received commandments; if he come unto you, receive him) and Jeſus, which is called Juſtus, who are of the circumciſion. Theſe only are my fellow-workers unto the kingdom of God, which have been a comfort unto me. Epaphras, who is one of you, a ſervant of Chriſt, ſaluteth you, always labouring fervently for you in prayers, that ye may ſtand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis. Luke, the beloved phyſician, and Demas greet you. Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his houſe. And when this Epiſtle is read among you, cauſe that it be read alſo in the Church of the Laodiceans; and that ye likewiſe read the Epiſtle from Laodicea. And ſay to Archippus, Take heed to the miniſtry which thou haſt received in the Lord, that thou fulfil it. The ſalutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

¶ Written from Rome to the Coloſſians, by Tychicus and Oneſimus.

Shall Tychicus declare.] This Tychicus was an Epheſian, and an old diſciple, mention'd Acts xx. 4. and in other places; who was either now returning into the eaſt, or was prevail'd on by St. Paul to go thither, and carry this Epiſtle, with that alſo, to the Epheſians; he being one, who was capable to inſtruct them, and to help forward their faith, as well as to inform them of St Paul's preſent ſtate. (Wall)

And comfort your hearts.] *Viz.* 1. By making known to them the true cauſe of his ſufferings; that it was for the Goſpel's ſake. 2. By keeping them from diſcouragement at the report of his ſufferings, that they might not be offended at his chain, nor ſink under the burden of immoderate ſorrow on his account. 3, By the report of that holy joy and chearfulneſs which the Apoſtle had in his own ſpirit, under the preſent burden of his ſufferings. (B.)

With Oneſimus.] Servant to Philemon; of whom mention is made in the Epiſtle to Philemon, ver. 10. The ancients ſay, this Oneſimus ſucceeded Timothy, as Biſhop of Epheſus: But Du Pin reckons him to have been another perſon; and St. Jerome only ſays, That of a ſervant, he was made a Deacon.

Ariſtarchus.] See the notes on Acts xxvii. 2.

Marcus.] See the notes on Acts xv. 37.

Jeſus, which is called Juſtus.] Among the Jews he was call'd Jeſus, (or Joſhua) and among the Romans, Juſtus. We do not find that any Chriſtians, ſince our Lord's reſurrection, did ever give their children the name of Jeſus, out of a due reverence to our Lord and Saviour. (G, and B,)

Theſe only are my fellow-workers.] Note here, 1. That, as in the large catalogue of ſalutations which St. Paul wrote to the Saints at Rome, Rom. xvi. in which particular perſons are mention'd, St. Peter is not once named: So here, in this catalogue of ſalutations ſent from Rome, no mention is made of St. Peter. Doubtleſs, had he been now at Rome, he had ſent ſalutations as well as the reſt: But here are ſalutations from Ariſtarchus, Mark, and others; none from Peter. (B.) And, 2. From this text it is evident, That either St. Peter was not at Rome, when St. Paul was there, or elſe that he was no comfort to him (*theſe only*, whom he here names, *having been a comfort unto him*), no promoter of the kingdom of God with him; which ſurely is no compliment to St. Peter. (W.) See the Preface to the Epiſtle to the Romans.

Epaphras, who is one of you.] That is, a native of their city of Coloſſe: Suppoſed to have been one of the ſeventy Diſciples of Chriſt; and now a priſoner, with St. Paul, at Rome, Philem. 23. (Biſhop Alley) See the Preface to this Epiſtle.

Stand perfect, and complete.] See the notes on Matth. v. 48. Rom. xv. 30. 1 Cor. xiv. 20. and Phil. iii. 15.

Laodicea and Hierapolis.] See the Preface to this Epiſtle.

Luke, the beloved phyſician.] See the Preface to his Goſpel, and The Acts; and the notes hereafter on 2 Tim. iv. 11.

And Demas.] See the notes on 2 Tim. iv. 10.

The Church which is in his houſe.] See the notes on Rom. xvi. 5, 23. 1 Cor. xi. 22. and xvi. 19.

The Epiſtle from Laodicea.] Much controverſy has ariſen in the Church about this Epiſtle from Laodicea. Some have affirmed, that it was written by St. Paul to the Laodiceans, but loſt; from whence they would infer, that the canon of the Scripture is not entire: But ſuppoſing it were ſo, yet it follows not but that we have all things neceſſary to ſalvation in the holy Scripture: We have what the wiſdom of God thought fit to hand down to us, and what is ſufficient to make the ſerious reader of it wiſe unto ſalvation: Surely Almighty God was not bound to bring down all that he wrote to us; but only what his own wiſdom ſaw fit and neceſſary for us. Others underſtand it of an Epiſtle from Laodicea to St. Paul; and that he anſwered it fully in this Epiſtle to the Coloſſians, and, ſending it back, deſired the Coloſſians might read it, for better clearing of ſome paſſages in his Epiſtle to them. Laſtly, Some underſtand it of the Epiſtle to the Epheſians; Epheſus being the metropolis, or the chief city of Laodicea; and, accordingly, ſome called the Epiſtle to the Epheſians, the Epiſtle to the Laodiceans: The truth is, there is a very great affinity betwixt the Epiſtle to the Epheſians, and this to the Coloſſians; the doctrines, exhortations, and many expreſſions are the very ſame: So that it is no wonder if he deſired they ſhould be both read at Coloſſe, to let them ſee that he wrote the ſame doctrine to other Churches, which he had done to them. (W. and B.) That the Epiſtle here recommended, was ſome one ſent from Laodicea to St. Paul, ſeems clearly to have been the opinion of Biſhop Hall, Dr. Lightfoot, and the Aſſembly-men. But that it was indeed no other than the Epiſtle of St. Paul to the Epheſians, is the opinion of Grotius, Hammond, Cave, Mills, Whitby, Du-Pin, Fleury, Wall, and B. To which latter I think it moſt reaſonable to aſſent. The truth ſeems to have been this, That a duplicate, or copy, of the Epiſtle to the Epheſians, was convey'd by St. Paul's direction, to the Laodiceans; which being communicated from thence to other Churches, was by ſome of them call'd The Epiſtle to the Laodiceans, as having receiv'd a copy of it from their neighbour-city, Laodicea: And ſo, the Apoſtle, requiring that Epiſtle, and this to the Coloſſians, to be interchangeably read in each other's Church, might properly enough call that the Epiſtle (*ek Laodikeias*) *from Laodicea*; ſince they of Coloſſe would receive a copy of it from Laodicea, not far from them, much eaſier than from Epheſus, which was at a great diſtance. However, a miſtaken notion of this paſſage gave occaſion to the forgery of an Epiſtle in the name of St. Paul to the Laodiceans, ſtill extant; tho', even in St. Jerome's time, it was exploded and rejected by all.

Say to Archippus.] This Archippus is, with good reaſon, ſuppoſed to be the miniſter at Coloſſe, in the room of Epaphras, now with St. Paul at Rome. Some think, that in the abſence of Epaphras, he was grown ſomewhat remiſs and ſlack in his miniſterial duty; He directs therefore the Coloſſians to admoniſh him to the exerciſe of greater diligence in diſcharging all the parts of his truſt, committed by Chriſt unto him; "Say unto Archippus, Take heed," *&c.* Obſerve here, A double charge, 1. A charge of meſſage, "Say unto Archippus:" The Coloſſians muſt ſay it: St. Paul could have wrote a private letter to him; but they muſt excite him; yet ſay to him, to his face, not of him behind his back: 'Tis the peoples duty to ſtir up their miniſters to the faithful performance of their duty; the fire of our miniſterial zeal doth not burn ſo bright, but we may need our people's bellows to inflame it: But this muſt be done with prudence by the people, in a way of exhortation, not by way of exprobation; to ſtir up your miniſter to his duty, that ye forget not your own. 2. The charge of an office, "Take heed to the miniſtry which thou haſt received of the Lord, that thou fulfil it." Here note, 1. A duty enjoined; to "fulfil the miniſtry:" But what is that? Negatively, Not to ſecure the ſucceſs of our miniſtry; we may deliver our own ſouls, tho' our people's be not delivered: The nurſe is not charged with the life of the child, but with the care of the child; ſhe ſhall be paid whether it live or die: Nor is it, abſolutely, to perform every part of our miniſterial duty without the leaſt deficiency; No, we rejoice in the teſtimony of our conſcience, that "in ſimplicity and godly ſincerity" we have done our duty. Poſitively, to fulfil the miniſtry, is to perform all the parts of our duty with care and faithfulneſs, perſevere in diligence, particularly publick preaching and private inſpection. A non-preaching miniſter is no miniſter, a breaſtleſs nurſe, a murtherer of ſouls, a bell without a clapper, a cryer without a voice; yet doth not his work lie all in the pulpit, but the greateſt part of it: He is ſtiled a watchman; for what; becauſe he is to watch one hour with his people in a week? No, ſurely, but becauſe he is to watch over them, and converſe with them all the week, upon occaſion. Is not the phyſician to viſit his patient, as well as to preſcribe his phyſick? Doth the husbandman caſt his ſeed into the ground, and never come into his fields to ſee whether it comes up, or how it grows? Verily, our people are great gainers by our profitable converſe with them, and we ſhall be gainers by them too. We may gain more experimental knowledge by an afternoon's viſiting our people, than by a week's ſtudy. 2. The means here directed to, for the fulfilling of the miniſtry; "Take heed to the miniſtry:" What doth that import? 1. Take heed to thy ſtudy; miniſterial abilities are not rained down like manna upon us: The Apoſtles did not ſtudy indeed; but one reaſon was, they had no time to ſtudy, they were itinerary preachers. 2. Take heed to thy doctrine, that it be the pure word of God, and delivered purely; not only in oppoſition to error, but in oppoſition to levity. 3. Take heed, that is, to thy life and practice; that we may tread out the ſteps before our people, which they are to take towards heaven. 3. The motive to ſtir us all up to the fulfilling our miniſterial truſt. We have received it: There is the importance of a ſpecial favour, and alſo the importance of a ſtrict account; what we have received, we muſt give an account for. 2. We have received it of, or from, the Lord: This implies aſſiſtance; that God that has called us to it, will aſſiſt us in it: "Lo, I am with you always, unto the end of the world;" with you to aſſiſt, with you to ſucceed, with you to reward. Let Archippus then, every one in the work of Chriſt, "take heed to the miniſtry which he has received of the Lord, that he fulfil it." (B.)

By the hand of me, Paul.] See the notes on 1 Cor. xvi. 21.

Remember my bonds.] See the notes on ver. 3.

The End of the Epiſtle of St. PAUL *to the* COLOSSIANS.

CRITICAL and EXPLANATORY
ANNOTATIONS
UPON THE
Firſt Epiſtle of St. *PAUL*, the APOSTLE,
TO THE
THESSALONIANS.

THESSALONICA, (to the inhabitants of which, this, and the following, Epiſtle are addreſs'd) was the metropolis, as well as the moſt populous city, of Macedonia. Whether it was founded, or only rebuilt, by Philip; or whether he gave it this name, in honour of his daughter Theſſalonica, or in remembrance of his victory there over a people call'd Theſſali, is a queſtion which I leave to the antiquarians: Its name however, at preſent, is Salonichi.

This city had the honour and happineſs to receive the Goſpel of Chriſt, very early, preach'd by the great Apoſtle of the Gentiles. For, being warn'd in a viſion at Troas, to "come over into Macedonia," he paſſed by ſea to Neapolis, and thence by land to Philippi: Where having ſtay'd ſome ſhort time, and planted a Church, (of which we have the hiſtory in Acts xvi.) he proceeded, by way of Amphipolis and Apollonia, to Theſſalonica; as is recorded in the beginning of ch. xvii.

Here great numbers, eſpecially of the religious Proſelytes, were happily converted: Yet, like the ſun, which melts wax, but hardens clay, his preaching had a quite contrary effect upon the unbelieving Jews; who preſently ſet themſelves to blow up the city into a tumult: Inſomuch that the Apoſtle withdrew himſelf, and retired to Beræa; and from thence to Athens, and Corinth; as is related in the ſequel of that chapter, and the beginning of ch. xviii.

During his ſtay there, having receiv'd, from Silas and Timotheus, an account of the ſtedfaſtneſs and fortitude of the new converts at Theſſalonica, he forthwith diſpatch'd to them this Epiſtle; as well to confirm them in the faith, as to comfort them againſt the ſcandal of the croſs, and to prevent their being ſhaken by thoſe perſecutions, to which they were expoſed, both from the Jews and Gentiles.

The more particular contents of this Epiſtle, are, 1. Commendations of their ſincerity and conſtancy, ch. i. 2. Declarations of his faithful and powerful miniſtry among them, and love to them, ch. ii, iii. 3. Conſolations in the time of perſecution for the Goſpel, and againſt the terrors of death; to which he oppoſeth the glory of the reſurrection, and Chriſt's ſecond coming to judgment, ch. ii. 13. to ver. 17. and ch. iv. 13. to ch. v. 11. And 4. Exhortations to the duties of Chriſtian charity, ch. iv. 1. to 13. And piety, ch. v. 11. to 25.

What remains therefore, is briefly to obſerve,

i. That tho', in the ſubſcription, this Epiſtle is ſaid to have been "written from Athens," it was certainly written from Corinth: For there the Apoſtle was, when Timothy, whom he had ſent to know the ſtate of their Church, ch. iii. 1, &c. return'd back to him, with Silas, Acts xviii. 5. both whoſe names are join'd with him, in the authoritative inſcription of this Epiſtle.

ii. That tho' the Epiſtles to the Theſſalonians are placed the laſt of all St. Paul's Epiſtles to parricular Churches, yet they were undoubtedly the firſt in order of time; being written within "a ſhort time" after the

Goſpel was firſt preach'd among them (as may be gather'd from ch. ii. 17.) and 'tis plain, from *The Acts of the Apoſtles*, that the Goſpel was preach'd here, ſooner than at either Corinth or Rome. And,

iii. That tho' Dr. Hammond dates the writing of this Epiſtle ſo early as *A. D.* 50. (as I have noted in the Preface to the Romans) and Archbiſhop Uſher ſo late as *A. D.* 54. yet other good chronologers generally compute it, between both; *viz.* about *A. D.* 52. Which controverſy I leave to the Criticks.

CHAP. I.

The Apoſtle declares, how mindful of them he was, at all times, in thankſgiving and prayer; and how well perſwaded he was of the ſincerity of their converſion.

Ver. 1, 2, 3, 4. PAUL, and Silvanus, and Timotheus, unto the church of the Theſſalonians, which is in God the Father, and in the Lord Jeſus Chriſt: Grace be unto you, and peace from God our Father, and the Lord Jeſus Chriſt. We give thanks to God always for you all, making mention of you in our prayers, remembring without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt, in the ſight of God, and our Father: Knowing, brethren beloved, your election of God.

Paul, and Silvanus, and Timotheus.] See the notes on Acts xv. 32. and 2 Cor. i. 1.

Grace be unto you, and peace.] See the notes on Rom. i. 7. and Eph. i. 2.

We give thanks to God.] See the notes on Rom. i. 8. and Eph. i. 16.

Your work of faith.] See the notes on Gal. v. 6.

Your election of God.] See the notes on ch. iii. 5. and Col. iii. 12.

Ver. 5, 6, 7, 8, 9, 10. For our Goſpel came not unto you in word only, but alſo in power, and in the Holy Ghoſt, and in much aſſurance; as ye know what manner of men we were among you for your ſake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghoſt: So that ye were enſamples to all that believe in Macedonia and Achaia. For from you ſounded out the word of the Lord, not only in Macedonia and Achaia, but alſo in every place your faith to God-ward is ſpread abroad, ſo that we need not to ſpeak any thing. For they themſelves ſhew of us, what manner of entring in we had unto you, and how ye turned to God from idols, to ſerve the living and true God, and to wait for his Son from heaven, whom he raiſed from the dead, even Jeſus which delivered us from the wrath to come.

Our Goſpel.] That is, Our preaching the Goſpel. (Fell) Not as if he were the author, but only the diſpenſer of it. (B.) See the notes on Rom. ii. 16.

In power, and in the Holy Ghoſt.] That is, Our preaching was accompanied and confirm'd by miracles, giving the Holy Ghoſt, and whatever elſe was requiſite to produce a full and perfect aſſent to the truth of the Goſpel: Even as ye ſaw, that we were not men of eloquence, worldly wiſdom, or greatneſs; but the power of our preaching was only from God. (Fell) See the notes on 1 Cor. ii. 4. and iv. 20. 2 Cor. xi. 6. and Gal. iii. 2.

Followers of us.] See the notes on Acts v. 41. 1 Cor. xi. 1. and Phil. iii. 17.

Ye were enſamples to all.] Some of Macedonia, *viz.* the Philippians, believed before them, and ſent relief, "once and again," to Paul, while he was at Theſſalonica, Phil. iv. 15, 16. Yet, in ſome other reſpects, they were patterns to ſome of their own country: And to the Corinthians, and thoſe of Achaia, where he now was, he made uſe, it ſeems, of the good example of the Theſſalonians. (Wall)

From you ſounded out.] Either the word, which ye received from us, was publiſh'd, and ecchoed, as it were, from you: Or, Your converſation was divulged through all the Churches, to the great honour both of your ſelves, and the Goſpel, that had ſuch power, as to convince the Theſſalonians, notwithſtanding ſo many difficulties: Theſſalonica being a city of great commerce, their converſion was divulged into the neighbouring and diſtant countries. (Fell) See the notes on Rom. i. 8. and x. 18.

Ye turned to God from idols.] See the notes on John xvii. 3 and Gal. iv. 8.

Wait for his ſon.] See the notes on Acts i. 11. and Phil. iii. 20.

Raiſed from the dead.] See the notes on Acts ii. 24.

From the wrath to come.] See the notes on Rom. v. 9.

CHAP. II.

He puts them in mind, in what manner the Goſpel was preach'd to them; and how gladly they received it.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. FOR your ſelves, brethren, know our entrance in unto you, that it was not in vain. But even after that we had ſuffered before, and were ſhamefully entreated, as ye know, at Philippi, we were bold in our God to ſpeak unto you the Goſpel of God with much contention. For our exhortation was not of deceit, nor of uncleanneſs, nor in guile: But as we were allowed of God to be put in truſt with the Goſpel, even ſo we ſpeak, not as pleaſing men, but God, which trieth our hearts. For neither at any time uſed we flattering words, as ye know, nor a cloke of covetouſneſs; God is witneſs. Nor of men ſought we glory, neither of you, nor yet of others, when we might have been burdenſome, as the Apoſtles of Chriſt. But we were gentle among you, even as a nurſe cheriſheth her children: So being affectionately deſirous of you, we were willing to have imparted unto you, not the Goſpel of God only, but alſo our own ſouls, becauſe ye were dear unto us. For ye remember, brethren, our labour and travel: For labouring night and day, becauſe we would not be chargeable unto any of you, we preached unto you the Goſpel of God. Ye are witneſſes, and God alſo, how holily, and juſtly, and unblameably we behaved our ſelves among you that believe: As ye know, how we exhorted and comforted, and charged every one of you (as a father doth his children) that ye would walk worthy of God, who hath called you unto his kingdom and glory.

Your ſelves, brethren, know.] Obſerve here, How our Apoſtle did and durſt appeal to the Theſſalonians themſelves, as touching the ſincerity and ſucceſs of his publick miniſtry among them; "Ye your ſelves know." It is not ſufficient to a miniſter's comfort, that he be well reported of among ſtrangers, for his zeal and diligence, for his ſincerity and faithfulneſs, unleſs he can and dare appeal to the conſciences of his own people, and call them to vouch and bear witneſs to his integrity; "Ye your ſelves know, that our entrance in unto you, was not in vain:" "Our entrance in unto you;" that is, our firſt preaching among you, "was not in vain;" that is, ſay ſome, it was not in vain in the matter; we did not preach about vain, uſeleſs, and unprofitable niceties and ſpeculations; but our preaching was ſubſtantial, ſound, and ſolid: It was not in vain in the manner, ſay others; it was not undertaken raſhly, and without a call, nor managed in a ſlight and vain manner: But the word *in vain*, here ſeems to point at theſe two things; 1. That it did not want power and energy, but had the demonſtration of divine aſſiſtance to confirm *them* in the faith that *heard* it, and alſo thoſe that *preached* it, in expectation of ſucceſs. 2. "It was not in vain;" that is, it did not want fruit; it was not without a great and gracious ſucceſs: For the word *vain*, when it is applied to the meſſage which the miniſters of God bring, ſignifies, the accompliſhing the great ends for which it was deſigned. Iſa. lv. 11. "The word that goeth out of my mouth, ſhall not return unto me in vain," but proſper, *&c.* Hence learn, That where a miniſter is regularly called to, and faithfully diſcharges his duty amongſt a people, both by publick preaching and private inſtruction, his labours ſeldom, if ever, want fruit, in ſome degree or meaſure, either ſooner or later, either manifeſt or ſecret, either for converſion or edification. We have the promiſe of Chriſt's preſence with us, Matth. xxviii. 20. and if the fault be not ours, we ſhall certainly experience it; both the preſence of his power to ſtrengthen us, and the preſence of his gracious Spirit to ſucceed us. Poſſibly, we do not ſee any viſible ſucceſs at preſent; but this may comfort us, there is more good done by the miniſtry of the word, than we are aware of; and if we reap not the fruit of the ſeed we ſow, they that come after us may: But if neither they nor we reap fruit, our miniſtry ſhall not be *in vain*, with reference to our ſelves; yet ſhall we be glorious, tho' Iſrael be not gathered. But O! that our people might ſhare in that glory with us, and alſo ſhine as the ſtars, for ever and ever! God grant we may never be called forth by Chriſt to give a judicial teſtimony againſt any of them at the bar of God, for not "believing our report." (B.) See the notes on ch. i. 5.

Shamefully intreated.] See the notes on Acts xvi. 19, *&c.*

We were bold in our God.] *Eparrheſiaſametha*; The word denoting his great courage in publiſhing the Goſpel: Inſomuch that the great perſecution which he ſuffer'd at Philippi made him not afraid to preach at Theſſalonica; where he alſo found no ſmall difficulty and oppoſition. (Fell) See the notes on ch. i. 5. John vii. 4. Acts iv. 29. and xiv. 3. Phil. i. 30. and Col. ii. 1.

Nor of uncleanneſs.] I do not conceive the reaſon, why St. Paul puts in the word (*akatharſia*) *uncleanneſs* here, and at ver. 5. *pleonexia*, which for the moſt part ſignifies, with him, greedineſs of luſt; unleſs it be for the reaſon which Dr. Hammond always inculcates, *viz.* that, about this time, ſome of the Gnoſtick Hereticks, Nicolaitans, and others, did, under colour of preaching Chriſtianity, encourage and entice people to ſome abominable luſtful practices and behaviour. 'Tis certain, the ſecond Epiſtle of St. Peter, ch. ii. 18, 19. and the Epiſtle of St. Jude, do plainly ſpeak of ſuch lewd preachers: But thoſe were written a great while after this. (Wall) The Hereticks and falſe Apoſtles propoſed to themſelves chiefly three ends, applauſe, gain, and voluptuouſneſs: The firſt they ſought to attain by ſoothing their hearers, and colloguing with them; the ſecond by crafty fetches, and "cloaks of covetouſneſs;" the third by ſowing pillows under mens elbows, and preaching doctrines tending to carnal liberty: From all which the Apoſtle here calls God himſelf to be his compurgator; *viz.* from the firſt, ver. 6. from the ſecond, ver. 5. and from the third, ver. 3. (Aſſ.) See the notes on 2 Cor. iv. 2. and vii. 2.

Not as pleaſing men, but God.] St. Paul doth here ſpeak of *pleaſing men*, and of *pleaſing God*, as things not only different in ſpeculation, but inconſiſtent in fact. When he profeſſeth of himſelf, that, in the diſcharge of his miniſtry, he did not aim at "pleaſing men, but God, which trieth our hearts," he ſeems to imply, that theſe two are oppoſite ends, and that thoſe who purſue the one, do thereby plainly ſhew, that they have no regard at all to the other: But, in other parts of his Epiſtles, he ſpeaks as if he was of a quite contrary opinion. What therefore he, in this place, declares, muſt receive ſome limitations: And it may be of uſe to us (not ſo much to juſtify St. Paul's conduct in this matter, as to regulate our own) to know, what thoſe limits are; to enquire into the meaſures we ought to preſcribe to our ſelves, in our ſtudy to pleaſe men; to examine when, and in what caſes, an endeavour to pleaſe men is innocent, when unlawful, and when the duty of a good and ſincere Chriſtian: I ſay, an *endeavour* to pleaſe; for the actual pleaſing of men is not within our power, nor doth it depend upon our choice; ſo that it cannot properly be the ſubject of any command or prohibition. When St. Paul therefore ſays, that he did "not pleaſe men, but God," this cannot be underſtood of his actual pleaſing men, but of his aim and endeavour to pleaſe them. Men may be pleas'd with thoſe actions that are perform'd without any deſign to pleaſe them: But this pleaſure cannot be aſcrib'd as a virtue, or imputed as a fault, to thoſe who intended it not. When therefore we are either commanded or forbidden to pleaſe men, this precept is of the ſame nature, and muſt admit of the ſame interpretation, as that of St. Paul to Titus, "Let no man deſpiſe thee," Tit. ii. 15. It was not wholly in Titus's power, whether he ſhould be deſpiſed or not; nor is it in ours, whether we ſhall pleaſe men or not. But, as by that command Titus was enjoin'd to do ſuch things as might procure reverence, and to forbear ſuch as might cauſe contempt; ſo when we are either commanded or forbidden to pleaſe men, we are enjoin'd or prohibited to do thoſe things which are moſt likely to pleaſe; or to intend the pleaſing of men by our actions. So that, in this caſe, we are to meaſure the goodneſs or evil of our actions, not by their actual pleaſing, but by our deſign and endeavour to pleaſe; and are to ſhew when, and how far, this endeavour is innocent, when it is a ſin, and when it is a duty. What is neceſſary to be ſaid on this ſubject, will, I think, be fairly included under theſe three heads; 1. Whatever men may innocently be pleas'd with, that we *may* innocently do, in order to pleaſe men. 2. What men ought not to be pleas'd with, that we ought *not* to do, to pleaſe men thereby. And, 3. What men ought to be pleas'd with, that we are *bound* to do, that men may be pleas'd therewith. For the further diſcuſſion of which three points, ſee Biſhop Smalridge's Sermon at large on this text. See alſo the notes on 1 Cor. x. 33. and Gal. i. 10.

Uſed we flattering words.] That is, Speeches fitted to gratify the luſts and humours of men; or for gaining their favour, or courting their good opinion. Flattery in any is odious; in a Miniſter 'tis monſtrous; both becauſe ſpiritual men ought to be moſt plain-hearted, and alſo becauſe flattery about ſpiritual things is moſt fatal and pernicious, both to the giver and receiver. (B.) See the notes on Acts xx. 33. and 2 Cor. ii. 17. iv. 2. and vii. 2.

A cloke of covetouſneſs.] *Prophaſis* (the original word, here call'd a *cloke*) properly ſignifies a fair and ſpecious pretext; which thoſe commonly uſe, to beguile their hearers with, who go about, underhand, to make a gain and a prey of them. (Aſſ.) For the ſincerity of his teaching and actions, he calleth them to witneſs; but for the ſincerity of his intentions, he appealeth to God. (*Idem*, and G.). See the notes on ver. 3.

Nor of men ſought we glory.] See the notes on John xii. 43. and 2 Cor. x. 1, 10.

We might have been burdenſome.] That is, Tho' we might have taken upon us, and exerciſed our Apoſtolical authority, and required of you ſuch maintenance, and chargeable entertainment, as might befit the Ambaſſadors of Chriſt; yet we took a contrary courſe: We put you to no coſt at all; neither came we unto you with a rod, but with the ſpirit of meekneſs. (Aſſ.) See the notes on 1 Cor. iv. 21. and ix 1. and 2 Cor. xi. 10.

Even as a nurſe.] See the notes on 1 Cor. ii. 3.

But alſo our own ſouls.] See the notes on Rom. i. 11. and 2 Cor. xii. 15.

Labouring night and day.] See the notes on Acts xx. 34. 1 Cor. iv. 12. 2 Cor. xi. 9. and xii. 13.

Holily, and juſtly, and unblameably.] *Holily*, in reſpect of God; *juſtly*, in reſpect of men; *unblameably*, in reſpect of our ſelves: Or *holily*, in our miniſterial function; *juſtly*, in our civil affairs, and commerce; and *unblameably*, in reſpect of our private carriage, with our familiar and moſt intimate friends. This text ſeems to be parallel to Tit. ii. 12. for *holy* here anſwereth to *godly* there; *juſtly*, to *righteouſly*; and *unblameably*, to *ſoberly*. (Aſſ.) See the notes on Acts xxviii. 18, *&c.* and 2 Cor. vii. 2.

As a father.] Before, in ver. 7. he compared himſelf to a *nurſe*, which tenderly affecteth, and carefully attendeth, and cheriſheth the infant committed to her: But, becauſe a nurſe cannot be of the like natural affection as the parent, nor hath the like power to do it good, nor authority over it, he improveth the former metaphor; and withal amplifieth his love unto them, by reſembling his care over them, and affection towards them, to that of a *father*. And truly, paſtors are as ghoſtly *fathers*; both in reſpect of their fatherly affection, and fatherly power; and eſpecially, becauſe, in Chriſt Jeſus, they beget us through the Goſpel. (Aſſ.) See the notes on 1 Cor. iv. 15.

Walk worthy of God.] See the notes on Eph. iv. 1. Phil. i. 27. and Col. i. 10.

Ver. 13, 14, 15, 16, 17, 18, 19, 20. For this cauſe alſo thank we God without ceaſing, becauſe when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh alſo in you that believe. For ye, brethren, became followers of the churches of God, which in Judea are in

Chriſt Jeſus: For ye alſo have ſuffered like things of your own countrymen, even as they have of the Jews: Who both killed the Lord Jeſus, and their own prophets, and have perſecuted us; and they pleaſe not God, and are contrary to all men: Forbidding us to ſpeak to the Gentiles, that they might be ſaved, to fill up their ſins alway: For the wrath is come upon them to the uttermoſt. But we, brethren, being taken from you for a ſhort time, in preſence, not in heart, endeavoured the more abundantly to ſee your face with great deſire. Wherefore we would have come unto you (even I Paul) once and again; but Satan hindred us. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the preſence of our Lord Jeſus Chriſt at his coming? For ye are our glory and joy.

For this cauſe alſo.] Our Apoſtle's great deſign, in this chapter, being to ſet forth the wonderful ſucceſs which the preaching of the Goſpel had among the Theſſalonians, and alſo to aſſign the cauſes of that ſucceſs; he having in the former verſes given the reaſon of this ſucceſs on his own part, namely, his ſincerity in preaching it, and his pious converſation in all things ſuitable to it, now comes to ſhew the reaſon on their part, with all *thankfulneſs* to Almighty God for the ſame; 1. They *heard* it; 2. They *received* it; 3. They *examined* it, and found it no fable, but "the word of God;" and, as ſuch, entertain'd it with a Divine faith; 4. The word thus received did *work* with a mighty power and efficacy in them that believed; that is, was accompanied with miracles, and miraculous operations of the Holy Spirit, *then* to confirm them in the faith of what they did believe: And the word has alſo *now* an efficacious energy and divine efficacy accompanying it in the hearts of believers, working upon the will; not in a way of compulſion, but in a way congruous to the nature and liberty of the will, by a divine influx, *Tollendo reſiſtentiam non voluntatis libertatem*, (as the great St. Auſtin ſpeaks). Obſerve next, St. Paul further proves the efficacious ſucceſs which the word had among the Theſſalonians, from their conſtancy and patience under the ſharpeſt ſufferings for the word's ſake; "ye have ſuffered like things of your own countrymen:" As if he had ſaid, Ye of the Chriſtian Church in Theſſalonica have ſhewn your ſelves like to the Chriſtian Churches in Judea, in patient ſuffering perſecution from your friends and kinsfolk, from your countrymen and fellow-citizens, as they did from the unbelieving Jews. Note thence, That where the word is efficaciouſly received, it makes the embracer of it endure the hardeſt trials and ſufferings, rather than renounce it. 2. That there neither is, nor can be, any better evidence that the word of God is effectually received, than when it enables Chriſtians to bear afflictions, and undergo perſecutions with Chriſtian courage and holy reſolution; "Ye have ſuffered like things:" But of whom? "Of your own countrymen" at Theſſalonica, as the Churches of Judea did of the Jews. Learn thence, That ſuch is the fury of a perſecuting ſpirit, that when men are judicially given up of God unto it, they will break all bonds, both natural, civil, and religious, and turn barbarous and ſavage, like wolves and tygers, towards thoſe of their own fleſh, who dare not deny the truth, which they perſecute and oppoſe. Here the Churches in Judea and Theſſalonica were perſecuted alike by their own countrymen,—— "Ye have ſuffered like things of your own countrymen, even as they have of the Jews." (B.) See the notes on ch. i. 6. Acts xvii. 5, 13. Rom. v. 3. Gal v. 6. and the Preface to this Epiſtle

Killed the Lord Jeſus.] See the notes on Acts ii. 23.

Pleaſe not God, and are contrary to all men.] "They pleaſe not God," by their zeal for the law antiquated, and oppoſing the Goſpel, the word of God: "And are contrary to all men," by their rigid uncompliantneſs with other nations; by their frequent ſeditions; and by hindering the ſalvation of the world by the Goſpel. (Fell) Of the ſame temper with thoſe *lawyers*, againſt whom our Saviour pronounced a dreadful *woe*, Luke xi. 52. who neither entered themſelves into the kingdom of God, nor ſuffered others who were willing to enter. (Aſſ.) See the notes on Acts xiii. 50. xiv. 5, 19. xvii. 5, 13. xviii. 12. and xix. 9.

Fill up their ſins.] The Jews intended not, by perſecuting the Church of Chriſt, to fill up the meaſure of their ſins, and ſo to draw vengeance from heaven upon themſelves: But the Apoſtle's meaning is, that God, in his juſt judgment, permitted them thus to make up the full meaſure of their own, and their fore-fathers ſins; becauſe he intended to ſweep them away with the beſome of deſtruction, in the hand of the Romans. In the phraſe, and manner of expreſſion, the Apoſtle alludeth to Gen. xv. 16. and Matth. xxiii. 32. (Aſſ.) See the notes on Luke xxi. 22.

Being taken from you.] *Aporphaniſthentes.* Obſerve here, 1. That St. Paul, having all along, in the chapter before us, compared himſelf to a tender *father*, and a nurſing-mother, for his affectionate love unto, and his ſolicitous concern for theſe Chriſtian converts, he doth in the words before us declare, that his conſtrained abſence from them, occaſioned him no leſs grief, than that of a tender father, when bereft of his beloved children, or that of an indulgent mother, when the child ſhe loves as her own ſoul is taken violently from her. "We, brethren, being taken from you:" The words intimate ſuch a ſeparation as death makes between a father and a child; which rends the parent's heart inſunder, and is like cutting off a limb or member from his body, exquiſitely painful; intimating, that the enforced abſence of a paſtor from his beloved people, tho' but for a ſhort ſeaſon, is very afflictive. Ah! how heart-rending then is a total and final ſeparation from each other, occaſioned either by natural or civil death? 2. St. Paul tells them, that tho' perſecutors had *deprived* them of his bodily preſence, yet not of his heart: For tho' not in body, yet in mind he was preſent with them; miniſter and people, like true lovers, are preſent with each other in ſoul, when ſeparated in body. It is a ſingular comfort to Chriſtians under perſecution, that their enemies can neither deprive them of the preſence of God, nor the prayers of their faithful Miniſters: Their prayers may meet, when their perſons are diſtant; and they may be preſent in ſpirit, in heart, and affection, even when at the ends of the earth. 3. How he expreſſes his deſire and endeavour, his fervent purpoſe, and fix'd reſolution, to come unto them, to ſee their face, to refreſh them, and be refreſh'd by them: "But Satan hindred;" that is, Satan's inſtruments, perſecutors, lay in wait for him, on the one hand; and cauſed ſome diſſenſions in other Churches, which detain'd him from coming to them, on the other hand. Learn hence, 1. That ſuch as obſtruct the preaching and propagating of the Goſpel, and perſecute the promoters of it, are Satan's inſtruments and miniſters. 2. That ſuch as do Satan's work, deſervedly bear his name: Thus, Rev. ii. 10. "The *devil* ſhall caſt ſome of you into priſon;" that is, his ſervants ſhall do it. (B.) See the notes on Rom. i. 13. and xv. 22. 1 Cor. v. 3. and 2 Cor. xi. 15.

Our hope, or joy, or crown.] Note here, a very remarkable gradation in the words. He calls them his *hope*; that is, the matter of his *hope*, that they ſhould be ſaved: His *joy*; that is, the occaſion of his *joy*, in their converſion by his miniſtry: And his "crown of rejoicing, in the preſence of our Lord Jeſus Chriſt at his coming;" that is, the fruit and ſucceſs of his miniſtry among them would add to his *crown*, and redound to his *glory*, in the day of Chriſt. (B.) See the notes on 2 Cor. vii. 4.

CHAP. III.

Further teſtimonies of his great love to them.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. WHerefore, when we could no longer forbear, we thought it good to be left at Athens alone: And ſent Timotheus, our brother and miniſter of God, and our fellow-labourer in the Goſpel of Chriſt, to eſtabliſh you, and to comfort you concerning your faith; that no man ſhould be moved by theſe afflictions: For your ſelves know that we are appointed thereunto. For verily when we were with you, we told you before, that we ſhould ſuffer tribulation; even as it came to paſs, and ye know. For this cauſe, when I could no longer forbear, I ſent to know your faith, leſt by ſome means the tempter have tempted you, and our labour be in vain. But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, deſiring greatly to ſee us, as we alſo to ſee you: Therefore, brethren, we were comforted over you in all our affliction and diſtreſs by your faith: For now we live, if ye ſtand faſt in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your ſakes before our God, night and day praying exceedingly that we might ſee your face, and might perfect that which is lacking in your faith?

Wherefore, when we could.] This ſeems to follow upon ch. ii. 18. (Fell)

Timotheus, our brother.] See the notes on Acts xvi. 1. and Rom. xvi. 21.

Moved by theſe afflictions.] See the notes on Eph. iii. 13.

We are appointed thereunto.] *Keimetha*; Set, as it were a mark, at which the arrows of perſecution are ſhot. (Aſſ.) Nevertheleſs, we are to keep our ground, and ſtand immoveable. We honour God abundantly, when we are immoveable in our *active* obedience; and we glorify him eminently, when we are immoveable in our *paſſive* obedience; when we ſtand to it in the midſt of ſufferings, and are no more moved, either by cowardice or impatience, than a poſt that is ſhot at: This is the glory of a Chriſtian, and his great duty; and it is the glory of God, and his certain due. (B.) See the notes on Luke ii. 34. Acts xiv. 22. Rom. viii. 17, 29. 1 Cor. iv. 9. and 2 Cor. iv. 17.

The tempter have tempted you.] Here note, 1. That the perſecution of the Saints are aſcribed to Satan, "the tempter;" who, by his Miniſters, endeavours to hinder the progreſs of the Goſpel, ch. ii. 18. and, by their perſecutions, to terrify men, and ſeduce them from the profeſſion of it, Rev. ii. 10. 2. That *peirazein* here doth ſignify, not barely to tempt, but to ſucceed in his temptation; for otherwiſe the *labour* of the Apoſtle could not be rendred *vain* among them. 3. That it is hence evident, the Apoſtle did not think them ſecure (by the *election* of them, mention'd ch. i. 4.) from falling, ſo as that his labour might have been *in vain* among them. And 4. That a faithful perſon, truly juſtified, may ſo fall from the faith, as that it ſhall become in vain to him. (W.) See the notes on Matth. iv. 1. Luke xxii. 3, 31. John viii. 44. and xiii. 27. Acts v. 3. 1 Cor. vii. 5. 2 Cor. ii. 11. and xi. 3. and Gal. iv. 11.

We were comforted.] In theſe words, our Apoſtle declares the tranſcendent joy, and overflowing comfort, which was found in his ſoul, upon the knowledge he had received of the conſtancy and ſtedfaſtneſs of the faith of theſe Theſſalonians; "we were comforted in our affliction by your faith." Of all comforts which the people of God can afford to his Miniſters, there is none comparable with that which reſults from their unfainting perſeverance in the faith, and the unblameable holineſs of their life. No comfort can be greater than our peoples gracious demeanor: This put a kind of new life into St. Paul, in the midſt of all the ſorrows and ſufferings, the afflictions and perſecutions he underwent. "Now we live (ſays he) if ye ſtand faſt in the Lord;" that is, a life of joy and comfort; or, *we live*, that is, it will be a means to prolong our life, as well as add to the comfort of it; and the contrary tends to the ſhortening of our days. Thoſe that do impair the chearfulneſs of their Miniſters lives, ſuch as deaden their ſpirits, and break their hearts, by their obſtinate non-compliance with the rules of the Goſpel, are no better than murtherers in the account of God. If Miniſters may, as all other perſons do, value their lives by the joy and comfort of them, then may they ſay, with the great Apoſtle, *we live*, as we ſee any of our people "ſtand faſt in the Lord;" and we die, as we ſee others ſtick faſt in their ſins. (B.) *To live*, beſide the literal notation of it, ſignifies alſo *to be chearful*, or *merry*; *to rejoice*. So Pſal. xxii. 26. "your heart ſhall *live* for ever;" which is a conſequent of "eating and being ſatisfied, and praiſing God." So John xiv. 19. "Becauſe I live, ye ſhall live alſo." In the firſt place, it is literally taken for Chriſt's reſurrection; but in the ſecond, for their rejoicing; ſuch as was cauſed by the recovery of a friend from death to life; and theſe joined by the figure *antanaclaſis*: And this is ordinary in all languages, Hebrew, Greek, and Latin. And ſo here it is evidently uſed, "we live, if," *&c.* that is, it is matter of infinite joy to us; and accordingly it follows, as an expreſſion of exultancy, "For what thanks can we render," *&c.* (H.) See the notes on ver. 3. Matth. viii. 22. Luke xxi. 23. 1 Cor. xvi. 13. Gal. v. 1. and Phil. iv. 1.

Perfect that which is lacking.] It ſeems, they were not fully inſtructed in all points, but needed either a farther information in ſome doctrines of faith, which they had not yet learn'd, or a reſolution of ſome doubts which might trouble and perplex their conſcience. Theſe "lackings in their faith" were partly ſupplied by Timothy when ſent to them; and partly by the Apoſtle in his Epiſtles: And it is very probable, that what he pray'd for ſo earneſtly day and night, God granted unto him, a proſperous journey to the Theſſalonians, that he might water where he had before planted, and finiſh the building where he had ſo happily laid the foundation. (Aſſ.) See the notes on 2 Cor. xiii. 9, 11.

Ver. 11, 12, 13. Now God himſelf and our Father, and our Lord Jeſus Chriſt, direct our way unto you: And the Lord make you to increaſe and abound in love one towards another, and towards all men, even as we do towards you: To the end he may ſtabliſh your hearts unblameable in holineſs before God even our Father, at the coming of our Lord Jeſus Chriſt with all his ſaints.

Now, God.] Note here, The perſons to whom he directs his prayer; God and Chriſt. Where note, That Chriſt is invocated, as well as the Father: He is therefore God, as well as the Father. Becauſe this invocation of him by all perſons proves him omniſcient, ſearching the hearts of men; and alſo omnipreſent, being with his people in all places: And conſequently proves our Lord Jeſus Chriſt to be truly and undeniably God. (B and W.)

Stabliſh your hearts, unblameable.] See the notes on 1 Cor. i. 8. and Phil. i. 10.

With all Saints.] See the notes on Acts i. 11.

CHAP. IV.

He exhorts them to ſeveral duties and graces, to adorn their Chriſtian profeſſion: And inſtructs them in the doctrine of the reſurrection, and the laſt judgment.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. FUrthermore then we beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us how ye ought to walk, and to pleaſe God, ſo ye would abound more and more. For ye know what commandments we gave you by the Lord Jeſus. For this is the will of God, even your ſanctification, that ye ſhould abſtain from fornication: That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſcence, even as the Gentiles which know not God: That no man go beyond and defraud his brother in any matter: Becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you, and teſtified. For God hath not called us unto uncleanneſs, but unto holineſs. He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his Holy Spirit. But as touching brotherly love, ye need not that I write unto you: For ye your ſelves are taught of God to love one another. And indeed ye do it towards all the brethren, which are in all Macedonia: But we beſeech you, brethren, that ye increaſe more and more; and that ye ſtudy to be quiet, and to do your own buſineſs, and to work with your own hands (as we commanded you) that ye may walk honeſtly toward them that are without, and that ye may have lack of nothing.

We beſeech you.] See the notes on 2 Cor. v. 20.

As ye have received of us.] See the notes on Col. ii. 6.

Abound more and more.] See the notes on Eph. iv. 1. and Phil. i. 27.

What commandments.] Here our Apoſtle ſubjoins a reaſon to enforce his foregoing exhortation: What he now required of them, was nothing but what at their converſion to Chriſtianity he had commanded them; and that in the name, and by the authority of Jeſus Chriſt to be performed by them: So that they were not his commands, but Chriſt's by him; and as ſuch to be eſteemed of them. Learn hence, That the inſtructions and rules for an holy life, laid down by the Apoſtles before the Churches, are to be look'd upon as the commandments of Chriſt, as being dictated by his Spirit, and delivered by his authority; and as ſuch to be received of them, and obeyed by them. (B. W. and Q.) The original word, *parangelia*, ſignifies ſuch *commandments*, as one receiveth from ſome ſuperior authority to give them, in his name, to others. (Leigh)

Even your ſanctification.] "This is the will of God, even your ſanctification;" that is, this is the will of God, eminently and emphatically revealed in his word, that Chriſtians ſhould be holy and pure, chaſte and clean; not indulging themſelves in thoſe impure and filthy luſts of the fleſh, fornication, and all manner of uncleanneſs, which the Gentiles, who knew not the true God ſavingly, were addicted to, and in a moſt beaſtly manner guilty of; but that every one ſhould know how to poſſeſs and make uſe of his body, and all its members, as the veſſel and inſtrument of the ſoul, in holineſs and honour. Obſerve here, 1. How the Apoſtle deſcends from general to particular duties. He exhorted the Theſſalonians, ver. 1. in the general, to walk ſo as to pleaſe God: Here he exhorteth them, in particular, to purity and chaſtity, both of heart and life; and to watch againſt all the violent eruptions of concupiſcence in their earthly members; teaching us, that the Miniſters of God muſt not ſatisfy themſelves with giving general exhortations to a good life, but muſt treat of particular ſins and duties, and endeavour to put men upon the practice of the one, and to reclaim them from the other. 2. The particular duty exhorted to; *ſanctification*; a comprehenſive word, and of large extent: In the general it conſiſts in a conformity of our natures to the nature of God, and in a conformity of our lives to the will of God. In particular, *ſanctification* here ſtands in oppoſition to all bodily uncleanneſs, as the next words do plainly ſhew, "that ye ſhould abſtain from fornication;" that is, all filthineſs and uncleanneſs contrary to chaſtity; intimating to us, that as there are no ſins that human nature is more inclined to, than the luſts of the fleſh; ſo there are no ſins that a Chriſtian ſhould more guard againſt, and ſtrive to mortify and ſubdue, as being contrary to that purity of nature and life which the Goſpel expects, and the Holy Spirit aſſiſts unto. 3. The argument which our Apoſtle here uſes to enforce his exhortation to purity and holineſs; "This is the will of God;" 'Tis both the command of God that we ſhould be holy, and the will of God to make us holy: Now the ſignification of God's will ought to be a ſufficient inducement to us to deſire it, and endeavour after it. "This is the will of God, even your ſanctification, that ye ſhould abſtain from fornication." 4. The remedy preſcribed againſt all bodily uncleanneſs; and that is, a careful preſerving the veſſel of the body free from all fleſhly pollution, and in that meaſure of purity and chaſtity which is ſuitable to the honour put upon it by God, in being made a temple for the Holy Ghoſt, "That every one ſhould know how to poſſeſs his veſſel in ſanctification and honour." Where note, The title given to our body, it is called a *veſſel:* It is, firſt, the Spirit's veſſel; he reſides in it as his temple; and accordingly it ſeems to be an alluſion to the conſecrated veſſels of the temple, in which a more than ordinary cleanneſs and purity was found. Secondly, It is the ſoul's veſſel; 'tis its veſſel or receptacle, in which, for a time, it is preſerved; and it is the inſtrument of the ſoul, by which it acts and performs its office and function. Now it is every perſon's, every man and woman's duty, to poſſeſs their body, and to be maſters of it; not to be poſſeſſed by it, or enſlaved to it, but to keep it in ſubjection to, and as the inſtrument of, the ſoul; The body is God's curious workmanſhip, 'tis Chriſt's precious purchaſe, 'tis the ſoul's receptacle, 'tis the Holy Ghoſt's temple; therefore to be kept holy, pure, and clean, like the conſecrated veſſels of the temple. 5. Our Apoſtle exhorts the Theſſalonians not only to abſtain from the outward act of uncleanneſs, but to mortify and ſubdue the inward "luſt of concupiſcence," ver. 5. Or as the word ſignifies, the feveriſh fit, or violent paſſion of burning deſire, which boileth within, through all the members of the body without. There is a divine art in the exerciſe of chaſtity, and no ſmall skill required to keep a man's ſoul and body free from fleſhly uncleanneſs; in order to which, inordinate deſires muſt be reſiſted, the outward ſenſes guarded, enticing and enſnaring objects avoided, wanton company declined, meat, drink, and ſleep ſoberly uſed, our lawful callings diligently followed, the firſt motions to uncleanneſs ſuppreſſed, prayer to God renewed; and, if theſe prevail not, marriage, God's ſpecial remedy, holily made uſe of. Thus may Chriſtians "poſſeſs their veſſels in ſanctification and honour, not in the luſts of concupiſcence." (B.) Theſe inſtructions were very neceſſary for the Theſſalonians; among whom there was all manner of diſorder and impurity; as we learn from Socrates and Athenæus. (W.) See the notes on Acts xv. 29. Rom. i. 26. vi. 19. and xii. 2. 1 Cor. vi. 18. and xv. 34. 2 Cor. vii. 1. and Eph. v. 10, 17.

Go beyond and defraud.] When the foregoing words, and the following, are concerning adultery, it is not at all likely, that theſe middle ones ſhould be on another ſubject; they are moſt probably meant of the ſame. *Pleonexia* is, by St. Paul, often underſtood of *greedineſs* (not of money, but) of *luſt*. And *en to pragmati* is generally taken to relate (not to *any matter*, in general, but to *the matter* there ſpoken of: As, 2 Cor. vii. 11. "In all things ye have approved your ſelves to be clear (*en to pragmati*) in *this* matter." And ſo it ſhould have been tranſlated here, That no man ſhould over-reach or defraud his brother, in that matter, *viz.* of his wife's bed. So Theophylact ſays, He calls *adultery* a *defrauding:* By all which it is likely, that ſome of the Theſſalonians had been guilty, or ſuſpected, of that. (Wall) See Dr. Hammond's critical expoſition of theſe words, to the ſame effect; and Dr. Whitby's vindication thereof againſt the exceptions of Monſieur Le Clerc.

But unto holineſs.] See the notes on 2 Cor. vii. 1. and Eph. i. 4. and v. 2.

He therefore that deſpiſeth.] Or *rejecteth*; *viz.* theſe wholſome and apoſtolical counſels and commands: Or, he who maketh light of ſuch dealing, before-mention'd, ſlighteth God himſelf, and rejecteth his holy commands. (Aſſ.) See the notes on Eph. iv. 30.

Taught of God, to love one another.] The word *theodidactos* is all one with (*didactoi tou Theou*) the "taught of God," John vi. 45. yet ſome difference there is. There *Theos* is peculiarly *God the Father*, as appears ver. 37, 39, 44, 65. and ſo the "taught of God" are the followers, diſciples of him, who as being firſt ſuch, (having that honeſt heart which hath always been taught them by God, and by his preventing grace wrought in them, and accepted by him) do, when Chriſt is revealed to them, conſtantly receive and entertain him: But here (*Theos*) *God*, ſeems rather to ſignify Chriſt; ſpeaking of that which was not in them till they were Chriſtians, *viz.* "brotherly love;" at leaſt was taught them, and required of them moſt eminently by Chriſtianity: And therefore the (*eis to agapan*) for the "loving of one another," may either be a notation of the end, or only of the effect; and it is uncertain which. The word *eis* will bear either. If it be the end, then the ſenſe is, that to this eſpecially is their Chriſtianity deſigned, that they "love one another;" their being Chriſtians obliges them expreſly to that, and makes his exhortations to it unneceſſary. If it be the effect, then the meaning is, that, by their having been thus formed by the Chriſtian faith, they do already (ſee ver. 1.) perform this, and therefore need no exhorting to it. (H.) See the notes on John xiii. 34. and xv. 12.

Study to be quiet.] It is ſuppoſed by ſome, that the charity and bounty of theſe Theſſalonians, mention'd in the foregoing verſes, occaſion'd ſome perſons to be idle and carry tales from houſe to houſe; ſeeking ſuch flatteries and inſinuations to maintain themſelves without working. The Apoſtle therefore commands every man to work at ſome calling, that they neither be a burthen to the Church, nor give a ſcandal to the Heathen. "Study to be quiet;" that is, to be of a peaceable ſpirit and temper. The original word imports an ambitious ſtudy; it ought to be our ambitious deſire to live quietly and peaceably with all men; and to live ſo with ſome men will require ſtudy, and earneſt endeavour: "If it be poſſible, live peaceably with all men," ſays St. Paul, Rom. xii. 18. implying, That there are ſome men, whom it is *impoſſible* to live peaceably with. And whereas he adds, "To do your own buſineſs, and to work with your own hands," that Apoſtolical injunction requires, that every perſon be well employ'd, and found in the way of an honeſt and induſtrious diligence; for, no man is ſent into the world to be idle: And, as it is every man's duty, ſo it is alſo his privilege, to have a calling; the want of which expoſes to innumerable temptations; for the devil finds an idle perſon always ready to run of his errand. This the Apoſtle preſſes, in the following verſe, with a two-fold argument, 1. That hereby they ſhould "walk honeſtly towards them that are without;" that is, in a decent and ſeemly manner, in the eyes of unconverted Pagans; who are ſaid to be *without*, becauſe without the pale of the Chriſtian Church. And, 2. That, by God's bleſſing upon their induſtry, they would attain to ſuch a competency of the things of this life, as to "have lack of nothing," which the wiſdom of God ſaw fit and convenient for them: So that, by an induſtrious diligence, we pleaſe God, we profit our ſelves, are ſerviceable to the publick; we ſilence and ſtop the mouths of the enemies of religion, and beautify our profeſſion with a becoming converſation. (B.) There has been a change, in our Engliſh language, of the meaning of the word *honeſt*, or *honeſtly*. It did uſe to ſignify *creditable*, *reputable*, &c. and does grammatically ſo ſignify; in which ſenſe it is a proper rendering of *euſchemonos* here. He bids them "do their own buſineſs, and work with their own hands," that they may be in repute and credit among their neighbours who were yet Heathens; for a man, who cannot maintain himſelf, but, being idle, is fain to beg, is contemn'd of all. (Wall) Thus this ſame word (*euſchemonos*) 1 Cor. xiv. 40. which formerly was render'd *honeſtly*, is by our laſt tranſlators well render'd *decently*. See Biſhop Webb's Practice of Quietneſs; and the reſpective Sermons of Biſhop Laney, 1664. Mr. Thomas Sheppey, 1682. Mr. Nic. Claget, and Mr. Richard Pearſon, 1683. all on this text; and the ſeveral notes on Acts xvii. 21. Rom. xii. 18. and xiv. 19. 1 Cor. xiv. 33, 40. and Col. iii. 15.

Ver. 13, 14, 15, 16, 17, 18. But I would not have you to be ignorant, brethren, concerning them which are aſleep, that ye ſorrow not, even as others which have no hope. For if we believe that Jeſus died, and roſe again, even ſo them alſo which ſleep in Jeſus, will God bring with him. For this we ſay unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, ſhall not prevent them which are aſleep. For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trump of God: And the dead in Chriſt ſhall riſe firſt. Then we which are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air: And ſo ſhall we ever, be with the Lord. Wherefore, comfort one another, with theſe words.

Them which are aſleep.] That (*koimaſthai*) *to ſleep*, ſignifies *to die*, to depart out of this world, according to the Scripture ſtile, there is no queſtion. Only two things are here to be obſerved; 1. That the word, which is in the ordinary reading (*kekoimemenon*) in the præter tenſe, *thoſe that have fallen aſleep*, is in the king's MS. (*koimomenon*) *they that ſleep*, in the preſent; to note ſimply thoſe that die, not only thoſe that are already dead, but that *die daily*; remembring withal, that (*koimaſthai*) *to ſleep*, is the word which is proper to expreſs the death of the *righteous*; whoſe death is but a repoſe of their bodies in their graves, or dormitories, and a reſt of their ſouls in God's hands: 2. That the men here peculiarly ſpoken of, are thoſe that die in the cauſe, or for the faith of Chriſt. That ſure is expreſs'd by (*koimethentas dia tou Jeſou*) *thoſe that ſleep through Jeſus*; that is, by occaſion of him, or for Chriſtianity ſake: And ſo ſignifies thoſe that have been perſecuted, and died, either by the hands of the perſecutors, or before the time comes of Chriſt's deſtroying the perſecutors, and releaſing the perſecuted by that means. And the conſidering of this will give us the occaſion of this diſcourſe, and of that concerning "the times and ſeaſons" following it, ch. v. 1. That the Chriſtians of Theſſalonica were ſorely perſecuted by the unbelieving Jews, and haled and dragged to the Roman officers, as diſturbers of the civil peace, hath been evidenced, ch. ii. 12. Againſt theſe perſecutors the Apoſtle deſigned to confirm and comfort them by this Epiſtle: And the direct way of doing it was to put them in mind of what he had told them when he was with them, that God's judgments ſhould ſhortly ſeize upon the unbelieving Jews, their perſecutors, ch. ii. 16. and bring them relief by that means. Of this he ſpeaks, as of a thing known to them, ch. v. 1. But yet one objection there was, either expreſs'd by them, or foreſeen and here anſwered by him, *viz.* That this deliverance being not yet come, ſome of the faithful either were daily put to death by the Roman officers upon the Jews inſtigation, (for the accuſations brought againſt them were capital, Acts xvii. 6, 7.) and ſo were not thus reſcued, or elſe did *daily die* before this promiſed deliverance came. And to this the Apoſtle gives anſwer here, That they ſhould not be diſcouraged, or grieve, for thoſe which thus died, eſpecially in the cauſe of Chriſt, becauſe their ſouls being by *death* brought to their harbour and their crown the ſooner, their bodies, which alone were ſuppoſed to be the ſufferers, were no way loſers by it, being ſure to be raiſed by Chriſt, (whoſe reſurrection converted his death into advantage to him) and that ſo ſpeedily, at the ſound of the dooms-day trumpet, that they which ſhould then be found alive, which have never died, ſhould have no advantage of them, but on the other ſide, they that were *dead* for the *faith* of Chriſt, ſhould *firſt be raiſed* before they that were *remaining alive* ſhould be *caught up with Chriſt*. And this was full matter of comfort to them, and anſwer to the objection. After which he fitly reſumes the diſcourſe of the *times and ſeaſons* of the vengeance on the Jews, and deliverance of the faithful by that means, ch. v. i. And ſo this is a perſpicuous account of the coming in of this diſcourſe of the reſurrection in this place. (H.) See the notes on Matth. ix. 24. John xi. 11. 1 Cor. xv. 20. and the ſeveral other notes here next following.

That ye ſorrow not.] He does not forbid Chriſtian ſorrow for the dead, but the Heatheniſh; not a moderate, but an exceſſive and immoderate ſorrow; either in reſpect of time, or the meaſure of our grief. We may *water* our plants for our deceaſed friends, but we muſt not *drown* them. (Aſſ.) The ſorrow of the Heathens was extravagant and exceſſive in the meaſure; fooliſh, cruel, and impious in the manner: They tore their hair, beat their breaſts, cut their fleſh, and ran howling up and down, in the moſt deſperate manner: But the Chriſtian ſorrow is ſober, ſilent, free from oſtentation, under the government of reaſon and religion. (B.) Let Heathens be overwhelmed with ſorrow; let them deſpair, under the neceſſity of parting with this life; becauſe they know no other: But let Chriſtians look upon death with joy, as the end of all their toils and miſeries, and as a paſſage to a bleſſed and eternal life. (Q.)

Others which have no hope.] *Viz.* Of a reſurrection, and future ſtate: Such as the Epicureans and Sadducees; or thoſe who did not believe it upon ſound principles, as the Phariſees and Platoniſts. (G.)

Jeſus died, and roſe again.] See the notes on 1 Cor. xv. 3, &c.

Will God bring with him.] Note, That the Apoſtle ſpeaking here of the Reſurrection, makes no mention at all of the reſurrection of the wicked to condemnation; 1. Becauſe his purpoſe was, in this place, to *comfort* the Theſſalonians, ver. 18. whereas the doctrine of raiſing the wicked to condemnation and everlaſting puniſhment is a doctrine of terror. 2. Becauſe he directs his ſpeech here to them who liv'd and died in the faith of Chriſt; who, as Members of Chriſt, ſhall be raiſed with him to everlaſting glory, and never experimentally know any reſurrection to condemnation. (Aſſ.) See the notes on 1 Cor. xv. 23.

By the word of the Lord.] Some underſtand this, "word of the Lord" to be the promiſe of Chriſt, Matth. xxiv. 31. and John v. 28, 29. Others take it for a peculiar revelation of Chriſt to St. Paul, when he was wrapt up into the third heaven, 2 Cor. xii. 4. (Aſſ.)

We which are alive and remain.] In this verſe St. Paul obviates an objection. Some might ſay, that the Saints found alive at the laſt day might be ſooner happy than the dead Saints: No, ſays the Apoſtle, They that are alive "ſhall not prevent them that ſleep;" they ſhall not prevent their riſing, nor ſhall they get the ſtart of them, or get to heaven before them, or have any advantage above them; the living Saints ſhall not be made happy without them, nor one moment before them. Learn hence, That the Reſurrection, which the Saints that ſleep in Jeſus ſhall be made partakers of, ſhall put them into as full a capacity of the glory of Chriſt's coming, as if they had remained alive in the body till that bleſſed hour: Nay, "the dead in Chriſt ſhall riſe firſt;" that is, the Saints who ſleep in the grave at Chriſt's coming ſhall be ſo far from being made leſs happy, or later happy, than the Saints who ſhall be found alive, that they ſhall be firſt remember'd: Chriſt's firſt care will be about his dead Saints; they that have ſlept ſo long in their bed of duſt ſhall be firſt awakened, before any thing be done about them that never ſlept: If there be any privilege, any joy, any triumph, greater than others, ſuch as ſleep in Jeſus, and eſpecially ſuch as have ſuffered for Jeſus, ſhall be partakers of it at that great day. (B.) Theſe, and the like words, are not to be taken perſonally, as meant of the Apoſtle and his brethren; but as ſpoken in the perſon of all Chriſtians in general; ſome of whom will be ſurviving, and remain alive "unto the coming of the Lord." (Fell and W.) See the notes on 1 Cor. xv. 51. 2 Cor. v. 3. and 2 Theſſ. ii. 2.

Shall deſcend from heaven.] See the notes on Acts i. 11.

With the trump of God.] Pious and fit to be regarded is the note of Theodoret here, That if the loud ſound of the trumpet, when the law was given from Mount Sinai, was ſo dreadful to the Jews, that they ſaid to Moſes, Let not the Lord ſpeak unto us, leſt we die, How terrible muſt the ſound of this trumpet be, which calls all men to the final judgment! (W.) See the notes on 1 Cor. xv. 52.

Meet the Lord in the air.] See the notes on John xii. 26. xiv. 3. and xvii. 24. Acts i. 9. Rom. viii. 17. and 1 Cor. xv. 51.

CHAP. V.

He proceeds in the deſcription of Chriſt's coming to judgment; Exhorting them to watchfulneſs, and divers other duties.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. BUT of the times and the ſeaſons, brethren, ye have no need that I write unto you. For your ſelves know perfectly that the day of the Lord ſo cometh as a thief in the night. For when they ſhall ſay, Peace and ſafety; then ſudden deſtruction cometh upon them, as travail upon a woman with child; and they ſhall not eſcape. But ye, brethren, are not in darkneſs, that that day ſhould overtake you as a thief. Ye are all the children of light, and the children of the day: We are not of the night, nor of darkneſs. Therefore let us not ſleep as do others; but let us watch and be ſober. For they that ſleep, ſleep in the night; and they that be drunken, are drunken in the night. But let us who are of the day, be ſober, putting on the breaſt-plate of faith and love, and for an helmet, the hope of ſalvation. For God hath not appointed us to wrath; but to obtain ſalvation by our Lord Jeſus Chriſt: Who diedf or us, that whether we wake or ſleep, we ſhould live together with him. Wherefore comfort your ſelves together, and edify one another, even as alſo ye do.

But of the times, and the ſeaſons.] The Apoſtle having, in the foregoing chapter, treated of Chriſt's ſecond coming to judgment; and foreſeeing that ſome curious perſons might take occaſion from thence to enquire into the *time* when the general reſurrection and future judgment ſhould be, he makes it his buſineſs here to divert them from all ſuch enquiries; and to put them upon the practice of ſuch duties as would prepare and fit them for that ſolemn time. (B.) For the year, month, day, or hour, in which the Son of Man ſhall come to judgment, as it is curioſity for you to enquire, ſo it is not given to any man or angel to reſolve you therein; or preciſely to determine "the times and ſeaſons, which the Father hath put in his own power," Matth. xxiv. 36 Mark xiii. 32. and Acts i. 7. (Aſſ.) For the critical import of theſe words, the more curious reader is referr'd to the reſpective notes of Dr. Hammond and Dr. Whitby, on this text. See alſo the notes here, on Matth. xxiv. 36. and Acts i. 7.

The day of the Lord.] Here the Apoſtle has join'd together two elegant and very appoſite compariſons, more forcibly and fully to repreſent the ſuddenneſs of our Saviour's coming to judgment (*viz.* "a thief in the night," and "a woman with child;") the verbs are of the preſent time, to make the deſcription more affecting and awful. (Blackw.) See the notes on Luke xii. 39. xvii. 27. and xxi. 34, &c.

Not in darkneſs] See the notes on John i. 5. Rom. xiii. 13. and Eph. v. 8.

Watch, and be ſober.] The Apoſtle having acquainted the Theſſalonians with the privilege of their converted ſtate, that they were "the children of the light," having received the light of knowledge, a light of grace and holineſs, and a light of joy and comfort from the Goſpel, he comes next to infer the duties proper and ſuitable to perſons in ſuch a ſtate: 1. Negative; "Let us not ſleep as do others;" Sleep is not proper for the day, but the night; the ſleep here intended is the ſleep of ſin, and of ſinful ſecurity, whereby all the ſpiritual ſenſes of a man are bound up, ſo that he is both unapprehenſive of his duty, and regardleſs of his danger. 2. Poſitive; "Let us watch, and be ſober;" that is, let us be always ready and prepared for Chriſt's coming: And that we may be ſo, let us be found in the daily exerciſe of ſobriety, at no time over-charged with ſurfeiting and drunkenneſs, leſt that day overtake us unawares: The exerciſe of theſe two graces, *watchfulneſs* and *ſobriety*, do beſt together, and can hardly be ſeparated one from another; he that is not ſober cannot be watchful, and he that is not watchful, can never be ready for Chriſt's coming; let us therefore (ſays the Apoſtle) "watch and be ſober." Obſerve next, Our Apoſtle ſubjoins a reaſon to enforce his exhortation to watchfulneſs and ſobriety, becauſe ſleep and drunkenneſs are works of darkneſs, performed in the night, and not ſuitable for the children of the day; "They that ſleep, ſleep in the night; and they that are drunk, are drunken in the night." The old Heathens had their Bacchanalia, their drunken feaſts, in the night; and in the Apoſtles times, drunkenneſs was ſo ſhameful a vice, that men were aſhamed to be ſeen drunken in the day-time: But, Lord, to what an height of impudence is the intemperance of our age arrived, when Chriſtians bluſh not to do that at mid-day, which Heathens were aſhamed of at mid-night! Obſerve farther, Another reaſon ſuggeſted why we ſhould be thus *ſober and watchful*; namely, becauſe our life is a ſpiritual warfare: 'Tis now a time of fighting, therefore not of ſleeping, and intemperate eating and drinking: Soldiers muſt be upon their guard, and well armed; accordingly St. Paul directs to the two principal pieces of ſpiritual armour, to guard the moſt noble and vital parts, namely, the head and the heart, the helmet for the head, the breaſt-plate for the heart; for thoſe two being the chief fountains of life and ſenſation, the preſerving of them ſafe, is, in effect, the preſerving of the whole man; and accordingly, the ſoldiers that were upon their watch, and kept centinel, never ſtood without their helmet and breaſt-plate. In alluſion to which, our Apoſtle here directs us, as Chriſtian ſoldiers, to put on the breaſt-plate of faith and love, and for an helmet, the hope of ſalvation," without which we can never be rightly and duly prepared for our ſpiritual warfare. Note here, Of what admirable uſe, faith, love, and hope, are to a Chriſtian: Faith fortifies againſt deſtructive temptations; love will preſerve from apoſtacy and revolting; and hope will be of univerſal uſe unto us in the exerciſes of our Chriſtian courſe: It will be a cordial to comfort us, a ſpur to quicken, a ſtaff to ſupport us, a bridle to reſtrain us, an helmet to defend us: Therefore "let us, who are of the day, be ſober, putting on the breaſt-plate of faith and love, and for an helmet, the hope of ſalvation." (B.) See the notes on Mark xiii. 36. Luke xii. 35. xxi. 34, &c. Rom. xiii. 11. 1 Cor. xv. 34 and Eph. vi. 14, &c.

Not appointed us to wrath] See the notes on Rom. viii. 29. and ix. 17, &c.

Who died for us.] See the notes on Rom. vi. 11. and xiv. 8, 9.

Edify one another.] See the notes on Rom. xiv. 19. and xv. 2. 1 Cor. xiv. 3. and Col. iii. 16.

Ver. 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28. And we beſeech you, brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you; and to eſteem them very highly in love for their works ſake. And be at peace among your ſelves. Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, ſupport the weak, be patient toward all men. See that none render evil for evil unto any man: But ever follow that which is good, both among your ſelves, and to all men. Rejoice evermore. Pray without ceaſing. In every thing give thanks: For this is the will of God in Chriſt Jeſus concerning you. Quench not the ſpirit. Deſpiſe not propheſyings. Prove all things: Hold faſt that which is good. Abſtain from all appearance of evil. And the very God of peace ſanctify you wholly: And I pray God your whole ſpirit and ſoul and body be preſerved blameleſs unto the coming of our Lord Jeſus Chriſt. Faithful is he that calleth you, who alſo will do it. Brethren, pray for us. Greet all the brethren with an holy kiſs. I charge you by the Lord, that this epiſtle be read unto all the holy brethren. The grace of our Lord Jeſus Chriſt be with you. Amen.

¶ The firſt Epiſtle unto the Theſſalonians, was written from Athens.

Know them which labour.] Obſerve here, i. The miniſterial office and function deſcrib'd; *viz.* Publickly to *labour*, privately to *admoniſh*, and miniſterially to rule *over* his people. To *labour* in the word and doctrine; the word (*kopiontes*) ſignifies *labouring* even to wearineſs: Our work is the moſt weighty, and withal, bleſſed be God, the moſt worthy work. *Admonition* conſiſts of two parts; reproving of ſins committed, and exhorting to duties neglected: Rightly to do both requires that the Miniſter be a perſon of knowledge and underſtanding, of prudence and diſcretion, of courage and reſolution, of integrity and unblameableneſs of converſation. To *rule*, not magiſterially, much leſs tyrannically; but in love, and with a ſpirit of meekneſs; executing that power which Chriſt has given, for edification, and not for deſtruction: Such a power as the ſhepherd has over the flock, to guide and conduct it; as the head has over the members, to influence and quicken them; as the father of the family has over the houſhold, to take care of it, and provide for it. ii. The people's duty to their paſtors, or ſpiritual guides, declar'd; *viz.* 1. To *know* them; and this with a knowledge of obſervation, approbation, and imitation. 2. Highly to *eſteem* them; paying honour to the function, reverence to their perſons; and all this "in love, for their works ſake." And, iii. The people's duty one towards another; "And be at peace among your ſelves." Such a people can never join hearts in duty, that cannot join hands in love. Chriſtian love is a nurſing-mother to all grace, and tends exceedingly to make the work of the Miniſtry ſucceſsful: But when ſtrife and diſſenſion, diſcord and diviſion, prevails, either among the people themſelves, or betwixt Miniſter and People, farewel all expectation of ſucceſs from the ableſt Miniſtry upon earth. (B.) See the notes on John iv. 38. Acts xx. 35. 1 Cor. iii. 9. iv. 1, 12. and xvi. 16. Gal. iv. 11. and Heb. xiii. 17.

Warn them that are unruly.] Or *diſorderly.* We muſt conſider of every man's condition and affection: And as the diſeaſe is, ſo muſt the remedy be uſed, of *admonition* to thoſe who are diſorderly; *conſolation* to thoſe whoſe hearts ſink under the burden of their croſſes; *ſupport* to weak conſciences; and *patience* towards all who are diſeaſed in mind, and troubled with any ſpiritual malady. (Aſſ.) See the notes on Rom. xiv. 1. and xv. 1. and Gal. vi. 1.

Evil for evil.] See the notes on Matth. v. 38, and 44. Rom. xii. 17. 1 Cor. vi. 7. and Gal. vi. 10.

Rejoice evermore.] That is, We ought to carry our ſelves ſo holily towards God, and ſo circumſpectly and unblameably before men, that we may always have cauſe for *rejoicing*, and in the midſt of temptation, and in the midſt of poverty and affliction, may actually rejoice in the expectation of preſent advantage by them, and in the hope of the glory of God, as the reward of them. Learn hence, That the children of God ought to make conſcience of rejoicing in God at all times, and in all conditions. But is not there a time to mourn as well as rejoice? Yes, but it is no where ſaid Mourn evermore; Nay, holy mourning has the ſeed of ſpiritual joy in it; it directly tends to it, and will certainly end in it; mourning is but temporary, rejoicing is an eternal duty. (B.) See the notes on Acts v. 41. Rom. xii. 12. and Phil. iv. 4. and that which here next follows.

Pray without ceaſing.] Note here the connection between this precept and the foregoing. He who would "rejoice evermore," muſt *pray* evermore. Seldom praying and conſtant rejoicing will never ſtand together: According to our conſtancy in prayer, ſuch will be the conſtancy of our joy. (B.) See the notes on Luke xviii. 1.

In every thing give thanks.] Becauſe God, by Chriſt, turneth every condition for the beſt to us, Rom. viii. 28. (Fell) Therefore, whatſoever God ſends, receive it thankfully. In proſperity "give thanks" unto him, becauſe he crowns you with temporal mercies; in adverſity, becauſe he thereby tries your faith and patience, and gives you a ſight and ſenſe of your ſins: In wealth, becauſe he affordeth you thereby means of doing much good; in want, becauſe he takes away from you many nouriſhments of vice, and teaches you to depend upon him and his promiſes for your ſupply and ſupport, and not upon outward means and helps: In all the paſſages of your life, for his care and providence over you; and at your death, for his delivering you from the miſeries of this life, and preſently receiving you into his heavenly kingdom. (Aſſ.) See the notes on Rom. viii. 28. Eph. v. 20. Phil. iv. 6. and Col. iii. 17.

Quench not the ſpirit.] This ſpeech is metaphorical, taken from the fire of the altar, which never was to go out. The Spirit is compar'd to a fire, both in reſpect of the light which it giveth to the underſtanding, and the heat and fervour to our affections. When we feel this fire within us, either in our private meditations, or at the hearing of the word, we muſt endeavour to keep it ſtill burning; and if it ſlack, we muſt (*anazopyrein*) "ſtir it up" in us, 2 Tim. i. 6. by ſuch means as God hath ordain'd for that end. (Aſſ.) The Holy Spirit is *quench'd* by ſtrife and contention; by reſiſting his ordinary motions, his gracious influences upon our minds; by neglecting to improve his gifts of any kind; and, in general, by living a careleſs or wicked life. Some injudicious people have fanſied, that the Holy Spirit is *quenched* by uſing a Form in our prayers. But, to omit other arguments, their miſtake is manifeſt; becauſe our Lord not only taught his diſciples a *Form*, but uſed Forms himſelf. (Fox) See the notes on Luke xi. 2. and 1 Cor. xii. 4, 10. and xiv. 30.

Deſpiſe not propheſyings.] Contemn not the preaching of the word, how mean ſoever the preacher's gifts ſeem unto you: Set not light by the declarations and applications of the Scriptures; either by ſuch as have the extraordinary gift of *propheſying*, 1 Cor. xiv. 1, 5. or by the ordinary gift which the Miniſters of the Goſpel receive by impoſition of hands, 2 Tim. i 6. In which prohibition, the Apoſtle meeteth with ſuch as thoſe who thought themſelves wiſe enough of themſelves, and that they had no need of ſuch helps. (Aſſ.) It is not ſufficient, that we do not ſlight the ordinance of preaching, nor declaim againſt it, as vain and uſeleſs (as the manner of ſome is) but we are to have an honourable eſteem of it; and evidence that eſteem, by a due attendance upon it. More is intended by the Holy Ghoſt than is here expreſs'd: For tho' he only forbids the ſin, he intends the duty or grace, in ſtrict oppoſition to the ſin; namely, That Chriſtians ought to be ſo far from *deſpiſing*, that they ought to be very forward in embracing, the Miniſtry and preaching of God's word. (B.) See the notes on ver. 12. and 1 Cor. iv. 1. xi. 4. and xiv. 1, 30.

Prove all things.] Theſe words, probably are ſpoken with reſpect to the preceding verſe, "Deſpiſe not propheſyings:" In reſpect to which it is implied, That, notwithſtanding *propheſying*, as ſuch, was to be reverenc'd, and not deſpis'd, there were ſome propheſyings abroad, which had no title to this reverence; and that we are not implicitly to believe every pretender to it, but, as far as God has given us ſenſes of diſcerning, to examine what we hear, and *try the ſpirits* which are gone out into the world. (Zinz.) The meaning of the Apoſtle here cannot be, that it is our duty to go amongſt all the ſeveral denominations of people profeſſing religion, to try and *prove* their principles and doctrines; for, that would be a very hazardous undertaking to many, whoſe ſenſes are not exerciſed to diſcern between *good* and evil: But his meaning is, That if any thing is propos'd, as an article neceſſary to be believ'd, or as a duty neceſſary to be practis'd, that we ſhould then examine, whether it be agreeable to the Scriptures; and if it be, we are to receive and *hold it faſt*; if not, we are to reject it. (Fox) And this is a ſtrong argument for the perſpicuity and the ſufficiency of Holy Scripture for this work; and againſt the neceſſity of a living judge: For he who muſt try and "prove all things," muſt alſo try and prove the doctrine of this living judge himſelf; and therefore, till he hath made this trial, muſt not admit his doctrine, as an article of Chriſtian Faith; for theſe words plainly teach, that what we muſt *hold faſt*, muſt firſt be tried or *prov'd*. (W. and B.) See Mr. Zinzano's Sermon on this text, 1708. and the notes on John v. 39. Acts xvii. 2, 11. Rom. ii. 18. 1 Cor. xi. 28. and Eph. iv. 14.

Abſtain from all appearance of evil.] This advice genuinely follows upon the former: After we have tried all things, we muſt "hold faſt that which is good," and "abſtain from evil." Where note, The gradation uſed by our Apoſtle; we muſt *abſtain from evil*, from *all evil*, "from all appearance of evil." Yet Obſerve, It is not the Apoſtle's meaning that we abſtain from all that which appears evil to others; for that would be to deſtroy our Chriſtian liberty in things indifferent, and create in our minds continual perplexities; there is nothing almoſt we can do, but may appear evil to ſome: But St. Paul here enjoins us to abſtain from every thing which, after *trial*, ſeems evil to our ſelves, and is judged by us ſo to be: Yet it is our duty, not to give any juſt occaſion of ſcandal to any, but to live not only without fault, but, if poſſible, without flaw, that the world may have nothing to ſpot us withal. (B. and W.) This duty of "abſtaining from all appearance of evil," is indeed incumbent on all Chriſtians in general; on thoſe of the Laity, as well as us of the Clergy; But it doth, in a more peculiar manner, oblige us. The infirmities, the follies, the vices obſerved in thoſe of other callings, are always imputed to the perſons who are guilty of them, and are not wont to be charg'd on the whole profeſſion: But, by a rule of judging, look'd upon to be unequal in all other caſes except ours, if any of the Clergy do, either in reality, or ſo much as in appearance, tranſgreſs, the whole profeſſion is made anſwerable for it; and tho' the fault be perſonal, the ſhame of it extends to all of the order. And the miſchief ſpreads ſtill farther: So that the doctrine which we preach loſes its efficacy and vigour; the Sacraments which we diſpenſe are brought into contempt; the offering of the Lord is abhorr'd; and the holy name of God blaſphemed, becauſe his Miniſters are vile in the ſight of the people. (Biſhop Smalridge) Yet, after all, probably, the original word (*eidos*) here tranſlated *appearance*, might more properly be rendred all *kind*, or *ſort*, of evil; as appears from the authority of the Syriac, St. Chryſoſtome and Theophylact, Baſil and Leontius; who deſcant thus upon the words, *Flee not from this, or that only but from every ſin.* See the Criticiſms of Dr. Hammond and Dr. Whitby on this text; and the notes on Phil. iv. 8.

God of peace.] See the notes on Rom. xv. 33.

Spirit, and ſoul, and body.] What is meant by *body*, all agree: But the apprehenſions of men, concerning the diſtinction between *ſoul* and *ſpirit*, are different. The moſt probable opinion I take to be that of thoſe, who, by *ſoul*, underſtand the animal, or ſenſitive, part, which follows the affections of the body, and takes part with it: Hence the body is ſtiled a *natural*, or animal, body, 1 Cor. xv. 44. By *ſpirit* they underſtand the mind, the rational and underſtanding part of man. This uſes the body as its inſtrument, and wars and fights againſt it: The ſpirit, or mind, being renew'd and aſſiſted by the Holy Spirit, is compleatly arm'd to gain a victory; otherwiſe its efforts by reaſon of the corruption of humane nature, by ſin, will be but feeble and ineffectual. (Fox) See Hammond and Whitby at large, in proof of this philoſophy; and the notes on 1 Cor. vi. 20. and xv. 44. and Gal. vi. 18.

Preſerved blameleſs.] See the notes on 1 Cor. i. 8.

Faithful is he.] Here our Apoſtle comforts the Theſſalonians with the aſſurance that God, who had called them to the knowledge of Chriſtianity, would do what he had prayed for; namely, "Sanctify them wholly, and preſerve them blameleſs:" And this becauſe "God is faithful," that is, always the ſame, true to his word. God will certainly do his part, in and towards the work of ſanctification and preſervation;" but in a way of concurrence with our care and induſtry: He will do nothing without us, as we can do nothing without him: God's faithfulneſs is a pledge to us of the performance of all his promiſes, and will moſt certainly put him upon the performance of them: But his promiſe to us always ſuppoſes, yea, exacts from us, the uſe of all means, and particularly the exerting of our own endeavours, in order to our preſervation in grace, and perſeverance in holineſs; "Faithful is he that calleth you, who will alſo do it." (B.) If the fidelity of God requir'd, that he ſhould ſanctify and preſerve us blameleſs to the end, without our care and induſtry, or ſhould work in us abſolutely and certainly that care, and the Apoſtle believ'd this, how could he fear, leſt the Theſſalonians ſhould be ſo overcome by Satan's temptations, as that his labour with them might have been in vain, ch. iii. 5. this being in effect to fear, that God might be *unfaithful* to his promiſe? (W.) See the notes on 1 Cor. i. 9. and x. 13.

Brethren, pray for us.] See the notes on Rom. xv. 30.

An holy kiſs.] See the notes on Rom. xvi. 16.

I charge you by the Lord.] Our Apoſtle having now finiſhed his Epiſtle, gives a ſtrict charge for the peruſal of it: In which, Obſerve, 1. The duty enjoin'd, with the matter of it; namely, the reading of this Epiſtle; and for the ſame reaſon all the reſt, which had the like ſtamp of Divine authority upon them. 2. The object, or parties to whom this Epiſtle is to be read; to the brethren; "To all the brethren." 3. The ſolemnity of the injunction, "I charge you;" not, I exhort, beſeech, or intreat, but charge and enjoin you: Nay, the word ſignifies, I adjure you; it has the force of an oath, and that under a curſe: As if he had ſaid, I oblige you, under the penalty of God's curſe, "that this Epiſtle be read." Learn hence, 1. That the Scriptures ought to be in a known tongue, that they may be read unto, and read by, the common people. 2. That to confine the reading of the Scriptures to the

Clergy, and exclude the Laity or common people from reading of them, is a very grievous ſin, contrary to the intent and deſign of God in the firſt penning and compoſing of them. 3. That it doth, in a ſpecial manner, concern the miniſters and ſpiritual guides to take a particular care that the holy Scriptures be publickly read to, and privately read by, all their people; and in order thereunto, to excite parents to read them daily in their families, Deut. vi. 7. and in their cloſets, Col. iii. 16. And alſo, it is a great part of the Miniſter's duty, to look after the putting forth the children of poor parents to ſchool, that they may learn to read the Scriptures for their inſtruction and comfort. Alas! What a reproach is it to this Chriſtian nation, that in thouſands of families the Bible is ſo little known, that not a ſoul among them is able to read a letter in it! (B.) As to the ſolemnity of ſuch forms of adjuration, Dr. Whitby well obſerves, That, in judicial oaths, the cuſtom among the Jews was, not for the perſon who came under the obligation of an oath, to pronounce the words of ſwearing with his own mouth; but an oath was exacted from him by the magiſtrate or ſuperior, and ſo he was bound to anſwer upon oath, by hearing the voice of adjuration, Lev. v. 1. Inſtances of which are found, in Gen. l. 16. Joſh. vi. 26. 1 Sam. xiv. 24. 1 Kings xxii. 16. and Matth. xxvi. 63.

The grace of our Lord.] See the notes on Rom. xvi. 20.

Written from Athens.] 'Tis plain, Acts xviii. 5. that St. Paul was gone from Athens to Corinth before Silas and Timotheus return'd to him; and yet they were with him at the writing this Epiſtle; as appears from the inſcription of it, ch. i. 1. Theſe ſubſcriptions are noted to be of no great authority; and therefore the vulgar Latin has none of them. (Fell)

The End of the First Epiſtle of St. PAUL *to the* THESSALONIANS.

CRITICAL and EXPLANATORY
ANNOTATIONS
UPON THE
Second Epiſtle of St. *PAUL*, the APOSTLE,
TO THE
THESSALONIANS.

TO what has been ſaid, by way of Preface to the former Epiſtle, we ſhall not need to add more here, than only to advertiſe the reader,

i. That this *ſecond* Epiſtle is generally believ'd to have been written ſome ſhort time after the *firſt*; becauſe the ſame perſons, Silvanus and Timotheus, appear to have been ſtill with him, ch. i. 1. as they were at the writing the former.

ii. That it was written alſo from the ſame place; *viz.* not from Athens, but Corinth.

iii. That the occaſion of it was, his having been providentially hindred from coming to them again (of which he had expreſs'd a longing deſire, and partly promiſed them, in his former Epiſtle) by the intervention of divers other affairs from time to time; ſo that he ſent this Epiſtle to them, to ſupply the want of his preſence among them, and, at the ſame time to explain and enforce certain paſſages, which they might have miſapprehended in the former. And,

iv. That the parts of this Epiſtle are three, anſwerable to the chapters; 1. *Pathetical*, expreſſing his great love to the Theſſalonians, and joy for their faith and perſeverance, ch. i. 2. *Prophetical*, deſcribing the ſtate of the Church, and the revelation of *Antichriſt*, before the coming of Chriſt, ch. ii. And, 3. *Parenetical*, perſuading them to the exerciſe of divers Chriſtian virtues, ch. iii.

CHAP. I.

The Apoſtle certifies them of his affection and joy for their faith, love, and patience: And comforts them againſt perſecutions; eſpecially by declaring the righteous judgments of God.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. PAUL, and Silvanus, and Timotheus, unto the church of the Theſſalonians, in God our Father, and the Lord Jeſus Chriſt: Grace unto you, and peace from God our Father, and the Lord Jeſus Chriſt. We are bound to thank God always for you, brethren, as it is meet, becauſe that your faith groweth exceedingly, and the charity of every one of you all towards each other aboundeth: So that we our ſelves glory in you in the churches of God, for your patience and faith in all your perſecutions and tribulations that ye endure. Which is a manifeſt token of the righteous judgment of

God, that ye may be counted worthy of the kingdom of God, for which ye alſo ſuffer: Seeing it is a righteous thing with God to recompenſe tribulation to them that trouble you; and to you who are troubled, reſt with us, when the Lord Jeſus ſhall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt: Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power; when he ſhall come to be glorified in his ſaints, and to be admired in all them that believe (becauſe our teſtimony among you was believed) in that day. Wherefore alſo we pray always for you that our God would count you worthy of this calling, and fulfil all the good pleaſure of his goodneſs, and the work of faith with power: That the name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jeſus Chriſt.

Paul, and Silvanus, and Timotheus.] See the notes on Acts xv. 32. and 2 Cor. i. 1.

Grace unto you, and peace.] See the notes on Rom. i. 7. 1 Cor. i. 3. and Eph. i. 2.

Bound to thank God.] See the notes on Rom. i. 8. and Eph. i. 16.

Your faith groweth.] "Faith groweth," either when more propoſitions are known, or thoſe which are already known are more firmly believ'd, and aſſented to. The increaſe of their faith he knew by their conſtancy in ſufferings. (Fell)

Glory in you.] *En humin kauchaſthai*; boaſt of you. See the notes on 1 Theſſ. ii. 19.

Which is a manifeſt token.] As if he had ſaid, Which tribulations and perſecutions, or, which patience under your preſent perſecutions, is a ſign and token, yea, an evidence and manifeſtation, that God, the righteous judge, will reward you with a part and ſhare in that kingdom for which ye ſuffer, being, in his account, worthy of it: Not with a worthineſs of merit, but with a worthineſs of meetneſs; they being made meet and fit for heaven hereafter, by their patience and conſtancy under ſufferings and perſecutions here. Learn hence, That as none can enjoy the kingdom of heaven by meriting heaven, but by being made meet for heaven; ſo patience under ſufferings, and reproaches under perſecutions and ſharp trials, is a ſpecial qualification to make us meet for the enjoyment of that glorious kingdom; "that ye may be counted worthy of the kingdom of God, for which ye alſo ſuffer." (B.) See the notes on Acts xiv. 22. Rom. viii. 18. and Phil. i. 28.

Reſt with us.] See the notes on Rom. viii. 18.

The Lord Jeſus ſhall be revealed.] In theſe words we have an awful deſcription of the day of judgment, and of the proceſs of that ſolemn day Where obſerve, 1. The judge deſcribed; "The Lord Jeſus ſhall be revealed from heaven:" Since his aſcenſion the heavens have contained him, and concealed him alſo from our ſight and ſenſes; but he ſhall then viſibly appear, and locally deſcend from the higheſt heavens, into the region of the air. "He ſhall come in the clouds, and every eye ſhall ſee him." 2. His noble attendants, the "mighty angels;" every one ſtronger than an hoſt of armed men. As the work Chriſt comes about is a great and mighty work, ſo he will have inſtruments ſtrong and mighty, ſufficient for that work; yet doth Chriſt make uſe of the angels, not for neceſſity, but for majeſty; he can do his work without them. 3. The manner of his coming; "In flaming fire," by which the heavens and the earth ſhall be burnt up, and in which the damned ſhall be eternally tormented. 4. The end of his coming; to "take vengeance" on the ignorant, and on the diſobedient; on ſuch as "know not God," and on them that do know, but "obey not the Goſpel of our Lord Jeſus." Learn hence, 1. That it greatly tends to the comfort and ſupport of perſecuted Chriſtians, that Chriſt their righteous judge will come; "He ſhall be revealed," and nobly attended; he ſhall come as an exalted king, accompanied with a glorious train of *mighty angels.* 2. That the dread and terror of the day of judgment will be matter of comfort to the godly, no ways terrifying. Thoſe very flames which ſhall ſet the heavens and the earth in a blaze, and occaſion dreadful conſternation and fear to the wicked and impenitent world, ſhall be a comfortable ſight to the godly; and the forethoughts of them may, and ſhould, yield comfort to them under their preſent troubles. 3. That ignorance, whether in Pagans or in Chriſtians, doth very much, but diſobedience to the Goſpel doth very much more, expoſe perſons, and lay them open to the vengeance of the great day: If Chriſt will render vengeance to them that *know* him not, much more to them that do know, but "obey not the Goſpel of our Lord Jeſus." (B.) See the notes on Acts i. 11.

Deſtruction from the preſence of the Lord.] The puniſhment of the damned is two-fold; 1. The puniſhment of ſenſe, ſet forth by flaming fire: 2. The puniſhment of loſs, expreſs'd in theſe words, "from the preſence of the Lord, and from the glory of his power." (Aſſ.) See Dr. Whitby's Appendix to this chapter, juſtifying the eternity of hell-torments.

Glorified in his Saints.] That is, Becauſe of his highly glorifying his Saints, who are here ſo much deſpiſed and afflicted. (Fell)

Our teſtimony among you was believed.] See the notes on 1 Cor. i. 6.

Count you worthy of this calling.] That is, fit and meet for this calling; *viz.* for the foremention'd glory, which they were call'd to the expectation of. (B.)

Fulfil all the good pleaſure of his goodneſs.] That is, all the goodneſs which of his own free-will and good pleaſure he deſign'd and decreed for you; and which on your part was to be wrought out with faith and conſtant obedience. (Fell) Or, *All the benevolence of his goodneſs.* The original here (*paſan eudokian tes agathoſynes*) is the ſhorteſt, and moſt charming, and emphatical repreſentation, that is any where to be found, of that immenſe graciouſneſs, and adorable benignity; which no words or thoughts can fully expreſs, but was never ſo happily and ſo fully expreſs'd as here. (Blackw.)

CHAP. II.

He warneth them of the coming of Antichriſt; and encourageth them in their conſtancy and perſeverance.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. NOW we beſeech you, brethren, by the coming of our Lord Jeſus Chriſt, and by our gathering together unto him, that ye be not ſoon ſhaken in mind, or be troubled, neither by ſpirit, nor by word, nor by letter, as from us, as that the day of Chriſt is at hand. Let no man deceive you by any means: for that day ſhall not come except there come a falling away firſt, and that man of ſin be revealed, the ſon of perdition: Who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped; ſo that he as God ſitteth in the temple of God, ſhewing himſelf that he is God. Remember ye not, that when I was yet with you, I told you theſe things? And now ye know what with-holdeth, that he might be revealed in his time. For the myſtery of iniquity doth already work: Only he who now letteth, will let, until he be taken out of the way. And then ſhall that wicked one be revealed, whom the Lord ſhall conſume with the ſpirit of his mouth, and ſhall deſtroy with the brightneſs of his coming: Even him whoſe coming is after the working of Satan with all power, and ſigns, and lying wonders, and with all deceivableneſs of unrighteouſneſs, in them that periſh; becauſe they received not the love of the truth, that they might be ſaved, And for this cauſe God ſhall ſend them ſtrong deluſion, that they ſhould believe a lie: That they all might be damned who believed not the truth, but had pleaſure in unrighteouſneſs.

By the coming of our Lord.] *By* is here an adjuration or obteſtation; but it may alſo be meant *as concerning* the coming, *&c.* which is the ſubject of the following diſcourſe. The original admits of either explication. (Fell) For the prepoſition *hyper* is often taken in the notion of *peri*; as *for, concerning*, or *about:* As when we ſay, Now, *for* (or *concerning*) ſuch a matter, or point, or queſtion; when it is the form of entring upon any diſcourſe. (H. W. and Wall) The *coming of Chriſt* is, by the reverend Dr. Hammond, referr'd to Chriſt's coming to deſtroy the unbelieving Jews, and throw down their temple, and their worſhip which depended on it. This is the coming of Chriſt, or *the ſon of man*, ſo often mention'd in our Lord's prediction of the deſtruction of Jeruſalem, and of the temple, Matth. xxiv. 27, 37, 39. This is moſt certainly the import of the phraſe in St. James v. 7, 8, 9. As for the phraſe, "Our gathering together in him," it ſeems parallel to the words of Chriſt, Matth. xxiv. 31. "His angels ſhall gather together his elect." And, to apply it to the Theſſalonians, let it be noted, that they were partly converts of the Jews and Proſelytes. For the converts made by St. Paul's preaching to them, were of the *believing* Jews, and the *devout* Greeks, Acts xvii. 4. who, in expectation of our Lord's prediction, as well as from their obſervation of the Jewiſh feſtivals, might be inclined to go up to Jeruſalem. Moreover, till the writing of this Epiſtle, if not long after, even till the deſtruction of Jeruſalem, the Jewiſh converts kept up their ſynagogue-worſhip; and many proſelytes, and other Chriſtians, did not ſcruple to aſſemble with them: The Jewiſh converts thought themſelves obliged to do it, they being "all zealous of the law," Acts xxi. 20. and many of the Gentile Chriſtians complied with it at Corinth, Galatia, and Philippi. But, after the deſtruction of Jeruſalem, there was an end of this ſynagogue-worſhip; the day having reveal'd, that God was no longer pleas'd with it; and then they met together ſtill as Churches of Chriſt: And this might be their "gathering together unto him," here ſpoken of. But yet, conſidering that this *parouſia*, or *coming* of Chriſt, in the former Epiſtle, ch. ii. 19. iii. 13. iv. 15. and v. 23. is uſed with relation to Chriſt's coming at the day of judgment, it may be thought more reaſonable to refer this paſſage to the ſame advent, and to paraphraſe it thus, "We beſeech you, brethren, by (the bleſſing ye expect at) the coming of our Lord Jeſus Chriſt, and *at* our gathering together unto him." (W.) See the notes on Acts i. 11. and 1 Theſſ. iv. 15, &c.

Be not ſoon ſhaken in mind.] *Saleuthenai apo tou noos. Nous,* with St. Paul, does frequently ſignify the *ſenſe*, or *meaning*, of a thing ſpoken; as is apparent 1 Cor. xiv. 15, &c. And ſo, I think, here; "that ye be not ſoon" *driven from the true meaning of things*; for that is the ſcope of the following words: *Apo tou noos* can never ſignify *in mind.* (Wall) See the notes on 1 Cor. xiv. 15.

Nor be troubled.] *Mete throeiſthai.* The word imports ſuch perturbation as ariſeth from rumour, or the relation of ſomething terrible. It is a metaphor, taken from ſoldiers frighted by a ſudden alarm. (Leigh)

By ſpirit, nor by word, nor by letter.] Note here, A removal of all the ſuppoſed foundations of this error, or the means which theſe impoſtors uſed to entice the Theſſalonians to embrace it; and they are three, namely, ſpirit, word, and letter: *Not by ſpirit*, that is, be not ſhaken in mind, by any pretence of ſpiritual or divine revelation; "nor by word," by any pretended meſſage or word from us; "nor by letter," that is, not by any thing contained in our former Epiſtle, or in any ſpurious and counterfeit writings, paſſing under the Apoſtle's name, mentioning as if Chriſt ſhould come in that age wherein they lived. We need not wonder that St. Paul is ſo careful to obviate this error of the preſent coming and appearance of Chriſt, becauſe ſhould the Theſſalonians have depended upon it, and found themſelves deceived in their expectation of it, it might have cauſed great trouble to them, and even ſhaken their ſtedfaſtneſs in the faith. (B.)

The day of Chriſt is at hand.] This was the miſtake of ſome among the Theſſalonians; They were in ſuch apprehenſion of the day of judgment being then juſt at hand, that they left off their trades and employments (of which St. Paul complains in the next chapter, ver. 10, 11.) and now that Chriſt was coming, they would do no more work. A like enthuſiaſm to this did, ſeveral years ago, miſlead ſome people in England. Now, all ſuch fancies taken up by men, do hurt. For, tho' the men be well-meaning; yet, when they find their expectation diſappointed for the time they had pitch'd on, it weakens their faith of the main article. And the caſe is not much different, of thoſe learned, but fanciful, men, who have hitherto pretended, from the Apocalypſe, to determine the time of ſome great revolutions which ſhall be. We have liv'd (and ſome of themſelves lived) to ſee their aſſurances diſappointed for the time. St. Paul had preach'd to theſe Theſſalonians the thing it ſelf, the reſurrection and judgment; and had wrote plainly to them of it in his former Epiſtle: The time he knew not; but they, or ſome of them, had raſhly concluded it. He takes pains therefore to convince theſe haſty computers, of their wrong conſtruction of what he had ſaid; and that they had forgot a great part of what he had told them, of ſeveral things which would be before Chriſt's coming; and particularly of that which here follosw. (Wall) See the notes on Matth. xxiv. 4.

A falling away firſt] St. Paul's word, which is here engliſh'd "a falling away," is (*apoſtaſia*) *apoſtaſy:* And what he ſays, of the ſame thing, 1 Tim. iv. 1. "In the latter times ſome ſhall (or rather *will*) depart from the faith" (compared with what he ſays, 2 Tim. iii. 1, &c. and St. Peter, 2 Pet. ii. 1.) and eſpecially what our Saviour himſelf had ſaid, Luke xviii. 8. are the explication of this; *viz.* a defection, or revolting from the faith. (Wall) I dare not be poſitive in determining particularly, to whom this *apoſtaſy* is to be applied. But, if profeſs'd Atheiſm and Infidelity; if Hereſy, and denying the Lord who bought us; if *Thinking freely*, and ſpeaking boldly, of the dreadful things of Religion; if a general indevotion, and neglecting of God's holy worſhip; if ſecurity and impudence in ſinning; if curſing, and ſwearing, and blaſpheming, and affronting the authority of heaven: In ſhort, If open lewdneſs and debauchery; if luxury and drunkenneſs; if the moſt ſhameful beſtialities and abuſes of human nature, in adultery and common mixtures: I ſay, If any, or all theſe, may be ſuppoſed to be the "falling away," and the works of "the man of ſin," here mention'd by the Apoſtle; we of this age and generation have much reaſon to fear, that that day is coming; that the Judge is even at the door: But, tho' that may be a reaſonable and pious fear, yet ſtill it is to us uncertain. (Killingb.) See the notes on Luke xviii. 8.

That man of ſin.] That theſe phraſes, a "man of ſin," and "ſon of perdition," do, by a common Hebraiſm, ſignify a man notoriouſly ſinful, and worthy of perdition, is well known: And that this whole context relates to him, who is elſewhere call'd *Antichriſt*, is agreed on all hands. The queſtion is, To whom that character is applicable; and that indeed ſuch a queſtion as admits not of an eaſy ſolution. Where men of reputation for learning cannot come to any terms of agreement, I ſhall not preſume to determine. However, not to paſs ſuch a curious point without ſome notice, I ſhall briefly lay before the reader ſuch of their reſpective opinions, as I have had opportunity to collect; and leave him to judge for himſelf. Be pleas'd therefore to obſerve, 1. That ſeveral of the Fathers, and School Divines, have declar'd their opinion, from Gen. xlix. 16, 17. and Jer. viii. 16. That Antichriſt was to be a Jew, born of the tribe of Dan, and to be circumciſed. But (as the learned Mr. Parker notes) whence there ſhould be ſuch agreement among them in this opinion, is hard to determine; ſince 'tis a notion ſcarce to be reconciled with the tenor of Gen. xlix. 16. which runs altogether to the advantage of the character of the perſon, or perſons, ſpoken of. 2. Grotius applies it to the emperor Caligula: But that is exploded both by Dr. Hammond and Dr. Whitby; and particularly by the latter, becauſe this Epiſtle was not written till after Caligula's death. 3. Others applied it to Nero: But that (ſays Biſhop Alley) ſavours of an old wife's tale, invented by ſome whoſe minds were bewitch'd. 4. Others, again, to Domitian: But Dr. Hammond admits it not to be applicable to any of the Roman emperors; becauſe of the "power, and ſigns, and lying wonders," with which Antichriſt was to "come in, after the working of Satan," ver. 9. And indeed, moſt learned men do agree, that "the man of ſin," tho' expreſs'd in the ſingular number, muſt not be confined to a ſingle perſon, but to ſome one, or more, ring-leaders, and their followers. Thus, 5. Dr. Hammond himſelf interprets it of Simon Magus, with his followers, the Gnoſticks. But this is oppoſed by Dr. Whitby, and Dr. Wall, as well as by the Oxford Paraphraſt, and others: Not only, becauſe it depends upon the ſtory of Simon's flying in the air at Rome, and falling down dead at the prayer of St. Peter; (which is related with ſo many different and contradictory circumſtances, by divers Authors, as render it of little or no credit;) but alſo, becauſe Simon Magus himſelf certainly periſh'd ſome years before the deſtruction of Jeruſalem; whereas the text here ſuppoſes Antichriſt to be alive at the coming of our Lord, and to be "deſtroyed with the brightneſs of his coming," ver. 8. 6. The Oxford Paraphraſt has taken a great deal of pains to apply it all to Mahomet and his followers: But Dr. Whitby has taken no leſs to confute this as a vain conceit, (amongſt other reaſons) Becauſe the Apoſtle could not have ſaid, ver. 7. that "the myſtery of iniquity," which Mahomet was to bring into the world, about 567 years after, did then "already work," (as that Author had concluded) on the account of ſome Hereticks, already come, who confeſſed not that Jeſus Chriſt is come in the fleſh," 2 John 7. ſince 'tis well known, that Mahomet was ſo far from denying, that both himſelf did, and his followers to this day ſtill do, confeſs this very freely: And beſides, the Antichriſt here ſpoken of, was to "come with all power, and ſigns, and lying wonders," that is, with miracles; whereas Mahomet expreſly renounced miracles, and conſequently could not be the perſon here deſign'd. 7. The more common opinion of other Proteſtants in general, is to apply this to the Pope and Popery. And this has indeed been labour'd, by divers very learned and eminent writers: But yet it is controverted, as much as the former, even by Dr. Whitby; who will not allow, that the Pope and Popery are to be underſtood as primarily meant here, tho' in his notes on this place, he admits they may be ſo in a ſecondary ſenſe. But then, 8. His own interpretation of it (which he owns to be a new one) is, That it is primarily to be underſtood of the Jewiſh nation, after the ſpirit of ſlumber and blindneſs was come upon them, for the rejection of the promiſed Meſſiah. The laſt that I have met with on this ſubject is, 9. The opinion of Dr. Wall, *viz.* That *Deiſm*, in the moſt proper ſenſe, when it riſes in a country which has been Chriſtian, is that which St Paul here names it, *Apoſtaſy:* But, as *Quakeriſm* (even that ſort of it which disbelieves the Scriptures) and all other *Deiſm*, yet makes uſe of the name Jeſus Chriſt, in ſome ſenſe of the word or other; ſo it ſeems, by the following words here, that this Apoſtaſy will yet wear the name of ſome ſort or ſect of religion. And no character (ſays he) will more adequately fit all parts of the deſcription given here, and at other places, than *Atheiſm* wearing the cloke of ſome name of Chriſtianity. But, after all, before we take upon us to determine which of all theſe, or whether any of them, is the true interpretation, we ſhould do well to obſerve that caution of Irenæus, That, this being a prophecy, it is ſafer for us to expect the fulfilling it, than too raſhly to expound it. See ſome more particulars, concerning this point, in the ſeveral other notes upon this ſection, hereunto ſubjoined: But, for the reſt, conſult the ſeveral Commentators here quoted, at large.

Who oppoſeth.] *Ho antikeimenos*; He who *oppoſeth*; or *The adverſary*: The ſame who is by St. John, call'd *Antichriſt*, 1 John ii. 18. (H.) He *oppoſeth* himſelf againſt Chriſt, in his doctrine, in his offices, in his members; corrupting his doctrine, debaſing his offices, and perſecuting his members. (B.)

All that is called God.] That is, Not only againſt kings and princes, to whom that ſtyle is given; but alſo above the true God; croſſing and contradicting his word and ordinances, *&c.* (Aſſ.)

Or that is worſhipped.] Exalting himſelf, *epi pan to legomenon Theon, e ſebaſma*: Where, as the word (*legomenon*) *called*, ſhews, that the Apoſtle ſpeaks of magiſtrates, who are called *Gods*, Pſal. lxxxii. 6. ſo the word *ſebaſma* ſeems to point more particularly to the Roman emperors, whoſe title was (*ſebaſtos*) *Auguſtus*. (W.)

He, as God.] Dr. Mill, and after him Dr. Wall, tell us, That theſe words (*hos Theon*, or *tanquam Deum*) *as God*, are not in the vulgar Latin, nor in the moſt ancient manuſcripts or fathers, and therefore conclude them to be an interpolation. But Dr. Whitby ſhews, that they are own'd by all the Greek Scholiaſts, the Syriac and Arabic verſions, as well as by Cyril of Alexandria, and Theodoret: And Dr. Wall himſelf ſays, the following words, (*apodeiknynta heauton hoti eſti Theos*) “ſhewing himſelf that he is God,” (or rather *a God*) which expreſs the ſame thing, are found in them all.

Sitteth in the temple of God.] That is, In the Aſſembly of men, which ſome time were the ſpiritual temple of God; that is, his undoubted true Church, and which ſtill beareth that name. But St. Auguſtine, and others, interpret the words (*eis ton naon*) not “in the temple,” but *againſt the temple of God*; conceiving, that Antichriſt ſhould riſe up *againſt* the Church of God. (Aſſ.)

I told you theſe things] Of the Jews, and their oppoſing themſelves to the doctrine of Chriſtianity, and the profeſſors of it, he told them in his former Epiſtle, ch. ii. 15, 16. and “when he was yet with them,” the perſecutions, which both he and they ſuffer'd from them, Acts xvii. 5, *&c.* gave him a juſt occaſion to ſpeak both of *their* oppoſition to the Goſpel, and of the deliverance which they ſhortly might expect from ſuch enraged perſecutors; this being hinted, for the encouragement of Chriſtians, in moſt of his Epiſtles: But that he ſhould tell them any thing of Mahomet, or of a *Papal Antichriſt*, who were not then in being, or to be known then to the Theſſalonians by any of the characters here mention'd, is not ſo eaſy to conceive. (W.) This is therefore a text, which ſeems to Dr. Whitby to ſettle his interpretation of this chapter.

Ye know what with-holdeth.] That is, what hindreth, and keepeth him back, from being reveal'd, until the time prefix'd by God. This, by the judgment of Tertullian, Jerome, and Chryſoſtome, and other ancient Doctors of the Church, was the Roman Empire; which ſubſiſting and flouriſhing then, with-held the manifeſtation of Antichriſt, who was to riſe upon the ruins of that empire; as they concluded from Rev. xiii. 1, 11. and xvii. 9, *&c.* (Aſſ.) Hence it was, that they pray'd ſo heartily (as Tertullian declares) for the continuance of that empire; becauſe, whenever that ſhould be extirpated, they expected times of dreadful trials, from which they were repriev'd ſo long as that empire laſted. (Wall) And this (ſay they) the Apoſtle here expreſſeth ſo covertly and obſcurely, that he might not incenſe the Roman emperors againſt the Chriſtians. (W.)

The myſtery of Iniquity.] That is, the ſecret riſing of Antichriſtian dominion; whereof ſome foundations were ſecretly laid in the Apoſtles times, by Satan and his inſtruments. (Aſſ.)

He who now letteth.] See the notes on ver. 6.

Then ſhall that wicked be revealed.] *Ho anomos*, “the wicked,” here, is undoubtedly the ſame with (*ho antikeimenos*) the *oppoſer*, in ver. 4. (H.) *Ho anomos* properly ſignifies a lawleſs man; one who holdeth not himſelf to be ſubject to any law. And (tho' we have declined to apply this character to any of the perſons or parties before mention'd; yet, we cannot but ſay,) it deſerves our ſerious conſideration, *Who* they are, that in their own *Canon Law*, diſt. 40. (as it is quoted by the *Aſſembly-men*) preſume to determine, That they are *ſoluti omni lege humana*, *&c.* not bound by any human law; ſo that neither all the Clergy, nor even the whole world, may judge or depoſe them; and that if they fall into damnable errors, and draw thouſands of ſouls after them to perdition, no man may ſay ſo much as *What doeſt thou?*

Whom the Lord ſhall conſume.] The word *analoſei* (from *analiſko*) doth properly ſignify to waſte and conſume, by little and little, till a thing come to nothing. (Aſſ.)

The ſpirit of his mouth.] That is, by the pure preaching of the Goſpel. (*Idem.*)

The brightneſs of his coming.] See the notes on ch. i. 8.

All power, and ſigns, and lying wonders.] Miracles are call'd *powers*, becauſe they are the effects of extraordinary powers; *ſigns*, from their uſe, becauſe they ſealed the doctrine to which they applied; and *wonders*, becauſe they breed aſtoniſhment in the minds of beholders. Now, Antichriſt pretends to all theſe: But his are lying powers, lying ſigns, and “lying wonders;” becauſe the greateſt of his pretended miracles are fables, forgeries, impoſtures, and diabolical deluſions. (B.)

In them that periſh.] See the notes on 1 Cor. i. 18. 2 Cor. ii. 15, *&c.* and iv. 3.

Received not the love of the truth.] From theſe words ſome conceive, that *Antichriſt*, or “the man of ſin,” muſt in profeſſion be a Chriſtian, becauſe he is ſaid, “not to receive the love of the truth” only: But all the Fathers, and many others, ſay, *Not to receive the love of the truth*, is, Not to receive the truth, which is *worthy to be lov'd*, and which would have taught them charity to thoſe whom they perſecuted; it being the ſame with “not believing the truth,” ver. 12. And this emphatically belong'd to thoſe unbelieving Jews to whom St. Paul ſpeaks, Acts xiii. 46. and to whom he applies the words of the Prophet, ver. 41. And *all* the Fathers, which ſpeak of Antichriſt, and the man of ſin (not one of them excepted) declare, that this, and the two following verſes, belong to the unbelieving Jews. (W.)

God ſhall ſend them ſtrong deluſion.] God, by with-holding his grace, ſhall blind their eyes, who wilfully ſhut them againſt the truth; or, for their obdurate malice and incredulity, ſhall give them over to Satan, to captivate their minds and underſtandings, and powerfully ſeduce and deceive them. (Aſſ.) As he is ſaid to have “put a lying ſpirit in the mouth of Ahab's prophets,” 1 Kings xxii. 22, 23. by *permitting* the evil ſpirit to go forth for that end; Or, as he is ſaid to “deceive his people,” Jer. iv. 10. becauſe he *ſuffer'd* them to be deceiv'd by falſe-prophets. This muſt be the true interpretation of all ſuch paſſages as theſe. For, 1. God cannot ſecretly inſpire into us any evil, or infuſe any evil principle into our hearts: For *evil* can never proceed immediately from him who hath an abſolute and entire freedom from it; were it his offſpring, it muſt ceaſe to bear that name, his works being all very good, and wrought in righteouſneſs. 2. Nor can he incline, excite, encourage, or entice to ſin: For then he muſt excite men to perform the abominable thing which his ſoul hates; to do that which is infinitely diſpleaſing to him, and incline them ſecretly to that which he openly deters all perſons from; and then he cannot truly be offended with ſuch perſons, and puniſh them for their iniquities: Or elſe he muſt be angry with them, becauſe they do obey his motions, and ſentence them to endleſs miſery, becauſe they do comply with his own inclinations. Nor, 3. Can he neceſſitate any man to ſin: For then he muſt by force compel them to it; and then the action done by virtue of that force cannot be theirs, but God's; nor would our conſciences condemn us for ſin, were we aſſured that we could not help it. (W.) See the notes on Acts vii. 42. and 2 Cor. iv. 4.

Believe a lie.] That is, forged and falſe doctrines. (Aſſ.)

Might be damned.] *Crithoſi*: The literal tranſlation is, *be judged*, which ſounds not quite ſo harſh as our common Engliſh verſion.

Ver. 13, 14, 15, 16, 17. But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, becauſe God hath from the beginning choſen you to ſalvation, through ſanctification of the ſpirit, and belief of the truth: Whereunto he called you by our Goſpel, to the obtaining of the glory of our Lord Jeſus Chriſt. Therefore, brethren, ſtand faſt, and hold the traditions which ye have been taught, whether by word, or our epiſtle. Now our Lord Jeſus Chriſt himſelf, and God even our Father, which hath loved us, and hath given us everlaſting conſolation, and good hope through grace, comfort your hearts, and ſtabliſh you in every good word and work.

Choſen you to ſalvation.] See the notes on Rom. viii. 29. and Col. iii. 12.

Called you by our Goſpel.] See the notes on Rom. i. 16. and ii. 16. and 1 Cor. i. 21, *&c.*

Stand faſt.] See the notes on 1 Cor. xvi. 13. and Gal. v. 1.

Hold the traditions.] See the notes on Rom. xvi. 17. and 1 Cor. xi. 2.

Stabliſh you in every good word and work.] By “every good word” is meant ſound doctrine; and by every good *work*, holineſs of life. (B.) See the notes on ch. iii. 16. Rom. xvi. 25. and 1 Cor i. 8.

CHAP. III.

He concludes with an exhortation to ſundry Chriſtian duties; and a particular caution againſt idleneſs and ill company.

Ver. 1, 2, 3, 4, 5. FINALLY, brethren, pray for us, that the word of the Lord may have free courſe, and be glorified even as it is with you; and that we may be delivered from unreaſonable and wicked men: For all men have not faith. But the Lord is faithful, who ſhall ſtabliſh you, and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patient waiting for Chriſt.

Pray for us.] See the notes on Rom. xv. 30. and Eph. vi. 19.

And be glorified.] As "the word of the Lord" is diſhonour'd and contemn'd, when it is either not believ'd, or not obey'd; ſo it is glorified, and God by it, when it is mixed with faith and obedience in the hearers, Heb. iv. 2. (Aſſ.)

That we may be delivered.] See the notes on Rom. xv. 31.

The Lord is faithful.] See the notes on 1 Cor. i. 9. and x. 13. and 1 Theſſ. v. 24.

Into the patient waiting for Chriſt.] *Eis hypomonen tou Chriſtou*; into the patience of Chriſt; that is, into an imitation of his patience. (W.)

Ver. 6, 7, 8, 9, 10, 11, 12, 13, 14, 15. Now we command you, brethren, in the name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every brother that walketh diſorderly, and not after the tradition which he received of us. For your ſelves know how ye ought to follow us: For we behaved not our ſelves diſorderly among you. Neither did we eat any mans bread for nought; but wrought with labour and travel night and day, that we might not be chargeable to any of you: Not becauſe we have not power, but to make our ſelves an enſample unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither ſhould he eat. For we hear that there are ſome which walk among you diſorderly, working not at all, but are buſy-bodies. Now them that are ſuch we command and exhort, by our Lord Jeſus Chriſt, that with quietneſs they work, and eat their own bread. But ye, brethren, be not weary in well doing. And if any man obey not our word by this epiſtle, note that man, and have no company with him, that he may be aſhamed. Yet count him not as an enemy, but admoniſh him as a brother.

Withdraw your ſelves.] See the notes on Rom. xvi. 17. and 1 Cor. v. 11.

That walketh diſorderly.] By the context here he ſeemeth to mean ſome idle, begging people, who would not work, but were *buſy-bodies*; and who, perhaps, would not work any more, becauſe (as they underſtood it) Chriſt was coming. (Wall) See the notes on ver. 11. and 1 Theſſ. ii. 10. and iv 11, 12.

After the tradition.] "The tradition" here mention'd, is (according to Chryſoſtome, Theodoret, Oecumenius, and Theophylact, the tradition which he deliver'd by his works; in which he was an example to them, of induſtry, as he explains himſelf at the next verſe. (W.) See the notes on Rom. xvi. 17. and 1 Cor. xi. 2.

Behaved not ourſelves diſorderly.] That is, ſaith Theophylact, we were *not idle*: For God having order'd man to labour, and fitted him with members for that end, he who will not do ſo, deſerts the order in which God had placed him; and ſo the Apoſtle expounds himſelf, ver. 11. (W. and B.) See the notes on Acts xviii. 3. and xx. 34. 1 Cor. iv. 16. ix. 4. and xi. 1. 2 Cor. xi. 9. and 1 Theſſ. ii. 6, &c.

If any would not work.] He does not ſay, If any *do* not work; for ſome would work if they could get any employment; ſome are not able to work, through age and natural infirmity; yet God forbid, that either of theſe ſhould ſtarve for want of food: But the Apoſtle forbiddeth any ſuch to be reliev'd by the charity of the Church, who are in want through their own *idleneſs*; who may have work, and are able to perform it, but *will not* take any pains for their living. (Aſſ. and B.) This was a proverbial ſpeech, common among the Jews, *Whoſoever doth not labour, doth not eat.* (H.) See the notes on 1 Theſſ. iv. 11.

But are buſie-bodies.] *Periergazomenous*; workers round about; for ſo the word ſignifies. (Leigh) There are no perſons who meddle with more buſineſs, and who create more to others, than thoſe who have none of their own. Idleneſs is the mother of unquietneſs, diſorder, and curioſity; curioſity, ſacrilegious in religion, dangerous in ſcience, damnable as to future things, ſeditious in affairs of ſtate, contrary to the quiet of families, and ſhameful and infamous to thoſe who are poſſeſſed with it. (Q.) See the notes on Phil. ii. 4. and 1 Theſſ. iv. 11.

With quietneſs they work.] See the notes on Acts xx. 35. and 1 Theſſ. iv. 11.

Be not weary in well-doing.] See the notes on Gal. vi. 9.

Note that man.] *Touton ſemeiouſthe.* Some would have this Greek word to mean no more than to give notice, or ſignify him (*viz.* to the Apoſtle:) But it importeth both to *note* him with a mark or brand of infamy; and to *give notice* of him, as infamous, to the Church, that all may avoid him. The word is not *ſemainete*, but *ſemeiouſthe.* (Leigh) He directs them, 1. To note, or mark, the diſorderly perſon; 2. To avoid all intimacy and familiarity with him; and 3. To admoniſh him of his duty, that he may be brought, if poſſible, to repentance. (B.) See the notes on Matth. xviii. 17. Rom. xvi. 17. 1 Cor. v. 5, &c. Gal. vi. 1. and Eph. v. 11.

Ver. 16, 17, 18. Now the Lord of peace himſelf give you peace always, by all means. The Lord be with you all. The ſalutation of Paul with mine own hand, which is the token in every epiſtle: So I write; The grace of our Lord Jeſus Chriſt be with you all. Amen.

¶ The ſecond Epiſtle to the Theſſalonians, was written from Athens.

Now, the Lord of peace.] Prayers are the ſeals of all exhortations, wherewith the Apoſtle concludes all his Epiſtles. (Aſſ.) And note here, 1. The mercy pray'd for; *peace*: Peace with God; peace with conſcience; peace and unity among themſelves as Chriſtians; peace with the men of the world, ſtrangers, yea, enemies to Chriſtianity. 2. The perſon prayed to; "The Lord of peace;" underſtand Jeſus Chriſt, the prince of peace, the purchaſer of peace, the procurer of peace, the preſerver of peace. 3. The perpetuity of the mercy prayed for; "The Lord give you peace," not for a ſhort time, but for continuance; "always," that is, at all times, and in all places, and with all perſons. 4 The way and manner of obtaining this and all other bleſſings; it muſt be in the uſe of means; "The Lord give you peace by all means," that is, in the uſe of all lawful and laudable means. Learn hence, 1. That the Lord himſelf is the author, procurer, and preſerver of all that peace which his people enjoy; and therefore his people may boldly truſt him for peace and ſafety, who is, and will be ſtiled, "The Lord of peace." 2. That ſuch as will obtain this bleſſing of peace, muſt pray for it, and endeavour after it in a diligent uſe of all lawful means, which is the uſual way and method in which God diſpenſes it. 3. That it is a laſting peace, a peace always, amongſt all perſons, and at all times, that a Chriſtian ſhould pray for and endeavour after, that it may be enjoyed without ceſſation, and without interruption; "The Lord of peace himſelf give you peace always, by all means." And further obſerve, That this prayer being put up to Jeſus Chriſt, is a ſtrong argument for the Divinity of Chriſt; For none but *God* is to be pray'd to; none but *God* can give *peace*, Iſa. lvii. 19. (B.) To which add, That *peace*, in the Hebrew phraſe, imports all happineſs, and "eſtabliſhment in every good word and work;" which muſt be deriv'd from *God*, and accordingly is pray'd for by the Apoſtle, ch. ii. 16, 17. (W.) See the notes on Rom. xv. 33.

The Lord be with you all.] The Apoſtle having before pray'd for *peace*, prays here for the preſence of God. Whence learn, That God's gracious preſence with his people, in any plentiful meaſure, is annex'd to their peaceable frame of ſpirit, and to their ſerious endeavours after peace and love, unity and concord, among themſelves; and the contrary ſpirit and temper grieves the good ſpirit of God, and provokes him to withdraw his quick'ning and comforting preſence from them. (B.)

The token in every Epiſtle.] See the notes on 1 Cor. xvi. 21. and Gal. vi. 11.

The grace of our Lord.] See the notes on Rom. xvi. 24. and 2 Cor. xiii. 14.

Written from Athens.] This is a further proof, That theſe ſubſcriptions are added without good authority: For this, and the foregoing Epiſtle, were moſt probably not "written from Athens," but Corinth; as we have noted in their Prefaces.

The END *of the Second Epiſtle of St.* PAUL *to the* THESSALONIANS.

CRITICAL

CRITICAL and EXPLANATORY
ANNOTATIONS
UPON THE
Firſt Epiſtle of St. *PAUL*, the Apostle,
TO
TIMOTHY.

ALL that is neceſſary to be premiſed, in relation to this Epiſtle, may be briefly reduced to theſe four heads; The perſon to whom it was written, The place where, The time when, and The ſubject of it.

i. As to The perſon to whom it was written, *viz.* Timothy, we have an account, in the Holy Scriptures, That St. Paul found him at Lyſtra; and that his mother was a Jeweſs, but his father a Greek; (that is, a Gentile,) Acts xvi. 1. That this young *diſciple*, being "well reported of by the brethren" in thoſe parts, St. Paul took him "to go forth with him," in the ſervice of the Miniſtry; but firſt "circumciſed him, becauſe of the Jews, which were in thoſe quarters;" who, "knowing that his father was a Greek," might otherwiſe have been ſcandalized, ver. 2, 3. That Timothy, accompanying the Apoſtle in his travels thence through divers countries, was left behind (together with Silas) at Berea, while St. Paul himſelf proceeded to Athens, commanding them to follow him thither with all ſpeed, ch. xvii. 14, 15. That accordingly, they did come to him while he ſtay'd at Athens; and were from thence ſent back again, with certain inſtructions to the Theſſalonians; as may be gather'd from 1 Theſſ. iii. 1. That when they return'd, they found the Apoſtle at Corinth, Acts xviii. 5. where, having aſſiſted him in *preaching* the Goſpel, 1 Cor. i. 19. he join'd them both with himſelf, in the inſcription of his Epiſtles to the Theſſalonians, 1 Theſſ. i. 1. and 2 Theſſ. i. 1. That, after this, Timothy was ſent again into Macedonia, accompanied with Eraſtus, with freſh inſtructions from the Apoſtle, during his abode at Epheſus, ch. xix. 22. Whether he came back again before St. Paul himſelf came to Macedonia, St. Luke does not tell us, tho' 'tis probable he did: But we find him there again afterwards, in the Apoſtle's company, at his return from thence, by way of Troas, before his journey towards Jeruſalem, ch. xx. 4. What farther lights we have, into the paſſages of his life, from the Holy Scriptures, are briefly, That he was diſpatch'd from Epheſus, with the firſt Epiſtle to the Corinthians; as appears, not only from the note at the end of it (which alone indeed, as we have often obſerv'd, is of little authority,) but is intimated in the Epiſtle it ſelf, ch. xvi. 10. That he was with St. Paul at Philippi, when he wrote the ſecond Epiſtle to the Corinthians; as is evident from his being join'd with him in the authoritative inſcription of it, 2 Cor. i. 1. That he was with him alſo at Corinth, as a *work-fellow*, or fellow-labourer, when he wrote that to the Romans, ch. xvi. 21. As he was alſo at Rome, when he wrote thoſe to the Philippians, ch. i. 1. to the Coloſſians, ch. i. 1. and to Philemon, ver. 1. And there is mention made of him, Heb. xiii. 23. as being then "ſet at liberty;" whence we may conclude, that he had been ſome time a priſoner for the Goſpel, and probably at Rome, together with St. Paul. We find alſo the names of "his grandmother Lois, and his mother Eunice;" and thoſe commemorated with honour by St. Paul, for their "unfeigned faith," 2 Tim. i. 5. And Timothy himſelf is never mention'd by him, but in terms of high commendation. That he was ordained very young into the Miniſtry of Chriſt, is evident from this, that even after St. Paul had made him Biſhop of Epheſus, he ſpeaks yet of his youth, ch. iv. 12. But as to the particular time when he was ſo conſtituted, we have very little certainty, but only that it plainly appears to have been at the Apoſtle's departure from Epheſus into Macedonia, ch. i. 3. which will be farther diſcuſs'd in the notes on that text.

ii. That tho' there is a wide difference among Chronologers, concerning the time of writing this Epiſtle, it ſeems, by the ſubject of it, to have been, not long after the Apoſtle had committed to Timothy that Epiſcopal charge of the Church of Epheſus: And therefore the beſt conjecture may be made of this, when we have firſt ſtated the opinions of the learned concerning that other; which we ſhall endeavour to do, in the notes upon ch. i. 3.

iii. That tho', in the Poſt-ſcript note to this Epiſtle, it is ſaid to have been "written from Laodicea, which is the chief city of Phrygia Pacatiana;" yet that note ſeems to be as groundleſs, as ſeveral others of 'em have been prov'd to be. For (as Dr. Hammond obſerves, from Cujacius) that note of ſubſcription could not have been ancient; ſince Phrygia was not known under the diſtinction of Pacatiana and Salutaris, earlier than the time of Conſtantine: And beſides, it appears from Col. ii. 1. That St. Paul had not been at all at Laodicea, when he wrote that Epiſtle; which yet is generally believ'd to have been written ſome years after this to Timothy. Conſidering therefore, that St. Paul was going into Macedonia, when he conſtituted Timothy Biſhop of Epheſus, ch. i. 3. that Timothy was ſtill a *youth*, when this was ſent to him, ch. iv. 12. and that the ſubject of it was to inſtruct him how to carry himſelf in that his new dignity, it ſeems to me moſt probable, that it was written to him ſoon after the Apoſtle arriv'd in Macedonia. For,

iv. As to the ſubject, it is anſwerable to the eminent parts and gifts of the great author. For, 1. As an Apoſtle, he puts him in mind of his charge, ch. i. 3, 4, 18, 19. he preſcribeth canons, concerning public prayer, ch. ii. 1. to ver. 9. concerning the habit and behaviour of women in the church, ver. 9, *&c.* concerning the office and qualities of Biſhops and Deacons, and their wives, ch. iii. 1. to ver. 16. concerning the rebuking and cenſuring offenders, ch. v. 1. to ver. 9. and ver. 19, 20. concerning the choice, and proviſion for widows, ver. 9. to ver. 17. concerning the ordination and maintenance of Miniſters, ver. 17, 18, 22. concerning the duty of ſervants, ch. vi. 1, 2. and the particular charge of the rich, ver. 17, 18, 19. 2. As a Prophet, he foretels the apoſtaſy of many in the latter times; whoſe deviliſh doctrine he relates and confutes, ch. iv. 1. to ver. 6. And, 3. As a paſtor, he teacheth the right end and uſe of the law, and the main ſcope alſo of the Goſpel, ch. i. 5. to ver. 18. The doctrine of the Church, and the bleſſed truth therein profeſs'd, ch. iii. 16. And the right uſe of all the creatures ch. iv. 3, 4, 5. And exhorteth to a proficiency in his miniſterial function, ch. iv. 6, *&c.* And to conſtancy in his profeſſion; obſerving his precepts, avoiding all profane babbling, and continuing in the ſimplicity of true doctrine, ch. vi. 3, *&c.* Whith ſeveral canons, injunctions, and precepts, are alſo a direction to all other Biſhops and Paſtors, how to govern themſelves, and how to guide their people.

CHAP. I.

The Apoſtle puts Timothy in mind of his charge: Declares the right uſe and end of the law: His own calling to the Apoſtleſhip; and the Apoſtaſy of Hymeneus and Alexander.

Ver. 1, 2, 3, 4. PAUL an Apoſtle of Jeſus Chriſt by the commandment of God our Saviour, and Lord Jeſus Chriſt, which is our hope; unto Timothy, my own ſon in the faith: Grace, mercy, and peace from God our Father, and Jeſus Chriſt our Lord. As I beſought thee to abide ſtill at Epheſus when I went into Macedonia, that thou mighteſt charge ſome that they teach no other doctrine. Neither give heed to fables, and endleſs genealogies, which miniſter queſtions, rather than godly edifying, which is in faith: So do.

Paul, an Apoſtle.] Obſerve here, 1. St. Paul aſſerts his apoſtolical authority, calling himſelf *an Apoſtle:* Not that Timothy queſtioned it, but he writes it for their ſakes over whom he was now preſiding at Epheſus; that neither Miniſters nor People might deſpiſe what Timothy did; it being enjoined both him and them by ſo great an authority as was that of an Apoſtle of Jeſus Chriſt. 2. What authority St. Paul had for executing this office of an Apoſtle: It was "by the commandment of God our Saviour, and Lord Jeſus Chriſt;" that is, by the appointment, injunction, ordination, and immediate commiſſion of Chriſt, by his voice from heaven, as the reſt of the Apoſtles were called by a voice from Chriſt on earth: In 1 Cor. i. 1. he is ſaid to be called "by the will of God;" not by his permiſſive will barely, but by his preceptive will particularly. 3. The title given to our Lord Jeſus Chriſt: He is ſtiled "our hope;" that is, the author of our hope, the object of our hope, the purchaſer of what we hope for, the declarer to us of the hopes of glory expected by us. Where note, That our Lord Jeſus Chriſt is undoubtedly and undeniably *God*, becauſe he is our hope and truſt: If he were no more than a man, tho' never ſo excelling, to make him our *hope* would be to make ourſelves miſerable; for "curſed is the man that truſteth in man, and maketh man his *hope*," Jer. xvii. 5. (B.) See the notes on Acts ix. 15. and xiii. 2, *&c.* 1 Cor. i. 1. and Gal. i. 1, 15.

Unto Timothy.] See what account is given of him in the *Preface.*

My own ſon in the faith.] Obſerve here, 1. That endearing title, which the Apoſtle gives to Timothy; my *ſon*, my *own* ſon, "my own ſon in the faith;" becauſe he was, as ſome think, converted by him to the Chriſtian faith; others, that he was more thoroughly inſtructed, edified, and encouraged by St. Paul, but converted before: Poſſibly alſo he may call him his *ſon*, becauſe he was as aſſiſting to him, as obſequious and obſerving of him, as a ſon is to a father; he being a young man, and the Apoſtle now aged: Or it may be he calls him his *ſon*, becauſe he reſembled him in faith and doctrine, in preaching and converſation, as a ſon reſembles a father in face and manners. Conſider Timothy as a ſpiritual ſon to St. Paul, begotten to the faith by him; and then the note is this, That the miniſters of Chriſt cannot but bear a fervent and affectionate love to thoſe that are their ſpiritual children, their "ſons in the faith," and converted to Chriſt by their miniſtry: Conſider him as an aſſiſtant to St. Paul, a co-worker and fellow-labourer with him in the work of the Goſpel, and thus affectionately beloved by him; and we may learn for our inſtruction how fervently the miniſters of Chriſt ſhould love one another, ſpeak reſpectfully of each other, ſecure the reputation one of another, ſtrengthen each other's hands, encourage each other's hearts in the work of God. We have little, God knows, very little love from the world: Lord! how ſad is it that we ſhould yet have leſs one for another? See how the heart of St. Paul and his aſſiſtant Timothy were knit together in love, like father and ſon, to the great reputation, as well as the ſucceſsful furtherance of the Goſpel. (B.) This phraſe here, compar'd with 1 Cor. iv. 14, 15. Phil. ii. 22. and 2 Tim. i. 2. ſeem plainly to import, That Timothy was converted to the Chriſtian faith by St. Paul himſelf. 'Tis true, he is ſaid "from a child to have known the holy Scriptures," 2 Tim. iii. 15. Which is as true alſo of St. Paul, when yet he was no convert to the Chriſtian faith, but a zealous perſecutor of it: And tho' he was *a diſciple*, when St. Paul *circumciſed* him, and took him with him from Lyſtra, Acts xvi. 1. that hinders not, but he might be made ſo by St. Paul himſelf. (W.)

Grace, mercy, and peace.] See the notes on Rom. i. 7. 1 Cor. i. 3. and Gal. i. 3.

To abide ſtill at Epheſus.] The right underſtanding of this will enable us the better to judge of the time of St. Paul's writing this Epiſtle. In order to which we may obſerve, 1. That this verſe is by all underſtood of the time when the Apoſtle conſtituted Timothy Biſhop of Epheſus. 2. That St. Paul did thus conſtitute him, "when he went into Macedonia;" as he tells us himſelf here in the text; *poreuomenos*, when he was going, or preparing to go, thither. 3. That from the phraſe here uſed, with reſpect to Timothy, on that occaſion, (*proſmeinai en Epheſo*) "to abide ſtill at Epheſus," 'tis generally concluded to mean ſome time of St. Paul's going to Macedonia from Epheſus, and leaving Timothy there behind him. 4. That the holy Scriptures mention St. Paul to have been three ſeveral times in Macedonia, and as many at, or near, Epheſus. The firſt of which is recorded, Acts xvi. where we read, That St. Paul, having paſſed through Syria and Cilicia, came to Derbe and Lyſtra (in Lycaonia) whence he took Timothy to accompany him, ver. 1, *&c.* That from thence they went through Phrygia and Galatia, and came to Troas, ver. 6, *&c.* That here they were, when St. Paul, having had a viſion, calling him to "come over into Macedonia," ver. 9. they paſſed over accordingly, and preach'd the Goſpel there, both at Philippi, ver. 12. and at Theſſalonica, ch. xvii. 1, *&c.* And that they had not yet been at Epheſus, is evident, becauſe they "were forbidden of the Holy Ghoſt to preach the word (as yet) in Aſia," ch. xvi. 6. that is, in the proconſular Aſia, of which Epheſus was the metropolis. After this we find the Apoſtle at Epheſus, ch. xviii. 19. in his way from Corinth towards Syria: But his ſtay there was very ſhort, being in great haſte; and from thence he ſailed (not towards Macedonia, but) to Cæſarea, (in Paleſtine) the ready way to Jeruſalem, ver. 22. But, ſome time after this, he came to Epheſus, a ſecond time, ch. xix. 1. where his ſtay was long, and his ſucceſs anſwerable, ver. 10, *&c.* which rais'd againſt him that uproar of the ſilverſmiths, mention'd ver. 23, *&c.* And now from hence "he departed for to go into Macedonia," ch. xx. 1. being the ſecond time alſo of his coming into that country: "And when he had gone over thoſe parts, and had given them much exhortation, he came into Greece," ver. 2. (that is, Achaia, or Greece properly ſo call'd, as diſtinguiſh'd from Macedonia, and Theſſaly, *&c.*) where he "abode three months," ver. 3. After this, intending to "ſail into Syria," with the contributions rais'd for the poor Chriſtians at Jeruſalem, he found that "the Jews laid wait for him," to rob and kill him by the way; whereupon he reſolv'd "to return through Macedonia," ver. 3, *&c.* which was the third (and, for ought appears, the laſt) time of his being there. For, at his departure thence, he paſſed by ſea, to Troas, ver. 6. and ſo along to Miletus, ver. 15. where he was attended, according to his order, by the Clergy of Epheſus, (not having leiſure to ſtop at that city;) ver. 16, 17. And when he had given them a ſolemn charge, and taken his laſt leave of them, ver. 18, *&c.* he proceeded to Jeruſalem; from whence he was, ſome time afterwards, ſent priſoner to Rome. Now, upon this ſtate of the caſe, there ſeems to me no difficulty to determine Timothy's being appointed Biſhop of Epheſus, to that point of time, when St. Paul was going from Epheſus to Macedonia, Acts xx. 1. which was the ſecond time of his being at each of thoſe places: And thus it is accordingly fix'd by Hammond, Lightfoot, Cave, and the Oxford Paraphraſt. But againſt this it is objected, 1. That St. Paul could not have exhorted Timothy "to abide ſtill at Epheſus," at any of the times here mention'd; and conſequently, not before his enlargement from his firſt impriſonment at Rome: Becauſe at the only time of St. Paul's going from Epheſus to Macedonia, Timothy was not with him at Epheſus; for St. Paul had "ſent him into Macedonia" already, Acts xix. 22: and therefore could not then exhort him "to abide ſtill at Epheſus." And, 2. That, after this, when St. Paul himſelf was in Macedonia, Timothy was alſo in thoſe parts, ch. xx. 4. and conſequently did not then abide at Epheſus. To which it is anſwer'd, 1. That tho' Timothy was ſent to Macedonia from Epheſus, it does not follow, that he ſtay'd there till the Apoſtle himſelf arriv'd. We may, with great probability conclude, that he return'd again to Epheſus before St. Paul left that place: Not only becauſe that ſame text informs us, that St. Paul "himſelf ſtayed in Aſia for a ſeaſon," ch. xix. 22. that is, ſome time after he had diſpatch'd Timothy to Macedonia; and how long that time might be, we do not know; (St. Luke telling us only, in few words, that in the whole he continued there, at leaſt, "the ſpace of two years," ver. 8, 9, 10.) for the word (*chronon*) which we tranſlate "for a ſeaſon," does not determine it to ſignify a ſhort time, rather than a long one: But moreover, becauſe 'tis plain, from 1 Cor. xvi. 11. (which Epiſtle was written from Epheſus, about that time, as we have prov'd in the Preface to it, and our notes on ver. 5. of the chapter laſt quoted) that he *look'd for* his return unto him thither. 2. That tho' Timothy was with St. Paul after his arrival in Macedonia, it does not follow, that he had not been at Epheſus when St. Paul left it, nor abode there ſome time after St. Paul came away. For, between St. Paul's leaving Epheſus, and Timothy's appearing with him again, (tho' ſpoken of by St. Luke in few words) there was a conſiderable ſpace of time, ſufficient for him to "go over thoſe parts, and give them much exhortation," Acts xx. 2. during which time it was, that he "preached the Goſpel round about unto Illyricum," Rom. xv. 19. And this, together with his "wintering at Nicopolis," Tit. iii. 12. and his "three months abode in Greece," Acts xx. 3. gave opportunity enough for Timothy, to ſettle the affairs of his Church, on ſuch a foot, as to ſpare him for ſo ſhort a time as he ſeems now to have been abſent from it: For, tho' we find he was with St. Paul, when he wrote the ſecond Epiſtle to the Corinthians, as well as that to the Romans, (as is noted in the Preface) yet was this but juſt before their ſetting out towards Jeruſalem, by the way of Miletus, from whence Timothy is ſuppoſed to have returned to his charge at Epheſus. And 3. That it is nothing unreaſonable to ſuppoſe, either that Timothy might have found ſome occaſion for a perſonal conſultation of the Apoſtle, concerning the affairs of his Church, when the voyage was ſo ſhort and eaſy; or that he might attend him in obedience to ſome ſummons; ſuch as we know he had, for a much longer journey, even to Rome, 2 Tim. iv. 9. Upon the whole matter therefore, I cannot ſee any ſufficient reaſon to doubt, That Timothy's appointment to the See of Epheſus (referr'd to here) was made by St. Paul juſt before he left that place to go into Macedonia the ſecond time; *viz.* that which is recorded Acts xx. 1. And that this Epiſtle was written to him very ſoon after the Apoſtle arriv'd in Macedonia; that is, about *A. D.* 55. tho' ſeveral very learned authors have thought fit to date it about ten years later. See the notes on ch. iii. 14. and iv. 12. Acts xv. 32. xvi. 1, *&c.* and xx. 17. Rom. xv. 19. 2 Cor. i. 1. Col. ii. 1. Tit. iii. 12. and Heb. xiii. 23:

Charge ſome, that they teach.] The chief paſtors of the Church, who were endued with Apoſtolical authority, as Timothy was, are to forbid any to preach, not only doctrine that is contrary, but *other* than, or beſide, that which the faithful have receiv'd from the Apoſtles. (Aſſ.) *Heterodidaſcalein*, is to teach other doctrine, either for matter or manner, ſubſtance or circumſtance. (Leigh) Hence it appears, that not the Apoſtles only, but the Biſhops alſo, ſuch as Timothy and Titus, had their Eccleſiaſtical courts, to "receive accuſations," ch. v. 19. to charge their Clergy to "teach no other doctrine," or, if they did teach things which they ought not, to "ſtop their mouths," Tit. i. 11. All which are to be expounded of judicial proceedings in the Biſhop's conſiſtory; and therefore argue a juriſdiction in Timothy and Titus, which (if we believe the Scriptures) they receiv'd from St: Paul, and not from St. Peter. Wherefore we conclude, that St. Peter was not the only fountain under Chriſt of ſpiritual juriſdiction, by law divine; and therefore much leſs the Pope. (Maſon) See the notes on Gal. i. 6, *&c.*

Neither give heed to fables.] He ſpeaks here of thoſe who from Judaiſm came over to Chriſtianity, and mix'd their Jewiſh fables with the Chriſtian doctrine: Such as thoſe, who pretended to tell, How God employ'd himſelf before he created this world, *&c.* (G.) The doctrine of faith is corrupted, not only by falſe opinions, but alſo by vain and curious ſpeculations, which no way tend to godly edifying. (Aſſ.)

And endleſs genealogies.] Not thoſe mention'd in Scripture, which have their uſe, and are determinate: But perhaps ſome queſtions upon them; or endeavours of particular perſons to prove themſelves ſons of Abraham and Iſaac; privileges they much valued. (Fell, B. and Fox) See the notes on 1 Cor. i. 20.

Rather than.] *Mallon e:* That is, They "miniſter queſtions, *and not* godly edifying;" comparative particles, and eſpecially this of (*mallon*) *rather*, as the grammarians note, being often in their ſenſe poſitively negatives; as Luke xviii. 14. John iii. 19. and elſewhere. (W.)

So do.] Theſe words are not in the original, but ſupplied by our Tranſlators, to complete the ſenſe: But thus they ſeem to reinforce the Apoſtle's former exhortation to Timothy "to *abide* ſtill at Epheſus," till he ſhould come thither to him. Beza ſupplies it with the word *vide*; *ſee that* you charge, *&c.* Dr. Whitby paraphraſes it with the ſupplement thus: "As I beſought thee to abide (*ſome time*) at Epheſus," *&c.* *ſo, I did it*, "that thou mightſt charge ſome," *&c.* leaving it uncertain, whether Timothy ſtill abode at Epheſus or not. But the Oxford Paraphraſt thinks the ſenſe ſuſpended, till, ver. 18. where it is completed, "This charge I commit unto thee," *&c.* as if all that intervenes from ver. 4. to 18. were in a parentheſis.

Ver. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17. Now the end of the commandment is charity out of a pure heart, and of a good conſcience, and of faith unfeigned: From which ſome having ſwerved, have turned aſide unto vain jangling; deſiring to be teachers of the law, underſtanding neither what they ſay, nor whereof they affirm. But we know that the law is good, if a man uſe it lawfully; knowing this, that the law is not made for a righteous man, but for the lawleſs and diſobedient, for the ungodly and for ſinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-ſlayers, for whoremongers, for them that defile themſelves with mankind, for men-ſtealers, for liars, for perjured perſons; and if there be any other thing that is contrary to ſound doctrine, according to the glorious Goſpel of the bleſſed God, which was committed to my truſt. And I thank Chriſt Jeſus our Lord, who hath enabled me, for that he counted me faithful, putting me into the miniſtery; who was before a blaſphemer, and a perſecutor, and injurious. But I obtained mercy, becauſe I did it ignorantly in unbelief: And the grace of our Lord was exceeding abundant, with faith, and love which is in Chriſt Jeſus. This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners; of whom I am chief. Howbeit, for this cauſe I obtained mercy, that in me firſt Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern to them which ſhould hereafter believe on him to life everlaſting. Now unto the king eternal, immortal, inviſible, the only wiſe God, be honour and glory, for ever and ever. Amen.

The end of the commandment.] That is, The aim, the ſcope, the deſign, the perfection and conſummation; the perfecting end: The meaning is, That all the duties, which the law of God, and the Goſpel of Chriſt, do enjoin, are deſign'd only as means to advance and perfect our love both to God and man. (B.) Whereas the doctrine of thoſe teachers before ſpoken of tends only to breed diſſenſion. (G.) See the notes on John xiii. 34. Rom. iii. 31. x. 4. and xiii. 8, *&c.*

Charity, out of.] Here the Apoſtle himſelf gives us one genealogy, to wit, that of *charity*; to ſhew, that *all* genealogies are not uſeleſs. From *faith unfeigned* proceeds *a good conſcience*, that is, abſtaining from ſin: Hence proceeds *a pure heart*; and from this again proceeds *charity*, love and peace. (G.)

Turned aſide unto vain jangling.] When once men depart from theſe ſubſtantial duties, and let go faith and charity, purity of heart, and a good conſcience, they commonly take up with meer ſhadows, and buſy themſelves in endleſs diſputations, about things which profit not. (Downes) See the notes on ver. 4.

The law is good.] Leſt any ſhould have apprehended, from the reflection he made upon the teachers of the law, in the foregoing verſe, that he did diſparage and undervalue the law it ſelf, our Apoſtle in this verſe declares, that the law, rightly underſtood and preached, was very good, given for, and ſerves unto excellent purpoſes, if we uſe it *lawfully*; that is, as we ought to uſe it, as God intended it; namely, as a perfect rule of life to direct us in our obedience to God: But not ſo good as to expect juſtification by it; not good in oppoſition to the Goſpel, but in ſubſerviency to the Goſpel: "The law is good if uſed lawfully." Obſerve here, 1. Something implied; namely, that the law of God may be uſed unlawfully: But how and when may it be ſaid ſo to be? *Anſw.* When it is converted to unprofitable diſputes; as was the caſe here, when men oppoſe it to Chriſt, when they ſeek juſtification by it, and the like. 2. Something expreſſed; namely, That the law of God, conſidered in it ſelf, is good and excellent: 'Tis good in regard of its author, it hath the authority of God inſtamp'd upon it; good in regard of the matter contained in it, good in regard of the end of it, to lead us unto Chriſt, Rom. x 4. "Chriſt is the end of the law;" good in regard of the uſe of it; and that, 1. To the ungodly; to reſtrain them from ſin, to convince them of ſin, to condemn them for ſin. 2. To the godly; to diſcover ſin more clearly and more fully, to drive them out of themſelves, and from all expectation of righteouſneſs and juſtification by any thing in themſelves, or done by themſelves; to cauſe them to put the higher value, eſteem, and price upon Jeſus Chriſt, and the benefits received by him. Thus "the law is good:" And if ſo, wo to the Antinomians, who deny the uſe and excellency of the holy law of God, who vilify it, trample upon it, and becauſe it is not good for juſtification, affirm it is not good at all: What, is not gold good, becauſe you cannot eat it for food? It was never intended for that purpoſe: Is not obedience to the law, as an eternal rule of holy living, and good works agreeable to the demands of the law, neceſſary and good, tho' they never had the impreſs of God's ordination for our juſtification in his ſight, he having provided a perfect and ſpotleſs righteouſneſs for that purpoſe, which is highly pleaſing to him? Lord! in the day when thou ſhalt come to plead with the world for tranſgreſſing thy law, how ſhall theſe men, who with tongue and pen have cried down the uſe and excellencies of thy law, ſhew their heads before thee? (B.) See the notes on Rom. iii. 31. and vii. 12. 1 Cor. vi. 7. and Gal. iii. 24.

Not made for a righteous man.] There have been ſome ſo groſly wild, as from hence to fancy, that good men are not ſubject to the law of God. But the moral law, which is here underſtood, equally regards all men; and the direction given here, ver. 5. concerns the godly more than the wicked. 'Twas therefore eaſy to have obſerv'd, with Beza, that the authors of the New Teſtament do make uſe of the dative, in the ſame ſenſe as the Hebrews uſe it after the prepoſition *Lamed*, to ſignify the Engliſh particle *againſt*; as in Matth. x. 18. and Mark xiii. 9. where the ſame conſtruction is uſed in the original, as in the text before us. Wherefore, ſome learned men have very well render'd it thus, The law is not made *againſt* a righteous man, but *againſt* the lawleſs," *&c.* in the ſame ſenſe as Ariſtotle ſays, That the law is not againſt the virtuous, becauſe the virtuous are a law to themſelves. (Eſſay) See the notes on Rom. v. 20. and xiii. 3. and Gal. iii. 19.

But for the lawleſs, &c.] From this enumeration of offenders againſt the law, we learn, that the Apoſtle is here ſpeaking of the moral law contain'd in the Ten Commandments: For the ſins here contain'd reſpect them; The *ungodly* being ſinners againſt the firſt commandment; the (*hamartoloi*) *ſinners*, as that word ſignifies the idolatrous Gentiles, Gal. ii. 15. the tranſgreſſors of the ſecond; the *perjured perſons*, of the third; the *unholy and profane*, of the fourth; the *murderers of fathers and mothers*, of the fifth; the *man-ſlayers*, of the ſixth; the *whoremongers*, and thoſe who *defile themſelves with mankind*, of the ſeventh; the *men-ſtealers*, of the eighth; the *liars*, of the ninth; and the following general words, "If there be any other thing that is contrary to ſound doctrine according to the glorious Goſpel," muſt neceſſarily comprehend all the tranſgreſſions of the tenth. Note alſo, That (*pornoi*) *whoremongers* being here reckon'd among thoſe who commit ſins againſt the law of nature, or the moral law, as (*porneia*) fornication, or whoredom, is, Rom. i. 29. and among the manifeſt works of the fleſh, Gal. v. 19. yea, among thoſe things, for which "the wrath of God cometh upon the children of diſobedience," or unbelief, that is, the Heathens, Eph. v. 3, *&c.* for which men are to be excluded from "the kingdom of God," 1 Cor. vi. 9, 10. and Rev. xxii. 15. and to be caſt into "the lake which burneth with fire and brimſtone," Rev. xxi. 8. it is to be wonder'd, that this ſin ſhould be ſo generally committed by ſome, and pleaded for by others, who are call'd Chriſtians. (W.) See the notes on Rom. i. 24, *&c.* and 1 Cor. vi. 13, *&c.*

Counted me faithful.] See the notes on Acts ix. 15. and xxvi. 11. and 1 Cor. iv. 2. and vii. 25.

Who was before, a blaſphemer, &c.] Note here, 1. What a prodigious ſinner St. Paul repreſents himſelf before converſion. "I was a blaſphemer, perſecutor, and injurious:" *A blaſphemer*, the higheſt ſin he could commit againſt God; a *perſecutor*, the higheſt ſin he could commit againſt the Saints; *injurious*, the higheſt wickedneſs toward mankind: Sins of ſuch an aggravated and accumulated guilt, that they wanted but one ingredient, namely, ſufficient knowledge, to render them the ſin againſt the Holy Ghoſt. Be aſtoniſhed, O heavens, at the great and infinite mercy of God toward great ſinners! even perſecutors aud blaſphemers may be, and ſometimes are, converted and brought home to God. 2. The reaſon aſſigned by him, why ſuch diſtinguiſhing mercy was diſpenſed to him; "he obtained mercy *becauſe* he did it ignorantly in *unbelief*:" The word *becauſe* doth not import or imply, that ignorance in the Apoſtle was the proper cauſe of mercy in God, but that it made St. Paul a more capable ſubject for receiving mercy, than he ſhould have been if he had maliciouſly ſinned againſt knowledge: Not that St. Paul by leſs ſinning did merit the mercy of God, but his ignorance and unbelief, being in a ſort invincible, through the prejudices of education, they did much abate the malignity of his ſin; for he was bred a Phariſee, which was a ſect that had an implacable enmity againſt Chriſt and his holy religion. Laſtly, The end and deſign of St. Paul in relating that his bitter perſecution of Chriſtianity was in the time of his ignorance, and not done deliberately, knowingly, and maliciouſly; partly to juſtify the Divine mercy and free grace of God which pardoned his fury, his rage and madneſs againſt Chriſt and his Saints; for had he done thus deliberately and maliciouſly, for ſecular ends and worldly advantages, it had been the ſin againſt the Holy Ghoſt, which was unpardonable; and partly he mentions his ignorance to prevent the abuſe of the Divine mercy in men, and to let the world know, that none ought to take encouragement from his example, and yet hope for mercy, when at the ſame time they ſin againſt light and knowledge. (B.) See the notes on Luke xv. 21. and xxiii. 34. Acts iii. 17. viii. 3. ix. 1, &c. and 1 Cor. ii. 8. and more again here, on ver. 15.

Faith and love.] Here note, That St. Paul, after his converſion, excell'd abundantly in thoſe graces, which were oppoſite and contrary to the ſins committed in his carnal and unregenerate ſtate; in *faith*, in oppoſition to his former *unbelief*; and in *love*, in oppoſition to his former rage and cruelty. Whence learn, That a Chriſtian's fruitfulneſs in grace and holineſs after his converſion ought to bear ſome proportion to his unfruitfulneſs in a ſinful ſtate before his converſion. (B.) See the notes on Luke vii. 47. and Rom. v. 20.

To ſave ſinners.] Here we may obſerve, 1. The moſt comfortable doctrine, "That Chriſt Jeſus came into the world to ſave ſinners." Wherein we learn, 1. That the long promiſed Meſſiah is "come into the world:" 2. That "Chriſt Jeſus" was that Meſſiah: 3. That "Chriſt Jeſus" had an exiſtence before he "came into *this* world," his Divine nature pre-exiſting from all eternity; and, in the fulneſs of time, he aſſum'd the human nature into an union with the Godhead. 4. That the deſign of his coming being "to ſave ſinners," it is concluded, that if man had not ſinn'd, Chriſt had not "come into the world;" there being no need of a Mediator, where there is no breach; no need of a phyſician, where there is no diſeaſe. (W. and B.) Obſerve, 2. That, as the end of his coming was "to ſave ſinners;" ſo we have this encouragement, That he came to ſave even the *chief* of ſinners, upon their repentance: For he commanded this to be preached "among all nations," Luke xxiv. 47. that is, to all the world, and every perſon in it; excluding none from ſalvation, who will embrace the terms of it. (Frank, Comb. and W.) 3. That the certainty of this is here affirm'd by St. Paul, who had found the experience of it, and was himſelf ſo great an inſtance thereof, that he thinks, ver. 16. no ſinner will ever deſpair, that can but conſider how great an offender *he* was, and yet that "he obtained mercy:" Whereupon he doth, with great confidence, aſſert this, as a tried and infallible maxim; and, becauſe *all men* have ſinned, he propounds it as a truth, which every man is concern'd to *receive* as unqueſtionably, and believe as firmly, as the *Cabala* was among the ſcholars of the Jewiſh Rabbins. (H. Frank, and Comb.) But then, 4. We are to obſerve a three-fold caution; 1. Againſt thoſe who are ſo much againſt Chriſt's ſaving any body but themſelves, that they will allow him neither to *ſave*, nor to "come to ſave" any body but the *elect*. 'Tis true indeed, he *ſaves* none but thoſe who are, and ſhall be, ſaved; but he "came to ſave" even thoſe too who ſhall not be ſaved: "Not for our ſins only, but alſo for the ſins of the whole world," 1 John ii. 2. And it is neither a true, nor *faithful ſaying*, nor much *worthy of acceptation*, (however many receivers it has) that ſays otherwiſe, and binds up his coming only to the *elect*. (Frank. and W.) 2. Tho' the conſideration, "that Chriſt Jeſus came into the world to ſave ſinners" is full of comfort, we ought to take care, that we neither deceive our ſelves, nor ſuffer our ſelves to be deceived by others, in this matter. If we repent of, and turn from, our ſins; if, by the ſpirit and power of Jeſus Chriſt, we are rais'd from the death of ſin to the life of righteouſneſs; if we endeavour to ſerve and pleaſe God, by living a new and a holy life, we cannot think too highly of, nor aſcribe too much to, the grace and mercy of God, in Chriſt Jeſus: But if we are impenitent and obſtinate; if we live and continue to live in known and wilful ſin, we do but deceive our ſelves, by thinking that our condition will be at all better'd by the coming of Jeſus Chriſt into the world; For ſuch a behaviour is a full proof, that we are "workers of iniquity," whom our Saviour and judge will hereafter bid to *depart* from him. (Fox) And, 3. That we are much miſtaken, if we imagine, that the Apoſtle here ſtiles himſelf the greateſt of ſinners: Nor does what he ſays, ver. 13. amount to ſuch an acknowledgment. The crime he accuſes himſelf of, was, that he perſecuted the Church of Chriſt. And this he did not do againſt his knowledge; but, as he tells us, Acts xxvi. 9. He "verily thought with himſelf, that he *ought* to do many things contrary to the name of Jeſus of Nazareth." He did not profane the name of *God*; nor was he what we mean by a profligate perſon: No; except in this inſtance, for which he ſo highly accuſes himſelf, he liv'd, before his converſion to Chriſtianity, a blameleſs, and exemplary life; for he "lived in all good conſcience before God," ch. xxiii. 1. "His manner of life, from his youth, was after the ſtricteſt ſect of their religion, a *Phariſee*," ch. xxvi. 4, 5. His meaning therefore cannot be, that he was the greateſt of ſinners; but that he was (*protos*) one of the firſt, or *chief*, of thoſe ſinners whom Jeſus Chriſt did ſave; a remarkable inſtance of divine mercy; that he "obtained mercy, that in him firſt Jeſus Chriſt might ſhew forth all long-ſuffering, for a pattern to them who ſhould hereafter believe on him to life everlaſting," ver. 16. The common expoſition therefore of this place, that St. Paul acknowledges himſelf the greateſt of ſinners, is neither conſiſtent with truth, or piety, or good ſenſe. See Mr. Oſtervald, of the *Cauſes of the preſent corruption of Chriſtians*, part i. cap. 4. (*Idem*) See Biſhop Griff. Williams's, and Dr. Frank's Sermons, and a Diſcourſe of Mr. Laur. Sarſon's, on this text; and the ſeveral notes on Mark ii. 17. Luke v. 32. xix. 10, 42. and xxiv. 47. and Acts xxiii. 1. and xxvi. 9.

Now unto the king.] See the notes on John i. 18. and Rom i. 23. and xvi. 27.

Ver. 18, 19, 20. This charge I commit unto thee, ſon Timothy, according to the prophecies which went before on thee, that thou by them mighteſt war a good warfare, holding faith, and a good conſcience; which ſome having put away, concerning faith have made ſhipwrack. Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaſpheme.

This charge I commit.] *Viz.* Either that mention'd ver. 3, 4. that none ſhould be permitted to "teach other doctrine, or give heed to fables," &c. Or this of "holding the faith and a good conſcience," againſt all oppoſition; Or, probably, both together.

According to the prophecies.] That the Apoſtles received frequent revelations, and never more diſtinctly and frequently than to this matter of deſigning Biſhops and governors of the Church, may appear by many places. Thus, concerning Paul and Barnabas, the text is diſtinct, Acts xiii. 2. "The Holy Spirit ſaid, Separate to me Barnabas and Paul for the work to which I have called them;" and ſo here of Timothy, and ch. iv. 14. For that by *prophecy* here is meant ſuch revelation, may appear by comparing 1 Cor. xiv. 21. with ver. 30. for there what is *propheteuein*, *to propheſy*, in the former place, and ver. 31. is *apocalyphthenai auto, to receive a revelation*, in the latter. To this ſenſe St. Chryſoſtome and Theophylact are clear, ſaying, *The dignity of being a doctor and a prieſt being a great one, wants God's ſuffrage, that a worthy perſon may receive it; thereupon the prieſts were made anciently by prophecies, that is, by the Holy Ghoſt. Thus Timothy was choſen to the prieſthood*; that is, his epiſcopacy. And ſo generally 'tis ſaid of the Biſhops of Aſia, that "the Holy Ghoſt had ſet them over the flock," Acts xx, 28. Thus ſaith Clemens Romanus, of the Apoſtles, that at their firſt preaching in every region and city, *They conſtituted their firſt fruits, making trial* and judgment of them *by the ſpirit, into Biſhops and Deacons:* And again, *Having received perfect foreknowledge*, (that is, revelation or prophecys) *they conſtituted the forementioned Biſhops and Deacons*; and not only ſo for the preſent, but for the next courſe or ſucceſſion; for ſo ſaith he, *Afterward they gave order, that if thoſe whom they had conſtituted ſhould die, other men that were approved* (by the ſpirit alſo) *ſhould undertake their miniſtry*, or *employment*. So ſaith Clemens Alexandrinus of St. John, That in Aſia he conſtituted Biſhops, ſometimes *made up whole Churches, ſometimes ordained ſome certain perſons, ſuch as were ſignified to him by the Spirit*. That this ſhould thus be done in the Apoſtles time, beſides the will of God, there is this reaſon alſo diſcernible, becauſe in the firſt preaching of the faith to any city or region, performed by the Apoſtles in their journeys, as it was neceſſary that the Apoſtle, before he went away from them, ſhould leave a governor among them, ſo it was not poſſible in ſo ſhort a ſtay as ordinarily was made after the converſion of ſome in a city, to diſcern by any humane means, who of thoſe *new converts* would be fit for that employment; and ſo this rendred it very neceſſary that the Apoſtles, either by the diſcerning ſpirit, which they had extraordinarily beſtowed on them, or by particular revelation, ſhould thus make deſignation of the perſons. But after, when Churches were ſettled, and men had continued in the faith ſo long as to give teſtimony of their ſincerity and abilities to qualify them for that office, there was not that need of revelation in this matter, humane means being in ſome meaſure ſufficient to direct in it. And accordingly, by the qualifications which St. Paul names to Timothy and Titus, in their ordaining Biſhops in every Church, it is evident, that they made Biſhops upon obſervation and experience of mens behaviour and abilities, and upon the teſtimonials of the brethren, (and therefore were forbid to make *a novice* Biſhop, that is, one lately converted, 1 Tim. iii. 6. becauſe of him they could not have this experience, or theſe teſtimonies) and were not afforded divine revelation in it, or any thing proportionable to that. (H.) See the notes on Acts viii. 29. xiii. 1. and xx. 28. and 1 Cor. xii. 10.

War a good warfare.] *Viz.* As a Chriſtian, againſt the world, the fleſh, and the Devil; and as a faithful Miniſter of Chriſt, againſt all falſe Apoſtles, and corrupters of the true faith. (Aſſ.) See the notes on 2 Cor. x. 4. and Eph. vi. 13.

Hymeneus and Alexander.] Hymeneus is noted, 2 Tim. ii. 18. for diſputing away the doctrine of the reſurrection. Who Alexander was, is not known, unleſs it was the copper-ſmith mention'd 2 Tim. iv. 14. See the notes there.

Delivered unto Satan.] *Viz.* By eccleſiaſtical excommunication. See the notes on 1 Cor. v. 5, &c.

CHAP. II.

The duty of praying and thankſgiving for all men; eſpecially for kings, and all in authority: And the habit, and duty of women.

Ver. 1, 2, 3, 4, 5, 6, 7, 8. I Exhort therefore, that firſt of all, ſupplications, prayers, interceſſions, and giving of thanks be made for all men: For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godlineſs and honeſty. For this is good and acceptable in the ſight of God our Saviour: Who will have all men to be ſaved, and to come unto the knowledge of the truth. For there is one God, and one mediator, between God and men, the man Chriſt Jeſus: Who gave himſelf a ranſom for all, to be teſtified in due time. Whereunto I am ordained a preacher, and an Apoſtle, (I ſpeak the truth in Chriſt, and lie not) a teacher of the Gentiles in faith and verity. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

I exhort therefore.] The word (*paracalo*) which we here render *exhort*, properly ſignifieth to *call upon* another; and is often uſed in Polybius, to expreſs a commander's *encouraging* his ſoldiers to battle. Thus St. Paul, the Apoſtle, being a leader in the Church militant, animateth Chriſtians to *fight*; but with no other *weapons* but *prayers*. Suidas obſerves, that the word ſignifies not only to *exhort*, but to *intreat*: And accordingly, 'tis often elſewhere tranſlated *I beſeech*. So deſirous is this Apoſtle that this duty of *prayer* ſhould be obſerv'd, that he *prays* for the performance of it. Indeed elſewhere, ch. v. 21. his word is *I charge*, and here, ver. 8. *I will*; which phraſes ſeem moſt ſuitable to an Apoſtle. But, the truth is, both theſe ways of expreſſion are very congruous, and have their peculiar emphaſis. *I charge*, and *I will*, are words which juſtify his authority; I *exhort*, or *beſeech*, teſtify his humility: Thoſe ſerve to ſet home upon the conſcience, and theſe to win upon the affections; and finally, both ariſe from the zeal of his ſpirit, and argue a great deal of vehemency. (Hardy)

Supplications, prayers, &c.] The writers on this place have diſtinguiſh'd, with ſome exactneſs, between *ſupplications, prayers,* and *interceſſions*, and endeavour'd to give us the ſtrict and proper ſenſe of each of theſe words; which, I think, it is neither neceſſary, nor eaſy, to determine. Sure we are, that by all theſe together the Apoſtle intended to expreſs the petitionary part of our devotions; and by *giving of thanks*, the other part, which conſiſts of hymns and praiſes. Theſe two comprize the whole of our religious ſervice; and in both theſe ways we are exhorted to addreſs our ſelves to God "for kings, and for all that are in authority." (Atterb.)

Giving of thanks.] It can ſcarce be thought reaſonable, that St. Paul ſhould charge Chriſtians to *give thanks* for ſuch prodigies of vice and tyranny, as then ſway'd the Roman empire; much leſs, that *thanks* ſhould be given "for all men," without diſtinction, for the enemies and perſecutors of Chriſtianity: But it was indeed proper to offer the Euchariſt, the Chriſtian ſacrifice, even for their moſt bitter enemies, That God might convert them, or bring them to a better mind, that ſo Chriſtians "might lead quiet and peaceable lives." The very name (Euchariſt) implies it to be a ſacrifice of *thanks* for all real bleſſings: And it is alſo, by virtue of the perſonal ſacrifice of Chriſt, a means of averting of evil. (Johnſ.)

For all men.] That is, all kinds of men; Jews and Gentiles, bond and free, faithful and infidel, friends and enemies, great and ſmall, publick and private. (Aſſ.) And the reaſon of this duty is here given, ver. 4. Becauſe "God, our Saviour, will have (or *wills*) all men to be ſaved, and to come unto the knowledge of the truth:" And, ver. 6. Becauſe "Chriſt Jeſus gave himſelf a ranſom for all? (White) See the notes on ch. i. 15. Luke xxiii. 34. and Acts vii. 60.

Good and acceptable] This is given by the Apoſtle, as a reaſon enforcing the duty which he here requires of us, That it "is good, and acceptable, in the ſight of God our Saviour." Now, that our prayers may be ſo, *'tis required, that we pray with faith, for things lawful in themſelves, according to the rule of God's word, and to the glory of God; of which conditions, if any one be wanting, our prayers do thereby become evil.* (Maſon) But *prayers*, or *thankſgivings*, for powers which are not lawful and rightful, but an uſurpation upon right and authority, do want all theſe conditions; Therefore ſuch prayers and thankſgivings cannot be "good and acceptable in the ſight of God:" Nay (as Bp. Burnet, before quoted, truly ſays) they *are an impious profanation of the name of God, if that for which we pray, or bleſs God, be unlawful.* From whence we may further conclude, that ſuch prayers or thankſgivings could never be intended by the inſpired Apoſtle, when he commands us to *pray*, and *give thanks*, "for Kings, and for all that are in authority."

Will have all men to be ſaved.] Hence we may learn, 1. That it is not only all ſorts of men, that God and Chriſt deſire ſhould be ſaved; but our Lord willed, together with his Father, the ſalvation of *all men*, in general, ſo far as to make a ſacrifice ſufficient for all, if they repent and believe, and to offer a general pardon to all, on condition of acceptance, and to ſend his Miniſters amongſt all with the word of reconciliation, accompanying it with an hearty deſire that all would accept of it. In ſhort, what Chriſt offereth to all, he undoubtedly purchaſed for all: But he offers to all, pardon and life, upon condition of acceptance; Therefore he is ſo far willing that all men ſhould be ſaved. 3. The means and method by which, and in which, God would have all men to be ſaved; namely, by "coming to the knowledge of the truth:" It is evidently falſe then, which ſome confidently affirm, That a man may be ſaved in any religion: No, he cannot come to ſalvation but by the knowledge of the truth; without the knowledge of God, without faith in Chriſt, where he has been revealed, and without obedience to the Goſpel, where it has been made known, there is no poſſibility of ſalvation; God would have all men to be ſaved, by coming to the *knowledge of the truth.* (B.) 3. That the word *all* here ſtands for *every man*; as it is uſed, ver. 1. where we are commanded to pray "for all men." Whence we may argue, That if God wills the ſalvation of *all men*, and would have *all* come to the acknowledgment of the truth, then he affords unto *all*, ſufficient means and grace, in order to their obtaining ſalvation; becauſe, without this they cannot be ſaved. If any therefore do periſh, it is not that God denies them grace and help, but becauſe they are wanting to themſelves, and will not be prevail'd with to uſe the aſſiſtance he affords: Their deſtruction therefore is not from any peremptory *decree* of God, but from themſelves. (Fox) See the notes on ch. i. 15 John i. 9. iii. 16. viii. 32. and xvii. 3. Acts x. 35. Rom. v. 10. Eph. i. 7, 10. and iv. 8. and Col. iii. 10.

And one Mediator.] Chriſt's mediation and interceſſion is founded upon his redemption; becauſe he gave himſelf a ranſom for all, therefore is he, and he only, qualified to intercede for all; in vertue of that ſacrifice which he offered for the ſalvation of mankind: Therefore the diſtinction of the Church of Rome, between a Mediator of redemption, and a Mediator of interceſſion, is groundleſs; for who dares plead with an offended God as an interceſſor on the behalf of ſinners, that has not firſt, as a redeemer, ſatisfied the juſtice of God for ſin? As there was no redemption wrought by any, ſo there is no interceſſion to be made by any but by Chriſt; as there is but *one God*, ſo but "one Mediator between God and man, the man Chriſt Jeſus." (B.) See the notes on John x 9. and xiv. 6. Rom. iii. 24. and Eph. ii. 8.

The man Chriſt Jeſus.] The Apoſtle doth not add *the man*, to exclude the Divine nature from his Mediatorſhip; but to expreſs that nature, in which he paid the *ranſom* for us; and to ſhew, that our Mediator being a *man*, all men have by faith free acceſs to him. (Aſſ.)

Gave himſelf a ranſom for all.] *Antilutron* ſignifies ſuch a *ranſom*, wherein a like, or equal, is given or paid for a like, or equal; as an eye for an eye, life for life, &c. Our Saviour's ranſom was equivalent to all mankind. Yet, becauſe all men did not believe, and obey the Goſpel, *all men* were not actually redeemed. (Fell) He gave his life, inſtead of ours; to expiate and attone for thoſe lives which we, by ſin, had forfeited. (W.) That a *price* was paid, the Scriptures are clear; and that a full and ſatisfactory price. Yet it was not paid to Satan, in whoſe *poſſeſſion* we were; for he was but an *uſurper*, and his title naught. He had but bought *of us*; and we, by our ſale, could convey unto him no more *right* than we had our ſelves; which was juſt none at all. Our Redeemer therefore would not enter into any capitulation with him, but, in purſuance of *his own right*, uſed his *power* over him, Pſal. xcviij. 1. (Sanderſ.) See the notes on John iii. 16. and x. 15. Rom. i. 16. iii. 22, 29. iv. 25. and x. 12. and 1 Cor. vi. 20.

Teſtified in due time.] *To martyrion kairois idiois.* The word *martyrion* is not in the copy written by Tecla, and the ſenſe is full without it, "Who gave himſelf a ranſom for all in due time." But, ſince moſt copies have that word, the meaning is, That the ranſom he paid was a real teſtimony of his Mediatorſhip betwixt God and man, whereby he reconciled both: Or, Tho' the ranſom was paid at one time, yet it is teſtified to ſeveral nations (*kairois idiois*) at ſeveral ſeaſons appointed by God for their converſion. (Aſſ.) But, if we obſerve, that the Apoſtle here, as frequently in other places, uſeth an ellipſis of the word (*cata*) *according to*, the ſenſe is plainly this, That Chriſt ſuffer'd according to the teſtimony of the Prophets given at proper times; and therefore the words ought to be render'd thus, "Who gave himſelf a ranſom for all, *according to* teſtimony (*given*) *at proper ſeaſons.*" (Maſſey) See the notes on 1 Cor. i. 6. and Eph. i. 10.

Ordained a preacher.] See the notes on Acts ix. 15. and Gal. i. 15.

I ſpeak the truth in Chriſt.] This oath, or vehement affirmation, could not be neceſſary to confirm Timothy in the belief of this matter. But, this Epiſtle being ſent to Epheſus, or ſome other place where there were many Jews, who either denied that ſalvation was to be preach'd to the Gentiles, or only on the terms of being alſo circumciſed, which this Apoſtle did ſo ſtoutly oppoſe, it might be neceſſary for their ſakes. (W.) See the notes on Rom. ix. 1.

Pray every where.] That is, In all ſuch places as are appointed for holy aſſemblies. (Hardy) See the notes on John iv. 21.

Lifting up holy hands.] The *lifting up the hands* in prayer, is an ancient ceremony; and it is a ſign of the lifting up the heart towards God, of truſt, of faith, and of hope, and of the fervency of its love and its deſires for him. (Q.) See the import of this phraſe among the Jews, in Dr. Hammond, and Dr. Whitby, at large upon this text.

Ver. 9, 10, 11, 12, 13, 14, 15. In like manner alſo, that women adorn themſelves in modeſt apparel, with ſhamefacedneſs and ſobriety: Not with broidered hair, or gold, or pearls, or coſtly aray; but (which becometh women profeſſing godlineſs) with good works. Let the woman learn in ſilence with all ſubjection. But I ſuffer not a woman to teach, nor to uſurp authority over the man, but to be in ſilence. For Adam was firſt formed, then Eve. And Adam was not deceived, but the woman being deceived was in the tranſgreſſion. Notwithſtanding ſhe ſhall be ſaved in child-bearing, if they continue in faith and charity, and holineſs with ſobriety.

That women adorn themſelves.] This precept is to women, That at all times, but eſpecially in publick worſhip, they uſe ſuch apparel as becometh modeſt and chaſte women; expreſſing by their outward garb, the inward gravity and modeſty of their minds; not like proud and alluring perſons, with embroidered hair, gold and pearl, to attract the eyes and hearts of the ſimple. Note, 1. That the attire which all perſons wear, ought to be ſuch as may anſwer the end for which apparel was appointed; which was to hide and ſhroud our nakedneſs, for differencing and diſtinction of ſexes; for diſtinguiſhing between the qualities and ranks of perſons; as alſo for defence and protection, and for decency and ornament. 2. That tho' perſons of quality are not prohibited to wear ſuch garments, tho' coſtly, as becometh their degree, yet none are to ſtudy the external adorning of the body, ſo much as to neglect the inner man by good work. 3 That all ſuch attire is forbidden 1. which ſuſpected women uſe, either to provoke to luſt in others, or to ſhew inclinations to it in themſelves. 2. All ſuch as, by the richneſs and coſtlineſs of it, ſhews pride and vanity of ſpirit, and an ambition to excel others; not but that there may be pride under mean apparel, and oft-times is. 3. All ſuch attire as is unſuitable either to the time or place of worſhip. 4. That this precept ought not to be ſlighted by women, as of ſmall moment, becauſe the two great Apoſtles, St. Peter and St. Paul, do both give it in charge unto them. 5. That the men are by no means to look upon themſelves as unconcerned in this apoſtolical precept given to women: It is much more inexcuſable in *them* to affect gaiety and a gaudy dreſs; for it is vain and fooliſh, troubleſome and uneaſy, the nurſe of idleneſs, attended with luxury and wantonneſs, and very often with immodeſty and lewdneſs; and is the great bane very often of juſtice and charity: How many are fine and gay, but at the expence, and ſometimes at the ruin of the poor tradeſmen? And how oft is that ſpent in vain decking, which ought to be laid out in the poor's cloathing? (W. and B.) See the notes on 1 Pet. iii. 3.

Learn in ſilence.] See the notes on Acts xviii. 25. 1 Cor. xi. 3. xiv. 34. and Eph. v. 22.

Adam was firſt formed.] Here St. Paul offers a double argument, to enforce the duty of ſubjection upon the woman, and to prevent her "uſurping of authority over the man;" namely, becauſe the man was firſt in the creation, and the woman was firſt in the tranſgreſſion: She was therefore guilty of her own and her huſband's tranſgreſſion; and accordingly, not only by the law of her creation, but as a puniſhment for her tranſgreſſion, God has placed her in a ſtate of ſubjection, and given the man authority over her; which authority ſhe *uſurps* over him, whenever ſhe undertakes to be a publick teacher of him. Theſe two conſiderations doth the Apoſtle make uſe of, to humble the woman, and to keep her within the ſphere of her proper duty. (B.) Whereas the text ſays, "Adam was not deceived," we need but ſupply the word *firſt*, which we find in the preceding verſe, to reconcile it with the hiſtory of the fall. See the notes on 1 Cor. xi. 8.

She ſhall be ſaved in child-bearing.] It will be to little purpoſe to recount the different opinions of Expoſitors on this place. Theſe two following appear to be the moſt probable. 1. That women, provided they "continue in faith and charity, and holineſs with ſobriety," ſhall be preſerv'd, and carried ſafely through the perils of child-bearing: Not but that ſome, who do not ſo continue, may be preſerv'd, and ſome who live well may miſcarry; for God, if it ſeems good to him, may take good women to himſelf, at this time, as well as by any common diſeaſe: The promiſe, notwithſtanding, is made good, if he ſhall ſometimes give a ſafe deliverance to women, on account of their truſt in him, their charity, holineſs, and ſobriety. But a more probable ſenſe I take to be the following, 2. That (as ſome obſerve) in the foregoing verſes, the Apoſtle having forbid women to teach, for that Eve was the perſon who was firſt ſeduced; that they might not therefore be diſcourag'd by this cenſure, he adds, Notwithſtanding that, the woman, or the female ſex, ſhould not look upon themſelves to be leſs in the favour of God, or leſs capable of ſalvation: For, as woman was the unhappy occaſion of the fall, ſo woman, by the divine appointment, was the happy means of the recovery of fallen man; for that the Redeemer of the world, who is emphatically ſtiled *The ſeed of the woman*, ſhould be born of a woman, without the concurrence of man, and by this her *child-bearing*, that is, by Chriſt thus born of her, woman ſhould *be ſaved*, on the ſame conditions men are, "if they continue in faith and charity, and holineſs with ſobriety." (Wells and Fox)

CHAP. III.

The qualifications of Biſhops, and other Clergy, and their wives: And why the Apoſtle gave Timothy theſe directions.

Ver. 1, 2, 3, 4, 5, 6, 7. THIS is a true ſaying, If a man deſire the office of a biſhop, he deſireth a good work. A biſhop then muſt be blameleſs, the huſband of one wife, vigilant, ſober, of good behaviour, given to hoſpitality, apt to teach; not given to wine, no ſtriker, not greedy of filthy lucre, but patient, not a brawler, not covetous; one that ruleth well his own houſe, having his children in ſubjection with all gravity; (for if a man know not how to rule his own houſe, how ſhall he take care of the Church of God?) Not a novice, leſt being lifted up with pride, he fall into the condemnation of the devil. Moreover, he muſt have a good report of them which are without; leſt he fall into reproach, and the ſnare of the devil.

If a man deſire.] Not ambitiouſly affecting, but finding in himſelf a fitneſs and willingneſs to take upon him that office, moved thereunto by a holy and ſincere affection to conſecrate himſelf unto God in the ſervice of his Church, and to employ and improve there thoſe gifts which he hath receiv'd of him, for the edification of God's people. (Aſſ.) The Apoſtle neither commends nor diſpraiſes the *deſire* of it; but only ſhews the great difficulty of well-performing the duty. Yet it is rather to be ſubmitted to when enjoin'd, than ſought for when not offer'd. (Fell) A *deſire* to glorify God in the ſervice of the Church, and a ſignification of this deſire, when a man is fitted for the calling, is not only lawful, but alſo commendable. The greedy and ambitious deſire of thoſe who either are not willing, or not able, to glorify God in the miniſtry, is that which is to be condemned. (Downame)

The office of a Biſhop.] By *Epiſcope* we are, in this place, to underſtand the office, and by *Epiſcopos* the perſon, not only of ſuch as, ever ſince the Apoſtles times, have properly been call'd *Biſhops*, (howſoever this place is principally to be underſtood of them, and ſo is expounded by divers of the Fathers,) but of all paſtors and miniſters of the word and ſacraments in general. Which interpretation may be confirm'd by conference of this Scripture with Tit. i. 5, *&c.* where the ſame Canon being repeated, the Apoſtle uſeth ſometimes the word *Epiſcopos*, and ſometimes *Presbyteros*. From whence we may gather, either that, by *Biſhop*, here the Apoſtle meaneth any *Presbyter*, the names being as yet confounded, as Jerome and Theodoret ſuppoſe; or, at the leaſt, that the ſame things, which here are ſpoken of the duty and dignity of *Biſhops*, do alſo appertain to *Presbyters* in general; which cauſe the other Fathers alledge, why *Presbyters* are not expreſly mention'd in this place. But, howſoever the Fathers ſeem to be divided in the interpretation of the word *Biſhop*; yet all agree in this, that both of *Presbyters* and *Biſhops*, that is to ſay, of all Miniſters in general, this text is underſtood. (*Idem*) Concerning the import of the word *Biſhop* here, I find three different opinions among the Ancients: But every one of them a full confutation of the *Presbyterian* hypotheſis of a parity, or equality; ſince they all prove the inſtitution of three diſtinct orders of Miniſters in the Church, and that of *Biſhops* ſuperior to both the other. (W.) St. Cyprian, to ſhew the great uſe, and neceſſity, of a *Biſhop*, compares him to the *Shepherd* of a flock, the *Pilot* of a ſhip, and the *Ruler* among the people: (Epiſt. to Lucius Biſhop of Rome) And implies, that as a flock cannot be fed without a Shepherd, a ſhip ſteer'd without a Pilot, nor a multitude kept in order without a Governor; ſo neither can a Church be manag'd or preſerv'd without a *Biſhop*: Which being the higheſt order in the Church, and thoſe who are advanc'd to it being conſtituted ſupreme Eccleſiaſtical Rulers, not only over the people, but alſo over the inferior orders of the Clergy; therefore the Holy Ghoſt gives very ſtrict rules for the choice of Biſhops, and their admiſſion to this dignity hath been very ſolemn in all ages. (Comb.) See Dr. Comber on the Office of conſecration; Dr Hickes of the Chriſtian prieſthood; Dr. Brett of Church government; Dr. Barclay's Letter to the people of Scotland; and Dr. Whitby at large on this text; as alſo the notes on ch. iv. 14. Luke vi. 13. John xx. 21. Acts i. 25. viii. 17. xx. 17, 28. and Phil. i. 1.

Deſireth a good work.] He calleth it *a work*, that we ſhould not imagine it to be an idle dignity, which when we have once obtain'd, we might give our ſelves over to eaſe and ſecurity; but a work full of employment and difficulty, wherein it behoveth Miniſters (who are the Lord's workmen, Matth. ix. 38.) to *labour*, as the Apoſtle ſpeaketh, (*kopian*) to labour unto wearineſs. But neither is it a ſervile work, or a baſe Miniſtry, but (*kalon ergon*) a goodly and excellent work. Two things therefore do here offer themſelves to our conſideration, the burden and the honour of the Miniſtry; both appertaining to the greatneſs of this calling, and both requiring (which is the Apoſtle's ſcope) a correſpondency of gifts in the perſon of the Miniſter. (Downame) See Dr. Hammond's criticiſm on this text; and the notes on Acts xx. 28. 1 Cor. iv. 13. Eph. iv. 12. and 1 Theſſ. v. 13.

A Biſhop then muſt be blameleſs.] Here we have St. Paul's poſitive character of a Biſhop, and what he ought to be who is admitted into that high and honourable office in the Church of God: He ought to be *blameleſs*; a perſon free from ſcandal, without any juſt ground of blame: The life of a Biſhop ſhould ſhine ſo bright, that others may not only behold it, but admire it, and guide their lives by the example of it. "The husband of one wife;" that is, one at a time: Not guilty of the ſin of having many wives; or of putting away the wife by divorce, as the Jews frequently did for frivolous cauſes. Here note, 1. The Apoſtle's command (that the Biſhop be "the husband of one wife") doth not oblige him to marry, but it eſtabliſhes the lawfulneſs of his marriage, if he ſees ſufficient reaſon for it. Nor, 2. Does the Apoſtle here forbid ſucceſſive marriages, as if when a Biſhop has buried one wife, or more, he might not lawfully marry again; for this he elſewhere allows, 1 Cor. vii. 9. From this it may not be in a man's power to abſtain; many loſe their firſt, and ſometimes their ſecond, wives ſo ſoon, that were not after marriages lawful, all the ends of marriage muſt be fruſtrate as to them: Yet may we ſuppoſe, by theſe words, and many others, that St. Paul propoſes a greater degree of chaſtity to church-governors than to other perſons. "Vigilant;" very diligent and watchful in the performance of his whole duty; not long abſent from his flocks; nor negligent when he is among them. "Sober;" governing his paſſions and appetites, reducing thoſe rebellious powers under the dominion of reaſon and religion. "Of good behaviour," in his words, in habit and garb, in his deeds and actions, neither proud and ſupercilious, nor moroſe and ſowre, but affable and eaſy, kind and courteous, of a compoſed temper and grave behaviour. "Given to hoſpitality;" not to ſenſuality: It is not the keeping of a free table, and open houſe for all comers, which St. Paul points at, but charity in entertaining ſtrangers, poor Chriſtians that left their country by perſecution, or ſuch as travelled upon their lawful affairs from place to place: The free relieving of ſuch as are neceſſitous, and expoſed to want and hardſhip, is the hoſpitality pointed at by our Apoſtle. "Apt to teach;" that is, both knowing and willing, able to teach, and forward to it; having both skill and will, ability and dexterity for that part of his duty; one that is neither ignorant of his duty, nor negligent in the performance of it. (B.) See the notes on 1 Cor. i. 8. and the note here next following.

The husband of one wiſe.] To what is ſaid of this in the note foregoing, it may be proper here to add, That the queſtion is not whether a married man may be a *Biſhop*; for here 'tis plainly allow'd, that he may be "the husband of one wife:" But ſince that very expreſſion of *one wiſe* is a bar to more than one, the only queſtion is, Whether he who marries again, after the death of his former, is barr'd from the Epiſcopal dignity by this canon? And, if not ſo, then who they are the canon is intended to bar from it? For the ſolution of which, we may obſerve, with St. Jerome, That St. Paul himſelf being a Jew, and the firſt converts to Chriſtianity being alſo Jews, among whom it was become common to multiply children by more wives than one at a time, and that even their Prieſts were at liberty to do the ſame if they would; he therefore provided this reſtraint againſt the like licence among the Chriſtian clergy, ordering that none of them ſhould have more than one wife at one time (Epiſt. 23. *ad Oceanum*). To which ſome having objected, 1. That this could not be the Apoſtle's meaning, in his Epiſtles to Timothy and Titus; becauſe there were no ſuch Polygamiſts, or Bigamiſts, under their juriſdiction, either in or near to Epheſus or Crete. (Baron, *A. D.* 58. n. 16) 'tis anſwer'd, That theſe Epiſtles were not intended only for the inſtruction of Timothy and Titus, and their ſucceſſors in thoſe provinces, but of all future Biſhops throughout the Chriſtian Church; and therefore, if that cuſtom had obtain'd, in *any* part of the world, it was neceſſary to direct the Biſhops what to do in the caſe. (Maſon) 2. That tho' 'tis ſaid, ſuch a practice was not cuſtomary, *at that* time, either among the Jews or Gentiles, and much leſs among Chriſtians; and therefore could not need a prohibition, (Bellarm. *de Clero*, c. 23.) yet the contrary is evident, even from Baronius; who owns, That it was a cuſtom among the Jews, even in thoſe days, for ſome of them to have more wives than one at the ſame time, and quotes both Joſephus, and Juſtin Martyr, to prove it. (Baron. *quo ſupra*). But 'tis objected, 3. That in this ſame Epiſtle, ch. v. 9. the very ſame phraſe is uſed by our Apoſtle, requiring (amongſt other qualifications of the *widow* there treated of,) that ſhe be "the wife of one man;" which if thus interpreted, to exclude thoſe who had been the wives of more than one man at one and the ſame time, would be abſurd, as making the Apoſtle provide againſt what never was the cuſtom any where. (Bellarm. *quo ſup.*) But to this it is anſwer'd, That this hath ſometimes been accuſtom'd, as appears from our Saviour's own words, Matth. v. 32. and xix. 9. whereby 'tis plain, that a *wife* who was *put away* by one husband, (for other cauſes than that of fornication) was ſometimes *married* again to another; whereupon ſhe became the *wiſe of two men at the ſame time*; of the firſt by right, and of the ſecond in fact. And as the Apoſtle there excludes ſuch women (when they became widows) from a place in the number of the widows in the Church's Regiſter, (according to the expoſition of Theodoret and Theophylact;) ſo here, and ver. 12. in the very ſame manner, he excludes ſuch men from being admitted into the Church's Miniſtry, as proceeded to a ſecond marriage, during the obligation of the firſt. Death diſſolves the bond of wedlock. A dead wife therefore is no wife; for there cannot be a *Relate* without its *Correlate*. The husband, for the ſame reaſon, is no longer a *husband* when his wife is dead; and conſequently is not the husband of *any* wife: But, if he enter into a new bond of wedlock with another, he then becomes "the husband of one wife" again; that is, of the ſecond, not of the firſt. Now, whoever is "the husband of one wife," with all other circumſtances anſwerable, is by the Apoſtle allow'd to be made a *Biſhop*; and therefore, he who marries another, after the death of his firſt wife, all other circumſtances being anſwerable, is by the Apoſtle allow'd to be made a Biſhop. This argument was ſo forcible to Theodoret, that he no ſooner read it in the writings of ſome of the more ancient Fathers, but he immediately came into the ſame opinion. (Maſon) Agreeable to which, alſo, I find to be the interpretation of Biſhop Hall, Mr. Godwyn, Dr. Hammond, Dr. Comber, The Oxford Paraphraſt, Dr. Whitby, Mr. Johnſon, Monſieur Fleury, and others. But whereas the Church of Rome has carried this prohibition ſo much farther, as to extend it to all who are married; that is contrary to the plain words of this text (where the Apoſtle does not forbid, but expreſly permit a Biſhop to be "the husband of one wife") as well as to divers other places of Holy Scripture. And indeed, it is well prov'd, 1. That the celibacy of the Clergy was not inſtituted either by our Saviour, or his Apoſtles; 2. That the impoſition of it, upon any order of men, is unwarrantable; And, 3. That it was never univerſally impos'd, or practis'd, in the ancient Church. (Collier, Eccl. Hiſt. i. fol. 191, &c.) See the notes on ch. iv. 3. and v. 9. Matth. v. 32. and xix. 9. and 1 Cor. vii. 2, 9, 39. And whoever requires fuller ſatisfaction in this point, may find it largely and learnedly diſcuſs'd, in Maſon's Vindication of the Church of England, b. ii. c. 8.

Not given to wine.] The negative character of a Biſhop now follows, ſhewing what he muſt not be: "Not given to wine;" that is, to much wine; no inordinate love either of wine or ſtrong drink; no wine-bibber, no ſitter at wine in his own houſe, much leſs at taverns and publick houſes: "No ſtriker," either with hands or tongue; no quarreller, that cannot keep his hand from hurting; no ſtriker with his tongue in paſſion and anger: A word, we ſay, wounds deeper than a ſword: The Miniſters of God may wound the conſciences of men with the ſword of the ſpirit, but they muſt not wound the reputations of men with their own wrathful ſpirits; we muſt uſe our tongues rather to heal than wound, or if at any time to wound, it muſt be in order to healing. "Not greedy of filthy lucre;" no inordinate lover of money, which makes a man baſe and ſordid, both in getting, keeping, and ſpending: "But patient," meek and forbearing; not rigidly exacting his due, not acting *ſummo jure*, but rather parting with ſomewhat which in ſtrictneſs may be his right, for peace-ſake: "Not a brawler;" or contentious perſon, often engaged in law-ſuits, but of a mild and peaceable diſpoſition: "Not covetous," or enſlaved to the love of wealth; poſſeſs he may the good things of this life, but not be poſſeſſed by them. (B.) See the notes next following.

No ſtriker.] The Apoſtle ſeems here to have reſpect to the eccleſiaſtical cenſures, that the Biſhop ſhould with gentleneſs heal, rather than with ſeverity exaſperate: Of which it may not be unſeaſonable to ſubjoin what Eraſmus ſaid of old; that excommunications were too frequent and common for every frivolous matter; and never with more rigour, than for trifling ſums of money. (Maſſey)

But patient.] See the notes on Phil. iv. 5.

His children in ſubjection] This is a farther proof, that a Biſhop, according to the Apoſtle's doctrine, may lawfully be a married man. See the notes on ver. 2.

Not a novice.] *Neophytus*, a novice, ſignifies a young plant; and here, a young, raw, unexperienc'd perſon: Yet not ſo much young in years, as in knowledge; for Timothy himſelf was young, ch. iv. 12. Not a novice in religion then; not one that is unexperienc'd in the myſteries of the Goſpel, undertaking to teach others before he is learnt himſelf And the reaſon for this injunction is weighty, "Leſt being lifted up with pride, he fall into the condemnation of the devil;" implying, that young, raw, and unexperienced perſons, when put into publick office, are in very great danger of falling into the ſin of pride, the devil's ſin, and of expoſing themſelves to *condemnation*, the devil's puniſhment; becauſe their knowledge is weaker, and their paſſions ſtronger, and their graces feebler, and they want that experience which ſhould conſolidate their judgments, and are therefore in great danger of ſelf exalting, for none ſo proud and confident as the ignorant and injudicious. Note here, That when St. Paul ſays, "Leſt he fall into the condemnation of the devil," it is as if he had ſaid, leſt he be condemned for the ſame ſin that the devil is condemned for, which was pride: Not that the devil will condemn him for his pride; for the more proud a man is, the more the devil approves him: Nor is it the devil's office to condemn, but to execute; he is the executioner, not the judge; he will not condemn for ſin, but he will eternally torment thoſe whom God condemns. (B.) Yet, when there was no ſuch danger of miſcarriage, the Church has, ſometimes, choſen ſuch *novices*, new-converts; as in the caſe of Ambroſe, Nectarius, and others. (Fell)

A good report of them which are without.] That is, without the Church, meaning the unbelieving Jews or Gentiles, with whom he had converſed; leſt, becoming contemptible, and ſo not able to perform his duty as he ought, he give occaſion to the Heathen to blaſpheme Chriſtianity, and to reproach him for his former courſe of life. (B.) Or, according to Theodoret, leſt, being tempted by Satan, he relapſe into his former ſins; or, being reproach'd by thoſe he is ſet over, Satan tempt him to apoſtaſy. (W.) By the excellency and neceſſity of theſe rules given by St. Paul, for the choice of a Biſhop or Paſtor of any Church, and for the qualifications which muſt be obſerv'd in him, before he be choſen, we may ſee what a neceſſary privilege thoſe Chriſtian Churches have loſt, which have now no longer the choice of their own Biſhops, nor their Biſhops the choice of the Curates of pariſhes in their own dioceſe; But both Clergy and people muſt take ſuch Biſhops, and the Biſhops and people muſt take ſuch parochial paſtors, as are preſented to them. (Wall) See the noets on Acts vi. 3, &c.

Ver. 8, 9, 10, 11, 12, 13. Likewiſe muſt the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the myſtery of the faith in a pure conſcience. And let theſe alſo firſt be proved; then let them uſe the office of a deacon, being found blameleſs. Even ſo muſt their wives be grave, not ſlanderers, ſober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houſes well. For they that have uſed the office of a deacon well, purchaſe to themſelves a good degree, and great boldneſs in the faith which is in Chriſt Jeſus.

Likewiſe muſt the Deacons be] The Apoſtle having before given the qualifications of a *Biſhop*, (which may alſo ſerve for a *Presbyter*, whoſe duty is almoſt equal to a Biſhop's, and therefore his qualities are to be much the ſame,) he now proceeds to thoſe of a Deacon (Comb.) See the notes on Acts vi. 3, &c.

Not double-tongued.] *Dilogos*; having, as it were, *two tongues*; ſaying one thing to one, and the contrary to another.

Not given to much wine.] Not the thing, but the exceſs, is here forbidden. (B.)

Not greedy of filthy lucre.] Not ſeeking profit by low and ſordid compliances. (Fell)

Holding the myſtery.] See the notes on 1 Cor. ii. 7.

Firſt be proved.] See the notes on Rom. ii. 18.

Being found blameleſs.] *Anengeletos* ſignifies not one who is without fault, infirmity, or ſin; but ſuch a one as no man can juſtly call into queſtion, or taint with any infamy. (Leigh) See the notes on 1 Cor. i. 8.

Even ſo muſt their wives be.] See the notes on ver. 2. and ch. ii. 9.

Not ſlanderers.] *Me diabolous*; that is, *Not devils*; intimating how much a *ſlanderer* has of the nature of the devil.

Husbands of one wife.] See the notes on ver. 2.

Their children.] See the notes on ver. 4.

Purchaſe to themſelves.] Do ſo juſtly deſerve to be promoted to an higher place, that they may be ſaid to "purchaſe to themſelves," by the merit of their faithful ſervice, "a good degree;" that is, to be advanc'd into the order of Presbyters. (Comb.) The cuſtom was in thoſe days, out of the beſt of the Laity to elect the Deacons, out of the beſt of the Deacons to elect the Presbyters, and out of the beſt of the Presbyters to elect the Preſident, or Biſhop. (G.)

Great boldneſs in the faith.] See the notes on John vii. 4. and Eph. vi. 19.

Ver. 14, 15, 16. Theſe things write I unto thee, hoping to come unto thee ſhortly: But if I tarry long, that thou mayſt know how thou oughteſt to behave thy ſelf in the houſe of God, which is the Church of the living God, the pillar and ground of the truth. And without controverſy great is the myſtery of godlineſs: God was manifeſt in the fleſh, juſtified in the ſpirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

Hoping to come.] It does not appear, that St. Paul did, ever after this, come to Epheſus; But to Miletus he did; where Timothy ſeems to have been with him; having accompanied him from Greece. (Fell) 'Tis certain however, that he ſaw him at Troas, Acts xx. 6. (G.) Here Theodoret well notes, That neither the holy prophets, nor the expedient; as appears from theſe expreſſions, "Hoping to come unto thee ſhortly," and "But if I tarry long." (W.) See the notes on ch. i. 3.

How thou oughteſt to behave.] See the preface to this Epiſtle.

In the houſe of God.] The whole diſcourſe here being a direction to Timothy, for the chuſing and conſtituting Biſhops and other Miniſters in his province; the province wherein he was to do this muſt needs be (*oicos Theou*) "the houſe of God," wherein he is here directed "how he ſhould behave himſelf;" being by St. Paul ſet there, as the *oiconomos*, or *ſteward in an houſe*, who having, under the maſter, chief power in the family, to him it belongs to entertain or remove ſervants and officers out of it;

But this not ſo to reſtrain the phraſe to that one province, but that both the univerſal, and every other particular, Church of Chriſt is capable of that title, as truly and properly as that of Epheſus or Aſia at that time. For indeed the phraſe is derived from the temple, which, as the ſpecial place of God's preſenting and exhibiting himſelf, is called God's houſe; where he dwells, and delights, and meets the pious votary, receives his addreſſes, entertains and treats him, as in his houſe, and anſwers the petitions which he came to offer there; and where his Angels, which are his attendants and Court, as it were, are peculiarly preſent, 1 Cor. xi. 10. As when the Angels appeared to Jacob at Luz, he preſently calls it (Beth El) "the houſe of God;" ſaying, "Surely God is in this place, this is no other than the houſe of God," &c. Proportionably to this, the whole family of God, as that comprehends the whole corporation or community of all the Chriſtians alive, is fitly ſtyled (*oicos Theou*) this great *houſe of God*; and in like manner, every leſſer ſociety of Chriſtians, among whom God is pleaſed to dwell alſo, and rule by his *oiconomos*, or *ſteward*. And ſuch is every Biſhop in every particular Church. Of this *houſe of God*, in this ſenſe, two titles are here ſet down, fitly belonging both to the whole, and to each branch, but eſpecially verified at that time wherein the words were delivered, that firſt age of the Apoſtles preaching and planting of the faith. The firſt title is, "The Church of the living God," in oppoſition to the falſe, dead, lifeleſs gods, whoſe pictures were adorned in their Heathen temples. Thoſe were (*eccleſiai*) *places of meeting* and aſſembling, but only for the worſhip of idols, empty nothings, But the *houſe of God*, where Timothy was ſet œconomus, or ſteward, at Epheſus, contrary to Diana's temple there, was "the Church of the living God;" and ſo was every ſuch regular aſſembly of Chriſtians under a Biſhop (ſuch as Timothy was) an œconmus ſet over them by Chriſt. Such again every larger circuit under the Metropolitan, who (as Timothy again) had ordination and juriſdiction over the whole province. And ſuch all the particular Churches of the whole world conſidered together, under the ſupreme head, Chriſt Jeſus, diſpenſing them all by himſelf, and adminiſtring them ſeverally, not by any one œconomus, but by the ſeveral Biſhops, as inferior heads of unity to the ſeveral bodies, ſo conſtituted by the ſeveral Apoſtles in their plantations, each of them having a ſeveral diſtinct commiſſion from Chriſt immediately, and ſubordinate to none but the ſnpreme donor, or plenipotentiary. The ſecond title is, that it is (*ſtylos kai hedraioma tes aletheias*,) "the pillar of truth," and the baſis of that pillar. The houſes anciently were built on pillars, Judg. xvi 26. where we find "the pillars whereupon the houſe ſtandeth;" and ver. 29. "the two middle pillars, whereon the houſe ſtood," and on which it was born up, and upon the removing of which the houſe fell: And ſo when the Pſalmiſt deſcribes the land, by this ſimilitude of an houſe, he ſuppoſeth it ſet on pillars; and the feebleneſs of thoſe pillars, when they want bearing up, are an evidence of the weakneſs of the earth, "The earth is weak, and the inhabitants thereof, I bear up the pillars of it," Pſalm lxxv. 3. Now, if a *pillar* it is known, that it receives the uſefulneſs from the baſis on which it ſtands, which being ſo ſet that it cannot ſink, the pillar being firmly faſtened on that, and ſtanding upright, It is able to bear a vaſt weight of building laid upon it. And ſo theſe two, tho' ſeveral in themſelves, yet joining together, and conſolidated into one, they do as one, not ſeverally, ſupport what is laid upon them. A like expreſſion we find in the Jewiſh writers, from whence it ſeems to be imitated; as when Maimonides in his firſt volume, begins his firſt Hilchot, Thus the foundation of foundations, and the pillar of wiſdom is to know there is a firſt being, *&c.* Which phraſe, tho' it differ from this in ſpeaking of a firſt, abſolutely firſt foundation, whereas this ſpeaks indefinitely of a foundation, yet it agrees with it in this, that foundation and pillar are joyned together, to ſignify not ſeveral, but one and the ſame title. It is therefore neceſſary ſo to render theſe words, "pillar and ground," that they be not diſtinct titles of "the houſe of God," a pillar one, and a baſis another, but (by the figure of *hendiadicin, one deſcribed to two*) a pillar upon its baſis, which firmly ſuſtains that which is built and erected upon it. And ſo is "the houſe of God," (the Church, both univerſal of Chriſt, and, under him, of all the Apoſtles, and each particular, of each ſingle Apoſtle's plantation) this pillar erected firmly upon the baſis to ſuſtain, to uphold the truth of Chriſt, which being by Chriſt and his Apoſtles erected, as a roof upon a pillar, is ſuſtained and upheld by it. If the truth of the Goſpel had been ſcattered abroad by preaching to ſingle men, and thoſe men never compacted together into a ſociety under the government of Biſhops, or Stewards, *&c.* ſuch as Timothy was, to whom was delivered by St. Paul that *parakatatheke*, 1 Tim. vi. 20. a *Depoſitum*, or *body of ſound doctrine*, to be kept as a ſtandard in the Church, by which all other doctrines were to be meaſured, and judged; If, I ſay, ſuch a ſummary of faith had not been delivered to all Chriſtians that came in, in any place, to the Apoſtles preaching, and if there had not been ſome ſteward to keep it, then had there wanted an eminent means to ſuſtain and uphold this truth of the Goſpel, th[illegible] preach'd unto men. But by the gathering of ſingle converted Chriſtians into aſſemblies or Churches, and deſigning governors in thoſe Churches, and intruſting this depoſitum, or form of wholeſome doctrine, to their keeping, it comes to paſs that the Chriſtian truth is ſuſtain'd and held up, and ſo this "houſe of God" is affirmed to be "the pillar and baſis of truth," or that pillar on a baſis by which truth is ſupported. According to which it is that Chriſt is ſaid to have given not only Apoſtles, and Prophets, and Evangeliſts, but alſo *paſtors and teachers*, (that is, the Biſhops in the Church, known indifferently by thoſe two titles,) for the compacting of the Saints into a Church, for the building up of the *body of Chriſt*, confirming and continuing them in all truth, Eph iv. 12. that we ſhould be no longer like *children*, "carried about with every wind of doctrine," *&c.* ver. 14 And ſo again, when hereſies came into the Church in the firſt ages, 'tis every where apparent, by St. Ignatius's Epiſtles, that the only way of avoiding error and danger, was to adhere to the Biſhop in communion and doctrine; and whoſoever departed from him, and that form of wholeſome words kept by him, was ſuppoſed to be corrupted; that form of doctrine, *depoſited* with, and *kept* by, the Biſhop in the Church, is the only ſure means to ſupport and preſerve the truth: Which, how little it belongs to theſe congregations or Churches, which have either caſt out that Apoſtolical form of ſound words, or by degrees receiv'd in many corruptions and falſities, either againſt the will of their governors, or by connivence or aſſiſtance of them, doth eaſily appear, by what hath here been ſaid; becauſe, as the good husbandman ſows ſeed in his field, ſo the enemy may ſcatter darnel, and the field bring forth the fruits of one as well as the other. (H.) What ſpecial ſervice theſe words can do to the Church of Rome, in ſupport of her pretended *infallibility*, is hard to conceive: For "the pillar and ground of the truth," is as applicable to any other particular Church as to that; unleſs they will inſiſt, that *their* Church is the *univerſal* Church; which is all one as to ſay, that a *part* is as much as the *whole!* (Fox) See the notes on Rom. xv. 2. 1 Cor. x. 23. xi. 10. and xiv. 26. and Eph. ii. 20. and iv. 12, *&c*

Myſtery of godlineſs.] We uſe to call all ſuch things *myſteries*, as cannot poſſibly come to our knowledge, unleſs they be, ſome way or other reveal'd to us. Thus Nebuchadnezzar's dream is call'd *myſterion*, Dan. ii. 18. And St. Paul uſes the ſame word, Rom. xi. 25. concerning the converſion of the Jews, and the ſtate of thoſe who ſhall be alive on earth at the laſt day, *&c.* In this notion alſo is the Goſpel a *myſtery*; it being utterly impoſſible, that any wit of man, by the light of nature, or ſtrength of humane diſcourſe, ſhould have been able to have found out that way which Almighty God hath appointed for our ſalvation, if it had not pleaſed him to have made it known to the world by ſupernatural revelation. (Sanderſ.) See Biſhop Andrews, and Biſhop Sanderſon's ſermons on this text; and the notes on Matth. xiii. 14. John i. 18. Rom. xi. 25. and xvi. 25. and 1 Cor. ii. 7.

God was manifeſt in the fleſh.] *Theoſe phanerothe en ſarki.* There is in the reading of this ſentence a great difference between the two Churches. The Vulgar, and almoſt all the Latin manuſcripts, for *Theos* having only *quod:* So that, where we, according to the Greek, read, "Great is the myſtery of godlineſs; *God* was manifeſt" *&c.* they read it, "Great is the myſtery of godlineſs, *which* was manifeſt," *&c.* The Latin interpreter, who firſt made the miſtake, ſeems in his Greek copy, inſtead of *Theos*, (or, as they commonly abbreviated *Ths*) to have read, or miſtaken, the *Theta* for an *O micron*: *And*, it ſeems, one old Greek MS. has has now *O*; and the Alexandrian is either *Ths*, or *Os*; they can hardly tell which. See Dr. Mill on this text But all, even the Latins, however they read the word, underſtood the ſentence, to ſpeak of the perſon of *Chriſt:* And indeed, ſome of the clauſes cannot be underſtood of any other; as particularly the laſt, "Received up into glory." (Wall) See Biſhop Pearſon's Vindication of the paſſage againſt Grotius, (*on the Creed*, p. 128.) and Dr. Whitby's notes at large on this place; as alſo the ſeveral other notes here, on John i. 1, 14. Acts xx. 28. Rom. i. 3. and ix. 5.

Juſtified in the ſpirit.] Approved to be the Son of God, by the ſpirit's deſcending upon him at his baptiſm; by his miracles and reſurrection attributed to the Spirit, and its operations; as alſo by giving and continuing the Holy Spirit to his Apoſtles, who were thereby guided into all truth, enabled to work all miracles, convert, *&c.* (Fell) See the notes on Rom i. 4.

Seen of Angels.] As of his meſſengers and miniſters, *viz.* At his nativity, Luke ii. 13. at his temptation, Matth. iv. 11. at his paſſion, Luke xxii. 43. at his reſurrection, Luke xxiv. 4. and at his aſcenſion, Acts i. 10. (Aſſ.)

Received up into glory.] See the notes on Luke xxiv. 51. Acts i. 9. and ii. 33.

CHAP. IV.

He foretelleth a great departure from the faith; and exhorteth Timothy to be conſtant in his duty.

Ver. 1, 2, 3, 4, 5. NOW the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils; Speaking lyes in hypocriſy, having their conſcience ſeared with a hot iron; forbidding to marry, and commanding to abſtain from meats, which God hath created to be received with thankſgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refuſed, if it be received with thankſgiving: For it is ſanctified by the word of God, and prayer.

The Spirit ſpeaketh expreſly.] Viz. In the Scriptures, concerning Apoſtaſy from the faith in general, and ſeduction by falſe teachers, Matth. xxiv. 23, 24. and Luke xviii. 8. But to me by ſpecial revelation, that the falſe prophets ſhall broach ſuch falſe and damnable doctrines in particular, as are here after mentioned. (Aſſ.)

In the latter times.] See the notes on Acts ii. 17.

Depart from the faith.] See the notes on 2 Pet. iii. 3.

Giving heed to ſeducing ſpirits.] See the notes on 1 John iv. 1.

And doctrines of devils.] Theſe (ſays Archbiſhop Tillotſon) can be no other doctrines, than thoſe tending to idolatry, which the Scripture every where doth in a particular manner aſcribe to the *devil*, as the inventor and promoter of: Therefore he tells us, that in ſome ancient copies the words thus; In the latter times ſome ſhall apoſtatize from the faith; for they ſhall worſhip the dead, having regard to doctrines of devils. So that the particular kind of idolatry into which ſome part of the Chriſtian Church ſhould apoſtatize, is here pointed at; namely, That they ſhould worſhip ſouls departed, or the ſpirits of dead men; which was part of the Heathen idolatry, into which the people of Iſrael did frequently relapſe. Theſe departed ſouls were called *dæmons*, and were eſteemed a middle ſort of Divine Powers, between the ſupreme Gods and mortal men; whoſe office it was to be agents and mediators between the Gods above and men below. (B.) But ſo different are the learned in their application of theſe words, that it is in vain to think of reconciling them; and no ſmall difficulty to judge among them However, ſome of the characters here following, and particularly that of "forbidding to marry," will not let us forget thoſe who preſume to call the marriage of the clergy *ſacrilegious*, and *a pollution of holy orders*; notwithſtanding the Spirit of God, for the avoiding of fornication, allows "every man to his own wife," 1 Cor. vii. 2. admoniſhing husbands and wives to render unto each other "due benevolence," ver. 3. and pronouncing marriage to be "honourable in all," Hebr. xiii. 4. For what elſe is this indeed, but the very "doctrine of devils? as Mr. Maſon expoſtulates, B. ii. ch. viii. 17. See the notes on ch. iii. 2. and 1 Cor. x. 20.

Speaking lies in the hypocriſie.] *En hypocryiſei plendologon*; through the hypocriſie of lying ſpeakers. (H. and W.) How far this character may effect thoſe who teach the practiſe equivocation, mental evaſion, and ſecret reſervation, beſides a multitude of falſe miracles, legends, &c. let the reader judge. See the notes on Eph. iv. 25.

Conſcience ſeared with a hot iron.] *Kekauteriaſmenon*; branded, or ſtigmatized, with the marks of many foul and enormous crimes. The Greek word is a metaphor taken from rogues, who are burn'd in the hand, or ſome other part of the body. (G. Aſſ. H. and Fell)

Forbidding to marry.] Many Here were in the ancient Church, which prohibited marriage, and taught abſtinence from meats, as neceſſary; having much of their doctrine from the Pythagorean Phyloſophers. Such were the Encratiæ, Montaniſts, and Macrionites. But theſe came after the Apoſtles times, and are not ſo probably ſpoken of here as thoſe which were preſent then in the Church. And ſuch, ſaith Ignatius, there were in the Apoſtles times, *Ep. ad Philad.* and ſuch, ſaith Irenæus, was Saturninus, l. i. c. 22. who, with Simon Magus, was the father of the Gnoſticks. Of him Theodoret ſaith, that he was the firſt that among Chriſtians affirmed marriage to be the work of the devil, and commanded to abſtain from the fleſh of beaſts. And indeed, that this was generally the doctrine of the Gnoſticks, appears from Clemens Alexandrinus, Strom. l. iii. Irenæus, l. i. c. 22. and the author of The *Conſtitutions*, l. iv. 8. l. vi. 10. (H.) This application of it is alſo made by Dr. Wall. But Dr. Whitby, tho' he owns, 'tis evident, that all theſe things happen'd in the Apoſtles times, and many of them were to happen before the deſtruction of Jeruſalem; yet will not allow it to be underſtood of the Gnoſticks, among whom (he ſays) there were no ſuch Hereticks till the ſecond century. The more curious may conſult him at large upon this text. 'Tis true, ſome ancient Hereticks diſparaged marriage, and diſallow'd it in thoſe they call'd their *perfect ones*; but we read of none, who by laws and canons prohibited marriage, ſave the Biſhops of Rome, and ſuch as adhere unto them; who forbid any in holy orders to marry. (Aſſ.) See the notes on 1 Cor. vii. 1. and ix. 3. and Col. ii. 23.

Abſtain from meats.] To abſtain from certain meats, out of an heatheniſh ſuperſtition, a Jewiſh diſcrimination, an heretical obſtinacy, or a fanatical deluſion, is a deplorable blindneſs; but to do it out of a ſpirit of repentance, mortification, and obedience, is virtue, piety, wiſdom, and religion. (Q.) See the notes on Acts x. 15. and xv. 29. Rom. xiv. 6, 14, 20. 1 Cor. x. 25. and Col. ii. 21.

Sanctified by the word of God.] "The word of God," in this place, by which meats are ſaid to be *ſanctified*, that is, reſcued and freed from all uncleanneſs or pollution, ſo that they may lawfully be uſed and enjoyed, is certainly that word of truth now revealed in the Goſpel, which frees the Chriſtian from thoſe obſervances. For this only can ſatisfy conſcience, that it is lawful to do ſo; and conſequently, that it may be done with faith or aſſurance that they do not ſin. And as this ſecures us in general, that no meat is now unlawful to a Chriſtian under the Goſpel; ſo to make it in the particular lawful to each one, the addition of *prayer* is the only requiſite; meaning by that, the prayer of faith, coming to God with the aſſurance that it is lawful, and acknowledging it to be received of him, and praying for his bleſſing upon it. (H.)

Bodily exerciſe profiteth little.] The former verſe had exhorted Timothy, (*gymnazein*) to "exerciſe himſelf unto godlineſs," as the Athleticks did, in the Olympic games, exerciſe themſelves for their combats: And here 'tis added, that their exerciſes, tho' they were very hard and difficult, tended little to profit; they *ſtriving for maſtery*, only that they might "obtain a corruptible crown," 1 Cor. ix. 25. whereas that piety, or *godlineſs*, in which he adviſed him to exerciſe himſelf, was "profitable unto all things:" Or, Becauſe Philo makes mention of the Eſſenes, and Joſephus of their *Exerciſes*, morning and evening; the Apoſtle may perhaps oppoſe unto the ſame this exerciſe of piety. (W.) See the notes on Rom. viii. 13. 1 Cor. ix. 25, &c. and Col. ii. 23.

Having promiſe of the life that now is.] If we look about us, (ſome may ſay) we may ſometimes obſerve good and upright men in a poor and afflicted condition; how therefore are theſe *promiſes* made good to them? I anſwer, The promiſe of the life "which is to come," unſpeakable joy and happineſs in the kingdom and preſence of God, when time ſhall be no more, is abſolutely made to them: But, as to "the life that now is," the promiſe implies, that they ſhall be in ſuch a condition and circumſtance as is beſt for them. We ſhort-ſighted mortals are apt to conclude, that riches and proſperity muſt needs be beſt: But time and obſervation often convince us, that they rob us of our peace, and prove a temptation too ſtrong for us. Whether therefore riches or poverty, proſperity or adverſity, are beſt, is known only to God; who is never wanting to them who love him, and makes "all things work together for their good." If therefore proſperity is beſt, they may reſt ſatisfied, that God, in his wiſe and good providence, will in due time make them proſperous: If adverſity and poverty, they have the greateſt reaſon to be contented and thankful; knowing, that God would better their condition, and deliver them out of their ſtraits and difficulties, were it, upon the whole, beſt for them. The *promiſe* therefore, as it reſpects this life, is only conditional. (Fox) See the notes on Matth. vi. 33.

The Saviour of all men.] That is, the preſerver of all men, but eſpecially of all good men, when their temporal preſervation conduces moſt to the advantages of his glory and their good; or if it be underſtood of eternal ſalvation, we muſt take it thus; that he publiſhes and proclaims, offers and tenders, ſalvation to all men; altho' believers only are actually ſaved, becauſe they only accept the offers and conditions of ſalvation. (B.) This is a beautiful ſentence, of vigorous ſtrength, and clean comprehenſive brevity. That ever-bleſſed Being is kind and good to the ungrateful and wicked. He protects thoſe by his providence, who deny it; and feeds wretches with his bounty, who turn it into wantonneſs and occaſions of profane abuſe. He lays his hand upon thoughtleſs wretches who are taking deſperate ſteps to their own ruin; and plucks 'em back when they are juſt falling from a precipice. The eternal Majeſty waits, with wonderful long-ſuffering and goodneſs, for the reformation of lewd and obſtinate mortals; emphatically expoſtulates with 'em, and condeſcends to intreat and beſeech 'em to become wiſe, and qualify themſelves for his infinite mercies, in language that at once cauſes admiration, gratitude, joy, fear and trembling, in every intelligent and pious reader. All the loftieſt flights of Pagan theology and eloquence on this head, are low and fluttering, to the inconceivable ſublimity of thoſe moſt marvellous paſſages in the Old and New Teſtament-writers, Ezek. xviii. 23. and xxxiii. 11. and 2 Cor. v. 19, 20. But God is the Saviour "eſpecially of thoſe who believe." He is their immortal friend and Saviour; treats them with peculiar care and tenderneſs; turns the troubles and ſufferings of this life to their advantage, and makes their enemies their benefactors: He bleſſes them with peace and ſatisfaction; fills them with joy in believing, and ſtrong hopes of his future mercies: He has promiſed to be their God and guide to death; and after, to receive them to himſelf, and to be their exceeding great reward. (Blackw.) See the notes on ch. ii. 4. Acts x. 35. xiv. 17. and xvii. 27. and 2 Cor. v. 20.

Let no man deſpiſe.] Here the Apoſtle proceeds in his direction and advice to Timothy, both as to his preaching and his practice; both as to his doctrine and converſation. 1. As to his preaching, he requires it to be done with due authority: "Theſe things command and teach;" that is, theſe things teach commandingly, and with a neceſſary authority: The Miniſters of God ſpeak from God; therefore may command for God. 2. As to his converſation, he exhorts him to exerciſe ſuch a becoming gravity in his deportment, that tho' he was very young, none might *deſpiſe* him or his function becauſe of his *youth:* Where piety and modeſty meet in young Miniſters, it will preſerve their youth from contempt; and where levity and vanity are found, it will expoſe not only youth, but grey hairs alſo, to contempt and ſcorn. 3. He directs him to be not only a preſident to all Miniſters, but a pattern to all believers; "Be thou an example of the believers;" and that, 1. *In word*, or ſpeech: Look that thy diſcourſe be wiſe and inſtructive, not idle and impertinent, much leſs frothy and profane; but let ſomething for edification always drop from thy lips. 2. *In converſation:* Look that thy gravity be beyond thy years; make up in thy deportment what is wanting in thy age; obſerve a juſt equality, neither be too aſſuming nor too proſtrate; behave not thy ſelf either above or below thy ſelf. 3. *In charity:* Shew benevolence, and exerciſe beneficence, towards all mankind, according to thy ability and opportunity; nothing gives a Miniſter a greater advantage for the ſucceſs of his labours, than charitable diſtributions; this gives us a throne in the hearts of our people when wiſely managed. 4. *In ſpirit*; that is, in zeal and warmth of ſpirit, in fervency of affection, in an active and ſprightly zeal for the glory of God and the good of ſouls; ſuch a zeal as may render thee induſtrious in feeding, governing and inſtructing thy flock. 5. *In faith*; that is, in fidelity to, and conſtancy in, the true religion; not enduring either to be huffed or wheedled out of the truth; for it is a ſacred *depoſitum*, an holy treaſure, which we muſt tranſmit to our poſterity, as our forefathers did to us with their precious blood. 6. *In purity*, in chaſtity and cleanneſs; abſtaining from ſenſual luſts, from wantonneſs and worldly-mindedneſs; chuſe ſpiritual delights now, for they are the entertainment which we muſt live upon to eternal ages. By all this we ſee how much it is in a Miniſter's own power to procure a due eſteem to himſelf, at leaſt to prevent his own contempt, ſince an holy exemplary deportment, faithful and conſtant labours, never fail to do that in ſome meaſure: But if we fail here, what other methods ſoever we uſe we ſhall find God making good his threatning, 1 Sam. ii. 30. that they which deſpiſe him "ſhall be lightly eſteemed:" Nor will any titles, dignities, or prehemiuencies above others, ſecure the guilty from the efficacy of this curſe, which will cleave to their perſons, yea, to their memories, like a girdle to their loins. (B.) It is not *youth*, but the uſual defects incident to youth, which make a Miniſter of Chriſt deſpiſed. A man is no longer young, when he is the pattern and *example* of all. (Q.) At this time Timothy was but a young man: Not one of the *Neophytoi*, a *Novice* lately converted to the faith, (for he had been ſome conſiderable time an aſſiſtant to St. Paul, and a companion in his travels;) but a young man in reſpect of his age, and in compariſon of other governors of the Church; who were generally venerable, not only for their holy lives, but for their hoary heads alſo, and ſo were ſometimes promiſcuouſly called (*Presbyteroi*) *Elders*, not becauſe the ſame authority, but becauſe the like gravity was common to all. (Pelling) Hence we may conclude, from Timothy's *youth*, that this Epiſtle to him was not written ſo late as ſome good chronologers have ſuppoſed. See the Preface; and the notes on ch. i. 3. 2 Cor. vi. 4, &c. and Tit. ii. 15.

Till I come.] See the Preface to this Epiſtle, and the notes on ch. iii. 14.

Give attendance to reading.] 'Tis certain, St. Paul deliver'd the Scriptures which were then written to Timothy his new-made Biſhop; and probably he did it at his ordination: For he calls it (*paracatatheken*) the *pledge committed to him*; which he moſt ſtrictly charges him to *keep*, as men do the ſecurities for their inheritance, or their ſeals and grants, as the word imports, ch. vi. 20. and 2 Tim. i. 14. And here the Apoſtle requires him to "give attendance to reading," *viz.* in the holy Scriptures, that he may perfectly underſtand it himſelf, and be furniſh'd out of it with fit paſſages, to be uſed in publick, and ſerve either "to exhortation" when his flock grew remiſs, or to inſtruction and *doctrine*, when he was to teach the ignorant. (Comb.) Here, 1. It is well noted by the Fathers, as well as by Eſthius, That if Timothy, who had ſpiritual gifts, was yet by St. Paul commanded to be thus diligent in reading the Scriptures, that in his exhortations he might profit others; then much more ſhould Biſhops and Miniſters be ſo, who are all here inſtructed in the perſon of Timothy; and not depend upon *extemporary* effuſions without "giving attendance to reading." 2. That the illuminations, or gifts of the Holy Spirit, ſhould not hinder our diligence in reading and ſtudying what we are to exhort others to, and inſtruct them in: For, ſaith Theodoret, it becomes us to bring our labour, and ſo to receive the grace of the Spirit. (W. and B.) And, 3. That (*anagnoſis*) *reading*, is ſet in oppoſition to (*deuteroſeis*) *traditions* (which the Rabbins call the *oral word*;) becauſe none but this was ſuffer'd to be read in the Church, and this not *read* only, but expounded alſo. (H.)

Neglect not the gift.] Excite by reading, meditation, and practice, thoſe good gifts of ſpiritual knowledge and wiſdom, in the myſteries of this holy religion, which were given thee according to the prophecies concerning thee: Or, "neglect not the gift," that is, the function and office of a Biſhop, Eph iv. 8, 11. to which thou art called by the Holy Spirit, in the mouth of a Prophet, being declared to be worthy. (Fell) See Dr. Iſham's Sermon on this text, 1703. and the notes on ch. i. 18. and v. 22.

The hands of the Presbytery.] Great uſe has been made of this text by the advocates for Presbyterian ordination, to prove, that mere Presbyters ordained Timothy. But this text does not at all prove, that Presbyters (in our ſenſe of the word) ordain'd Timothy, (at leaſt, not without an Apoſtle). For St. Paul ſays expreſly, 2 Tim. i. 6. that Timothy was ordain'd "by the putting on of *his* hands." So that, if mere Presbyters (in the modern notion) did lay hands on him, it was only in conjunction with St. Paul; and ſo is agreeable to *our* practice at this day, as may be ſeen in the Rubrick of the Office for ordaining Prieſts. But indeed many eminent Divines are of opinion, that the word (*presbyterion*) which is here rendred *presbytery*, ſignifies the office to which Timothy was ordain'd, and not the perſons who laid hands on him: And thus even Calvin himſelf interprets it, As if the Apoſtle had ſaid, *See that the grace which thou didſt receive by the laying on of hands, when I made thee a Presbyter, be not in vain.* (Inſtit. l. iv. c. 3.) Nor is it any argument for presbyterial ordination, that the word (*cheiron*) *hands*, is uſed in the plural number: For ſo the ſame word is uſed, Matth. xix. 13, 15. for our Saviour's laying *hands* on the little children; and ſure, no body join'd with *him* in that! And ſo, Acts xix. 6, 7. St. Paul is ſaid to have laid (*cheiras*) *hands* upon twelve men: And the like in other places. So that the word *presbyterion*, in what ſenſe you will, can be of no ſervice to the Presbyterian cauſe. If it be only the *office of presbyterate*, then there is nothing, in this text, which looks like presbyterial ordination: If it be the *perſons* who ordain'd Timothy, yet ſtill there was an *Apoſtle* at the head of them, and ſo no colour for the power of ordination in mere Presbyters without a ſuperior. (Barclay) Whereas, at the ordination of a *Prieſt*, all the Prieſts who are preſent do lay on their hands with the Biſhop (which is the cuſtom only of the Weſtern Church,) but never at the ordination of a Deacon, I do not think the import of it to be any more, than to do ſome greater honour to the higher order of Prieſts, and ſo to diſtinguiſh it from that of a Deacon; unleſs it be in token of the college of Presbyters conſenting to the Biſhop's ordaining one into their body. For of old they were his council, and the Biſhop was not to ordain any without their advice: So that the Presbyters laying on of hands only, and always, with a Biſhop, cannot imply their having any direct *power* in ordination, but only their *agreeing* to the election, teſtified by their publick joining in this act of their ſolemn admiſſion. (Comber) The holy Scriptures do not afford the leaſt argument, by which it can be prov'd, that Presbyters ever either ordain'd, or receiv'd a power of ordaining from the Apoſtles. We read in the New Teſtament, of no man that was ordain'd but by the Apoſtles themſelves, who without doubt were ſuperior to the Presbyters. St. Paul ſet ſingle perſons over Churches, with a peculiar authority of ordination. Let thoſe who are impartial judges ſay, Whether the opinion of ſuch as are for Epiſcopacy be not both *ſafer* and *wiſer*, which declares for retaining that method of ordaining, which the holy Scriptures, if they do not command, do at leaſt not obſcurely deſcribe and commend to us. And if we pay a due regard to the conſtant opinion of the Catholic Church, it is demonſtrable, 1. That the primitive Church admitted of no ordinations, but ſuch as were adminiſtred by *Biſhops*. 2. That all the holy Fathers to a man, who ſpeak of ordination, do ſo ſpeak of it, as of a power appropriated only to *Biſhops*. And, 3. That ordinations attempted by the inſolent temerity of *Presbyters*, were always *invalid*, upon that very account, that they were adminiſtred by Presbyters, who have not the leaſt authority in this matter. (Hughes) See Mr. Hughes's Preliminary Diſſertations to St. *Chryſoſtom de Sacerdotio*, publiſh'd in Engliſh, in the Appendix to Dr. Hickes's Treatiſes of the Chriſtian Prieſthood, No. 8. and the notes on ch. v. 22. Acts vi. 6. viii. 14. and xiv. 23. Rom. x. 15. 2 Tim. i. 6. and Tit. i. 5.

Meditate upon theſe things.] He had exhorted him, ver. 13. to "give attendance to reading" the Scriptures, and now he exhorts him to meditate upon what he read. Where note, That if thoſe who were inſpired, and divinely qualified, muſt yet read, meditate, ſtudy hard, and employ their whole time to fit themſelves for the miniſterial work, what ſhall we think of the ignorance and impudence of our *Lay-preachers*, who, without any ſuch divine qualification, and without any call or commiſſion, without *giving themſelves wholly* to theſe things, dare preſume to teach the Scriptures, when they never underſtood them, and can hardly read them! "Meditate on theſe things, and give thy ſelf wholly to them:" *Be in them*, ſays the original; lay out thy whole ſtrength and time in ſtudying God's will, and making known thy people's duty: Three things are here implicitly condemned in perſons ſet apart for the holy function. 1. Sloth and negligence: 'Tis a painful ſervice we are engaged in, and wo unto us if we be ſlothful in buſineſs, if we be ſparing of our pains for fear of ſhortning our days, and haſtning our end; verily the lamp of our lives can never burn out better than in lighting others to heaven. 2. Worldly-mindedneſs, 1 Pet. v. 2. "Feed the flock," but "not for filthy lucre:" The ſpiritual man muſt not ſo mind earthly things as to make them his principal aim and ſcope; for if ſo, he will act accordingly, and defeat all the ends of his miniſtry. The Apoſtles had no ſettled maintenance, but their ſubſiſtance to ſeek, yet were *wholly* in theſe things. How much more ſhould we be ſo now, who have our maintenance legally ſecured? How ſhould we ſeek the kingdom of God, and the welfare of our people's ſouls, ſeeing all other things are added to us in meaſure, tho' not in exceſs? 3. Incumbrance by worldly buſineſs: He that muſt *give himſelf wholly* to theſe things, what leiſure can he find for ſecular concerns? We cannot make a buſineſs of two things ſo widely different from each other. Can we be ſpiritual perſons and yet mere ſeculars in our thoughts and cares? Well therefore might St. Paul ſay to Timothy, "But thou, O man of God, flee theſe things," ch. vi. 11. (B.) See Mr. Nic. Clagett's Sermon on this text; and the notes on ver. 13. and Rom. xii. 7, &c.

Take heed unto thy ſelf.] Note here, That St. Paul bids Timothy firſt to "take heed to himſelf," that is, to his life and converſation, and next "to his doctrine;" not firſt to his *doctrine*, and then to his *life*: Becauſe the ſucceſs of our doctrine depends upon the goodneſs of our lives. (B.) See the ſeveral Sermons of Dr. Richard Gardyner, 1631. Dr. Edward Pelling, 1692. and Mr. Edmund Chiſhull, 1711. on this text; and the notes on Acts xx. 28. 1 Cor. ix. 22. Eph. v. 15. and 1 Theſſ. v. 22.

CHAP. V.

Rules to be obſerv'd with reſpect to the Elders and Widows.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16. REbuke not an elder, but intreat him as a father, and the younger men as brethren; the elder women as mothers, the younger as ſiſters, with all purity. Honour widows, that are widows indeed. But if any widow have children or nephews, let them learn firſt to ſhew piety at home, and to requite their parents: For that is good and acceptable before God. Now ſhe that is a widow indeed, and deſolate, truſteth in God, and continueth in ſupplications and prayers night and day. But ſhe that liveth in pleaſure, is dead while ſhe liveth, and theſe things give in charge, that they may be blameleſs. But if any provide not for his own, and ſpecially for thoſe of his own houſe, he hath denied the faith, and is worſe than an Infidel. Let not a widow be taken into the number, under threeſcore years old, having been the wife of one man, well reported of for good works; if ſhe have brought up children, if ſhe have lodged ſtrangers, if ſhe have waſhed the ſaints feet, if ſhe have relieved the afflicted, if ſhe have diligently followed every good work. But the younger widows refuſe: For when they have begun to wax wanton againſt Chriſt, they will marry; having damnation, becauſe they have caſt off their firſt faith. And withal they learn to be idle, wandring about from houſe to houſe; and not only idle, but tatlers alſo, and buſy bodies, ſpeaking things which they ought not. I will therefore that the younger women marry, bear children, guide the houſe, give none occaſion to the adverſary to ſpeak reproachfully. For ſome are already turned aſide after Satan. If any man or woman that believeth have widows, let them relieve them, and let not the Church be charged; that it may relieve them that are widows indeed.

Rebuke not an Elder.] In the judgment of Chryſoſtome, Theodoret, Oecumenius, and Theophylact, the *Elder* here ſignifies not a Prieſt, but a grave, *ancient* man; ſuch being, in all ages and nations, ſtiled *Fathers*: And this ſenſe the diſtinction here of ages and of ſexes ſeems to plead for. (W.) And the rather too, becauſe the *Elders*, or Church-governors, are diſtinctly treated of, ver. 17, &c.

Honour widows.] *Tima*; that is, yield them reverence and alimony. For the original word, both in the holy Scriptures, and ſundry other Greek authors, ſignifies recompence as well as reverence, reward of ſtipend as well as honour. (G. Leigh, H. W. Wall, and Maſſey) The parties being of ſuch wide diſtance, it had been moſt unſeemly for him to have given to them, but extreme and moſt ridiculous arrogancy in them to have expected from him, any *honour*, properly ſo called; that is, honour of reverence and ſubjection. But the *honour* he was to give them was ſuch as was meet for perſons of that quality; eſpecially in relation to their maintenance, That he ſhould take care that thoſe widows ſhould be provided for in fitting ſort; that ſo, in the province of Epheſus, there might be no cauſe of ſuch complaint, as had formerly been made by the Grecians at Jeruſalem, Acts vi. 1. that "their widows were neglected in the daily miniſtration. (Sanderſ.) See the notes on ver. 17.

That are widows indeed.] *Cheras.* The Apoſtle here means only *widows*, who are deſtitute of maintenance; as appears plainly, by his ſtanding upon the etymology, or force of the word, which he interprets, ver. 5. of one who, being left alone, is *deſolate*, and deſtitute of the ſuccour of friends, and therefore hath need to be relieved by the alms of the Church. (Leigh, Wall and B.) See the notes on ver. 9. and Acts vi. 1, &c.

Learn firſt to ſhew piety at home.] The Apoſtle here ſpeaks of the care the children ſhould take to nouriſh their parents which are *widows*, (*proton*) *firſt*, before they ſuffer them to be burthenſome to the Church; as it is evident from ver. 16. as well as from the words here following, "And to requite their parents;" which only can belong unto the children, and was always reckon'd an act of *piety* towards them, as, after God, the authors of our being. (W.)

A widow indeed, and deſolate.] See the notes on ver. 3.

Prayers night and day.] See the notes on Luke xviii. 1. and Acts xx. 31.

She that liveth in pleaſure.] See the notes on Luke xvi. 19, 25.

Provide not for his own.] Theſe words are miſapplied, when they are cited, to juſtify the ſcandalous practice of many parents, in amaſſing together great wealth for their children, which they make an excuſe for their neglecting to relieve their brethren and fellow-chriſtians in want. But ſuch ſhould conſider, that, without alms-giving, in proportion to their ability, they cannot expect the bleſſing of God upon their enjoyments. It is often ſeen, that this covetous practice of parents contributes to their childrens unhappineſs. That parents ought to make an honeſt *proviſion* for their children, ſuitable to their condition and circumſtances, is granted. But this is not the duty the Apoſtle ſpeaks of here. The duty here enjoin'd is, the care which children, if they are able, ſhould take of their parents; not that which parents ſhould take of their children; "Let them learn to ſhew piety at home, and to require their parents," ver. 4. (W. and Fox) And he who neglects this duty of Natural Religion, "hath denied the faith," tho' not in words, yet in his deeds, and hath caſt away both humanity and religion; and therein "is worſe than an Infidel," ſince ſuch will take care of their own, and "love thoſe who love them," Matth. v. 46. (Aſſ.) See Dr. Sacheverell's Sermon on this text; and the notes on ver. 4. and Gal. vi. 10.

Let not a widow be taken.] To explain this and the following verſes, obſerve, 1. The Apoſtle here directs Timothy about the choice of *widows*, who were to be employ'd in ſome office in the Church. Theſe are in Eccleſiaſtical hiſtory call'd *Diaconeſſes*; of whom *Phebe*, mention'd Rom. xvi. 1. was one; as alſo thoſe in Phil. iv. 2, 3. Their office ſeems to have been to aſſiſt at the baptiſm of women, to take care of the poor and ſick, to provide meat

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Prayers night and day.] See the notes on Luke xviii. 1. and Acts xx. 31.

She that liveth in pleaſure.] See the notes on Luke xvi. 19, 25.

Provide not for his own.] Theſe words are miſapplied, when they are cited to juſtify the ſcandalous practice of many parents, in amaſſing together great wealth for their children, which they make an excuſe for their neglecting to relieve their brethren and fellow-chriſtians in want. But ſuch ſhould conſider, that, without alms-giving, in proportion to their ability, they cannot expect the bleſſing of God upon their enjoyments. It is often ſeen, that this covetous practice of parents contributes to their childrens unhappineſs. That parents ought to make an honeſt *proviſion* for their children, ſuitable to their condition and circumſtances, is granted. But this is not the duty the Apoſtle ſpeaks of here. The duty here enjoin'd is, the care which children, if they are able, ſhould take of their parents; not that which parents ſhould take of their children; "Let them learn to ſhew piety at home, and to require their parents," ver. 4. (W. and Fox) And he who neglects this duty of Natural Religion, "hath denied the faith," tho' not in words, yet in his deeds, and hath caſt away both humanity and religion; and therein "is worſe than an Infidel," ſince ſuch will take care of their own, and "love thoſe who love them," Matth. v. 46. (Aſſ.) See Dr. Sacheverell's Sermon on this text; and the notes on ver. 4. and Gal. vi. 10.

Let not a widow be taken.] To explain this and the following verſes, obſerve, 1. The Apoſtle here directs Timothy about the choice of *widows*, who were to be employ'd in ſome office in the Church. Theſe are in Eccleſiaſtical hiſtory call'd *Diaconeſſes*; of whom *Phebe*, mention'd Rom. xvi. 1. was one; as alſo thoſe in Phil. iv. 2, 3. Their office ſeems to have been to aſſiſt at the baptiſm of women, to take care of the poor and ſick, to provide meat and lodging for ſtrangers, who were oblig'd to travel from their own homes, &c. That the Apoſtle does not ſpeak of all *widows*, is manifeſt from the choice, and the particular qualifications here mention'd. 2. The word (*crima*) rendered *damnation*, ver. 12. ſignifies *judgment*; and is rather to be underſtood of that ſhame and *condemnation* they would bring upon themſelves in the world, for having deſerted a truſt committed to them, than of eternal *damnation*. To prevent this, the Apoſtle excludes *young widows*, from being appointed to this office; becauſe ſuch would not be grave enough, but would be apt to look after their being *married*, and ſo be careleſs of the charge committed to them. Their age might incline them to *marry*; and their inclination to marry might incline them to *wantonneſs*; and their wantonneſs to apoſtaſy; for they might marry with infidels, and ſo "caſt off their firſt faith:" Therefore it was not prudent to take ſuch into office in the Church. And, 3. Here is not any thing ſaid that favours the practice in the Church of Rome, of entring into *vows* of ſingle life. The Apoſtle not only lays it down as a rule, even when the Church was under perſecution, that "it is better to marry than to burn;" but he elſewhere tells us, that "marriage is honourable in all." And here, ver. 14. it is particularly recommended to the *younger widows*, that they *marry*. Vows, in this caſe, are not only attended with great inconveniences, but they are unlawful; becauſe thoſe who enter into them cannot tell but it may be impoſſible for them to keep them and to live chaſtly too. Dr. Lightfoot obſerves that God hath evidenc'd his curſe upon this wretched vowing, by giving them up to horrid uncleanneſs, and the murder of their own children! (Fox) See the notes here next following.

The wife of one man.] See the notes on ch. iii. 2.

Lodged ſtrangers.] See the notes on Acts xi. 29.

And buſy bodies.] See the notes on 2 Theſſ. iii. 11.

Younger women marry.] See the notes on 1 Cor. vii. 7, &c.

Guide the houſe.] That is to ſay, under the authority of their husbands. (G.)

Turned aſide after Satan.] The converting men to the Chriſtian faith being the turning men "from the power of Satan unto God," Acts xxvi. 18. and the reſcuing men "out of the ſnare of the devil, who were taken captive by him at his will," 2 Tim. ii. 26. and who "walked according to the power of the prince of the air," Eph. ii. 2. the "caſting of the faith" may well be ſtyled "turning aſide afrer Satan." (W.)

Let them relieve them.] If any Chriſtian has any helpleſs widow, of his own family, or among his relations, he ought to relieve and maintain her, if he be able, and not caſt her upon the charity of the Church; leſt there be not a ſufficiency to ſupply the wants of ſuch as are "widows indeed," aged and helpleſs: Becauſe, for any to eat the poor's bread, who are not poor, and to whom it does not belong, is *robbery*. (B.) See the notes on ver. 4.

Ver. 17, 18, 19, 20, 21, 22, 23, 24, 25. Let the elders that rule well, be counted worthy of double honour, eſpecially they who labour in the word and doctrine. For the ſcripture ſaith, Thou ſhalt not muzzle the ox that treadeth out the corn: And, The labourer is worthy of his reward. Againſt an elder receive not an accuſation, but before two or three witneſſes. Them that ſin rebuke before all, that others alſo may fear. I charge thee before God and the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe things without preſerving one before another, doing nothing by partiality. Lay hands ſuddenly on no man, neither be partaker of other mens ſins: Keep thy ſelf pure. Drink no longer water, but uſe a little wine for thy ſtomachs ſake, and thine often infirmities. Some mens ſins are open before-hand, going before to judgment; and ſome men they follow after. Likewiſe alſo the good works of ſome are manifeſt before hand; and they that are otherwiſe cannot be hid.

The elders that rule well.] Our Apoſtle proceeds to give Timothy directions concerning elders; not old men in years, but elders in office, ſuch as were employed in the governing of the Church, and over and above that ſervice, laboured even unto wearineſs, in preaching of the word, and expounding the Chriſtian doctrine," requiring that *double honour* be given unto ſuch. Note here, 1. The elders work and duty declared, to "rule well," wiſely to preſide over, and diſcreetly to govern, the Church of Chriſt; alſo to "labour in the word and doctrine," to take pains in preaching the Goſpel upon all occaſions; thoſe that are advanced to the higheſt eminency in the Church will not think themſelves above this part of their duty. 2. The honour and reſpect challenged on their behalf: "Double honour" is their due; namely, an honour of reverence, and an honour of maintenance; and a double meaſure of either. Some think it an alluſion to the firſt-born, who was the prieſt of the family, and had a *double portion* among his brethren; the Levites ſucceeded them, and the miniſters of the Goſpel theſe, who when laborious in governing and teaching the Church of Chriſt, deſerve more honour, and better maintenance, than the unkind world is willing to confer upon them, who inſtead of double honour, ſometimes deny them civil reſpect. 3. In that the Apoſtle ſtyles the miniſters maintenance, honour, it follows that their maintenance is not to be eſteemed in the nature of alms, but of a tribute paid by an inferior to a ſuperior; neither is it mercenary wages, but ſuch as ought to be given as a teſtimony of honour, as well as in the nature of a reward. And, when they are *worthy* of, let them never fail to receive, *double honour*, who rule well, and alſo "labour in the word and doctrine." (B.) 4. Whereas ſome, in our days, who obtrude a new doctrine and government upon the Church, altogether unknown and unheard of in the ancient, will needs have *lay-elders* here meant, (whom they call *ruling-elders*,) as well as the paſtors, whom they call *teaching-elders*; none of the fathers, who have commented upon this place, (as they had no ſuch,) ever thought of any *lay-elders*, but *prieſts* only, who adminiſter'd the word and ſacraments. (Mede) 5. There is one honour due to the place, or office; and another to the merit of the perſon: So that he who is regularly veſted with the office, tho' perhaps unworthy of it, is yet worthy of a ſingle honour, for his place ſake, and juſtice requires that he ſhould have it; but if he deſerve well in his place, by rightly diſcharging his duty therein, he is then "worthy of double honour," and juſtice requires, that he ſhould have that too. But alas! How unfairly do the men of the world conclude of the perſonal merit of the Clergy! If they do but *ask* for their right, they are *covetous*; if they apply to the *Law* for it, then they are branded as *contentious!* Not conſidering, that when they ſuffer unjuſtly, and ſay nothing, they do not only expoſe themſelves both to loſs and ſcorn, but alſo betray God's and the Church's right; and moreover are unfaithful in the work of their calling, in *ſuffering ſin upon their neighbour*, for want of a *rebuke*, Levit. xix. 17. Thus, thoſe "who labour in the word and doctrine," inſtead of receiving the *double honour* here recommended, are firſt robb'd of their maintenance, and then alſo of their good names! And what is this, but firſt to "muzzle the ox that treadeth out the corn," ſo that we cannot eat; and then to put another *muzzle* upon him, that he may not complain? (Sanderſ.) And, 6. As the command of being *charitable to the poor*, gives juſt occaſion to thoſe laws which are made in all communities to oblige men, according to their abilities, to diſtribute to the neceſſities of the poor, becauſe otherwiſe the general rule of Scripture would not be obey'd, nor the poor provided for: So the ſtanding ordinance of Chriſt and his Apoſtles, concerning the *double honour* due to them who "labour in the word and doctrine," and the communicating to them in *all good things*, juſtifies the laws which aſcertain *what* ſhall be communicated unto them; ſince otherwiſe, it is much to be fear'd, the general rules of Scripture, concerning this matter, would not be obey'd, nor the Clergy ſufficiently provided for. (W.) See Mr. Joſ. Mede's Diatribæ, the notes of Hammond and Whitby on this text at large; as well as the ſeveral notes on ch. iv. 14. Matth. x. 10. Rom. x. 15. xii. 8. and xv. 16. 1 Cor. iii. 9. iv. 1. and ix. 7, *&c.* 2 Cor. v. 18, 20. Gal. vi. 6. Eph. iv. 12. Phil. ii. 29. and 1 Theſſ. v. 12, 13.

Receive not an accuſation.] Here the Apoſtle directs Timothy how to proceed in Church-cenſures againſt open offenders; which plainly ſhews, that there was a right of judging and cenſuring offenders, in Timothy, by virtue of his office. Firſt then, he acquaints him with his duty in cenſuring an *elder*; and adviſes him never to admit an *accuſation* againſt ſuch, without the atteſtation of "two or three witneſſes;" 1. Becauſe it is the intereſt of the Church of Chriſt, that the reputation of its miniſters be ſupported. 2. Becauſe prejudiced perſons will be ready to accuſe without reaſon: Conſcientious miniſters ſhall never want accuſers, if falſe accuſers can but find judges willing to believe them. *Next*, He adviſes him, when there is a juſt and ſufficient cauſe, for cenſuring an elder, to do it publickly, "before all;" that is, before all the Church; before all the Clergy, as in a ſynod, putting them to publick ſhame, "that others alſo may fear." (B.) 3. Becauſe the teſtimony of the whole Church in his behalf, at his election, ought reaſonably to over-ballance the contrary teſtimony of any *one* witneſs; and he who had been thought worthy of the office then, ought not to be ſuſpected of any notorious guilt now, without very good evidence and ſtrong proof. (G. and Aſſ.) 4. Whereas the law had taken care, that *no man* ſhould be *condemn'd* but by the mouth of two or three witneſſes, the Apoſtle, knowing how much the Church would ſuffer by the raſh accuſations of her governors, Biſhops and Presbyters, ſeems to riſe higher; not ſuffering an *accuſation* to be admitted againſt *them*, without the like number of witneſſes. (Fell and W.) For, in the judicial proceedings, among the Jews, before the giving ſentence, there were three parts, 1. The *admiſſion of the cauſe* or ſuit; 2. The *confirmation of ſuit*, or complaint, by oath; And, 3. The *ſearching out of the cauſe*, by arguments; Of which only the firſt is to be underſtood here. (H.) And, *laſtly*, Upon the whole, there can be no doubt, but Timothy was ſuperior to all the Presbyters then conſtituted at Epheſus, and endow'd with a ſuperior power. (Hughes) See the notes on 2 Cor. ii. 6.

And the elect Angels.] He joins the *Angels* with *Jeſus Chriſt*; not (ſaith Theodoret) as equal in honour, but as ſervants to him, and thoſe who are to attend him at the great day of judgment. (W.)

Doing nothing by partiality.] *Proſcliſis* is a metaphor, taken from a ballance when the ſcales do not hang even, but one weighs down the other. (Leigh) And the foregoing phraſe (*choris procrimatos*, which we tranſlate "without preferring one before another," ſeems to be rendered with too much latitude in our tranſlation, which confounds it with *partiality* that follows; but, as the original ſignifies, and the Vulgar Latin tranſlates it, denotes *prejudice*; which is a thing as much ſeparate and diſtinct from *partiality*, as the cauſe is from the effect, and is indeed the neceſſary fountain from whence it is deriv'd. (Sachev.) See Dr. Sacheverell's ſermon on this text.

Lay hands ſuddenly on no man.] Some have thought theſe words relate to the reconciliation of penitents, and not to ordination; becauſe it immediately follows, "Neither be partaker of other men's ſins." But I ſee no cauſe to recede from the ſenſe generally receiv'd; 1. Becauſe St. Paul had not mention'd "laying on of hands," in relation to *penitents*; but he had done it, in this epiſtle, with reſpect to *ordination*; and that in Timothy's own caſe, ch. iv. 14. 2. Becauſe, if theſe words do not relate to *ordination*, St. Paul would have given Timothy no particular direction, about that which was one main part of his office: As it is expreſs'd, concerning Titus, That he was *appointed* to "ordain elders in every city," Tit. i. 5. and no doubt, Timothy had the ſame commiſſion, tho' it is no where intimated, except in theſe words. 3. Suppoſing laying on of hands then equally uſed in both caſes, yet the Apoſtle gives no rules concerning the qualifications of penitents, as he doth concerning Biſhops and Deacons: And therefore we have more cauſe to apply it according to the chief intention and deſign of this epiſtle: But he ſays nothing before, what *penitents* were to be reconciled, and after what time, and under what conditions they were to have hands laid on them, in token of reconciliation; and there is no concurrent evidence of ſuch a practice ſo early in the Chriſtian Church. 4. The following words are capable of a very good meaning according to this ſenſe. For then, being "partaker of other men's ſins," doth imply, that as it is a fault in thoſe who rudely, and inconſiderately, without due preparation of mind, do ruſh upon ſo ſacred an office; ſo thoſe cannot acquit themſelves of a great ſhare in their guilt, who do not uſe their beſt endeavours, by due examination and trial of the perſons, to keep them from entring upon it, till they are prepared and qualified for it. And, 5. The great uſe of *laying-on of hands*, in the New Teſtament, is for the ſetting perſons apart for the diſcharge of a ſacred office. So, when the office of *Deacons* was firſt inſtituted, it is ſaid, They were "ſet before the Apoſtles, and when they had prayed, *they* laid their hands upon them," Acts vi. 6. And, which is more conſiderable, when Barnabas and Paul, by the particular appointment of the Holy Ghoſt, were to be ſeparated unto the work whereto God had called them, it is ſaid, "And when they had faſted and prayed, and laid their hands on them, they ſent them away," Acts xiii. 3. Here it was not for miraculous cures, as the Apoſtles ſometimes uſed it to ſick perſons, nor for conferring miraculous gifts of the Holy Ghoſt, as at other times they uſed it, (and probably this was "the gift of God" which Timothy had by laying on of the Apoſtle's hands, 2 Tim. i. 6) neither was it a mere rite of benediction, as Jacob laid his hands on the ſons of Joſeph, Gen. xlviii. 14. and our Saviour on the children, when he bleſſed them, Mark x. 16. but it was a ſolemn rite of dedication of particular perſons to God, when they are ſet apart for the exerciſe of a function which immediately related to his ſervice. (Stillingfl.) As to the other ſenſe of theſe words, with reſpect to the abſolution of penitents, the reader may ſee a large account of it in Dr. Hammond. See Biſhop Stillingfleet's ſermon on this text; and the notes on Acts vi. 6.

Partaker of other mens ſins.] That which St. Paul cautions Timothy againſt in the foregoing words, "Lay hands ſuddenly on no man," whether underſtood of abſolution of penitents, or of ordination, would involve him in all the ill conſequences of ſuch a raſh and precipitate action, and make him "partaker of other mens ſins." The words however may be taken in an unreſtrained ſenſe, as an excellent maxim for the conduct of humane life in general; or as an univerſal prohibition of contributing towards, concurring, or complying with, the wicked practices of others, leſt, as we thereby become accomplices in their iniquity, we may be alſo ſharers in their guilt, and fellow-ſufferers in their puniſhment. (Sachev.) See Dr. Sacheverell's ſermon on this text; and the notes on Acts viii. 1. and Rom. xiv. 13. and Eph. v. 11.

Keep thy ſelf pure.] Pure and blameleſs; both in thy carriage, and in thy judging others. (Fell)

Uſe a little wine.] Here note, 1. That there is a lawful uſe of wine, to ſupport nature, not to clog it; to cure infirmities, not to cauſe them. 2. That our meat and drink ſhould be fitted for the preſervation of health, rather than for the gratification of our appetite. And, 3. That the Apoſtles, who had the gift of healing, could not make uſe of it when, and upon whom, they pleaſed, no not upon themſelves; but muſt help their own infirmities in and by the uſe of ordinary means. (B.)

Some mens ſins are open.] I find three expoſitions of theſe words, 1. That of St. Baſil and St. Auſtin, which refers them to the judgment of God, thus; The good and evil works of ſome men are ſo *manifeſt*, that they may be diſcern'd of all men before the day of *Judgment*, and ſo, in diſcerning them, thou canſt not err: But, if they be latent here, and ſo eſcape this examination and cenſure, they will be manifeſted at the great day of their accounts. 2. Others, referring this to the cenſures of the Church, mention'd ver. 20. make the ſenſe run thus; "Some mens ſins" are ſo *open* and notorious, as to bring them under the cenſures of the Church, by way of precedent merit: Others appear more criminal *after* the cenſures paſs'd upon them; and ſo leſs fit to be abſolv'd: And ſome mens reformation, or good works, are ſo *manifeſt* after cenſure, as to evidence that they deſerve abſolution; and if they continue evil, or do but few good works, that alſo will be in time diſcernable; ſo that thou may'ſt know who are fit to be abſolv'd, and who not. But againſt this expoſition there lie theſe objections, 1 That no man ſhould incur the cenſures of the Church, but by way of precedent merit; and ſo no mans evil works, for which he is to be cenſur'd, ſhould "follow after" that act of diſcipline. And, 2. That the laſt clauſe of the laſt verſe ſeems, by the *Antitheſis*, to refer, not to evil, but to good works, tho' done, as the works of charity ought to be, ſo as not to be obſerv'd by men. But, 3. The ancient Greek expoſitors, with Grotius, refer theſe words to ordination, thus; When I ſaid, "Lay hands ſuddenly on no man," I ſpake not of men whoſe good or bad "works are manifeſt before hand;" for they, without further diſcuſſion or examination, may be admitted, or are to be rejected: But of thoſe whoſe vices or good works are latent; for they, after examination and inquiry, *cannot* be long *hid*. And ſo, if thou be not haſty in "laying on of hands," thou timely may'ſt diſcover them; or if by this means thou canſt not do it, thou will not be ***partaker*** with the ſinner, as having done as much as was in thy power to diſcover them. (W.)

CHAP. VI.

The duty of ſervants. Novel doctrines to be avoided. Godlineſs is gain. The danger of coveteouſneſs. Timothy's own charge; and what admonition he was to give the rich.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. LET as many ſervants as are under the yoke, count their own maſters worthy of all honour; that the name of God, and his doctrine be not blaſphemed. And they that have believing maſters, let them not deſpiſe them, becauſe they are brethren; but rather do them ſervice, becauſe they are faithful and beloved, partakers of the benefit. Theſe things teach and exhort. If any man teach otherwiſe, and conſent not to wholſom words, even the words of our Lord Jeſus Chriſt, and to the doctrine which is according to godlineſs; he is proud, knowing nothing, but doting about queſtions and ſtrifes of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings, perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs: From ſuch withdraw thy ſelf, But godlineſs with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition. For the love of money is the root of all evil: Which while ſome coveted after, they have erred from the faith, and pierced themſelves through with many ſorrows.

Let as many ſervants.] Here the Apoſtle directs him to inſtruct *ſervants* in the great duty of obedience to "their own maſters," whether Infidels or Chriſtians. Chriſtianity frees perſons from ſinful ſlavery and bondage, but not from civil ſervitude and ſubjection. Religion does not level perſons, but allows of an inequality among men, Superiors and inferiors; and as it gives the former power to command, ſo it lays the latter under an obligation to obey. (B.) A religion founded upon humility and obedience towards God, muſt needs be very far from favouring pride and rebellion. The faith and the ſpirit of God are not given to Chriſtians to diſturb the order of ſtates and of families, but to confirm and eſtabliſh it; not to aboliſh, but to ſanctify the lawful dependence and ſubjection, wherein the faith finds them, and their duty engages them. (Q.) But there is an emphaſis in the words (*idious deſpotas*) "their *own* maſters," whereby we may learn, That this honour and ſervice cannot be juſtly exacted by every one who gets the *power* over them; but only by ſuch as have a ***proper right*** to it: In like manner as *wives* are to ſubmit themſelves unto *their own* husbands, Eph. v. 22. and *ſubjects* to their own *rightful* ſovereigns, Rom. xiii. 1, *&c.* and 1 Tim. ii. 2. See the notes there; as alſo on Rom. ii. 24. 1 Cor. vii. 22. and Eph. vi. 5.

And his doctrine be not blaſphemed.] For, if they ſhould refuſe to ſerve their maſters, tho' Infidels, under pretence of their Chriſtian liberty, this would occaſion their maſters to reproach Chriſtian religion, as if it taught them contumacy and diſobedience. (Aſſ.) See the notes on Rom. ii. 24.

Let them not deſpiſe them.] It is here ſomewhat uncertain, to whom theſe words (*hoti adelphoi eiſi*) "becauſe they are brethren," and (*hoti piſtoi*) "becauſe they are faithful," do belong; whether to the *ſervants*, who pretend themſelves at liberty, becauſe they were Chriſtians, or to the *maſters*, whom the ſervants would not obey, but *deſpiſe*, becauſe thoſe maſters were *brethren*, and ſo but equals, no better men than they. That the latter is it, is made probable by this, that, in the beginning of the verſe, we read (*piſtous deſpotas*) "believing maſters," where the (*piſtoi*) *faithful* or *believing*, is directly applied to the *maſters*. But there is more reaſon to adhere to the former; 1. Becauſe the probability of the latter is of no force, concluding only that the maſters here ſpoken of are Chriſtians, which is granted alſo in the former interpretation, and not that the ſecond *piſtoi*, *&c.* is not applicable to the ſervants: For it is certain, that the ſervants here ſpoken of are ſuppoſed to be Chriſtians alſo; for otherwiſe the Apoſtle's exhortation could not be here given to them, or to Timothy concerning them; neither Paul nor Timothy having juriſdiction over thoſe who were not Chriſtians. 2. Becauſe the Libertine Chriſtian's plea, againſt ſubjection to their maſters, cannot be ſuppoſed to have been taken from the Chriſtianity of their maſters: For 'tis evident, by ver. 1. that they excepted againſt ſubjection, and pleaded exemption from obedience, to maſters who were not Chriſtians, *viz.* thoſe who kept them "under the yoke," (as Chriſtians were not allow'd to do to Chriſtians,) that is, Heathen maſters: But their plea againſt all ſubjection both to Heathens, ver. 1. and to *believing maſters*, ver. 2. was the ſame; only this, that they were Chriſtians, and therefore too good to ſerve Heathens; and again, Chriſtians, whoſe title (*adelphoi*) *brethren*, was a ſtyle of equality, and ſo an argument that they were free from ſerving their Fellow-Chriſtians. And, 3. Becauſe the (*antilambanomenoi tes euergeſias*) *helpers to do good*, with the particle *hoi* before it, being in all reaſon the ſubject, and (*piſtoi kai agapetoi*) "faithful and beloved," the predicate in the propoſition, the ſenſe will be obvious, by applying it to the ſervants, (but not ſo by applying it to the maſters) thus, Let not the Chriſtian ſervants deſpiſe their Chriſtian maſters, upon this ſcore, that the ſervant by Chriſtianity is made a *brother*, and equal to his maſter, but the rather ſerve them, upon this very ſcore of being Chriſtians, becauſe they that help and aſſiſt in doing good (for Chriſtian ſervants of Chriſtian maſters do aſſiſt their maſters in doing good; whereas it cannot ſo fitly be ſaid of the maſters, tho' Chriſtians, that they thus help or aid their ſervants) "are faithful and beloved;" that is, ſuch as Chriſtians ought to be, exerciſing fidelity and love to God, and to their maſters for God's ſake, who hath commanded obedience to them. And for theſe reaſons this notion ſeems the moſt probable, by applying all theſe to the *ſervants*, in the latter part of the verſe, but to thoſe as ſervants of the Chriſtian maſters, in the former part of the verſe. (H.) See the notes on 1 Cor. vii. 22 and Gal. v. 1.

If any man teach otherwiſe.] See the notes on ch. i. 3, 4.

The words of our Lord.] This phraſe being oft uſed of the very words which Chriſt ſpake, may be referr'd to Matth. xx. 27. and Mark x. 44. Tho' ſince it often refers alſo to the doctrine of Chriſt, preach'd by the Apoſtle, as 'tis uſed Acts xix. 10. 1 Theſſ. i. 8. and 2 Theſſ. iii. 1. in this ſenſe it affords us this uſeful obſervation, That the *words* written by St. Paul, in theſe Epiſtles, are "the words of our Lord Jeſus Chriſt." (W.) See Dr. John Moore's Sermon on this text, 1682. and the notes on ch. iii. 16. and Eph. v. 6.

Knowing nothing.] See the notes on 1 Cor. viii. 2.

Doting about queſtions.] See the notes on ch. i. 4.

Perverſe diſputings.] See the notes on 1 Cor. xi. 16.

Suppoſing that gain is godlineſs.] That is, That Religion is to be uſed as a Trade, or a way to get ſecular advantages by. (Wall) See the notes on Phil. iii. 19.

From ſuch withdraw.] Hence it is very evident, that he ſpeaks of perſons who were then in being; the Gnoſtick Hereticks, according to ſome; the Judaizing teachers, in the opinion of others; that is, they of the circumciſion, who taught things which they ought not, for filthy lucre ſake. Whoever they were, St. Paul's admonition to Timothy, to withdraw himſelf from ſuch, teaches us, that heretical ſeducers are to be ſhunned and avoided, rather than diſputed with, as unfit for our Chriſtian communion, and common converſation. (B.)

Godlineſs with contentment.] As if the Apoſtle had ſaid, altho' theſe ſeducers are for making a *gain* of godlineſs, yet *we* know that "godlineſs is great gain," eſpecially "godlineſs with contentment:" With *contentment*, I ſay, which it becomes us to have; "for we brought nothing into the world" with us, and ſhall carry nothing away with us; "having therefore food and raiment, let us be therewith content" and ſatisfied. Learn hence, 1. That godlineſs is the ſincere practice of the Chriſtian religion, ſo called, becauſe it directeth and preſcribeth to us the true and only way of worſhipping and ſerving God. 2. That ſome men ſuit their godlineſs with their worldly ends; they make a trade and ſaving bargain of it. 3. That godlineſs, or the ſincere practice of the Chriſtian religion, is true gain, great gain, yea, the beſt gain, both for this world, and that which is to come. 4. That one great point of godlineſs is to be content with what we have; yea, tho' it be of "food and raiment." Contentment is a ſedate and quiet temper of mind about outward things: It is the wiſdom and will of God not to give all alike, but to ſome more, to others leſs, of theſe outward comforts; but nothing beſides food and raiment is abſolutely neceſſary, a little will ſuffice a contented mind: He is not rich that has much, but he that has enough; that man is poor who covets more; "having food and raiment," *&c.* Laſtly, the Apoſtle's argument to excite and move the Chriſtian to this duty of contentment, without enlarging his deſires inordinately after the world, and the periſhing ſatisfactions of it: "For we brought nothing into the world, and it is certain we can carry nothing out:" Where remark, that the note of aſſurance is fixed rather to our carrying out, than to our bringing in: The Apoſtle doth not ſay, it is certain that we brought nothing into the world, and we ſhall carry nothing out: But he ſays, We brought nothing in, and "it is certain we can carry nothing out." The note of aſſurance is applied to the latter; for this reaſon I conceive, becauſe tho' all perſons come naked, and bring nothing with them into the world, yet abundance is put upon them, and they are born heirs to vaſt poſſeſſions: But it is obvious to every eye, and moſt indubitably certain, that they carry nothing away with them. Death is called an uncloathing; it uncloaths the body, diſrobing it of all its gaudy and glorious attire; yea, it uncloaths the bones; our fleſh wears off quickly in the grave; we proverbially ſay of a rich man, he has left a vaſt eſtate, left it behind him, carrying neither a foot of land nor farthing of money with him; therefore doth St. Paul add, "it is certain we can carry nothing out." (*Idem*) Can a man poſſibly abandon himſelf to the deſire of riches, when he conſiders the condition in which he was born, and in which he muſt die? Thou hadſt them not yeſterday; Thou ſhalt not have them to morrow: What extreme folly then is it, to ſet thy heart upon them to day, for one moment! (Q.) See the notes on ch. iv. 8. and Phil. iv. 11.

They that will be rich.] Obſerve here, 1. The parties deſcribed; "they that will be rich; that is, whether God will or no; their hearts are ſet upon the world, they feel it coming; and have it they will, if by any means, right or wrong, they can come at it, ask no body's leave, no not God Almighty's leave, but rich they are reſolved to be. 2. Their danger repreſented; they "fall into temptation and a ſnare, and many fooliſh luſts," *&c.* Learn hence, that a will and reſolution to be rich, is the occaſion of much miſchief to thoſe that cheriſh and allow it in themſelves: A will to be rich is to make riches our principal buſineſs, our main ſcope, our great work, to purſue the world with the full bent of our wills: Now the bent of our will is diſcovered, firſt, by intention, ſecondly, by induſtrious proſecution; when the mind is wholly intent upon getting wealth, and unwearied induſtry and endeavour is found in the purſuit of it. Now this is to make a *God* of the world; for that which is a man's aim, deſign, and end, is his chief good, and that which is our chiefeſt good is God. 2. That a hot and over-eager purſuit of the world lays a man open to endleſs temptations, ſo that it is not only difficult, but impoſſible, to keep his innocency; and that being irrecoverably loſt, drowns a man in perdition and deſtruction. Obſerve alſo, 3. Here we have the nature of covetouſneſs, with the evil and ſin of it, and the miſchief and hurt of it, declared. 1. The nature of it. It is an inordinate "love of money," an inſatiable deſire after wealth. 2. The evil and ſinfulneſs of it. 'Tis "the root of all evil:" The fruit of all ſin grows from this root; diſtruſting care, tormenting fear, anger, malice, envy, deceit, oppreſſion, bribery, perjury, vexatious law-ſuits, and the like: Nay, further, covetouſneſs is the root of hereſy in judgment, as well as of iniquity in practice: "They have erred from the faith;" that is, in point of doctrine as well as practice; it makes a man *believe* as well as *act*, againſt the rule of faith, "for filthy lucre." 3. The miſchief and hurt of covetouſneſs. It "pierceth through with many ſorrows." But whom doth it *pierce?* 1. Others: It pierceth the poor, the needy, the widow, the fatherleſs; all who fall within the reach of its griping hand. And, 2. It doth not ſpare its own maſter, or ſlave rather, but pierceth him too; they "pierce themſelves through (ſays the Apoſtle) with many ſorrows;" with many more, and much worſe, ſorrows, than they pierce others with. Riches ill-gotten, by covetouſneſs or oppreſſion, inſtead of making their owners heartily merry, make their conſciences ake. None can tell what gall and wormwood ſprings from this bitter root, both to themſelves and others! (B.) But, it is not the poſſeſſion, but the inordinate deſire, of earthly good things, which St. Paul condemns. A man may be poor in ſpirit in the midſt of riches; and rich by covetouſneſs in the midſt of poverty: The former ſanctifies himſelf in poſſeſſing them; the latter may damn himſelf in deſiring them. (Q.) See the notes on ch. i. 19. Luke xii. 21. and Acts v. 2.

Ver. 11, 12, 13, 14, 15, 16. But thou, O man of God, flee theſe things: And follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs. Fight the good fight of faith, lay hold on eternal life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes. I give thee charge in the ſight of God, who quickneth all things, and before Chriſt Jeſus, who before Pontius Pilate witneſſed a good confeſſion; that thou keep this commandment without ſpot, unrebukeable, until the appearing of our Lord Jeſus Chriſt: Which in his times he ſhall ſhew, who is the bleſſed and only potentate, the king of kings, and Lord of Lords; who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath ſeen, nor can ſee: To whom be honour and power everlaſting. Amen.

O man of God.] All righteous men are the *ſervants* of God; but the title of "Man of God" implieth more: For in Scripture it is attributed only to men of eminent ſanctity, who had more familiarity, and inwardneſs with God; as Moſes, Samuel, David, Elijah, Eliſha, and here Timothy. A man of God is he, who is wholly devoted unto God; and his chief employment is to bring meſſages from God, as the Prophets did, and to bring men unto God, as the faithful Miniſters of the Goſpel do. (Aſſ.)

Follow after righteouſneſs, &c.] The Apoſtle oppoſes all theſe virtues to covetouſneſs: Becauſe, as the love of money takes away the goods of others, makes uſe of religion in or to that end, extinguiſhes faith, minds nothing but its own intereſts, is impatient under loſſes, omits no violence to ſecure it ſelf from them, and to become rich; ſo, on the contrary, *righteouſneſs* deſires no temporal good things at the expence of our neighbour; *godlineſs* never ſerves God only in order to obtain them; *faith* makes men deſpiſe them; *love*, or charity, diſtributes them amongſt others; *patience* bears the loſs of them without grief; and *meekneſs* is not bitter againſt thoſe who are the cauſe thereof. (Q.)

Fight the good fight.] This whole verſe alludes to the exerciſes of the Grecians; in which, as there were five ſorts, *running*, *wreſtling*, &c. formerly mentioned; ſo every of them is commonly ſtiled (*agon*) *a combat*, or *ſtrife*, and they which contended in each of them ſaid, as here, *agonizeſthai agona.* The rendring of this "fight a good fight," may make it believed to belong peculiarly to that of cuffing (*pygme*), whence our Latin (*pugna*) *fight* comes. But the word is not here to be ſo reſtrain'd, but ſet more generally, in ſome common word, as *ſtriſe*, or *combat*; as (*agonizeſthai eiſelthein*) *ſtrive to enter in at the ſtrait gate*, and (*epagonizeſthai*) Jude 3. *to contend earneſtly:* And then 'twill, by the conſequents, be applied to that of racing, where the crown was ſet over the goal, that he that came foremoſt, and ſo conquered, might catch it off, and carry it away with him: For ſo (*epilabou*) *lay hold*, or *apprehend*, that follows here, and ver. 19. is the word that expreſſes the catching of the crown from the top of the goal, and eternal life is that crown; and the (*enopion pollon martyron*) "before many witneſſes," denotes the many ſpectators that were wont to be at thoſe games, called from thence (*panegyreis*) *frequentiæ*, and *ſolemnities*; and ſo *kalein* may refer alſo to the *keryx*, or *præco*, who proclaimed the laws, and the prize, or reward, of the *agones*, and called the company together to contend for it. (H.) See Mr. J. Robinſon's Sermon on this text, 1631. and the notes on ch. i. 18. 1 Cor. ix. 24. and Phil. iii. 14.

Profeſſion before many witneſſes.] He underſtandeth the ſolemn vow Timothy had made, either at his baptiſm or ordination, wholly to dedicate himſelf unto, and employ his uttermoſt endeavours to the ſervice of God. (Aſſ.) The *profeſſion* of Timothy's faith was, at his baptiſm, as *Catechumen*; in the courſe of a holy life, as Chriſtian; at his ordination, as Prieſt and Biſhop; and afterwards before Tyrants, as Martyr. Let us *fight*, after his example, if we aſpire to the ſame triumph, and the ſame prize; and woe be to us, if we do not aſpire to them! (Q.)

Charge in the ſight of God.] A vehement kind of adjuration, to obſerve and keep all the promiſes faithfully, with his eyes fixed upon the coming of Jeſus Chriſt; whoſe glory we are to ſet againſt the vain gliſtering of this world, and his power againſt all the terrors of the wicked. (Aſſ.)

God, who quickeneth all things.] Obſerve here, 1. What a glorious diſplay our Apoſtle here makes of the adorable attributes of God. He ſtiles him the "God who quickneth all things;" that is, all things which have, or ſhall have life: "The bleſſed and only potentate;" becauſe all power is eſſential in him, and derived from him: "Who only hath immortality;" that is, an original, primitive, ſimple, independent, eſſential immortality; that is, only proper, and peculiar to God, who only is eſſentially and neceſſarily, of himſelf, immortal: "Dwelling in the light, which no man can approach unto, whom no man hath ſeen, nor can ſee." God is inviſible in his eſſence: He is not to be ſeen by any mortal eye on earth; only the eye of faith ſees him here: Nay, he is not to be ſeen by any glorified eye in heaven, in his Divine eſſence; for the nature and eſſence of God never was ſeen, nor ſhall be ſeen. But we are, by "the ſight of God" in heaven, to underſtand a more clear and full manifeſtation of God unto us; even ſo far as our glorified nature can bear it; which will be abundantly beyond expreſſion, yea, beyond our comprehenſion. And, 2. The teſtimony which the holy Apoſtle bears to our Lord Jeſus Chriſt, when here on earth, that "before Pontius Pilate he witneſſed a good confeſſion;" that is, he did not deny the truth to ſave his life; but gave all his Miniſters and People an example of courage and conſtancy, in owning the truth, and ſealing it with his blood. (B.) See the notes on John v. 21. and Rom. iv. 17.

Without ſpot.] See the notes on 1 Cor. i. 8.

The appearing of our Lord.] See the notes on 1 Theſſ. iv. 15.

Who only hath immortality.] That is, Eternally ſubſiſting, of himſelf, and not by any other: Angels, and the ſouls of men, are immortal, but by participation only from God; as the Moon and Stars ſhine continually, but with a light derived from the Sun. (Aſſ.) See the references on ch. i. 17.

Ver. 17, 18, 19, 20, 21. Charge them that are rich in this world, that they be not high-minded, nor truſt in uncertain riches, but in the living God, who giveth us richly all things to enjoy: That they do good, that they be rich in good works, ready to diſtribute, willing to communicate; laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on eternal life. O Timothy, keep that which is committed to thy truſt, avoiding profane and vain babblings, and oppoſitions of ſcience falſly ſo called: Which ſome profeſſing, have erred concerning the faith. Grace be with thee. Amen.

¶ The firſt Epiſtle to Timothy was written from Laodicea, which is the chiefeſt city of Phrygia Pacatiana.

Charge them that are rich.] Obſerve here, 1. Timothy's duty; not barely to exhort and teach, but to charge and command. True, the Miniſters of Chriſt are ſervants to their people; but ſervants to their ſouls, not to their wills, much leſs to their luſts; there is an authority in our office which impowers us to *command* for God as well as to intreat. 2. The ſubject of the charge; "them that are rich in this world:" Mark; no man is forbidden to be rich; nor yet to uſe ſuch lawful means by which, through God's bleſſing thereupon, men may be rich: But rich men need a charge; they want plain dealing from Miniſters, becauſe they meet with ſo little of it from other men; for ſome flatter them, others fear them, God's Miniſters ought ſure to deal faithfully with them. 3. The charge it ſelf; and this is ſet down negatively and affirmatively; both two-fold. 1. The negative matter of the charge; "That they be not high-minded;" pride of heart and haughtineſs of mind and ſpirit, is one ſpecial ſin which great men are ſubject to: When God lifts them up by his providence, they lift up themſelves by pride; there is a ſecret malignity in riches when they meet with mens corruptions, to lift them up above their due region; tho' neither the wiſer, the holier, the nearer heaven for all their wealth; nay, perhaps a great deal nearer hell for the abuſe of it: Yet ſtill the rich think high, look big, breathe ſcorn, talk with diſdain; forgetting that God gives them riches, to exalt him, and not themſelves. Next part of the negative charge, is, That they "truſt not in uncertain riches;" intimating, That creature-confidence, or making an idol of wealth, is the dreadful bane and ruin of ſome rich men: Their actions ſay to the Gold, *Thou art my hope, and to the fine gold, thou art my confidence*; but the vanity and ſinfulneſs of this appears by the Apoſtle's calling them "uncertain riches;" uncertain in their abode and continuance with us, uncertain in their promiſe and pretences to us; we expect more from them than ever we find in them. 4. The poſitive part of the charge, 1. To truſt in God, "the living God," a bountiful God: He giveth riches; they buy, they do not give, He "giveth all things;" all the wealth in the world cannot buy a mouthful of air, or drop of light, if God with-holds it. God is the giver of all, he giveth *richly* all things; the moſt miſerable man cannot number the rich mercies which he doth receive; and he gives all "things richly to enjoy;" that is, He gives an heart to take and taſte the comfort of what he gives; He gives not only poſſeſſion, but fruition: Riches can do none of theſe things; why then ſhould we "truſt in uncertain riches," and not "in the living God?" 5. Another duty exhorted to, and that is to imitate God in the works of bounty; "To do good;" Rich men are to make their wealth the materials of good works: Nay, they muſt not only do good works, but "be rich in good works;" as their eſtate is plentiful, ſo muſt their charity be proportionable: They muſt do it copiouſly, "be rich in good works;" they muſt do it chearfully, "ready to diſtribute," without grudging, and without delay; they muſt do it diffuſively, "willing to communicate," that is, To do as much good to the community as poſſibly they can, upon principles of humanity, and upon principles of Chriſtianity alſo. 6. The encouragements given to this duty: 1. Thus to lay it out, is "to lay up," and that as in a treaſury; 'tis like ſcattering of ſeed in order to an increaſe and harveſt. 2. Thus to lay out upon others, is to "lay up for themſelves;" they have the comfort here, and the reward hereafter. 3. It is to lay up for themſelves a *foundation*; not by way of merit towards God, but by way of evidence in regard of our ſelves; a teſtimony of our reconciliation to, and acceptance with God. 4. It is "a good foundation for time to come;" all our glory, wealth and ſubſtance, is no durable foundation, *here to day, and gone to morrow*; but good works are a bank in heaven: All is depoſited in a ſafe hand, that we lay out for God. 5. It ſhall be rewarded with eternal life, "laying up for themſelves a good foundation for the time to come, that they may lay hold upon eternal life." Now from the whole, Learn, 1. That the wiſdom of God has ſeen fit to make a great diſtinction between men in this world; ſome are poor, others rich, as God ſees beſt for both. 2. That ſome are rich who are not rich in this world; rich in faith, heirs of a kingdom, yet wandring in deſarts, dens, and caves. 3. That there are many who are only "rich in this world:" Look beyond the grave and they are poor men, miſerable, having great poſſeſſions in this world, but no proviſions for the next. 4. That the great deſign which all men, eſpecially rich men, ſhould purſue and proſecute in this life, is, how they may in this life ſecure and lay hold of eternal life:" Bleſſed be God it may be laid hold upon, 'tis worth laying hold upon, 'tis life, 'tis *eternal life*. *Queſt.* But how ſhould we lay hold upon eternal life? *Anſw.* 1. In our judgments, by having them convinced of the tranſcendent excellency of it, and by having them approve of the ſtricteſt condition upon which it is tendred. 2. In our affections, by ſtrong and vehement deſires after *eternal life*. 3. In our endeavours, by a diligent uſe of all means in order to the obtaining of it; and particularly by doing good, by being "rich in good works," by being "ready to diſtribute, and willing to communicate;" for hereby ſhall we "lay up for our ſelves a good foundation againſt the time to come, and at length lay hold of eternal life." (B.) See the ſeveral Sermons of Biſhop Andrews, Biſhop Hall, Dr. J. White, Dr. Featley, Mr. Jer. Whitaker, Mr. T. Gouge, Archbiſhop Sharpe, Biſhop Kidder, and Archbiſhop Dawes, all on this text; and the notes on Matth. vi. 20. and xix. 21. Mark x. 24. Luke xii. 21, 33. and xvi. 9. 2 Cor. iv. 5. and Gal. vi. 6, *&c* and that which here follows.

Them that are rich.] In general, by the *rich*, here, and in other parts of Scripture, is meant no more than barely men of power and ability: And, in this ſenſe, all men who ſhall, in their reſpective capacities, at any time, be able, are to be accounted as the *rich*; and therefore *chargeable* as ſuch. (Archbiſhop Lindſay)

Keep that which is committed.] Our Apoſtle concludes this Epiſtle to Timothy with a very paſſionate and pathetick exhortation to him, that he would maintain the purity of the doctrine of the Goſpel, and preach that to his hearers; avoiding all idle ſpeculations and philoſophical niceties, which the Heathen philoſophers admired, deſpiſing, in the mean time, the plainneſs and ſimplicity of the Goſpel: And he tells him farther, that ſome Chriſtians, being taken with this ſort of learning, have corrupted Chriſtianity, turned Hereticks, erring concerning the faith; to prevent which, he begs for Timothy the grace of God to preſerve, ſanctify and ſave him. Learn hence, 1. That in the beginning of Chriſtianity, the philoſophers, by pretences of great learning, were the greateſt deſpiſers, and the bittereſt enemies of Chriſtianity. 2. That the generality of them were taken up with mere uſeleſs quibbling, ſtriving about words and barren notions, inſtead of neceſſary and uſeful knowledge. 3. That Timothy and every Miniſter of Chriſt with him, ought to preach the Goſpel, without any ſuch human mixtures, in the purity and plainneſs of it; and the people receive it, with a ſimplicity of mind, to be guiding and directed by it. Laſtly, That the ſanctifying and eſtabliſhed grace of God is neceſſary and indiſpenſably needful, to preſerve both Miniſter and people ſtedfaſt in the faith of the Goſpel, and to perſevere in their obedience to it. (B.) See the notes on ch. i. 18. and the reſt which here follow.

Committed to thy truſt.] The doctrine of the Church is a *truſt*, of which the Biſhops are not the proprietors and maſters, but the guardians, the interpreters, and the defenders. It is one of their chief obligations, not to ſuffer any alterations in it, any more than in the Scripture, and in primitive and apoſtolical tradition. (Q.)

Vain babblings.] See the notes on ch. i. 4.

Science, falſly ſo called.] The ancient Fathers have obſerv'd, That the great pretence of the firſt Hereticks, (as of Simon Magus, Nicolaus, and the reſt,) was for *ſcience*; wherefore they were afterwards call'd *Gnoſticks*. Contrary to theſe, the Apoſtle commands Timothy to keep himſelf cloſe and faſt unto faith, and the doctrine of Chriſtian religion, committed unto, and depoſited, charge with him. (Aſſ. H. and Fell) See the notes on Gal. ii 5.

Written from Laodicea.] See this ſuppoſititious note corrected in in the Preface to this Epiſtle.

The End of the Firſt Epiſtle of St. PAUL *to* TIMOTHY.

CRITICAL and EXPLANATORY

ANNOTATIONS

UPON THE

Second Epiſtle of St. *PAUL*, the Apostle,

TO

TIMOTHY.

CONCERNING this Epiſtle, the reader may be pleas'd to obſerve,

i. That the Subject of it is much of the ſame nature with the former; *viz.* 1. To forewarn, and thereby forearm, Timothy, againſt thoſe Hereticks, Seducers, and falſe Teachers, who were, even then, creeping into the Church: And, 2. To excite him to the utmoſt care and diligence in the faithful diſcharge of his Office; exhorting him to prepare for ſufferings and perſecutions, from his own example ſet before him.

ii. That the place, where it was written, is agreed on all hands to have been Rome; and that while the Apoſtle was in reſtraint, and danger there. But,

iii. As to the Time, when he wrote it, there is no ſuch agreement among the learned, whether it was during his firſt, or ſecond, impriſonment there. Euſebius, and the Ancients in general, and moſt of the Moderns alſo, underſtand it to have been written but a little while before his martyrdom; being induced thereunto by that paſſage, chap. iv. 6. that he was then "ready to be offered, and that the time of his departure was at hand." But nevertheleſs, Dr. Hammond, Dr. Cave, and the Oxford Annotator, hold it to have been written during his firſt impriſonment, which is mention'd Acts xxviii. And the arguments by which they maintain this opinion, are, 1. That the text here cited is not neceſſarily to be interpreted of his death, as *then* actually near *at hand*; but rather of the imminent danger he had been in, but had, for that time, providentially eſcaped, as he declares there, ver. 16, 17, 18. 2. That he ſpeaks, at the ſame time, of his being *deliver'd*, to the end, that his preaching might be ſtill more fully heard among the Gentiles, ver. 17. which could not be conſiſtent with the laſt time of his impriſonment, tho' with the former it well might; and accordingly was verified, in his preaching abroad for ſeveral years, between the firſt and ſecond time of his impriſonment at Rome, as is intimated in the Preface to *The Acts of the Apoſtles.* 3. That he preſſes Timothy to come to him, chap. iv. 9. which 'tis plain he did during his firſt impriſonment; and was with him at his writing the ſeveral Epiſtles to the Philippians, Coloſſians, and Philemon; but that Timothy was ever at Rome during the Apoſtle's ſecond impriſonment there, or afterwards, there is not the leaſt colour of proof. 4. That he bids him "bring with him" ſome things which he had "left at Troas," chap. iv. 13. Which alſo is more reaſonably to be underſtood of the time of his firſt impriſonment, not long after he had himſelf been at Troas, than of the other which was not till many years after that. 5. That he bids him likewiſe "bring Mark with him," who might be "profitable to him for the miniſtry," ver. 11. But Mark could be of no uſe to him for the miniſtry, ſo late before his death, when he had no longer any opportunity to exerciſe it: Neither can it be pretended, that Mark could be neceſſary to St. Paul, to prepare him for death; at leaſt when Timothy himſelf was to be with him. And, 6. That he tells him of divers things, which Timothy muſt have known already, if this Epiſtle had been written ſo many years after they had happen'd; as will be more particularly obſerv'd in the notes on the reſpective paſſages.

CHAP. I.

St. Paul declares his affection for Timothy: Exhorts him to a ſteady perſeverance in his duty: And informs him of the apoſtaſy of Phygellus and Hermogenes, and the conſtancy of Oneſiphorus.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. PAUL an Apoſtle of Jeſus Chriſt by the will of God, according to the promiſe of life, which is in Chriſt Jeſus; to Timothy my dearly beloved ſon: Grace, mercy, and peace from God the Father, and Chriſt Jeſus our Lord. I thank God, whom I ſerve from my forefathers with a pure conſcience, that without ceaſing I have remembrance of thee in my prayers night and day: Greatly deſiring to ſee thee, being mindful of thy tears, that I may be filled with joy: When I call to remembrance the unfeigned faith that is in thee, which dwelt firſt in thy grandmother Lois, and thy mother Eunice; and I am perſwaded that in thee alſo. Wherefore I put thee in remembrance, that thou ſtir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the ſpirit of fear; but of power, and of love, and of a ſound mind. Be not thou therefore aſhamed of the teſtimony of our Lord, nor of me his priſoner: But be thou partaker of the afflictions of the Goſpel, according to the power of God; who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace which was given us in Chriſt Jeſus, before the world began, but is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immortality to light through the Goſpel: Whereunto I am appointed a preacher, and an Apoſtle, and a teacher of the Gentiles. For the which cauſe I alſo ſuffer theſe things; nevertheleſs I am not aſhamed: For I know whom I have believed, and I am perſwaded that he is able to keep that which I have committed unto him againſt that day.

Paul, an Apoſtle.] See the notes on 1 Tim. i. 1.

According to the promiſe.] *Kat' epangelian*; *Concerning* the promiſe; or That I might declare that eternal life which is promiſed to men; as Theodoret renders it. And ſo the prepoſition *kata* is alſo uſed Matth. xix. 3. Phil. iv. 11. and Tit. i. 1. (W.)

My dearly beloved Son.] See the notes on 1 Tim. i. 2.

Grace, mercy, and peace.] The reaſon why St. Paul, to (*Charis* and *Eirene*) "Grace and peace, which are uſed in the introductory ſalutations of his other Epiſtles, adds, in theſe to Timothy, in a peculiar manner alſo (*eleos*) *mercy*, ſeems to be referable to the denomination he here gives Timothy, *viz.* that of his being his (*gneſion tecnon*) *own ſon.* For it appears, from the words of Joſeph to Benjamin, Gen. xliii. 29. that the form of bleſſing, uſed by parents to their children, was this, according to the tranſlation of the Seventy, (*Ho Theos eleeſai ſe tecnon*) "God be gracious unto thee, my Son." Hence St. Paul wiſhes not only *grace and peace*, but alſo *mercy*, to Timothy; as teſtifying thereby his paternal affection to him. (Wells) See the notes on Rom. i. 7. 1 Cor. i. 3. Gal. i. 3. and Eph. i. 2.

I thank God.] See the notes on Rom. i. 8. and Eph. i. 16.

From my forefathers.] How could Paul, before his converſion, be ſaid to "ſerve God from his forefathers, with a pure conſcience," when he was a *perſecutor*, and the *chief of ſinners*? The meaning is, He worſhipp'd the ſame God, and the only true God, whom his forefathers, Abraham, Iſaac, and Jacob, worſhipped; and that he worſhipp'd him ſincerely, according to his conſcience, and the meaſures of light he had then receiv'd. (B.) Before his converſion, by the law; afterwards, by the Goſpel: Which is a juſtification of himſelf both againſt Jews and Judaizers. (Fell) See the notes on Acts xxiii. 1. and xxvi. 9.

Prayers night and day.] See the notes on Luke xviii. 1. Acts xx. 31. and 1 Theſſ. v. 17.

Mindful of thy tears.] Probably ſhed at their laſt parting, Acts xx. 37. (G. Fell and B.)

The unfeigned faith.] See the notes on Acts xvi. 1. and 1 Tim. i. 5.

Stir up the gift.] The original word *Anazopyrein* ſignifies, as it were, with bellows, to blow up the coals, and to receive or *ſtir up fire* that is buried under aſhes. Here is a moſt elegant metaphor, from a ſpark cover'd with aſhes, which with blowing is kindled: Whereby is declar'd, that the "gifts of God," in this life, are as certain little coals, or ſparks; which unleſs they be ſeaſonably *ſtirr'd up*, and with daily godly exerciſes cheriſh'd, are ſoon extinguiſh'd: Or rather, (ſaith Gerhard) there is an alluſion to the type of the Prieſts, in the Old Teſtament; by whoſe daily miniſtery the fire which came from heaven was cheriſh'd, that it might not go out. (Leigh) See Dr. Horneck's Sermon on this text.

Putting on of my hands.] See the notes on 1 Tim. iv. 14.

The ſpirit of fear.] Here our Apoſtle exhorts Timothy to an holy courage and undaunted reſolution, in the execution of his office: As if he had ſaid, Be not diſcouraged by perſecution; "for God hath not given us (his meſſengers) the ſpirit of fear," but of courage and fortitude; fearleſs we are of the frowns of men: Alſo *the ſpirit of love*; love to God and the ſouls of men, which will make the Miniſters of God indefatigable in their endeavours for the good of ſouls: Likewiſe the ſpirit "of a ſound mind," which enables God's Miniſters to curb their paſſions, inordinate luſts, deſires, perturbations of mind; an admirable ſpirit; to know when to be angry and ſevere, and when to be mild and gentle. Learn hence, That love is the genuine principle of obedience, and ought to be that frame of ſpirit, that inward affection of mind, from whence all our ſervices to God and our neighbour do proceed. Thus, having fortified Timothy againſt fear, he next fortifies him againſt ſhame: "Be not thou aſhamed of the teſtimony of our Lord;" that is, of giving teſtimony to the Goſpel of our Lord, whether by preaching of it, or ſuffering for it: "Nor of me his priſoner," for I do not ſuffer as a malefactor; nay, be thou a chearful *partaker* of the ſame ſufferings as my ſelf, and for the ſame cauſe with my ſelf, "according to the power of God;" that is, being ſtrengthened with the Almighty power of God. Learn hence, That the Miniſters of the Goſpel are to take great care that they be always ready to ſuffer reproach for the Goſpel; but that they never be a reproach unto the Goſpel: Suffering for Chriſt will be ſweet, if it be not imbittered by ſinning againſt Chriſt. (B.) Theſe are here call'd "afflictions of the Goſpel;" becauſe, as Chriſt ſuffer'd in the perſecution of his members, ſo the *Goſpel*, after a ſort, ſuffereth, when the preachers thereof are oppoſed, diſgrac'd, ſilenc'd, and impriſon'd, or any way hinder'd from the free and powerful preaching thereof. (Aſſ.) That almoſt univerſal deſertion, which generally attends a Miniſter of the Church, when perſecuted by the *Higher Powers*, evidently ſhews, that, in order to be faithful under ſuch circumſtances, it is neceſſary to have a ſtrength more than human. (Q.) See Mr. Bryan Turner's Sermon on this text, 1677. and the ſeveral notes on ch. ii. 1. Matth. x. 33. Luke xxiv. 49. Acts i. 8. iv. 33. ix 16, 22. and xix. 9. Rom. i. 16. viii. 15. and xv. 19. 1 Cor. i. 6. and ii. 1, &c. 2 Cor. v. 14. and xii. 9. Eph. iii. 1. Phil. i. 7. and iv. 14. Col. i. 24. and 1 Tim. ii. 6.

Who hath ſaved us.] See the notes on John viii. 58. and 1 Cor. i. 21.

Not according to our works.] See the notes on Rom. iiii. 20. and iv. 2, &c. and Eph. ii. 9.

His own purpoſe.] The ſalvation of mankind through Chriſt, was predeſtined and prepar'd, "before the world began," to be "made manifeſt by his appearing" in the fleſh, and by his meriting (through his obedience and ſufferings) for us, the *aboliſhing* of, and our freedom from, *death*, both eternal and temporal, in our reſurrection: Which great bleſſings are declar'd unto us in the Goſpel; the publiſhing whereof was begun by our Saviour, and after him by his Apoſtles; and among them by St. Paul. (Fell) It is not here ſaid, that God, "before the world began," choſe a few particular perſons to ſalvation, excluſively of the reſt of mankind; which is a doctrine ſome would eſtabliſh upon ſuch expreſſions. No! The promiſe of eternal life and happineſs, which by the Goſpel we are made capable of obtaining, belongs to *all* who will ſincerely comply with the reaſonable terms it was fit for God to offer it upon. None are excluded, but thoſe who refuſe to be reclaim'd, and who, by continuing in a courſe of ſin, wilfully exclude themſelves. This was a grace, or favour, which neither Jews nor Heathens could merit, by any *works* or performances of their own: But it was the effect of the mercy and compaſſion of God, in and through Jeſus Chriſt, to *all mankind*; to all who would be prevail'd with to forſake their ſins, and to believe in, and obey the laws of, Jeſus Chriſt. This was promiſed to Adam, to Abraham, &c. (Fox) It is to be acknowledg'd, that the Heathens had, by tradition and the light of nature, conceiv'd ſome hope of ſome future good things to be receiv'd after this life was ended: But yet this hope was very weak and feeble in them, and ſcarce credited by their Philoſophers: And as for that immortality the body ſhall obtain at the reſurrection, the Heathens knew and believ'd nothing of it; they laugh'd at it, and look'd upon it as a thing impoſſible, and unworthy of God to do, and without any example to convince them that it might be done. Hence then we ſee the neceſſity that this "life and immortality ſhould be brought to light by the Goſpel;" and what continual thanks we owe to the bleſſed Jeſus, who hath by his death not only removed the fear and ſting, but even the being, of death, and hath procured a bleſſed immortality, not only for the ſoul, but the body alſo (W.) See Dr. Whitby at large on this text; and Dr. Stanhope's ſixth Sermon at Boyle's Lecture, 1701. together with the notes on Acts ix. 15. Rom. viii. 28, 29. ix. 13. and xvi. 25. 1 Cor. xv. 26, 55. Gal. iii. 14. Eph. i. 4. and 1 Tim. i. 15. and ii. 7.

I alſo ſuffer.] See the notes on Acts ix. 16. Rom. i. 16. and viii. 38. and Eph. iii. 1.

I know whom I have believed.] As if he had ſaid, Let thoſe who ſuffer for ill doing be abaſh'd and troubled at it; I am neither aſham'd of the Goſpel, nor the leaſt diſcourag'd by my ſufferings, how great and ignominious ſoever, for its ſake, and for doing my duty in relation and obedience to it; for I truſt and depend on one who will ſecure me, and will bleſs and crown my labours. That he wills and intends it, I am ſure, for he hath *promiſed*; and in what he hath promiſed, I know he is *faithful*, Heb. x. 23. and he is *able*, above all that I can ask or think, Eph. iii. 20. and conſequently, whatever, in purſuance of his promiſe, is entruſted to him, muſt be ſafe in his hands, I am ſure; "for I know whom I have believed." So that theſe words direct us, how to quiet and ſecure our ſelves, in what eſtate ſoever affairs may be, whether public or private; namely, in a cloſe dependance upon God. See Dr. Alleſtree's Sermon on this text; and the notes on ver. 13, 14. ch. iv. 8. Rom. iv. 21. and Eph. iii. 20

Ver. 13, 14, 15, 16, 17, 18. Hold faſt the form of ſound words which thou haſt heard of me, in faith and love which is in Chriſt Jeſus. That good thing which was committed unto thee, keep by the Holy Ghoſt which dwelleth in us. This thou knoweſt, that all they which are in Aſia be turned away from me; of whom are Phygellus and Hermogenes. The Lord give mercy unto the houſe of Oneſiphorus; for he oft refreſhed me, and was not aſhamed of my chain. But when he was in Rome, he ſought me out very diligently, and found me. The Lord grant unto him, that he may find mercy of the Lord in that day: And in how many things he miniſtered unto me at Epheſus, thou knoweſt very well.

The form of ſound words.] By *ſound words* we are to underſtand the doctrine of the Goſpel; by "the form of ſound words," the truths and doctrine of the Goſpel, methodically diſpoſed and digeſted; and to *hold it faſt* is, not to ſwerve from it in the courſe of our miniſtry, but pertinaciouſly to adhere to it, not parting with it our ſelves, nor ſuffering it to be adulterated by others. This "form of ſound words" ſome take to be the articles of our Creed, in the words we now have them; probably, the ſame in ſenſe, if not in words. This is call'd "that good thing which was committed to Timothy to keep," ver. 14. Learn hence, 1. That ſuch a "form of ſound words" is very faithfully to be retained, and carefully to be kept unto. 2. That "faith and love" are the hands whereby we are to *hold faſt* Goſpel-truth; "Hold faſt the form of ſound words, in faith and love which is in Chriſt Jeſus." And, 3. That as Chriſtians are to hold theſe evangelical truths faſt in their judgment, ſo are they to hold them forth in their lives and practices; "keep by the Holy Ghoſt, which dwelleth in us:" That is, The power and aſſiſtance of the Holy Ghoſt will not be wanting to our endeavours, to help our memory, love, and practice, if we be not wanting to our ſelves. (B.) The *parakatatehke*, ver. 12, 14 (or *paratheke*, as it is read in St. Chryſoſtome, and in the Alexandrian, and ſeveral other manuſcripts) being to be underſtood of the whole Chriſtian doctrine, it is very reaſonable to underſtand the *hypotypoſis*, here mention'd, of a ſhort ſummary of Chriſtian faith, as the ſaid word imports. (Wells) See the notes on Rom. ii. 20. vi. 17. and xii. 6. 1 Tim. i. 14, 18. and vi. 20.

Thou knoweſt, that all.] By "*all* they which are in Aſia," we are to underſtand very *many*, almoſt *all*; not every individual perſon. Some think they were teachers in Aſia; others, that they were private Chriſtians: Some, that they were his companions and followers, who, when they ſaw him impriſon'd, deſerted and left him; and particularly, "Phygellus and Hermogenes." Yet note here, 1. That he does not tax them of apoſtaſy from Chriſt. 2. That ſin may, and oftentimes has, the *major* vote on its ſide; the generality going one way, and uſually the wrong way: Sinners, like ſheep, run after one another; and, like fiſhes, ſwim *down the ſtream* together! (B.) 3. That the perſecution of the paſtors diſcovers the true ſheep. He who is drawn to admire the truth, only by the figure, and the reputation of the preacher, will ſoon deſert both, when he ſhall ſee them treated ill. (Q.) And, 4. That the Apoſtle's ſaying, "This thou knoweſt," is an argument, that Timothy reſided there (at Epheſus,) and probably ever ſince the Apoſtle's leaving Aſia. (Fell and Wall) And conſequently, that this Epiſtle is written earlier than many learned men contend for, as we have ſhewn in the Preface.

The houſe of Oneſiphorus.] What "the houſe of Oneſiphorus" here ſignifies, is thought fit to be examin'd by ſome, in order to the doctrine of praying for the dead: For, becauſe the prayer is here for the *houſhold*, and not for the maſter of it, it is by ſome preſently concluded, that Oneſiphorus himſelf was *dead* at that time; and then, that being ſuppoſed, it appears, that St. Paul prays for him, *viz.* "That he may find mercy of the Lord in that day," ver. 18. But neither is there any evidence of Oneſiphorus being then dead, nor probability of it here. For of this Oneſiphorus theſe two things may be obſerved from hence: 1. That his family was now at Epheſus; and accordingly he ſalutes it there, chap. iv. 19. and conſequently, that there was his ordinary place of abode: And agreeably it is here ſaid of him, that he had relieved Paul when he was at Epheſus, ver. 18. and that is the reaſon why, in an Epiſtle to Timothy, reſiding in that city, this mention is made of his family. 2. That he was at the time when Paul wrote this, abſent from his home, in all probability at Rome, (for *genomenos* muſt be rendred *being*, not *when he was*) at leaſt but lately departed, and ſo ſtill on his way from Rome, where Paul was a priſoner, and where Oneſiphorus had *ſought* and *found* him out, ver. 17. and without fear viſited and relieved him. And this is a fair account, why Paul, writing to Timothy, where his family was, mentioned them with ſo much kindneſs, but joyns not him in that remembrance, becauſe he was at Rome, from whence; and not at Epheſus, to which he wrote. And ſo all the force of that argument is vaniſhed. (H.)

Not aſhamed of my chain,] Hence we may learn, 1. That it is no new thing, for the moſt holy and innocent ſervants of Chriſt, to ſuffer hardſhip, impriſonment, baniſhment, yea, even death itſelf, for the ſake of Chriſt; and, when they do ſo, to have friends forſake, and turn their backs upon them. Proſperity affords many friends, more flatterers: But who regards the priſoner in bonds? Who cares for looking on the dial, when the ſun is off? And, 2. That not to be aſhamed of the ſaints in the day of their ſufferings, but to adminiſter to them, in ſuch a condition, is a certain ſign of a ſound and a ſincere Chriſtian. Good Oneſiphorus had this, amongſt other evidences of his gracious ſtate, that he was not aſham'd to own a perſecuted Paul in his chain: Nay, he *ſought* for the Apoſtle very diligently, and *found* him; ſo far was he from hiding his eyes from him, and forſaking him, as others did. (B.) See the notes on ver. 15. Acts xxviii. 20. and Eph. iii. 13.

Sought me out.] By this it appears, That St. Paul was not in cloſe priſon; for, if ſo, Oneſiphorus needed not to have made any great *ſearch* to find him. Yet, neither was he free, but committed to the cuſtody of a keeper; with whom he might go abroad to diſpatch his Affairs: And therefore, in the verſe foregoing, he ſpeaketh not of *chains*, in the plural number, but of *a chain*, in the ſingular, with which he was tied to the ſoldiers who kept him. (Aſſ.) Which is another argument, that this Epiſtle was written, during the firſt time of St. Paul's being brought to Rome, in ſuch a chain; when he was much more gently treated, than at the ſecond, when he was put to death. See the *Preface* to this Epiſtle, and the notes on Acts xxviii. 20.

In that day.] *Viz.* In the great day of judgment. (B.)

CHAP. II.

The Apoſtle here exhorts him to the practice of ſeveral duties, belonging to his ſacred function; and that by arguments drawn from ſoldiers, wreſtlers, and husbandmen: Dehorting him at the ſame time, from ſeveral ſins, which render the office of a Biſhop obnoxious to cenſure, and his perſon to contempt.

Ver. 1, 2, 3, 4, 5, 6, 7. THOU therefore, my ſon, be ſtrong in the grace that is in Chriſt Jeſus. And the things that thou haſt heard of me among many witneſſes, the ſame commit thou to faithful men, who ſhall be able to teach others alſo. Thou therefore endure hardneſs, as a good ſoldier of Jeſus Chriſt. No man that warreth intangleth himſelf with the affairs of this life; that he may pleaſe him who hath choſen him to be a ſoldier. And if a man alſo ſtrive for maſteries, yet is he not crowned, except he ſtrive lawfully. The husbandman that laboureth muſt be firſt partaker of the fruits. Conſider what I ſay; and the Lord give thee underſtanding in all things.

Be ſtrong.] This ſeems to be inferr'd from ch. i. 14. the Apoſtle having interpoſed that relation of ſo many deſerting him, to make Timothy more ſtedfaſt and valiant, both in retaining and preaching the Goſpel, and the grace of God contain'd in it. (Fell) See the notes on ch. i. 6, 7, 14. and Eph. vi. 10.

The things thou haſt heard.] That is, the articles and doctrines of Chriſtianity, which thou haſt heard of me, eſtabliſh'd, or confirm'd, by the joint conſent of the reſt of the Apoſtles. (Wells) See the notes on ch. i. 13, 14. and 1 Tim. vi. 20.

Commit thou to faithful men.] Do thou communicate the ſame to others, whoſe ability and fidelity is known to thee; and appoint them, as Biſhops, of the ſeveral Churches under thee, "to teach others alſo." (Oxf.) This expoſition Dr. Whitby can hardly mention with decency. He thinks, there is *no foundation* for this in the text; *no intimation*, that God choſe this way, to continue down the faith, in an *uninterrupted ſucceſſion*, from age to age, of ſuch perſons; or that this was a commiſſion to Timothy, to appoint *Biſhops* under him, in the ſeveral Churches of Aſia. For he ſays, the Apoſtle does not appoint Timothy, as he did Titus, "to ordain Elders in every city," Tit. i. 5. And that the *Biſhops* of Epheſus, and the adjacent cities, were, before, not only *appointed*, but *convened*, by the Apoſtle himſelf, Acts xx. 17, 28. But to this it may be replied, briefly, 1. That Dr. Whitby himſelf, in his own notes upon the text laſt cited, argues ſtrenuouſly againſt Dr. Hammond, for having interpreted it of the Biſhops of Epheſus and the adjacent cities; and inſiſts, that the *Elders* there convened were no other than thoſe of Epheſus only, who were then indifferently called *Presbyters* and *Biſhops*. 2. That all Orthodox Writers, whom I have yet met with, do hold, that Timothy was appointed at Epheſus, with the ſame authority and commiſſion, as Titus was in Crete, "to ordain Elders in every city:" And I never till now met with any, who own'd the one, and yet denied the other. For, 3. That Timothy had the ſame, not only the ancient Fathers teach, but St. Paul himſelf alſo; where he tells him, to what end he left him at Epheſus, and how he ought to exerciſe that power which he had receiv'd of him by ordination, 1 Tim. i. 3. and v. 19, 22. and gives him the very ſame inſtructions, concerning the qualifications of the *Biſhops*, &c. ch. iii. 2, *&c.* on whom he was to *lay his hands*, as he did to Titus: All which had been impertinent to Timothy, and conſequently unworthy of the Apoſtle, if he had not appointed him to the ſame office, and with the ſame authority, as Titus had. 4. As to the ſucceſſion of Biſhops, however Dr. Whitby might be pleaſed to inſinuate his diſlike of the term *uninterrupted*, as Popiſh; the neceſſity of ſuch an *uninterrupted ſucceſſion* is well known to have been the receiv'd doctrine of the primitive Church, in all places, before Popery (properly ſo call'd) had any exiſtence: And it will not be an eaſy matter to expound Chriſt's promiſe to his eleven Apoſtles, Matth. xxviii. 20. to *be with them* (that is, with them and their lawful ſucceſſors) *alway*, *even unto the end of the world*, to any conſiſtent ſenſe, without underſtanding it of an *uninterrupted ſucceſſion* of Biſhops, from age to age; as all the records of antiquity have taught us to underſtand it. And, by the way, it is no ſmall honour and happineſs to *Our* Church, that we have ſuch an *uninterrupted ſucceſſion*, (without which no Church of Chriſt can truly continue;) as is learnedly, and at large, prov'd by Francis Maſon; to whom, eſpecially, amongſt others, the reader is recommended, for a full ſatisfaction in all the doubts, which may ariſe in relation to the doctrine of Ordination. See, alſo, Mr. W. Wotton's Sermon on this text, 1706. and the ſeveral notes on ch. i. 14. 1 Tim. i. 18. iii. 2, *&c.* iv. 14. v. 19, 22 and Tit. i. 5, *&c.*

Endure hardneſs.] *Kakopatheſen.* The two moſt ancient Manuſcripts, Alexandrian and Clermont, and ſome others, do here read *ſynkakopatheſon*, Be thou *partaker* with me of afflictions; agreeably with ch. i. 8. And thus alſo the Clermont reads here *ſyſtratiotes*, a *fellow-ſoldier.* (Wells) Still we find our Apoſtle proſecuting the great and general deſign of this Epiſtle; which is to direct Timothy in the faithful diſcharge of his office, as a Miniſter of the Goſpel, and particularly to prepare for ſufferings, and to inure himſelf to hardſhip, and to encounter with difficulties and dangers: Hence he compares him to a ſoldier, to a wreſtler, and an husbandman; 1. To a ſoldier, "endure hardneſs, as a good ſoldier of Jeſus Chriſt." Learn hence, That every faithful Miniſter is a ſpiritual ſoldier, warring under Jeſus Chriſt, his captain and chief commander. Muſt the ſoldier be called and do all by commiſſion? So muſt the Miniſter. Muſt the ſoldier be armed, trained up, and diſciplined, and made fit for ſervice? So muſt the Miniſter. Muſt the ſoldier ſhun no dangers, ſtick at no difficulties, paſs through thick and thin? Muſt he uſe allowed weapons, approved armour of his general's directing, not of his own inventing? All this muſt the Miniſter be and do. In a word, Muſt the ſoldier pleaſe him that hath choſen him to be a ſoldier, and in order thereto, not "entangle himſelf with the affairs of this life?" Such a life of freedom from incumbrance by ſecular affairs, ſhould the Miniſter of God deſire and endeavour after. Soldiers muſt be as free as may be from diſtractions: A ſoldier that fights in fetters, cannot fight well: He muſt put off his fetters before he puts on his armour: The Miniſter's work lies in the affairs of the other life: Now he that is entangled in the affairs of this life, will do little about the affairs of the next. He muſt alſo pleaſe his captain, not pleaſe himſelf, his appetite, his pride, his covetouſneſs; much leſs muſt he pleaſe the enemy he is to fight againſt, the devil, the world, and the fleſh. Again, 2. The Miniſter here is compared to a wreſtler, "If a man ſtrive for the maſtery;" that is, for the prize, the garland, the crown, at the end of the race, he ſhall be crowned, if "he ſtrives lawfully," if he runs fairly according to the rules of the game, and perſeveres finally till he comes to the end of the goal. Thus muſt the Miniſters of the Goſpel ſtrive for the crown of life, by putting forth all their ſtrength, exerting their utmoſt endeavours; ſuch as are now wreſtlers, ſhall e're long be conquerors. Laſtly, Timothy, and all with him in the work of the Goſpel, are here compared to husbandmen: As the husbandman muſt firſt toil and labour, before he can partake of the fruits of the earth; he muſt plow and ſow, before he can reap and gather: So muſt the Miniſter of God, by a laborious diligence, cultivate and improve his people, before he can hope to reap ſouls to Chriſt. God will reward no Miniſters but the laborious, he will never dignify drones in the Church Triumphant. Farther, by comparing Timothy to an husbandman, he intimates to him his duty, not to be diſcouraged if he doth not reap fruit preſently; the ſeed ſometimes lies under the clods long before it does appear; we muſt not deſpair of men too ſoon. And laſtly, By comparing Timothy to an husbandman, he ſeems to intimate, that he was to be ſuſtained and maintained by thoſe for whom he laboured. Thus having laid Timothy's duty before him, under the metaphor of a *ſoldier*, a *wreſtler*, and an *husbandman*; he counſels him to conſider what he had ſaid unto him, and deſires of God to give him a right underſtanding and ſound judgment in all things; intimating, that they that will have God's word and good counſel bleſs'd by God to their underſtanding and practice, muſt ponder upon it, conſider of it, and duly apply it to themſelves; "Conſider what I ſay, and the Lord give thee underſtanding in all things." (B.) See the notes on 1 Cor. ix. 7, *&c.* and 25. 2 Cor. x. 4. and 1 Tim. i. 18. and thoſe here next following.

Conſider what I ſay.] *Noei*; *Mind*, or mark well, what I ſay.

The Lord give thee underſtanding.] *Doe*. The Alexandrian, Clermont, and ſome other Manuſcripts, as alſo the Vulgar, Syriac, and Arabic Verſions, read it (*doſei*) *ſhall* or *will* give. But *doe* is often put for *doſei*; as in Gen. xxvii. 28. (W. and Wells) See the notes on Coi. i. 9.

Ver. 8, 9, 10, 11, 12, 13. Remember that Jeſus Chriſt of the ſeed of David, was raiſed from the dead, according to my Goſpel: Wherein I ſuffer trouble as an evil-doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elects ſakes, that they may alſo obtain the ſalvation which is in Chriſt Jeſus, with eternal glory. It is a faithful ſaying. For if we be dead with him, we ſhall alſo live with him: If we ſuffer, we ſhall alſo reign with him: If we deny him, he alſo will deny us: If we believe not, yet he abideth faithful; he cannot deny himſelf.

Remember, that Jeſus.] Our Apoſtle having, in the foregoing verſes, exhorted Timothy to patience and conſtancy under ſuffering, comes now to direct him as to the matter and ſubject of his preaching; particularly, that he inſiſt upon the incarnation and reſurrection of our Lord Jeſus Chriſt. "Remember, that Jeſus Chriſt" was the promiſed Meſſias, "of the ſeed of David," not of Joſeph. Timothy is here called upon to aſſert the incarnation of Chriſt: There being ſome Hereticks which did very early deny the truth of his human nature, as the Marcionites and Manichees; as there were others that denied the reality of his Divine nature, particularly Ebion and Cerinthus. Secondly, He calls upon Timothy to preach and preſs the doctrine of Chriſt's reſurrection alſo; both becauſe upon that depended the great evidence of his Divinity, that he was really God; his reſurrection by his own power declared him to be God, Rom. i. 4. and alſo becauſe upon that depend the conſolation and ſalvation of all believers. Remember, and frequently inculcate, That Chriſt "was raiſed from the dead, according to my Goſpel;" that is, according to the Goſpel of Chriſt preached by me. Chriſt's incarnation and reſurrection, are truths much to be preached and inculcated by Miniſters, and frequently remembred and thoroughly conſidered by their people. It follows, "Wherein I ſuffer trouble, as an evil doer, even unto bonds; but the word of God is not bound;" that is, For which Goſpel, and for preaching which reſurrection, I ſuffer as a criminal, and reputed malefactor, yea, I ſuffer to that degree, that I am bound with chains for preaching Jeſus and the reſurrection: "But the word of God is not bound;" tho' they have reſtrained me, they cannot reſtrain that; that is looſe, and at liberty; when the diſpenſers of it are in bonds, that has its free courſe. Learn, 1. That the preachers of the Goſpel have from the beginning, met with great perſecutions; they have "ſuffered trouble as evil doers, even unto bonds." 2. That the perſecution of preachers doth not hinder the progreſs and liberty of the word; when Miniſters are in priſon, the word may have free paſſage, and holy men rejoice at its liberty, under their own confinement: Yea, the providence of God ſo ordered it, that St. Paul, even during his impriſonment, preached the word with all boldneſs; his confinement had cauſed the Goſpel to ſpread in Rome. Thus God out-ſhoots Satan in his own bow: He thinks when he has the Miniſters of God in priſon, he has done his work; but God over-rules and cauſes their impriſonment it ſelf to fall out rather to the furtherance of the Goſpel, "I ſuffer bonds, (ſays the Apoſtle) but the word of God is not bound." (B.) See the notes on Acts xxviii. 31. and Rom. i. 3. and thoſe which here next follow.

Chriſt, of the ſeed of David] The words, according to the placing of them in the original, ſhould rather be render'd, thus, *Remember, that Jeſus Chriſt was raiſed from the dead,* and was *of the ſeed of David, according to my Goſpel:* Whereby the Apoſtle ſeems to denote, That as the reſurrection of Chriſt was oppoſed by ſome, ſo his being "of the ſeed of David," and conſequently the true Meſſiah, was oppoſed by others. (Wells)

Was raiſed from the dead.] In all trials, doubts, or attacks made on a Chriſtian's faith, this hold is the ſtrongeſt to rely on; for it aſſures the belief of all his promiſes, and the truth of all that he taught. Therefore, our Atheiſts act cowardly, who attack this or that text, verſe, or expreſſion, of Scripture, and dare not try the general iſſue, which St. Paul does frankly offer to be tried, 1 Cor. xv. 14, *&c.* If it be not true, that God "raiſed from the dead" Jeſus Chriſt, who taught theſe things, (*viz.* of the future life, *&c.*) we will, without more ado, yield, that our faith is vain: And, on the other ſide, if they confeſs that to be true, they labour in vain in their attempts on ſome out-works of the Chriſtian fortreſs. (Wall) See the notes on Acts ii. 24. Rom. i. 4. and 1 Cor. xv. 14, *&c.*

According to my Goſpel.] See the notes on Rom. ii. 16.

Wherein I ſuffer.] See the notes on Acts ix. 16. and Eph. iii. 1.

I endure all things, for the elect's ſake.] Not in their ſtead, or that my ſufferings may be imputed unto them; but I endure afflictions, for thoſe offices which I do, towards the furthering of the ſalvation of God's elect. (Aſſ.) That is, for the ſake of Chriſtians; who are all "a choſen generation," 1 Pet. ii. 9. and who may be confirm'd in the faith, by the example of my patient ſufferings; and, continuing in it, may obtain that ſalvation to which they are called. Vain, therefore, are theſe following notes of Eſthius, *viz.* 1. That there is a certain *election* of God, which hath infallibly choſen us to ſalvation; unleſs he means this of a conditional election; God having infallibly determin'd to ſave thoſe who "make their calling and election ſure," by perſeverance in good works, 2 Pet. i. 10. 2. That, as Paul ſuffer'd thoſe things only "for the elect," ſo Chriſt died only for them. For "he taſted death for every man," Hebr. ii. 9. He died, and "gave himſelf a ranſom for all," 1 Tim. ii. 6. "Not for our ſins only, but alſo for the ſins of the whole world," 1 John ii. 2. And, 3. That neither Chriſt did, nor ought *we* to do, any thing, that the reprobates may obtain ſalvation: Which is horribly falſe; Chriſt's preaching to the unbelieving Jews being intended for their ſalvation, John iii. 17. v. 34, 40. and xii. 47. and for the blinded Jews the Apoſtle prays, and labours, that they might be ſaved, Rom. ix. 1, *&c.* and x. 1, *&c.* (W.) See the notes on the texts here quoted; as alſo on Rom. viii. 28, 29. and 1 Tim. i. 15.

If we be dead with him.] See the notes on Rom. v. 8. vi. 5, 8. and 2 Cor. iv. 10.

If we ſuffer.] See the notes on Luke xxii. 30. Acts xiv. 22. and Rom. viii. 18.

If we deny him.] See the notes on Luke xii. 9.

He abideth faithful.] "If we believe not," that is, if we be unfaithful and forſake him, "yet he abideth faithful," he will be true to his word; he will not forſake his own cauſe, but make good his threatnings; his own veracity ſtands firm, and is as much engaged to execute the threatning, as to fulfil the promiſe. (B.) See the notes on Rom. iii. 3.

Ver. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26. Of theſe things put them in remembrance, charging them before the Lord, that they ſtrive not about words, to no profit, but to the ſubverting of the hearers. Study to ſhew thy ſelf approved unto God; a workman that needeth not to be aſhamed, rightly dividing the word of truth. But ſhun profane and vain bablings; for they will increaſe unto more ungodlineſs. And their word will eat as doth a canker: Of whom is Hymeneus and Philetus; who concerning the truth have erred, ſaying that the reſurrection is paſt already, and overthrow the faith of ſome. Nevertheleſs, the foundation of God ſtandeth ſure; having this ſeal, The Lord knoweth them that are his. And, Let every one that nameth the name of Chriſt depart from iniquity. But in a great houſe there are not only veſſels of gold, and of ſilver, but alſo of wood, and of earth; and ſome to honour, and ſome to diſhonour. If a man therefore purge himſelf from theſe, he ſhall be a veſſel unto honour, ſanctified and meet for the maſters uſe, and prepared unto every good work. Flee alſo youthful luſts: But follow righteouſneſs, faith, charity, peace, with them that call on the Lord out of a pure heart. But fooliſh and unlearned queſtions avoid, knowing that they do gender ſtriſes. And the ſervant of the Lord muſt not ſtrive; but be gentle unto all men, apt to teach, patient, in meekneſs inſtructing thoſe that oppoſe themſelves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themſelves out of the ſnare of the devil, who are taken captive by him at his will.

Put them in remembrance.] Obſerve here, 1. The excellent advice, which St. Paul gives to Timothy, and all Miniſters of the Church, and to all the Chriſtian Churches far and near; That they ſpend not their time in diſputes, nor contend *about words,* which have no tendency to make men either wiſer or better, but ſerve only to violate the laws of charity, and cauſe men to wrangle eternally, and perſecute one another with hard names, and characters of reproach. Where note, The things which ought not to be matters of contention among Chriſtians; *viz.* 1. Such, in which we differ from each other, rather in *words,* than in ſenſe: For oftentimes opponents mean the ſame things, but differ only in the way and manner of expreſſion. And, 2. Such things as tend to little, or *no profit,* either as to faith, love, or practical godlineſs. Obſerve alſo, 2. The Apoſtle's argument, why we ſhould not contend about theſe things; Becauſe, 1. They tend to beget *ſtrife* and contention among Chriſtians, by dividing them into factions and parties: And, 2. They tend alſo "to the ſubverting of the hearers;" cauſing them to doubt of the truth of the faith, about which the contending parties cannot agree. (W. and B.) See the notes on Acts xv. 24 and xx. 30 and 1 Tim. i. 4.

Approved unto God.] See the notes on Rom. xvi 10.

Rightly dividing the word of truth.] That (*orthotomein*) to *divide aright,* ſhould refer to the cuſtom in ſacrifices, which were to be *cut* after a certain preſcribed manner, and of them ſome parts given to the Prieſts, *&c.* may probably be imagin'd: But, another notion of the phraſe here, as it is join'd with "the word of truth," may ſeem more probable. For, in the Old Teſtament, the Greek Tranſlators uſe of the word belongs to a *way,* or path, to go in; which was wont to be *cut out,* that it might be fitter for uſe: And thence came the Latin phraſe, *viam ſecare,* to *cut a way;* that is, to go before, and direct any in their journey; which, with the word (*orthos*) *right,* join'd with it, is to go before one, and direct him the ſtraight, or right, way to ſuch a place. Thus *orthotomein hodon,* (which we render to *direct the path,* or *way*) Prov. iii. 6. and xi. 5. is the rend'ring of the Hebrew, which ſignifies to *ſet right,* or *rectify;* and ſo, to *cut a way right,* is to put, and keep, one in the right way. And then, the Goſpel of Chriſt, "the word of truth," being moſt fitly reſembled to a *way,* (much better than to a ſacrifice) "rightly to *cut* the word of truth," is to go uprightly, and according to the truth, before others, in Chriſtianity: And that was Timothy's part, as a Doctor or Biſhop, to lead them, both by his example and doctrine, the right way that is preſcribed by Chriſt, without falling into any errors or ill practice. (H.) See the notes on Luke xii. 42.

Profane and vain babblings.] See the notes on 1 Tim. i. 4. and vi. 20.

Eat, as doth a canker.] *Gangræna*, a diſtemper ſo call'd, from *graino*, ſignifying to *eat:* Which, if it be not timely cured, grows incurable; not only conſuming the part where it is, but ſpreading farther in the fleſh. And ſuch is the nature of Heretical doctrine, that if it be not ſtopt in the beginning, and cured by ſolid confutations, and Eccleſiaſtical cenſures inflicted upon thoſe who are obſtinate, it will ſpread far, and run over the whole body of the Church, and corrupt the ſame. (Aſſ.) And this may be aſcrib'd, partly to the ſubtilty and activity of ſeducers; partly to the curioſity and ſimplicity of the ſeduced; and partly to the juſtice of God, for the manifeſtation of thoſe who are ſincere, and the puniſhment of thoſe who receiv'd not the truth in the love of it. (B.) See the notes on 1 Cor. v. 7. and Gal. v. 9.

Hymeneus and Philetus.] Concerning Hymeneus, we read, 1 Tim. i. 20. that he, and Alexander, had "made ſhipwrack of the faith," and were therefore "delivered unto Satan;" and here we find what their hereſy was.

That the reſurrection is paſt already.] It is probable, they taught that there was no other reſurrection, but the ſpiritual riſing of the ſoul from the death of ſin; or elſe the renovation of the condition of the world under the Goſpel, as the word *reſurrection* is ſometimes uſed. (Aſſ.) The belief of the reſurrection is one of the chief foundations of religion; and therefore the Devil cauſed it to be undermined one of the firſt. (Q.) See the notes on 1 Cor. xv. 1, 12, and 44.

The foundation of God ſtandeth ſure.] There being here mention made of a *ſeal*, ſome ſuppoſe, that the Apoſtle deſign'd to have theſe two following ſentences, "*The Lord knoweth them that are his,*" and "*Let every one that nameth,*" &c. conceiv'd as the two impreſſes of the ſaid ſeal: And further, on this ſcore, they obſerve, That the word *Themelios* is, or may be, uſed to denote an *obligation*, or *contract*, to which the ſaid *ſeal* is affix'd. But, ſince ſeals have generally but one impreſs; and ſince the word *ſeal* is uſed, in other places of the writings of this Apoſtle, to denote no more than a *confirmation*; and ſince *Themelios* is uſually taken to denote a *foundation*, and this ſenſe of the word is very applicable to the deſign of the Apoſtle; on theſe conſiderations, I think, the ſenſe here given, in the following paraphraſe, is to be preferr'd; *viz.* "The foundation of God," that is, the *fundamental* doctrine of the *reſurrection*, whereon principally God has deſign'd the truth of the Goſpel to be built, "ſtandeth ſure," or firm, "having this ſeal," that is, being confirm'd after the ſame way, as God confirm'd the authority of Moſes and Aaron, againſt the gainſayings of Korah and his companions: Namely, as in reply to Korah, *&c.* Moſes anſwer'd, *The Lord knoweth them who are his*, Numb. xvi. 5. that is, God will *acknowledge* thoſe who are commiſſion'd by him to reveal his will, and will maintain their cauſe againſt all oppoſers; ſo, the ſame may be ſaid by us, the true Apoſtles of Jeſus Chriſt, in oppoſition to the falſe teachers. And likewiſe, as Moſes then ſaid to the congregation of Iſrael, in reference to Korah, *&c. Depart from the tents of theſe wicked men*, Numb. xvi. 26. ſo may we ſay to Chriſtians, in reſpect to the preſent falſe teachers, "Let every one that nameth the name of Chriſt depart from iniquity;" that is, from the doctrines of theſe falſe teachers, which tend to iniquity. (Wells) See the notes on Matth. vii. 23.

But, in a great houſe.] Here the Apoſtle tells us, it is not to be wonder'd at, that there ſhould be ſuch perſons (as Hymeneus and Philetus, *&c.*) in the Church, becauſe the viſible Church is God's great houſe. Now, "in a great houſe," it is no uncommon thing, to have *veſſels* of all ſorts, ſome "of wood, and of earth," others "of gold and ſilver;" ſome to *honourable* uſes, and others to *diſhonourable*. In like manner it is in the Church of Chriſt; wherein will be a number of orthodox, and alſo of heterodox, Chriſtians; hypocrites and ſincere Chriſtians. He adviſes Timothy therefore, not to be ſcandalized at them, but to "purge himſelf from them," to keep himſelf pure from hereſy and impiety: Whereby he would manifeſt himſelf to "be a veſſel unto honour, ſanctified and meet for the maſter's uſe;" that is, for the ſervice and glory of God, and diſpoſed for every good work. (B.) See the notes on Rom. ix. 21.

Flee alſo youthful luſts.] See the notes on Eph. v. 4.

Follow righteouſneſs, &c.] See the notes on Rom. xiv. 19. 1 Cor. xiv. 1, *&c.* Gal. v. 22. 1 Tim. i. 5. and vi. 11.

Fooliſh and unlearned queſtions.] See the notes on ver. 16. and 1 Tim. i. 4.

Muſt not ſtrive.] That is, He muſt not be of a contentious diſpoſition; nor at all ſtrive about "fooliſh and unlearned queſtions. (Aſſ.) See the notes on Matth. xii. 19. Rom. xv. 5. Phil. iii. 16. and 1 Tim. iii. 3.

Gentle unto all.] See the notes on Rom. xiv. 19. and xv. 5. and Eph. iv. 15.

Apt to teach.] See the notes on 1 Tim. iii. 2.

In meekneſs inſtructing.] *Paideuonta*, as properly ſignifies *correcting*, as *inſtructing*; but both to be done with gentleneſs and meekneſs, as to *children:* And ſo it is uſed, 1 Cor. xi. 32. Heb. xii. 6. and elſewhere. See the notes on 1 Cor. iii. 2. iv. 21. and xi. 32. and Gal. vi. 1.

If God peradventure will give.] That is, Counting it not impoſſible, or hopeleſs, but that, by the grace of God, they may be brought to repentance, and ſo come to acknowledge the truth at length. (H.)

Taken captive by him at his will.] *Ezogremenoi hyp' autou, eis to ekeinou thelema.* That (*to thelema*) *will*, refers not to *the Devil*, which is the immediate antecedent, but to *God*, which is the remote, ver. 25. may be conjectur'd by the word *ekeinou* joined with it. For, if it belong'd to *the Devil*, then (*autou*) *his*, immediately precedent, would have ſerved the turn; and the addition of this other demonſtrative, not *ejus*, but *illius* (tho' our Engliſh hath no diverſity or variety of words to expreſs it) clearly divides it from (*autou*) *him*. The only difficulty will be, whether *eis to thelema ekeinou* ſhall be thought to denote the impulſive cauſe, God's will or pleaſure, in giving repentance, (and ſo the words be rendred, *according to his will*) or the *terminus* to which their recovering tendeth. To this latter the context ſeems to incline, by comparing this verſe with ver. 25. For there *God's giving repentance* (*eis epignoſin*) *to the acknowledgment*, makes (*eis*) *to*, a note of the term to which that repentance tended; to wit, "the acknowledgment of the truth;" and then, by analogy, (*ananepſoſin eis thelema*) *recover to the will*, will make *thelema* (*the will* of God) *the term* again *to which*, (as *the ſnare of the Devil* was the *term out of which*) they recover; and accordingly (*thelema Theou*) *the will of God*, is his will to be obeyed, or practiſed, Eph. vi. 6. and ſo our ſanctification is ſaid to be *the will of God*. As for a third poſſible rendring of it, that they ſhould be ſaid to be *taken* and *caught by the Devil, at* or *according to the will of God*, permitting them ſo to be, that is made improbable by the punctation, the comma's, before and after *ezogremenoi hyp' autou*, *taken*, or *caught*, *by him*, putting thoſe words as in a parentheſis, and connecting *eis to ekeinou thelema*, *to the will of him*, to the verb precedent *ananepſoſin*, *recover*, thus, *whether they may not recover to his will*, that is, to that ſtate, thoſe practices, which God requires. As for the diſtance betwixt (*ekeinou*) *of him* here, and (*Theos*) *God*, ver. 25. which may make this interpretation leſs probable, it is very ordinarily to be obſerved; and in the very next chapter, ver. 9. we have an example of it, where the (*hos kai he ekeinon*) *as alſo theirs*, in the end of the ninth verſe, is as far diſtant from Jannes and Jambres in the beginning of the eighth verſe, (to which it certainly refers) as *ekeinou* is diſtant here from *Theos*. Theophylact goes farther yet, and will have the phraſe, *caught and taken by him*, refer to God alſo: But that cannot well be admitted, becauſe in all reaſon they muſt be conceived to be caught by him who lays the *ſnare*; and that is the Devil in the former part of the verſe. (*Idem*)

CHAP. III.

The Apoſtle here deſcribeth the falſe Teachers, and other Enemies of the Truth, who were afterwards to ariſe: And encourageth him againſt them; by his own example, and by the Divine authority of the Holy Scriptures.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9. THIS know alſo, that in the laſt days perillous times ſhall come. For men ſhall be lovers of their own ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to parents, unthankful, unholy, without natural affection, truce-breakers, falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good, traitors, heady, high-minded, lovers of pleaſures more than lovers of God; having a form of godlineſs, but denying the power thereof: From ſuch turn away. For of this ſort are they which creep into houſes, and lead captive ſilly women laden with ſins, led away with divers luſts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withſtood Moſes, ſo do theſe alſo reſiſt the truth:

Men of corrupt minds, reprobate concerning the faith. But they ſhall proceed no further: For their folly ſhall be manifeſt unto all men, as theirs alſo was.

In the laſt days.] See the notes on Acts ii. 17.

Perillous times.] When evil examples and faſhions by many are follow'd. (Andr.) The times, wherein the Apoſtles themſelves ſuffer'd martyrdom, were, for perſecution and murder, as bad as ever could be expected: But yet St. Paul reckons a general corruption of manners among Chriſtians, by ſuch abominable vices as he here, in the next verſes, foretels, to be more *perillous* to the Faith, than any perſecution from without. And ſo it has prov'd. It is a harder matter, to keep up a religious temper, in a world of debauchees and hypocrites profeſſing Chriſtianity, than it is among barbarous Heathen perſecutors: And where ſuch corruptions prevail, and no reformation is made, Chriſtianity is not long-lived. (Wall)

Lovers of their own ſelves.] That is, of their own pleaſures or profit, without any regard to the welfare of others. (Wells) Sins, eſpecially great ones, ſeldom go ſingle and alone, but commonly generate and beget one another. Thus here, *ſelf-love* begets *covetouſneſs*, covetouſneſs *pride*, and pride *blaſphemy*, &c. (B.)

Without natural affection.] See a lively deſcription of theſe, and ſuch like, ſins and ſinners, in the notes on Rom. i. 31.

Deſpiſers of thoſe that are good.] *Aphilagathoi*, *Not lovers* of thoſe that are good. An expreſſion, by way of *meioſis*, to ſignify rather ſuch as *hate* thoſe who are good: Or, who do not only hate good men, but goodneſs it ſelf. (Leigh)

Traitours.] *Prodotai*; Treacherous; betraying one another. (Wall)

Having a form.] That is, an outward ſhew of godlineſs, but denying, by the wickedneſs of their principles, or practices, or both, the power thereof; that is, not letting the Goſpel have its due power over, or effect upon, them, ſo as to make them frame their principles and practices agreeable to the doctrine of the Goſpel. (Wells) But withal, let me add, that whoſoever makes a *good* profeſſion "hath a form of godlineſs;" and is ſo far commendable, as he *profeſſes* well: If there be not *matter* to this form, the fault is in what there is *not*, and not in what there *is*. Certainly, Religion, is not chaos-like, *without form*. As civility cannot, ſo neither can godlineſs, be without due form. He who hath *but* a form is an hypocrite, but he who hath *not* a form is an Atheiſt. Both are human Devils well met: An hypocrite is a masked Devil; an Atheiſt is a Devil unmask'd: But which of them ſhall, without repentance, be deeper in hell, they ſhall once feel; I determine not. (Hall) See Biſhop Hall's, and Dr. J. Preſton's, Sermons on this text, at large.

From ſuch turn away.] See the notes on Rom. xvi. 17. 1 Cor. v. 11. and Tit. iii. 10.

Creep into houſes.] *Endunontes*; not only creeping in, as it were, clandeſtinely, but ſearching and intruding into the ſecrets of families; that they may get an abſolute tyranny over the conſciences and eſtates of thoſe they deceive. (Leigh and Blackw.) Dr. Wall ſuppoſes, there were ſome ſuch at Epheſus: Elſe (ſays he) we ſhould take this character, with the following clauſes, to be a prophetical deſcription of the Jeſuits in the Popiſh countries, and of another ſuch ſort of men in the Proteſtant countries. It were to be wiſh'd, that the learned Doctor had ſpoke out, whom he meant by this laſt inſinuation. Becauſe, if it was meant of ſome who have indeed no regular miſſion, and yet take upon them to *preach* without *being ſent*, I have nothing to ſay to his reflection: But, if any one ſhall underſtand him of regular Clergymen, preaching in *houſes*, or *upper-rooms*, at any time when the powers in being will not ſuffer them to do their bounden duty elſewhere, he muſt be taught, that this is no other than what our Bleſſed Saviour himſelf, as well as his holy Apoſtles, and the Martyrs, of the firſt and beſt ages of the Church, authoriz'd and practis'd, in ſpite of all anti-chriſtian oppoſition and deadly perſecution. See the notes on Acts i. 13. ii. 1, 42. and v. 41. and Rom. x. 15.

Lead captive ſilly women.] *Gynaicaria*; an excellent diminutive word; denoting inconſtancy, folly, and lewdneſs. (Blackw.)

Ever learning.] The Apoſtle does not tax theſe women, for endeavouring, by continual learning, to improve their knowledge; but for curious enquiring into every novelty of doctrine, and following now one teacher, now another; having no care to attain to ſound and ſaving truth. (Aſſ.)

Jannes and Jambres.] Theſe are generally underſtood to have been the two chief of the Egyptian magicians, who ſtrove with Moſes: And that tho' their names are not recorded, Exod. vii. 11. yet they are here related by the Apoſtle, either out of ſome of the Jewiſh writers, not now extant, or elſe from ſome ancient tradition. However, 'tis certain, the names of theſe magicians were noted: For both of 'em are mention'd by Numenius, the Pythagorean Philoſopher, and Artabanus the Hiſtorian; and the former of 'em by Pliny. For more particulars, the curious reader may conſult Dr. Hammond on this text, and the notes of the learned Mr. J. Gregory.

Reprobate concerning the faith.] See the notes on 2 Cor. xiii. 5.

They ſhall proceed no further.] The reign of error, and of the wickedneſs of men, has its bounds: That of truth, and of charity, has none but eternity. The faithful perſon perſeveres in the love of the truth, even when oppreſs'd, and comforts himſelf with the hopes of its triumph; patiently waiting for the ſeaſon appointed in the deſigns of God. (Q.)

As theirs alſo was.] *Viz.* As that of Jannes and Jambres was. See the laſt note on ch. ii.

Ver. 10, 11, 12, 13. But thou haſt fully known my doctrine, manner of life, purpoſe, faith, long-ſuffering, charity, patience, perſecutions, afflictions, which came unto me at Antioch, at Iconium, at Lyſtra; what perſecutions I endured: But out of them all the Lord delivered me. Yea, and all that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution. But evil men and ſeducers ſhall wax worſe and worſe, deceiving, and being deceived.

Thou haſt fully known.] *Parekolouthekas*, the original word, does primarily, or literally, ſignify to *follow*; and in this ſenſe it is here applicable to ſeveral of the inſtances following: But, becauſe it is not applicable to all of 'em, therefore commentators and interpreters are agreed, in judging, that the word ought here to be taken in a ſecondary ſenſe; *viz.* wherein it ſignifies to *know fully*, or the like. (Wells)

My doctrine, &c.] Theſe are parts which compoſe an Apoſtolical perſon; *viz.* ſound *doctrine*, penitent *life*, pure intention or *purpoſe*, generous *faith*, *long-ſuffering* towards the weak, indefatigable *charity*, and *patience* under afflictions, perſecutions, and oppoſitions to that which is good. (Q.)

At Antioch.] That is, in Piſidia; for he ſuffer'd none of theſe at Antioch in Syria. (Wall)

Shall ſuffer perſecution.] See the notes on Acts xiv. 22. and 1 Theſſ. iii. 3.

Wax worſe and worſe.] Our Apoſtle having acquainted us, in the former verſe, with the condition of the godly, that they muſt expect and prepare for perſecution, he lets us, in this verſe, underſtand the miſerable condition of the wicked, that they "wax worſe and worſe:" Their proficiency is mere apoſtaſy; they actively *deceive* others, and are paſſively *deceived* themſelves, by the Devil, that lying ſpirit, that grand impoſtor. Learn hence, That the proſperous eſtate of wicked men is much more dangerous and miſerable, than the afflicted and perſecuted condition of the godly; the good by perſecution grow better, but the wicked by living eaſy "wax worſe and worſe." (B.) See the notes on 2 Theſſ. ii. 11.

Ver. 14, 15, 16, 17. But continue thou in the things which thou haſt learned and haſt been aſſured of, knowing of whom thou haſt learned them; and that from a child thou haſt known the holy Scriptures, which are able to make thee wiſe unto ſalvation, through faith which is in Chriſt Jeſus. All Scripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs: That the man of God may be perfect, throughly furniſhed unto all good works.

But, continue thou.] Several arguments are here made uſe of by St. Paul, to preſs Timothy to the duty of perſeverance in the doctrine of Chriſt, contained in the holy Scriptures: 1. From the authority of the perſon, from whom he had received that doctrine; to wit, St. Paul himſelf, an inſpired Apoſtle of Jeſus Chriſt: "Continue in the things which thou haſt learned;" that is, from me, and by me, as an authorized Apoſtle: All the ſervants of God, but eſpecially the Miniſters of God, muſt continue conſtant in the faith, and ſtedfaſt in the truth received. 2. From his long acquaintance with the Scriptures, even from his childhood, yea, from his infancy; "from a Child thou haſt known the holy Scriptures," *&c.* And the argument lies thus, Thou, O Timothy, haſt learnt the Scriptures from thy infancy: Now, what a ſhame would it be for thee, who haſt been taught ſo early the true religion, to turn from it and forſake it? "from a child thou haſt known the holy Scriptures;" from a *ſuckling*, as the word ſignifies. (B.) Note here alſo, 3. The care of the Jews, to teach their children the Scriptures, even from their *childhood.* From five years old (ſay the Talmudiſts) we put our children to read the Bible. And Joſephus informs us, that their children, learning their laws from the firſt dawnings of ſenſe and reaſon in them, had them engraven in their ſouls. Which, as it condemns the practice of the Church of Rome, in witholding thoſe ſacred oracles from old and young; ſo alſo does it reprehend the generality of Chriſtians, who are more concern'd to teach their children things unneceſſary; or at the beſt, things only needful for this preſent life, than to inſtruct them in that word of God, which "is able to make them wiſe unto ſalvation." (W.) Here Mr. Fox gives us a ſummary of the character of a good Miniſter of Chriſt; which may be of uſe, eſpecially to candidates for Holy orders; and to which I therefore refer them. See alſo the notes on ch. ii. 2.

Able to make thee wiſe.] Obſerve here, 1. The title given to the word of God; "the holy Scriptures:" they are holy in their author, holy in their matter, holy in their penmen, holy in their end and deſign, which is to make us holy, John xvii. 17. The word of God is not only pure but purifying, not only clean but cleanſing. 2. The high commendation given of the Word; "It is able to make thee wiſe unto ſalvation:" No knowledge can bring us to ſalvation, without the knowledge of the holy Scriptures; the Philoſophers will teach you wiſdom, but not a word of ſalvation by a Redeemer, without whom our ſalvation is impoſſible; therefore it is here added, "wiſe unto ſalvation, through faith which is in Chriſt." (B.) And further note, That the books of Scripture are therefore call'd *Canonical*, becauſe, as they had their prime and ſovereign authority from God himſelf, by whoſe divine will and inſpiration they were firſt written, and by whoſe bleſſed providence they have been ever ſince preſerv'd and deliver'd over to poſterity; ſo they have been likewiſe receiv'd, and in all times acknowledg'd by his Church, to be the infallible *rule* of our faith, and the perfect *ſquare* of our actions, in all things that are any way needful for our eternal ſalvation. (Coſin) See Dr. Alleſtree's ſermon on this text; and the notes here following.

All Scripture is given.] Our Apoſtle cloſes this chapter with an exhortation to Timothy, to perſevere in his ſtudy of the Holy Scriptures, by a three-fold argument, drawn, 1. From their dignity and authority: They are "given by inſpiration of God;" that is, they are not the contrivance of any man's wit and fancy, but a revelation of the mind and will of God; and thoſe that wrote them were excited to it, and aſſiſted in it by the Spirit of God: No part of Scripture had either Angels or men for its author; but every part of Scripture is divinely inſpired or breathed by God, both for matter and order, ſtyle and words. 2. From the utility and ſufficiency of the Holy Scriptures: They are "profitable for doctrine and inſtruction," teaching us what to to know and believe in order to ſalvation, concerning God and Chriſt and ourſelves, *&c.* "for reproof" of error and confutation of falſe doctrine; "for correction" of ſin and evil manners; "for inſtruction in righteouſneſs," directing us how to lead a righteous and holy life according to the will of God. 3. From the perfection of them: They are able to make "the man of God perfect, throughly furniſhed unto all good works;" that is, to make the miniſters of Chriſt complete in knowledge, faith, and holineſs, every way fitted for their work and duty, as Chriſtians, and as Miniſters. Obſerve here, 1. That the Scriptures of the Old Teſtament, and not of the New, muſt be the Scriptures here intended; they being the only Scriptures Timothy had known from a Child; that was before the Scriptures of the New Teſtament were written. 2. That the Apoſtle doth not ſay, that theſe Scriptures were of themſelves ſufficient to make Timothy wiſe unto ſalvation, but only that with *faith* in Chriſt Jeſus they were ſufficient for that end; much more then muſt the Scriptures both of Old and New Teſtament together, when accompanied with faith in Chriſt Jeſus, be ſufficient for that end. 3. That the Scriptures are a perfect, plain, and ſufficient rule, in all things neceſſary to ſalvation: 1. They are a *perfect* rule, becauſe the writers of them were divinely inſpired; and conſequently their writings are infallible: 2. They are a *plain* rule, otherwiſe they would be no rule at all, of no more uſe to direct our faith and practice than a ſun-dial in a dark room is to tell us the hour of the day: A rule that is not plain, whatever it may be in itſelf, is of no uſe to us till it be made plain: 3. They are a *ſufficient* rule; they are able to make the man of God perfect and wiſe to ſalvation. Here the Church of Rome diſtinguiſhes and ſays, the Scriptures are ſufficient to *ſalvation*, but not to *inſtruction*: To whom one of the martyrs replied, If ſo, God ſend me the ſalvation, and you the inſtruction. (B.) See alſo Dr. Whitby's annotations at large on this text; and Bp. Chappel, of the *uſe of Holy Scripture*, 1653. together with the reſpective notes on Luke xvi. 29. John v. 39. and xxi. 25. Acts i. 1. Rom. xv. 4. Gal. iii. 24. Eph. ii. 10. and 1 Tim. iv. 13.

CHAP. IV.

Further exhortations to a faithful diſcharge of his office; with a further deſcription alſo of the oppoſers of the Goſpel: The Apoſtle's readineſs to die for it; and his certainty of a reward: Directions as to ſome common affairs: Cautions againſt Alexander: And an account of what had already befallen himſelf.

Ver. 1, 2, 3, 4, 5. I Charge thee therefore before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing, and his kingdom: Preach the word, be inſtant in ſeaſon, out of ſeaſon; reprove, rebuke, exhort with all long-ſuffering, and doctrine. For the time will come, when they will not endure ſound doctrine; but after their own luſts ſhall they heap to themſelves teachers, having itching ears. And they ſhall turn away their ears from the truth, and ſhall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an Evangeliſt, make full proof of thy miniſtry.

I charge thee.] See the notes on ch. ii. 14. and 1 Tim. vi. 13.

Judge the quick and the dead.] See the notes on Acts x. 42. and xvii. 31. 2 Cor. v. 10. and 1 Theſſ. iv. 7.

Preach the word.] Obſerve here, The perſon to whom this *charge* is given, *viz.* To Timothy, a perſon regularly ordain'd and ſet apart to the work. See the notes on Acts xviii. 25. Rom. x. 15. 1 Cor. ix. 16. and 1 Tim. iv. 14.

In ſeaſon, out of ſeaſon.] That is, ſaith Chryſoſtom, not only when thou art in the Church, but alſo in thy houſe; not only in times of peace and ſafety, but alſo when thou art in priſon; not only in time of health, but even when thou art to die. (W.) There is no contradiction in theſe commands: Both may, and ought to be done, by a faithful Miniſter of God, who preacheth the word *in ſeaſon*, when God offers him a fair opportunity, and the hearers deſire, and call for it, Nehem. viii. 1, *&c.* and the argument he handleth is ſeaſonable for the time: "Out of ſeaſon," when a door of utterance is opened unto him, that he may preach; but his hearers are not willing to hear, either becauſe they are ill-affected to the word, or diſtracted by other buſineſs, or they like not to hear ſuch points touch'd or meddled with at ſuch a time; when yet he knows it to be needful for the health of their ſouls, to hear ſuch doctrines handled, or duties preſs'd. (Aſſ.) A paſtor deceives himſelf, if he thinks he has juſtly diſcharg'd his office, by mounting the pulpit, and preaching the Goſpel: He muſt try all manner of ways to gain one ſoul. (Q.) He muſt, many times, make his own way to do thoſe duties, without waiting for more favourable times, which perhaps may not come till it is too late. (Wall) See the notes on Luke xiv. 23. and Acts xx. 7.

The time will come.] Are we not already arrived at theſe miſerable times? The more we perceive them approaching, the more zeal ought we to have, to make the truth known. Let us not judge of any doctrine by the great number of the teachers; but of the teachers by the doctrine. It is not the doctrine of Jeſus Chriſt, if it be remote from the holy ſeverity of his Goſpel; if it flatters the inclinations of the ſinner; or if it be favourable to his luſts. (Q.) See the notes on ch. iii. 1. and 1 Tim. iv. 1, *&c.*

Heap to themſelves teachers.] Forſaking thoſe who are ſet over them by the Apoſtles, and their ſucceſſors, they will chuſe for themſelves; and, to ſatisfy their own vain *itchings*, and ſecular advantages, have many falſe teachers; who ſhall flatter and humour them. (Oxf. and Wells) See the notes on ch. iii. 6.

They ſhall turn away.] Or rather, *will* turn away. See the notes on 1 Tim. i. 4.

Watch thou in all things.] See the notes on ch. ii. 3. Matth. xxiv. 42. Eph. iv. 11. and Col. iv. 17.

Ver. 6, 7, 8. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a crown of righteouſneſs, which the Lord the righteous judge ſhall give me at that day: And not to me only, but unto all them alſo that love his appearing.

Ready to be offered.] To be ſacrificed, or martyr'd. The word in the original, *ſpendomai*, ſignifieth properly, libation, or a drink-offering: And he alludeth to the pouring out of blood, or wine which was uſed in ſacrifice; and ſeems withal to intimate the manner of death, wherewith he was to glorify God; which was not by being *offer'd*, as a *holocauſt*, by fire, as Polycarp, and many others were, but by a death, wherein his blood was to be ſhed or pour'd out; namely, beheading. (Beza, Heinſ. Aſſ. Leigh, and B.) This is the text, from whence 'tis generally concluded, that St. Paul wrote this Epiſtle but a very little while before his martyrdom: But ſeveral reaſons againſt that concluſion have been intimated in the Preface. To which may be added here, 1. That if we take the words in their literal ſenſe, *ede ſpendomai*, I am *already*, as it were, poured out, or made a ſacrifice, will prove too much; even that he was *now* offer'd, rather than *ready* to be offer'd. (Oxf.) And, 2. That *epheſteke* does not ſo properly ſignify, "the time of my departure *is* at hand," as that it *hath been* at hand. (H.) See Dr. Dillingham's Sermon on this text; and the notes on ver. 9, and 16, *&c.* Rom. ii. 6. and vi. 23. 1 Cor. ix. 24, 25. Phil. i. 23. ii. 17. and iii. 14. Col. iii. 1. 2 Theſſ. i. 6. and 1 Tim. vi. 12. and the other notes here next following.

At that day.] See the notes on ch. i. 12, 18. and 2 Theſſ. i. 7. and Dr. Whitby at large upon this text.

That love his appearing.] As being duly prepared for it. Which therefore is the greateſt encouragement that can be, for others alſo to "keep the faith," even unto death. (Wells) To be a good Chriſtian, and to *love* the glorious *appearing* of Chriſt, is one and the ſame thing, in the language of St. Paul. As that perſon *loves* it, who behaves himſelf ſo as to be able to deſire it with confidence; ſo he does *not love it*, who lives as if he had no expectation of it at all. (Q.) See the notes on Col. iii. 3.

Ver. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22. Do thy diligence to come ſhortly unto me. For Demas hath forſaken me, having loved this preſent world, and is departed unto Theſſalonica: Creſcens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: For he is profitable to me for the miniſtry. And Tychicus have I ſent to Epheſus. The cloke that I left at Troas with Carpus, when thou comeſt, bring with thee, and the books, but eſpecially the parchments. Alexander the copper-ſmith did me much evil: The Lord reward him according to his works. Of whom be thou ware alſo; for he hath greatly withſtood our words. At my firſt anſwer no man ſtood with me, but all men forſook me: I pray God that it may not be laid to their charge. Notwithſtanding, the Lord ſtood with me, and ſtrengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: And I was delivered out of the mouth of the lion. And the Lord ſhall deliver me from every evil work, and will preſerve me unto his heavenly kingdom: To whom be glory for ever and ever. Amen. Salute Priſca and Aquila, and the houſhold of Oneſiphorus. Eraſtus abode at Corinth: But Trophimus have I left at Miletum ſick. Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jeſus Chriſt be with thy ſpirit. Grace be with you. Amen.

¶ The ſecond Epiſtle unto Timotheus, ordained the firſt biſhop of the church of the Epheſians, was written from Rome, when Paul was brought before Nero the ſecond time.

Come ſhortly unto me.] See the notes on ver 21. and ch. i. 3.

Demas hath forſaken me.] This Demas was one of thoſe whom St. Paul ſtiles (*ſynergoi*) "his fellow-labourers," Philem. 24. But whence he came, or when he was admitted into the miniſtry, we are not inform'd. Some are of opinion, that his *forſaking* the Apoſtle, here complain'd of, was but a ſeceſſion for a ſhort time, and that he ſoon recollected himſelf, and return'd to his duty: Which is generally affirm'd by thoſe who underſtand this Epiſtle to have been written before that to Philemon. But, however that may be, the Apoſtle (as Dr. Whitby obſerves) does not ſay, that Demas had forſaken the Chriſtian religion, or that he betook himſelf to his own ſecular affairs, forſaking his attendance on the ſervice of God in the Church, or preferr'd the things of this life before thoſe of a future: But, as the Ancients do expound the words, he left the Apoſtle in this time of danger, conſulting the ſafety of his own life. For *ho nyn aion*, in the Scripture-phraſe, ſtill ſignifies, this preſent life; as in Mark x. 30. and 1 Tim. iv. 8. and vi. 17. He ſeems therefore only to ſay of him here, what he ſays of others, ver. 16. "At my firſt anſwer no man ſtood with me, but all men forſook me." (W.) See Dr. Byam's Sermon on this text; and the notes on Rom. xii. 11. and the Preface to Philemon.

Take Mark, and bring him.] See the notes on Acts xv. 37. and the Preface to this Epiſtle.

Tychicus have I ſent.] See the notes on Col. iv. 7.

The cloke that I left.] *Ton phelonen* ſome take for a riding coat, or travelling cloke; as if it were made, by a tranſpoſition of letters, from the Latin *penula.* But the moſt ancient Syriac interpreter takes it for *domum*, or *repoſitorium ſcriptorum:* And Heſychius, a moſt exquiſite Greek grammarian, inclineth to this opinion, that by it the Apoſtle meant a *little deſk*, or *coffer*, wherein he laid his books or writings. (Aſſ.) Phavorinus renders it *to marion bembranon*; which, without queſtion, ſhould be written *tomarion membranon:* And ſo the explication of *phelones* will be a little piece of *parchment roll'd*, or folded up; which perhaps may be all one with the (*membranai*) *parchments* here alſo mention'd; becauſe they being added with an *eſpecially*, ſeem to denote ſomewhat before-mention'd, rather than any new thing. (H.) Conſentient with which I find Tremellius, Heinſius, Dr. Whitby, and the author of an Eſſay for a New Tranſlation. See the Preface to this Epiſtle.

Alexander, the copperſmith.] Who this was is not known; except it was the ſame who is mention'd Acts xix. 32. where ſee the notes.

The Lord reward him.] *Apodoë.* The Syriac, and the King's Manuſcript, read it *apodoſëi*, *ſhall*, or *will reward* him. The full import of this phraſe is no more than a prophetical denunciation or prediction, of what ſhould, in the juſt judgment of God, befall him. And it is a vulgar Hebraiſm, for the imperative and future tenſes to be uſed promiſcuouſly, the one for the other. (H.)

I was delivered.] See the Preface to this Epiſtle.

The mouth of the lion.] This is generally interpreted of Nero: But, it may alſo ſignify only the greatneſs of the danger. (Oxf.) A proverbial form of ſpeech, alluding to the gaping of the lion after his prey, and the direfulneſs of that. (H.)

Salute Priſca and Aquila.] 'Tis not to be doubted, but the Priſca, here mention'd with Aquila, was the ſame who is elſewhere call'd Priſcilla: Nor are there wanting ſome Manuſcripts which expreſly read it Priſcilla here; as do alſo the Syriac and Arabic verſions. (Wells) Theſe ſeem at that time to have been at Epheſus; and therefore Timothy was then alſo at, or near, the ſame place. (Wall) See the notes on Acts xviii. 24. and Rom. xvi. 3.

The houſhold of Oneſiphorus.] See the notes on ch. i. 16.

Eraſtus abode.] See the notes on Rom. xvi. 22.

Left at Miletum.] Others, inſtead of (*en Mileto*) at Miletum, read it (*en Melite*) in Melita; that is, Malta; where St. Paul and his companions got to ſhore, after their ſhip-wreck, Acts xxviii. 1.

Come before winter.] This Epiſtle ſeems hence, to have been written either in the ſpring, or at leaſt early in the ſummer, and by this direction to Timothy, St. Paul ſeems not to have been under any apprehenſion, that his martyrdom was then very nigh at hand. (Oxf. and Wall)

Pudens, and Linus, and Claudia.] Pudens and Claudia were husband and wife, and Claudia a Briton, if thoſe be the ſame who are mention'd in ſeveral epigrams by Martial: And Linus is conceiv'd to be the ſame who was afterwards Biſhop of Rome. (Cave, Oxf. and Wall)

The END *of the Second Epiſtle of St.* PAUL *to* TIMOTHY.

CRITICAL and EXPLANATORY
ANNOTATIONS
UPON THE
Epiſtle of St. *PAUL*, the APOSTLE,
TO
TITUS.

HAVING treated at large upon the two Epiſtles of St. Paul to Timothy, I may be the ſhorter on this; which is much of the ſame nature with thoſe other. All that needs to be particularly taken notice of here, is,

i. That Titus was a Gentile, who had been early converted to Chriſtianity by St. Paul, and imploy'd by him in divers places for the ſervice of the Church; as appears, Acts xvi. 3. 2 Cor. viii. 6. Gal. ii. 3. and elſewhere: Whom the Apoſtle left in Crete (now call'd Candia) to ſettle and govern the ſeveral Churches in that, and (probably alſo) the other neighbouring iſlands; as is evident, ch. i. 5.

ii. That the occaſion, and ſubject, of this Epiſtle, are the ſame with thoſe (eſpecially the former) to Timothy; only much ſhorter, becauſe Titus ſeems to have ſtood the leſs in need of long and many inſtructions. However, St. Paul fully, tho' briefly, inſtructs him in all the parts of his Epiſcopal Office; giving him a complete collection of Eccleſiaſtical Canons, dictated by the Holy Ghoſt: And happy had it been for the Church, in all ages, if ſtrict Canonical obedience had been duly paid, as well as ſworn, to them!

iii. That the Holy Scriptures not having mention'd the time, either of St. Paul's being in Crete, or of his writing this Epiſtle, we are left to conjecture: And the moſt probable ſeems to be this, that he viſited that iſland in his paſſage to Greece, mention'd Acts xx. 2. and then left Titus there: And that, after his arrival in Greece, he wrote this Epiſtle to him; which Dr. Hammond, Dr. Lightfoot, Dr. Cave, and the Oxford annotator, place about the year of our Lord 55. But others date it ſeveral years later; tho' 'tis generally agreed to have been written about the ſame time with the former of thoſe to Timothy. And,

iv. That tho' the note placed at the end of it, ſays, "it was written from Nicopolis of Macedonia," it ſeems more probable, from ch. iii. 12. that St. Paul was not yet come to Nicopolis, but only that he had "determined there to winter."

CHAP. I.

The end of St. Paul's leaving Titus in Crete: The qualifications requiſite in Biſhops, and other Clergy: Falſe teachers to be ſilenc'd: And the character of the Cretians in general.

Ver. 1, 2, 3, 4. PAUL a ſervant of God, and an Apoſtle of Jeſus Chriſt, according to the faith of God's elect, and the acknowledging of the truth which is after godlineſs: In hope of eternal life, which God that cannot lye, promiſed before the world began; but hath in due times manifeſted his word thro' preaching, which is committed unto me, according to the commandment of God our Saviour: To Titus mine own ſon after the faith, Grace, mercy, and peace from God the Father, and the Lord Jeſus Chriſt our Saviour.

Paul, a ſervant.] See the notes on 1 Tim. i. 1.

The truth, which is after godlineſs.] See the notes on 1 Tim. vi. 3.

Before the world began.] See the notes on Rom. xvi. 25. Eph. i. 4. and 2 Tim. i. 9. and ii. 13.

In due times manifeſted.] *Kairois idiois*; in his own ſeaſon; that is, in that ſeaſon, which he thought fit to deſign for it. (H.) See the notes on Rom. xvi. 26. Gal. iv. 4. and Eph. i. 10.

According to the commandment.] By Chriſt's immediate appointment. (H.) See the notes on 1 Tim. i. 1.

Son, after the common faith.] See the notes on 2 Tim. i 2.

Grace, mercy, and peace.] See the notes on Rom. i. 7. 1 Cor. i. 3. and Gal. i. 3.

Ver. 5, 6, 7, 8, 9. For this cauſe left I thee in Crete, that thou ſhouldſt ſet in order the things that are wanting, and ordain elders in every city, as I had appointed thee. If any be blameleſs, the husband of one wife, having faithful children, not accuſed of riot, or unruly: For a Biſhop muſt be blameleſs, as the ſteward of God; not ſelf-willed, not ſoon angry, not given to wine; no ſtriker; not given to filthy lucre; but a lover of hoſpitality, a lover of good men, ſober, juſt, holy, temperate; holding faſt the faithful word, as he hath been taught, that he may be able, by ſound doctrine, both to exhort and to convince the gainſayers.

For this cauſe left I thee.] In theſe words we have, 1. The erection of a power in the perſon of Titus; a Metropolical power over the whole iſland of Crete. 2. The end of this inſtitution, or the uſe and exerciſe of this power, in a double inſtance; to *order*, and to *ordain*, to correct, and to conſtitute; to make Biſhops, and to govern them. And, 3. The limitation of all to Apoſtolical preſcript and direction; both ordination, and juriſdiction too; the whole office, muſt be manag'd, "as I had appointed thee," ſays the Apoſtle. The ſource, and the ſtream, the original and derivation of all was from our Lord, by his Apoſtle, and commiſſioner: I Paul, an "Apoſtle of Jeſus Chriſt," (ver. 1.) left thee, &c. Therefore, not as a ſuffragan of St. Peter, as ſome of the Romiſh partizans would fain have it: Not as a diſciple of Gamaliel, acting only in purſuance of a Jewiſh cuſtom: Nor yet as a delegate of the civil magiſtrate. (Sancroft) See that excellent Archbiſhop's ſermon at large on this text; and the notes on Acts xx. 38. as well as the Preface to this Epiſtle, and the other notes here next following.

Set in order.] *Epidiorthoſe*, ſignifying properly, to correct, or make ſtraight that which is crooked, (not "the things that are wanting," to which it ſeems not to have ſo juſt a relation) and *ta leipointa* being, in the next notion, thoſe "things that are wanting," (and therefore not ſo aptly ſaid to be *corrected*, as *ſupplied* or *added*;) for the according of the terms, I cannot ſee why the participle may not have as powerful influence upon the verb (to qualify that) as that upon the participle; and ſhall therefore take in the conſideration of both ſenſes, and ſuppoſe, that Titus is here commiſſion'd, both to ſupply what was *wanting*, and to *correct* what was amiſs. (Sancr.) See the notes on 1 Cor. xi. 34.

Ordain Elders in every city.] That is, *Biſhops*; as they are expreſly call'd, ver. 7. See the notes on Acts xi. 30. and xiv. 23. Phil. i. 1. 1 Tim. iii. 1. and v. 1, 22.

If any be blameleſs.] This, and the other qualifications requiſite in a Biſhop, have been ſo fully and largely explain'd already, that little needs to be ſaid thereof here, but to refer the reader to the notes on 1 Tim. iii. 1, &c. What few particulars remain to be added, are ſubjoin'd in the notes and references here next following.

A Biſhop muſt be] See the notes alſo on Phil. i. 1.

As the ſteward of God.] See the notes on 1 Cor. iv. 1, 2.

Lover of good men.] *Philagathon*; a lover of that which is good.

Holding faſt.] This is a neceſſary qualification, and frequently repeated by our Apoſtle; that no Heretick, or Diſſenter from the received doctrine of the Church, be entruſted with any office in the Church. (Oxf.) See the notes on ch. ii. 1. 1 Cor. iii. 10. 1 Tim. i. 10. and vi. 3. 2 Tim. i. 13. ii. 2. iii. 13. and iv. 3.

Ver. 10, 11, 12, 13, 14, 15, 16. For there are many unruly and vain talkers, and deceivers, eſpecially they of the circumciſion: Whoſe mouths muſt be ſtopped, who ſubvert whole houſes, teaching things which they ought not, for filthy lucres ſake. One of themſelves, even a prophet of their own, ſaid, The Cretians are always lyars, evil beaſts, ſlow bellies. This witneſs is true: Wherefore rebuke them ſharply, that they may be ſound in the faith; not giving heed to Jewiſh fables, and commandments of men, that turn from the truth. Unto the pure all things are pure: But unto them that are defiled, and unbelieving, is nonothing pure; but even their mind and conſcience is defiled. They profeſs that they know God; but in works they deny him, being abominable, and diſobedient, and unto every good work reprobate.

Vain talkers, and deceivers.] See the notes on 2 Cor. xi. 20. and 1 Tim. i. 3, &c.

Mouths muſt be ſtopped.] Not by force; for Titus had no power of the ſword; but by confutation. (B.) Either ſolidly confuting their errors, or ſilencing them by ſuſpenſion, and other Eccleſiaſtical cenſures. (Aſſ.)

For filthy lucres ſake.] See the notes on Rom. xvi. 18. Phil. iii. 19. 1 Tim. vi. 5. and 2 Tim. iii. 6, 13.

A prophet of their own.] Some will have this allegation to be taken out of Callimachus his hymn in praiſe of Jupiter; where the firſt part of this verſe is found: But Callimachus was no prophet of the Cretians. The Apoſtle therefore certainly meant Epimenides, who was himſelf a Cretian, and whoſe poem is call'd a book of oracles or prophecies; among which this whole verſe is found; *viz.* "The Cretians are always *liars*, (that is, crafty companions, falſe in their words and deeds, as the Latin proverb, *Cretizare cum Cretenſibus*, declareth;) *evil beaſts*, (that is, fierce, intractable, and dangerous to deal withal;) and *ſlow bellies*," (that is, given to ſloth, and idleneſs, and luxurious gluttons.) Which cenſure the Apoſtle here confirms; not to diſcredit the Cretians, or to blaſt their reputation, but to diſcover the maladies of that people, to him whom he there left, as a phyſician, to cure them by ſound and wholeſome doctrine. (Aſſ.) This man is by St. Paul ſtiled a *prophet*, becauſe he paſs'd for ſuch among his countrymen. (G.) Some further criticiſms on this text may be ſeen in Hammond and Whitby. See alſo the notes on Acts xvii. 28.

Rebuke them ſharply.] *Apotomos*; with a cutting ſeverity. The word is a metaphor, taken from chirurgeons, who cut out dead fleſh to the quick, in order to the healing. We may, we muſt, ſpeak cutting words, when kind words will not do. (B.) As a *ſharp* and ſevere charity is ſalutary, when it awakes a ſlumbering ſinner; ſo, a cowardly and miſtaken mildneſs is fatal, when it only flatters the diſeaſed perſon, and increaſes the diſeaſe. (Q.) See the notes on 2 Cor. xiii. 10. and 2 Tim. iv. 2.

Jewiſh fables.] See the notes on 1 Tim. i. 4.

Commandments of men.] The Apoſtle forbiddeth not ſimply, to give heed to the commandments of men; for, elſewhere, he requireth us to obey the lawful commands of our ſuperiors in Church and ſtate; but, of ſuch men as "turn from the truth." (Aſſ.)

Unto the pure] See the notes on Luke xi. 39. Rom. xiv. 14, 20. 1 Cor. vi. 12. and x. 23, 25. and 1 Tim. iv. 3.

In works they deny him.] See the notes on Rom. ii. 17, &c. and x. 9. and 2 Tim. iii. 5.

Reprobate.] See the notes on Rom. i. 28.

CHAP. II.

Directions to Titus, concerning the Laity of all degrees: And a deſcription of the deſign and doctrine of the Goſpel.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. BUT ſpeak thou the things which become ſound doctrine: That the aged men be ſober, grave, temperate, ſound in faith, in charity, in patience: The aged women likewiſe, that they be in behaviour as becometh holineſs, not falſe accuſers, not given to much wine, teachers of good things; that they may teach the young women to be ſober, to love their husbands, to love their children, to be diſcreet, chaſte, keepers at home, good, obedient to their own husbands, that the word of God be not blaſphemed. Young men likewiſe exhort to be ſober-minded. In all things ſhewing thy ſelf a pattern of good works: In doctrine ſhewing uncorruptneſs, gravity, ſincerity, ſound ſpeech that cannot be condemned; that he that is of the contrary part may be aſhamed, having no evil thing to ſay of you. Exhort ſervants to be obedient unto their own maſters, and to pleaſe them well in all things; not anſwering again, not purloining, but ſhewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

Sound doctrine.] *Hygiainouſa didaſcalia*; that is, 1. *Pure*; not adulterated with fables, or mingled with traditions. 2. *Wholeſome*; which heals the ſoul; whoſe end is not to delight the times, or ſerve a turn, but to cure the men. 3. *Entire*; ſpun out of an even thread, which hath no croſs opinions interwoven, no party-colour'd skeins of faction, nor wonder-working rags torn from any ſhrine, and patch'd to that white robe of truth, which Chriſt gave his ſpouſe, as his Church's Livery. 4. *Plain*, and *perſpicuous*; not muffled up in dark concluſions. 5. *Firm* at the foundation, and ſmoothly laid. 6. *Solid* at the heart. The plain, poſitive, Catechiſtical doctrine of the Church, as it is moſt eaſy and familiar, ſo moſt ſound and orthodox: Poſitive divinity contains abundantly enough for the ſatisfaction of the knowledge, and ſalvation of the ſoul: A little logic ſerves a Chriſtian; and a man may go to heaven without quaint diſtinctions. But yet, 'tis neceſſary,

ceſſary, 7. That it be deliver'd in ſound terms: That the terms be not only not repugnant to the truth of the poſition; but not ambiguous, ſo as either to darken or diſtort the meaning. See Biſhop King's Sermon at large, on this text, 1662. and the notes on ch. i. 9. 1 Cor. xiv. 40. 1 Tim. i. 3, *&c.* and vi. 3. and 2 Tim. i. 13.

That the aged.] Here the Apoſtle comes to direct Titus how to apply his doctrine aptly to the ſeveral ſexes, ages, and conditions of men. Whence, in general, is to be obſerv'd, That every faithful Miniſter muſt fit and apply his doctrine to the ſeveral ages, conditions, and occaſions of his people, that every man and woman, young and old, ſuperior and inferior, may know, not only what is lawful, but what is moſt expedient and becoming. (Tayl) Some conceive, that by *presbytai* here, and *presbytides*, ver. 2. is meant, not in general any ancient perſons, men or women, tho' the words ſignify ſo, largely; but Church-officers, Deacons and Deaconeſſes; as *presbyteros* (an *Elder*, or *more ancient*) ſignifies a *Presbyter*, or *Prieſt*. For, as the Apoſtle to Timothy gives charge firſt concerning Biſhops, and next for Deacons, and after for Deaconeſſes; ſo he might uſe the ſame method here. Nor were there, any where, Biſhops ordained, where there were not alſo Deacons to wait upon them: Beſides, the office of the Deaconeſſes was, amongſt other things, to inſtruct the younger women; and they were alſo anciently call'd *Presbytides*, Concil. Laod. can. 11. (Oxf.) See Dr. Hammond and Dr. Whitby on this text; and the notes on 1 Tim. ii. 9, *&c.* iii. 2, *&c.* and v. 1, *&c.*

Obedient to their own husbands.] See the notes on 1 Cor. xiv. 34. Eph. v. 22. and Col. iii. 18.

A pattern of good works.] See the notes on Phil. iii. 17. and 1 Tim. iv. 12.

Sound ſpeech.] See the notes on ver. 1. and 2 Theſſ. iii. 14.

Servants to be obedient.] See the notes on Eph. vi. 5, *&c.* Col. iii. 22, *&c.* and 1 Tim. vi. 1.

Not anſwering again.] *Me antilegontas*; not gainſaying, or contradicting. Neither croſſing, or contradicting, what they are commanded; nor ſaucily replying when they are reproved. (B.) But, only with ſubmiſſion, pleading their own cauſe; for that even Nature doth allow. (W.)

Not purloining.] The original word, *Noſphizomenoi* ſignifies, thoſe who detain any thing to themſelves, which belongs not to them, and put it apart to their own uſe. (Leigh) And here it forbids the making unlawful advantage, without the knowledge or conſent of their maſters, even in ſmaller matters. (Oxf. B. and Fox) And therefore Dr. Wells has, not improperly, ſubſtituted the word *filching*, inſtead of *purloining*; the latter not being now ſo generally well underſtood as the former. See the notes on Acts v. 3.

Adorn the doctrine of God.] As the evil lives of the profeſſors of Chriſtianity is a great blemiſh; ſo their godly converſation is a great honour and ornament, to the doctrine of the Goſpel. (Aſſ.) For, their faults would by the adverſaries be imputed to the doctrine it ſelf; as their doing better, after their converſion, would be attributed to the religion in which they learned it. (Oxf.) See Biſhop Wilkins's Sermon on this text, and the notes on Phil. iv. 8.

Ver. 11, 12, 13, 14, 15. For the grace of God that bringeth ſalvation, hath appeared to all men; teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent world; looking for that bleſſed hope, and the glorious appearing of the great God, and our Saviour Jeſus Chriſt: Who gave himſelf for us, that he might redeem us from all iniquity and purify unto himſelf a peculiar people, zealous of good works. Theſe things ſpeak and exhort, and rebuke with all authority. Let no man deſpiſe thee.

The grace of God.] See the notes on Rom. iii. 24. and 2 Cor. vi. 1.

Hath appeared to all men.] The more proper placing of the words, according to the Greek, is this, "For, the grace of God, that bringeth ſalvation to all men, hath appeared, *&c.* as our Tranſlators have noted on the margin. See the notes on Acts xxvi. 18. Rom. xiii. 12. and 1 Tim. ii. 4.

Ungodlineſs, and worldly luſts.] By *ungodlineſs* we are here to underſtand all ſins committed againſt the firſt Table; and by *worldly luſts* all ſins committed againſt the ſecond Table; called *worldly luſts*, becauſe the object of them is *worldly* things, and becauſe they are the *luſts* of worldly men. (Aſſ. and B.) Or, becauſe they are ſuch *luſts* as the greateſt part of the *world* is apt to follow. (G.) See the notes on Eph. ii. 2. and iv. 17, *&c.* and thoſe which here next follow.

Live ſoberly, righteouſly, and godly.] Here, the word *ſoberly* contains our duty to our ſelves; *righteouſly*, our duty to our neighbour; and *godly*, our duty to God. And all theſe together comprehend *The whole Duty of Man*; as is largely ſet forth and explain'd, in a moſt excellent book under that Title: To which it were much to be wiſh'd, that no Chriſtian were a ſtranger. See the notes on 1 Theſſ. ii. 10.

That bleſſed hope.] See the notes on Col. i. 5.

The great God, and our Saviour.] Or rather, our powerful God and Deliverer. (H.) The title (*tou megalou Theou*) "Great God," is here referr'd to our Saviour, by Clemens of Alexandria, in his *Protrept.* (Wells) And it deſerves to be noted, That it is highly probabſe Jeſus Chriſt is here ſtiled "the Great God," 1. Becauſe in the original, the article (*tou*) is prefix'd only before "Great God;" and therefore ſeems to require this conſtruction, *the appearance of Jeſus Chriſt, the great God, and our Saviour.* 2. Becauſe, as God the Father is not ſaid properly to *appear*; ſo the word *epiphaneia* never occurs, in the New Teſtament, but when it is applied to Jeſus Chriſt, and to ſome coming of his; as 2 Theſſ. ii. 8. 1 Tim. vi. 14. 2 Tim. i. 10. and iv. 1, 8. 3. Becauſe Chriſt is emphatically ſtiled "our hope," 1 Tim. i. 1. and "the hope of glory," Col. i. 27. And, 4. Becauſe not only all the ancient Commentators on the place do ſo interpret this text, but the Ante-Nicene Fathers alſo. (W.) Whoever yields not to the evidence of this proof of the Divinity of Jeſus Chriſt, is either a Jew, who has ſtill a veil before his eyes, or an impious perſon, who is blinded by the corruption of his own heart. (Q.)

Who gave himſelf for us.] See the notes on John x. 18. and xviii. 4, *&c.* Acts ii. 24. Gal. i. 4. and ii. 20. and 1 Tim. ii. 6.

Redeem us from all iniquity.] That is, from the guilt, puniſhment, and power of all ſin. (Aſſ.) To which we were formerly in bondage. (Oxf.)

A peculiar people.] *Laon periouſion*; people peculiarly conſecrated to his ſervice. (Q.) This phraſe is borrow'd from the great dearneſs and love which God ſhew'd to his former Church of the Jews; ſignifying, that the Gentiles are now admitted into the ſame eſteem and nearneſs to God as were the Jews, Exod. xix. 5, *&c.* (Oxf.)

Zealous of good works.] See the notes on Eph. ii. 10.

Speak and exhort.] As if he had ſaid, Let theſe neceſſary, practical truths, be the ſubject-matter of thy preaching: And, according to the authority of thy office, rebuke gainſayers; and let thy doctrine and behaviour, in wiſdom and gravity, be ſuch as may keep and preſerve thee from contempt. (B.) See Dr. South's Sermon on this text; and the notes on ch. i. 13. 1 Cor. iv. 1. 2 Cor. iv. 5. and v. 20. 1 Theſſ. ii. 4. and 1 Tim. iv. 12.

CHAP. III.

Further directions, concerning his doctrine; particularly with reſpect to Magiſtrates: And how to deal with Hereticks.

Ver. 1, 2. PUT them in mind to be ſubject to principalities and powers, to obey magiſtrates, to be ready to every good work, to ſpeak evil of no man, to be no brawlers, but gentle, ſhewing all meekneſs unto all men.

Put them in mind.] Obſerve here, The Apoſtle doth not ſay; *Teach* them, or *exhort* them, as before; but "Put them in mind," or remembrance. Whence we learn, 1. That this doctrine of ſubjection and obedience to authority, is no new doctrine, but renew'd; not aboliſh'd to Chriſtians, but confirm'd. And, 2. That this doctrine ought to be often inculcated, and earneſtly preſs'd upon their memory, by the Biſhops and Clergy; eſpecially when they find a buſy, factious, and ſeditious ſpirit abroad in the world. (Tayl. and Sherl.) See the notes on 2 Pet. i. 12.

To be ſubject.] *Hypotaſſeſthai* imports ſubjection and ſubordination, in a regular way, where ſome are above, and others gradually below. (Dove) See Archbiſhop Sharpe's, and Dr. Dove's Sermons on this text; and the ſeveral notes on Rom. xiii. 1, *&c.* and 1 Pet. ii. 13.

Principalities and powers.] That is, The ſupreme Civil Governors of every nation; and under them, their ſubordinate officers. (Sharpe) See the notes at large on Rom. xiii. 1, *&c.* and 1 Tim. ii. 2.

To obey magiſtrates.] *Peitharchein* ſignifieth to perform a voluntary obedience, without ſimulation or coaction. (Leigh) This ſeems to intimate the duty of *active* obedience to the laws and orders of our governors; as the other (*hypotaſſesthai*) does that of our *ſubmiſſion* where we cannot obey. (Sharpe) As obedience makes no delays, ſo it admits of no excuſes; eſpecially where the authority is good, and the thing not unreaſonable. (Dove) See the notes on Acts v. 29.

Ready to every good work.] That is, "to every good work," which may contribute to ſupport a good government. (Stephens) Or, to whatſoever the magiſtrates ſhall command, that is not contrary to the laws of God. (Oxf. and Wells) See the notes on Eph. ii. 10.

Speak evil of no man] Eſpecially, not of any lawful magiſtrate. (Wells) Calumny and evil ſpeaking has been a reigning vice in all ages; and a greater guilt is contracted by it than men apprehend. Every man ought to be as juſt to his neighbour's reputation as his own. If we report of another what we *know* to be falſe, it is downright *lying*; if we *believe* it to be falſe, it is a *ſlander:* If the evil which we report of others be really true, and we know it to be ſo, yet it is a *defamation*, and contrary to that charity and goodneſs which Chriſtianity requires; for, to divulge the faults of others, tho' they be really guilty of them, without neceſſity, is certainly a ſin, and included in this Apoſtolical prohibition: To think and ſpeak evil of others is not only a bad thing, but a ſign of a bad man; and, in many caſes, it is as great charity to conceal an evil which we hear of our neighbour, as it is to relieve him in his diſtreſs. (Tillotſ. and B.) See Archbiſhop Tillotſon's ſermon on this text; and the notes on Eph. iv. 31.

No brawlers.] *Amachous*; not quarrelſome: Eſpecially, not to be ready to take up arms and fight againſt their magiſtrates. (Wells) See the notes on 2 Tim. ii. 24.

But gentle.] See the notes on ver. 3. and 2 Cor. x. 1.

Ver. 3, 4, 5, 6, 7, 8, 9. For we ourſelves alſo were ſometimes fooliſh, and diſobedient, deceived, ſerving divers luſts and pleaſure, living in malice and envy, hateful, and hating one another. But after that the kindneſs and love of God our Saviour toward man appeared; Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt: Which he ſhed on us abundantly, thro' Jeſus Chriſt our Saviour: That being juſtified by his grace, we ſhould be made heirs according to the hope of eternal life. This is a faithful ſaying, and theſe things I will that thou affirm conſtantly, that they which have believed in God, might be careful to maintain good works: Theſe things are good and profitable unto men. But avoid fooliſh queſtions, and genealogies, and contentions, and ſtrivings about the law, for they are unprofitable and vain.

For we our ſelves.] See the notes on Rom. i. 29. 1 Cor. vi. 11. Eph. ii. 1 and Col. iii. 7.

Not by works of righteouſneſs.] See the notes on Rom. iii. 20. iv. 2. and xi. 6. Eph. ii. 9. and 2 Tim. i 9.

The waſhing of regeneration.] Mr. Mede has well obſerv'd, and ſhewn, That as in baptiſm the ſign is *waſhing* with water, ſo the (*antiſtoichonon*) inviſible and celeſtial thing figur'd thereby, or which anſwers thereto, is the Spirit, or *Holy Ghoſt:* Namely, as the body is cleans'd *without* by waſhing, ſo the ſoul is cleans'd and renew'd *within* by the Spirit. As for the blood of Chriſt, it concurs in the miniſtry of baptiſm, by way of efficacy and merit; but not as the thing figur'd; this being, according to the Scriptures, the *Spirit*. It is alſo well obſerv'd, that *waſhing* with water is therefore made the outward ſign of baptiſm, in alluſion to the cuſtom of *waſhing infants* from the pollution of the womb, when they are firſt born. (Wells) The Ancients obſerve in this paſſage a very expreſs mention of the Bleſſed Trinity. (G.) Where note, How every Perſon acts diſtinctly in the work of our ſalvation; 1. The fontal cauſe, the ſpring and ſource of our happineſs, lies in "the kindneſs and love of God" the *Father*. 2. The meritorious and procuring cauſe of the application of this love, is *Jeſus Chriſt*, in the work of redemption and mediation. And, 3. The immediate and efficient cauſe of the communication of that love of God the Father, procur'd through the mediation of Chriſt the Son, is the *Holy Spirit*, in the work of regeneration. (B.) See Mr. Mede's Diatribæ on this text, and the notes on John iii. 3, 5. Eph. v. 26. and Col. iii. 10.

Juſtified by his grace.] See the notes on ch. ii. 11. Acts xiii. 39. and Rom. iii. 24. v 1. and viii. 24.

That thou affirm conſtantly.] *Diabebiaousthai*; to affirm ſtrongly, and to preſs it home with all the ſtrength we have. (Leigh)

Be careful to maintain good works.] Each one endeavouring to perform them himſelf, and that others alſo may advance continually in *good works:* Which ſome interpret of trades and profeſſions: But it ſeems to be more generally meant of all (chiefly external) good works, whereby our neighbour is benefited. (Oxf.) The former expoſition is preferr'd by Grotius, Hammond and Wall; and the latter by Tremellius and Beza, Taylor and the Aſſembly-men, Whitby, Burkitt and Wells. The more curious reader may ſee the arguments on both ſides in Hammond and Whitby. See alſo the notes on ver. 14.

Avoid fooliſh queſtions.] See the notes on 1 Tim. i. 4. and 2 Tim. ii. 16.

Ver. 10, 11. A man that is an Heretick, after the firſt and ſecond admonition reject: Knowing that he that is ſuch, is ſubverted, and ſinneth, being condemned of himſelf.

A man that is an Heretick.] In order to come at a right notion, who is properly an Heretick, we may take this ſhort and comprehenſive definition of Hereſy from Cardinal Tolet; who calls it an obſtinate error of a Chriſtian, contrary in part to the Catholic faith. Whence we learn, that every *error* is not *hereſy:* But it muſt be, 1. In a matter of *Faith:* For the object of Hereſy is not any humane thing, but divine; and therefore 'tis no Hereſy to err in matters phyſical or mathematical, but only in thoſe which are ſacred, as articles of faith. 2. Of a Chriſtian: For tho' the ſubject of Hereſy is man, yet not every man; for he who is not baptiz'd, tho' he do err as a Heretic, is not call'd a Heretic, but rather an Infidel. 3. In *part* only; not in the whole: For if a man who is baptiz'd do *wholly* fall away from the faith, he is not call'd a Heretic, but an *Apoſtate*. And, 4. *Obſtinate:* For tho' all the other conditions do meet together in a man, yet they are not ſufficient to make him a Heretick, unleſs he be *obſtinate* therein too: And ſuch a one is ſaid to be *obſtinate*, (as the ſame Tolet well obſerves) who will perſiſt in what he affirms, nevertheleſs, tho' he knows it to be contrary to the judgment of the Church. (Maſon) See the notes on Rom. xvii. 17.

Firſt and ſecond admonition] See the notes on Matth. xviii. 15. and 2 Cor. xiii. 1, 10.

Reject.] *Paraitou*, Cut him off from the ſociety of the Church by excommunication. See the notes on Matth. xviii. 17. Rom. xvi. 17. 1 Cor. v. 13. Gal. i. 8. and v. 12. and 2 Theſſ. iii. 6, 14.

Condemned of himſelf.] See the notes on Acts xiii. 46.

Ver. 12, 13, 14, 15. When I ſhall ſend Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: For I have determined there to winter. Bring Zenas the lawyer, and Apollos on their journey diligently, that nothing be wanting unto them. And let ours alſo learn to maintain good works for neceſſary uſes, that they be not unfruitful. All that are with me ſalute thee. Greet them that love us in the faith. Grace be with you all. Amen.

¶ It was written to Titus, ordained the firſt biſhop of the Church of the Cretians, from Nicopolis of Macedonia.

When I ſhall ſend Artemas.] *Viz.* To ſupply thy place, during thy abſence. (Tayl. Oxf. and B.)

Or Tychicus.] See the notes on Col. iv. 8.

Determined there to winter.] *Ekei.* He does not ſay *here*, but *there:* Which ſhews, that he was not yet come to Nicopolis (as is obſerv'd in the Preface;) and conſequently, that the ſubſcription, added by the tranſcriber, to the end of this Epiſtle, is erroneous; as many of the reſt are confeſs'd to be, both by Proteſtants and Papiſts. (Tayl. and W.)

Bring on their journey.] *Propempſon.* See the notes on Acts xv. 3.

Let ours alſo.] *Viz.* Thoſe who are converted and confirm'd in the faith by thy labour and mine. (Tayl.)

To maintain good works.] *Kalon ergon proiſtasthai.* The very ſame phraſe which is uſed in ver. 8. And here 'tis generally agreed to injoin the *profeſſing honeſt trades* (as it is render'd in our margin;) that ſo they may both be able to ſuſtain themſelves, and be uſeful alſo to the poor. (Oxf.) See the notes on Rom. xv. 28. and 2 Theſſ. iii. 11.

Grace be with you all.] This plainly intimates, That tho' this Epiſtle be written by name to Titus, it was intended for the benefit and advantage of the whole Church. (B.)

From Nicopolis.] See the *Preface* to this Epiſtle; and the notes on ver. 12.

The End of the Epiſtle of St. PAUL *to* TITUS.

CRITICAL and EXPLANATORY
ANNOTATIONS
UPON THE
Epiſtle of St. *PAUL*, the APOSTLE,
TO
PHILEMON.

IN order to prepare our readers for the better underſtanding this ſhort Epiſtle, and to ſave the unneceſſary trouble of repetitions in the following notes, we think it proper to obſerve here,

i. That Philemon, to whom it is addreſs'd, was a perſon of eminency in Coloſſe, converted by St. Paul (tho' not at that place, the Apoſtle moſt probably having not been there in perſon, as is noted Col. ii. 1.) with whom he had contracted a friendſhip, and by whom he is here ſtiled his *fellow-labourer*, ver. 1. Whence St. Chryſoſtome, and others, have concluded, that he was one of the Clergy: And the Apoſtolical Conſtitutions have made him afterwards Biſhop of Coloſſe; to which opinion St. Jerome ſeems alſo to incline. But Hilary the Deacon affirms, that he was no Eccleſiaſtick, but a mere Layman, as Theodoret, Oecumenius, and Theophylact ſeem likewiſe to think: Neither indeed does the Apoſtle's ſtiling him *fellow-labourer* neceſſarily prove him a Clergyman; ſince the very ſame phraſe is elſewhere applied to Chriſtians in general, and even to women, Rom. xvi. 3. Be that as it will, ſo great was his zeal for Chriſtianity, that his houſe was the common Oratory to thoſe where he dwell'd; and remain'd ſtanding entire in the time of Theodoret, *viz.* about four hundred years afterwards.

ii. That Oneſimus, a ſervant (or ſlave) of Philemon, having run away from his maſter, either for ſome wrong done him (as it ſeems) in his temporal eſtate, or (as Baronius rather thinks) out of perſonal affection for St. Paul, and his doctrine, of which he had heard ſomewhat in his maſter's houſe, came to Rome, while the Apoſtle was there in bonds: Where, providentially becoming a conſtant attendant upon his preaching, he was not only touch'd with a due ſenſe of his crime, in thus withdrawing himſelf from his maſter's ſervice, but happily converted to the Chriſtian faith; inſomuch that, after ſome time, St. Paul ſent him back to his maſter, with this letter of recommendation; wherein he, in the moſt pathetick terms, intercedes with Philemon to forgive the penitent, and to receive him again to favour; promiſing withal, that he himſelf would make good whatever damage he had ſuſtain'd on the other's account. And ſuch happy effects have the precepts of Chriſtian Religion (with God's grace) upon thoſe who are thoroughly influenc'd by them, that this Oneſimus became ſo eminent for his virtues, that his maſter did not only reſtore him to his favour, but to freedom alſo: And (as St. Ignatius, and others of the Ancients, inform us) he (not Philemon, as Mr. Burkitt miſtakes it) was afterwards promoted to ſucceed St. Timothy in the Epiſcopal See of Epheſus; tho' Du-Pin reckons this to have been another of the ſame name, as we have noted on Col. iv. 9.

iii. That the place, from whence this Epiſtle was written, is agreed upon by all; namely, Rome: And ſo is,

iv. The time; *viz.* During St. Paul's firſt impriſonment there: And particularly, at the ſame time with that to the Coloſſians; as may be probably conjectur'd from theſe characters, common to both; 1. That Timothy is join'd with St. Paul in the inſcriptions of both: 2. That there are the ſame ſalutations in the concluſion of both; *viz.* from Epaphras, Marcus, Ariſtarchus, Demas and Luke: 3. That the like remembrance is had of Archippus in both: And, 4. That this Epiſtle is ſent by Oneſimus; who is mention'd to have accompanied Tychicus, who carried the other, Col. iv. 9.

v. That the ſubject of it being particular, to one perſon only, and not to the whole Church, ſome did anciently queſtion this Epiſtle, as not Canonical: But it was from the beginning ſo generally acknowledg'd, that even Marcion, who found fault with all the reſt, yet receiv'd this. And indeed, tho' there is not much in it concerning the doctrine of faith, yet it contains excellent rules and examples of charity: As not to deſpiſe the meaneſt condition, nor deſpair of the worſt; ſince the great Apoſtle St. Paul took ſo much care for a poor fugitive ſlave: That humanity, gentleneſs, courteſy, and charity, are the ornaments of the greateſt perſons: That ſervants converted do not thereby obtain their freedom: That the Clergy ought not to preſs too much upon their penitents, *&c.* In ſumm, it carries with it the lively character of an Apoſtolical Spirit. For 'tis admirable (as the judicious Mr. Blackwall obſerves) for the tender ſentiments of humanity flowing almoſt in every word; for the grateful ſimplicity and familiar eaſineſs of the ſtyle; for the ſtrength of its reaſoning, the delicacy of the turn, and the prudence of its conduct and addreſs. After the ſalutation, the divine writer inſinuates into his friend's affections, by juſtly praiſing his ſteady faith in Chriſt, and generous charity to all Chriſtians; and this was a ſure method to obtain what he was going to deſire. To put a generous man in mind of his former bounties and charitable offices, naturally encourages him to repeat the pleaſure of doing good, and obliging numbers. He but juſt mentions his authority to command, as a prime Miniſter of Chriſt; and modeſtly hints to Philemon his obligation to a perſon whoſe convert he was. But, with what engaging condeſcenſion does he drop the conſiderations of authority and obligation; and chuſes rather to entreat as a friend, than to command as an Apoſtle! Who could reſiſt the moving entreaties of St. Paul, a name ſo glorious and dear to the world for his converſion of a conſiderable part of it! And St. Paul the elder, now grown old in his labours of charity, and indefatigable endeavours to oblige and ſave mankind! And, what goes farther ſtill, St. Paul now "a priſoner of Jeſus Chriſt," an undaunted champion of the croſs, in confinement and chains for this adorable cauſe, and aſpiring after the conſummation of Chriſtian honour and happineſs, the crown of martyrdom! Could that fervour of charity to a ſtranger, that humility and condeſcenſion to a fugitive ſlave fail of prevailing upon Philemon, a relation to St. Paul's convert; when the great Apoſtle, a ſtranger to him, eſpouſes his cauſe with ſuch warmth, and pleads for the hopeful convert with all the hearty and flowing tenderneſs of a parent? ver. 10, *&c.* The Fathers juſtly obſerve, that here the compaſſion of the Apoſtle is ſo tender, the charity ſo undiſſembled and generous, that it would melt down the moſt obdurate heart.

Ver. 1, 2, 3, 4, 5, 6, 7. PAUL a priſoner of Jeſus Chriſt, and Timothy our brother, unto Philemon, our dearly beloved, and fellow-labourer, and to our beloved Apphia, and Archippus our fellow-ſoldier, and to the Church in thy houſe: Grace to you, and peace from God our Father, and the Lord Jeſus Chriſt. I thank my God, making mention of thee always in my prayers. Hearing of thy love and faith, which thou haſt toward the Lord Jeſus, and toward all ſaints; that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Chriſt Jeſus. For we have great joy and conſolation in thy love, becauſe the bowels of the ſaints are refreſhed by thee, brother.

Paul, a priſoner of.] That is, *for*. Jeſus Chriſt. Which circumſtance is here touch'd upon, to move compaſſion. (Aſſ.) See the notes on Acts ix. 16. Eph. iii. 1. and iv. 1.

Timothy, our brother.] See the notes on 2 Cor. i. 1.

Fellow-labourer.] See the notes on Rom. xvi. 3. and the Preface to this Epiſtle.

Our beloved Apphia.] Generally thought to be the wife of Philemon; whom the Apoſtle here ſalutes, that he might gain her good-will alſo, in the behalf of Oneſimus. (W.)

And Archippus.] He was now paſtor of the Church at Coloſſe; and therefore might prevail the more with Philemon, who was one of his flock, and in whoſe houſe they aſſembled. See the notes on Col. iv. 17.

To the Church in thy houſe.] He intereſts the whole Church alſo, in the cauſe of a miſerable perſon; becauſe he judges not of the value of his ſoul by his condition, but by the blood of Jeſus Chriſt. (Q) See the Preface to this Epiſtle, and the notes on Rom. xvi. 5. and 1 Cor. xvi. 19.

I thank my God.] See the notes on Rom. i. 8. 1 Cor. i. 4. and Eph. i. 16.

Thy love and faith.] That is, "of thy faith, which thou haſt toward the Lord Jeſus, and of thy *love* (*or charity*) which thou haſt towards all the Saints." Here the Apoſtle uſeth a tranſpoſition: For *faith* is to be referr'd to *Chriſt*, and *love* to the *Saints*; as in Col. i. 4. So alſo, in Matth. xii. 22. and 1 Cor. vi. 11. and frequently elſewhere. Thus are theſe words interpreted, not only by Theodoret, and the Syriac tranſlation, but even by the gentlemen of the Port-Royal, who can't be ſuſpected of favouring Proteſtants. Hence therefore Papiſts vainly conclude, that we may place our *faith* in ſaints departed: For even their own Eſthius declares, that, in the Eccleſiaſtical phraſe, to *believe in* any one is a profeſſion of *Divinity*. (G. Aſſ. Oxf. W. Wells, and Eſſay) See the notes on Eph. i. 10.

The communication of thy faith.] Theodoret, Oecumenius, and Theophylact, expounded theſe words thus, I pray, That the faith in Chriſt, which thou haſt common with us, may be *operative* in thee, to make thee know how to perform every good work. (W.) But, in ſome copies, it is not (*energes*) *effectual*, or operative; but (*enarges*) clear, or evident. However, the ſenſe is much the ſame, *viz.* That the charitable actions, which proceed from thy faith, may be a clear *evidence*, and give an effectual demonſtration of the holy graces which are in thee. (Aſſ. and Wall) See the notes on Acts xi. 29. 2 Cor. ix. 13. and Phil. iv. 15.

Great joy and conſolation.] See the notes on 1 Cor. xvi. 18. 2 Cor. vi. 12, 13. and vii. 4. and Phil. iv. 18.

The bowels of the Saints are refreſh'd.] *Anapepautai.* A metaphor drawn from the *reſt* of the body, wearied with travel, or tyred and oppreſs'd with ſome burden; and fitly applied to the reſt of the affections, toil'd and turmoil'd with grief, and ready to ſink under the burden of ſome grievous affliction. (Leigh) See the notes on 1 Cor. xvi. 18.

Ver. 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25. Wherefore, tho' I might be much bold in Chriſt, to enjoyn thee that which is convenient.

venient: Yet for loves ſake I rather beſeech thee, being ſuch a one as Paul the aged, and now alſo a priſoner of Jeſus Chriſt. I beſeech thee for my ſon Oneſimus, whom I have begotten in my bonds: Which in time paſt was to thee unprofitable, but now profitable to thee and to me: Whom I have ſent again: Thou therefore receive him that is mine own bowels. Whom I would have retained with me, that in thy ſtead he might have miniſtred unto me in the bonds of the Goſpel. But without thy mind would I do nothing; that thy benefit ſhould not be as it were of neceſſity, but willingly. For perhaps he therefore departed for a ſeaſon, that thou ſhouldeſt receive him for ever; not now as a ſervant, but above a ſervant, a brother beloved, ſpecially to me, but how much more unto thee, both in the fleſh, and in the Lord? If thou count me therefore as a partner, receive him as my ſelf. If he hath wronged thee, or oweth thee ought, put that on mine account. I Paul have written it with mine own hand, I will repay it: Albeit I do not ſay to thee, how thou oweſt unto me even thine own ſelf beſides. Yea, brother, let me have joy of thee in the Lord: Refreſh my bowels in the Lord. Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt alſo do more than I ſay. But withal prepare me alſo a lodging: For I truſt, that thro' your prayers I ſhall be given unto you. There ſalute thee Epaphras my fellow-priſoner in Chriſt Jeſus: Marcus, Ariſtarchus, Demas, Lucas, my fellow-labourers. The grace of our Lord Jeſus Chriſt be with your ſpirit. Amen.

¶ Written from Rome to Philemon, by Oneſimus, a ſervant.

I might be much bold.] It is expedient for a Paſtor, that his power and authority ſhould be known, but it is not always expedient for him to make uſe of it. Charity ought frequently to ſupply the place of authority; and it is ſometimes neceſſary to forget that he is a ſuperior, and to remember that he is a brother. (Q.) See the notes on John vii. 4. and 1 Theſſ. ii. 6.

Paul the aged.] St. Paul might be at this time about ſixty years old; but much broken by his frequent and great ſufferings. (Oxf.) This Epiſtle being writ, at the furtheſt, but 28 years from his converſion, when he is ſtiled (*Neanias*) "a young man," Acts vii. 58. it is inquir'd, how he could be now (*Presbyter*) "the aged?" I anſwer, That both the words (*neaniſcos*) *young*, and (*presbytes*) *aged*, are of that large ſignification, as is ſufficient to remove this ſeeming difficulty. Phavorinus, from Hippocrates, ſaith, A man is ſtiled (*neaniſcos*) a *young man*, till twenty-eight; and (*presbytes*) *aged*, from forty-nine to fifty-ſix; making but 21 years difference betwixt them: Elſewhere he ſaith, That old age begins from ſixty-nine years: But then he ſays, A man is *young* from twenty-three, till forty-one years; making the difference between them 28 years. Varro (in Cœlius Rhodiginus, lib. xxix. c. 21.) ſays, A man is *young* till forty-five, and *aged* at ſixty. And thus, St. Paul, according to the computation of St. Chryſoſtom, might be "a young man" of thirty-five years at his converſion; an old man at the writing this Epiſtle. (W.)

Now alſo a priſoner.] See the notes on ver. 1.

My ſon, Oneſimus] See the Preface to this Epiſtle.

Begotten in my bonds.] That is, my ſpiritual ſon, converted to Chriſtianity by my miniſtry, when I was in priſon. (B.) See the notes on Gal. iv. 19.

Now profitable.] Here the Apoſtle manifeſtly alludeth to the name of Oneſimus, which in Greek ſignifieth *profitable*. While he was thy ſervant before, and an unbeliever, he was, contrary to his name, utterly *unprofitable*: But now, upon his converſion, he will make good his name, and prove truly *Oneſimus*; that is, "profitable to thee and to me." (Heinſ. Scultet. Aſſ. Leigh, Oxf. and wells)

That is mine own bowels.] That is, as if he were my own ſon, begotten of my own body, 2 Sam. xvi. 11. (Aſſ.)

Without thy mind.] *Gnome*; knowledge, counſel, or conſent. (Oxf.)

Departed for a ſeaſon.] See the notes on Eph. vi. 5. and 1 Tim. vi. 1.

Receive him for ever.] *Aionion*; for life, or while he lives. (W.)

A brother beloved.] See the notes on 1 Cor. vii. 21.

A partner.] See the notes on 2 Cor. viii. 23.

With mine own hand.] This is, as it were, a bill, or obligation, under his hand, wherein he promiſeth to *repay* whatever damage Oneſimus had done his maſter. (Aſſ.)

Thou oweſt unto me.] For the ſpiritual gifts thou haſt receiv'd by my means. (*Idem*)

Through your prayers.] The Apoſtle knew the efficacy of the prayers of the Church, for preſervation of Chriſt's eminent ſervants from impending dangers; as in the caſe of Peter, Acts xii. 5, *&c.* And therefore, in moſt of his Epiſtles, he doth moſt earneſtly intreat them to pray, that he might be enabled to preach the Goſpel with freedom and ſucceſs, Eph. vi. 19. Col. iv. 3. 2 Theſſ. iii. 1. and for deliverance from the malice of his perſecutors, Rom. xv. 30. 2 Theſſ. iii. 2. Or elſe he expreſſeth his confidence, that their prayers will be effectual to that end; as here, and 2 Cor. i. 10, 11. and iv. 14, 15. and Phil. i. 19. And had he thus conceiv'd of prayers directed to Angels, and departed Saints, why doth he not afford one inſtance of them in all his Epiſtles? (W.) See the notes on the texts here cited.

Epaphras.] See the notes on Col. i. 7. and iv. 12.

Marcus.] See the notes on Acts xv. 37.

Demas.] See the notes on 2 Tim. iv. 10.

The grace of our Lord.] See the notes on Rom. i. 7. Gal. vi. 18. and 1 Theſſ. v. 23.

Amen.] See the notes on John xxi. 25.

The End of the Epiſtle of St. PAUL *to* PHILEMON.

CRITICAL and EXPLANATORY
ANNOTATIONS
UPON THE
Epiſtle of St. *PAUL*, the APOSTLE,
TO THE
HEBREWS.

CONCERNING this excellent, and moſt learned Epiſtle, it will be neceſſary to take notice of ſeveral doubts, which have been ſtarted and propagated by divers writers.

i. As to the Author, 'tis confeſs'd on all hands, that the *Title* prefix'd to it in our Bibles, (which aſcribes it to St. Paul) being no part of the original Epiſtle it ſelf, is alone of no great authority. And, to ſay nothing of thoſe Hereticks, who diſputed it, becauſe it is ſo full of teſtimonies to prove the Divinity of our Lord; even Tertullian aſcribes it to St. Barnabas, as ſome others do to St. Luke, or St. Clement Biſhop of Rome; partly, becauſe the Apoſtle does not begin it, as he does his other Epiſtles, in his own name; partly, on account of ſome diverſity in the ſtyle of this and the other of his writings; and partly again, becauſe the Author, writing to the Hebrews, does not quote the Scriptures in the original Hebrew, but according to the tranſlation of the Septuagint; which, 'tis ſuppos'd, St. Paul (who was himſelf an Hebrew) would not have done. But to theſe it is anſwer'd, 1. That whoever reads this, and that other which is call'd St. *Barnabas's Epiſtle*, will eaſily conclude, that they were not both written by the ſame hand. 2. That neither St. Luke, nor St. Clement, were properly Apoſtles; and therefore 'tis leſs probable, that either of them ſhould be the Author of ſuch an authoritative Epiſtle, whatever reſemblance there may ſeem to be in the ſtyle of this and their reſpective writings. And, 3. That St. Paul himſelf is acknowledg'd to have quoted the prophecy of Iſaiah, in his Epiſtle to the Galatians, ch. iv. 27. diſputing againſt the Hebrews, not according to the Hebrew text, but the Septuagint Verſion, which was at that time in common uſe among the Jews: As did alſo Joſephus, and Philo (both learned Jews) in their reſpective writings; and why the Apoſtle might not do the ſame in this Epiſtle, as well as the other, is not eaſily to be underſtood. In ſhort, that St. Paul himſelf was the Author of it, (beſide the generally receiv'd opinion of the Church, which ought to be of ſome weight,) we may fairly conclude, amongſt other arguments, 1. From ch. x. 34. where he acknowledges their having "had compaſſion of him in his bonds." 2. From ch. xiii. 23. where he gives them notice, "that his brother Timothy was ſet at liberty;" by which title it was St. Paul's cuſtom to ſpeak of Timothy. 3. From ver. 18. where he exhorts them to "pray for him;" as was uſually done by St. Paul, in his other Epiſtles, Rom. xv. 30. Eph. vi. 19. Phil. i. 19. Col. iv. 3. and 2 Theſſ. iii. 1. but not by any other of the Apoſtles in theirs; and from all the concluſion, which is generally like his other. And 4. From what St. Peter ſays, 2 Pet. iii. 15, 16. of St. Paul's having *written* to them, to whom he himſelf was then writing; that is, to the believing Jews (or Hebrews) in general. And indeed, the moſt rational account of it ſeems to be, That St. Paul himſelf wrote this Epiſtle in the Hebrew (or rather Syriac) language, and that it was tranſlated by St. Luke, or St. Clement; which might occaſion that reſemblance in the ſtyle with their other writings, which ſome have taken notice of. And the reaſon of his not putting his name to it, is ſuppos'd to have proceeded from his being the Apoſtle of the Gentiles, not of the Jews; ſo that he would not write to them in the ſame authoritative manner, as he did to thoſe of his own proper province; tho' there are not wanting ſuch expreſſions in it, as ſhew the Author to have been a perſon of great authority, and of a ſpirit like that of St. Paul. However, ſince 'tis evident, that this Epiſtle (as well as the reſt) was indited by the Holy Spirit of God, we need not (nor ought to) be too ſollicitous to find out whoſe hand it was that held the pen.

ii. As to the Hebrews, to whom it is directed, the opinion of the Ancients was, that they were the believing Jews dwelling in Judea and Paleſtine; yet not excluſive of thoſe who were diſpers'd abroad. And indeed, we muſt believe, that the bearer of it (who could not deliver it to all the Jews in general) was directed to leave it at ſome one particular place, for the uſe of all the reſt: And what place ſo proper and likely, as Jeruſalem, the principal ſeat of the circumciſion, from whence it might be communicated, not only to the neighbouring Jews in Judea and Paleſtine, but by degrees alſo to all thoſe of the diſperſion?

iii. As to the occaſion of writing it, The Apoſtle, underſtanding that the Hebrews (or at leaſt a great part of them) were ready to fall back from the faith of Chriſt, into their former Judaiſm, by reaſon of thoſe cruel perſecutions, which they ſuffer'd from their unbelieving countrymen, and others by their inſtigation, did therefore ſend this pathetick Epiſtle unto them, to confirm them in the faith which they had embrac'd, and to exhort them to conſtancy in it. Hence it is,

iv. That the ſubject of this Epiſtle is compos'd of the moſt convincing arguments, drawn, 1. From the excellency and ſupereminency of Chriſt's nature, perſon, and offices; but chiefly, of his prieſtly office, above that of Aaron. 2. From the danger of apoſtaſy. 3. From the excellency and great power of faith. 4. From the gracious effects and fruits of affliction. And the whole concluded with exhortations to divers Chriſtian duties, both general and particular.

v. The time of writing it, tho' ſomewhat uncertain, ſeems to have been a little before, or very ſoon after, St Paul s diſcharge from his firſt impriſonment at Rome. Baronius (upon the authority of St. Chryſoſtome, and others) places it under the year of our Lord 60. and that while St. Paul was in bonds. That text in ch. xiii. 23. where the Author ſpeaks of his intention to *come ſhortly* to *ſee* them, ſuppoſes him to have been at his liberty at the time: But it may be underſtood only, that he had a fair proſpect of being ſet at liberty very ſhortly; For thus indeed he writes in other Epiſtles, while he was yet undoubtedly a priſoner, Phil. ii. 24. and Philem. 22. And this opinion ſeems, in the main, to be generally agreed unto; only that ſome Chronologers compute this Æra of St. Paul's enlargement to have been about two or three years later.

vi. As to the place alſo from whence it was written, there is ſome variety of judgment. The ordinary note of ſubſcription, *(apo tes Italias)* that it was "written from Italy," together with that expreſſion, ch. xiii. 24. "they of Italy ſalute you," incline moſt interpreters to conclude, that St. Paul had now left Rome, and was in ſome other part of Italy when he wrote it. But Dr. Hammond obſerves, that the King's MS. reads the ſubſcription to it *(apo Romes)* from Rome; which with the original reading of the before cited text, *(hoi apo tes Italias,* which ought properly to be rendred *they from Italy,)* favour the other interpretation, that it was written at Rome, before his enlargement. But this we ſhall leave to the Criticks.

CHAP. I.

Chriſt, by whom the Goſpel was deliver'd, does far excell the Angels, by whom the law was deliver'd.

Ver. 1, 2, 3. GOD who at ſundry times, and in divers manners, ſpake in time paſt unto the fathers by the prophets. Hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds: Who, being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the words of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high.

God, who, at ſundry times.] The Apoſtle, intending here a compariſon between the Law and the Goſpel, ſhews firſt, wherein they both agree, and next, wherein they differ. 1. They agree in this, that *God* was the author of them both: Both Law and Goſpel receiv'd their original from God himſelf, and God the Father, by way of eminency, was the peculiar author of both; that *God*, who "ſpake in time paſt unto the Fathers by the Prophets, hath, in theſe laſt days ſpoken to us by his Son." 2. The difference between them, with reſpect to the manner of their revelation. That of the will of God under the Law was, 1. "At ſundry times:" Before the flood, by Enoch and Noah; after the flood, by Abraham, Jacob, Moſes, and all the Prophets. 2. "In divers manners:" Sometimes by a lively voice, ſometimes by dreams and viſions, and ſometimes by inſpiration and immediate revelation, ſometimes by *Urim* and *Thummim*, and ſometimes by ſigns from Heaven. 3. "In time paſt;" that is, of old, formerly; whereas the revelation of the Goſpel was made "in theſe laſt days:" That was made "unto the Fathers;" this "unto us." 4. That revelation of the Law was made "by the Prophets;" this by "his Son," *Jeſus Chriſt*. From the whole, learn, 1. That Almighty God did not leave the world only to the light of nature, and to know him barely by his works of creation; but beſtow'd upon them the invaluable bleſſing of ſupernatural revelation, thereby to bring mankind to the clear knowledge of their duty. 2. That the revelation which God was pleas'd to make of himſelf, and his will, was gradual, and by parts; not all at one time, and in one manner, but "at ſundry times, and in divers manners." 3. That the Goſpel-diſpenſation is the moſt perfect revelation of the will of God, which God ever did, or will, make to the ſons of men. And, 4. That it is a final revelation of God's mind and will to a loſt world. A further diſcovery of it, for man's ſalvation, is not to be expected. In the Goſpel God has "ſpoken unto us by his Son:" If we will not hear him, he will ſpeak no more; we muſt expect no other: He can ſend no greater Prophet, no dearer perſon, to us, than his own Son; and therefore he will ſend no other. (B.) When this Epiſtle begins with a compariſon between the Jewiſh and the Chriſtian revelation, we may very well underſtand the reaſon of doing ſo to be, not only becauſe the perſons immediately addreſs'd to were concern'd in the former, but becauſe (as the Pſalmiſt juſtly glories in the diſtinguiſhing kindneſs of Almighty God to them, Pſa. cxlvii. 19, 20.) the circumſtance of no other people but them could pretend to rival, or indeed be worthy ſo much as to be named with, Ours on this account. And therefore, to ſhew the Chriſtian's advantage confeſſedly above that of all mankind, in point of divine light and knowledge, no more was neceſſary, than to prove it ſuperior to any, in times paſt, afforded to the Jews. (Stanh.) And how far it was ſo, will be more particularly ſhew'd in the ſeveral notes here next following. See Biſhop Andrews's ſermon on this text.

At ſundry times.] *Polymeros* does literally import ſomewhat done *at ſeveral parcels*, or *by ſeveral degrees*. Hence the common tranſlation, "at ſundry times," is not wrong; but only ſeems not to be full enough to denote all that the Apoſtle might probably deſign to denote by that word; namely, that God "ſpake unto the Fathers," not only "at ſundry times," but alſo *by ſundry degrees of revelation*; ſtill imparting further and further diſcoveries of the Goſpel ſtate, as the time of its commencing grew nearer and nearer. (Wells) Thus God ſpake, *Firſt*, concerning the perſon of Chriſt, only that he ſhould be of *the woman's ſeed*, and ſhould *bruiſe the ſerpent's head*, Gen. iii. 15. Then he diſcover'd of what nation, *viz.* Of the *ſeed of Abraham*, ch. xxii. 22. Then more particularly, of the tribe of Judah, ch. xlix. 2, *&c.* and at length, the very family; namely, of the houſe of David, Pſa. cxxxii. 11, *&c.* So likewiſe, concerning his offices, it was reveal'd to Moſes, that he ſhould be a *Prophet*, Deut. xviii. 18. To David, that he ſhould be a *Prieſt*, Pſa. cx. 4. And to Jeremy, that he ſhould be a *King*, Jer. xxiii. 5. And other circumſtances relating to him were alſo diſcover'd by like parcels; as, to Iſaiah, that he ſhould be born of a *Virgin*, Iſa. vii. 14. and ix. 6. to Micah, the very place of his birth, Micah v. 2. and to Daniel the time of it, by number of weeks, Dan. ix. 25, *&c.* (Andr.) From all which, and many more of the like ſort, 'tis evident, how God ſpake to the Fathers, in time paſt, not only at ſundry times, but by ſundry degrees of revelation; ſo as conſtantly to have ſome reſerve of freſh diſcoveries for ſucceeding ages, which thoſe that went before had liv'd in ignorance of. (Stanh.) See the notes on Rom. x. 4 1 Cor. xiii. 10. Gal. iv. 4. and Col. ii. 3.

And in divers manners,] *Polytropos,* if underſtood (as it may well be) of *tropes* or figures, will point out to us many more ways of God's revealing his will to the Fathers of old, beſide thoſe abovemention'd: Such as the *Paſchal lamb,* Exod. xii. 4, *&c.* The *Scape goat,* Lev. xvi. 10. The *Red heifer,* Numb. xix. 2, *&c.* and a multitude of the like kind, ſhadow'd out darkly, rather than clearly expreſs'd. (Andr.)

By the Prophets.] *En tois prophetais*; *In* the Prophets: Which phraſe in the original hath an eſpecial emphaſis; importing, that God was after an eſpecial manner *in the Prophets*; inſpiring their minds, and ordering their tongues, ſo as they ſpake not their own words, but the very words of God. (Gouge)

In theſe laſt days.] That is, in the days of the Meſſiah. See the notes on Acts ii. 17. and Gal. iv. 4.

By his ſon.] Since the Majeſty of an infinite God muſt needs be too vaſt, not only for any words, but even for the moſt extended thought, of a comprehenſion ſo narrow as ours, great care muſt be taken, in the expounding of Scripture, not to inſiſt too rigorouſly upon thoſe images and repreſentations, which are made uſe of there, to rectify our notions of things ſo far above us. For, theſe in truth are uſed, not becauſe they expreſs the matter fully, and in all its parts, but becauſe we are not capable of better. And again, ſince one and the ſame image will not ſuffice to repreſent all that is neceſſary to believe, there is a neceſſity of doing it by ſeveral: And therefore, we muſt be ſure to obſerve, for what purpoſe each of theſe is made choice of, and content ourſelves with applying it to that particular difficulty which it was brought to illuſtrate: Otherwiſe, if it be ſtretch'd beyond its line, we may give occaſion to perverſe and dangerous conſequences; and make that, which ſhould be a guard againſt errors and hereſies, a foundation for ſtrange inferences and opinions, to which the author never meant it ſhould extend. (Stanh.) And theſe neceſſary cautions are here premiſed, with a particular regard to the characters of our bleſſed Saviour, and the arguments for his divinity, which here next follow. See the notes on John i. 14, 18. and iii. 16. and Acts x. 36.

Appointed heir of all things.] By this, no doubt, we are to underſtand that univerſal dominion, mention'd in other texts, which call him "a prince and a Saviour," Acts v. 31. "Lord and Chriſt," ch. ii. 36. "Lord of all," ch. x. 36. "Lord both of the dead and living," Rom. xiv. 9. Which ſpeak of his ſubduing "all enemies," even *death* itſelf; having "put all things under his feet," 1 Cor. xv. 25, *&c.* of his having "all power given unto him in heaven and in earth," Matth. xxviii. 18. and of "going into heaven, and being on the right hand of God, Angels, Authorities, and Powers, being made ſubject unto him," 1 Pet. iii. 22. A government, of which, as *God,* he ſtood poſſeſs'd from all eternity. A government, which, however, his human nature might have hereditary title to, by virtue, and ſo from the very inſtant, of its perſonal union with the Divine; yet was he not, as God and man both, actually inveſted with it, till after, and by way of compenſation for, his ſufferings and death: But a government withall, which were not he very *God,* as well as very *Man,* it is not to be conceiv'd, how he could be qualified to exerciſe. (Stanh.) See the notes on John i. 8. and v. 27. Acts ii. 36. Rom. xiv. 9. and Eph. i. 20.

He made the worlds.] *Di hou kai*; By whom; not for whom, as the Socinians would ſuggeſt. The word ſignifies the efficient, not the final, cauſe, according to Coloſſ. i. 16, 17. And by him, not as an inſtrument, or created cauſe; for then muſt he be created by himſelf, ſeeing all things were made by him, and nothing made without him, John i. 3. But as the principal efficient cauſe, according to St. John v. 19. Whatſoever the Father doth, that doth alſo the Son likewiſe. The Father doth all by the Son, and the Son doth all from the Father. And by making the worlds, we are to underſtand his forming of the old world, not his reforming of the new; for if ſo, the Apoſtles might be ſaid to make the worlds as well as Chriſt, becauſe they had a principal hand in converting and reforming the worlds. But by the *world* here underſtand the viſible and material worlds; all things in heaven and earth, which were made by Chriſt, not as ſubordinate inſtrument, but a primary and principal agent; which ſets forth the Omnipotent Power of Chriſt, and conſequently proves him to be truly and really God. (B.) See Dr. Whitby at large upon this text: and the notes on John i. 3. and Col. i. 16, 17.

The brightneſs of his glory.] The word *apaugaſma,* here tranſlated *brightneſs,* is metaphorical. The verb, *apaugazein,* from whence it is deriv'd, ſignifieth to *ſend forth brightneſs,* or light: And the noun here uſed, ſuch *brightneſs* as cometh from light; as the brightneſs, or light, or ſun-beams iſſuing from the ſun. But, ſince the Engliſh word *brightneſs* is, by ſome learned perſons, thought not duly to anſwer to the Greek *apaugaſma,* becauſe, (they ſay) *brightneſs* properly reſpects the light of any *lucid body* itſelf, as well as that of the *rays* which proceed from that body, whereas *apaugaſma* does peculiarly reſpect the light of the rays, not of the lucid body itſelf; we may therefore expreſs the ſaid Greek word by another Engliſh expreſſion, more plainly anſwering thereto, and render it *the ſhining forth,* rather than a beam or ray: For a beam or ray denotes only a *ſmall* portion of that light which flows from the lucid body; whereas *apaugaſma* denotes all the *whole* light which flows from the lucid body, conſider'd collectively as one body of light iſſuing from the lucid body; not as diſtinguiſh'd into ſeveral rays of light; and ſo is moſt aptly applicable to our Saviour. (Wells) For as the *brightneſs* of the *ſun* is of the ſame nature with the *ſun,* and of as long continuance as the ſun, and cannot be ſeparated from the ſun; and yet the ſun, and the brightneſs of the ſun, are really diſtinct each from other: In like manner the *Father* and the *Son* are of one and the ſame eſſence, co-eternal and inſeparable; yet the perſon of the one is diſtinct from the other. And as the *ſun* communicates its light and influence to us by its beams, ſo doth *God* communicate his goodneſs, and manifeſt himſelf to us by Jeſus Chriſt. Learn hence, That the Son is of the ſame *eſſence* with the Father, yet a *perſon* really diſtinct from the Father, and all the incomprehenſible glory of the Father brightly ſhines forth in Chriſt his Son. (B.) It is not to be queſtion'd, but the Nicene-Fathers, in alluſion to this text among others, repreſented to us the generation of God the Son by that expreſſion, *Light of Light.* And further, it is very probable, that the Apoſtle might deſign, by taking notice, that our Saviour was *the ſhining forth of his Father's glory,* to teach the Hebrews, or at leaſt to put them in mind, That our Saviour was that *perſon* of the Godhead, who appear'd ſo often to their Fathers in *Glory*; or in that glorious light, which they call'd *Shechinah*; that is, *the Glory,* wherein God in a peculiar manner dwells, Exod. xvi. 7, 10, and elſewhere. (Wells) See much more to this effect, in Biſhop Andrews's ſermon, and the reſpective commentaries of Dr. Gouge, Dr. Stanhope, and Dr. Whitby, all on this text at large.

Expreſs image of his perſon.] *Character tes hypoſtaſeos autou*; The *character,* &c. The verb, *charattein,* ſignifieth to *engrave*: And the word *character,* thence deriv'd, ſignifieth the *ſtamp,* or *print,* of a thing engrav'd; as the ſtamp on money coin'd, the print on paper, the mark made by a ſeal, or any ſuch like impreſſion. (Gouge) And this verſion is much more ſignificant, than that of *image*: For even in a looking-glaſs we may behold the *image* of any thing, but not the character of it. (Leigh) Moreover, tho' *hypoſtaſis* came afterward to be uſed for *perſon,* it anciently ſignified *ſubſtance*: And the ancient Chriſtians expreſs'd themſelves ſo, that Chriſt, in his divine nature, is *ejuſdem ſubſtantiæ* with the Father, as Tertullian hath it in many places; and, according to the Greeks, *homoouſios*; which character of our Saviour ſeems to be deſigned by this text, and Col. i. 15. (Wall) As, under the term of *ſon,* is repreſented his true *identity* of nature, whereupon is grounded our belief of him, that he is *conſubſtantial*: So, under that of *brightneſs,* (or *ſhining forth*) that he is *coeternal*; and, under this of *image* (or *character*) that he is *coequal*; all againſt the new heads of the old *hydra,* ſprung up again in our days. (Andr.) See the notes on John xiv. 9. 2 Cor. xiv. 4. and Col. i. 15.

Upholding all things.] Obſerve here, That our Apoſtle, having declared what Chriſt *is,* next declares what he *does*; namely, that he "upholdeth all things by the word of his power;" that is, he exerts and puts forth the ſame omnipotent power in the work of preſervation, which he did in the work of creation, keeping it from ſinking into its original chaos of confuſion. This work of conſervation, is as great an act of omnipotency, as that of creation: By the *former,* all things were brought out of nothing; by the *latter* they are preſerved from turning into nothing, which their own nature, and their perpetual conflict by contrariety of qualities, would neceſſarily precipitate them into. Learn hence, 1. That ſuch is the nature and condition of the univerſe, that it cannot ſubſiſt one moment without continual ſupport. 2. That our Lord Jeſus Chriſt has the weight of the whole creation upon his hand; he upholdeth what himſelf created: And as well his upholding as creating, his conſervation as well as creation of all things by the word of his power, do prove him truly and really *God.* (B.) And this is here taken to denote the regal power of Chriſt, to which he is advanced by his reſurrection. (H.) See the notes on Col. i. 17.

By himſelf purged our ſins.] That is, by the ſacrifice of *himſelf,* he took away the guilt of our ſins, by making ſatisfaction to the juſtice of God for them: Whereby is implied the excellency of Chriſt's ſacrifice above all others. (Aſſ.) See Biſhop Andrews's Sermon on this text; and the notes on Acts xx. 28. Rom. iv. 25. Gal. i. 4. and Tit. ii. 14.

Sat down.] Hereby is denoted the ſupreme dignity, power and dominion, which Chriſt obtain'd when he aſcended into heaven. (Aſſ.) See the notes on Acts vii. 55. and Col. iii. 1.

Ver. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. Being made ſo much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a Son? And again, when he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him. And of the angels he ſaith, Who maketh his angels ſpirits, and his miniſters a flame of fire. But unto the Son he ſaith, Thy throne, O God, is for ever and ever; a ſceptre of righteouſneſs is the ſceptre of thy kingdom: Thou haſt loved righteouſneſs, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows. And, thou, Lord, in the beginning, haſt laid the foundation of the earth; and the heavens are the works of thine hands: They ſhall periſh, but thou remaineſt: And they all ſhall wax old as doth a garment; and as a veſture ſhalt thou fold them up, and they ſhall be changed: But thou art the ſame, and thy years ſhall not fail. But to which of the angels ſaid he at any time, Sit on my right hand, until I make thine enemies thy footſtool? Are they not all miniſtring ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation?

Being made ſo much better.] In the foregoing verſes, a compariſon was made between Chriſt and the Prophets, here between Chriſt and the Angels; and the preference and pre-eminence is given to him above them all. (B.) And conſequently, above all other creatures. (Aſſ.) Where note, That (*genomenos*) doth not only ſignify *being made*, but alſo ſimply, *being*, John i. 15. and Acts vii. 38. And not only ſo, but being *declar'd* or acknowledg'd, Rom. iii. 4. and Jam. i. 12. (Aſſ.) See the notes on ver. 14. and Acts vii. 38.

A more excellent name.] That is, more honourable and glorious titles and attributes, or greater honour, power, dominion, majeſty, and glory, than the Angels. (Aſſ.) This is evident from the citations here produced, wherein are mention'd ſeveral *names*, as *Son*, *God*, *Lord:* So that by *name* is here to be underſtood, not a bare ſingle name, but a ſtyle, or title; which is eſteem'd but one, tho' made up of ſeveral names of dignity and authority. (Wells) It was a known doctrine of the Jews, that the Meſſiah ſhould be higher than the Angels: Agreeably to which it is, that the Apoſtle, here writing to the Jews, ſignifies Chriſt to be indeed the Meſſiah, and ſo ſuperior to the Angels themſelves. (H.) See the notes on Eph. i. 21. and Phil. ii. 9.

Thou art my ſon.] This teſtimony is taken out of Pſa. ii. 7. which Pſalm is wholly prophetical. There is never a clauſe in it, but may moſt fitly be applied to Chriſt. (Gouge) And accordingly, Rabbi Solomon here ſays, Our maſters have interpreted all that is written in that Pſalm of *the King, Meſſiah:* And Saadias Gaon doth, from theſe very words, prove the dominion and kingdom of the Meſſiah. (W.) See the notes on Acts xiii. 33.

I will be to him a Father.] Tho' Dr. Wall owns the foregoing citation to be commonly applied to the Meſſiah, yet he ſays, how *this*, which was ſaid of Solomon, is applied to Chriſt, is not evident. But Dr. Whitby's note might have ſatisfied him, That theſe words are cited from 2 Sam. vii. 14 promiſing to Solomon, the type of Chriſt, a *kingdom* to be "eſtabliſhed for ever," ver. 13, and 16. and ſo to Chriſt, the Antitype, and eminently the *Son of God*, an everlaſting kingdom and dominion; for which he voucheth the judgment of the Jewiſh Church. And further, he well notes, That tho' the Angels be ſometimes in Scripture call'd "the ſons of God," Job i. 6, &c. yet God never ſaid to any of them, "I will be to him a Father," to protect him in his *kingdom*; much leſs, "Thou art my Son, this day have I begotten thee" to a *kingdom:* And ſo, theſe paſſages, in the true and full extent of them, cannot agree to any of the *Angels*.

Angels of God worſhip him.] Here again Dr. Wall ſays, in Deut. xxxii. 43 there are, according to the LXX, theſe very words, but nothing of them in the Hebrew there: And that, in Pſa. xcvii. 7. the Hebrew, tranſlated by the Engliſh, "worſhip him all ye *Gods*," is All ye *Elohim*; which the *Seventy* and the *Vulgar* do more rightly tranſlate, *All ye his Angels:* But whichſoever of thoſe texts be cited here, he knows not whether it can be made out, from the context of the places, that they are underſtood of the *Meſſiah*; or whether any of the *Targums* do ſo apply that of the Pſalm. In anſwer to which we muſt obſerve, from Dr. Whitby, 1 That *Kimchi* ſays, the Hebrews did expound that Pſalm, of what was to come to paſs *in the days of the Meſſiah.* 2. That, in the Septuagint, it is ſtiled, *A pſalm of David, when the land was eſtabliſh'd to him*, or when he was made maſter of all thoſe countries, which God deſign'd to be the inheritance of Iſrael; and therefore very properly referr'd to the *Son of David*, at his reſurrection, or coming again into the world, when "all power was given unto him in heaven and earth," and he was ſolemnly inaugurated in his ſpiritual kingdom. Obſerve alſo, from Grotius, 3. That not only Iſaac Benarama applies thoſe words of Pſa. ii. 7. to the Meſſiah, but *all* the Hebrews confeſs'd, that, in a myſtical ſenſe, they belong'd to him. And 4. That D. Kimchi ſays, upon Pſa. xcvii. that all the Pſalms from xciii. to ci. do contain the myſtery of the Meſſiah. To which I may add, 5. That the ſeveral texts here quoted, being produc'd by an inſpir'd Apoſtle, in direct proof, that Jeſus Chriſt was the long-expected Meſſiah, 'tis very extraordinary in any one to ſuggeſt, that they were not proper and pertinent to the purpoſe. And, 6. From Dr. Gouge, and Mr. Burkitt, That the Angels themſelves (who were the moſt excellent of all the creatures) being commanded to worſhip the Meſſiah, and that here applied by the Apoſtle to Chriſt, it follows, not only that Chriſt is *God*, but that the Angels are not to be worſhipp'd; nor conſequently any other created being.

Maketh his Angels Spirits.] A ſecond argument to prove the Angels inferior to Chriſt. They who are *made Spirits and Miniſters*, are inferior to him who made them ſo: But Angels are made Spirits and Miniſters by Chriſt; Therefore Angels are inferior to Chriſt. (Gouge) But, not to enlarge upon the ſeveral particulars of this diſparity, Let us obſerve here, once for all, That Chriſt, the Meſſiah, is, in a ſenſe and manner peculiar to himſelf, entitled The *Son of God*, ver. 5. while the Angels are allow'd no higher a denomination, than that of Miniſters and Servants of God: Nay, they are all commanded to *worſhip* this Son, ver. 6, 7. a homage, to which nothing leſs could give him right, than his being their Creator, and they his creatures. At other times we find him repreſented as a righteous King, poſſeſs'd of an everlaſting dominion, and inveſted with ſuch diſtinguiſhing honours, as none, even the higheſt and moſt peculiar favourites of heaven were, or may ever hope to be dignified with. And moreover, not only the Creation of the world, but the diſſolution of it alſo, is expreſly declared to be his doing, ver. 10, &c. Mean while, the utmoſt attributed to the Angels amounts to no more than their being inſtruments in the hand of God. (Stanh.) In a word, What proof more can be deſir'd of Chriſt's Divinity, than what is here given by the Apoſtle? The name and attributes of God are given to him; divine honour is requir'd to be paid to him; divine works are aſcribed to him; his omnipotency is declar'd; and his eternity and immutability aſſerted. (B.) See the notes on Col. i. 16. and thoſe here next following.

Therefore, God.] *Dia touto*; *For this end*, God hath qualified thee with the gifts of his ſpirit, for the adminiſtration of thy kingdom. (Aſſ.) See the notes on Acts x. 38.

Fold them up.] *Helixeis*, the original word here, in our ordinary copies, from *heliſſo*, ſignifies properly to *fold up*, as we uſe to do curtains, carpets, &c. when a family removes. In which ſenſe it is a beautiful metaphor, as applied to the heavens. (Leigh) But Dr. Hammond, and Dr. Wells, have obſerv'd, that the true primary word, according to the Hebrew, was *allaxeis*, not *helixeis*, anſwerable alſo to the following clauſe (*kai allageſontai*) Thou ſhalt *change* them, "and they ſhall be changed." Which is further confirm'd by the Ethiopic Verſion; and is accordingly rectified by Dr. Grabe. Mean-while, the meaning is clear, that the heavens ſhall be *changed*, after the manner of changing cloaths, putting off the old, and putting on new; that is, that the heavens, having no more ſervice to do to the earth, by enlightning and ſhining upon it, ſhall be chang'd into a form, which ſhall be moſt agreeable to the preſent employment or uſe of them.

Enemies thy footſtool.] An alluſion to a cuſtom in the eaſtern parts, of the conqueror's ſetting his foot upon the necks of thoſe whom he has conquer'd. (Aſſ.)

All miniſtring ſpirits.] The deliverances of the godly, as alſo the puniſhments of the wicked, are frequently in Scripture deſcrib'd to be done by the inſtruments of Angels; ſometimes viſible, moſt commonly not. (Oxf.) See the notes on Matth. xviii. 10. Luke xvi. 22 and Acts xii. 23. And whoever has the curioſity to inquire more particularly into the exiſtence, nature, number, order, and offices of Angels, may conſult a Theological diſcourſe upon this text, by Mr Benj Camfield, 1678.

CHAP. II.

Motives to a more ſteady adherence to Chriſt, and his Goſpel.

Ver. 1, 2, 3, 4. THEREFORE we ought to give the more earneſt heed to the things which we have heard, leſt at any time we ſhould let them ſlip. For if the word ſpoken by angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward; how ſhall we eſcape, if we neglect ſo great ſalvation, which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard him; God alſo bearing them witneſs, both with ſigns and wonders, and with divers miracles, and gifts of the Holy Ghoſt, according to his own will?

Therefore we ought.] The Apoſtle begins this chapter with an exhortation, by way of inference from his former diſcourſe; That "we ought to give the more earneſt heed to the" doctrines of the Goſpel, which he had been recommending, "leſt at any time we ſhould let them ſlip." In the next verſe he gives a reaſon why we ought to be ſo regardful of theſe things; becauſe, If the old Law of Moſes, deliver'd only by Angels, was of ſo great authority, that God would not permit any wilful tranſgreſſion of it to go without a ſevere puniſhment, "how ſhall we eſcape, if we neglect," or deſpiſe the new Law of the Goſpel; the doctrine of "ſo great ſalvation," as is deliver'd to us, by no leſs a perſon, than the Son of God, and confirm'd to us by his Apoſtles, who were witneſſes of what he did and taught? (Sharpe)

At any time.] There are ſundry times and ſeaſons, as there are alſo ſeveral ways and means, dangerous for the loſs of the word, if men attend not diligently to its preſervation; ſome loſing the word in a time of proſperity, others in a time of perſecution, or temptation: And "therefore we ought to give the more earneſt heed to it." (B.)

Should let them ſlip.] *Pararrhyomen*: A metaphor taken from water pour'd into a cullender, or crackt veſſel (Leigh)

The word ſpoken by Angels.] That is, by the mediation or miniſtry of Angels. (H.) See the notes on Acts vii. 38, 53. and Gal. iii. 19.

So great ſalvation.] *Salvation*, in its general ſenſe, imports any great deliverance from evil or danger: And indeed, this is the uſual ſenſe of the word throughout the Old Teſtament But now, becauſe the greateſt of all evils and dangers, which mankind are obnoxious to, are thoſe which are occaſion'd by their ſins; therefore is the word *ſalvation*, by way of eminence, appropriated to that deliverance which our Lord Jeſus Chriſt wrought for mankind, from their ſins, and the puniſhment of them. So that our *ſalvation*, in the New Teſtament ſenſe, is the ſame thing with our redemption by Chriſt Jeſus Chriſt came to be our Saviour; and that redemption he wrought for us, is our *Salvation:* And as many parts and branches as go to the making up that redemption, ſo many parts and branches go to make up our Salvation. This is the *ſalvation* here ſpoken of: Only, the Apoſtle, by an uſual figure, puts *ſalvation* for the doctrine of ſalvation, or that Goſpel of Chriſt which tenders this ſalvation to mankind. (Sharpe) For other notions of this word, See Dr. Hammond on the place See alſo Archbiſhop Sharpe's ſermon on this text; and the notes on Luke xiii. 23. Acts xiii. 26. Rom. i. 16. 1 Cor. iii. 15. and 2 Cor. vi. 2.

Began to be ſpoken.] Not that Chriſt deliver'd the doctrine of ſalvation imperfectly, and left it to be fully deliver'd by the Apoſtles; but becauſe he firſt preach'd it, and that fully and plainly, which before was but obſcurely revealed. (Aſſ.) See the notes on ch. i. 1, &c. Matth. iv. 17. and Mark i. 1.

Confirmed unto us.] That is, Unto us Jews; not unto us Apoſtles, *by* whom it was confirmed. Vain therefore is the argument taken from theſe words, to prove St. Paul not the author of this Epiſtle, becauſe the Goſpel was not confirm'd to him, "by them that heard *Chriſt*," he receiving it by immediate revelation from him, Gal. i. 12. And 'tis uſual with St. Paul, in this and other Epiſtles, to ſay, *We*, and *Us*, when not he himſelf, but only thoſe he ſpeaks to, or of, are to be underſtood; as in Rom. iii. 7. and elſewhere. (W. Wells and Wall)

Bearing them witneſs.] See the notes on Mark xvi. 16, &c. Acts xiv. 3. Rom. xii. 6. 1 Cor. ii. 4, 7, 11. and xii. 11. and Eph. iv. 8.

Ver. 5, 6, 7, 8, 9. For unto the angels hath he not put in ſubjection the world to come, whereof we ſpeak. But one in a certain place teſtified, ſaying, What is man that thou art mindful of him? Or the ſon of man that thou viſiteſt him? Thou madeſt him a little lower than the angels; thou crownedſt him with glory and honour, and didſt ſet him over the works of thy hands: Thou haſt put all things in ſubjection under his feet. For in that he put all in ſubjection under him, he left nothing that is not put under him. But now we ſee not yet all things put under him. But we ſee Jeſus, who was made a little lower than the angels, for the ſuffering of death, crowned with glory and honour; that he by the grace of God ſhould taſte death for every man.

The world to come.] That is, the world of believers, gather'd out of all nations by the preaching of the Goſpel: And this is "not put in ſubjection" unto Angels, but unto Chriſt; which is another argument to perſwade the Hebrews, "to give the more earneſt heed" to the Goſpel preach'd by Chriſt, than to the Law deliver'd by the miniſtry of Angels. See Dr. Gouge and Dr. Whitby at large upon this text.

What is man?] The proof here cited is from Pſa. viii. 4. where the Pſalmiſt breaks out into admiration, at that "glory and honour," which God put upon man, at firſt, in the work of the Creation, and next, in the work of Redemption. (B.) See Mr. Mede's ſermon on that Pſalm; and the notes on 1 Cor. xv. 25.

Madeſt him a little lower.] Or, Haſt leſſen'd him, *a little while*, below the Angels. (Aſſ. H. and Wall)

All things in ſubjection.] See the notes on ch. i. 13. Matth. xi. 27. 1 Cor. xv. 27. and Eph. i. 20.

Taſte death for every man.] Chriſt may be ſaid but to have *taſted death*, either becauſe he ſaw no corruption; or becauſe he continued but a ſhort time under the power thereof. (Aſſ. and B.) See the notes on John x. 15. xii. 32. and xvii. 9. Acts ii. 33. 2 Cor. v. 15. Phil. ii. 7, &c. and 1 Tim. ii. 6.

Ver. 10, 11, 12, 13, 14, 15, 16, 17, 18. For it became him, for whom are all things, and by whom are all things, in bringing many ſons to glory, to make the captain of their ſalvation perfect through ſufferings. For both he that ſanctifieth, and they who are ſanctified, are all of one: For which cauſe he is not aſhamed to call them brethren; Saying, I will declare thy name unto my brethren; in the midſt of the Church will I ſing praiſe unto thee: And again, I will put my truſt in him: And again, Behold, I, and the children which God hath given me. Foraſmuch then as the children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame; That through death he deſtroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their life-time ſubject to bondage. For verily he took not on him the nature of angels; but he took on him the ſeed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high-prieſt, in things pertaining to God, to make reconciliation for the ſins of the people: For in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted.

For it became him.] Chriſt is call'd "the captain our ſalvation," becauſe the whole work of ſalvation, from firſt to laſt, our guidance and conduct, through ſin and ſuffering, unto glory and happineſs, is committed to him. (B.) And, as ſuch, (*eprepe*) "it became him," &c. This Greek word is diverſly uſed; As it implies, 1. A *neceſſity*, Heb. vii. 26. 2. A *duty*, Matth. iii. 15. 3. An *anſwerableneſs* and agreement of one thing to another, Tit. ii. 1. And, 4. A *decency*, comelineſs, or glory of a thing, 1 Tim. ii. 10. In which laſt ſenſe it is uſed here: For never did any thing more make to the glory of God, than his making his Son "lower than the Angels," that he might "taſte death for every man." (Gouge) Whether the work of man's redemption could have been wrought, without the humiliation of the Son of God, is not determinable by men: But that it was the moſt admirable way, which wiſdom, juſtice, and mercy could require, cannot be denied. (Aſſ.) See Dr. Whitby on this text; and the notes on Acts iii. 15. and v. 31. and Rom. xi. 36.

Perfect through ſufferings.] *Teleiſoai*, which we here tranſlate, *to make perfect*, doth alſo ſignify to *conſecrate* him to his Prieſtly office: And thus it is uſed, by the Seventy, Exod. xxix. 9. and elſewhere. And ſo it is underſtood here alſo by Beza, the Aſſembly-men, Gouge, Leigh, Whitby, Burkitt, Johnſon and Wells; tho' the laſt of them acknowledges it unreaſonable ſo to reſtrain the word to this ſignification, as to exclude the other. See the notes on Luke xiii. 32. and xxiv. 26, and 46.

He that ſanctifieth.] *Hagiazon.* The word *hagiazein*, in this Epiſtle, is uſed in the ſacrificial ſenſe, or with relation to expiation of ſins. In the Old Teſtament, when it reſpecteth ſacrifices, it ſometimes ſignifies to devote, conſecrate, and offer them to God. And in this ſenſe our Saviour uſeth it, John xvii. 19. For, as Aaron and his ſons were hallow'd, and ſet apart for God's ſervice, by a ſacrifice, to expiate them from their ſins, and ſanctify them to the Prieſthood, as well as by the holy anointing: So were Chriſt's Apoſtles ſanctified and ſet apart to their office, not only by the unction of the Holy Ghoſt; but alſo by that piacular victim Chriſt offer'd for their ſins. And accordingly, in theſe words, "He that ſanctifieth," is Chriſt who offers himſelf, that he might (*hagiazein*) ſanctify, that is, purge them from their ſins, by his own blood: "And they that are ſanctified," are they who by this blood are purg'd from their ſins, and ſo are fitted to draw nigh to God, and made a Royal Prieſthood. (W.) See the notes on John xvii. 19.

Call them brethren.] See the notes on John xx. 17.

Partakers of fleſh and blood.] See the notes on John i. 14.

Might deſtroy him.] That is, the power and kingdom of Satan, which ſtands in three things; 1. In tempting man to ſin. 2. In holding him under the bondage of ſin. 3. In accuſing him to God for ſin. Hence, Chriſt may be ſaid *by death to deſtroy the Devil*, that is, the power of the Devil; becauſe, by the merit and virtue of his death, he took away both the reigning and condemning power of ſin. (Aſſ.) The word *katargein*, which we here render *to deſtroy*, ſignifies to fruſtrate, evacuate, invalidate, and take away all force or power from any: And ſo it muſt be taken here, that Chriſt (*katargeſe ton diabolon*) did evacuate or fruſtrate the Devil's deſigns, and cancel that deed, by which, upon ſins coming into the world, men were bound over unto death. For, this notion of the phraſe doth fitly belong to it here, where it is laid, as the foundation of comfort to thoſe who dread perſecutions, "through fear of death," ver. 15. by aſſuring them, that Chriſt hath taken away the ſting of death. (H.) See the notes on Acts ii. 24. Rom. vi. 3, &c. and vii. 1. 1 Cor. xv. 26, 55. Col. ii. 15. and 2 Tim. i. 10.

He took not on him.] *Epilambanetai.* It may be rendered from the original thus: He catched not hold on Angels, but on man he catched hold. A metaphor taken from a perſon that catches hold of another, who is falling down ſome deep and dangerous precipice, to his inevitable deſtruction. Such a good and kind office did the Son of God for us, when he ſuffered Angels to fall headlong from that ſtate of happineſs in which they were created, into that abyſs and gulph of myſtery, into which they had plunged themſelves by their own voluntary tranſgreſſion: The like into which had man alſo done, had he not been ſeaſonably catched by the Son of God in the arms of preventing grace and mercy. Learn, That it was not the angelical, but the human nature: It was the nature of fallen man, and not of lapſed Angels, which the Son of God did vouchſafe to aſſume, and take into a perſonal union with his Godhead. *Queſt.* Why would not Chriſt take upon him the nature of Angels? Probably, Becauſe they were the firſt tranſgreſſors; and God might judge it decent, that the firſt breach of the Divine Law ſhould be puniſhed with death, to ſecure obedience for the future: Or, 2. Becauſe the Angels ſinned without a tempter; they had no ſuperior rank of creatures already fallen, as man had, to ſeduce and draw them from their obedience to their Creator's will: Or, 3. Becauſe the Angels ſinned againſt more clear and convictive light and knowledge; there was nothing of weakneſs, deceit, or ignorance, to leſſen the malignity of their ſin; they did not ſin by miſperſuaſion, but of purpoſed malice. But, after all, the reaſon why Chriſt took not hold on Angels, but on man, the ſeed of Abraham, muſt be ultimately reſolved into the ſovereignty of God's will, who will be merciful to whom he will be merciful. Lord! Why mercy, thy milder attribute, ſhould be exerciſed towards man, and juſtice, thy ſeverer attribute, be executed upon Angels! Why veſſels of clay are choſen, and veſſels of gold rejected, muſt be reſolved into that love which paſſes knowledge! And we ſhall never fully underſtand the riches of this diſcriminating grace, till thy dear Son ſhall appear at the Great Day, as their Judge and our Juſtifier: Then ſhall we feel the comfort of theſe words, That "Chriſt took not upon him the nature of Angels, but the ſeed of Abraham." (B.) See Biſhop Andrews's ſermon on this text; and the notes on Rom. iv. 12, &c. and Gal. iii. 14, 29.

In all things] Sin only excepted.

It behoved him.] See the notes on ver. 10. and an excellent note here, in Mr. Burkitt, againſt the Socinians.

Succour them that are tempted.] See the notes on Matth. iv. 1. Luke xxii. 44. 1 Cor. x. 13. 1 Theſſ. iii. 3, &c. and 2 Tim. i. 12.

CHAP. III.

Chriſt's pre-eminency above Moſes, ſtated and applied.

Ver. 1, 2, 3, 4, 5, 6. WHerefore, holy brethren, partakers of the heavenly calling, conſider the Apoſtle and High-prieſt of our profeſſion, Chriſt Jeſus; who was faithful to him that appointed him, as alſo Moſes was faithful in all his houſe. For this man was counted worthy of more glory than Moſes, in as much as he who hath builded the houſe, hath more honour than the houſe. For every houſe is builded by ſome man; but he that built all things is God. And Moſes verily was faithful in all his houſe as a ſervant, for a teſtimony of thoſe things which were to be ſpoken after; but Chriſt as a ſon over his own houſe: Whoſe houſe are we, if we hold faſt the confidence, and the rejoicing of the hope firm unto the end.

Wherefore.] The Apoſtle proſecutes the exhortation begun ch. ii. 1. and continues it to the end of ch. iv. (Aſſ.)

Holy brethren.] See the notes on 1 Cor. vi. 11. and vii. 14.

Partakers of the heavenly calling.] See the notes on Rom. i. 1. and x. 15. 1 Cor. i. 24. Phil. i. 27. Eph. iv. 1. and Col. i. 10.

Conſider the Apoſtle.] *Catanoeſate*; Ponder, with all your heart and mind, his dignity and excellency; that ſo ye may adhere unto, and obey him. (Aſſ.) See the notes on ch. i. 2. and ii. 18. John i. 11. Rom. x. 10. and xv. 8.

Of our profeſſion.] The word *homologia*, here tranſlated *profeſſion*, is uſed, by the LXX, for a free-will offering, Lev. xxii. 18, 19. Deut. xii. 6, 17. Jer. xliv. 25. Ezek. xlvi. 12. and Amos iv. 5. And therefore, in reaſon, it ought to be ſo render'd here. (Johnſ.) See the notes on 2 Cor. ix. 13. and Eph. v. 2.

Who was faithful.] Here the Apoſtle enters upon a compariſon between Chriſt and Moſes, ſhewing, in general, wherein they were alike, and agreed; as in the following verſes, he ſhews ſundry inſtances, wherein Chriſt is highly exalted above Moſes. See the notes on ch. ii. 17. Acts ii. 36. and 1 Cor. iv. 2.

In all his houſe.] That is, in the Church of God in his time; and wherein God did dwell. (Aſſ.) See the notes on 1 Tim. iii. 15.

This man was counted.] *Houtos.* This very man; Or rather, *This Jeſus*, of whom I am now ſpeaking. (Wells) See the notes on Acts vii. 36. 1 Cor. xv. 21. and 1 Tim. ii. 5.

Who hath builded the houſe.] The word *cataskeuazo* ſignifies not only to *build*, but alſo to order and diſpoſe, and to govern; and both theſe ſenſes are applicable to the deſign of the Apoſtle here; where he is thought to allude to Zach. vi. 12. (Wells) See Hammond and Whitby on this text.

Is God.] That *God the Son*, our bleſſed Saviour, is here denoted, is evident, from what the Apoſtle undertakes to prove; *viz.* the dignity of Chriſt above Moſes. The particular arguments ſtand thus; He who *builded*, or founded, the *houſe* we are ſpeaking of, (that is, the Jewiſh Church,) and ſo is head thereof, has more honour than any, or all, the members of the ſaid Church; and conſequently more *than Moſes*: But Jeſus, our bleſſed Saviour, builded the Jewiſh Church; Therefore Jeſus, our bleſſed Saviour, has more honour than Moſes. To prove the Minor, the Apoſtle ſhews, 1. That it was neceſſary to the Jewiſh Church to have ſome builder, founder, or head; which he proves thus, What is neceſſary to *every houſe*, is, or was, neceſſary to the houſe we are ſpeaking of, or to the Jewiſh Church: But it is neceſſary to *every houſe* to be builded *by ſome one*; Therefore it is neceſſary to the houſe we are ſpeaking of, or the Jewiſh Church, to be builded by ſome one. And then, 2. He ſhews, that the ſame perſon, who is Jeſus Chriſt, did build, or found, the Jewiſh Church; which he proves thus, He who *built all things*, without doubt built every thing which in a more peculiar manner relates to God; and conſequently every ſuch houſe as we are here ſpeaking of, or every Church; and conſequently the Jewiſh Church: But *God* the Son (as is prov'd in the firſt chapter) who is the ſame perſon with Jeſus our bleſſed Saviour, built all things; Therefore God the Son, who is the ſame perſon with Jeſus, our bleſſed Saviour, built every ſuch houſe as we are ſpeaking of; that is, every Church; and conſequently the Jewiſh Church. And therefore it follows, (according to the concluſion of the firſt ſyllogiſm) that Jeſus, our bleſſed Saviour, has more honour (or was honour'd with more glory) *than Moſes*; which was the thing to be prov'd by the Apoſtle. (Wells)

And Moſes verily.] Another propoſition, proving the ſame concluſion. He, who is "a Son, over his own houſe," is of more honour, than *a ſervant* in the houſe of another: But Chriſt is a Son over his own houſe, Moſes was only a ſervant in the houſe of another; Therefore more honour is due unto Chriſt, than is payable to Moſes. (B.)

Whoſe houſe are we.] The Apoſtle, having thus confirmed his arguments, returns (according to his uſual manner) to make application of it unto the Hebrews; and improves it for enforcement of his exhortation unto conſtancy and perſeverance. "Whoſe houſe are we;" that is, believers, who worſhip him according to the Goſpel, are ſo, upon this condition, "that we hold faſt our confidence;" that is, the confident profeſſion of our Chriſtian faith, and the joy and glorying in our hopes of the promiſed bleſſedneſs unto the end. Learn hence, 1. That as it is an eminent privilege to be of the houſe of Chriſt, or a part of that houſe, ſo the greatneſs of the privilege requires an anſwerable duty; becauſe we are of the houſe of God, it becomes us to hold faſt our confidence unto the end. 2. That, at all times, ſo eſpecially in a time of trial and perſecution, conſtancy in our Chriſtian profeſſion is, and will be, a good evidence, both to our ſelves and others, that we are living ſtones in the houſe of God. (B.) See the notes on Matth. xxiv. 13. John vii. 4. Acts iv. 29. and xxviii. 31. Rom. v. 2. x. 10. and xii. 12. 1 Cor. iii. 16. and vi. 19. 2 Cor. i. 12. iii. 12. vi. 10. xi. 23. and xii. 10. Eph. ii. 21. iii. 17. iv. 16. and vi. 19. 1 Theſſ. ii. 2. and 1 Tim. iii. 15.

Ver. 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19. Wherefore, as the Holy Ghoſt ſaith, To day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderneſs: When your fathers tempted me, proved me, and ſaw my works forty years. Wherefore I was grieved with that generation, and ſaid, They do alway err in their heart; and they have not known my ways. So I ſware in my wrath, They ſhall not enter into my reſt. Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called, To day; leſt any of you be hardened through the deceitfulneſs of ſin. For we are made partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end; while it is ſaid, To day if ye will hear his voice, harden not your hearts, as in the provocation. For ſome when they had heard, did provoke: Howbeit not all that came out of Egypt by Moſes. But with whom was he grieved forty years? Was it not with them that had ſinned, whoſe carcaſſes fell in the wilderneſs? And to whom ſware he that they ſhould not enter into his reſt, but to them that believed not? So we ſee that they could not enter in becauſe of unbelief.

Wherefore.] Inaſmuch as God's wonders in Egypt, and in the wilderneſs, the conducting of his people into the land of Canaan, and their rebellious behaviour in it, were true types or ſhadows of the like events in future times, under the Goſpel; therefore the Apoſtle, upon good ground, alledgeth this of the Pſalmiſt, not only as an exhortation applicable to his times, but as a prophecy. (Aſſ.)

To day, if ye will hear.] See the notes on Luke xix. 42. and 2 Cor. vi. 2.

Hear his voice.] That is, Chriſt's; to whom the Pſalm here cited hath reference. (Gouge)

Harden not your hearts.] Leſt any ſhould pretend, their hearts were obdurate by nature, we are here charg'd, that *we* do *not harden* them; intimating, that it is wilful obſtinacy, not natural diſability. The true cauſes are here ſet down, by the Apoſtle; *viz.* 1. *Unbelief*, ver. 12. both of the threatnings denounc'd againſt ſin, and of the promiſes made unto holineſs, as if they ſhould never be perform'd: And, 2. "The deceitfulneſs of ſin," ver. 13. which promiſeth preſent pleaſures and profits, with all ſenſual ſatisfactions; and if men believe Satan in this, which is falſe, and doubt of, or deny, all that the God of truth affirms, what thunder can awake them? (Comb.) See the notes on Acts vii. 51.

In the provocation.] Meaning the whole ſpace of time, wherein they tempted God in the wilderneſs. (Aſſ.) Tho' many learned expoſitors have underſtood this text more particularly of Maſſah and Meribah, Exod. xvii. 7, places ſo call'd from the Iſraelites tempting and provoking the Lord there, (Gouge)

Tempted me.] *Viz.* By calling into queſtion my preſence, power, and providence. (Aſſ.) See the notes on 1 Cor. x. 9.

Proved me.] The Hebrew word, which is here render'd *proved me*, is, in Mal. iii. 15. by the Greek, tranſlated *reſiſted*; and by the Chaldee, Syriac, and in our verſion, *tempted*: That is, ſaith Dr. Pocock, they went to try and *prove* God, whether he could or would puniſh ſinners, and to provoke, and dare him, to do his worſt; to execute his judgments, if he were a God of judgments. And then to "ſee his works forty years," muſt be underſtood, to ſee his judgments executed upon them forty years; as he plainly threatned they ſhould, Numb. xiv. 33, 34. But if, according to the reading of the Hebrew, and the Septuagint, the *forty years* ſhould here be added to the following verſe, thus, "Wherefore, I was grieved (or *angry*) with that generation" *forty years*, as the Apoſtle doth intimate, by that inquiry, ver. 17. "With whom was he grieved forty years?" Then the Hebrew and Greek particles will be beſt rendred, *Though* they ſaw my works; as they will both very well bear. (W.)

Enter into my reſt.] Literally it was underſtood of the land of Canaan; which was a type of the eternal *reſt* of the faithful in heaven, ch. iv. 9. But inaſmuch as the land of Canaan was a type of heaven, therefore we are to underſtand it of the excluſion of unbelievers out of heaven. (Aſſ.) See this more at large in Dr. Hammond.

Take heed.] Take care, that ye do not imitate the old Iſraelites in their unbelief, which will endanger your revolt from God now, as it did theirs then. (B.) See Mr. W. Pemble's ſermon on this text; and the notes on ch. ii. 1, &c.

Exhort one another daily.] See the notes on 2 Cor. vi. 2. Eph. iv. 22. and Col. iii. 16.

For we are made partakers.] This verſe ought to be read as in a parentheſis; the following having an immediate coherence with that which goeth before. (Aſſ.) See the notes on ver. 6. and Col. i. 23.

Howbeit, not all.] Joſhua and Caleb, by name, were excepted: So were alſo the women, and children, and the whole tribe of the Levites, Numb. i. 2, 3, 47. See the notes on 1 Cor. x. 5.

Grieved forty years.] See the notes on ver. 9.

Becauſe of unbelief.] See the notes on ver. 8.

CHAP. IV.

Further motives to faith, obedience, and perſeverance, from the eminency of Chriſt above Joſhua.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. LET us therefore fear, leſt a promiſe being left us of entring into his reſt, any of you ſhould ſeem to come ſhort of it. For unto us was the Goſpel preached, as well as unto them: But the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into reſt, as he ſaid, As I have ſworn in my wrath, If they ſhall enter into my reſt, altho' the works were finiſhed from the foundation of the world. For he ſpake in a certain place of the ſeventh day on this wiſe, And God did reſt the ſeventh day from all his works, And in this place again, If they ſhall enter into my reſt. Seeing therefore it remaineth that ſome muſt enter therein, and they to whom it was firſt preached, entred not in becauſe of unbelief: Again, he limiteth a certain day, ſaying in David, To day, after ſo long a time, as it is ſaid, To day if ye will hear his voice, harden not your hearts. For if Jeſus had given them reſt, then would he not afterward have ſpoken of another day. There remaineth therefore a reſt to the people of God. For he that is entred into his reſt, he alſo hath ceaſed from his own works, as God did from his. Let us labour therefore to enter into that reſt, leſt any man fail after the ſame example of unbelief.

Let us therefore fear.] As if he had ſaid, ſince ye have ſo dreadful an example of God's wrath, executed upon your fathers in the wilderneſs, for their unbelief, take heed of their ſins, leſt ye ſuffer the like puniſhments. (B.) See the notes on Phil. ii, 12.

A promiſe being left us.] *Viz.* Of the Celeſtial Canaan, as to *them* of the Terreſtrial. (W.) See the notes on Matth. xi. 28. John xiv. 27. and xvi. 33. Acts xvii. 5. Rom. viii. 18. Eph. vi. 16. Phil. iv. 7. and 2 Theſſ. i. 7.

Should ſeem to come ſhort of it.] That is, *ſhould come ſhort*; either, as thoſe who run in a race, and yet come not to the goal, and ſo receive not the prize; or elſe come too late, as the fooliſh virgins did, Matth. xxv. 10. (Aſſ) See the notes on 1 Cor. ix. 24. and xi. 16.

For, unto us.] The argument is this. They who have like privileges, may expect the like judgments as were inflicted on thoſe who perverted the privileges: But, we Chriſtians have the ſame privileges as the Iſraelites had; therefore we Chriſtians may have the like judgments if we pervert the privileges. (Gouge) As they had the Law, ſo have we the Goſpel. But, as then, ſo now, "the word preached *will* not profit them" who hear it, if it be not digeſted by faith; or them, who are not by faith united to thoſe who heard it. See Dr. Hammond's critical note upon the word *ſynkecramenos*, which we here tranſlate *mixed*: And the other notes on ch. iii. 7, 12. and Rom. x. 14, &c.

Although the works.] Here the Apoſtle begins to ſhew, what the *reſt* was, whereof the Pſalmiſt ſpake, and of which he had exhorted them not to *come ſhort*, viz. Not the *reſt* of *the ſeventh day*, ſpoken of, Gen. ii. 2. and here alluded to, ver. 4. Nor yet that *reſt* in the land of Canaan, to which Joſhua brought the Iſraelites, and here ſpoken of, ver. 8. But another *reſt*, whereof the former were but types and ſhadows; and as ſuch intended by the Pſalmiſt. (Aſſ.) That is, an eternal reſt with God in heaven. (B.)

In a certain place.] The Jews were not wont to refer to the particular chapter or place of any book of Scripture which they quoted; becauſe all their people were ſo well verſed therein, from their very childhood, that every one knew the place, whenever he heard the words cited. (G.) And Dr. Gouge obſerves, upon a like phraſe, in ch. ii. 6. That the Jews were ſo verſed in the Hebrew text, (being their mother-tongue) that they could readily tell, how many times ſuch or ſuch a word was uſed in the Hebrew Bible.

Seeing therefore it remaineth.] The main force of this argument reſteth in the truth of God's *promiſe*, mention'd, ver. 1. And it may be formed thus; If the land of Canaan was *not entred into*, by them to whom it was promiſed, there muſt be another reſt, for thoſe to whom a reſt is promiſed: But, the land of Canaan was not entred into by thoſe to whom it was promiſed; Therefore, there muſt needs be another reſt; as the Apoſtle concludes here, and ver. 9. (Gouge)

To day, after ſo long a time.] *Viz.* More than four hundred and fifty years, Acts xiii. 20. Whereon he frameth another argument to confirm the former, thus; That *reſt*, whereinto men are invited to *enter* 450 years after a reſt poſſeſſed, is *another* reſt than that which is poſſeſſed: But the reſt intended by David is a reſt, whereinto he inviteth men to *enter*, 450 years after Canaan was poſſeſſed; Therefore, Canaan is not that reſt whereinto David inviteth men to enter, but *another*. (*Idem*) And this argument is well enforc'd, againſt Mr. Le Clerc, by Dr. Whitby; to whoſe reaſoning upon this paſſage at large I refer the reader.

For if Jeſus.] That is, *Joſhua* in the Hebrew; called Jeſus, according to the Greek *idiom*. See the notes on Col. iv. 11.

There remaineth therefore.] This is the concluſion of the foregoing arguments. Where note, 1. That, by changing the word (*catapauſis*) *reſt*, uſed in the foregoing verſes, into (*ſabbatiſmos*) *ſabbatiſm*, here, and, by comparing this *ſabbatiſm* with the *reſt of God* on the ſabbath, or ſeventh day, the Apoſtle clearly leads us to the interpretation of all the ancient Chriſtians, that our glorious and complete *reſt* hereafter with God, is that of which God's reſting on the ſeventh day was a ſymbol; and the ſpiritual ſabbath, of which the Jewiſh Doctors ſpeak ſo generally, as the great thing ſignified by their ſabbath. (W.) And, 2. That the Apoſtle, affirming, that there is *reſt remaining* for the people of God, ſtrongly implies, that there is *labour* at preſent belonging to them; reſt and labour being correlates, the one ſuppoſing the other. (B.) See the notes on Rom. viii. 18.

Hath ceaſed from.] Here the Apoſtle diſtinctly declares, that the *reſt* here ſpoken of cannot be entred into in this world. For thus he argues; "He that is entred into his reſt, hath ceaſed from his own works:" But, no man, in this world, *ceaſeth* from his own works; Therefore, no man, in this world, entreth into his *reſt*. (Gouge)

Ver. 12, 13, 14, 15, 16. For the word of God is quick, and powerful, and ſharper than any two edged-ſword, piercing even to the dividing aſunder of ſoul and ſpirit, and of the joynts and marrow, and is a diſcerner of the thoughts and intents of the heart: Neither is there any creature that is not manifeſt in his ſight: But all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high-prieſt, that is paſſed into the Heavens, Jeſus the Son of God, let us hold faſt our profeſſion. For we have not an high-prieſt which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without ſin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

The word of God.] *Ho logos tou Theou.* That this ſhould ſignify Chriſt, the *eternal word*, (as ſome think) is not impoſſible; it being, among the Jews, the known title of the Meſſiah, See the notes on Luke i. 2.) and to that alſo the mention of *eyes* here, in the following verſe, doth ſomewhat incline. But, it is more reaſonable here to take it for that *word* which hath been deliver'd by Chriſt; that is, his Goſpel; as is ſhew'd at large, by Gouge, Hammond, Whitby, and Wells. See the notes on Acts ii. 37. Rom. i. 16. 1 Cor. xiv. 24. 2 Cor. x. 4. Eph. vi. 17. and 1 Theſſ. v. 23.

Naked and opened.] Theſe two noble words, *gymna kai tetrachelismena*, contain a moſt vigorous metaphor, and graceful alluſion to the cuſtom in ſacrifiſing, of taking off the skin from the victim, and cutting it open; whereby all the vitals, and inward conſtitution, are laid open to full view: No words in language could be ſo proper and emphatical; *naked* is what has no cover *without*, and *open* is what has no concealment *within*. (Blackw.) See Mr. P. Gunter's ſerm. on this text, 1615.

With whom we have to do.] *Pros hon hemin ho logos.* This phraſe is variouſly interpreted. The Aſſembly-men, Hammond, and the Oxford Annotator render it *Of whom we ſpeak:* Tremellius, Whitby, Burkitt, Wells, and Wall, render it, *To whom we are to give an account:* Dr. Gouge leaves it ambiguous; and ſo ſhall I.

Paſſed into the heavens.] Hereby Chriſt is prefer'd to the Levitical *High-prieſts*, who entred only into the Holy of Holies in the temple. (Aſſ.)

Tempted.] See the notes on Luke xxii. 28. and 2 Cor. v. 21.

Come boldly.] Mr. Johnſon, underſtanding the *homologia*, which we render *profeſſion*, here, ver. 14 to be meant of the Euchariſt, apprehends, that we cannot more congruouſly interpret theſe words of the Apoſtle, than by ſuppoſing, that he invites us to approach the altar with a becoming modeſt aſſurance; ſince Chriſt "is paſſed into the heavens," to make way for the acceptance of our *homology*, or oblation, of which he is the *High-prieſt*, and we have therefore all the encouragement we can deſire, to perſevere in offering it up to God. See the notes on ch. iii. 1. John x. 9. and xiv. 6. 2 Cor. iii. 12. and Eph. ii. 18.

CHAP. V.

The preference of Chriſt's prieſthood to that of Aaron.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. FOR every high-prieſt taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and ſacrifices for ſins: Who can have compaſſion on the ignorant, and on them that are out of the way; for that he himſelf alſo is compaſſed with infirmity: And by reaſon hereof he ought, as for the people, ſo alſo for himſelf, to offer for ſins. And no man taketh this honour unto himſelf, but he that is called of God, as was Aaron: So alſo Chriſt glorified not himſelf to be made an high-prieſt; but he that ſaid unto him, Thou art my Son, to day have I begotten thee. As he ſaith alſo, in another place, Thou art a prieſt for ever after the order of Melchiſedec: Who in the days of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears, unto him that was able to ſave him from death, and was heard, in that he feared; Though he were a Son, yet learned he obedience, by the things which he ſuffered: And being made perfect, he became the author of eternal ſalvation unto all them that obey him; called of God an high-prieſt after the order of Melchiſedec.

For, every High-prieſt.] Here the Apoſtle enlarges upon a compariſon of the chief things obſervable in an Aaronical Prieſt, with the like obſervable in Chriſt, our High-prieſt, *viz.* 1. That the Aaronical Prieſt is ſeparated, and ſet apart from the multitude, and appointed to act in their ſtead, in all things between them and God; and particularly, in matters of burnt-offerings, and ſin-offerings. 2. That he does this affectionately, and with a fellow-feeling of their infirmities. And, 3. That no man might aſſume, or take it to himſelf, but he who was called of God. Now all theſe are directly applicable, and accordingly here applied, to Chriſt: The firſt, in ver. 10. where he is ſhewn to have been taken from men; but in a much higher manner, than the Aaronical Prieſt was: The ſecond, in ver. 7. and 8. where he is ſhewn to have been qualified to have due compaſſion on us under temptations by what he himſelf ſuffered for us: And, 3. That he did not intrude himſelf into this office, but God call'd him to it, ver. 5, 6. (Gouge, H. Wells and B.) And the preference of Chriſt to the other Prieſts appears in theſe inſtances; That they were temporary, he perpetual, ver. 6. They called immediately, by the voice of man, being only ſervants; he immediately by the voice of his Father, being a *Son*, ver. 5. They after Aaron's order, he after that of Melchiſedec, ver. 6, and 10. both former and higher; and therefore no neceſſity that he ſhould be of the tribe of Levi: And both offering for ſins, with great compaſſion; but they for their own ſins alſo, he (being without ſin himſelf) only for the ſins of other men. (Oxf.) See the notes following.

Gifts and ſacrifices.] This prerogative of Prieſts (*proſpherein*) to *bring* unto God, ſhews one main difference between Prieſts and Prophets. Prieſts bring from man to God; Prophets, from God to man, *viz.* inſtructions, directions, admonitions, *&c.* And thus, Chriſt, as Prieſt, offer'd up prayers and ſupplications, yea, and his own body, unto God: As Prophet, he "ſpake to the world thoſe things which he had heard of his Father," John viii. 26.

Compaſſion on the ignorant.] See the notes on Luke xxiii. 34. Acts iii. 17. and xvii. 30. Rom. xiv. 19. and xv. 5. 1 Cor. iii. 2. and iv. 21. Gal vi 1. Eph. iv. 32. Phil. ii. 1. and iii. 16. Col. iii. 12. 1 Tim. iii. 3. and 2 Tim. ii. 24.

To offer for ſins.] That is, for ſins of ignorance or infirmity. For, for ſins committed wittingly and wilfully, there was no ſacrifice appointed by the Law. (W.) See the notes on ch. x. 26.

No man taketh.] That is, No man *ought* to take; or can take *according to the Law.* This is the interpretation of moſt expoſitors. But Dr. Whitby ſees no neceſſity of this limitation; and ſeems to think it enough, that no man can *promiſe* to himſelf that God will accept his offerings, who hath no commiſſion from God to make ſuch offerings. But, ſurely, whoſoever ſhall preſume to make ſuch offerings, as a *Prieſt* (for ſuch are the offerings and office here treated of) cannot only not *promiſe* himſelf, that God will accept ſuch offerings; but ought to be convinc'd, that God will both abominate ſuch offerings, and puniſh him for ſuch his uſurpation; as is evident from the known caſes of Corah, Numb. xvi. of Saul, 1 Sam. viii. 8, *&c.* of Uzza, 1 Chron. xiii. 9, *&c.* and of Uzziah, 2 Chron. xxvi. 16, *&c.* See this queſtion fully ſtated, in the notes on Rom. x. 15. See alſo the ſeveral ſermons of Dr. Brett, Dr. T. Biſſe, and Mr. W. Richardſon, on this text, and the notes alſo on 1 Cor. iv. 1.

The order of Melchiſedec.] See the notes on ch. vii. 1, *&c.*

With ſtrong crying and tears.] See the notes on Luke xxii. 43. and John xii. 27.

In that he feared.] Meaning that fear, which poſſeſs'd Chriſt in the depth of his agony, which was one of his ſinleſs infirmities. (Gouge)

Learned he obedience.] *Emathen*; He *taught us* obedience. For, as the Hebrew, *lamad*, ſignifies both to *learn*, and to *teach*, and is, by the Septuagint, above twenty times, render'd (*didaskein*) to *teach*; and as the word *learn*, in our language, ſignifies alſo to teach, as in Pſa. cxix. 66 of our old tranſlation: So alſo, ſaith Euſtathius, the word *manthano* is (*meſe lexis*) a word that ſignifies both to *teach*, and to *be taught*, and is ſo uſed by the authors who liv'd after Homer's time, and by the ſophiſters. (W.) But the more common expoſition is, That Chriſt, as man, *learned* experimentally, "by the things which he ſuffer'd" himſelf for us, what a hard thing it is to perform conſtant *obedience*, when death it ſelf ſometimes muſt be taken in the way to it; and conſequently alſo, to have *compaſſion* on thoſe who ſin out of weakneſs. See the notes on Phil. ii 8.

Being made perfect.] *Teleiotheis* is here taken in the notion of conſecration. (H. and W.) See the notes on Luke xiii. 32.

Ver. 11, 12, 13, 14. Of whom we have many things to ſay, and hard to be uttered; ſeeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the firſt principles of the oracles of God; and are become ſuch as have need of milk, and not of ſtrong meat. For every one that uſeth milk, is unskilful in the word of righteouſneſs, for he is a babe. But ſtrong meat belongeth to them that are of full age, even thoſe who by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evil.

Of whom.] Or, *Concerning which*; viz. the reſemblance between Chriſt and Melchiſedec. (H. and Oxf.) From hence to the ſeventh chapter, is a long digreſſion; wherein he gives them a ſharp, tho' moderate, reproof, for their negligence in labouring for knowledge; that ſo, he might make them the more attentive to that which he was to ſpeak afterwards. (Aſſ. Gouge, Oxf. and Wells)

Hard to be uttered.] *Dyſermeneutos.* The proper ſignification of this word is, *hard to be expounded.* So do St. Chryſoſtome and Ambroſe interpret it. But the Rhemiſts, contrary to the evident circumſtance of the text, and moſt proper ſignification of the word, have turn'd it *inexplicable*, or that which cannot be expounded, as the Vulgar Latin has it *interpretabilis*, that which cannot be interpreted. (Leigh) Here we ſee what are St. Paul's (*dyſnoeta*) "things hard to be underſtood," mention'd 2 Pet. iii. 16, *viz.* Things which were not ſo in themſelves, or through the difficulty of the matter reveal'd, but through the imbecility and weakneſs of thoſe to whom they were ſpoken. (W.)

Dull of hearing.] See the notes on Matth. xiii. 15. John iii 10. and 1 Cor. iii. 1.

Ye ought to be teachers.] See the notes on John xiv. 9. Acts xviii. 26. and Rom. ii. 20.

The firſt principles.] See the notes on Acts vii. 38. Rom. ii. 20, 24. Gal. iv. 3. Eph. iv. 14. Col. ii. 8, 20. and 2 Tim. i. 13.

Have need of milk.] See the notes on 1 Cor. iii. 2. xiv. 20. and Eph. iv. 14.

Strong meat.] That is, ſuch high doctrines, as he was now entred upon the diſcourſe of. (H.) See the notes on 1 Cor. ii. 7. Eph. iii. 4. and vi. 16. and Col. ii. 2.

CHAP. VI.

Exhortation to conſtancy, ſtedfaſtneſs, diligence, and patient waiting upon God, in confidence of the truth of his promiſes.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. THEREFORE leaving the principles of the doctrine of Chriſt, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God: Of the doctrine of baptiſms, and of laying on of hands, and of reſurrection of the dead, and of eternal judgment. And this will we do if God permit. For it is impoſſible for thoſe who were once enlightned, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted the good word of God, and the powers of the world to come, if they ſhall fall away, to renew them again unto repentance; ſeeing they crucifie to themſelves the Son of God afreſh, and put him to an open ſhame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dreſſed, receiveth bleſſing from God: But that which beareth thorns and briers, is rejected, and is nigh unto curſing, whoſe end is to be burned. But beloved, we are perſwaded better things of you, and things that accompany ſalvation, tho' we thus ſpeak. For God is not unrighteous, to forget your work and labour of love, which ye have ſhewed toward his name, in that ye have miniſtred to the ſaints, and do miniſter. And we deſire, that every one of you do ſhew the ſame diligence, to the full aſſurance of hope unto the end: That ye be not ſlothful, but followers, of them, who thro' faith and patience inherit the promiſes.

Therefore.] Here the Apoſtle proceeds in the digreſſion, which he had begun in the latter end of the foregoing chapter; adding exhortations here to the reproofs he had entred upon there.

Leaving the principles.] Not that we are to neglect the firſt principles of religion; but to labour hard, to acquire a greater meaſure of knowledge, and to go on towards perfection. (Aſſ. and B.) That is, to be fully inſtructed in the principles of Chriſtian faith. (W.) See the notes on ch. ii. 3. 1 Cor. ii. 6. and Phil. iii. 13.

The foundation.] Here we may ſee what was the method of the firſt inſtructions uſed to new converts. 1. They taught 'em the neceſſity of "repentance from dead works;" either of idolatry, or of lew'd and wicked living; which they call'd the renouncing the Devil and all his works, the pomps of the world, and the unlawful pleaſures of the fleſh. 2. They taught 'em to believe in the true God, and *faith* in his Son, our Lord Jeſus, that he is the Chriſt. 3. The doctrine and uſe of *baptiſm*; and, if they own'd a belief in Chriſt, they baptiz'd them, as our Saviour appointed. 4. Then ſome Apoſtle, or Biſhop, *laid his hands on* them; and they receiv'd the gifts of the Holy Ghoſt. 5. Then they inſtructed 'em in the other articles of the Creed, or Chriſtian belief: As of "the reſurrection of the dead," at our Saviour's coming again. And, 6. Of the *judgment* of the wicked and impenitent to everlaſting puniſhment, and of the righteous to life eternal. (Wall) And theſe firſt principles are here compared to the *foundation* of a building; on which the more perfect knowledge of the myſteries of the Goſpel was to be built. (Aſſ. and B.) See the notes here next following.

Repentance from dead works.] So call'd, becauſe they render a man liable to death. See the notes on Rom. vi. 16, 21, &c. and vii. 1. and Eph. ii. 1.

The doctrine of baptiſms.] The original word (*baptiſmon*) being of the plural number, has been thought to denote the ancient rite, of dipping the baptized *thrice* under water, at the mention of each of the three Divine Perſons in the Holy Trinity: Others underſtand it of the ſolemn ſtated times of the Primitive Church for baptiſm, when, a great many were baptiz'd together. And others again, of the outward baptiſm of water, and the inward baptiſm of the Spirit. But, after all, it may be only an enallage of the number; and is by moſt agreed to denote no more than what we mean, in the ſingular number, by *baptiſm*. (Wells) See the notes on Acts xiv. 4. Rom. vi. 4. and Eph. iv. 5.

Laying on of hands.] Tho' this ſolemn rite was uſed alſo in the ordination of the Clergy, in the curing of the ſick, in the abſolution of Penitents, and the bleſſing of ſingle perſons; yet none of theſe are to be reckon'd among the Catechetical doctrines, or general fundamental principles of Chriſtianity, in which *all* Chriſtians are *equally* concern'd, and which we all ought equally to obſerve: But their *laying on of hands* here is of as general an extent and obligation in the practice of it, as *baptiſm* itſelf, and therefore is here reckon'd up next after it; which muſt needs imply a rite as univerſal in its obſervation as baptiſm itſelf, and in order of time after it. But this can only be applied to laying on of hands in *confirmation*; which was always uſed after baptiſm, as a ſolemn rite, or ceremony, for conferring the gift of the Holy Ghoſt. So that even Mr. Calvin upon the place underſtands it of impoſition of hands in confirmation; and ſays, this one place doth abundantly teſtify, that the original of this holy rite, or ceremony, was from the Apoſtles. See Dr. Hickes's, and Mr. Stubbs's ſermons on this text; and the notes on Acts vi. 6. viii. 17. and xix, 5, &c.

Reſurrection of the dead.] See the notes on 1 Cor. xv. 12, &c. and 1 Theſſ. iv. 15, &c.

Eternal judgment.] A plain proof of the eternity of Hell-Torments. (Wells)

This will we do.] That is, We will "go on unto perfection:" Or, We will go on to treat of ſuch things as relate to a more perfect knowledge of Chriſtianity; ſuch as the Melchiſedecal prieſthood of Chriſt, &c. (*Idem*)

For, it is impoſſible.] Many Chriſtians having been much perplex'd about the ſenſe of this place, I offer the following obſervations to be conſider'd by them. 1. That the *falling away*, ſpoken of here, ver. 6. is manifeſtly the ſin of Apoſtaſy; the renouncing the Chriſtian religion, and going to any other profeſſion of religion, whether Jewiſh or Heathen; as appears, not only from the import of the word it ſelf, but the context, "Seeing they crucify to themſelves the Son of God afreſh, and put him to an open ſhame:" That is, They, by their Apoſtaſy, deſpitefully uſe him; they judge and condemn him to be a ſeducer, one who was deſervedly put to death by the Jews and Romans. The guilt next to this, is that of thoſe, who live and continue to live, in a plain and wilful contradiction to the commandments of our pure and holy religion. 2. Such words as *cannot*, *could not*, *impoſſible*, &c. tho', ſtrictly ſpeaking, they denote a natural and abſolute *impoſſibility*, yet they are generally uſed in a ſenſe which imports that a thing is *difficult*; not that it is ſtrictly *impoſſible*. In common converſation, we are wont to ſay, Such or ſuch a thing *cannot be*, it is *impoſſible*, and the like; when we mean no more, than that it is not *probable*, or *likely*; or that it will be attended with great *difficulties* and *inconveniencies*, &c. For inſtance, Gen. xix. 12. "Haſte thee, eſcape thither; for I *cannot* do any thing till thou be come thither:" Again, ch. xxxiv. 14. "We *cannot* do this thing——; for that were a *reproach* unto us," Luke xi. 7. "Trouble me not——; I *cannot* riſe and give thee:" And, ch. xvii. 1. "It is *impoſſible*, but that offences will come:" And, John xii. 39. "Therefore they *could not* believe." Not that theſe things *could not*, or that it was, ſtrictly ſpeaking, *impoſſible* for them to be. Could not God, if he, in his infinite wiſdom, ſaw fit, prevent *offences*? Would our Lord have done ſo many miracles, to convince the Jews, had it been abſolutely *impoſſible* for them to believe in him? In a legal ſenſe, that is *impoſſible*, which is contrary to law, and inconſiſtent with our duty. So that there are degrees of *impoſſibility*; and that word is oftner uſed in a ſenſe that denotes the *difficulty* of an action, than in a proper ſenſe; and ſo it is uſed here. And, 3. The Apoſtle is not to be underſtood to ſay, that if a man is ſenſible of the heinouſneſs of his ſin, that he cannot be *renewed to repentance*, under the Chriſtian diſpenſation: But his meaning is, that the Chriſtian diſpenſation is the laſt method which God will make uſe of for the recovery of fallen man; and therefore he who wilfully, obſtinately, and finally *apoſtatizes* from it, cannot be ſaved in any other way: No other Saviour will be appointed; no other ſacrifice will be offer'd up, or accepted, than that full, perfect, and ſufficient ſacrifice, which Jeſus Chriſt hath offer'd up upon the croſs: There is no other Spirit or Grace to be receiv'd. Salvation, therefore, is *impoſſible* to thoſe who ſeek it in any other way: But ſalvation is not *impoſſible*, to him who returns from his Apoſtaſy, and owns and confeſſes Chriſt and his religion, and lives according to his laws. It is *impoſſible* to thoſe, and thoſe only, who do not repent, but die in their Apoſtaſy, or in the wilful neglect, or wilful contempt of the laws of Jeſus Chriſt. (Fox) St. Paul here gives his reaſon, why he would not ſtay to inculcate over again to them the Catechetical Articles aforeſaid, becauſe they had been taught them all already: And as for thoſe who had, after their profeſſing and owning thoſe Articles of Faith, and their receiving the Sacrament of *Baptiſm*, and the *laying on of hands*, and the *gifts* of the Holy Ghoſt upon it, *fallen away* from it all, it was *impoſſible* for him, by any thing he could ſay or write, to reclaim them, or reduce them again to a right faith and repentance. (Wall) See the notes on ch. x. 26. and 1 Cor. iii. 12. and thoſe here next following.

Were once enlightened.] St. Paul here uſes the word *photiſthentas*, *enlightened*, for baptized. What he calls *baptiſm*, ver. 2. he calls *illumination* here, ver 4. and ſo he does again, ch. x. 32. (Wall) *Photizein*, with the Ancients, being commonly uſed for *baptizare*. (Oxf.) And this, becauſe of the divine illumination which was convey'd to the minds of men by the knowledge of Chriſtianity. (B.) See the notes on John i. 9. and Eph. i. 18.

Taſted of the heavenly gift.] That is, Either of the gift of the Holy Ghoſt, in or after Baptiſm, appearing in ſome extraordinary graces and operations: Or elſe, Of our Lord's body and blood, in the Sacrament of the Euchariſt. (Oxf.) Dr. Wells, with good reaſon, ſuppoſeth theſe expreſſions to anſwer in order to the principles mention'd in ver. 2. Thus he refers the phraſe of "thoſe who were once enlightened," to that of the doctrine of *Baptiſm*, and thoſe who "have taſted of the heavenly gift," to that of the Spirit imparted in that Sacrament; thoſe who were "made partakers of the Holy Ghoſt," to that of *laying on of hands*; thoſe who have "taſted the good word of God," to that of the *reſurrection*; "and the powers of the world to come," to that of *eternal judgment*. See the notes on John iv. 10. and vi. 32.

If they ſhall fall away.] At the time when the Engliſh tranſlation was made, there was a ſtrong biaſs for an opinion then held by ſome people, That he who is once a ſanctified man can never *fall away*; once a Saint, and ever a Saint! But they ſhould not have alter'd the words of Scripture. They have here tranſlated it, "If they *ſhall* fall away:" But St. Paul's words are (as plain as can be expreſs'd) *kai parapeſontas*, and ſo is the Vulgar Latin, *Et prolapſi ſunt*; *and are fallen away*. I know of none but Beza, whom the Engliſh could follow, in his *ſi prolabantur*. A much more material queſtion to have been diſcuſs'd on this text, is, Whether when they *are* fallen away, they can ever be rais'd up or recover'd again? If we take our reſolution of the queſtion from the examples and inſtances of our modern Apoſtates or Atheiſts, they give but little encouragement to the maintenance of the affirmative: And it will be time enough to ſpeak of what is *poſſible*, when they come to thoſe horrors and beginnings of deſpair; which, if God have mercy upon 'em, he will ſend them in this life. (Wall)

For the earth.] He illuſtrates the former commination, by a ſimilitude taken from the *earth*: As the earth, painfully tilled, and plentifully water'd with *rain* from Heaven, is good for nothing but to be *burnt*, if, inſtead of good fruit, it bringeth forth "thorns and briars:" So thoſe, who have been plentifully water'd, with many ſweet ſhowers of "the word of God," and enrich'd with divers excellent graces, are good for nothing, but to burn in hell-fire for evermore. (Aſſ.)

But, beloved.] It was a terrible doom, which the Apoſtle had denounc'd, in the former verſes, againſt backſliders. Now, that theſe Hebrews might not thereby be induc'd to think, that he judg'd *them* to be Apoſtates; by a ſweet inſinuation, he plainly and expreſly declares his own good opinion of them, and his entire affection for them, that ſo he might make the better way to his exhortation following. (Gouge) And the ground of this his opinion was, becauſe they had been formerly ſo couragious in profeſſing of Chriſt, and ſo charitable to poor Chriſtians, and were ſo ſtill: Which *works* of yours (ſaith he) God, according to his pro-

promiſe

miſe of mercy in the Goſpel, is bound to reward, with giving more grace; and not to forſake and leave ſuch without all grace, as thoſe who, for their obſtinacy in ſin, are accurſed by him. (H.) Vain and fooliſh therefore is what Popiſh writers have concluded from hence, for the *merit* of good works: For it is juſt with God to do this, not in regard of man's merits, but of his own promiſe. (Aſſ.) See the notes on Luke xvii. 10. Rom. iv. 4. and 2 Theſſ. i. 6.

Be not ſlothful.] See the notes on Phil. iii. 13, 14.

Ver. 13, 14, 15, 16, 17, 18, 19, 20. For when God made the promiſe to Abraham, becauſe he could ſwear by no greater, he ſware by himſelf, ſaying, Surely, bleſſing, I will bleſs thee, and multiplying, I will multiply thee. And ſo after he had patiently endured, he obtained the promiſe. For men verily ſwear by the greater: And an oath for confirmation is to them an end of all ſtriſe. Wherein God willing more abundantly to ſhew unto the heirs of promiſe the immutability of his counſel, confirmed it by an oath: That by two immutable things, in which it was impoſſible for God to lie, we might have a ſtrong conſolation, who have fled for refuge to lay hold upon the hope ſet before us: Which hope we have as an anchor of the ſoul both ſure and ſtedfaſt, and which entreth into that within the vail: Whither the forerunner is for us entred; even Jeſus, made an high-prieſt for ever after the order of Melchiſedec.

God made promiſe.] The Apoſtle having told us, in general, that the Saints, "through faith and patience, inherit the promiſes," ver. 12. inſtanceth here particularly in Abraham; unto whom God made a *promiſe* of multiplying his ſeed greatly to him, and confirm'd that promiſe by an *oath:* But Abraham waited long, by faith and patience, for the compleat fulfilling of the promiſe; and ſo muſt we. God delights to be truſted by his people upon his word and oath: And, when they do not live to ſee the promiſe of God fulfill'd, they glorify him exceedingly, by dying in the faith and firm belief, that it ſhall be fulfill'd in God's own appointed time. (B.)

An oath for confirmation.] The neceſſity of religion, to the ſupport of humane ſociety, in nothing appears more evidently, than in this, That the obligation of an *oath*, which is ſo neceſſary for the maintenance of peace and juſtice among men, depends wholly upon the ſenſe and belief of a Deity: For, no reaſon can be imagin'd, why any man that doth not believe a *God*, ſhould make the leaſt conſcience of an *oath*; which is nothing elſe but a ſolemn appeal to God, as a witneſs of the truth of what we ſay. So that, whoever promotes Atheiſm and Infidelity, doth the moſt deſtructive thing imaginable to humane ſociety, becauſe he takes away the reverence and obligation of oaths; and whenever that is generally caſt off, humane ſociety muſt diſband, and all things run into diſorder. Whenever we ſwear, we appeal to *his* knowledge, and refer ourſelves to *his* juſt judgment who is the powerful patron and protector of *right*, and the Almighty Judge and avenger of all falſhood and unrighteouſneſs: So that it is not poſſible for men to lay a more ſacred and ſolemn obligation upon their conſciences, than by the religion of an oath. Moſes very well expreſſeth it, Numb. xxx. 2. "If a man ſwear an oath, to bind his ſoul with a bond;" intimating, that he who ſwears, lays the ſtrongeſt obligation upon himſelf, and puts his *ſoul in pawn* for the truth of what he ſays; and every oath implies a *curſe* upon ourſelves, in caſe of perjury, as Plutarch obſerves. Now, *Perjury* may be committed many ways; as, 1. When a man *aſſerts* upon oath what he *knows* to be otherwiſe; or *promiſeth* what he does not intend to perform; In both which caſes the very *act* of ſwearing is perjury: And ſo likewiſe, when a man promiſeth upon oath to do that which is *unlawful* for him to do; becauſe ſuch an oath is contrary to a former obligation. 2. When a man is *uncertain* whether what he ſwears be true: For men onght to be *certain* of the truth of what they aſſert upon oath; and not to ſwear at a *venture*. In like manner, he is guilty of perjury, who promiſeth upon oath what he is not morally and reaſonably *certain* he ſhall be able to perform. 3. When they do not uſe great plainneſs and ſimplicity in oaths; but anſwer *equivocally* and doubtfully, or with *reſervation* of ſomething in their minds; thinking thereby to ſalve the truth of what they ſay. For, what can be a greater affront to God, than to uſe his name to deceive men? And what can more directly overthrow the great end and uſe of *oaths*, which are *for confirmation*, and to put *an end to ſtrife?* This may be laid down for a certain rule, That all departure from the ſimplicity of an oath is a degree of perjury; and a man is never a whit the leſs *forſworn*, becauſe his perjury is a little finer and more artificial than ordinary: And tho' men think, by this device to ſave themſelves harmleſs from the guilt of ſo great a ſin, they do really increaſe it, by adding to their iniquity the impudent folly of mocking God and deceiving themſelves. (Tillotſ.) See Archbiſhop Tillotſon's ſermon on this text (preach'd 1681.) And whoever deſires a more full and thorough diſcuſſion of this important queſtion, may conſult what has been well written by Biſhop Hall, Biſhop Sanderſon, Biſhop Wake, and the author of The Whole Duty of Man, upon this ſubject: See alſo the notes on Matth. v. 33. Rom. ix. 1. and 2 Cor. i. 23.

Heirs of the promiſe.] See the notes on Gal. iii. 16, 26.

Fled for refuge.] Alluding to the cities of *refuge*, ſpoken of under the Law, for the caſual man-ſlayer to fly unto: Which were an illuſtrious type of Chriſt; who is the only refuge and ſanctuary, for diſtreſſed ſouls, by faith, to fly unto, when the guilt of ſin purſues them. (Gouge and B.)

An anchor of the ſoul.] *The hope* of ſalvation *ſet before us* in the Goſpel, is here beautifully deſcribed, "as an anchor of the ſoul, both ſure and ſtedfaſt," amidſt all the ſtorms and billows of this world; and conſequently ſuch as will preſerve our ſouls from being *ſhipwreck'd*, or caſt away eternally; "and which enters," that is, gives us aſſurance of entring into Heaven, here alſo repreſented by that part of the Jewiſh tabernacle, which is "within the vail," and was called the *Holy of Holies.* (Aſſ. Gouge, H. W. B. Wells, and Wall) See the notes on Rom. viii. 25.

The fore-runner.] Meaning Chriſt, here call'd (*prodromos*) the *fore-runner*; Either, 1. In regard of his excellency, in that he far out-ſtripped all: Or, 2. In regard of his undertaking to be our guide and pattern in the ſame courſe. (Gouge) See the notes on John xiv. 2.

Jeſus, made an High-prieſt.] The Apoſtle here, mentioning the name of our *fore-runner*, "even Jeſus," therewith concludes the long digreſſion, begun ch. v. 11. and now prepares to proceed on the ſubject he then was upon, *viz.* Chriſt's being "made an High-prieſt for ever, after the order of Melchiſedec." (H. Wells and Wall)

CHAP. VII.

Melchiſedec, a type of Chriſt: More excellent than the Prieſts of Aaron's order.

Ver. 1, 2, 3. FOR this Melchiſedec king of Salem, prieſt of the moſt high God, who met Abraham returning from the ſlaughter of the kings, and bleſſed him: To whom alſo Abraham gave a tenth part of all: Firſt being by interpretation king of righteouſneſs, and after that alſo king of Salem, which is, king of peace; without father, without mother, without deſcent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a Prieſt continually.

This Melchiſedec.] The Apoſtle, having, in ch. v. 6, 10. and vi. 20. affirm'd, that Chriſt was "a Prieſt for ever, after the order of Melchiſedec," gives here an hiſtorical deſcription of him; that ſo it might the better appear, wherein he was a type of Chriſt, and by conſequence, wherein the prieſthood of Chriſt was better than that of Aaron. (Aſſ.) The hiſtory which we have of Melchiſedec is briefly given us by Moſes, in Gen. xiv. 18, &c. (to which agrees alſo, in ſubſtance, the expreſs teſtimony of the Gentile hiſtorian Eupolemus, in the fragment of Alex. Polyhiſtor, tranſmitted to us by Euſebius;) That when Abraham return'd from the ſlaughter of Chederlaomer, and the other kings confederated with him, "Melchiſedec, king of Salem, brought forth bread and wine; and he was the prieſt of the moſt high God: And he bleſſed him: —— and he (that is, Abram) gave him the tithes of all." By which text it is evident, that Melchiſedec was both a king and a prieſt: But, there are ſo many doubts and diſputes amongſt authors concerning him, that it may be neceſſary to take notice of ſome of the moſt conſiderable. 1. Tho' Moſes in that text, as well as St. Paul in this, expreſly calls him "king of Salem," the queſtion is, what place that was; whether Jeruſalem (ſometime called Salem) or another city of the ſame name? Now, the general opinion is for the former: For Joſephus in his Antiquities (l. i. c. 18.) witneſſeth, that Jeruſalem, in Abraham's time, was called Salem, and afterwards Solyma; and other Hebrews tell us, it was called Salem by this very Melchiſedec, to whom they aſcribe the firſt foundation of it. That it was thus call'd (ſometimes at leaſt) alſo in David's days, is evident from Pſa. lxxvi. 2. where it is mention'd as all one with Zion, which every body underſtands to be Jeruſalem. Yet Dr. Whitby thinks it a miſtake, and inclines to underſtand it (with St. Jerome) of another

Salem, near Scythopolis, which lay in the way, from the valley of Damaſcus, (where Abram had reſcued Lot, in his late victory over their enemies) towards Sodom, where Lot then reſided; and which retain'd the name of Salim even in our Saviour's time, John iii. 23. But, whether this reaſon is of ſufficient weight, to overballance the common opinion of others, muſt be left to the criticks of more leiſure. But the greateſt difficulty will be to determine, 2. As to his perſon; who this Melchiſedec was? For ſome conclude him to have been Shem, the ſon of Noah: Among whom I find Biſhop Carleton, the learned Sir Henry Spelman, Mr. Broughton, and Dr. Gouge; which two laſt have offer'd divers plauſible arguments in ſupport of their opinion. But yet, I think, that is hardly to be aſſented to, for the reaſons offer'd by Dr. Whitby: To whom I muſt refer the curious for theſe, as well as for ſatisfactory anſwers to the notions of others; who wildly fanſied, that Melchiſedec was not a man, but an Angel, or the Holy Ghoſt, or the Son of God himſelf; and likewiſe to the inſufferable objections of Mr. Le Clerc, againſt the Apoſtle's whole argument here; more becoming a declared adverſary of the inſpired writings, than any one who calls himſelf a Chriſtian! As to the particulars of this type, ſee the notes here next following.

And bleſſed him.] With a Sacerdotal benediction. (Oxf.) And Sacerdotal bleſſings were authoritative; and that by ſpecial inſtitution. (B.)

Abraham gave a tenth.] The one paid them in a way of *duty*; the other receiv'd them in a way of *office*. Note here, the antiquity of *tithes:* They were paid in Abraham's time, long before the Ceremonial Law; and therefore cannot be ſaid to be Jewiſh and Levitical. (*Idem*) And ſince our Lord remaineth for ever a prieſt after the order of Melchiſedec, why ſhould not tithes ſtill belong unto him, and in him to thoſe who, in his ſtead, exhort us to be reconciled unto his father? (Aſſ.) See the notes on ver. 4. 1 Cor. ix. 7, &c. 2 Cor. v. 20. Gal. vi. 6. and 1 Tim. v. 18.

Without father, &c.] That is, according to the common interpretation, that there is no mention of his *father*, *mother*, *deſcent*, birth or death, left us upon record. Anciently thoſe were call'd *fatherleſs*, and *motherleſs*, whoſe parentage was either obſcure or loſt. (Heinſ. and Fox) As a man, he certainly had father, and mother, and deſcent, as well as "beginning of days, and end of life," tho' not recorded in Scripture: But, as a Prieſt, he was "without father, without mother," of any Prieſtly order; "without deſcent" from any of the pedigree of Abraham; having neither beginning of days, from which his Prieſtly office was to commence, "nor end of life," in which it terminated. (W. and B.) We may obſerve, after Camerarius, that the Apoſtle does not deſcribe him by thoſe qualities, with reſpect to his perſon, but with reſpect to his office, or dignity of prieſthood, which made him like Jeſus Chriſt; on which account, 'tis enough, that his genealogy, birth and death, are not recorded in Scripture, to juſtify this deſcription; as ſeveral have obſerv'd. But, ſince 'tis uſual, in the beſt authors, to deſcribe famous nations and perſons, as if they were the firſt of their order, and as if they had produced themſelves, it ſeems more natural to have recourſe to that cuſtom, and tranſlate it, with Outram, That Melchiſedec was the moſt illuſtrious of his family, and had neither predeceſſor nor ſucceſſor in his imployment; which verſion is very natural, and expreſſes fully the ſenſe of the original. (Eſſay) I think, herein is contain'd a very good argument for the eternity of our bleſſed Saviour, as to his Divine nature. For here the Apoſtle expreſly aſſerts, that Melchiſedec is repreſented in Scripture, as not having *beginning of days*; that ſo he might typify Chriſt, who conſequently muſt in reality have no beginning of days; which is the ſame, in other words, as to *be from all eternity*. (Wells) In fine, all the deſcriptions here given of Melchiſedec, the type, do ſuit with *Chriſt*, the Antitype. For, 1. As Melchiſedec was a *king* and a *prieſt*; ſo is *Chriſt*. 2. As Melchiſedec was both "king of righteouſneſs, and king of peace;" ſo is *Chriſt*. 3. As Melchiſedec bleſſed Abram; ſo doth *Chriſt* bleſs all the ſeed of Abraham, that is, all true believers. 4. As Melchiſedec received tithes of Abram; ſo doth Chriſt, by his Miniſters, of all the faithful. 5. As Melchiſedec is here repreſented "without father;" ſo was Chriſt really, as *man*, in reſpect of his perſon, and in reſpect of his prieſthood alſo, inaſmuch as therein he ſucceeded not to any man, as other prieſts did: "Without mother, without deſcent, or beginning of days," as *God*; and without "end of life," both as *God and man:* And, in reſpect of his prieſtly office alſo, "without mother," inaſmuch as he did not receive that office in right of his nativity, his mother not being of the prieſtly tribe of Levi, but of Judah; "without deſcent," as being made a Prieſt, tho' not found in the regiſter, nor reckon'd by genealogy, in the Sacerdotal line, as the Levitical Prieſts were, Ezra ii. 62. and Neh. vii. 64. "Not having beginning of days;" as being "the ſame yeſterday, and to day, and for ever," Hebr. xiii. 8. "fore-ordained before the foundation of the world," 1 Pet. i. 20. And, laſtly, not having "end of life," foraſmuch as his prieſthood is perpetual, and he "abideth a Prieſt continually." Thus was Melchiſedec a type of *Chriſt*, both in the adjuncts of his kingdom, *righteouſneſs* and *peace*; and in the adjuncts of his prieſthood; perpetuity, and excellency above the Levitical prieſthood: Whence Chriſt is ſaid to be "a Prieſt for ever, after the order of Melchiſedec." But, whereas Melchiſedec "brought forth bread and wine," which ſome would have to be a type of Chriſt's *unbloody ſacrifice*, and others of what they call *the maſs*; the Apoſtle mentions no ſuch thing: Neither does Moſes ſay, that he *offer'd* the bread and the wine in ſacrifice to God, but that he *brought it forth*; to wit, as a refreſhment to Abraham and his ſoldiers: And indeed, notwithſtanding all that has been written, by other learned men, on this ſubject, Dr. Hammond's paraphraſe ſeems to be very juſt, That Melchiſedec treated Abram civilly, as a King; and, as a Prieſt, bleſſed him, and received from him the tenth of all he had there. Yet ſee the notes on ch. viii. 3.

Ver. 4, 5, 6, 7, 8, 9, 10. Now conſider how great this man was, unto whom even the patriarch Abraham gave the tenth of the ſpoils. And verily they that are of the ſons of Levi, who receive the office of the prieſthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, tho' they come out of the loyns of Abraham: But he whoſe deſcent is not counted from them, received tithes of Abraham, and bleſſed him that had the promiſes. And without all contradiction, the leſs is bleſſed of the better. And here men that die receive tithes: But there he receiveth them, of whom it is witneſſed that he liveth. And as I may ſo ſay, Levi alſo who receiveth tithes, payed tithes in Abraham. For he was yet in the loyns of his father, when Melchiſedec met him.

Now conſider, how great.] The Apoſtle, having before obſerv'd, how the perpetuity of *Chriſt's* prieſthood was typified by Melchiſedec, proceeds here to ſhew, how the excellency of Chriſt's prieſthood, above the Aaronical or Levitical prieſthood, was likewiſe typified by the ſame Melchiſedec. (Wells) And this he does by two circumſtances; 1. Becauſe Abraham paid *tithes* to him: And, 2. Becauſe Melchiſedec bleſſed Abram. (Aſſ.) See the notes here following.

The patriarch.] *Patriarches* ſignifies, as it were, (*tes patrias archon*) the prince of the family. (Leigh) For the firſt governors were the fathers of families; and under them the eldeſt ſons. (Raleigh) See this argument further proſecuted, and fully prov'd, in *The ſhort hiſtory of the Regal Succeſſion*, &c. 1731. Abraham was ſo call'd, becauſe he was the firſt father of the ſtock of the Jews: The twelve ſons of Jacob, becauſe they were the firſt fathers and heads of the twelve tribes: And David, becauſe he was the father and head of that ſtock, whereof Chriſt, as king, was to deſcend. (Gouge)

The tenth of the ſpoils.] *Ec ton acrothinion*; out of the choice, or prime, or *beſt* of the ſtore; for that was wont to be pick'd out and dedicated to God. (Aſſ. Gouge, H. Oxf. and W.) See Hammond and Whitby at large on this text.

They that are of the ſons of Levi.] Hence may be gather'd two arguments, for confirmation of Melchiſedec's greatneſs; 1. If among them who are *brethren*, coming from the ſame ſtock, they who *receive tithes*, are in that reſpect the *greater*; then much more "he whoſe deſcent is counted from them" of whom he received tithes: But the Levites, who received *tithes of their brethren*, were in that reſpect greater than their brethren; Therefore Melchiſedec, "whoſe deſcent is not counted from them" of whom he received tithes, muſt needs be in that reſpect the *greater*. 2. He who receiveth tithes of the head and ſtock, is greater than they who receive tithes of the branches ſprouting out of that head and ſtock: But Melchiſedec received tithes from Abraham, the head and ſtock of the Levites; who received tithes of the branches: Therefore Melchiſedec is greater than the Levites. (Gouge)

Whoſe deſcent is not counted.] *Me genealogoumenos.* This phraſe is a confirmation of the interpretation of (*a genealogetos*) "without deſcent," in ver. 3. becauſe his deſcent or pedigree is not reckon'd up. (*Idem*)

Bleſſed him that had the promiſes.] That is, Abraham. Where we have another argument to confirm the greatneſs of Melchiſedec. He who *bleſſeth* one is greater than he whom he bleſſeth: But Melchiſedec bleſſed Abraham; therefore Melchiſedec was greater than Abraham. (*Idem*) See the notes on ver. 1. Rom. iv. 13. and Gal. iii. 16.

And here men that die.] Another argument to the ſame effect: He who ever liveth, to execute his prieſthood, is more excellent than they, who are ſubject to death, and thereupon forced to leave their office to others: But Melchiſedec ever liveth, &c. whereas the Levites are ſubject to death, &c. Therefore Melchiſedec is more excellent than they. (*Idem*)

That he liveth.] That is, There is no mention of his death. See the notes on ver. 3.

Levi alſo.] That is, the Levites themſelves, who afterwards "received tithes," did now "pay tithes in Abraham;" Levi himſelf being as yet unborn: And conſequently, Melchiſedec, who received their tithes, was greater than they who paid them, according to the arguments foregoing.

Ver. 11, 12, 13, 14, 15, 16, 17, 18, 19. If therefore perfection were by the Levitical prieſthood (for under it the people received the law) what further need was there that another prieſt ſhould riſe after the order of Melchiſedec, and not be called after the order of Aaron? For the prieſthood being changed, there is made of neceſſity a change alſo of the law. For he of whom theſe things are ſpoken, pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord ſprang out of Judah; of which tribe Moſes ſpake nothing concerning prieſthood. And it is yet far more evident: For that after the ſimilitude of Melchiſedec there ariſeth another prieſt, who is made not after the law of a carnal commandment, but after the power of an endleſs life. For he teſtifieth, Thou art a prieſt for ever after the order of Melchiſedec. For there is verily a diſannulling the commandment going before, for the weakneſs and unprofitableneſs thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.

If therefore perfection.] The Apoſtle here proceeds to ſhew, that the Levitical prieſthood was not able to make a perfect expiation of ſin, (altho' it be true, that it was inſtituted by the Law of God for that time;) becauſe, if ſo, there would then have been no need (as it ſeems there was) that God ſhould inſtitute another ſort of Prieſt, (to wit, his own ſon) to be ſuch a one as Melchiſedec was, and not ſuch a one as Aaron. (H.) The Jews had Aaron's prieſthood in ſuch high account, that they had little or no regard to that of *Chriſt:* And therefore the Apoſtle endeavours to draw their minds from Aaron's to Chriſt's prieſthood; which he proves to be far more excellent. (Gouge) That Chriſt's prieſthood was *another* than Aaron's, he proves, in that it was after *another order*, here, ver. 11. under *another Law*, ver. 12. by a Prieſt of *another tribe*, ver. 13. of greater efficacy, ver. 19. having a *better ſacrifice*, ch. ix. 23. and a more *glorious place*, ch. ix. 24. (*Idem*)

The prieſthood being changed] *Metatithemenes* ſignifies ſuch a *change*, as implieth, that one prieſthood is utterly abrogated and null'd, and another ſubſtituted in the room of it. And thus, "the prieſthood being changed, there is made of *neceſſity* a change alſo of the Law:" That is to ſay, it could not be otherwiſe. For, there is ſuch a mutual dependance of the Law and prieſthood, one upon another, that they cannot be ſeparated. (*Idem*) The *change* was not caſual and contingent, but abſolutely needful, in regard of "the weakneſs and unprofitableneſs," the imperfection and inability, of the Levitical prieſthood. Learn hence, That the promulgation of the Goſpel, and the inſtitution of Chriſtianity, did abrogate the Levitical Law, and make it of no force: And this might be the reaſon, why God did not only, by the death and ſacrifice of Chriſt, the great High-prieſt, aboliſh the Levitical prieſthood, but alſo deſtroy'd the temple itſelf, and never ſuffer'd it to be rebuilt. (B.)

To another tribe.] This change of the prieſthood, from the tribe of Levi to that of Judah, conſider'd by itſelf, is ſufficient to convince any unprejudiced perſon, that there is alſo a change of the Law. (H. and Wells) Note here, that if, under the Law, the whole worſhip of God did ſo depend on the prieſthood, that that failing the whole worſhip was to ceaſe, as being no more acceptable to God; how much more will all worſhip, under the New Teſtament, be rejected by him, if there be not a due regard therein to our Lord Jeſus Chriſt, as the great and only High-prieſt of his Church? (B.) And how can this be had, without a ſteady adherence to, and unity with, ſuch his Miniſters, as he has *ſent*, to repreſent him and to preſide in his divine worſhip, in an *uninterrupted ſucceſſion*, to the end of the world? See the notes on Rom. x. 15. 1 Tim. iv. 15. and 2 Tim. ii. 2.

Who is made.] That is, conſecrated unto his prieſthood. (Aſſ.) Not by a Law which commands or injoins only ſuch ſacrifices and other rites, as ſerve only to the purifying of the fleſh, of which ſort is the Law of Moſes; but after another Law, which is *the Power of* God unto ſalvation, or whereby we are made capable of attaining the happineſs *of an endleſs life* of glory in Heaven; that is, in ſhort, the Goſpel. (Wells). See the notes on Rom. vi. 14. and Col. ii. 14.

A diſannulling of the commandment.] That is, after the Moſaic Law. (Wells) See the notes on ver. 3. Rom. viii. 3. and Gal. iv. 9.

The Law made nothing perfect.] See the notes on Acts xiii. 39. Rom. viii. 3. and Col. ii. 17.

The bringing in of a better hope.] *Epeiſagoge* properly ſignifies the ſuperinduction, or bringing in of one thing after another. And the Goſpel is call'd "a better hope," becauſe it, being a covenant of grace and mercy, worketh in us ſure *hope* and confidence. (Aſſ) See the notes on ch. iii. 6, &c. and vi. 19. Eph. ii. 18. and iv. 16.

Ver. 20, 21, 22, 23, 24, 25, 26, 27, 28. And inaſmuch as not without an oath he was made prieſt, (For thoſe prieſts were made without an oath: But this with an oath, by him that ſaid unto him, The Lord ſware, and will not repent, Thou art a prieſt for ever after the order of Melchiſedec) By ſo much was Jeſus made a ſurety of a better teſtament. And they truly were many prieſts, becauſe they were not ſuffered to continue by reaſon of death: But this man, becauſe he continueth ever, hath an unchangeable prieſthood. Wherefore he is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them. For ſuch an high-prieſt became us, who is holy, harmleſs, undefiled, ſeparated from ſinners, and made higher than the heavens; who needeth not daily, as thoſe high-prieſts, to offer up ſacrifice, firſt for his own ſins, and then for the peoples: For this he did once, when he offered up himſelf. For the law maketh men high-prieſts, which have infirmity; but the word of the oath which was ſince the law maketh the Son, who is conſecrated for evermore.

Not without an oath.] Here the Apoſtle proceeds to ſome other conſiderations, to ſhew further the excellency of Chriſt's prieſthood above the Levitical; of which this is one, That he was *made a Prieſt* by an *oath*; but they *without* one. (Wells) Which argument is in form, thus; He who is made an *unchangeable* Prieſt by the *oath of God*, is a better, greater, and more excellent Prieſt, than any made without it: But, whereas the Levitical "Prieſts were made without an oath," by a law changeable at the will of the Law-giver, *Jeſus Chriſt* "was made Prieſt" by the unchangeable oath of God; "The Lord ſware, and will not repent; Thou art a Prieſt for ever;" Therefore Jeſus Chriſt is a better, greater, and more excellent Prieſt, than the Levitical Prieſts. (Gouge and B.) For this *oath* ſignifies its perpetuity, never to be altered (Oxf.)

Made a ſurety.] *Engyos*; one who undertakes for another. He ſtands between creditor and debtor. And thus, Chriſt has ſo far engaged himſelf for us, that he neither can nor will ſtart from his engagement: He has undertaken for all that can be requir'd of us, or deſir'd by us. (Gouge and B.) See the notes on 1 Tim. ii. 5.

Of a better teſtament.] *Diatheke* is uſed to ſignify a *teſtament*, or a *covenant*. In this place the word *covenant* ſeems to be the more proper; as that to which the office of a *ſurety* has a more fit relation than to a *teſtament*. (Gouge) See the notes on ch. viii. 6.

They truly were many.] Another argument to prove the excellency of Chriſt's prieſthood above the Levitical Prieſts is this; He who continueth ever, to execute his office himſelf, is more excellent than they who are forced by death to leave their office to others: But Chriſt "continueth ever," &c. whereas the Levitical Prieſts were forced by *death* to leave their office to others; Therefore Chriſt is more excellent than they. (Gouge) From Aaron the firſt high-prieſt, unto Phinehas the laſt, who was deſtroy'd with the temple, are reckon'd fourſcore and three high-prieſts, who ſucceeded one another: Of whom thirteen are ſaid to live under the tabernacle, eighteen under the firſt temple, and all the reſt under the ſecond.

An unchangeable prieſthood.] *Aparabatos* here ſignifies that which doth not paſs from father to ſon, or from one ſucceſſor to another; (and ſo it is expounded by St. Athanaſius) the word being deriv'd from *parabaino* to paſs. (H.) See the notes on John xii. 34. and Rom. vi. 9.

Wherefore he is able.] This is an inference made upon Chriſt's everlaſting prieſthood, that he "is able to ſave to the uttermoſt;" (*eis to panteles*) abſolutely, perpetually, and perfectly: (Leigh) So that nothing needs to be added, as an help to him. Whereby we diſcover, 1. The vanity of the Church's ſuppoſed *treaſure*, wherein Papiſts make their deluded people to truſt; as man's ſatisfaction, interceſſion of Angels and Saints, merits of men, indulgences, and ſuch like. (Gouge) And, 2. How injurious thoſe are to their own ſouls, who ſit down deſponding, either under the guilt and power of their ſins, and conclude them either ſo great that they cannot be pardon'd, or ſo ſtrong that they can never be vanquiſh'd and overcome; when here they are aſſur'd of Chriſt himſelf, that "he is able to ſave them to the uttermoſt." (B.) See the notes on ch. ii. 18.

That come unto God by him.] That is, by a true and lively faith in him. (Aſſ.) See the notes on ch. iv. 16. John vi. 37. x. 9. xiv. 6. xvi. 23. xvii. 2. and 1 Tim. ii. 5.

Interceſſion for them.] See the notes on John xvii. 9. Rom. viii. 34. and 1 Tim. ii. 5.

Such an high-prieſt became us.] See the notes on ch. ii. 10. and 2 Cor. v. 21.

Holy, harmleſs, undefiled.] Thus was Chriſt, in his conception, birth, life and death; never tainted or ſtained with the leaſt ſin, but both habitually and actually more pure and holy than any Prieſt upon earth, or Angel in Heaven. (B.) So that he needed not to intermit the holy ſervices, as the Levitical Prieſts did till their expiation. (Oxf.) See the notes on John viii. 46. xiv. 30. and 2 Cor. v. 21.

Separate from ſinners.] As the Levitical High-prieſt was to be, when he went into the Holy of Holies, Lev. xvi. 17. (Oxf. and W.)

Higher than the heavens.] How are all the bright and ſparkling expreſſions of Homer (in his pompous deſcription of his Jupiter ſitting in majeſty on the top of mount Ida) obſcur'd and extinguiſh'd, if ſet in compariſon with this very ſhort, but ſuperlatively glorious, deſcription of the Lord and Heir of all things, *hypſeloteros ton ouranon!* Which ſeems to be deriv'd from that great original in the Pſalms, a paſſage of the divineſt poetry and ſublimity, Pſa. cxiii. 4, 5, 6. upon which ſee Dr. Hammond's annotations. (Blackw.)

For, this he did once.] *Epaphax*; once for all, that is, fully and perfectly. (Aſſ.) Grotius, and the Socinians, contend, that Chriſt is here ſaid to have *offer'd up himſelf* "for his own ſins;" but then, by *ſins*, they ſay, is improperly ſignified his natural *infirmities* and *ſufferings*. But, where hath the word *ſin* any ſuch import? It is indeed ſometimes applied to impurities, not moral, but only legal, Lev. xii. 8. xiv. 30. and xv. 13. but never to any thing which by the Law of Moſes was accounted no defilement. And, how improper is it to make the ſame words, uſed but once, ſignify properly *ſin*, when reſpecting the people, and only *ſufferings*, with reſpect to Chriſt? Moreover, how did he offer up himſelf for his own *ſufferings*? Did he ſuffer, that he might not ſuffer? Or that he might not be obnoxious to ſufferings? The interpretation therefore of all the ancient Commentators ought to ſtand in oppoſition to this vain invention, *viz.* That Chriſt is a High-prieſt, "who needeth not daily, as thoſe High-prieſts (*under the Law did*) to offer up ſacrifice firſt for his own ſins (*which he, being free from evil*, ver. 26. *could not do*) and then for (*the ſins of*) the people: For this (*laſt*) he did once, when he offered up himſelf." (W.) There can be no doubt, but this text is meant of the ſacrifices offer'd on the day of *expiation*; for *then* only, the High-prieſt offer'd firſt for the ſins of his own houſe, or family, the Prieſts, and then for the ſins of the people, Lev. xvi. 6, 15. and therefore (*cath' hemeran*) *daily*, muſt here ſignify on *every day of expiation*. But, Chriſt can, in no ſenſe, be ſaid to *offer for his own ſins*, whatever Grotius conceited; Nor does Dr. Whitby allow of his wild notion: But then, he gives no account, how the Apoſtle could ſay, that our Saviour did what the High-prieſt uſed to do, *viz.* offer *firſt* (*hyper ton idion hamartion*, which is here tranſlated) *for his own ſins*, "and then for the people:" Whereas, by making *idion* to relate to the Apoſtles, who are call'd (*idioi*) "his own," John xiii. 1. as being thoſe who did peculiarly belong to him; and ſuppoſing the word *Apoſtolon* underſtood, to be the latter ſubſtantive to *hamartion*, the words may fairly be render'd thus, he offered *firſt for the ſins of them who belonged to him, and then for the ſins of the people*; and this Jeſus undoubtedly did, *when he offer'd up himſelf*. (Johnſ.) See the notes on ch. ii. 11. v. 3. and x. 18. and Rom. vi. 10.

The word of the oath.] That is, the prophecy, or promiſe of God by the Pſalmiſt, confirm'd by an oath. (Aſſ.)

Conſecrated for evermore.] See the notes on ch. i. 3. ii. 10. and v. 9.

CHAP. VIII.

The Levitical prieſthood of Aaron aboliſh'd by the eternal prieſthood of Chriſt; and the temporal covenant of the Fathers, by the eternal covenant of the Goſpel.

Ver. 1, 2, 3, 4, 5. NOW of the things which we have ſpoken this is the ſum: We have ſuch an high-prieſt, who is ſet on the right-hand of the throne of the Majeſty in the heavens; A miniſter of the ſanctuary, and of the true tabernacle which the Lord pitched, and not man. For every high-prieſt is ordained to offer gifts and ſacrifices: Wherefore it is of neceſſity that this man have ſomewhat alſo to offer. For if he were on earth, he ſhould not be a prieſt, ſeeing that there are prieſts that offer gifts according to the law: Who ſerve unto the example and ſhadow of heavenly things, as Moſes was admoniſhed of God, when he was about to make the tabernacle. For ſee (ſaith he) that thou make all things according to the pattern ſhew'd to thee in the mount.

This is the ſum.] As if he had ſaid, to give you a ſummary of the things ſpoken of in the former chapters, touching our High-prieſt, Chriſt Jeſus: Or, The chief of the things ſpoken, is this. (W.) Either the ſubſtance in ſhort, or the chief and moſt important particulars. (Wells)

We have ſuch an High-prieſt.] Chriſt, the High-prieſt of the New Teſtament, is a ſpiritual, celeſtial High-prieſt: He is not, as the Prieſts under the Law, external, terreſtrial, occupied about outward, carnal rites, exerciſing and ending his function on earth; but a Prieſt of a better covenant, exerciſing his function in Heaven. Gouge) The key of this whole Epiſtle, the abridgment of the ſcience of the prieſthood of Chriſt, the foundation of the New Covenant, is this, That Jeſus Chriſt is *an High-prieſt* only for *Heaven*, and in glory; and that all the external part of the religion here on earth, is only the figure of that which he exerciſes at *the right hand* of God to all eternity. (Q.) See the notes on ch. i. 3. and iii. 1. John i. 14. and ii. 19. and Col. ii. 9.

For, every High prieſt.] Every Prieſt's peculiar buſineſs is to ſacrifice, and offer burnt-offerings, and ſin-offerings, &c. Agreeably to which, Chriſt was to have ſome ſacrifice to offer to God as a Prieſt; and that was *Himſelf*; preſenting himſelf in Heaven, the true ſanctuary, after the ſlaying him upon the croſs. (H. and Wells) From this text Mr. Johnſon infers, that Melchiſedec was a ſacrificer; and that he could never have a greater occaſion to execute that principal part of his prieſtly office, than that of his meeting and bleſſing Abraham; ſuch benedictions never being paſs'd without previous ſacrifice: And conſequently, he concludes, that *the bread and wine*, which he brought forth, were for ſuch ſacrifice. (*Unbl. Sacrif.* Part i. p. 50.) See the notes on ch. iii. 1. v. 1. and vii. 3.

If he were on earth.] This verſe is ſomewhat obſcure; which may be clear'd up, thus; "If he were on earth, he ſhould not be a Prieſt" *elſe*; that is, *If he had not ſomewhat to offer*; *Prieſts being they who* "offer gifts according to the Law. (Wall and Maſſey)

The example and ſhadow.] The whole earthly tabernacle, with the prieſthood, ſacrifices, and ceremonies, appertaining to it, were types and ſhadows of Chriſt, and of heavenly things to be obtained through him. (Aſſ.) Thoſe words, "according to the pattern ſhewn to thee in the mount," plainly ſhew, that the Levitical tabernacle and prieſthood, &c. were only inſtituted as reſemblances of the heavenly things, not the heavenly things themſelves. (Wells) See Dr. Whitby's anſwer to Mr. Le Clerc's exceptions on this text; and the notes on Acts vii. 44. and Col. ii. 17.

Ver. 6, 7, 8, 9, 10, 11, 12, 13. But now hath he obtained a more excellent miniſtry, by how much alſo he is the mediator of a better covenant, which was eſtabliſhed upon better promiſes. For if that firſt covenant had been faultleſs, then ſhould no place have been ſought for the ſecond. For finding fault with them, he ſaith, Behold, the days come (ſaith the Lord) when I will make a new covenant with the houſe of Iſrael, and with the houſe of Judah: Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; becauſe they continued not in my covenant, and I regarded them not, ſaith the Lord. For this is the covenant that I will make with the houſe of Iſrael after thoſe days, ſaith the Lord; I will put my laws into their mind, and write them in their hearts: And I will be to them a God, and they ſhall be to me a people. And they ſhall not teach every man his neighbour, and every man his brother, ſaying, Know the Lord: For all ſhall know me, from the leaſt to the greateſt. For I will be merciful to their unrighteouſneſs, and their ſins and their iniquities will I remember no more. In that he ſaith, A new covenant, he hath made the firſt old. Now that which decayeth and waxeth old, is ready to vaniſh away.

A more excellent miniſtry.] This may have a ſpecial reference to ver. 4. proving, that Chriſt is not only a Prieſt, but a more *excellent Prieſt* than any other. This excellency of Chriſt's office hath been deſcrib'd before, by divers arguments; 1. By the *Order*, of which it was; "the order of Melchiſedec," ch. vii. 6. 2. By the *manner* of its inſtitution; with a ſolemn *oath*, ch. vii. 20. 3. By the *perfection* of it, ch. vii. 19. 4. By its *powerful* operation, ch. vii. 16. 5. By the *place* where it is exerciſed, ch. viii. 1. 6. By the everlaſting *continuance* of it, ch. vii. 3. 7. By the kind of ſacrifice; *Himſelf*, ch. vii. 27. 8. By the dignity of his perſon; *the Son of God*, ch. vii. 28. And here, 9. By the *covenant* ſeal'd thereby. (Gouge) The more excellent the covenant, the more excellent the miniſtry. (B.) Becauſe the prieſthood muſt be anſwerable to the covenant. (Aſſ.) See the notes on 2 Cor. iii. 6.

A better covenant.] Of this Goſpel-covenant it is obſervable, 1. That it is now ſettled as a Law, in which both parties are mutually bound to each other; God to man, and man to God. And, 2. That it is a more excellent, perfect, beneficial covenant than the former; the duties now required, more ſpiritual and ſublime, and the promiſes now propoſed infinitely better promiſes than thoſe which were under the Law, *viz.* Not only legal impunity, which the ſacrifices under the Law yielded, but pardon and remiſſion: And that pardon, not only for light faults, ſins of error, *&c.* For which thoſe ſacrifices were deſign'd; but even for wilful ſins, if forſaken and repented of; yea, and the pouring out of the Spirit on all fleſh, giving ſpiritual gifts for the building up of the Church; not only to a few, as to one or two Prophets under the Law, but to many, even to all, Gentiles as well as Jews, yea, to all Chriſtians in ſome meaſure; and laſtly, inſtead of the promiſes of a temporal Canaan, the plain promiſes of eternal life and bliſs. (H.) See the notes on Rom. iii. 21, *&c.* iv. 13, 16. 2 Cor. iii. 13. Gal. iii. 2, 9, 15, *&c.* Col. ii. 17. and 1 Tim. ii. 5.

Had been faultleſs.] By what is here charg'd on *the firſt covenant*, we are not to underſtand the ſinful *faultineſs*, but defectiveneſs and imperfection only: For it was not *faulty* in the matter and ſubſtance of it, as it was inſtituted and ordain'd by God; but therefore call'd *faulty*, becauſe it was obſcure, not ſo ſurely ratified, and not attended with that virtue, power, and efficacy, which the New Covenant is accompanied with. (B.) See Dr. Whitby here at large; and the notes on ch. vii. 12. Rom. iii. 20, 29. vii. 7, 14, 19. viii. 3, 13. Gal. ii. 19. iii. 21. and iv. 3, 9.

I will make a new covenant.] In this, and the following verſes, we have the ſubſtance of the *new covenant* laid before us; which is full of grace and mercy, and offers pardon and forgiveneſs to all who will be prevail'd with to comply with thoſe reaſonable and neceſſary conditions on which it is offer'd. Thoſe certainly miſtake the nature of this covenant, who think, that when God ſays, *he will put his laws into our hearts*, he requires nothing to be done by us; for this at once makes void all the laws of the Goſpel. God has promis'd the aſſiſtance of his Holy Spirit, to enable us to perform our part of the Goſpel-covenant; which he will moſt undoubtedly give to all who, *in his way*, apply themſelves to him for it, and concur with his divine influences, and are not wanting to themſelves. He will do as much for us, as reaſonable creatures, ſuch as we are, can expect: But we cannot reaſonably expect, that he will, whatever he may do in ſome extraordinary caſes, offer violence to our faculties, and conſtrain us to be good againſt our wills. Some think, that the ſenſe of this paſſage is to this effect, That whereas the Jews had many laws given to them, which, when ſeparated from the command of God, had no internal goodneſs in them; now, under the Goſpel, the precepts required ſhould be ſuch as were moſt agreeable to our reaſon and underſtanding; ſuch as we ourſelves could diſcern their excellency and perfection; That God would not only convince us of our duty, but powerfully incline our wills to the practice of it; that it ſhould be more eaſy, than at any time before, to attain to the knowledge of the will of God; for that the precepts ſhould be ſuch, that every one who would conſult the dictates of his own mind and conſcience would approve, being, as it were, written in the *hearts* of men. And ſuch, in fact, are the precepts of the Goſpel. (Fox) See Dr. Whitby at large on this place; and the notes here next following.

They ſhall not teach.] That is, they ſhall not need, in ſuch a manner as formerly, to inſtruct one another in the manner of the types and ſhadow of the Law. Note here, What abuſe is put upon this text, by ſome who bring it to ſet aſide the neceſſity of human teaching; for it is by ſuch teaching (ordinarily) that God gives men the knowledge of himſelf. (B.) See the notes on John vi. 45. and xiv. 26.

Ready to vaniſh away.] Spoken of the legal diſpenſation, and the whole Jewiſh oeconomy and government; which accordingly did "vaniſh away," and totally expire, in a few years after the writing this Epiſtle. (Oxf. Wells, and B.)

CHAP. IX.

The ſacrifices, and other rites, of the Law, far inferior to thoſe of the Goſpel.

Ver. 1, 2, 3, 4, 5, 6. 7, 8, 9, 10, 11, 12, 13, 14. THEN verily the firſt covenant had alſo ordinances of divine ſervice, and a worldly ſanctuary. For there was a tabernacle made, the firſt wherein was the candleſtick, and the table, and the ſhew-bread; which is called the ſanctuary. And after the ſecond vail, the tabernacle which is called the holieſt of all: Which had the golden cenſer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory ſhadowing the mercy-ſeat: Of which we cannot now ſpeak particularly. Now when theſe things were thus ordained, the prieſts went always into the firſt tabernacle, accompliſhing the ſervices of God: But into the ſecond went the high-prieſt alone once every year, not without blood, which he offered for himſelf, and for the errors of the people. The Holy Ghoſt this ſignifying, that the way into the holieſt of all was not yet made manifeſt, while as the firſt tabernacle was yet ſtanding: Which was a figure for the time then preſent, in which were offered both gifts and ſacrifices, that could not make him that did the ſervice perfect, as pertaining to the conſcience; which ſtood only in meats and drinks, and divers waſhings, and carnal ordinances impoſed on them until the time of reformation. But Chriſt being come an high-prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to ſay, not of this building; neither by the blood of goats and calves, but by his own blood he entred in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; how much more ſhall the blood of Chriſt, who through the eternal Spirit, offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God?

The firſt covenant had.] The Apoſtle, having before prov'd, from the *enallage* of the Prieſt and prieſthood, and of the former covenant, that an end was put unto the Jewiſh conſtitution, proceeds now to prove the ſame from the conſideration of that tabernacle which was *a ſhadow of good things to come.* (W.) And here he gives us a diſtinct view of the typical ordinances, under the Moſaical diſpenſation; and alſo of their accompliſhment in Jeſus Chriſt. (B.) But there is a queſtion, whether the true reading of theſe words, in the original, be (*he prote skene*) *the firſt tabernacle*, or only (*he prote*) *the firſt*, referring to (*diatheke*) *covenant*, which is expreſs'd in the foregoing verſes, and ſuppos'd to be underſtood alſo here. In our common Greek copies it is *skene*, tho' our tranſlators expreſs it by *covenant*: And Dr. Whitby believes *skene* to be the true reading; tho' I find the other is preferr'd by Biſhop

Hall, the Aſſembly-men, Hammond, the Oxford Annotator, Burkitt, Wells and Wall, as well as by Tremellius, Beza, and Queſnel: But, for the reaſons given on both ſides, the reader may conſult Hammond and Whitby. See the notes on ch. viii. 5.

The firſt, wherein was.] The Apoſtle here tells us, what ſacred utenſils were by God's appointment in the tabernacle, *viz.* In the *Tabernacle*, or *ſanctuary*, was 1. "The candleſtick," repreſenting that fulneſs of *light* which is in Chriſt, and which is by him communicated to the whole Church. (B.) A type of the word of God. (Godw.) 2. "The table, and the ſhew-bread:" Of which the table, whereon it ſtood, repreſented the Saints communion with Chriſt, and with one another; and the ſhew-bread it ſelf typified Chriſt, the only *bread of life.* (B.) As likewiſe the loaves, being *twelve* in number, were alſo a type of the twelve tribes. (Godw.) In the *Holy of Holies*, was 1. "The golden cenſer," which was to hold the *incenſe*; repreſenting the interceſſion of Chriſt, which gives efficacy to the prayers of all believers. But this *cenſer*, not being mention'd by Moſes, ſeems particularly reſerv'd for the uſe of the day when the High-prieſt burned incenſe in the *Holy of Holies*; and 'tis ſuppos'd not to have been always kept there, but only carried in when the Prieſt went in; and therefore it is reckon'd as belonging to it. (Aſſ. H. Oxf. W. B. and Wall) 2. "The ark of the covenant," (ſo call'd, becauſe the two tables, in which the Ten Commandments were written by the finger of God, were kept in it,) repreſenting the preaching of the Law. (Downame, H. and B.) 3. "The golden pot that had *manna*," miraculouſly kept in it without putrefaction; a type of Chriſt, the *bread of life*, and of the ſacraments inſtituted by him. (Down. and B.) 4. "Aaron's rod that budded;" which *rod* repreſented Eccleſiaſtical diſcipline, as its *budding* and fruitfulneſs did their fruitful converſation: But neither of theſe two laſt are underſtood to have been kept *in* the ark of the covenant, but only in the *Holy of Holies*, *near* the ark; at leaſt in Solomon's time. (Down. Godw. Aſſ. H. W. and Wall) 5. "The tables of the covenant," or the Ten Commandments, containing the ſubſtance of God's covenant with the People, and repreſenting the preaching of the Law. (Down. and B.) And, over the ark "the cherubims of glory, ſhadowing the mercy-ſeat:" Which *mercy-ſeat* was made of pure beaten gold, exactly to cover the ark wherein the Law was laid up; and therein a type of Chriſt, who fully *covers* our ſins, the tranſgreſſions of the Law, out of God's ſight: And the cherubims, with their faces towards each other, but both looking downwards towards the mercy-ſeat, ſhadow'd out the Jews and Chriſtians, both looking towards each other, but both expecting ſalvation in Chriſt only. (Godw. Aſſ. H. and B.)

Now, theſe things being thus.] As if he had ſaid, Since we have, from ver. 2. hitherto, deſcribed the ſanctuary, appertaining to the firſt covenant, or the Law, we proceed to ſpeak next of the other particular, mention'd ver. 1. as relating to the ſaid firſt covenant, *viz.* the rites or "ordinances of divine ſervice." (Wells)

The Prieſts went.] The Vulgar Latin, the Engliſh, and ſome other tranſlators, do, in the following verſes, alter the tenſe from the *preſent* (which the Greek keeps) to the *præter*; which alters the reader's conception of the time when this Epiſtle was written When the writer ſpeaks of thoſe ſervices of the temple, as continuing to be perform'd at the time when he ſpeaks of 'em, it is a ſign that the Epiſtle was written while Jeruſalem and the temple ſtood; and ſo it muſt be, if it was written by St. Paul: But, reading the words in the præter tenſe, creates a conception of its being written after the deſtruction of Jeruſalem and the temple, *viz.* after the year 70. whereas St. Paul died A. D. 68. the lateſt. It ſeems moſt fitting to keep the tenſes as they are in the original. And conſequently, in this verſe, for *went*, read *go:* ver. 7. for "the ſecond *went*," read *the ſecond goeth*; and for *offered*, read *offereth:* ver. 8. for "*was* not yet," read *is not yet*; and for "*was* yet ſtanding," read *is yet ſtanding:* ver. 9. for "*was* a figure for the time *then* preſent," read *is a figure for the time yet preſent*; for "*were* offered," read *are offered*; and for "*could* not make him that *did*," read *cannot make him that does:* And ver. 10. for "which *ſtood*," read *which ſtand:* And ch. x. 1. for *offered*, read *offer*, &c. I do not ſay, that the preſent tenſe here uſed is a proof that the Epiſtle was written before A. D. 70. But when a book otherwiſe reaſonably ſuppoſed to be ſo ancient, does uſe the preſent tenſe, I think we ſhould not alter it. (Wall)

The High-prieſt alone, once.] By this it appears, that the offering of Chriſt, which is anſwerable to this, is, after his paſſion, perform'd at his going into Heaven; which was ſignified by the *Holy of Holies.* (H.)

Offered for himſelf.] See the notes on ch. v. 3. and vii. 27.

Errors of the people.] *Agnoemata*, *ignorances.* *Knowledge*, without practice, is with God accounted *ignorance:* And hence are all ſins term'd *agnoemata.* (Andr.) Accordingly, this text may be interpreted of all ſorts of ſins; becauſe all ſorts of ſins ariſe from ſome *error* in judgment. (Aſſ.) 'Tis certain, the Law allow'd of ſacrifices for ſins committed, not out of mere ignorance; ſuch as for lying, and forſwearing, Lev. vi. 1, 6. We therefore muſt either ſay, with Vatablus and Munſter, that ſins committed through the violence of our paſſions and affections are call'd ſins of *ignorance*, and ſo ſtand oppoſed to ſins of preſumption, Numb. xv. 27, &c. Or elſe, that the ſins of the people are here ſo ſtiled, becauſe they are moſtly ſuch. (W.) And thus Hammond and Wells expound it of all thoſe ſins for which there was allow'd expiation and ſacrifice under the Law; that is, all ſins but thoſe of preſumption and wilfulneſs.

Not yet made manifeſt.] This, the ancients ſay, was ſignified by the *rending of the veil* at our Lord's death, that Heaven, before inacceſſible, was then open'd, and a way was made into the true Holy of Holies; and the *hope* of Chriſtians being now to *enter within the veil*, becauſe our *fore-runner* is gone before, that ſeems to intimate the ſame thing. (W) See the notes on ch. 19, 20. and John xiv. 6.

Gifts and ſacrifices.] See the notes on ch. v. 1. and vii. 3.

Perfect, as pertaining.] See the notes on ch. vii. 19. Acts xiii. 39. Gal. iv. 1, &c.

Carnal ordinances.] See the notes on Col. ii. 16.

The time of reformation.] That is the time of the Meſſiah; the time of the New Teſtament Diſpenſation; when Chriſt ſhould and did reform the carnal rites or ceremonies, and ſervices of the Law, by fulfilling them; exhibiting the truth, and thoſe ſpiritual bleſſings typified and ſignified by them; and by inſtituting a more ſimple and ſpiritual worſhip. (Aſſ. W. B. and Wells) See Mr. T. Fuller's ſermon on this text, 1643.

More perfect tabernacle.] Here follows the explication and application of the former type: And the compariſon is chiefly made between the remedy appointed for ſins merely ceremonial, that is legal pollutions and irregularities; which was "the blood of bulls and of goats," &c. and the remedy of thoſe ſins which in their own nature poiſon the ſoul; and this is only the blood of Jeſus Chriſt. (Aſſ.) As Aaron, the type, went into the holieſt of all, Lev. xvi. 3. ſo Chriſt, the Antitype, went "into the Holy place:" As Aaron went in "once a year," Exod. xxx. 10. ſo *Chriſt* "entred in once:" As Aaron with "the blood of goats and calves; ſo *Chriſt* "by his own blood:" As Aaron went in *alone*; ſo *Chriſt* "hath troden the wine-preſs alone," Iſa. lxiii. 3. As Aaron was clothed with the "holy garments," Lev. xvi. 4 ſo *Chriſt* was ordained and ſealed to this office, by his Father, from all eternity. As Aaron did take "two goats," Lev. xvi. 7. ſo *Chriſt* took two natures: The impaſſibility of his Godhead was ſhadowed by *the ſcape-goat*; and his ſufferings in his manhood, by the goat that was ſacrificed. And as the goat did "bear upon him all the peoples iniquities," Lev. xvi. 22. ſo *Chriſt* was "made ſin for us," 2 Cor. v. 22. (Godw.) 'Tis ſtrange to me, that there ſhould be any diſpute what is here meant, by the "tabernacle not made with hands," through which Chriſt entred into Heaven; it ſeems ſo plain a deſcription of *the Church of the firſt-born*, the Apoſtles, and other converts, which Chriſt made while he was here on earth, and with whom alone he converſed for the forty days between his reſurrection and aſcenſion, and from the midſt of whom he was afterwards aſſumed into Heaven. As the High-prieſt, on the day of expiation, went from the altar through the ſecond court, or the apartment of the Prieſts, into the Holy of Holies; ſo Chriſt Jeſus, from the altar of the croſs, proceeded with triumph into Heaven, through his *new ſanctuary*, the Church, "not made with hands:" And this (ſays the Apoſtle) he did, "having obtained eternal redemption for us;" an eternal redemption from the incapacity we are under, by nature, of rendring acceptable worſhip to God; and from an endleſs repetition of thoſe burthenſome rites and ſacrifices, by which the Jews annually purged themſelves from this incapacity. (Johnſ.) See ch. iii. 1. vii. 27. and viii. 1. Acts xx. 28. Rom. iii. 24. 1 Cor. i. 30. Gal. iv. 21, &c. and Eph. i. 7.

How much more.] If the legal pollutions (the eating or touching of unclean things, &c.) be expiated by blood and aſhes, ſo far as to keep them who are polluted ſo, from being turn'd out of the congregation, and from any legal puniſhment; How much more ſhall Chriſt's death, the ſhedding of his blood for you, and after that, his preſenting himſelf to his Father in Heaven, in a body that ſhall never die any more; raiſed from the dead by the Spirit and power of God, and now being not only alive but immortal, deliver you from the guilt of ſin, and fit you to ſerve God in a vital Chriſtian courſe, giving over all ſins of the former life? (H.) See Dr. Hammond, and Dr. Whitby, at large on this text; and the notes on ch. iii. 1. and vi. 1. Acts xx. 28. Rom. iii. 25. and Eph. v. 2.

Ver. 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28. And for this cauſe he is the Mediator of the New Teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt Teſtament, they which are called might receive the promiſe of eternal inheritance. For where a teſtament is, there muſt alſo of neceſſity be the death of the teſtator. For a teſtament is of force after men are dead: Otherwiſe it is of no ſtrength at all whilſt the teſtator liveth. Whereupon, neither the firſt teſtament was dedicated without blood. For when Moſes had ſpoken every precept to all the people, according to the law, he took the blood of calves and of goats, with water and ſcarlet wool, and hyſſop, and ſprinkled both the book and all the people, Saying, This is the blood of the teſtament which God hath enjoyned unto you. Moreover, he ſprinkled likewiſe with the blood both the tabernacle, and all the veſſels of the miniſtry. And almoſt all things are by the law purged with blood; and without ſhedding of blood is no remiſſion. It was therefore neceſſary that the pattern of things in the heavens ſhould be purified with theſe; but the heavenly things themſelves with better ſacrifices than theſe. For Chriſt is not entred into the holy places made with hands, which are the figures of the true; but into heaven itſelf, now to appear in the preſence of God for us: Nor yet that he ſhould offer himſelf often, as the high-prieſt entreth into the holy place, every year with blood of others: (For then muſt he often have ſuffered ſince the foundation of the world) but now once in the end of the world, hath he appeared to put away ſin by the ſacrifice of himſelf. And as it is appointed unto men once to die, but after this the judgment: So Chriſt was once offered to bear the ſins of many; and unto them that look for him ſhall he appear the ſecond time, without ſin unto ſalvation.

Mediator of the New Teſtament.] The covenant of grace is here call'd a *Teſtament*, becauſe it received its ratification and confirmation by the blood of Chriſt. All things requir'd in a teſtament are here found, *viz.* a Teſtator deceaſed; *Chriſt Jeſus*: Legacies bequeathed; temporal, ſpiritual, and eternal bleſſings: Legacies named; the heirs of promiſe: Conditions requir'd, upon which only the legacies may be obtained; faith, repentance, and ſincere obedience: Seals annexed; baptiſm, and the Lord's ſupper: And witneſſes ſubſcribing; the Father, the Word, and the Holy Ghoſt. The ſum is this, That the death of Chriſt is the foundation, life, and ſoul of the New covenant: And that the New covenant is of the nature of a *Teſtament*; and the benefit promiſed therein, *viz.* Remiſſion of ſin, reconciliation with God, ſanctification on earth, and glorification in Heaven, are legacies freely left us by our Teſtator, who was *dead*, but is alive again, and lives for evermore, to *execute* his own will and teſtament, of which the Scripture is the inſtrument, and the ſacraments the ſeals. (B.) See the notes on ch. vii. 22. and viii. 6. John xvii. 24. Rom. iii. 5. and v. 6. Gal. ii. 21. and iii. 15. and 1 Tim. ii. 5.

Without blood.] The Apoſtle here ſhews, that both the firſt and ſecond Covenant were *dedicated*, that is, confirm'd, by *blood*. The firſt covenant, which God made with Iſrael in Horeb, had not its ſanction without typical blood. The uſing of *blood*, for the ſanction of leagues and covenants, was a very ancient rite, and probably ſignified, that the parties confederating did thereby engage blood and life for the obſervation of them. (B.) See the dangerous reflections of Mr. Le Clerc upon this argument of the Apoſtle, fairly and largely refuted by Dr. Whitby.

Patterns of things.] See the notes on ch. viii. 5.

Chriſt is not entred.] See the notes on ch. iv. 14. vi. 20. and viii. 2.

Now to appear.] The Prieſts of old, when they entred the Holy Place, were forced ſoon to go out again, to prepare for a new ſacrifice: But this word *now* is expreſſive of the whole ſeaſon and duration of time, from the entrance of Chriſt into Heaven, unto the conſummation of all things. There is no moment of time, in which it may not be ſaid, He *now* "appeareth in the preſence of God for us." (B.) See the notes on ch. vii. 25. and Rom. viii. 34.

But now, once, in the end.] Our Apoſtle, in theſe words, ſets forth the excellency of Chriſt's ſacrifice, from its ſingularity; in that it needeth no repetition, as their ſacrifices of old did. Their ſacrifices were repeated *often*; and their repetition was an evidence of their imperfection: But Chriſt's *once* offering himſelf a ſacrifice was ſufficient, in regard of the infinite worth and dignity of his perſon; "Once, in the end of the world;" that is, in the Goſpel-age, the laſt age of the world. (B.) *Epi ſynteleia ton aionon*; in the concluſion of the ages. Dangerous here is the note of Grotius, That St. Paul was of opinion, the deſtruction of the world was then at hand; whereas this phraſe does not ſignify properly "the end of the world," but the laſt of the three celebrated ages of the world. (W.) See Archbiſhop Tillotſon's ſermon on this text; and the ſeveral notes on ver. 12. ch. i. 2. and vii. 27. Mark i. 15. John iii. 16. and xv. 13. Rom. vi. 6, &c. 1 Cor. x. 11. 2 Cor. v. 21. Gal. iv. 4. Eph. i. 10, 1 Theſſ. iv. 15. and 1 Tim. iii. 16.

Once to die.] See the notes on Rom. v. 12.

After this the judgment.] See the notes on 1 Cor. xv. 52. and 2 Cor. v. 10.

To bear the ſins of many.] Plainly alluding to the ſacrifices under the Law; which did, as it were, bear the faults of the ſinner. And that this expreſſion, of Chriſt's being "offered to bear our ſins," cannot be meant of his taking away our ſins by his holy doctrine, which was confirm'd by his death, but of his bearing our ſins, by way of *imputation*, and by his ſuffering for them in our *ſtead*, as the ſacrifice was ſuppoſed to do for the ſinner, is evident, beyond all denial, from the oppoſition which follows after the text, between his firſt appearance and his ſecond: Which can have no other imaginable ſenſe but this; that at his firſt coming he ſuſtain'd the perſon of a ſinner, and ſuffer'd inſtead of us; but his ſecond coming ſhall be upon another account, and he ſhall appear *without ſin, unto ſalvation*; that is, not as a *ſacrifice*, but as a *judge*, to confer the reward of eternal life upon thoſe who are partakers of the benefit of that ſacrifice which he offered to God for us in the days of his fleſh. (Tillotſ.) We are expreſly taught, in this very Epiſtle, ch. ii. 9. that Chriſt "taſted death for *every* man" When therefore it is here ſaid, that "Chriſt was once offered to bear the ſins of *many*," thereby is to be underſtood, not that Chriſt was once offer'd to bear the ſins only of ſome certain perſons; but that he was offer'd for the ſins of the whole world, tho' wicked men, by their impenitence, lay not hold of this benefit: And ſo it comes to paſs, that Chriſt actually bears the ſins only of *many*, *viz.* of ſuch only as believe and *obey* the Goſpel, and ſo actually enjoy the benefit of Chriſt's oblation, according to ch. v. 9 (Wells and Oxf.) See the notes on ch. ii. 9. v 9. and vii. 27. Rom. v. 19. and vi. 10. Phil. iii. 10. 1 Tim. ii. 4. and Tit. ii. 4.

CHAP. X.

The weakneſs and imperfection of the Levitical ſacrifices further urged; and the neceſſity and efficacy of that of Chriſt; with exhortations ſuitable thereto.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18. FOR the law having a ſhadow of good things to come, and not the very image of the things, can never with thoſe ſacrifices which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceaſed to be offered? Becauſe that the worſhippers once purged, ſhould have had no more conſcience of ſins. But in thoſe ſacrifices there is a remembrance again made of ſins every year. For it is not poſſible that the blood of bulls and of goats ſhould take away ſins. Wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldſt not, but a body haſt thou prepared me: In burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure: Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he ſaid, Sacrifice, and offering, and burnt-offerings, and offering for ſin thou wouldſt not, neither hadſt pleaſure therein (which are offered by the law) Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond. By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all. And every prieſt ſtandeth daily miniſtring, and offering oftentimes the ſame ſacrifices, which can never take away ſins: But this man, after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God; from henceforth expecting till his enemies be made his footſtool. For by one offering he hath perfected for ever them that are ſanctified. Whereof the Holy Ghoſt alſo is a witneſs to us: For after that he had ſaid before, this is the covenant that I will make with them after thoſe days, ſaith the Lord; I will put my laws into their hearts, and in their minds will I write them: And their ſins and iniquities will I remember no more. Now, where remiſſion of theſe is, there is no more offering for ſin.

A ſhadow of good things to come.] *Ton mellonton agathon*; "of *the* good things to come." (H. and Oxf.) That is, of thoſe good things to come, of which Chriſt is the High-prieſt. (W.) Some are of opinion, that here St. Paul alludes to the cuſtom of painters, who firſt make a rude draught, and then, out of that, a perfect and lively picture: And theſe make the ſenſe to be, That the Old Covenant did contain only dark reſemblances and types of heavenly things, but no lively repreſentations of them; this being reſerv'd unto the times of the Goſpel, wherein Chriſt, and all ſpiritual bleſſings in him, are clearly and plainly manifeſted. Others are of opinion, That St. Paul alludes unto the ſhadow of a body; and theſe make the ſenſe of the words to be, That the Old Covenant had only types, wherein Chriſt, and the heavenly things through him, were darkly repreſented, and not the ſubſtance and truth of the things themſelves. And this is the more probable opinion. (Aſſ. and B.) See the notes on ch. vii. 12, 19. viii. 5 and ix. 11, &c. and Col. ii. 17.

Not the very image.] See the notes on 2 Cor. iv. 4. Eph. i. 14. Phil. ii. 6. and Col. i. 15.

Make the comers thereunto perfect.] See the notes on ch. vii. 19. Acts xiii. 39. Gal. iv. 1, &c.

Would they not have ceaſed.] *Epei ouk an epauſanto.* Thus it is in the Edition of Rog. Daniel, Lond. 1653. to which our Engliſh verſion here anſwers exactly. But many other copies (and particularly that of Elzevir, Amſt. 1662.) read it thus, *Epei an epauſanto*, without the *ouk*; the ſenſe of which is affirmative, thus, *they would have ceaſed*. But, whether we read this clauſe with, or without an interrogation, (*Would they not?* or *They would*) the ſenſe is ſtill the ſame; the ſcope and deſign of the Apoſtle being to ſhew the weakneſs and inſufficiency of the legal ſacrifices to *purge the conſcience* from the guilt of ſin; which he has done by an argument drawn from their being ſo *often* repeated "year by year, continually:" Whereas thoſe ſacrifices would not have needed to have been offer'd again continually, had the work for which they were offer'd, been already wrought; even as, when the cure is effected, the medecine needs not be any more applied. But the caſe is otherwiſe: For, in their moſt ſolemn ſacrifices, there was (*anamneſis*) a *romembrance*, or commemoration, and confeſſion made of their former ſins by the High-prieſt every year; which was an intimation to them, that they needed a new and better ſacrifice for the expiation of ſin, *viz.* that of the Meſſiah, in and by which alone remiſſion of ſin was to be expected and obtained. (Aſſ. H. Oxf. W. B. Wells, and Fox) See the notes on ch. ix. 28.

Blood of bulls and of goats.] See the notes on ch. x. 9, 13. and Rom. v. 12, &c.

When he cometh.] Our Apoſtle, having ſhewed the weakneſs and inſufficiency of the Levitical ſacrifices, in the former verſes, comes now to declare the efficacy and ſufficiency of Chriſt's ſacrifice, and of his bleſſed undertaking, To do, fulfil, perform, and ſuffer all things required by the will and wiſdom, by the holineſs and righteouſneſs of God, unto the compleat ſalvation of the Church. And this he doth by a quotation out of the Old Teſtament, Pſalm xl. 6, 7, 8. Where Chriſt is brought in, as newly made man, ſpeaking to his Father, in and after this manner; Foraſmuch as thy wiſdom did inſtitute, and formerly appoint, ſacrifices, as types to prefigure the ſacrifice of thy Son, but thou didſt not intend their longer continuance, when he ſhould once be offered up; purſuant to this holy *will* and pleaſure of thine, I am now *come* into the world: *Thou haſt prepared me a body*, an holy and innocent human nature, fit to be united to my glorious Godhead; in which nature I will ſuffer, and by my ſufferings ſatisfy thy juſtice for ſin; and by the ſufficiency of my ſacrifice put a period to all the Levitical ſacrifices that did precede me, and prefigure me. Learn hence, 1. That in the fulneſs of God's appointed time, Chriſt came into the world, to accompliſh that which the Levitical ſacrifices did only prefigure, but could not effect. 2. That in order thereunto Chriſt did aſſume the human nature, and offered himſelf in that nature willingly to his Father, as a ſacrifice to atone divine diſpleaſure. 3. That by this one ſacrifice and oblation of Chriſt, which he performed in obedience to the will of God, all that believe in him are juſtified and ſaved, do obtain remiſſion of ſin, grace here, and glory hereafter: "By which will we are ſanctified through the offering of the body of Jeſus Chriſt once for all." (B.) See the notes on John xvi. 28. and xviii. 37. and thoſe which here next follow.

A body haſt thou prepared me.] The words in the Hebrew are, *My ears haſt thou bored*, in alluſion to the ceremony uſed to a ſlave who would not have his liberty, but would continue in his obedience to his maſter, and would not go free, Exod. xxi. 6. and Deut. xv. 17. And ſince this was done out of love to his maſter, the *boring of his ear* ſeems not to be commanded as a note of infamy, but as a ſolemn devoting of him to his maſter's ſervice: Tho' were it uſed as a mark of ſervitude, it anſwers ſtill exactly to our Saviour, who took upon him (ſaith the Apoſtle) *the form of a ſervant*, or a ſlave, and *became obedient to the death* for us, when he might have been free from it, out of love to his Father, and us his children, Phil. ii. 7, 8. And becauſe he only could appear in this form, and perform'd this obedience in the body which he aſſumed for this purpoſe, the LXX interpreters, perhaps by the internal motion of the Holy Spirit, tranſlated the phraſe thus, "A body haſt thou prepared," or framed, for me. For that the Apoſtle did not change the tranſlation of the Septuagint, but find it thus, his words declare, where he ſaith, "He taketh away the firſt," to wit, ſacrifice and offering, according to the Law, "that he may eſtabliſh the ſecond," that is, the oblation of his body, or his obedience to the death in the body thus prepared for him. So read Theodoret, St. Auſtin, Euthymius, St. Chryſoſtome, Apollinarius, and Ambroſius: So read the Arabick and Æthiopick verſions; and they who read otherwiſe may be ſuppoſed to have follow'd not the Greek, but the Hebrew. And this reading the Apoſtle approves and follows, as the true meaning of the Hebrew phraſe, and that which ſo fitly doth expreſs our Saviour's oblation of himſelf, as that ſacrifice which was to put an end to thoſe which only were the types and ſhadows of it; and his giving up himſelf entirely a ſervant to do the will of God; on which account ſlaves and ſervants, who were altogether at the beck and will of their Lords, were both by the Jews and Heathens called (*Smota*) *bodies*. (W.) See the notes on John i. 14. Rom. viii. 3. and 1 Tim. iii. 16.

Thou haſt had no pleaſure.] It is abſurd to ſuppoſe, that either David in ſpeaking, or St. Paul in citing, theſe words, ſhould mean that God did not deſire any ſacrifice at all; for that would render even the ſacrifice of Chriſt himſelf vain and needleſs. But the meaning is, that God had no ſuch deſires or appetite to ſacrifice (which is to be underſtood of the Levitical ſacrifices) as could make him uneaſy at the want of it; or that he did not chuſe it, as a thing from which he received any real advantage: For ſo the Hebrew words uſed by the Prophet may be underſtood, as well as the Greek (*eudokeſas*) here uſed by the Apoſtle. (Johnſ.)

In the volume.] Before the Jews came to bind up books in the manner as we now have them, they wrote in a *roll* of paper or parchment (ſometimes of vaſt extent:) And this they call'd *Megilla*, from *galal*, which in Hebrew ſignifies to *roll*, as *volumen*, from *volvo*, does in Latin, and *volume* in Engliſh. (Godw.) Here, "the volume of the book" ſignifies the Law of Moſes; and the words in their firſt ſignification relate to David: But when underſtood of Chriſt, they mean, according to Dr. Hammond, that bill, or *roll* of contract between God the Father and Son, wherein is ſuppoſed to be written the agreement concerning man's redemption. (Johnſ. on Pſa. xl. 7.) See the notes on Luke iv. 17. xxiv. 44. and John v. 46.

Lo, I come to do thy will.] To wit, by offering the acceptable thing or ſacrifice; namely, that of his *prepared*, or conſecrated *body*. (Johnſ.) See the notes on John v. 30. and vi. 38.

He taketh away the firſt.] See the notes on ver. 5.

We are ſanctified.] That is, freed from the guilt of our ſins, and conſecrated to God's ſervice. (Aſſ.) See the notes on ch. ii. 11. and John xvii. 17.

Once for all.] See the notes on ver. 18. ch. vii. 27. and ix. 12, 16.

For ever ſat down.] See the notes on ch. i. 3.

Made his footſtool.] See the notes on ch. i. 13. and 1 Cor. xv. 25.

Perfected for ever.] That is, completely expiated the ſins of "them that are ſanctified" through faith in his blood, procuring the remiſſion of ſins. (W.) See the notes on ch. ii. 10. and ix. 13. and Acts xxvi. 18.

This is the covenant.] See the notes on ch. viii. 10. and Acts ii. 17.

No more offering for ſin.] That is, No more offering needful; Neither, 1. For thoſe who live holily; they having ceaſed from ſinning as formerly; and this offering is made for all their ſins, as well future as paſt, they not receding from the Evangelical condition thereof: Nor, 2. For the wicked or revolted; for this offering made already remitted not their ſins, they being defective in performing the condition of the covenant, and therefore another offering ſtill would be as uſeleſs. (Oxf.) And here, at the cloſe of this point, I cannot omit to lay before my reader ſome ſhort remarks on this ſubject taken from Mr. Johnſon's *Unbloody Sacrifice and Altar.* This learned author, having treated at large of the *ſacrifice* which our Saviour himſelf *offer'd* in the *Euchariſt*, comes more particularly to conſider the ſpecious objection againſt this doctrine, drawn from this and the foregoing chapter, *viz.* That Chriſtians are here ſaid to be *ſanctified* and *perfected* by the one ſacrifice of Chriſt in perſon, ver. 10, 14 and eſpecially, that ſince *remiſſion of ſin* is obtain'd by Chriſt's once offering himſelf, therefore *now there remaineth no more ſacrifice, or offering for ſin*, ver. 12, 18. To which he anſwers, 1. That granting that the Euchariſt cannot be a piacular, or expiatory victim, and that there is no occaſion for any ſacrifice, but that of the croſs, for taking away the guilt and puniſhment of ſin; yet it will not follow, that it is not a ſacrifice of *Thankſgiving*, properly ſo call'd, in which bread and wine are offer'd as the repreſentatives of the body and blood of Chriſt, and as teſtimonies of our gratitude to God for the redemption of the world by Jeſus Chriſt. And, 2. More directly to the allegations from this Epiſtle; Which he does, 1. By conſidering what the Apoſtle means by *perfecting*, and *ſanctifying*, and *ſacrifice for ſin*. It is evident (ſays he) that to "perfect for ever," and to *purge*, or *ſanctify* the worſhipper, ſo that he may never again "have conſcience of ſin," are two phraſes ſignifying the ſame thing, in the firſt and ſecond verſes of this chapter. It is clear beyond all diſpute, that no ſacrifice does, *once for all*, take away the moral ſtain, or guilt, of ſins hereafter to be committed, or exempt men from ſin for the time to come; therefore the Apoſtle cannot be underſtood, in this context, of any ſuch *perfection*. But, by *perfecting*, and taking away ſin once for all, St. Paul plainly deſcribes that privilege purchas'd by Chriſt's death, and once for all conferr'd upon his Church, whereby the whole body of Chriſtian Prieſts and people are qualified to make their publick addreſſes to God with acceptance, notwithſtanding their corruption of nature, and the known actual ſins of particular members. 'Tis the univerſal opinion of the main bulk of mankind, or at leaſt was ſo of old, That men are not fit to approach the Divine Nature without ſome Mediator, or ſome preparative luſtrations: And therefore, not only the Heathens, but the Jews, by God's appointment, had variety of rites and ſacrifices, whereby not only to propitiate the Deity, but to initiate and fit themſelves to perform thoſe propitiatory ſervices. St. Paul does frequently inſiſt upon this particular, as a very eminent privilege of the Chriſtian Church; which makes it more credible, that he ſhould ſpeak of it ſo largely here. For the illuſtration of which, this author quotes Eph. ii. 18. and iii. 12. Rom. v. 2. Hebr. iv. 15, 16. and x. 19, 22. and John x. 9. and xiv. 6. Upon which he enlarges much beyond the compaſs of this our undertaking to particularize. Then he proceeds, 2. To ſhew, that the *perfecting*, and *ſanctifying*, and *ſacrifice for ſin*, here meant by the Apoſtle are not excluſive of farther perfecting, and ſanctifying, and ſacrifice for ſin: For the *perfecting* here meant is only conſecrating the whole Church, eſpecially the Prieſts, to the ſervice of God; the *ſanctifying* here intended imports no more than the freeing men and things from the diſability they are under by nature, or otherwiſe, for the ſervice of God; and by the *ſacrifice for ſin*, is here meant ſuch a ſacrifice as effected this conſecration or dedication. For, if the conſecratory, or initiatory ſacrifices offer'd by Moſes, or the re conſecratory oblations made on the day of expiation, had been never ſo perfect in their kind; tho' they had once for all effectually attain'd their end, and conferr'd a perpetual, indelible, conſecration on Prieſts, and people, and tabernacle; yet it does by no means follow, that they were therefore to offer no other ſacrifices, either for pardon of ſin, or for any other ends. The conſequence of this conſecration, which the Church of Chriſt acquires by the firſt oblation of the grand ſacrifice, is this, That all the members of this Church have a certain, infallible remedy againſt the guilt of all actual ſin: That is, they have a right of acceſs to God in the publick aſſembly; and by virtue of the holy offices there perform'd, and eſpecially of the ſacrifice of the Euchariſt there offer'd, they have an application of the merits of Chriſt's death made to them, for the taking away that obnoxiouſneſs to puniſhment which they had incurr'd: And therefore, the full effect and conſequence of our being conſecrated, perfected, or admitted to the ſervice and worſhip of God, once for all, is this, That we are by this means made capable of pardon upon repentance, and of all the bleſſings purchaſed by Chriſt, upon condition that we apply our ſelves to God in the method appointed by him. And then this author proceeds, 3. To ſhew further, what reaſon we have to believe, that the Apoſtle had an eye to the Euchariſtical oblation, even in theſe very chapters. The reaſon of which he takes from the inference which the Apoſtle draws from the foregoing diſcourſe. For, having ſaid, there remains yet no ſacrifice, or offering for ſin, meaning ſuch initiatory ſacrifice, or offering, as Moſes made upon the ratification of the Old Covenant, and the dedication of the tabernacle, or reconſecratory ſacrifices as were injoin'd on the day of expiation; and having ſhew'd them juſt before, what a more perfect conſecration to the ſervice of God they had obtain'd through the perſonal ſacrifice, he firſt concludes, that they ought to make uſe of this privilege, in drawing near to the *Holies*, by the way that Chriſt had dedicated for them; that is, the Church, which was the *tabernacle*, through which he enter'd into heaven, ch. ix. 11, 12. and it is certain, that we muſt follow the way which Chriſt did firſt tread out for us. This is the Apoſtle's meaning, when he ſays, We have freedom of *acceſs* to the Holy of Holies, that is, heaven; and having a "new and living way," through his tabernacle the Church, which was firſt *conſecrated* by the body of Chriſt, which is therefore as the *veil*, by which we muſt be let into this tabernacle; let us approach to the Holies, that is, to heaven: And then we make our neareſt approaches to heaven, when we join in the ſolemn devotions of the Church. This is the moſt natural and obvious application of the foregoing context, taking it to contain a proof, that Chriſt did, by his firſt ſacrifice, once for all, prepare us for divine worſhip: For it is to ſay, Since we have this privilege, purchas'd by Chriſt, let us make uſe of it. And the whole cannot more aptly be underſtood, than by applying it to the Euchariſt. But, for the reader's better underſtanding this important queſtion, I muſt, after all, recommend him to Mr. Johnſon's book here cited, (to wit, *The Unbloody Sacrifice and Altar, unvail'd and ſupported*, 1714.) wherein he profeſſedly undertakes to prove, That the Euchariſt is a proper material ſacrifice; That it is both Euchariſtick and propitiatory; That it is offer'd by proper officers; That the oblation is to be made on a proper altar; and that it is properly confirm'd by manducation. See alſo the notes on ver. 6, 9, 22, &c. ch. ii. 10, 11. iii. 1. iv. 14, &c. vii. 27. ix. 11. and xiii. 10.

Ver. 19, 20, 21, 22, 23, 24, 25. Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way which he had conſecrated for us, through the vail, that is to ſay, his fleſh; and having an high-prieſt over the houſe of God: Let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled with an evil conſcience, and our bodies waſhed with pure water; Let us hold faſt the profeſſion of our faith without wavering; (for he is faithful that promiſed) and let us conſider one another to provoke unto love, and to good works: Not forſaking the aſſembling of our ſelves together, as the manner of ſome is; but exhorting one another: And ſo much the more as ye ſee the day approaching.

Having therefore.] The Apoſtle, having, in the foregoing parts of this Epiſtle, largely ſhewn the excellency of the Chriſtian religion above the Jewiſh, takes up the remaining part of it in drawing ſuch inferences, and making ſuch exhortations (grounded on thoſe inferences) as are proper to the deſign of the Epiſtle. And here, from the conſideration of *perfect remiſſion* being attainable by the Goſpel, and ſo a *way opened* for true believers into heaven, he encourages the Hebrews, 1. To *draw near* to God, ver. 22. To perſevere in the Chriſtian *Faith*, ver. 23. 3. To ſtir up one another "to love, and to good works," ver. 24. And, 4. To continue conſtant in Chriſtian communion, ver. 25. (Wells and B.) See the notes on ver. 18. and ch. ix. 11. and John xiv. 6. and Eph. ii. 18. and thoſe which here next follow.

Boldneſs to enter.] *Parrheſia* here plainly ſignifies *liberty*, or *freedom*, as it is explain'd on the margin of our Engliſh Bible: Whereas none of the Jews, but only the High-prieſt, had the liberty to enter into their Holy of Holies, we Chriſtians have the liberty to enter into the true Holy of Holies. (Heaven itſelf) by the blood of Jeſus. (Wells) See the notes on John vii. 4.

A new and living way.] , *New*, in reſpect there was no entrance thereinto, till Chriſt, *our fore-runner*, firſt enter'd, and ſo opened the way for us: And *living*, in that our walking therein conſiſts in true ſpiritual holineſs of life, not in the obſervance of the dead letter, or external rites, of the Law, and alſo terminates in life everlaſting. (*Idem* and B.) See the notes on ver. 18. and ch. vii. 20.

An High-prieſt.] See the notes on ch. iii. 1. and iv. 14. and Eph. i. 22.

Let us draw near.] What the Apoſtle means, by "drawing near" to God, will be eaſily underſtood, by thoſe who are already convinc'd, that the Euchariſt is the moſt proper Chriſtian worſhip; in which we therefore make our neareſt approaches to the throne of God: And which St. Paul explains, in the following words, when he bids us "hold faſt, (*homologian*) the *oblation* of our faith without wavering;" for, by *the oblation of our faith*, the Euchariſt is meant. It is true, there is no privilege or favour convey'd to us in the Euchariſt, but what we firſt receive by baptiſm; yet we receive them in a much leſs degree in baptiſm than in the Euchariſt: In the firſt we receive the remiſſion of that guilt which we brought into the world with us, or that which we contracted while we were in a ſtate of nature, of Judaiſm, or Heatheniſm; in the other we have our pardon ſeal'd for ſuch ſins as we have committed ſince we were baptized Chriſtians; and the ſins of baptized Chriſtians are not ordinarily forgiven, but in the Euchariſt. In baptiſm or confirmation (which is but a completing of that ſacrament) we have the firſt livery and ſeiſin, if I may ſo ſay, of all the favours purchaſed by Chriſt; in the Euchariſt we receive the continuance and improvement of them. (Johnſ.) See the notes on ver. 18. ch. iv. 14. and vii. 25.

Having our hearts ſprinkled.] That is, being firſt baptized. For it is by baptiſm, that men are "ſprinkled from an evil conſcience;" becauſe thereby they have not only forgiveneſs of all paſt ſins, but admittance into the Church, and liberty to join in the public addreſſes and devotions of God's people; as the Jews of old were qualified to enter into the tabernacle, by having water mingled with the aſhes of the red heifer ſprinkled upon them. (W. and Johnſ.) See the notes on ch. ix. 14. John iii. 5. and 1 Cor. vi. 11.

Hold faſt the profeſſion.] *Homologian*; the *oblation*. See the notes on ch. iii. 1. and iv. 14.

Provoke unto love.] To wit, by our own examples. (Wells) See the notes on Eph. ii. 10.

Not forſaking the aſſembling.] That is, the public congregation of the faithful, wherein the word of God is taught, the ſacraments adminiſtred, and common prayer and thankſgiving made; unto which God hath promiſed a bleſſing, Matth. xviii. 20. (Aſſ.) The Apoſtle here warns Chriſtians againſt forſaking theſe public aſſemblies, foraſmuch as it would endanger their falling from their Chriſtian profeſſion. Thereby we not only neglect a duty which even natural religion requires us to perform, but loſe the advantages of joining together in public worſhip. As this is a duty not to be neglected; ſo we ought to take care to prepare our ſelves before hand for it, that our ſervices may be acceptable to God. Some at that time neglected this neceſſary duty, for fear of being taken notice of, and coming into trouble upon this account. If the Apoſtle did not allow this as a good reaſon for abſenting from public worſhip, what cenſure would he paſs upon that multitude of Chriſtians, who now abſent from public worſhip, not for fear of perſecution, but merely out of ſloth and lazineſs, if not out of contempt of God and his ſervice? If any omit public worſhip from an apprehenſion that they receive greater illumination and improvements in private, than they can in public; they ſhould conſider, that private and public worſhip are duties not oppoſed to each other, but ſuch as every ſerious Chriſtian ought to practiſe in their time and place; and I would earneſtly recommend it to them ſeriouſly and impartially to try and examine by what ſpirit they are led. That the intereſt of *that ſpirit*, who is oppoſed to the Holy Spirit, would be highly promoted, were public worſhip to be laid aſide, cannot reaſonably be doubted: For, were it not for the frequent returns of public worſhip, the wickedneſs of the world would be greater than it is: And I am fully perſwaded, that no one thing conduces more to mens apoſtatizing from the Chriſtian religion, and ſettling in downright infidelity, than this cuſtom of forſaking the public aſſemblies of Chriſtians for the worſhip of God. (Fox) See Dr Mayne's ſermon on this text, 1652. And Dr. Hickes's book of the *Conſtitution of the Catholick Church, and the nature and conſequences of ſchiſm*, 1716. As alſo the notes on Acts ii. 42, 46.

Exhorting one another.] Not only by *exhortation* properly ſo call'd, but alſo by admonition, conſolation, reproof, example, and the like. (Aſſ.) See the notes on ch. iii. 13. and Eph. v. 11.

Ye ſee the day approaching.] That is, the *day* of Jeruſalem's approaching deſtruction to them; the day of death and judgment haſtening towards us. (B.) See Dr. Hammond at large on this text; and the notes on Rom. xiii. 11. 1 Cor. vii. 29. and Phil. iv. 5.

Ver. 26, 27, 28, 29, 30, 31. For if we ſin wilfully after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins, but a certain fearful looking for of judgment, and fiery indignation, which ſhall devour the adverſaries. He that deſpiſed Moſes law, died without mercy under two or three witneſſes: Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who hath troden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was ſanctified, an unholy thing, and hath done deſpite to the ſpirit of grace? For we know him that hath ſaid, Vengeance belongeth unto me, I will recompenſe, ſaith the Lord. And again, The Lord ſhall judge his people. It is a fearful thing to fall into the hands of the living God.

For, if we ſin wilfully.] Here the Apoſtle, as a further motive to perſeverance, ſets before them the woful conſequences of Apoſtaſy. (Wells and B.) It is plain, from ver. 23. and 29. that by *ſinning wilfully* is meant the falling from the profeſſion of our faith by Apoſtaſy; and that ſuch, if they return and repent, may be pardon'd, has been ſhew'd in the note on ch. vi. 4. But, becauſe ſome have thought, that by "ſinning wilfully" may be meant the being guilty of *wilful ſins*, after they have been baptiz'd and made profeſſion of religion, and have thereby been almoſt driven to deſpair, imagining that they could not be admitted to repentance; I will endeavour, by ſome plain paſſages of Scripture, to give them comfort, and to ſhew them their miſtake. Can any words be fuller to this purpoſe, than thoſe of St. Paul, 2 Cor. xii. 21? Where he tells them, He "ſhould bewail many, who had ſinned already, and had not repented of the uncleanneſs, and fornication, and laſciviouſneſs, which they had committed." There was therefore room for *repentance* to thoſe who had *wilfully* committed theſe abominable and crying ſins. And in the caſe of the inceſtuous Corinthians, when the Apoſtle directed that Church to proceed to excommunication, was not the end propoſed thereby, 1 Cor. v. 5. "that his ſpirit might be ſaved in the day of the Lord Jeſus?" Now, how could this be, but by his repentance? Repentance therefore was not impoſſible to him. The ſame thing is evident from Jam. v. 15, 19, 20. and from Gal. vi. 1. Are not the Churches in the Revelation call'd upon to "repent, and do their firſt works?" Rev. ii. 5, 19, 21. To mention no more, did not St. Stephen *wilfully* deny his Lord and Maſter? And was not his repentance notwithſtanding accepted of, and he admitted to pardon? If any ſhall abuſe this comfortable doctrine, and take encouragement from thence to commit ſin, let them know, that they do it at the peril of their ſouls. We can never conceive too highly of the mercy of God, in and through Jeſus Chriſt, provided we are penitent and humble: The danger lies in promiſing our ſelves peace, and reconciliation, and pardon, even while we continue to live in our ſins, and neglect to do *works meet for repentance.* If we ſeriouſly endeavour to make our ſelves fit objects of divine mercy; if we confeſs, and hate, and forſake our ſins; if we become new creatures, and are careful to know and do the will of God, we are aſſur'd, that all our ſins ſhall be waſh'd away and pardon'd. (W. Fox and Wall) See Dr. Hammond's learned critique on this place, and the notes on the ſeveral texts cited; as well as thoſe on ch. iv. 9. v. 8. and ix. 26, 28. Luke xi. 26. xii. 47. and xix 17. Rom. vi. 10. 2 Theſſ. i. 8. and the other notes here next following.

Much ſorer puniſhment.] See the notes on ch. ii. 3. and 1 Cor. xi. 29.

Wherewith he was ſanctified.] From what is here ſaid, it is evident, that by being *ſanctified* is not meant being made holy ſo as not to be liable to fall back again into a ſtate of unholineſs: Nay, the Apoſtle is here plainly ſpeaking of one who, being ſanctified by baptiſm, actually falls back into a ſtate of ſin, and ſo becomes unholy. (Wells)

Vengeance belongeth.] See the notes on Rom. xii 19.

It is a fearful thing.] A much more "fearful thing, to fall into the hands of the living God," who as ſuch can eternally puniſh us, than into the hands of our perſecutors, who are but mortal men. (Wells) See the notes on Matth. x. 28. Luke xii. 5. and 2 Cor. v. 11.

Ver. 32, 33, 34, 35, 36, 37, 38, 39. But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions: Partly whilſt ye were made a gazing-ſtock, both by reproaches and afflictions; and partly whilſt ye became companions of them that were ſo uſed. For ye had compaſſion of me in my bonds, and took joyfully the ſpoiling of your goods, knowing in your ſelves that ye have in heaven a better and an enduring ſubſtance. Caſt not away therefore your confidence, which hath great recompence of reward. For ye have need of patience; that after ye have done the will of God, ye might receive the promiſe. For yet a little while, and he that ſhall come will come, and will not tarry. Now the juſt ſhall live by faith: But if any man draw back, my ſoul ſhall have no pleaſure in him. But we are not of them who draw back unto perdition; but of them that believe to the ſaving of the ſoul.

But call to remembrance.] Here the Apoſtle moves them to perſeverance; conſidering that they had ſtill the ſame motives, as at firſt to believe, and that without perſeverance all they had hitherto done and ſuffer'd would be of no advantage to them. (Wells) He does not mean the *remembrance* of what was bitter and afflictive in their ſufferings; but the cauſe for which they ſuffer'd, and the preſence of God enjoy'd by them in and under their ſufferings. (B.) See the notes on ver. 26. and ch. vi. 4, 9. Gal. iii. 4. and Phil. i. 7.

Great recompence of reward.] See the notes on ch. xi. 26. and 1 Cor. xv. 58.

Ye have need of patience.] And ſo have we! God help us. For, 1. We live here in a vale of miſery; where we meet with a thouſand petty croſſes and vexations, in the common road of our lives; poor things in themſelves, and, if rationally conſider'd, very trifles and vanity; yet able to bring vexation upon our impatient ſpirits; therefore we "have need of patience" to *digeſt* them. 2. We are ſurrounded with a world of temptations, aſſaulting us within and without, on every ſide, and at every turn; therefore we "have need of patience" to *withſtand* them. 3. We are expoſed to manifold injuries, obloquies, and ſufferings; many times without cauſe, it may be ſometimes for a good cauſe; therefore we "have need of patience" to *bear* them. We have many rich and precious promiſes made us in the word; of grace, of glory, and of outward things; of ſome of which we find as yet but ſlender performance, and of other ſome (but that we are ſure the *anchor* of our hope is ſo well fix'd that it can't fail) no viſible probability of their future performance; therefore we "have need of patience" to *expect* them. 5. We have many good duties requir'd to be done of us, in our Chriſtian callings, and in our particular vocations, for the honour of God, and the ſervice of our brethren; therefore we "have need of patience" to *go through* with them. 6. We have to converſe with men of different ſpirits and tempers; ſome hot, fiery, and furious, others flat, ſullen, and ſluggiſh; ſome unruly, ſome ignorant, ſome proud and ſcornful, ſome peeviſh and obſtinate, ſome toyiſh, fickle, and humourous; all ſubject to paſſions and infirmities in one kind or other; and therefore we "have need of patience," to frame our converſations to the weakneſſes of our brethren, and to tolerate what we cannot remedy; that, by helping to "bear one anothers burdens," we may "ſo fulfill the law of Chriſt," Gal. vi. 2. (Sanderſ.) "Ye have need of patience, (ſaith the Apoſtle) that, after ye have done the will of God, ye might receive the promiſe:" *Patience* firſt, in doing, yea, and ſuffering too, according to the will of God; and then, after that, but not before, the enjoying of the *promiſe*. (*Idem*) For the deſign of the Apoſtle here is to urge patience and perſeverance, from this conſideration, that the ſtate of a Chriſtian is a ſtate of faith, not of actual poſſeſſion. (Wells) See the notes on ch. xii. 3. Rom. xii. 12. and xv. 5.

Yet a little while.] See the notes on 1 Cor. vii. 29. 2 Theſſ. ii. 2. and 2 Pet. iii. 4.

Live by faith.] See the notes on ch. xi. 1. Acts xvi. 31. Rom. i. 17. iv. 20. and x. 10. Gal. ii. 20. and iii. 11. Eph. vi. 16. and Jam. ii. 26.

If any man draw back.] That is, Is affrighted and driven by afflictions out of his hold and profeſſion. See Dr. Hammond's note on this text at large; and the notes on ch. ii. 3. John vi. 66. Gal. iii. 10. and Eph. i. 14.

CHAP. XI.

A deſcription of faith, and what excellent fruits it hath produced in former times.

Ver, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40. NOW faith is the ſubſtance of things hoped for, the evidence of things not ſeen. For by it the elders obtained a good report. Through faith we underſtand that the worlds were framed by the word of God, ſo that things which are ſeen were not made of things which do appear. By faith Abel offered unto God a more excellent ſacrifice then Cain, by which he obtained witneſs, that he was righteous, God teſtifying of his gifts: And by it he being dead, yet ſpeaketh. By faith Enoch was tranſlated that he ſhould not ſee death; and was not found, becauſe God had tranſlated him: For before his tranſlation he had this teſtimony, that he pleaſed God. But without faith it is impoſſible to pleaſe him: For he that cometh to God, muſt believe that he is; and that he is a rewarder of them that diligently ſeek him. By faith Noah, being warned of God of things not ſeen as yet, moved with fear, prepared an ark to the ſaving of his houſe; by the which he condemned the world, and became heir of the righteouſneſs which is by faith. By faith Abraham, when he was called to go out into a place which he ſhould after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he ſojourned in the land of promiſe, as in a ſtrange country, dwelling in tabernacles with Iſaac and Jacob, the heirs with him of the ſame promiſe: For he looked for a city which hath foundation, whoſe builder and maker is God. Through faith alſo Sarah her ſelf received ſtrength to conceive ſeed, and was delivered of a child when ſhe was paſt age, becauſe ſhe judged him faithful who had promiſed. Therefore ſprang there even of one, and him as good as dead, ſo many as the ſtars of the ſky in multitude, and as the ſand which is by the ſea-ſhore innumerable. Theſe all died in faith, not having received the promiſes, but having ſeen them afar off, and were perſwaded of them, and embraced them, and confeſſed that they were ſtrangers and pilgrims on the earth: For they that ſay ſuch things, declare plainly that they ſeek a country. And truly if they had been mindful of that country, from whence they came out, they might have had opportunity to have returned: But now they deſire a better country, that is, an heavenly; wherefore God is not aſhamed to be called their God: For he hath prepared for them a city. By faith Abraham, when he was tried, offered up Iſaac: And he that had received the promiſes, offered up his only begotten Son: Of whom it was ſaid, That in Iſaac ſhall thy ſeed be called: Accounting that God was able to raiſe him up, even from the dead; from whence alſo he received him in a figure. By faith Iſaac bleſſed Jacob and Eſau concerning things to come. By faith Jacob when he was dying, bleſſed both the ſons of Joſeph; and worſhipped leaning upon the top of his ſtaff. By faith Joſeph, when he died, made mention of the departing of the children of Iſrael; and gave commandment concerning his bones. By faith Moſes, when he was born, was hid three months of his parents, becauſe they ſaw he was a proper child; and they were not afraid of the kings commandment. By faith Moſes, when he was come to years, refuſed to be called the ſon of Pharaoh's daughter; chuſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon; eſteeming the reproach of Chriſt greater riches than the treaſures in Egypt: For he had reſpect unto the recompence of reward. By faith he forſook Egypt, not fearing the wrath of the king: For he endured, as ſeeing him who is inviſible. Through faith he kept the paſſover, and the ſprinkling of blood, leſt he that deſtroyed the firſt-born, ſhould touch them. By faith they paſſed through the Red-ſea, as by dry land: Which the Egyptians, aſſaying to do, were drowned. By faith the walls of Jericho fell down, after they were compaſſed about ſeven days. By faith the harlot Rahab periſhed not with them that believed not, when ſhe had received the ſpies with peace. And what ſhall I more ſay? For the time would fail me to tell of Gideon, and of Barak, and of Samſon, and of Jephtha, of David alſo and Samuel, and of the prophets: Who through faith ſubdued kingdoms, wrought righteouſneſs, obtained promiſes, ſtopped the mouths of lions: Quenched the violence of fire, eſcaped the edge of the ſword, out of weakneſs were made ſtrong, waxed valiant in fight, turned to flight the armies of the aliens.

aliens: Women received their dead raiſed to life again: And others were tortured, not accepting deliverance; that they might obtain a better reſurrection. And others had trial of cruel mockings and ſcourgings; yea moreover, of bonds and impriſonment: They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword: They wandred about in ſheep-skins, and goats-skins, being deſtitute, afflicted, tormented: (Of whom the world was not worthy) They wandred in deſerts, and in mountains, and in dens and caves of the earth. And theſe all having obtained a good report through faith, received not the promiſe: God having provided ſome better thing for us, that they without us ſhould not be made perfect.

Faith is the ſubſtance.] *Hypoſtaſis*; the ground and firm confidence, the conſtant expectation, aſſurance, and dependance upon the good things which God had promiſed. Such a faith, as is effectually uſeful in our whole life; eſpecially unto conſtancy and perſeverance in the Chriſtian profeſſion; which was the great duty urged in the foregoing chapter, and here further enforc'd by manifold examples. See Dr. Hammond's critique, and Mr. Rob. Dixon's doctrine of faith, *&c.* on this text, 1668. and the notes on ver. 2, *&c.* ch. i. 3. John xvi. 8. and xx. 29. Rom. viii 24. and x. 10. and 2 Cor. v. 7. and ix. 17.

By it the elders.] That is, by the efficacy and power of their faith, enabling them to ſuffer and obey, and to work miracles and great exploits. (Aſſ.) *By it*, or through it, as a condition appointed and ordained of God; not for it, or by the worth and influence of it, as a meritorious cauſe. (B.) See the notes on ver. 39.

The worlds were framed.] Here is an account of faith, in the ſtate of innocency. The creation of the world is the firſt article even of Adam's faith. Whoever once believes, that God made all things of nothing, can he poſſibly not believe all the reſt? (Q.) Yet Adam is not here named in the catalogue of the faithful worthies, becauſe of his ſin. (Dixon and B.) See the notes on ch. i. 2. John i. 2. and Rom. i. 20.

Things which are ſeen.] As the viſible world was made out of what *appeared* not formerly: So, all his other promiſes are accompliſh'd out of nothing *ſeen* for the preſent, but only by the eye of faith. (Oxf.) The old Heathens could never determine who made the world; nor when, nor how it was made; nor whence, and out of what it was made. Reaſon may propound the queſtion; but Revelation muſt reſolve it. (B.) And by this we learn, that *matter* is not eternal, as ſome philoſophers have taught; but that the creation was out of *nothing*. (Wall)

By faith Abel offered.] The hiſtory here referr'd to, is recorded in Gen. iv. And therein are to be obſerv'd, 1 The *offering*: 2. The acceptance of it: And, 3. Its effect with reſpect to us. i. As to the *offering*, three things are here declar'd, 1. That Abel *offered ſacrifice* unto God: 2. That it was "a more excellent ſacrifice than Cain's;" And, 3. That Abel's ſacrifice was offer'd *by faith*. Now, as to the firſt of theſe, it is obſervable, That the practice of ſacrificing was both ancient and univerſal: We are ſure, it began in the infancy of the world, ſoon after Adam's removal out of Paradiſe, if not before; and the uſe of it was continued amongſt all mankind, till the coming of Chriſt: But, how it came to obtain ſo univerſally, has been matter of ſome queſtion. It muſt be confeſs'd, That no law of nature was ever more univerſally receiv'd and practis'd, than this of ſacrifice: But, that it is owing to the light of nature alone, (as ſome ancient Chriſtians believ'd) cannot eaſily be granted; at leaſt as to bloody ſacrifices. For, I can't ſee, that *nature* ſhould teach us, that an offended Deity can be appeas'd by any means ſo diſproportionable to the nature of the offence; nor by what *reaſon* diſobedience to God's commands ſhould be atton'd for, by the death of creatures not at all concern'd in the tranſgreſſion: (And yet ſuch atonement was one great end of ſuch ſacrifices, as Dr. Outram has learnedly prov'd, from the concurrent opinions of Chriſtians, Jews, and Heathens.) For example, That Cain ſhould, by the dictate of nature, imagine, that the murder of his brother was to be forgiven, by a new cruelty ſhew'd in killing an ox or a ſheep! To believe, that God "would eat bull's fleſh, or drink the blood of goats," Pſa. l. 13. was too groſs for any who had a tolerable notion of the Deity: And to imagine, that the blood of a brute beaſt was an adequate commutation for any ſin againſt infinite purity, was a notion which could never enter into the minds of men, till the corruption was by time ſo diffus'd, that they came to be in the condition in which St. Paul deſcribes the Heathen world, Rom. i. 21, *&c.* If it be ask'd, How then came the univerſal practice of ſacrificing to obtain all the world over? I anſwer, that the univerſality of it is a demonſtration to me, that it proceeded from God himſelf. For, that ſacrifices ſhould have been perform'd before the flood, as the Scripture aſſures us; and that all mankind ſhould have combin'd together, to offer ſacrifices of one kind or other, in all places and all ages, when there is nothing in the nature of them, that can atone for ſin, is not to be imagin'd, but from ſome univerſal tradition, handed down, through all the poſterities of mankind, from their common father. Now, Noah was the laſt common father of the whole world: And from him undoubtedly the tradition was deriv'd. But it did not begin from him; for the Apoſtle mentions Abel and Cain, before the flood, who practis'd it alſo. And, how it came to be practis'd at all, ſeems to me to be thus. Upon the fall of Adam, infinite juſtice was offended, and mankind out of a poſſibility of being reconcil'd to God, if God himſelf had not provided an expedient to ſatisfy his juſtice, and yet to be merciful to fallen man, *viz.* By exacting the forfeiture from humane nature, in the perſon of the Meſſiah, then promiſed; and to make his own Son the ſacrifice to his juſtice, in the place of Adam and his poſterity, who could by no other method be reconcil'd to God. Upon this promiſe of a ſacrifice, to be made in due time, God himſelf undoubtedly taught Adam to offer ſacrifices, as types of the great ſacrifice to come. Nor is it to be thought, that both Cain and Abel, the one righteous, and the other wicked, ſhould have thus ſacrificed, without a Divine command. If this be allow'd, as I think it muſt, there is no difficulty of tranſmitting it to Noah: And if we allow, that all the world was peopled from him, (as we muſt do, till ſome of our ingenious *Free-thinkers* give us a better and more rational account of the origin of the world, than Moſes has) the practice, afterwards follow'd by all mankind, can be eaſily accounted for by tradition, however it was, by ignorance and ſuperſtition, corrupted afterwards. In a word, reaſon itſelf tells us, that this way of worſhip muſt have come from the firſt parents of mankind; for it will otherwiſe be next to an impoſſibility to ſhew, how it ſhould come to be the univerſal practice of all civilized nations. (Johnſ. and Barclay) 2. In order to explain the *excellency* here aſcrib'd to Abel's ſacrifice, more than to Cain's, we muſt take notice, That ſome people can hardly be perſwaded, that any thing deſerves the name of a *ſacrifice*, but ſome creature which hath life and blood; whereas the very firſt ſacrifice mention'd in Scripture was of "the fruit of the ground," Gen. iv. 3. and therefore conſiſted probably of corn, grapes, or ſuch like materials: St. Paul here expreſly calls this a *ſacrifice*; and the ancient Greek tranſlators (whoſe phraſes the writers of the New Teſtament do moſt commonly follow) almoſt perpetually gives the ſame title to offerings made of ſuch fruits, or of meal: Nay, St. Stephen, or St. Luke, or both, do give the name of *ſacrifices* to *meal-offerings*, and at the ſame time call the bloody oblations *ſlain beaſts*, Acts vii. 42. compared with Amos v. 25. as doth Chriſt himſelf alſo, according to St. Mark ix. 49. compar'd with Lev. ii. 13. In a word, both Moſes and St. Paul expreſs the offering made by Cain by the ſame word as they do that of Abel; and they were both equally *ſacrifices*, tho' not equally acceptable. The chief fault of Cain's ſacrifice was not that it conſiſted of fruit, but that it was not ſeaſon'd with *faith*: And the great commendation of Abel's ſacrifice was, not that it conſiſted of living creatures, but that it abounded in that quality which Cain's wanted. The learned Grotius aſſerts, that Abel's ſacrifice was an unbloody one. Our tranſlation indeed ſays, "Abel brought of the firſtlings of his flock, and of the fat thereof." But, by the *firſtlings* we may underſtand, not the firſt-born, or beſt of lambs, but the firſt-fruits, or products of it, that is, the milk; and the ſame Hebrew word, diverſly pointed, ſignifies both *fat* and *milk*. Accordingly, Joſephus, as well as Grotius, took it, in this place, for *milk*; that, being frequently offer'd by the Ancients. (Johnſ.) And, 3. The true reaſon of Abel's ſacrifice being accepted, was (as before intimated) becauſe he offered it by faith; to wit, by that faith, which "is the ſubſtance of things hoped for," ver. 1. that is, in firm expectation, and perſuaſion, that God would certainly *reward* thoſe who diligently endeavour to pleaſe him, either in this or the next world, ver. 6. (W.) Parallel to which is the faithful, conſtant Chriſtian now, who will part with all that is moſt precious, and ſuffer any thing, even the loſs of life itſelf for Chriſt's ſake. (H.) The next conſideration is, ii. As to the acceptance of Abel's offering; that is, how he is here ſaid to have "obtained witneſs that he was righteous, God teſtifying of his gifts:" That is, From this his faith it was, that God pronounced him a *righteous* perſon, and expreſs'd his approbation of his ſacrifice. (*Idem* and Maſſey) How that approbation was teſtified is matter of queſtion. The common opinion indeed is, That fire from heaven deſcended upon Abel's ſacrifice, and made it an acceptable burnt-offering, but did not touch that of Cain; In like manner as it deſcended on thoſe of Elijah, to the conviction of Baal's prophets, 1 Kings xviii. 38. and of Solomon, at the dedication of the temple, 2 Chron. vii. 1. Or elſe aſcended out of the altar on which it was offer'd, as in the ſacrifice of Gideon, Judg vi. 21. But this not being reveal'd in the word of God, it becomes not us to be too curious, but to reſt ſatisfied, that it did manifeſtly appear, tho' we do not certainly know the manner of it. (Babingt.)

Our main inquiry is to be, iii. As to its effect, with reſpect to us, How "he, being dead, yet ſpeaketh." Now, ſome underſtand this of Abel's blood crying for vengeance, ch. xii. 24. and Gen. iv. 10. Others, more probably, of his example, whereby he yet preacheth to the world for imitation. (Aſſ. and B.) For the virtue and the faith of the Saints *ſpeak* after their death to the ears of God, and their example to the ears of men. (Q.) He yet ſpeaketh, as it were declaring, 1. That God is a rewarder of the righteous, tho' they be perſecuted even to death for their righteouſneſs. (Wells) And, conſequently, 2. The certainty of a future judgment. and recompence at the reſurrection, when the righteous ſhall not go unrewarded; which even Abel himſelf muſt needs fail of, who was ſo quickly ſlain, after God's declar'd approbation of him, if he were not ſure to be rewarded in the other world. (W.) See Dr. Tho. Reeve's ſermon on this text, Jan. 30. 1660.

By faith Enoch.] This refers us to his hiſtory, Gen. v. 24, *&c.* Concerning whom we muſt obſerve the following particulars; 1. The different effects of faith, in Abel, and in Enoch: That of Abel, crown'd with a glorious death, and with the primacy itſelf of martyrdom, ſhews evidently the *virtue* of faith, upon *earth*; that of Enoch, being victorious over death without undergoing it, repreſents the *reward* which we are to expect for it in *Heaven.* (Q.) 2. That he "was tranſlated, that he ſhould not ſee death." Moſes ſays of him, That "he was not, for God took him:" Not ſimply, he was not *in being*, for he was the ſame after, which he was before, his tranſlation; but (according to the *Targ. Jon.*) he was not with the generations upon earth; he was not any longer with the children of men in this lower world; "for God took him," *viz.* unto himſelf; and that, as it ſeems, not the common way of death, but by an extraordinary tranſlation of him, as appears, *Firſt*, In that it is not ſaid of him, as of the reſt, that *he died: Secondly*, Onkelos, in his Chaldee paraphraſe, ſaith expreſly, "And he was not;" *but God did not kill him:* And *Thirdly*, The Apoſtle ſays here plainly, "That he ſhould not ſee death." (Bever.) 3. That this tranſlation was the fruit of his *faith*, by which he obtained "this teſtimony that he pleaſed God;" and therefore God could not take him from hence in diſpleaſure, but out of favour to him. (W.) 4. That the Lord did this to him (as afterwards to Elijah) to give us ſome ſign of the reſurrection to a better life prepar'd, and to be a teſtimony of the immortality of ſouls and bodies; their bodies being *changed*, as the Apoſtle ſays, all ours ſhall be, *when corruptible ſhall put on incorruption, and mortal immortality*, and as they who are alive at the Lord's coming ſhall be changed. (Babingt.) 5. That this tranſlation of Enoch, who was neither circumciſed, nor kept the ſabbath, ſatisfieth us, that we may pleaſe God without the works of the Law. (Parker) But, 6. As to his preſent ſtate, or place of reſidence, St. Chryſoſtome, and Theodoret, decline it, as a preſumptuous curioſity to inquire into. (Alley, Babingt. and Park.) Our buſineſs is not to inquire, how Enoch was changed, but how he liv'd; not how *God took him*, but how he *pleaſed God.* (Bever.) For, 7. "Before his tranſlation he had this teſtimony, that he pleaſed God." Now, this *teſtimony* is probably, that recorded in Scripture, Gen. iv. 24. that he "walked with God:" Or elſe, it may be ſuppoſed, that God did, by ſome more than ordinary means, teſtify ſo much of him, as he did of Abel's ſacrifice. (Aſſ. and Oxf.) That phraſe of "walking with God," (which the Apoſtle here calls *pleaſing God*) doth ſometimes ſignify to obey and ſerve, to reverence and fear the living God: And, by the way, if godly men be ſaid to "walk with God," with whom then do the ungodly walk? (Babingt.) Certainly, what was Enoch's teſtimony, ought to be our duty; and what God commands in one, he commands in all: And therefore the teſtimony concerning Enoch may be turned into this doctrine, that it is every one's duty to *pleaſe God.* (Bever.) 8. That tho' there is no expreſs mention made in the Old Teſtament, of the *faith* either of Enoch, or Abel, and divers others; yet the Apoſtle infers it from this argument; Enoch *pleaſed* God: "But without faith it is impoſſible to pleaſe him;" Therefore Enoch had *faith*; and that was the inſtrumental cauſe of his *pleaſing* God, and conſequently of his being *tranſlated* by him: That is, He was *by faith* brought into that ſtate and condition of favour and acceptance with God, as to have this peculiar privilege conferr'd upon him. (H. B. and Keith) And, 9. Here are ſet forth two immoveable ſupports of the ſoul in the greateſt extremities; 1. That there *is a God:* And, 2. That he being juſt, it is impoſſible that thoſe who ſerve him ſhould be for ever abandon'd to the power of the wicked, and not be ſooner or later *rewarded* for their fidelity. (Q.) But then, *Laſtly*, we muſt obſerve, That the *reward* here depended upon, is not to be of our merit but God's mercy. (Aſſ.) See Mr. G. Keith's ſermon on this text 1707. and the notes on ver. 1, *&c.* ch. vii. 25. and x. 22. Rom. iv. 4. 1 Cor. iv. 5. and xv. 51. 2 Cor. xiii. 5. Eph. iii. 17. 1 Theſſ. iv. 17. and Jude 14.

By faith Noah.] This refers to the hiſtory of Noah, recorded at large by Moſes, in Gen. vi. and the following chapters: Concerning whom theſe ſeveral particulars are here taken notice of; 1. That he was "warned of God of things not ſeen as yet;" that is, Concerning his deſign and purpoſe to drown and deſtroy the whole world. 2. The effect of this warning: Being "moved with fear, he prepared an ark to the ſaving of his houſe." It produced in him fear and obedience: Fear of the threatning, and obedience to the command. So that neither the difficulty of the work, nor the length of time, (being 120 years, Gen. vi. 3.) nor his want of ſucceſs all that time of his preaching, nor the contempt and ſcorn caſt upon him by the world, could weaken his hands, or diſcourage his heart, from proceeding in it. 3. The motive to all this, was his *faith.* 4. The conſequent of it; Not only "the ſaving of his houſe," but the "condemnation of the world:" And this, not as a judge, properly and authoritatively, but as a witneſs, by plea and teſtimony; he condemn'd it by his doctrine and example, and ſo left it altogether without excuſe. And 5. The fruit and effect of it with reſpect to himſelf: He became heir of the righteouſneſs which is by faith;" that is, the ſole ſurviving heir to the title and benefits of the righteouſneſs which is acquired by faith. (Aſſ. H. Oxf. W. B. and Wells) To which I may add, 6. That the fathers ſay, the flood was a type of the end of the world; the ark a type of the Church; Noah of Chriſt; and his ſmall family of the few good and faithful ſervants, *&c.* (Park.) And 7. As there was only one *ark*, out of which all periſh'd; ſo there is only one *Church*, out of which there is no (*promiſe of*) ſalvation. (Q.) See Mr. S. Parker's learned diſſertations concerning Noah's ark, *&c.* and the notes on ver. 1. Rom. i. 17. and iii. 22. and 1 Pet. iii. 20.

By faith Abraham.] The hiſtory of Abraham is recorded at large by Moſes, Gen. xi. 26. and ſeveral chapters there next following: But all that we are here immediately referr'd to by the Apoſtle, is with reſpect to his eminent *faith*; of which theſe illuſtrious inſtances are taken notice of; 1. That "when he was called to go ———, he went out, not knowing whither he went:" Which is largely expatiated upon, in St. Stephen's apology, recorded by St. Luke, Acts vii 3, *&c.* and referr'd to alſo by our Apoſtle, Rom. iv. 1, *&c.* 2. That "he ſojourned in the land of promiſe, as in a ſtrange country:" For God gave him for the preſent "none inheritance in it, no not ſo much as to ſet his foot on;" as St. Stephen expreſſes it, in the place before cited: Both which particulars are ſufficiently explain'd already in our notes on thoſe texts, and Gal. iv. 22, *&c.* But the Apoſtle here ſubjoins, 3. The ground of this faith of Abraham, which ſupported him under all his extraordinary difficulties, and enabled him to reſt contented with the promiſe which was not to be fulfill'd long after his time, *viz.* "He looked for a city which hath foundations, whoſe builder and maker is God; or rather, according to the original, *the city*, which hath, *the foundations*; that is, the *new Jeruſalem*, mention'd Rev. xxi. (Maſſey) He placed his hope and comfort, not in enjoying the cities of Canaan, but in the certainty of his future enjoyment of heaven; that firm and enduring *city*, here oppoſed to tents and *tabernacles*, which had no foundations; and which would amply reward all his obedience, tho' he had no other reward to receive in this life. (Aſſ. H. Oxf. B. and Wells) See the notes on ver. 17. ch. ix. 11. 2 Cor. v. 1. and the other notes here cited.

Through faith alſo Sarah.] This inſtance of Sarah is remarkable, 1. In that ſhe "received ſtrength to conceive ſeed, and was delivered of a child when ſhe was paſt age." Her hiſtory tells us, Gen. xi. 30. that ſhe "was barren:" But, ch. xvii. 17. when ſhe was "ninety years old," and there was no hopes of her bearing a child, according to the courſe of nature; God promiſed Abraham, that ſhe "ſhould bear unto him a ſon at the ſet time in the next year," ver. 21. which was ſoon after repeated in her own hearing, ch. xviii. 10. Accordingly, ch. xxi. 2. "Sarah conceived, and bare Abraham a ſon in his old age, at the ſet time which God had ſpoken to him:" Whereby was verified what was ſaid, ch. xviii. 14. that nothing is "too hard for the Lord." And this miraculous conception and birth are here aſcribed by the Apoſtle to the *faith* of Sarah herſelf, no leſs than to that of her husband; becauſe, 2. "She judged him faithful who had promiſed." 'Tis true, "Sarah laughed within herſelf," when ſhe heard the promiſe made, Gen. xviii. 12. And ſo did Abraham alſo, ch. xvii. 17. But, as St. Auſtin underſtands that of Abraham, as not expreſſing a doubt, but only his ſurprize and wonder; ſo does Clemens of Alexandria underſtand that of Sarah in the like manner. (Park.) Be that as it will, 'tis plain, ſhe firmly believed; and the Apoſtle therefore makes honourable mention of that, and ſays nothing of the other. (B.) For ſhe had no ground to believe this, or hope it poſſible, but that God had promiſed it; and ſhe was confident he would not break his promiſe but perform it. (H.) See the notes on Rom. iv. 19.

Theſe all died in faith.] That is, (ſay Whitby and Burkitt) all the foremention'd ſaints, Abel, Enoch, Noah, Abraham and Sarah. But 'tis more reaſonable to underſtand it (as the Aſſembly-men, Hammond, the Oxford-Annotator, and Wells do) of Abraham and Sarah, Iſaac and Jacob. For to theſe doth porperly belong what is ſaid, in this and the three following verſes; but

but not ſo to Abel, Enoch, or Noah: See the notes on ch. xiii. 14. John viii. 56. Acts vii. 32. 1 Cor. ii. 9. and 2 Cor. v. 1, &c. and Phil. iii. 20.

By faith Abraham.] This wonderful trial of Abraham's faith is recorded by Moſes, Gen. xxii. And the ſhort account of it given us here offers to our conſideration, 1. How Abraham "was tried." His *faith* was tried, whether he would depend upon God's promiſe, above reaſon; his *obedience* was tried, whether he would yield to God's command, againſt nature; his *love* was tried, whether his affection was not more warm towards his ſon than to his God; and his *fear* was tried, whether he did reverentially acknowledge and ſtand in awe of God, by adoring his ſovereignty and dominion over him. (B.) And what a moving melancholy *climax* is here! How was each word a dagger to his heart! *Thy ſon* muſt die upon my altar! Yea, *Thy only ſon!* Even the ſon of my promiſe; and the ſon of thy love! "Thy ſon, thine only ſon, Iſaac, whom thou loveſt!" Him ſhalt thou take and "offer for a burnt-offering;" but not till thou haſt undergone the dreadful agonies of a *three days* journey to the place appointed! And all this too to be done by thine own hand at laſt! What a dreadful gradation is this! It looks as if the Deity had intended to aggravate the ſeverity of the command, by the manner in which he utters it. 'Tis one of the moſt violent conflicts, in which human nature can well be engaged; and it would be natural for a man to have recourſe to every conſideration that could poſſibly ſoften and mitigate ſuch an order. (Babingt. Park. B. and Humphreys) 2. How readily Abraham obey'd. We read not of the leaſt demurr or delay on his part; but he "roſe up early in the morning," and ſet out towards "the place of which God had told him," Gen. xxii. 3 and there (as the Apoſtle expreſſes it, he "offered up Iſaac:" That is, in the eſteem of God, who takes the will for the deed, he did the ſame as if he had actually *offer'd* him up. Almighty God is the abſolute Lord of life and death; ſo that what he gives he may take again, how, and whenſoever, he pleaſes, without injury to any one. He could therefore as juſtly command Abraham to ſlay his ſon, as appoint any diſtemper to diſpatch him. Had Abraham done that indeed, without the command of God, he had been guilty of murder; but having the command of God for his warrant, that clears him from all imputation. (Babingt. Aſſ. H. W. B. Wells, Johnſ. and Fox) And this readineſs of Abraham's obedience, is a demonſtration, that God had reveal'd his will to him in ſome ſuch a plain manner, as left him no room to doubt that God himſelf had ſpoken to him. (Humphr.) 3. The ground of this his ready obedience; to wit, his *faith*; "accounting that God was able to raiſe him up, even from the dead; from whence alſo he received him in a figure:" Which laſt clauſe may be fairly underſtood either of Abraham's receiving Iſaac alive from off the altar on which he had offer'd him, in order to ſacrifice him; which was deſign'd by God to prefigure the reſurrection of Chriſt, after he ſhould be actually ſlain on the altar of the croſs: Or elſe, as a pledge or motive to ſtrengthen Abraham's faith in this extremity; remembering that he had at firſt receiv'd him, as it were, *from the dead*; being begotten and born of aged parents, who were in that reſpect *dead*, as to the ordinary courſe of procreation. (Aſſ. H. Oxf. Tillotſ. W. Wells, Wall, and Parker) To which I ſhall only add, 4. That when we conſider Iſaac, at leaſt three and thirty years of age at that time, and conſequently able to have *reſiſted* his aged father, now alone with him, (Howel's hiſt. Bib.) and yet paſſively expoſing his own life to the laſt extremity, without the leaſt regard to ſelf-defence; the caſe of this eminent patriarch is a ſingular pattern of non-reſiſtance to authority, and may ſufficiently expoſe the abſurdity of thoſe modern caſuiſts, who aſſert, That becauſe the relation of children to a parent ariſes out of his conveying being to them, if he goes about to deſtroy that *being*, they are acquitted when they defend themſelves; and preſume further to conclude, in general, That in *all* relations, where the foundation is taken away, the relation and obligations ariſing out of it are deſtroy'd. For 'tis plain, Iſaac himſelf did not think ſo; and yet, if ever any, he muſt have thought himſelf acquitted in ſuch reſiſtance: But he ſignaliz'd his love of *duty*, above his own *life*; for which he is deſervedly extoll'd by the Primitive Fathers, as chuſing to be a *martyr*, rather than a *rebel*. See the notes on ver. 12. Rom. iv. 17, &c. and ix. 7. and 2 Cor. viii. 12.

By faith Iſaac.] This refers to Gen. xxvii. 27, &c. Wherein we are to obſerve, that there is a *bleſſing* by way of prayer, and a bleſſing by way of prophecy, foretelling what good things ſhall happen to perſons in time to come. Of which latter ſort is the *bleſſing* here ſpoken of; the patriarchs being, in a peculiar manner, directed and guided by God; and their *bleſſing* a conferring of a right to the parties bleſſed. (B.) How properly Iſaac is here ſaid to have bleſſed Jacob *by faith*, tho' for ſome time he miſtook him for Eſau, is fairly accounted for by Dr. Hammond on this text.

By faith Jacob.] This has been commonly thought to refer to Gen. xlvii. 31. where the Septuagint verſion reads it, *proſekyneſen epi to acron tes rhabdou autou*, which are the words we here tranſlate "worſhipped, leaning upon his ſtaff." But the Apoſtle alludes not to that tranſaction, when Joſeph at his father's requeſt, ſware to bury him with his anceſtors, on which occaſion (as we tranſlate it from the Hebrew) "Iſrael bowed himſelf upon the bed's head:" But the paſſage here before us plainly refers to his next viſit, in the following chapter, where we read that Joſeph brought with him his two ſons, Manaſſeh and Ephraim, whom Iſrael *bleſſed*, Gen. xlviii. 1, &c. In the former caſe, the old patriarch ſeems to have kept his bed, and then he might well "bow himſelf upon the bed's head," as a civil acknowledgement of his ſon's kindneſs: But in this caſe, when Joſeph came again, "Iſrael ſtrengthened himſelf, and ſat upon the bed," tho' *leaning* perhaps upon his *ſtaff*; and the Apoſtle mentions this circumſtance, to intimate the ſtrength of Jacob's *faith*, even when he was ſo weak, as not to be able to bow himſelf, as an act of worſhip, at his *bleſſing* the children, without the help of his *ſtaff*. Beſides, if we conſider, that the Hebrew word *meta* ſignifies both a *bed* and a *ſtaff*, the different readings will be eaſily accounted for.

By faith Joſeph.] This alludes evidently to Gen. l. 24, 25. where he manifeſted his faith touching God's promiſe, as his dying father did before. And Mr. Burkitt pertinently remarks, That the Papiſts plea from this caſe, for paying veneration to *relicks*, is weak and contemptible. For the *commandment* which Joſeph gave his brethren "concerning his bones," was only in order to their being buried; which is far enough from authorizing the practice of digging mens bones out of their graves, enſhrining them, and placing them upon altars, carrying them in proceſſion, adoring them, and aſcribing miraculous operations to them. See the notes on Acts vii. 15.

By faith Moſes —— his parents.] This is recorded in Exod. ii. And the *faith* here aſcribed to them, was probably grounded upon ſome particular revelation; or, at leaſt, on God's general providence. (Aſſ. and W.) And their not being afraid to diſobey the King's commandment, is commendable only becauſe that command was in itſelf unlawful. See the notes on Acts vii. 20.

By faith Moſes.] Here are ſeveral particular inſtances of the *faith* of Moſes himſelf. 1. His "refuſing to be called the ſon of Pharaoh's daughter;" with the motives and reaſons for ſuch his ſelf-denial: 2. His "forſaking Egypt:" 3. His "keeping the paſſover:" And 4. His conducting the children of Iſrael, when "they paſſed through the Red-ſea, as by dry land." And, 1. He is here ſaid (*arneiſthai*) to have "*refuſed* to be called the ſon of Pharaoh's daughter;" in conſequence of which he alſo refuſed the crown of Egypt, to which he was adopted and deſigned the heir: Which refuſal is not neceſſary to be expreſs'd in words, if it be ſufficiently declar'd by actions; as it is uſed here, as well as 2 Tim. iii. 5. Tit. i. 16. Jude 4. and elſewhere. Joſephus tells us (as a thing generally believ'd among the Jews of his time) That the princeſs Thermutis, having no child of her own, preſented Moſes (whom ſhe had adopted) to the king her father; who taking him in his arms with much affection, plac'd his crown upon the child's head; which he, inſtead of being pleas'd with it, caſt upon the ground, and ſtamp'd his foot upon it: But this being only the action of a child, ſeems not properly to be the *refuſal* which the Apoſtle here aſcribes to his *faith*. It ſeems therefore more reaſonable to refer this text to his following conduct; when he retired from Pharaoh's court, and aſſociated himſelf with his countrymen, who were then poor bondmen, labouring hard at the brick-kilns, and choſe to take his lot of ſuffering among them, Exod. ii. 11. And this he did "when he was come to years," as the Apoſtle here expreſſes it; or according to St. Stephen's account of it, "when he was full forty years old," Acts vii. 23. (Alley, W. B. and Humphr.) And, as to the ground of this his ſelf-denial, (upon which Mr. Burkitt's obſervations are alſo very juſt, and memorable) we find it was, becauſe "he had reſpect unto the recompenſe of reward:" That is, to a ſpiritual and heavenly reward; for he neither came into the earthly Canaan; nor could he expect any greater temporal bleſſing than he might have enjoy'd in Egypt, which he forſook. (W.) Which, as well as moſt other inſtances in this chapter, are fitted to encourage the perſecuted Hebrew-Chriſtians to perſevere in their profeſſion by *faith*, believing and looking for the reſt and *reward* to come. (Oxf.) For it is not only permiſſively lawful, or an indulgence allow'd unto the infirmity of weak believers; but it is likewiſe neceſſary for the moſt eminent Saints, to ſtrengthen and ſupport themſelves in their difficulties, by a ſpecial and particular regard "to the recompence of reward;" as Bp. Wilkins has well prov'd in a ſermon on this text. 2. The next inſtance of Moſes his faith here applauded is, That "he forſook Egypt, not fearing the wrath of the king;" that is, of Pharaoh, when he purſued him, Exod xiv. 13. as Dr. Whitby, moſt probably, explains it: And the ground of this is here ſubjoyn'd, that "he endured, as ſeeing him who is inviſible;" that is, he ſaw him by faith, whom he could not ſee by ſenſe; he ſaw him in his omnipreſence, power and faithfulneſs, and had a fixed truſt in him, at all times, and on all occaſions. (B.) 3. That "he kept the paſſover, and the ſprinkling of blood:" The former, with reſpect to its Divine inſtitution, the command for its continual obſervance, the ſacramental nature of it, and the myſtical or typical ſignification of it; and the latter alſo with reſpect to its myſtical ſignification, *viz.* That unleſs we are *ſprinkled* with the blood of Chriſt, our Paſchal Lamb, no other privilege can ſecure us from deſtruction. (*Idem*) And, 4. That he, and the Iſraelites under his conduct, “paſſed through the Red-ſea, as by dry land; which the Egyptians eſſaying to do were drowned:” And the like *faith* will now ſecure the conſtant ſufferers, while their perſecutors are overwhelm'd and deſtroy'd, by the ſame means which gives them deliverance. (H.) See the notes on ver. 6. ch. xii. 2. and xiii. 13. John i. 18. Acts vii. 21, &c. Rom. iv. 4. 1 Cor. x. 1. Gal. vi. 17. and Col. i. 15.

By faith the walls.] This is a like inſtance of *faith* in Joſhua, and the Iſraelites under his conduct; who, by means moſt improbable in their own nature, gain'd an entrance into the land of promiſe, through the ſtrong fort of Jericho, without ſtroke ſtruck, or ſword drawn againſt it; *viz.* only by marching round it ſeven times in ſeven days, in obedience to God's command, as it is related Joſh. vi.

By faith the harlot Rahab.] This inſtance is alſo taken from the ſame book of Joſhua; where we read the particulars here referr'd to, *viz.* 1. A deſcription of the woman, by her name and occupation; an *harlot*, who kept an houſe of entertainment, or inn, in Jericho, ch. ii. 1, &c. 2. Her faith declared; that when the *ſpies*, ſent thither by Joſhua, were in danger to be taken in her houſe, ſhe *hid them*, and diverted the purſuers another way, declaring her firm belief in God's power and providence, &c. And, 3. The happy fruits of this her faith; that when the reſt of the people of Jericho were deſtroy'd, ſhe “periſhed not with them that believed not,” but was preſerv'd, with all that belong'd to her, ch. vi. 17, &c.

And what ſhall I more ſay?] Here the Apoſtle ſums up the remaining teſtimonies briefly, to ſhew, that it was *faith* which made Gideon ſucceſsful over the Midianites, Judg. vi. 11, &c. Barak over the Canaanites, ch. iv. 6, &c. Sampſon and Samuel over the Philiſtines, ch. xiii. 24, &c. and 1 Sam. vii. 10. Jephthah over the Ammonites, Judg. xi. 1, &c. David over Goliah, 1 Sam. xvii. 4, &c. and divers other enemies; and which alſo encourag'd Samuel, and the reſt of the *Prophets*, to depend upon God's protection in the doing their duty. This their faith enabled ſome to “ſubdue kingdoms;” as did Joſhua particularly, and David, and others: To “work righteouſneſs;” as well by executing God's righteous judgments on the unbelievers, as by doing what elſe was righteous themſelves: To “obtain promiſes,” that is, the good things promiſed; as Abraham by *faith obtained* the promiſed ſon; Joſhua the promiſed Canaan; and David the promiſed kingdom, &c. tho' their faith was ſometimes put to a long and hard exerciſe: To “ſtop the mouths of lions;” as did Sampſon, Judg. xiv. 5. David, 1 Sam. xvii. 34. and Daniel; Dan. vi. 22. To “quench the violence of fire;” as did Shadrach, Meſhach, and Abednego, Dan. iii. 15. To “eſcape the edge of the ſword;” as did David thoſe of Goliah and Saul, 1 Sam. xvii. 26, &c. and xviii. 10, &c. the Jews that of Haman, Eſth. ix. 1, &c. Elijah that of Jezabel, 1 Kings xix. 1, &c. and Micajah that of Ahab, ch. xxii. 26, &c. “Out of weakneſs to become ſtrong;” as did Gideon, Judg. vii. 9. Hezekiah, 2 Kings xx. 7. and Iſa. xxxviii. 9. and Job, ch. xlii. 13. To “wax valiant in fight;” as did Joſhua, Gideon, Barak, Jephtha, David, Jonathan, and others; who, through faith in God, feared neither the number nor the ſtrength of their enemies: To “turn to flight the armies of the aliens;” that is, of their *foreign* enemies: And the like *faith* prevail'd with God, ſo that even weak “women received their dead raiſed to life again;” as in the caſes of the widow at Zarephath, 1 Kings xvii. 22. and the Shunemite, 2 Kings iv. 20, &c. From all which we may learn, That there is nothing too difficult, when undertaken through faith in God's promiſes, and executed according to his command. (Aſſ. H. Oxf. B. and Wells)

Others were tortured,] In the foregoing verſes the Apoſtle had reckon'd up what great things *faith* had enabled the Saints to *do*; and here he mentions what it had enabled them to *ſuffer*; ſpecifying the ſharpeſt and bittereſt afflictions which human nature perhaps can be expoſed to: But, to do the greateſt things, and to ſuffer the hardeſt, is equally eaſy to faith. Thus, ſome “were tortured, not accepting deliverance;” which is generally thought to refer to the caſe of old Eleazar, mention'd 2 Macc. vi. 18, &c. and that of the ſeven brethren and their mother, there alſo mention'd, ch. vii. 1, &c. in which there is expreſs mention of their faith in a *reſurrection*: Tho' (as Bp. Coſin, on the canon of the Scripture, ſect. xl. has fairly prov'd) theſe words of the Apoſtle may as reaſonably be underſtood of the ſufferings of ſome of the Chriſtians in his own time, under the New Teſtament. However, 'tis certain, the Apoſtle there mentioning theſe caſes only as hiſtorical facts, without ſo much as quoting the books of the Maccabees, is far enough from giving thoſe Apocryphal books the authority of Holy Scripture, as the Papiſts do. “Others had trials of cruel mockings;” as Micajah, and others, 1 Kings xxii. 24. “and ſcourgings;” as Jeremiah, ch. xx. 7. and xxxvii. 15. “Yea, moreover, of bonds and impriſonments; as Joſeph in Egypt, Gen. xxxix. 20. Sampſon in Gaza, Judg. xvi. 21. and Jeremy in the dungeon, Jerem. xxxvi. 15. So that for theſe alſo there is no need to refer to the Maccabees, as many do. “They were ſtoned;” as Zechariah, the ſon of Jehoiada, 2 Chron. xxiv. 21. “They were ſawn aſunder;” which is generally interpreted of Iſaiah, tho' the Scripture mentions it not: “Were tempted,” *viz.* with fair promiſes, and great rewards; but refuſing thoſe, “were ſlain with the ſword,” (ſay Burkitt and Wells; and ſo does Heinſius alſo ſeem to take it:) But, inſtead of (*epeiraſtheſan*) *tempted*, Hammond, and the Oxford Annotator read it (*epyraſtheſan*) *burnt with hot irons*, as a ſtill greater gradation in the *tortures* here ſpecified; the reaſon of which, Whitby alſo approves, tho' he rather thinks the word *epeiraſtheſan* to have been unſkilfully written for *epriſtheſan* (*ſawn aſunder*) and by degrees to have been inſerted after it, contrary to the acknowledged reading of the Ancients. “They wandred about, in deſerts and in mountains, and in dens and caves of the earth, being deſtitute, afflicted, tormented:” Which may be referr'd particularly, to Elijah, Ezekiel, and John the Baptiſt, &c. but has been the portion of many of God's faithful ſervants, under perſecutions, in all ages. “Of whom the world was not worthy:” That is, Tho' the men of the world think the Saints of God not worthy to live among them, the world indeed is not worthy of ſuch excellent company; and therefore, ſo ſoon as their work is done, God removes them. See the notes on ver. 26. ch. x. 32, &c. Acts xxii. 25. and xxvi. 6. and 1 Cor. iv. 13.

And theſe all.] The Apoſtle here makes an obſervation from his foregoing enumeration; in which we are to take notice, 1. That *theſe all* is not to be underſtood of the forementioned worthies only, excluſive of others; but of *all* the Saints who liv'd from the beginning of the world, in the faithful expectation of the Meſſiah, promiſed, Gen. iii. 15. 2. Their “having obtained a good report through faith,” alludes to the teſtimony, recorded in Holy Scripture, that by their faith they pleaſed God; as in ver. 2, &c. 3. Their “not receiving the promiſe” is not to be underſtood ſtrictly of the promiſe itſelf, but of the actual exhibition of the promiſe; that is, Chriſt, the promiſed Meſſiah: The promiſe was made by God to the elders from the beginning; tho' not accompliſh'd till the fulneſs of time: But they, being firmly perſuaded of the truth of it, embracing it with a longing deſire for the accompliſhment of it, thus enjoy'd the benefit of it as well as we. 4. The “better thing,” here ſaid to be *provided for us* by God, is the coming of Chriſt in the fleſh; which they ſaw a far off, but we enjoy at hand. And, 5. That by the end and deſign of God in ſo doing, “that they, without us, ſhould not be made perfect,” we may underſtand, That God never intended, that the infant condition of the Church ſhould be made perfect before the coming of Chriſt; that is, that they ſhould be juſtified and ſaved by the ſacrifices and ſervices done in their time, but by looking through faith to the ſacrifice and ſatisfaction of Chriſt, whereby both they and we are perfected. See the notes on ver. 13. ch. viii. 6. John viii. 56. and Acts i. 7.

C H A P. XII.

Inferences drawn from the foregoing arguments; with further motives to patience and perſeverance in the faith.

Ver. 1, 2, 3. WHerefore, ſeeing we alſo are compaſſed about with ſo great a cloud of witneſſes, let us lay aſide every weight and the ſin which doth ſo eaſily beſet us, and let us run with patience the race that is ſet before us, looking unto Jeſus the author and finiſher of our faith; who for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God. For conſider him that endured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied and faint in your minds.

Wherefore, ſeeing we alſo.] Now the Apoſtle comes to make an application of his diſcourſe; and the particle *wherefore* ſhews the reaſon, why he had recited the example of Saints in the foregoing chapter, *viz.* That we ſhould follow them, in “running the race that is ſet before us:” For, if they ſo conſtantly kept the faith, much more ſhould *we* do ſo, “God having provided better things for us.” (Aſſ. and Foſbr.) There is ſcarce any other provocation, to the performance of any duty, ſo prevalent with men, as are the examples of ſuch as have perform'd the ſame before them with glory and ſucceſs: Becauſe, beſides that the ſame ſtirreth up in them an emulation of their glory, and cheareth them on with hopes of like ſucceſs; it alſo clean taketh off that, which is the common excuſe of ſloth and neglect of duty, the pretence of impoſſibility. (Foſbr.) The Apoſtle therefore gives us, in the foregoing chapter, a large account of the ſtrong faith and ſufferings of holy men; and in this not only by their examples, but alſo by that of Chriſt himſelf, exhorts and animates us to patience and conſtancy, conſidering what he ſuffer'd and *endured* for us. (Knaggs) Wherein we are to conſider, 1. The exhortation, "Let us run the race that is ſet before us." 2. The circumſtances enforcing it, *viz.* 1. An inducement or motive; "Seeing that we are compaſſed with ſo great a cloud of witneſſes." 2. A direction how to prepare for the performance of the duty; "Laying aſide every weight, and the ſin which doth ſo eaſily beſet us." And, 3. The manner how we are to run this race; "With patience." (Foſbr.) See the ſeveral ſermons of Bp. Andrews, Bp. Sanderſon, and Dr. Frank, Mr. Foſbroke, in 1633. T. B. in 1643. and Archbiſhop Laud's on the Scaffold, 1644. all on this text; and the notes here next following.

A cloud of witneſſes.] Meaning a multitude. Some are of opinion, 1. That the Apoſtle here alludes to that *cloud*, whereby the children of Iſrael were guided, Exod. xiii. 21, *viz.* That, as that cloud guided the Iſraelites from Egypt to the land of Canaan; ſo this company of the faithful may direct us all, the right way, from the kingdom of darkneſs, to the ſpiritual Canaan, the kingdom of heaven; and that too, even in the darkeſt night of our ſorrows and ſufferings, in the wilderneſs of this world. (Aſſ. Foſbr. and B.) 2. They are here called *witneſſes*, becauſe they bear witneſs to us of this great truth, That faith will carry believers ſafely through all they may be call'd to do and ſuffer, in the profeſſion of the Goſpel. (B.) Tho' they may alſo be properly ſo call'd, becauſe, when the Lord ſhall come to judgment, they ſhall again encompaſs us, and witneſs for us, if we follow their ſteps; or elſe againſt us, if we do not ſo. (Foſbr. and Q.)

Lay aſide every weight.] The Apoſtle ſpeaking here metaphorically, with alluſion to thoſe who *run races*, the terms he uſes muſt be underſtood according to the cuſtom of thoſe exerciſes. Thus, as it is neceſſary for him who would win the prize, to "lay aſide every weight," and make himſelf as light as poſſible; ſo, he who runs the race to heaven muſt lay aſide, and leave behind him every ſin, and ſinful affection, which will otherwiſe entangle him, and prevent his reaching the goal. That this is the *weight* here ſpoken of, there is no room for doubt. Agreeably to which, "the ſin which doth ſo eaſily beſet us," muſt be underſtood of ſin which cleaves to our affections, like a long garment wrapt about us, and ſo hinders the running of our Chriſtian race. For it is either our affection to, and our deſire of, what we ought not to deſire or affect *at all*, or which we ought not *comparatively* to affect or deſire, which gives the riſe and prevalence to all temptations to ſin, and renders ſelf-denial ſo exceeding difficult: He therefore requires us to put off this ſin, as racers did their garments; running naked, ſo that without hindrance we may run our Chriſtian race. See the notes on Luke xiv. 16, &c Rom. vi. 6, 12, &c. vii. 23. xii. 2. and xiii. 14. 1 Cor. vii. 31. 2 Cor. xii. 7. Phil. i. 30. iii. 8, 14. 1 Tim. vi. 12. and 2 Tim iv. 7.

And let us run.] That Chriſtianity is a race, and heaven the goal, and that we all are to run the race, is a known allegory; and that every one who runs a race does not obtain the prize, is plain to every body. Now the Apoſtle here inſtructs us in the manner of our running, ſo that we may not fail of the end, *viz.* That, being directed by the word of God, encouraged by the *cloud of witneſſes*, and prepar'd by removing all impediments, the race muſt be "run with patience:" For this will teach us to preſs through all difficulties, even with joy. Indeed, when we caſt our eyes upon the manifold troubles, croſſes, afflictions, and enemies, we are to encounter in the way, our ſpirits will be apt to faint and droop within us: But if we lift up our eyes from the earth towards Heaven, looking with faith unto Jeſus calling us, the Spirit aſſiſting, the Father bleſſing, the Angels comforting, the Word directing, and the Crown inviting us, it will enable us not only patiently, but joyfully to run this race. And therefore the Apoſtle ſubjoins this motive, to ſtir us up to patience, in the verſe following. See the notes on ch. x. 36. Luke xvii. 32. Rom. xii. 12. 1 Cor. ix. 24. Gal. v. 7. and 2 Tim. ii. 12.

Looking unto Jeſus.] *Aphorontes eis*, the original phraſe here, is not expreſs'd with an emphaſis ſtrong enough by our tranſlators. For in this phraſe there are two prepoſitions, (*apo*) *from*, as well as (*eis*) *to*; the one ſignifying the turning away our eyes *from* other things, and the other a fixing them ſtedfaſtly upon one alone. Thus, in our Chriſtian race, we muſt take off our minds from every thing which might divert and diſcourage us, and fix them upon Jeſus Chriſt for our imitation; that is, upon him, before and above all others: For tho' it is not amiſs (nay, is by the Apoſtle himſelf, in the foregoing chapter, recommended to us) to look upon other good mens examples for our imitation; yet Chriſt alone is to be follow'd abſolutely, others no farther than they are followers of him. (Aſſ. and Leigh) And this of Chriſt Jeſus is not only recommended to their conſideration, from the completeneſs of the perſon, (the *Alpha* and the *Omega*, the giver of the law, at the ſtart, and the giver of the prize at the goal) "the author and finiſher of our faith;" but it is alſo farther amplified, 1. From the moſt grievous things which he ſuffer'd; torture and ignominy, the *croſs* and the *ſhame*: 2. From the manner of his ſuffering; not only patiently, *enduring*, but alſo ſtoutly, *deſpiſing* them: 3. From the iſſue and conſequents of his ſufferings; *joy* for the pain, and glory for the *ſhame*: And all this to intimate to us, That as "it behoved Chriſt to ſuffer (firſt, and after that) to enter into his glory," Luke xxiv. 26. ſo, if we deſire to come to the ſame end he did, and to reign with him, we muſt reſolve to take the ſame way he did, and to ſuffer with him. (Sanderſ. and B.) For, if the world, which roſe up againſt Jeſus Chriſt, permitted us to be at quiet, we ſhould have reaſon to fear, that we did not follow his ſteps, and that we were too acceptable to the world: But when we ſuffer for doing our duty, the remembrance of our bleſſed Saviour's own ſufferings is a powerful ſupport under our own. (Q.) As to the expreſſion, *archegon kai teleioten tes piſteos*, which we tranſlate "the author and finiſher of our faith," it is hardly to be doubted, but it has reference to the like expreſſion, ch. ii. 10. where it is render'd "the captain of our ſalvation:" For the Apoſtle here mentions our Saviour, not as he was the *author* of the Goſpel, but as he is the *captain*, or leader, to all Chriſtians, in reſpect of performing their duty, and eſpecially that great duty of patience or ſuffering for the ſake of the Goſpel; which is what the Apoſtle is here preſſing the Hebrews to, by ſetting before them the example of our bleſſed Saviour; who alſo is here ſtiled (*teleiotes*) the *perfecter* of our faith, as in other reſpects, ſo eſpecially in reſpect of his giving us the moſt perfect pattern of patience and obedience to the will of God. (Wells) See Bp. Andrews's, and Bp. Sanderſon's ſermons at large on this text, and the notes on ver. 5. ch. i. 3. ii. 10. vi. 20. and x. 26. Luke xxi. 19. xxii. 30. and xxiv. 26. John vii. 12. and xiv. 2. Acts xiv. 22. Rom. vi. 5. and viii. 18. 1 Cor. ix. 24. and xv. 20. Gal. vi. 9. Eph. ii. 8. and Phil. i. 6. and iii. 14.

Ver. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. Ye have not yet reſiſted unto blood, ſtriving againſt ſin. And ye have forgotten the exhortation, which ſpeaketh unto you, as unto children, My ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chaſteneth, and ſcourgeth every ſon whom he receiveth. If ye endure chaſtening, God dealeth with you as with ſons: For what ſon is he whom the father chaſteneth not? But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards, and not ſons. Furthermore, we have had fathers of our fleſh, which corrected us, and we gave them reverence: Shall we not much rather be in ſubjection unto the Father of ſpirits, and live? For they verily for a few days chaſtened us after their own pleaſure; but he for our profit, that we might be partakers of his holineſs. Now no chaſtening for the preſent ſeemeth to be joyous, but grievous: Nevertheleſs, afterward it yieldeth the peaceable fruit of righteouſneſs unto them which are exerciſed thereby. Wherefore lift up the hands which hang down, and the feeble knees: And make ſtraight paths for your feet, leſt that which is lame be turned out of the way, but let it rather be healed.

Ye have not yet reſiſted.] Here the Apoſtle proceeds to other motives to perſeverance; Firſt, putting them in mind, That their ſufferings were ſmall, in compariſon of what Chriſt himſelf, and many of his faithful ſervants had ſuffer'd; "Ye have not yet reſiſted unto blood:" That is, tho' ye have reſiſted bravely, and ſuffer'd manfully, yet your lives are ſtill ſafe. It is therefore highly diſhonourable, to faint in the cauſe of Chriſt and the Goſpel, under leſſer ſufferings, when we know there have been, and ſtill are to be, greater undergone on the ſame account. (H. Wells, and B.) See the notes on ch. xiii. 18, 19.

Ye have forgotten.] That is, By growing weary and faint in your minds, ye will plainly declare, that "ye have forgotten the exhortation," which God gives, Prov. iii. 11, 12. "ſpeaking unto you as unto children." (W. Wells, and B.) Or the words may be underſtood interrogatively thus, *Have ye forgotten?* &c. (Aſſ. H. and Oxf.)

My ſon, deſpiſe not.] Note here, A ſweet and endearing compellation, *My ſon.* When good men are even under the greateſt trials and heavieſt afflictions, God calls them *ſons*, and deals with them as ſons. 2. The nature of their afflictions declar'd: They are not judgments, but fatherly *chaſtiſements*; ſo the original word (*paideia*) ſignifies ſuch a correction as a father gives his child, for his inſtruction, and for the bringing him to a ſenſe of his duty. 3. A caution againſt two very dangerous extremes, *viz.* Neither to *deſpiſe* his chaſtiſement, nor to *faint* under it. (B.) And, 4. A reaſon, why we ſhould not faint under it, Becauſe it is the effect of God's love; "for whom the Lord loveth he chaſtneth," &c. (B.) See Biſhop Sanderſon's, and Mr. Knags's ſermons, on this text, and the notes on 1 Cor. xi. 32. And, by the way, To ſay nothing of the beautiful metaphors, and noble Agoniſtical terms, which we find in theſe and the foregoing verſes of this chapter, they are compoſed of firm feet and choice numbers, of as much vigour and dignity as the ſelecteſt inſtances produc'd, and laid open by the famous Critic of Halicarnaſſus. (Blackw.)

If ye endure chaſtening.] The Apoſtle here proceeds to argue from the foregoing text of Solomon's Proverbs. Wherein we may obſerve, 1. That he does not ſay, If ye *be chaſtiſed*; but "if ye *endure* chaſtiſement;" that is, If ye endure it with faith and patience, with ſubmiſſion and perſeverance, ſo as not to faint under it. 2. That where 'tis ſaid "all are partakers" of chaſtiſement, the meaning is, that *all ſons* are ſo. (B.) And, 3. That (as St. Chryſoſtome notes on the place) from thoſe things, whence men uſually conclude that they are deſerted by God, the Apoſtle ſhews, that God demonſtrates his fatherly affection to them. (W) Agreeably to which the Jews ſay, Woe to the man that goes out of the world, without tribulations. (*Idem*) See Dr. Nicholls's ſermon on this text, and the notes on Acts xiv. 22.

Furthermore, we have had.] This argument is drawn from the leſs to the greater, thus; If our earthly parents chaſtened us, only "a few days," and "after their own pleaſure," and yet we are ſubject to them; how much more ought we to be ſubject to our heavenly Father, who chaſtens us "for our profit, that we may be partakers of his holineſs?" (Aſſ. and B.) See the notes on Eph. vi. 1, &c.

Yieldeth the peaceable fruit.] The word (*gegymnaſmenois*) *exerciſed*, in the end of this clauſe, ſhews, that the phraſe is agoniſtical, like the reſt in the beginning of the chapter; and alludes to the exerciſes perform'd naked in the olympic games, where one of the crowns given to the victors was of olive, the ſymbol of *peace:* Whence Faber conceives, the Chriſtian crown is here repreſented by "the peaceable fruit of righteouſneſs." (H. Oxf. W. and B.) See the notes on 1 Cor. x. 13. and Jam. iii. 18.

Wherefore, lift up.] Be not dejected in mind, nor ſuffer fear to ſeize upon you, which weakens the *hands*, and enfeebles the *knees*, and cauſes them to ſmite one againſt another. But, be reſolute for God; "make ſtrait paths" in the way of Chriſtianity, not ſtepping once out of it to avoid perſecution; leſt they who are already *lame* and *feeble*, the weak and wavering Chriſtians, be diſheartened, and moved by your example to "turn out of the way," but let them rather by your conſtancy be confirm'd in their Chriſtian courſe. (Aſſ. H. Oxf. W. Wells and B.) See the notes on Gal. vi. 1.

Ver. 14, 15, 16, 17. Follow peace with all men, and holineſs, without which no man ſhall ſee the Lord: Looking diligently, leſt any man fail of the grace of God; leſt any root of bitterneſs ſpringing up, trouble you, and thereby many be defiled: Leſt there be any fornicator, or profane perſon, as Eſau, who for one morſel of meat ſold his birth-right. For ye know how that afterward when he would have inherited the bleſſing, he was rejected: For he found no place of repentance, though he ſought it carefully with tears.

Follow peace.] Here is recommended to our practice a double duty; *peace* with reſpect to *men*, and *holineſs* with reſpect to God: Wherein is repreſented to us, *Firſt*, the combination and conjunction of the two together, *peace and holineſs*; *Secondly*, the order in which they are here recommended; firſt *peace*, then *holineſs*. But, having already treated this ſubject at large, in the notes here below referr'd to; therefore, to avoid unneceſſary repetitions, we ſhall collect what remains to be ſaid on this text, under the following particular obſervations; 1. That we are ſo to "follow peace," as not to forſake *holineſs*; and ſo to follow *holineſs*, as not to break *peace:* For, *holineſs* without *peace*, will prove but factious ſingularity; and *peace* without *holineſs*, but profane conſpiracy. (Curl) 2. That *peace* ſtands firſt, as that without which nothing is acceptable to God; no, not even the gift upon the altar, Matth. v. 24. (*Idem*) And therefore, 3. That *peace* is to be *follow'd*, with an earneſt and eager purſuit: For ſo the word, *diokete*, ſignifies; being a metaphor taken from huntſmen, who follow the chace, and purſue their game, tho' it flies before them. Thus, if *peace* may be had, tho' it be upon hard terms, we muſt endeavour to ſecure it; for it can never be bought too dear, if it be not purchaſed by ſin or baſeneſs. (Curl, H. and B.) And this, 4. "With all men:" Not only with our friends, and ſuch as love us, but alſo with our enemies, and ſuch as hate us; not only with the good, but alſo with the wicked: But yet, not with their wickedneſs; peace with the men, but not with their manners; with the perſons, but not with their conditions; with all the world, except the Devil and ſin. (Curl) For, 5. The *peace* which we are to follow, muſt be accompanied with *holineſs*, or purity. It muſt be a holy peace: For as we are "called to peace," 1 Cor. vii. 15. ſo are we "called unto holineſs," 1 Theſſ. iv. 7. Therefore, let us follow our calling, which is "an holy calling," 2 Tim. i. 9. (*Idem*) 6. That without this "no man ſhall ſee the Lord." Without *both* theſe, ſays Mr. Burkitt. But he did not carefully enough obſerve the gender of the article, which plainly ſhews the meaning. It is not *hes choris*, (referring to *eirenes*) *without which peace*; but *hou choris* (referring to the latter ſubſtantive, *hagiaſmou*) *without which holineſs:* Neither is the article of the plural number, referring to both, but of the ſingular, referring only to one of them. *Without peace*, when a man has faithfully endeavour'd it, but cannot obtain it, (that not being his fault) a good man may; but *without holineſs* (which if any man want, it is through his own fault only) "no man ſhall ſee the Lord." (Sanderſ.) It is *peace* which opens Heaven to us; but it is *holineſs*, or purity of ſoul, which renders us capable of *ſeeing God* there. (Q.) See Biſhop Curl's ſermon on this text, 1622. and the notes on Rom. xii. 13, 17. xiv. 19. and xv. 5. 1 Cor. xiii. 13. 2 Cor. vii. 1. Gal. v. 22. 1 Tim. i. 5. and ii. 2.

Looking diligently, leſt.] See the notes on 2 Cor. vi. 1. and Gal. v. 4.

Any root of bitterneſs.] Apoſtacy is here call'd a *root*; becauſe at the beginning it is hidden in the hearts of men, and cannot be diſcover'd till it ſprings up: And it is call'd a "root of bitterneſs," becauſe of its noxious and poiſonous qualities, its bitter effects and fruits. (B.) See the notes on ch. iii. 12. iv. 1. and x. 26. Acts viii. 23. Rom. iii. 23. 1 Cor. v. 6. Gal. i. 7. and v. 9.

Leſt there be any fornicator.] See the notes on 1 Cor. vi. 18, &c. and Col. iii. 5.

Or profane perſon, as Eſau.] Who, in deſpiſing his birth-right, which he ſold at ſuch a low rate, became a type of ſuch as deſpiſe Chriſt, of whom the firſt-born were a type. (Aſſ.) See Hammond and Whitby on this text at large; and the notes on ch. x. 29.

He found no place of repentance.] Some ignorant or deſponding readers underſtand this, as if Eſau had no poſſibility of repenting in his own mind; and ſo make it an example or ground of deſpair, to be applied to themſelves. But the words are plainly, "he found no place" of changing his father's mind, ſo as to give him the principal bleſſing, tho' he ſought it earneſtly. The Apoſtle does not ſay, that Eſau never ſo repented as to obtain forgiveneſs at the hands of God. (Aſſ. H. Oxf. W. B. Wells, Fox, Wall and Maſſey) See Mr. Kettlewell's meaſures of Chriſtian obedience, B. v. ch. vii. p. 555. and the notes here, on ch. vi. 6.

Ver. 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29. For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackneſs, and darkneſs, and tempeſt, and the ſound of a trumpet, and the voice of words, which voice they that heard, intreated that the word ſhould not be ſpoken to them any more: (For they could not endure that which was commanded, And if ſo much as a beaſt touch the mountain, it ſhall be ſtoned, or thruſt through with a dart. And ſo terrible was the ſight, that Moſes ſaid, I exceedingly fear and quake) But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of Angels, to the general aſſembly and Church of the firſt-born, which are written in Heaven, and to God the judge of all, and to the ſpirits of juſt men made perfect, and to Jeſus the mediator of the new covenant, and to the blood of ſprinkling, that ſpeaketh better things than that of Abel. See that ye refuſe not him that ſpeaketh: For if they eſcaped not who refuſed him that ſpake on earth, much more ſhall not we eſcape, if we turn away from him that ſpeaketh from Heaven: Whoſe voice then ſhook the earth: But now he hath promiſed, ſaying, Yet once more I ſhake not the earth only, but alſo Heaven. And this word, Yet once more, ſignifieth the removing of thoſe things that are ſhaken, as of things that are made, that thoſe things which cannot be ſhaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may ſerve God acceptably, with reverence and godly fear. For our God is a conſuming fire.

Ye are not come.] As another motive to perſeverance, the Apoſtle here ſets before them, the excellency of the Goſpel above the Law, in ſome other reſpects not before mention'd. He deſcribes firſt the legal ſtate of the Church under the Old Teſtament, and the manner of their forefathers entring into covenant with God at mount Sinai, together with the circumſtances of terror which accompanied the giving of the Law: And then he ſets forth the Evangelical ſtate whereunto *they* were called, and into which they were entred, with the privileges thereunto belonging. (Wells and B.) See ſome of the particulars, in the notes and references here following.

The mount that might be touched.] Dr. Wall, tho' confeſſedly unſupported by any ancient reading, thinks it ſhould rather be the mount which *might not be touched.* But, 'tis certain, mount Sinai, in itſelf, *might be touched*; tho' not at that time, becauſe of the expreſs prohibition, Exod. xix. 12, *&c.* (Aſſ.)

That burned with fire.] By the terrible manner of giving the Law, here deſcribed, we are given to underſtand the ſlaviſh, ſervile, and fearful condition of thoſe who were under it. (*Idem*) And God's deſign in all this was to cauſe them to long for, and look after, the great Prophet Chriſt Jeſus; by whom God would ſpeak unto them more comfortably, and by whom they might have acceſs to the throne of grace more freely. (Oxf. and B.) Theſe ſights and ſounds affect not *us*, becauſe they are paſt: But yet the Apoſtle's argument muſt affect us. If the delivery of the Law was ſo terrible, how dreadful ſhall the account be, how it is kept? Now, this will appear more plainly, by comparing the circumſtances in the delivery of the Law, with thoſe of the day of judgment. 1. A thick and dark *cloud*; here expreſs'd by "blackneſs and darkneſs:" To which agrees the deſcription of the laſt judgment, Joel iii. 15. Amos v. 18, 20. and Jude 13. 2. *Thunder*; probably here alluded to by *tempeſt:* To which agrees that of St. Peter, 2 Pet. iii. 10. 3. *Lightning*; here expreſs'd by *fire:* To which agrees the ſame deſcription of the laſt day by St. Peter. 4. The ſound of a *trumpet*, here alſo expreſly mention'd: To which agrees that of St. Paul, 1 Cor. xv. 52. And, 5. The ſhaking or *quaking* of the mount, and the *peoples trembling*; here plainly alluded to by the Apoſtle: And to which alſo agrees that deſcription of the future judgment, Luke xxi. 11. (Andr.)

Moſes ſaid.] This, not being mention'd in Exodus, Interpreters generally conclude, that the Apoſtle had it by tradition among the Jews; tho' no footſtep of that tradition has been found among them: But we may more reaſonably ſuppoſe, the Apoſtle had reſpect to Deut. xi. where Moſes, reciting to the people, how "the mount burned with fire," ver. 15, *&c.* ſays, "I was afraid," *&c.* ver. 19. But the Septuagint there ſpeaks in the preſent tenſe, as the Apoſtle does here, (*ecphobos eimi*) I *am full of fear*, and do even tremble at the remembrance of it, tho' near forty years ago. (W. and Wall)

But ye are come.] As if he had ſaid, ſince thoſe terrible circumſtances which accompanied the giving of the Law, and which were to ſhew, that the Law itſelf gives no freedom of acceſs to God, makes no friendly intercourſe between God and man, but rather drives us farther from God in horror and amazement, by making known to us the purity of God and our own impurity; the conſideration of theſe circumſtances would be of force, if duly weigh'd, to keep you off from falling back to Judaiſm: And, on the other hand, the conſideration of the New Covenant would be of force, if duly weigh'd, to keep you ſtedfaſt in the faith; theſe not being of the like nature with thoſe of the Law. (Wells)

Unto mount Sion.] That is, To the Church of Chriſt under the Goſpel; whereof mount Sion was a type. (Aſſ.) See the notes on Gal. iv. 26. Eph. ii. 19. and Phil. iii. 20.

The general aſſembly.] So call'd, as not conſiſting of one nation only, as the aſſembly at mount Sinai did, but collected out of all nations of the world. (H. and Wells)

Church of the firſt-born.] That is, Of the Apoſtles and others, who firſt receiv'd and preach'd the Goſpel. (*Idem*)

Spirits of juſt men made perfect.] *Teteleiomenoi*, are thoſe who have receiv'd their crown, the reward in the agoniſtical notion; that is, who have attain'd the end of their race, and are triumphant in Heaven. (H. Oxf. and B.) See the notes on 2 Cor. xiii. 10.

Mediator of the New Covenant.] See the notes on ch. viii. 6. and ix. 15. and 1 Tim. ii. 5.

For the blood of ſprinkling.] That is, The blood of Chriſt, with which we muſt be *ſprinkled*, before we can be admitted into Heaven (as the Prieſt was to *ſprinkle* himſelf before he went into the Holy of Holies); which is quite contrary to Abel's blood, that call'd for vengeance on Cain; this calling for mercy even upon his crucifiers, if they would repent and reform, and doth powerfully draw down mercy on the penitent believers: Or, that hath much more efficacy in it, to obtain God's acceptance than had the blood of Abel's ſacrifice, which was the firſt type of the blood of Chriſt that we read of, and of which is ſaid, that God had reſpect to it. (H.) Or elſe, becauſe the blood of Abel procur'd acceptance for himſelf alone, but that of Chriſt for all believers: That ſpeaking only for *him*, and declaring him righteous; this interceding to God for the juſtification of *all* men, through faith in his blood. (W.) See the notes on ch. xi. 4.

Refuſe not him that ſpeaketh.] That is, Chriſt. To *refuſe* him, is either to reject his doctrine and not receive it, or having receiv'd it, to renounce it: So that his *refuſal* here may include both unbelief and apoſtaſy. (B.) See the notes on ch. i. 2. ii. 2. iii. 12. and x. 28.

Our God is a conſuming fire.] Tho' he declar'd himſelf by the Goſpel, to be a moſt gracious God to the true believer and obedient Chriſtian, yet to the diſobedient Chriſtians he will prove now, as formerly to the diſobedient Iſraelites, "a conſuming fire:" (Wells) See the notes on ch. x. 31. and 2 Theſſ. i. 8.

CHAP. XIII.

The Apoſtle concludes with exhortations to ſeveral Chriſtian duties.

Ver. 1, 2, 3, 4, 5, 6. LET brotherly love continue. Be not forgetful to entertain ſtrangers: For thereby ſome have entertained Angels unawares. Remember them that are in bonds, as bound with them; and them which ſuffer adverſity, as being your ſelves alſo in the body. Marriage is honourable in all, and the bed undefiled: But whoremongers and adulterers God will judge. Let your converſation be without covetouſneſs; and be content with ſuch things as ye have: For he hath ſaid, I will never leave thee, nor forſake thee. So that we may boldly ſay, The Lord is my helper, and I will not fear what man ſhall do unto me.

Let brotherly love continue.] See the notes on John xiii. 34. Rom. xii. 10. and Eph. iv. 2.

Entertain ſtrangers.] See the notes on Rom. xii. 13.

Entertained Angels unawares.] Alluding to the caſes of Abraham and Lot, Gen. xviii. 2. and xix. 1.

Remember them that are in bonds.] *Viz.* By viſiting them, adminiſtring to them, ſympathizing with them, praying for them; and all this as "bound with them;" which implies an act of union, as members of the ſame myſtical body, and ſuffering in and for the ſame common cauſe. (B.)

Them which ſuffer adverſity.] That is, All who are in any kind of adverſity; whether they ſuffer in body, name, or eſtate; by ſickneſs, pain, loſſes, reproaches, or any kind of calamity: And this, "as being ourſelves alſo in the body," that is, either as members of the ſame myſtical body, and therefore ſuffering with each other; or as in the ſame ſtate of natural life, ſubject and obnoxious to the ſame ſufferings, and within the reach of the ſame adverſities. (*Idem*) See the notes on Rom. xii. 15. and 1 Cor. xii. 26.

Marriage is honourable.] And ſo to be eſteem'd, in regard of its author, God himſelf, Gen. ii. 18. in regard of the place, Paradiſe; in regard of the time, in man's innocency; and in regard of the end and uſefulneſs of it, the continuation of the race of mankind. The Apoſtle adds, that it is "honourable in all;" that is, amongſt all orders, ranks and degrees of men that are call'd thereunto. The remedy is equally provided by God for all: And therefore, for the Church of Rome to deny it to their Clergy, is to uſurp authority over the conſciences of men, and to judge themſelves too pure for an inſtitution of their Maker, which our firſt parents, even in innocency did not think themſelves too pure for. (B.) But here may be conſider'd, more particularly, 1. Whether the original text, which is only this, (*Timios ho gamos en paſi*) *Marriage honourable in all*, be an affirmative propoſition, or a precept; that is, whether the verb underſtood, and with which it is to be conſtrued, is of the Indicative, or Imperative Mood? Some read it affirmatively, (*Timios eſti*) *is honourable*; tho' others think it ſhould rather be read preceptively, (*Timios eſto*) thus, *Let marriage be honourable*, &c. as being moſt agreeable to the other duties here recommended, all in the Imperative mood; and particularly to the verſe next following, where the like phraſe in the original is well tranſlated imperatively, *Let your converſation be*, &c. But this different reading is not material, ſince it makes little or no difference in the ſenſe: For, if it be a duty to hold marriage honourable, it muſt be ſo becauſe it is in itſelf honourable; and if marriage be, by nature or inſtitution, or by virtue of its end and uſes, honourable, then it muſt be the duty of all to honour it, and to have it in great eſteem. (Cockb.) 2. What is the meaning of (*en paſi*) *in all*. And this cannot be fairly conſtrued to be in the neuter gender, to ſignify *all things*; (as the Romaniſts pretend,) ſince the Apoſtle immediately ſpeaks of *perſons* in the ſame verſe, as oppoſed to thoſe (*paſi*) *all* who are married. (Maſon) In ſhort, *Marriage* is not only tolerable, allowable, or commendable, but *honourable*; and ſo it was ever reputed in *all* ages, by *all* perſons: For, not only the Patriarchs, Prieſts and Prophets, under the Law, were married; but, under the Goſpel, Elders and Prieſts were married, and ſo were the Apoſtles and Biſhops. (Andr. and H.) 3. That "the bed undefiled," tho' here directly applied to the marriage-bed, may be underſtood alſo ſimply of *the bed*, whether in or out of marriage; ſo as to comprehend the monial, as well as the conjugal chaſtity, alluding to the fornication and adultery immediately after mention'd. (H. and Fiſher) See Biſhop Andrews on the 7th Commandment, and Mr. Rogers's Diſcourſe, 1650. Mr. Fiſher's ſermon, 1694. and Dr. Cockburn's at Amſterdam, all on this text; Mr. Fra. Maſon's Vind. of the Ch. of Engl. 1728. B. ii. ch. viii. and the notes on 1 Cor. vii. 2. and 1 Tim. iii. 2. and iv. 3.

Whoremongers and adulterers God will judge.] See the notes on 1 Cor. iii. 17. and vi. 18. and Eph. v. 5.

Without covetouſneſs.] See the notes on Luke xii. 15. and Col. iii. 5.

And be content.] Hence we may learn, 1. That we are then *covetouſly-minded*, when we are not *content* with the things we enjoy at preſent, but are impatiently deſirous of more. (W. and B.) 2. That what God promiſes to any of his ſervants, may, in like circumſtances, be applied to them all: For this, which the Apoſtle here applies to all good Chriſtians, was particularly made to Joſhua, ch. i. 5. (Aſſ. H. W. B. and Wells) 3. That God always ſuccours thoſe who put their truſt in him; if not in that manner which they deſire, at leaſt in that which he judges the beſt, and which is more advantageous for them: If he permits any evil to happen to them, it is becauſe that very evil is their good. (Q.) And, 4. That, in that promiſe, "I will never leave thee, nor forſake thee," the original words contain five negatives; which is a great beauty, not ſufficiently preſerv'd in any verſion: They are deſign'd to expreſs the doctrine therein contain'd in the fulleſt and moſt comfortable manner; and to give good men an entire dependance on the veracity and gracious promiſes of God, and the ſtrongeſt aſſurance that he will never, on any occaſion, leave or forſake them. (B. and Blackw.) See the notes on Phil. iv. 11. and 1 Tim. vi. 6, 8.

Ver. 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17. Remember them which have the rule over you, who have ſpoken unto you the word of God: Whoſe faith follow, conſidering the end of their converſation: Jeſus Chriſt the ſame yeſterday, and to day, and for ever. Be not carried about with divers and ſtrange doctrines: For it is a good thing that the heart be eſtabliſhed with grace, not with meats, which have not profited them that have been occupied therein. We have an altar whereof they have no right to eat, which ſerve the tabernacle. For the bodies of thoſe beaſts, whoſe blood is brought into the ſanctuary by the High-prieſt for ſin, are burnt without the camp. Wherefore Jeſus alſo, that he might ſanctify the people with his own blood, ſuffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we ſeek one to come. By him therefore let us offer the ſacrifice of praiſe to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good, and to communicate, forget not: For with ſuch ſacrifices God is well pleaſed. Obey them that have the rule over you, and ſubmit yourſelves: For they watch for your ſouls, as they that muſt give account: That they may do it with joy, and not with grief: For that is unprofitable for you.

Remember them which have.] *Ton hegoumenon hymon*; *your rulers*; which is agreed to be ſpoken of their ſpiritual rulers: But the original not diſtinguiſhing them, either as paſt or preſent, the exhortation to *remember*, or call them to mind, is reaſonably thought to refer to thoſe who were dead, and whom they were obliged to bear in memory, for teaching them the ſincere "word of God," and leaving them a good example: And this too the rather, 1. Becauſe the Apoſtle here immediately recommends to their ſerious and frequent "conſideration the *end* of their converſation;" or their *exit*, as the original word *ecbaſis* fairly ſignifies: And, 2. Becauſe afterwards, ver. 17. he commands them to *obey their rulers*, in the very ſame phraſe, which is there always interpreted, in the time preſent, of thoſe who "have the ruler over you." And thus indeed I find this text underſtood, not only by Beza, Grotius, Hall, Hammond, the Oxford-Annotator, Whitby, Burkitt, Wells, Fleury, &c. but in ſome editions of our Bible (and particularly in that of H. Hills and J. Field, 1660. in 8vo.) there is an evident and proper diſtinction made, between thoſe which "*had* the rule," ver. 7. and thoſe which "*have* the rule," ver. 17. Agreeable to which reading, both Mr. Nelſon, on the Feſtivals, and Mr. Wheatly, on the Common Prayer, treating of *Saints-days* in general, conclude, with great probability, That the ancient practice of the primitive Chriſtians, celebrating the *Memoriæ Martyrum*, yearly, in honour of the Apoſtles and Martyrs, was founded on this very exhortation, "to remember thoſe who *had had* the rule over them," &c. in which place the author is thought chiefly to hint at the martyrdom of St. James, the firſt Biſhop of Jeruſalem; who, not long before, had laid down his life for the teſtimony of Jeſus. See the notes on Phil. iii. 17. and 1 Tim. v. 17.

Jeſus Chriſt, the ſame.] The Apoſtle here, as a motive to adhere to the doctrine of thoſe, who firſt preached the Goſpel, and ſeal'd the truth of it with their blood, in certain hope of being rewarded therefore, with a crown of glory, by our Saviour Jeſus Chriſt; argues, That by *following their faith*, and imitating their example, *they* alſo ſhould obtain the ſame reward: Which he does upon this practical principle, and maxim of Chriſtianity, That *Jeſus Chriſt* is "the ſame yeſterday, to day, and to morrow;" that is, eternal in his nature, and uniform in his diſpenſations. This character of our bleſſed Lord doth beyond queſtion belong only to his Godhead; in reſpect of which only, he could be ſaid to be *eternal* and *unchangeable*. The inferences from which doctrine, are, 1. That his doctrine is to be reverenced: 2. That the ſame obligations of duty are incumbent upon Chriſtians at all times: And, 3. That (as the Apoſtle himſelf here infers,) we ſhould "not be carried about with divers and ſtrange doctrines." (H. W. B. Wells and Mang.) See Dr. Mangey's ſermon on this text at large, 1719. and the notes on ch. i. 8, &c. John i. 1. and viii. 58. 1 Cor. iii. 11. 2 Cor. xi. 4. Gal. i. 7. Eph. iv. 14. and v. 6. Col. i. 17. and ii. 7.

With grace, not with meats.] That is, With the doctrine of grace; or elſe with thoſe graces which are wrought in the ſoul by the preaching of the word or doctrine of grace; as faith, love, &c. And "not with meats;" that is, Not with a legal obſervance, or choice of meats; whereby we may underſtand all the legal ceremonies. (Aſſ.) See the notes on ch. ix. 10. and x. 1, &c. John i. 17. Acts xv. 11. and xviii. 27. Rom. xiv. 17. 1 Cor. viii. 8. 2 Cor. vi. 1. Gal. v. 4. Eph. ii. 7. and Col. ii. 16.

For we have an altar.] That (*Thuſiaſterion*) *an altar*, here ſignifies the ſacrifice offer'd upon the altar, is plain from this expreſſion of *eating*; as thoſe who did *eat* of the Jewiſh *ſacrifices* are ſaid to be "partakers of the altar," 1 Cor. x. 18. that is, of the things offer'd on the altar: And then it muſt import the body of our Lord, offer'd and broken on the croſs; by partaking the memorials of which body, we teſtify our *communion* with Chriſt and his Church, ver. 16, 17. And of this (ſaith the Apoſtle here) "they have no right to eat (or partake) who ſerve the tabernacle;" that is, who ſtill cleave to the worſhip appointed for the Jewiſh tabernacle. (W.) Now, the Communion Table was moſt uſually call'd an *altar*, in the three firſt centuries after Chriſt. And whereas the Apoſtle ſpeaks of *eating* of, or from, the altar, this ſeems clearly to point to the ſacrifice of the Euchariſt, which was indeed taken from the altar to be diſtributed; whereas that part of the Jewiſh ſacrifice, which was intended to be *eaten*, either by the Prieſt or people, was never laid on the altar, and ſo could not be taken, or *eaten*, from it. Some, by the *altar*, would underſtand the croſs of Chriſt; and, by *eating*, would have the Apoſtle mean, believing in him: And then the ſenſe will be, That the Prieſts, who ſerve the Jewiſh tabernacle, have no right to believe in Chriſt. But this cannot be the Apoſtle's meaning, becauſe it is not true: For, both the Jewiſh Prieſts and people had the right, privilege or power of believing in Chriſt; nay, to them, and their children, the offer of the Goſpel was firſt made. Therefore, by the *altar*, we can rationally underſtand nothing but the *Communion-Table*; and, by conſequence, the ſacrifice, which we receive from thence, and which the Jewiſh Prieſts had no right to *eat*, is the *Euchariſt*. (Johnſ.) There is no more difference between a *table* and an *altar*, than between another cup and a chalice, or a houſe and a Church, or a feaſt and a ſacrifice. (Mede and Hickes) See Dr. Brett's ſermon on this text; and the notes on 1 Cor. x. 16. and Gal. v. 3.

Burnt without the camp.] Even as thoſe "who ſerved the tabernacle" might not *eat* of thoſe beaſts, which were "burnt without the camp;" ſo thoſe who now cleave to the tabernacle cannot be partakers of Chriſt: Which is further illuſtrated by thoſe beaſts being a type of Chriſt, and the place of their burning a type of the place of Chriſt's ſuffering. (Aſſ. H. W. and Wells) And the ſum of the exhortation following is, That we muſt leave all, to *go forth* to a crucified Saviour; and if we reſolve ſo to do, we muſt expect and prepare to meet with all ſorts of *reproaches*. (B.) See the notes on ch. xi. 26. Acts vii. 58. and xxvi. 6. 2 Cor. v. 21. and Col. i. 24.

No continuing city.] Theſe words may be conſider'd either relatively or abſolutely. Conſider them with relation to the context, and their ſenſe is this; How chearfully ought believers (according to the advice in the foregoing verſe) to *go forth to Chriſt without the camp, bearing his reproach*, when they conſider their preſent ſtate and condition, that they have *no city* here below, the ſeat of Divine Worſhip, as the Jews had at Jeruſalem, before the aboliſhment of their ceremonial worſhip; *but they ſeek one to come*, even the heavenly Jeruſalem, where they ſhall worſhip God in his temple day and night? Conſider the words abſolutely in themſelves, and two things ſeem to be intended and deſigned by them: 1. That our condition in this world is very uncertain and unſettled, *We have no continuing city* here. 2. It implies a tendency to a future ſettling, and the hopes and expectations we have of a happier condition, into which we ſhall enter when we go out of this world. Learn hence, 1. That the world never did, nor ever will, give a ſtate of ſatisfactory reſt unto believers; it will not afford them a city of reſt, hardly a place of refuge: They muſt therefore ariſe and depart, for this is not their reſt. 2. That as God has prepared a city of reſt for believers, ſo it is their duty to *ſeek* and ſecure it, and continually endeavour the attainment of it, in the way of his own appointment: *We have not, but we ſeek*. (B.) See Mr. T. Prichard's ſermon on this text at a funeral, 1690. and the notes on ch. xi. 10, 16. and Phil. iii. 20.

By him therefore.] Our Apoſtle having, at the tenth verſe, declared that we Chriſtians *have an altar*, to wit, Jeſus Chriſt; here we are directed to *offer a ſacrifice*, without which an altar is of no uſe; *by him let us offer the ſacrifice of praiſe to God continually*. Where note, 1. Chriſtians are to *offer a ſacrifice to God*, and to none but God; no creature, Angel, or Saint, has any part in it: Praiſe them we may, but offer a ſacrifice of prayer or praiſe to them we may not. 2. That the Chriſtian's ſacrifice which he preſents to God, and none but him, is *a ſacrifice of praiſe*. What we offer is *the fruit of our lips*; not the fruit of our fields, or of our flocks, but of ſuch lips as *confeſs* his name. 3. The time when, and the perſon *by whom*, this ſacrifice of praiſe is to be offered to God, and that is continually, conſtantly, morning and evening: Not putting Almighty God off with leſs under the Goſpel, than the Jews offered to him under the Law, which was the morning and evening ſacrifice; and all this by Chriſt; *by him let us offer*, by him who is our peace may we find acceſs. It is *his* merit and mediation that crowns our ſacrifice, and obtains acceptance for it. 4. Another ſacrifice, eſpecially recommended to our care, as exceeding acceptable and *well-pleaſing* unto God, and that is the ſacrifice of almſgiving, beneficence, and bounty, *doing* all the *good* we can, and *communicating* to the relief of ſuch as want; *But to do good*, &c. As if the Apoſtle had ſaid, Take heed ye do not put God off with *the fruit of your lips*, the prayers and praiſes which coſt you little; but now he calls for the labour of your hands, and for a part to be given to him, in his poor members of what he has given to you: Therefore be ſure ye *forget not* to do good and communicate, for with ſuch ſacrifices God is well pleaſed; with none better pleaſed than this, pleaſed with none without this; Intimating, 1. That it is dangerous to the ſouls of men, when attendance to one duty is abuſed, to countenance the neglect of others; when men give God daily a ſacrifice of prayer and praiſe, but withold from him, in his members, the ſacrifice of almſgiving: They give him the *fruit of their lips*, which coſt them nothing; but *to do good and communicate*, which will coſt them ſomething, this they *forget*. 2. That ſuch works and duties as are peculiarly uſeful to men, are peculiarly acceptable unto God; *with ſuch ſacrifices God is well pleaſed*. (B.) See the notes here next following.

By him.] That is, As they did under the Law, by their High-prieſt. (Oxf.) Here indeed Chriſt is; but not in the quality of a *ſacrifice* to be *offer'd*, as in the maſs (whereof he is made the matter) but as a *Mediator* only: It is not *him*, but by *him* we are to *offer*; 'Tis that which gives power and efficacy to this, and all our ſervices; which would be nothing worth, if we came in our own names. See Biſhop Laney's ſermon on this text, 1663.

Offer the ſacrifice.] Tho' carnal ſacrifices are now aboliſh'd, yet there are others, of a ſpiritual kind, which are ſtill in force under the Goſpel, and to be of perpetual obligation. Thankſgiving to God, for the benefits receiv'd of him, and beneficence to our brethren, in communicating to them a due proportion of theſe good things, which are by God's providence diſpenſed to us, were, even under the Law, of ſuperior obligation to the ſacrifices required by it; for theſe receiv'd all their value from poſitive inſtitution, but thoſe were, in their own nature, proper for God to exact, and for men to perform. (Smalr.) Dr. Pocock notes, That (*carpos*) *fruit*, is here taken for *carpoma*, which in the Septuagint, ſignifies a *Holocauſt*; which being uſually of *young bullocks*, correſponds to the *calves of our lips*, in Hebrew. (H. and W.) And this "fruit of our lips," offer'd to God *continually*, is by Biſhop Laney, in his ſermon before-cited, applied to the daily ſervice by a *Liturgy*; and by Dr. Hammond, Mr. Johnſon, and others, more particularly to the *Euchariſt*.

Giving thanks to his name.] In all conditions and ſtates of life, even under afflictions, as knowing he can make them tend to our good. (Wells) But Biſhop Laney, and others, render the word (*homologounton*) *confeſſing* to his name; ſolemnly celebrating the commemoration and acknowledgment of the greateſt of the bleſſings that God ever beſtowed upon men, *viz.* the redemption of our ſouls by the blood of his dear Son: Which *confeſſion* carries away from all the reſt the name of an *Euchariſt*, a ſacrifice of praiſe and thankſgiving. See the notes on Matth. x. 32. Luke xii. 8. Rom. i. 8. and x. 10. and Eph. v. 20.

To do good, and to communicate.] See the reſpective ſermons of Dr. Hickes, and Biſhop Smalridge, and an homily in 1596. all on this text; and the notes on 2 Cor. ix. 6, &c. Phil. iv. 18. and 1 Tim. vi. 18.

Obey them that have.] In ver. 7. the Apoſtle had exhorted them to *remember* thoſe who had *formerly* ruled over them, and here he recommends to them the duty of *obedience* to thoſe who *then* were their rulers; meaning their rightful ſpiritual rulers and guides. (Wells) That is, to their doctrine, diſcipline, and cenſures, &c. but yet not with a blind and implicit obedience. (Oxf. and B.) Nor yet to thoſe who ſacrilegiouſly uſurp and intrude themſelves into office and power; for we ſhall be unjuſt in our obedience, if we ſubmit to uſurpation. (Featly) See the reſpective ſermons of Mr. J. Featly, 1635. Mr. Joſh. Clarke, 1691. Mr. J. Stillſman, 1707. and Dr. Hare, 1719. all on this text; and the notes on ver. 7. Acts xx. 20, &c. Gal. iv. 14. and vi. 6. 1 Theſſ. v. 12. and 1 Tim. v. 27.

Ver. 18, 19, 20, 21, 22, 23, 24, 25. Pray for us: For we truſt we have a good conſcience, in all things willing to live honeſtly. But I beſeech you the rather to do this, that I may be reſtored to you the ſooner. Now the God of peace, that brought again from the dead our Lord Jeſus, that great ſhepherd of the ſheep, through the blood of the everlaſting covenant, make you perfect in every good work to do his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt; to whom be glory for ever and ever. Amen. And I beſeech you, brethren, ſuffer the word of exhortation; for I have written a letter unto you in few words. Know ye, that our brother Timothy is ſet at liberty; with whom, if he come ſhortly, I will ſee you. Salute all them that have the rule over you, and all the ſaints. They of Italy ſalute you. Grace be with you all. Amen.

¶ Written to the Hebrews from Italy, by Timothy.

Pray for us.] See the notes on Rom. xv. 30. and Eph. vi. 19.

We have a good conſcience.] "A good conſcience, is a conſcience enlightned by the word of God, awaken'd by the Spirit, purified and pacified by the blood of Chriſt, and univerſally tender of all God's commands: And the teſtimony here given of this, is, the being "in all things willing to live honeſtly;" that is, having a will and reſolution, accompanied with conſtant endeavours, to live honeſtly; (B.) Or to behave ourſelves well in all things. (H.) See Dr Rob. Harris's ſermons, 1630. and Mr. Whitfield's 1714. on this text; and the notes on Acts xxxiii. 1. and xxiv. 16.

The God of peace.] See the notes on Rom. xv. 33. and xvi. 20.

Brought again from the dead.] See the notes on Acts ii. 24. and 1 Cor. xv. 20.

That great ſhepherd,] This text ſeems to expreſs all the three offices of our great Mediator, which are the foundation of all our prayers and praiſes directed to God, and of all the bleſſings we receive or expect from him; 1. His *Prophetick* office, in that he is ſtiled "the great ſhepherd of the ſheep:" 2. His *Prieſtly* office, in that he is ſaid to be "brought again from the dead, through the blood of the everlaſting covenant:" And, 3. His *Kingly* office, in that he is ſtiled "our Lord Jeſus." (Andr. W. and B.) See the notes on John x. 11.

Make you perfect.] That is, Prepare and fit you for every good work; or, accompliſh that in you, which as yet may be wanting. (B.) See Biſhop Andrews's ſermon on this text; and the notes on 2 Cor. xiii. 9, &c. and Eph. iv. 12.

Suffer the word of exhortation.] The Apoſtle ſpeaks this to qualify the ſeeming boldneſs of ſome *exhortations*, ſprinkled here and there in this Epiſtle, eſpecially in the ſixth and tenth chapters. (Aſſ. Oxf. and Wells)

Timothy is ſet at liberty.] Hence 'tis certain, that the ſubſcription of this Epiſtle is ſuppoſititious: For, what need ſhould there be of certifying, that Timothy was *ſet at liberty*, if this Epiſtle was ſent *by him*, as the ſubſcription relates? (Aſſ) See the Preface to the firſt Epiſtle to Timothy.

They of Italy.] See the Preface to this Epiſtle.

Written.] The abſurdity of this ſubſcription, is evident, from the note on ver. 23. and the Preface to this Epiſtle.

The END *of the Epiſtle of St.* PAUL *to the* HEBREWS.

CRITICAL and EXPLANATORY

ANNOTATIONS

UPON THE

General Epiſtle of St. *James*.

BEFORE we ſpeak of this Epiſtle in particular, it may be proper to take notice, That this, and the following, (except the two laſt of St. John) have been commonly ſtiled the *Catholic Epiſtles*; becauſe they are not directed to any particular Church of one denomination (as St. Paul's generally were, but to the Jewiſh converts in general, who were diſperſed abroad in divers countries, as we have obſerv'd on John vii. 35. And therefore we properly call them General Epiſtles, or Epiſtles General; ſignifying much the ſame in Engliſh, as Catholic (that is, *univerſal*) does in Greek Such alſo we read of among the Ancients, under the title of Encycliai (that is, *circular*) being deliver'd to the Church in ſome one particular city, and from thence appointed to be tranſmitted to all the other Churches within ſuch a *cyrcle*, compaſs or diſtrict.

As to this now before us, we are to obſerve,

i. The author of it: And this the title itſelf prefixt to it declares to be St. James; or, as it is in moſt Greek copies, James the Apoſtle. That it was not James the ſon of Zebedee (commonly called James the Great) is evident; becauſe he was put to death by Herod, about the year of our Lord 43. (as we have noted on Acts xii. 2.) which was ſome conſiderable time before the writing of this Epiſtle: So that the title prefix'd to theſe Catholic Epiſtles, in the Geneva Edition of Beza, &c. is plainly a miſtake, in aſcribing the next following Epiſtles to thoſe three Apoſtles who were preſent at our Saviour's transfiguration in the mount; whereas the Goſpel itſelf acquaints us, that it was James, the brother of John, and the ſon of Zebedee, who was there preſent, (Matth. xvii. 1.) and conſequently, not the author of this Epiſtle. We muſt therefore neceſſarily conclude it to have been written by James the ſon of Alpheus, (diſtinguiſh'd by the title of James the Leſs) if the author of it was an *Apoſtle* (ſtrictly ſo call'd) that is to ſay, one of the *Twelve*. Indeed ſome very learned men have thought it not written by either of theſe two, but by another James; reckoning up three of that name, *viz.* James the ſon of Zebedee, James the ſon of Alpheus, and James the Juſt, Biſhop of Jeruſalem. However, it ſeems to be agreed on all hands, that this Epiſtle was written by that James who was Biſhop of Jeruſalem: So that if it be prov'd, that James the ſon of Alpheus, was that very ſame Biſhop of Jeruſalem, we can be no longer in doubt about our author. Now, we muſt obſerve, 1. That this Biſhop of Jeruſalem was the ſame who is elſewhere call'd James the Juſt, and the Brother of our Lord; which is alſo agreed. 2. That he was the ſame with James commonly call'd The Leſs, is the concurrent opinion of Baronius, Maſon, the Aſſembly-men, Ravanellus, Cave, Dupin, Stanhope, Whitby, Nelſon, Wells and Burkitt. 3. That the perſon thus deſcribed was no other than James the ſon of Alpheus, they likewiſe conclude, not only from the Scriptures mentioning no more than two *Apoſtles* of this name; but alſo from the Primitive Fathers, and particularly from St. Jerome himſelf, who has fully prov'd, with many arguments, that James the Juſt, the Brother of our Lord, was the ſame with James the ſon of Alpheus; as we have noted on Acts xv. 13. The ſame Father alſo declares his opinion, That this Biſhop was the ſon of another Mary, ſiſter of the bleſſed Virgin, of whom St. John makes mention, ch. xix. 25. where ſhe is ſtiled "the wife of Cleophas," otherwiſe called Alpheus, (as we have there noted), and "the mother of James the Leſs," Mark xv. 40. Agreeable to which he is in Scripture call'd "the Brother of our Lord," Gal. i. 19. (that is, his couſin-german) as well as by Joſephus, who was eminently ſkilful in the genealogies of his own country; the Jewiſh language properly comprehending, in the name of *brethren*, not only the ſtrict relation of fraternity, but the larger alſo of conſanguinity. And this being ſo, we need not here to conſider, how properly he might have been ſtiled an *Apoſtle*, tho' he had not been one of the Twelve: Tho', by the way, it ſeems hardly credible, that the writer of this Epiſtle ſhould be ſo emphatically deſcrib'd by the addition of *The Apoſtle*, in moſt copies, if there had been another *Apoſtle* of the ſame name then living, and he too more properly ſo call'd; without ſome character of diſtinction to ſhew that it was not he who was one of the Twelve. But I can't omit referring to a juſt and ſeaſonable remark of Dr. Barclay's, in favour of Dioceſan Epiſcopy,

4. That whether this our author was, or was not, one of the twelve Apoſtles, yet ſtill we have an unanſwerable, argument that Dioceſan Epiſcopacy was ſettled in the very infancy of the Chriſtian Church; and that too, allow'd to be exerciſed with great authority, even in a council of the Apoſtles themſelves; as we have already quoted, on Acts xv. 13. To conclude what relates to this Apoſtle, the circumſtances of his extraordinary piety and devotion, his charity and univerſal benevolence, his exemplary life and glorious death, are commemorated by all the writers of his hiſtory: Inſomuch that he is not only celebrated amongſt all men, under the title of James the Juſt; but his martyrdom is reckon'd, even by the Jews themſelves, as that which more immediately call'd down the Divine Vengeance, and haſtned the univerſal ruin and deſtruction of their whole nation.

ii. That this Epiſtle (which was his only genuine work) was written to the diſperſed Jews who had embraced Chriſtianity, has been obſerv'd before: And indeed their ſuffering condition rendred the conſolation, which this Epiſtle affords, very uſeful and neceſſary, as being greatly ſupporting. But the more immediate occaſion of it ſeems to have been, That many, profeſſing Chriſtianity, had perverted St. Paul's doctrine, concerning free juſtification by faith, to the neglect of good works: He therefore the more ſtrenuouſly preſſeth the neceſſity of them; urging purity, patience, charity, and all the virtues of a good life; and by undeniable arguments evincing, that that faith only, which carries along with it obedience and a holy life, can juſtify us before God, and entitle us to eternal life.

iii. As to the time of writing it, tho' not certainly to be determin'd, we may conclude it was after thoſe of St. Paul to the Galatians and Romans, for the reaſons newly mention'd: And it muſt needs have been before the year 63. for then (if not in A. D. 62.) this James was put to death. But,

iv. As to the place, there is little room to doubt; becauſe our Apoſtle does not ſeem to have ever remov'd from Jeruſalem, from the time when he was firſt ſettled the Biſhop there. But,

v. Whereas certain perſons have freely cenſur'd the ſtyle of this Epiſtle, as not altogether expreſſing the Apoſtolical gravity and majeſty; others, no leſs learned and judicious, have diſcover'd therein, vigorous and expreſſive words, a beautiful ſimplicity, lively figures, natural and engaging thoughts, and ſolid eloquence, altogether worthy of an Apoſtolical pen; ſome of which we ſhall take notice of in their proper places: And, to the honour of Luther be it remember'd, That whereas he had once ſpoke ſlightly of this ſacred piece of Scripture Canon, he had the good ſenſe and humility afterwards to retract it.

CHAP. I.

The Apoſtle exhorts them to rejoice under afflictions; and to ask wiſdom of God: Teacheth them not to impute their ſins unto God: But to hearken to God's word, and act according to it; and to bridle their tongues.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18. JAMES a ſervant of God, and of the Lord Jeſus Chriſt, to the twelve tribes which are ſcattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wiſdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it ſhall be given him. But let him ask in faith, nothing wavering: For he that wavereth is like a wave of the ſea, driven with the wind and toſſed. For let not that man think that he ſhall receive any thing of the Lord. A double-minded man is unſtable in all his ways. Let the brother of low degree rejoice in that he is exalted: But the rich, in that he is made low: Becauſe as the flower of the graſs he ſhall paſs away. For the ſun is no ſooner riſen with a burning heat, but it withereth the graſs, and the flower thereof falleth, and the grace of the faſhion of it periſheth: So alſo ſhall the rich man fade away in his ways. Bleſſed is the man that endureth temptation: For when he is tried, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him. Let no man ſay when he is tempted, I am tempted of God: For God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own luſt, and enticed. Then when luſt hath conceived, it bringeth forth ſin: And ſin when it is finiſhed, bringeth forth death. Do not err, my beloved brethren. Every good gift, and every perfect gift is from above, and cometh down from the father of lights, with whom is no variableneſs, neither ſhadow of turning. Of his own will begat he us with the word of truth, that we ſhould be a kind of firſt-fruits of his creatures.

James, a ſervant.] See the *Preface* to this Epiſtle; and the notes on Acts xii. 2. and xv. 13. Rom. i. 1. 1 Cor. iv. 1. and 2 Cor. iv. 5.

The twelve tribes, which are ſcattered.] The condition of the Jews had, for ſeveral ages before our bleſſed Saviour's coming into the world, been very diſtreſſed. Indeed, ever ſince the carrying away the ten tribes by Salmaneſer, and the captivity of Babylon, under Nebuchadnezzar, great numbers of them were ſcatter'd abroad in foreign countries; and were not only depriv'd of the opportunities to ſettle and en-body themſelves, as formerly, in their own land, but found very unkind treatment from the nations, among whom they ſojourn'd. The caſe, in this reſpect, was indeed made worſe, to thoſe of them, whom the irreſiſtible evidences of truth had brought into the acknowledgment and obedience of the Chriſtian faith. Such had now not only the malice of the Heathens to encounter, but the yet more implacable envy and rage of the far greater part of their own countrymen, who ſtill continued in obſtinacy and unbelief. The contempt and prejudices of the former, and the blind and bitter zeal of the latter, had extinguiſh'd all humanity, and inſtigated them to perſecutions, in which cruelty was even reputed a virtue. Under theſe circumſtances, theſe perſons were moſt proper to be addreſs'd to by this Apoſtle: And when nature, and character, and the tenderneſs of a charity reſulting from both, had determin'd him to the perſons, their preſent ſufferings pointed out the ſubject proper, above all others, to begin his good counſel with; he therefore begins immediately with thoſe ſufferings, which the feeling of them, to whom he wrote, would naturally make uppermoſt in their thoughts. (Stanh.) See the notes on John vii. 35. and Acts viii. 1, *&c.*

Count it all joy.] To *tempt*, in the full extent of the word, is to *try:* And, by analogy, whatever is a tryal of our virtue, may be call'd a *temptation.* In this moſt comprehenſive ſignification we may ſay, that every circumſtance, every event of human life, is a *temptation:* Becauſe there is not any one of theſe, but is capable of being uſed to right, or abuſed to wrong, purpoſes; and ſo, of becoming the occaſion of our doing well or ill, in the management of it. But, in regard ſome of theſe can hardly deſerve to be call'd *tryals*, therefore that name is generally confined to ſuch as carry apparent danger and difficulty in them; ſuch as offer violence to fleſh and blood, and create great ſtruggles, between the affections of nature, and the principles of religion: Hence it comes to paſs, that great afflictions, of any kind whatſoever, and eſpecially the ſufferings, undergone for the ſake of God and a good conſcience, are peculiarly diſtinguiſh'd under the title of *temptations.* In all theſe caſes, the Scripture acknowledges temptations to come from God. Thus he is ſaid to tempt Abraham, when commanding him to ſacrifice Iſaac; that being the moſt difficult experiment of faith in, and love to, God, that perhaps was ever made. Thus again, The temptations of affliction and ſuffering, in a good cauſe, are frequently attributed to God in Scripture; even when moſt violent, and ſuch as the weakneſs of human nature is apteſt to ſtartle at, and ſhrink back from: Which is plainly the meaning of ſeveral paſſages, comparing the afflictions themſelves to *fire*, and the perſons enduring them to metals paſſing through it. There is another ſort of temptation, in the ſame ſenſe of *trying*; by which men are ſaid to *tempt God*, when they adventure upon dangerous experiments of his power and goodneſs: Such as import either a wicked diſtruſt of, or unwarrantable preſumings upon, his protection and care, or ſome of his divine perfections. So the Iſraelites tempted God in the wilderneſs, when queſtioning his ability to ſupply their wants, *&c.* But this is an application of the word no way belonging to the place in hand. Another more reſtrained ſenſe of it there is, which imports ſeducing men into ſin: And this is to be conſider'd, under ver. 13. (Stanh.) The *temptations* here ſpoken of are to be accounted matter of great *joy:* Not that afflictions are in themſelves joyous; but becauſe of their good effects, and ſweet fruits, in "trying our faith," and increaſing our *patience.* But he does not ſay this, when we run ourſelves unadviſedly into them, or draw them unneceſſarily upon us; but when we *fall into* them without either our own guilt or imprudence. (Aſſ. and B) See the notes on Luke xxii. 28. Acts v. 9, 41. vi. 15. and xx. 19. Rom. v. 3. viii. 18. and xii. 12. 1 Cor. x. 13. 2 Cor. vii. 5. and xii. 10. Gal. vi. 1. 1 Theſſ. iii. 5. 2 Tim. i. 12. Hebr. x. 32, *&c.* and xii. 5, *&c.*

Let patience have.] That is, Let your patience and perſeverance under ſufferings reſolutely continue and hold out unto the end. This the Apoſtle urges, becauſe ſome perſons bore out the firſt brunt and onſet of perſecution, but being exerciſed with diverſity and length of trials, they fainted. Now, If we will be complete Chriſtians, our patience muſt run parallel with our ſufferings; and thus ſhall we be *perfect*; not with an abſolute perfection, but with a perfection of duration and perſeverance. Where there is this *perfect work* of *patience*, there muſt be a ſtrong *faith*, as the foundation of it, a ſteady virtue, or Chriſtian fortitude, enabling us thus to ſuſtain theſe fiery trials; an exact *knowledge* of our duty, to bear theſe afflictions with a meek and quiet ſpirit, with forgiveneſs of, love to, and prayer for, them who perſecute us, which includes the height of charity, under the higheſt provocations; a great *love* to God, for whoſe ſake we ſuffer, and a ſtrong affection to his ſervice; a greater *fear* of his diſpleaſure, than of the wrath of man; an entire *truſt* and dependance on him, and a full reſignation to his will and providence, in which conſiſts the life of godlineſs; an exact *temperance*, as to the honours, pleaſures, and temporal concerns, of this life, which we loſe by theſe our ſufferings; and a true *charity* to our Chriſtian brethren, for whoſe example and encouragement we do thus ſuffer. And theſe are all the graces, which the Apoſtle Peter doth require to make us fruitful, and perfect Chriſtians, 2 Pet. i. 5, *&c.* (W. and B.) See the notes on Hebr. x. 36. xii. 5. and xiii. 21.

If any of you lack wiſdom.] Here is to be obſerv'd, 1. A truth neceſſarily ſuppoſed, That every man, more or leſs, doth "lack wiſdom," to enable him patiently to bear, and prudently to manage, the afflictions of this life; and that there is need of great wiſdom, to enable us to glorify God in a ſuffering hour. 2. The perſon directed to, for obtaining this Divine Wiſdom; *viz.* God, the fountain of wiſdom. 3. An encouragement to aſk it of God; becauſe he "giveth to all men liberally, and upbraideth not, and it ſhall be given." 4. The condition requir'd on our part; "Let him aſk in faith, nothing wavering." And, 5. The danger of *wavering*, and doubling, in the matter of prayer; "Let not that man think, that he ſhall receive any thing of the Lord." (B.) By this ſimilitude of "a wave of the ſea," the Apoſtle illuſtrates the property of a wavering-minded man: As the waves of the ſea, through tempeſtuous winds, ſometimes are carried up to Heaven, ſometimes deſcend as low as the deep; ſo a wavering-minded man ſometimes is of this opinion and reſolution, and ſometimes of that. (Aſſ.) On the one hand, his conſcience calls upon him to adhere to the faith of Chriſt, as his duty; on the other hand, his fear of afflictions makes him ready to renounce the faith, or at leaſt to act contrary to it. (Wells) See Dr. Hammond on this text, and the notes on Matth. vii. 7. and xviii. 19. Luke xi. 9. John xiv. 13. xv. 7. and xvi. 23. Eph. iv. 14. 1 Tim. ii. 8. 2 Tim. iii. 6. and Hebr. xii. 5, *&c.*

A double-minded man.] Whom the Apoſtle had before called *wavering*, and compar'd to "a wave of the ſea," he here ſtiles "double-minded;" becauſe he is ſometimes of one mind, ſometimes of another; unſettled in his reſolutions and purpoſes; having not a foundation of faith to build them upon: And ſuch a one muſt needs be "unſtable in all his ways;" that is, in all his practices, courſes, and undertakings. (Aſſ.) And verily, of all the paſſions of the mind, which betray us thus to the tempter, none is more apt to do it than fear; which makes us many times do things quite otherwiſe than our own reaſon tells us we ſhould do. If then we ſee a man faint-hearted, we may well ſuſpect him falſe-hearted too. It is certainly a very hard thing, if at all poſſible, for a coward to be an honeſt man, or a true friend either to God or man. He is at beſt but (*aner dipſychos*) "a double-minded man:" But God requires ſimplicity and ſingleneſs of heart. He hath a good mind perhaps to be honeſt, and to ſerve God and the king, and to love his neighbour and his friend; and if he would hold him there, and be of that mind always, all would be well: But his double mind will not ſuffer him ſo to do. He hath a mind withal to ſleep in a whole skin; and to ſave his eſtate, if he can, *howſoever:* And thus he becometh (*acataſtatos*) fickle, and "unſtable in all his ways," and turneth as the tyde turneth; ſo that there is no relying on him, no truſting him. Men are apt to pretend, in excuſe of their own failings in this kind, the outward *force* offer'd by others; ſuppoſing, they have ſaid enough, to excuſe what they have done, when they have ſaid, they did it *by compulſion:* As if any man could be maſter of another's will; or enforce a conſent from him without his conſent; which carrieth before it a manifeſt contradiction. Indeed, if we *ſuffer* what we ſhould not, without any of our own provocation, that is not our fault, becauſe it is not in our power to help it: But, if we *do* what we ſhould not, upon what inducement ſoever we do it, we muſt bear the greateſt part of the blame ourſelves, becauſe it is *our doing* ſtill. For a man then, when he has been frighted out of his conſcience and his duty, and done amiſs, to ſay, He was *compell'd* to do it, againſt his mind, is not only falſe, but ridiculouſly falſe: For when it was left to the choice of his own will, whether he would *do* that which was requir'd, or *ſuffer* that which was threatned, rather than ſuffer the one, he *choſe* to do the other. It is manifeſtly abſurd therefore, for any man to pretend a thing to have been done by him *againſt his will*, which, how hard ſoever the choice was, he yet *choſe* to do. We muſt needs acknowledge, That there lyeth a neceſſity upon us, if we will be Chriſt's diſciples and friends, Matth. xvi. 24. to *deny* ourſelves, our luſts, our intereſts, our fortunes, our liberties, our lives, or if there be any thing elſe, that can be dearer to us, rather than, for fear of any thing, conſent to the leaſt wilful violation of our bounden duty either to God or our neighbour: That no *force* or violence from without, no *ſtraits* we can be driven into by any circumſtances whatſoever, can either make it neceſſary for us to ſin, or excuſable in us to have ſinned: That we are bound, both by virtue of Chriſt's example and command, to take up any croſs, that it is his good pleaſure to lay before us, and to bear it, ſo long as he pleaſeth, with patience, chearfulneſs, and courage: That if we grow weary of it, and faint in our minds, ſo as to caſt about how we may work ourſelves from under it, by ſuch means, as we have no clear warrant from him; we muſt anſwer for it wholly ourſelves, and cannot juſtly charge it on any other perſon or thing, than upon our ownſelves, and our own baſe cowardice. (Sanderſ.)

Let the brother.] He who has always liv'd in mean circumſtances, and in a poor condition, yet, notwithſtanding his ſufferings for the ſake of Chriſt, has great reaſon to *rejoice*; for, by his becoming a Chriſtian, he is highly advanced, having ſuch opportunities of improvement in holineſs and virtue, which are much more valuable goods, than all the riches and honours of this world: On the other ſide, he who was rich before, has great reaſon to *rejoice*, tho', for the ſake of Chriſt, and his religion, he is depriv'd of all his riches; for thereby he has a title to ſubſtantial goods, the *promiſe* of an eternal inheritance, which is not ſubject to decay and periſh, as all temporal things are, even like "the flower of the graſs," by the burning heat of the ſun. (Fox) Obſerve alſo, 1. That to be called to *ſuffer* for Chriſt, is to be eſteem'd a peculiar and extraordinary favour, and ſo an *exaltation*, is evident from Phil. i. 29. (Wells) 2. That in the argument which the Apoſtle here uſes, to enforce his foregoing exhortation, he does not pronounce him *bleſſed* who eſcapes temptations and trials in this life, but him who *endureth* and beareth them with courage and conſtancy, patience and ſubmiſſion. (Aſſ. and B.) 3. That whereas Eraſmus cenſures this expreſſion (*euprepeia tou proſopou autou*) "the grace of the faſhion of it," as harſh; herbs and *flowers* are the gayeſt beauties of the lower creation; and a beautiful face, gay appearance, &c. aſcribed to them, ſounds neither with harſhneſs nor impropriety. I hope, at leaſt, 'tis not harſher, than aſcribing a brow, or a breaſt, to a mountain: And yet, we find the former in Herodotus, to which a paſſage in St. Luke iv. 29. is exactly parallel; the latter in Xenophon, which is bolder than any thing of that nature to be met with in the Divine writers of the New Teſtament. (Blackw.) 4. That whereas certain of the Romaniſts, for the authorizing the book of Eccleſiaſticus, will needs have this paſſage, and that of 1 Pet. i. 24. to be cited out of ch. xiv. 17. of that apocryphal book; 'tis evident, that they are, word for word, taken out of Iſa. xl. 6, &c. but have no better agreement with the other, than the *graſs of the field* with the wearing of a *garment*. (Coſin) And, 5. That the riſing ſun is wont, at certain ſeaſons, to be accompanied with a wind, called (*cauſon*) burning, or ſcorching, Jonah iv. 8. to which the Apoſtle ſeems here to allude, by the "ſun's riſing with a burning heat." (G.) See Dr. Hammond at large on this text; and the notes on ver. 2. Matth. v. 3. and xix. 29. Luke xii. 20. and xvi. 19. John xv. 4. 1 Cor. vii. 31. and ix. 25. 2 Cor. x. 18. 2 Tim. iv. 8. and Hebr. xii. 5, &c.

Let no man ſay.] Of the temptations, or trials, by affliction, the foregoing verſes have treated. The Apoſtle comes here to another more reſtrained ſenſe of the word, as it imports ſeducing men to ſin. Now, to this the Devil is moſt emphatically ſtyled *the tempter*: Becauſe he is always lying in wait, and induſtriouſly ſuggeſting evil thoughts; either drawing us from good purpoſes, or putting us upon, and emboldening us in, wicked ones: Yet, this ſort of temptation is here aſcribed to the corrupt inclinations of our own hearts. The truth is, in all ſeducement, the tempter plays our own artillery upon us. For, by the corruption, which, ſince the fall, mankind lie under, their faculties are miſerably weakn'd, ſo as to become a fit matter to the ſubtle enemy of ſouls to work upon. When therefore a man is tempted by his own *luſt*, he is alſo tempted of the Devil; and when tempted of the Devil, he is tempted of his own luſt: Becauſe the corruption of our nature, meant by the word *luſt*, is the inſtrument the Devil makes uſe of; and it is our preſent unhappineſs to have a falſe party within, which holds a correſpondence with the enemy, and furniſhes thoſe very arms which he labours to ſlay us by. But, as we daily imitate our firſt parents in their tranſgreſſion, ſo do we alſo in their contrivances to cloak and excuſe it too. Some have had the confidence to argue, That as to our weakneſs and corruption, God knows it perfectly; and how far we are from being an equal match for the enemy who attacks us: That God declares, That he hates ſin, That he tempts no man to ſin, That he willeth not the death of a ſinner: But, (ſay they) Does he not ſuffer man to be tempted? Nay, Does he not ordain the very temptations; that is to ſay, thoſe very events which become occaſions of ſin to them? Theſe (and ſuch like) are pretences ſometimes laid hold on, to ſilence the reproaches of a guilty conſcience. But, it is to be obſerv'd, That theſe objectors agree with us in this principle, That it cannot conſiſt with the notions we ought to entertain of God, to ſuppoſe, That a Being perfectly good, ſhould lead men into inevitable ruin; Or that a Being, perfectly holy ſhould be author of, or partaker in, the ſins of men; Or that a Being perfectly juſt, ſhould puniſh men for facts by himſelf ordain'd; and neceſſarily brought upon them, without any ſeeking or concurrence of their own. Now, this being premiſed, as out of the queſtion, the following particulars may ſatisfy all reaſonable ſcruples about this matter; If we conſider, 1. That it can be no reflection upon God to preſerve men in that liberty of the will, which all allow to be the moſt valuable liberty of any. 2. That if there were no motives to be reſiſted, then doing well would not entitle us either to virtue or reward: And conſequently, that our preſent temptations, by furniſhing opportunities for the exerciſe of our virtue, do plainly add both to our preſent commendation, and to our future happineſs. 3. That temptations are not properly the cauſes, but merely the occaſions and inſtruments of ſin: And, even then, they are not ſuch, by any natural tendency of their own; but altogether made ſuch by our neglect or miſmanagement. And, 4. That, notwithſtanding the deplorable impotence of humane nature, and that unhappy bent of paſſion and inclination, which draw us much more ſtrongly to evil than good; yet, bleſſed be God, there is a proviſion made for this alſo, by the aſſiſtances of that grace, which is promiſed to all our weakneſſes and wants; upon condition, it be earneſtly ſought, and diligently improv'd: And this is what the Apoſtle had before recommended to us, ver. 5, &c. (Stanh.) But obſerve alſo, more particularly, 1. That here are ſet down two ways, where *luſt* tempts unto ſin; that is, ſo as to prevail againſt us; *Firſt*, By *drawing us away*, under pretence of ſome danger, from that which is good: And *Secondly*, By *enticing* us into that which is evil, under the appearance of that which is pleaſant and delightful. (Aſſ. and Sanderſ. and Wells) 2. That here are five degrees of temptation; 1. *Luſt*, or concupiſcence, ſolliciting the will: 2. An imperfect conſent, or *conception* of ſin: 3. A perfect conſent, which "bringeth forth ſin," and takes away righteouſneſs: 4. A conſummation, or *finiſhing* of the ſin; which diſpoſes to the habit, and often adds accomplices to the ſinner: And, 5. The fruit of it, which "bringeth forth death;" the eternal death both of body and ſoul, in the impenitent. And whoever trembles not at the firſt degree, runs the riſque of arriving at the laſt. (Aſſ. H. W. B. Wells, and Q.) See Whitby and Burkitt, and Mr. Collier's ſermon, at large, on this text; and the notes on ver. 5, &c. Matth. vii. 7. John xv. 5, &c. Rom. v. 12. and vii. 7. 1 Cor. vii. 5. and x. 13. 2 Cor. xii. 9. Phil. iv. 13. 1 Theſſ. iii. 5. and 22. and 1 Tim. vi. 9.

Do not err.] *Me planasthe*; *Be not deceived.* This caution, as it ſtands between both, may be very well referr'd, both to what is ſaid before, ver. 13. concerning that wrong and wicked notion, of *God's* being *the cauſe of ſin*; as alſo to what is added, ver. 17. concerning that other wrong notion of *men's virtue* being owing to the *influence of the Heavens*, or their conſtitution, and not to the concurrence of God's grace. And that both theſe opinions obtain'd among the ancient Jews, is evident from their writers. (Wells) See Grotius, and Hammond on this text.

Every good gift.] Here is a reaſon given, why we ſhould not conceive that God is the author of ſin; becauſe God is the author of all good. Now, if he ſhould likewiſe be the author of ſin, by tempting man to it, there would be found a change in him. (Aſſ.) The appearances of the heavenly bodies vary, and their influences are more powerful, or feeble, in proportion as themſelves are nearer to us, or more diſtant from us. Now, thoſe bodies, being continually in motion, muſt conſequently change their ſuppoſed power with their ſituation; ſo that, as themſelves are not, ſo neither can the effects attributed to them be, fixed and conſtant. But "the father of lights" is immutable and omnipreſent: He is always at hand, to hear and to help; and always both able and willing to do that, which he knows to be moſt for the advantage of them, who have recourſe to him, for ſuccour and ſupplies. Now, this fully anſwers the Apoſtle's purpoſe: For, 1. By declaring God to be the author of "every good and perfect gift," he ſtrengthens his exhortation, to beg of him a ſupply of all neceſſary *wiſdom*: 2. By obſerving the unchangeableneſs of God's nature and will, he hath abundantly confuted the error of thoſe, who, by holding a fatality in all events and actions, do from thence ſlide into a conſequence not eaſy to be avoided, *viz.* the horrible impiety, of charging the ſins of men upon God, the ſuppoſed ordainer of that fatality. For what can be a greater contradiction, than, that the giver of all the good, ſhould likewiſe be the author of all the evil, in the world? (Stanh.) And that we are believers and religious, is not owing to fate, or to the good temperature of our own conſtitution, or the happy poſition of the Heavens at our natural birth: But, on the contrary, "of his own will," and mere pleaſure "he begot us with the word of truth;" that is, with the Goſpel; That we, believing Jews, "ſhould be a kind of firſt-fruits of his creatures;" that is, ſhould have the favour of being firſt call'd to the Chriſtian faith before the Gentiles. Which conſideration is an undeniable argument, that God will not do any thing to deſtroy that ſpiritual life, which he has ſo freely begotten us too; and conſequently does by no means tempt us to ſin, that being the only thing that can deſtroy the ſpiritual life. (Wells) See Bp. Andrews's ſermons, and Dr. H. Leſlie's 1627. on this text; and the notes on ver. 5. Luke xviii. 1. John i. 13. and iii. 3. Rom. x. 14. Eph. i. 4, &c. 2 Tim. i. 9. Hebr. xii. 23. and xiii. 8.

Ver. 19, 20, 21, 22, 23, 24, 25, 26, 27. Wherefore, my beloved brethren, let every man be ſwift to hear, ſlow to ſpeak, ſlow to wrath. For the wrath of man worketh not the righteouſneſs of God. Wherefore lay apart all filthineſs, and ſuperfluity of naughtineſs, and receive with meekneſs the engrafted word, which is able to ſave your ſouls. But be ye doers of the word, and not hearers only, deceiving your own ſelves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glaſs: For he beholdeth himſelf, and goeth his way, and ſtraitway forgetteth what manner of man he was. But whoſo looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer but a doer of the work, this man ſhall be bleſſed in his deed. If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To viſit the fatherleſs and widows in their affliction, and to keep himſelf undefiled from the world.

Be ſwift to hear.] The Apoſtle having before intimated, that "the word of truth" is the inſtrumental cauſe of our new and ſpiritual birth, he here lays down directions for our behaviour with regard to it. 1. Diligent endeavours to be inſtructed in this *word*, meant by being "ſwift to hear," that is, making uſe of all proper means and opportunities for underſtanding our duty: 2. Modeſty; or being "ſlow to ſpeak;" not taking upon us raſhly to be teachers, through a vain conceit of our own ſufficiency: Which, tho' it might perhaps be intended for a reproof to the Gnoſticks of that age, is yet but too applicable to multitudes in every age. And, 3. The government of our paſſions; particularly, that of anger. To this purpoſe, he adds, "ſlow to wrath," and recommends its oppoſite virtue, *meekneſs*, ver. 21. the neceſſity of which is declar'd, ver. 23. that "the wrath of man worketh not the righteouſneſs of God." That is, by ſome, underſtood to regard the Zealots among the Jews: But it certainly is a ſeaſonable reproof to all, who make the warmth of their zeal either a pretence, or a real occaſion, of gratifying the bitterneſs of their own diſpoſition; and particularly thoſe, who take it amiſs, to be admoniſh'd or reprehended, and who count them their enemies who tell 'em the truth. And, 4. Another direction here is to lay aſide "all filthineſs and ſuperfluity of naughtineſs." In which latter expreſſion, ſome have ſuppos'd a peculiar elegance, as alluding to circumciſion in particular: As there is alſo in that other metaphor, which commands us to "receive with meekneſs the engrafted word;" *Engrafting* being the incorporating one ſort of plant with a tree of another, by which means the old ſtock is not deſtroy'd, but a new quality ſo ſuperinduc'd, that the fruit is from thenceforth chang'd, and made more generous: Thus, the *Word* muſt be throughly join'd to us, and made of a piece with us; it muſt penetrate, and mingle with, and influence, every faculty of our minds: And thus it becomes "able to ſave our ſouls." (Stanh.) See the notes on Rom. vi. 4. 1 Cor. iii. 6 Eph. iv. 26 and Hebr. xii. 1.

But, be ye doers.] This phraſe, "doing of the word," in its true notion, imports *obedience* to the word, in its full comprehenſion; That, as we muſt obey it *all*, ſo we muſt obey it upon a right principle; That we are to practiſe the word in that ſenſe and perfection, to which the Goſpel hath advanc'd the old Moral Law; and that none are eſteemed faithful in this matter, except thoſe who continue faithful unto the end. From whence, the inference is unavoidable, That all, ſhort of theſe qualifications, is a "deceiving ourſelves, and being no better than "hearers only." (Stanh.) See Biſhop Andrews's ſermon on this text, and the notes on ch. ii. 14. Matth. vii. 21. Luke xi. 28. and xii. 4 John xiii. 17. and xv. 14. and Rom. ii. 13.

Beholding his natural face.] Obſerve, 1. The word of God compar'd to a *glaſs*; or mirrour and that very ſignificantly: For it is like a faithful glaſs, wherein we may ſee what we are, what we are not, and what we ought to be; we may perceive both God and ourſelves, Chriſt's beauty and our own deformity, our own diſeaſe and our remedy; and whereby we have not only an opportunity of knowing ourſelves, but a certain rule and model by which to ſet right whatever we ſee amiſs in us. (G. Stanh. B. and Q) 2. A beautiful diſtinction in the terms here uſed. The careleſs and forgetful hearer is compar'd to one who only *beholds* his face, as it were, *en paſſant*, but does not ſtay to adjuſt what is out of order; and this is further heighten'd alſo, by alluſion to *a man*, rather than to a woman, ſince women are wont to be far more curious and exact in that particular, than it becomes a man to be: Whereas he who makes the proper uſe of God's word, is compar'd to one who carefully and intentively *looketh into it*, and *continueth* at it, (*parakypſas*) bowing, and ſtooping down to it, and ſeriouſly endeavouring to correct whatever he finds to be out of order. (G. Aſſ. Leigh, H. Stanh. B. Wells, and Q.) And 3. From the *bleſſing* here promis'd to the "doer of the work," we have a plain argument, that *works*, as well as *faith*, are conſider'd by God, as the means or conditions of our juſtification. (Wells) Yet, the Apoſtle doth not ſay, "this man ſhall be bleſſed *for* his deed," but *in* his deed. 'Tis an evidence of our bleſſedneſs, not the ground of it; the way, not the cauſe of bleſſedneſs. (B.) See more of this on ch. ii. 24. and Dr. Hammond at large here.

Bridleth not his tongue.] See this ſubject treated of at large, in the notes on ch. iii. 2, *&c.*

Pure religion and undefiled.] The Apoſtle plainly diſtinguiſhes here, between a *religion*, which will paſs very well upon *men*, and that which is neceſſary for recommending us to "God and the Father." *They* ſee our actions only, and in regard of them we muſt be cautious: *He* is a ſearcher of hearts; and therefore, nothing can gain his approbation, which is not "pure and undefiled." To pleaſe *them*, we ſhall find it neceſſary to do no injuſtice: Pleaſe *Him* we cannot, without doing all the good we can: Acts of mercy and pity; relief to the diſtreſſed, and redreſs to the injur'd, when theſe are in our power; condoling with them, and compaſſion for them, when no more is in our power. For all this, no doubt, is intended, by "viſiting the fatherleſs and widows in their affliction." And ſo again, mortifying all our carnal appetites; getting above the temptations of ſenſuality and covetouſneſs; refining all our deſires; preſerving chaſt and holy hearts; and leading a rational and divine life: All this, and nothing leſs, we are to underſtand, by "keeping ourſelves unſpotted from the world." In ſhort, the Chriſtian religion expects from all its profeſſors, that they ſhould not only *eſchew evil*, but heartily hate and abſtain from the very *appearance* of it; that they ſhould cleanſe their *hearts*, as well as their *hands*; that they ſhould do all the *good* they can, and do it with delight; and that they ſhould not only *obey*, but ſtudy to *adorn*, the doctrine of their Lord in all things. (Stanh.) See Dr. L. Butler's ſermon, in 1704. and Mr. Swynfen's in 1705. both on this text; and the notes on Rom. xii. 2. Phil. iv. 8. and 1 Theſſ. v. 22.

CHAP. II.

No reſpect of perſons, in religious matters, becauſe of any wordly advantages. Faith without works availeth nothing.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. MY brethren, have not the faith of our Lord Jeſus Chriſt, the Lord of glory, with reſpect of perſons. For if there come unto your aſſembly a man with a gold ring, in goodly apparel, and there come in alſo a poor man in vile raiment; and ye have reſpect to him that weareth the gay cloathing, and ſay unto him, Sit thou here in a good place; and ſay to the poor, Stand thou there, or ſit thou here under my footſtool: Are ye not then partial in yourſelves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God choſen the poor of this world, rich in faith, and heirs of the kingdom which he hath promiſed to them that love him? But ye have deſpiſed the poor. Do not rich men oppreſs you, and draw you before the judgment-ſeats? Do not they blaſpheme that worthy name, by the which ye are called? If ye fulfil the royal law, according to the Scripture, Thou ſhalt love thy neighbour as thy ſelf, ye do well: But if ye have reſpect to perſons, ye commit ſin, and are convinced of the law as tranſgreſſors. For whoſoever ſhall keep the whole law, and yet offend in one point, he is guilty of all. For he that ſaid, Do not commit adultery; ſaid alſo, Do not kill Now if thou commit no adultery, yet if thou kill, thou art become a tranſgreſſor of the law. So ſpeak ye, and ſo do, as they that ſhall be judged by the law of liberty. For he ſhall have judgment without mercy, that hath ſhewed no mercy; and mercy rejoiceth againſt judgment.

Have not the faith] As the Apoſtle had ſhewn, in the foregoing chapter, ver. 27. the duty of viſiting and relieving the helpleſs; ſo here he teaches, that we ought not, on any occaſion, partially to prefer the rich before the poor, in relation to matters of religion and right. Where we may obſerve, 1. That men are very apt to honour worldly greatneſs in general, and to admire outward appearances: As if thoſe who are, or ſeem to be, *worth moſt*, muſt needs be moſt *worthy!* (Aſſ. B. and Fox) 2. That this fault has been too common, even in the courts and conſiſtories, and other aſſemblies, both Civil and Eccleſiaſtical, that perſons of figure, and gay appearance have been reſpected, honour'd, and favour'd, while poor men have been neglected, deſpiſed, and brow-beaten. For, tho' the (*ſynagogai*) *aſſemblies*, are here generally interpreted of courts of Judicature, (wherein, according to the Jews own canon, the parties who are ſuitors muſt either *both ſit*, or *both ſtand*, to avoid all marks of partiality, whatever diſtinction may happen between them as to riches and poverty;) Yet, from the reaſon and nature of things, 'tis evidently a duty, which Chriſtian charity lays upon the rich, to provide alſo in Churches ſome decent places to accommodate the poor, for hearing the word of God, and performing the other parts of religious worſhip; whereas, in many congregations, it is a ſcandal to Chriſtianity, to ſee ſome crouded and fainting for want of ſuch conveniencies, while at the ſame time they might be admitted into ſuch ſeats which have few or none in them. (H. W. B. Wells and Fox) 3. That thoſe who thus partially prefer the rich before the poor, are ſelf-condemn'd, and convinc'd in their own conſciences, that they do evil; for the reaſons given in the verſes following. (Aſſ. W. B. and Wells) Yet, after all, 4 This cenſure is not to be underſtood as inconſiſtent with that reſpect and reverence to perſons in authority, either Eccleſiaſtical or civil, which is elſewhere commanded to be paid to them as their *due*. (B. and Fox) See the notes on Luke xvi. 19, &c. and xxiii. 11. Acts x. 34. Rom. ii. 11. and xiii. 7. 1 Cor. i. 26. ii. 7. vi 1, &c.

Hath not God choſen the poor?] To prevent the growing evil, condemn'd in the foregoing verſes, of under-valuing thoſe who are rich in grace, becauſe poor in eſtate, the Apoſtle here puts them in mind, That God himſelf gives countenance to the contrary practice; having conferr'd a three-fold dignity upon them; inaſmuch as they are, 1. *Choſen* by him; 2. "Rich in faith;" And, 3. "Heirs of the kingdom" of Heaven. As if he had ſaid, "Hath not God *choſen*" men as *poor* in this world as any, to be moſt eminent believers and Saints? And are they fit to be *deſpiſed* by you, when they are thus highly dignified and enrich'd by God? (H. B. and Q.) See the notes on Luke xii. 21. and xvi. 19, &c. John vii. 48. 1 Cor. i. 26, &c. and xi. 22. and 1 Tim. vi 18.

Do not rich men oppreſs you?] Another argument, ſhewing how little reaſon they had thus to deſpiſe the poor, and idolize the rich, *viz.* 1 Becauſe rich men are frequently oppreſſors and perſecutors; And, 2. Becauſe ſuch oppreſſors and perſecutors are generally alſo blaſphemers of the holy name of Chriſt. (H and B.)

Fulfil the Royal Law.] Obſerve here, 1. The reaſon why the Law of loving our neighbour is call'd "the Royal Law," *viz.* as Highways are call'd the king's, becauſe they are common to all. (Aſſ.) Or, becauſe it governs all the other laws relating to our neighbour; eſpecially the Ceremonial and Poſitive Laws, which are to give place to this of Charity and Mercy. (W.) 2. How this Law is to be *fulfill'd*: By "loving our neighbour as ourſelf;" that is, in the ſame manner, tho' not in the ſame meaſure; in the ſame kind, tho' not in the ſame degree; with parity, and likeneſs, tho' not in equality of proportion; and by endeavouring his good as really and truly, tho' not ſo vehemently and earneſtly, as our own. (B.) Where, by our *neighbour*, we are to underſtand every one to whom we may be helpful, whether rich or poor, without any limitation, or reſpect of perſons. (Aſſ. and B.) We can ſtickle in our own cauſes, and ſollicit our own buſineſs, with unwearied diligence: How active, and provident, and vigilant we can be, in things wherein our ſelves are concern'd, or when our own lives or livelihoods are in jeopardy! Not giving ſleep to our eyes, or ſlumber to our eye-lids, till we have deliver'd ourſelves from the ſnare of the oppreſſor! Now, if we can be thus fiery and ſtirring, when it is for ourſelves, but frozen and remiſs when we ſhould help our neighbour, we do not "fulfil the Royal Law," &c. (Sanderſ.) We neither "love our neighbour as ourſelves," nor do unto him as we would that he ſhould do to us. And, 3. How the Law does *convince*, viz. Not only by reproving, but by proving: It ſhews us a rule, and where we have departed from it; a ſtraight line, and how we have tranſgreſs'd it. (B.) See the notes on ver. 1. ch. i. 23. John xiii. 34. Rom. xiii. 9. 1 Cor. xiii. and Gal. vi 2.

For, whoſoever ſhall keep] The meaning of the Apoſtle here cannot be, that he who breaks *one* of the laws of God is *as great* a ſinner, and liable to as great puniſhment, as he who ſhall break *many*, or *all*: But that he who, wilfully and purpoſely, breaks one of the laws of God, deſpiſes and rebels againſt the authority of God, by whom the law was made. The Apoſtle here, probably, intends to oppoſe that principle, which was commonly taught by the Jewiſh doctors, and which, I fear, has infected many Chriſtians, That if a man was but careful to keep ſome of the greater precepts of the law, he might, without incurring God's diſpleaſure, break the reſt. The precepts, which many of the Jews accounted the greateſt, were ſome of theſe; The Law of the *Sabbath*, the Law of *Sacrifiſing*, and the Law of *Tythes*: For, theſe might be obſerv'd, without doing violence to their ſinful luſts and corrupt paſſions; which to bring men to, and to prevail with them to practice univerſal holineſs, are the great things aim'd at by all religion. When therefore the Jews come to our Lord with this queſtion, *Which is the firſt and great commandment?* He anſwers them, with great wiſdom, *The love of God*, and *the love of of our neighbour*; the practice of which takes in every duty we owe to God, and every duty we owe to our neighbour. How exact ſoever therefore they might be in keeping the Sabbath, or doing whatever elſe they accounted the great commandment, this could never excuſe them for their injuſtice, in favouring the rich, and oppreſſing the poor, or for the neglect of any duty commanded by God, or the commiſſion of any ſin forbidden by him; for every part of the law was enacted by the ſame authority. A wiſe and good Chriſtian will not oppoſe the means of religion to the end; he will not ſet up one part of religion againſt another; but he will lay a ſtreſs upon *every duty*, in proportion to its ſubſerviency to the great end of religion, univerſal holineſs of heart and life, and practiſe every one in its proper time and place: The apprehenſions he has of the goodneſs, wiſdom, and love of God, makes him conclude, that *external* duties would not have been requir'd, had they not been highly ſubſervient to promote the *internal*. On the contrary, whoſoever allows himſelf in any one ſin, either of omiſſion or commiſſion, and doth not convert and turn from it to God, is not only in a ſtate of damnation, becauſe he affronts and contemns the authority of God; but alſo ſtands prepar'd to break any other, or all, in the groſſeſt manner, whenſoever any forcible temptation may aſſault him: To which we may add, that living in the breach of any *one* Law will make a perſon unmeet for the enjoyment of God, as well as living in the breach of *all*. (G. Aſſ. Spanh. H. Hickes, W. B. Wells, and Fox) See Dr Hickes's ſermon on this text; and the notes on Matth. v. 19. and 27. and Rom. ii. 22. and iii. 20.

So ſpeak ye, and ſo do.] See the notes on ver 14, &c. Matth. v. 7. and vi. 15. Luke xi. 41. and xv. 2. and Acts x. 28.

Ver. 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26. What doth it profit, my brethren, though a man ſay he hath faith, and have not works? Can faith ſave him? If a brother or ſiſter be naked, and deſtitute of daily food; and one of you ſay unto them, Depart in peace, be you warned, and filled: Notwithſtanding ye give them not thoſe things which are needful to the body; what doth it profit? Even ſo faith, if it hath not works, is dead being alone. Yea, a man ſay, Thou haſt faith, and I have works: Shew me thy faith without thy works, and I will ſhew thee my faith by my works. Thou believeſt that there is one God; thou doſt well: The devils alſo believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father juſtified by works, when he had offered Iſaac his ſon upon the altar? Seeſt thou how faith wrought with his works, and by works was faith made perfect. And the Scripture was fulfilled, which ſaith, Abraham believed God, and it was imputed unto him for righteouſneſs: And he was called the friend of God. Ye ſee then how that by works a man is juſtified, and not by faith only. Likewiſe alſo, was not Rahab the harlot juſtified by works, when ſhe had received the meſſengers, and had ſent them out another way? For as the body withuot the ſpirit is dead, ſo faith without works is dead alſo.

What doth it profit?] So many have been the diſputes concerning the doctrine of *juſtification by faith*, and ſo great is the danger of miſtaking it, that, we hope, at leaſt, our readers will not think us too large, upon ſo important a queſtion, while we endeavour to lay before 'em, all that ſeems neceſſary to be ſaid here, in one view, under the following obſervations. 1. The ground or occaſion of thoſe diſputes, *viz.* That whereas St. Paul has declar'd, "that a man is juſtified by faith;" St. James here affirms, "that by works a man is juſtified, and not by faith only." And, 2. How theſe ſeemingly contradictory aſſertions may be fairly reconciled. In order to which, we are to conſider, 1. That as theſe Epiſtles were written to different perſons, ſo the occaſion and ſubject of them were alſo different. For, St. Paul had to do with thoſe who thought to be juſtified partly by faith in Chriſt, and partly by their own works, or the works of the law: And therefore his deſign, in excluding *works* from juſtification, was only to deny the ſufficiency of the works of the Jewiſh Law, or thoſe that were thought meritorious, as being wrought by our own ſtrength; and, in aſſerting, that, in oppoſition to *ſuch works*, we are *juſtified by faith*, he meant no more, than that either we are juſtified in an Evangelical way; or more particularly, by *faith*, he intended a practical belief, including Evangelical obedience. But St. James, writing to thoſe who confeſs'd the free juſtification thro' faith in Chriſt, but nevertheleſs did not duly conſider, that the true lively and juſtifying faith doth bring forth the fruit of righteouſneſs; he therefore proves, that where theſe fruits of faith are wanting, true faith itſelf is wanting; and that all ungodly and carnal profeſſors of Chriſt have but a dead faith, which in no reſpect is able to help or ſave them; by *works* meaning no more than Evangelical obedience, in oppoſition to a naked and empty faith. St. Paul's aim and drift is to prove affirmatively, that the true faith doth unite us to Chriſt, and thereby ſave us; that of St. James is negatively, to prove, that the dead, unfruitful faith, which is but a bare image of the true faith, cannot profit a man: And moreover, they do not ſpeak of juſtification in the ſame meaning of the word, but in a different ſenſe. (Giff. Aſſ. Cave and B.) For,

2. The juſtification, aſcrib'd by St. Paul, to *faith* without works, means abſolution from ſins which were committed by men before they believ'd in Chriſt; and the not having thoſe ſins imputed, but being admitted to peace and favour with God, upon entrance into covenant with him by baptiſm: And this cannot poſſibly be owing to their good *works*; becauſe, till intereſted in Chriſt, and aſſiſted by his grace, men can have no ſuch works to owe it to. But the juſtification, ſpoken of by St. James, is that other, whereby the Scriptures do ſignify the full and final juſtification of good men, in their laſt great account, as is evident from the whole tenor of his argument in this place. (Blackall, Stanh. and W.) But, 3. Suppoſing there had been any diſagreement in this matter (as indeed there is not,) 'tis moſt reaſonable to follow St. James's explanation of it; not only becauſe his expreſſions are ſo clear and poſitive, as not to be juſtly liable to any ambiguity, becauſe he wrote this ſome time after St. Paul wrote the other; and conſequently, as he was perfectly inſtructed, by the Divine Author of both, ſo he was capable of explaining the true meaning of the other inſpired Apoſtle, and to confute thoſe falſe principles which ſome men had built upon the miſtake of it: And the rather ſtill, becauſe this Epiſtle, in the opinion of ſeveral of the Ancients, as well as of learned Moderns (as were likewiſe the firſt of St. John, the ſecond of St. Peter, and that of St. Jude) was written on purpoſe to rectify the miſtakes which ſome had fallen into, through their miſunderſtanding ſome of St. Paul's writings. (Cave, Black. Wells, and Fleury) And how diſtinctly this ſubject is here treated of, and determin'd, by this Apoſtle, will appear, more at large, in the explication of the reſpective paſſages here next following

Tho' a man ſay.] The Apoſtle here proceeds to enforce his former exhortation, to "be doers of the word, and not hearers only," ch. i. 22. and what he had further ſaid, concerning *ſpeaking*, and *doing* works of charity and *mercy*, in the foregoing verſes of this chapter: As if he had expreſs'd himſelf thus. It is not for a Chriſtian to ſay, that his *faith* ſhall render ſuch works unneceſſary; for indeed, without ſuch *works*, his faith will *profit* him nothing. (H. W. and Wells) Where we muſt obſerve, 1. That ſome people there were, who thought they had St. Paul's authority to prove, that if they had but *faith*, it was no great matter how defective they were in good *works*: And therefore the Apoſtle here ſhews at large, that Chriſtianity does not conſiſt only in a profeſſion of the *faith*, how orthodox ſoever; and that a bare belief in Chriſt, or of the truths of the Goſpel, without bringing forth fruits anſwerable to it, in our life and converſation, will not be ſufficient to juſtify or *ſave* us. (Beza, Giffard, G. Hall, Aſſ. Cave, Blackall, and B.) 2. That this notion is again reviv'd, in our unhappy times, among ſome of thoſe who pretend to the title of *The Reformed*; againſt which error therefore it behoves all men, who have a due regard to godlineſs, and the good of their neighbours ſouls, ſeriouſly to oppoſe themſelves. (G.) But, 3. The Apoſtle doth not here ſeem to diſpute, whether the true faith doth juſtify and ſave, or not: For he only ſtates the queſtion thus, "What doth it profit, though a man *ſay*, he hath faith?" Speaking after the manner of thoſe who *call'd* it faith, when indeed it was no more than a mere ſhadow of it. (Giff.) See the notes on ver. 19. However, 4. When he adds, "Can faith ſave him?" It muſt be underſtood of *faith* alone, *without works*: And the interrogation imports a ſtrong negation; that ſuch a fruitleſs faith *cannot ſave him*. (Aſſ.) For, if nothing but the external profeſſion of religion, or the viſible uſe of the Sacraments, diſtinguiſhes us from Infidels, we ſhall be ſo far from being *ſaved* by it, that we ſhall find our condemnation therein. (Q.) As to the proper import of the words, *faith*, and *works*, ſee the notes on ver. 24.

If a brother.] The abſurdity of expecting to be juſtified by ſuch a faith alone, is here expos'd, by a familiar inſtance. Even as fair words, where no relief is given, do nothing *profit* the needy, naked, and hungry; ſo neither can a bare profeſſion of faith, nor that faith which "hath not works," any way *profit* us, in order to our juſtification and ſalvation. (Beza, Giff. G. Hall, Aſſ. H. W. B. and Wells) See the notes on ver. 26.

Yea, a man may ſay.] That is, *a man*, who is a ſincere believer, and has indeed a true juſtifying and ſaving faith, *may ſay* thus to another who pretends that *he hath faith*, and yet doth not manifeſt it by his *works*, Talk as much of thy faith as thou wilt, no man will believe thee; thy works muſt be ſuperadded to the confeſſion of thy faith, to approve the ſincerity of it: For an uniform, impartial, and univerſal obedience to God's commandments, is a ſure and certain token of a juſtifying faith, 1 John ii. 3. (Giff. G. Aſſ. H. and Wall) Thus it is in moſt of the Greek manuſcripts (*ec ton ergon ſou*) *by thy works*: But in the Alexandrian, and ſome others, as well as in the Syriac, the Ethiopic, and the Vulgar Latin, it is (*choris ton ergon ſou*) "*without* thy works;" thus, *ſhew me* the reality of "thy faith without thy works," which thou canſt never do, faith being an internal act of the mind, and not to be diſcover'd but by its effects; "and I will ſhew thee" the reality of "my faith by my works," as the cauſe is demonſtrated by the effects. (Hall, W. B. and Wells) And this latter reading (which the following words, ver. 20. ſeem to require) is preferr'd by our tranſlators, tho' our common Greek copies have it according to the former

Thou believeſt.] As if he had ſaid, "Thou believeſt that there is one God," and aſſenteſt to the articles of religion; and thus far "thou doeſt well." But yet, this is no more than what the very devils themſelves do; for "the devils alſo believe, and tremble:" And therefore, if thou haſt no better faith, and no better fruits of thy faith than they, thou haſt the ſame reaſon to *tremble* which they have. (Giff. Black. W. and B.) Where we may obſerve, 1. That the hiſtorical and dogmatical faith here ſpoken of, which is only a bare and naked aſſent to the truths of the Goſpel, or to the fundamental truths and articles of religion, is not the faith which will juſtify and ſave us. (Beza, Giff. Aſſ. H. Black. and B.) And, 2. That ſince the "believing that there is a God," without leading a life agreeable to ſuch a belief, is not of itſelf able to juſtify and ſave any man, the *Atheiſt*, who denies the being of a God, or at leaſt lives ſuch a life as if he did not "*believe* that there is a God," is worſe than the very *devils*, who both "*believe*, and tremble," under the apprehenſion of his juſtice. (Giff. Wells, B. and Q.)

But, wilt thou know?] This is the laſt reaſon; and ſerves to introduce the argument drawn from the caſe of Abraham, in the verſes next following: And 'tis remarkable, how the Apoſtle here ſtiles him a *vain man*, who flatters himſelf with the vain hope of being juſtified and ſaved by a "dead faith without works." (Giff. G. H. and W.) See the notes on ver. 24.

Was not Abraham?] Here the Apoſtle proceeds to illuſtrate his argument, by the great example of faith and juſtification, upon which St. Paul had argued ſo largely. In which we may obſerve, 1. The propriety and force of this example; as Abraham was not only the *Father* of the Jewiſh nation, in particular, to whom this Epiſtle was directed, upon which relation to him they ſo highly valued themſelves, but the Father of the faithful in general, both Jews and Gentiles. (Giff. Aſſ. and H.) 2. How he was juſtified, *viz.* "by works." Now, St. Paul having ſaid, in many places, that Abraham was *juſtified by faith*, St. James here explains, what ſort of *faith* it was, whereby Abraham was *juſtified*; namely, not ſuch a *dead*, and fruitleſs faith, as he had before ſpoken of, but a *working faith*; a faith which "wrought with his works, and by works was made perfect." His faith was full of life, efficacy and power, bringing forth the fruits of obedience unto God: Witneſs his ready and active obedience to that moſt hard and trying command, here inſtanced, of his "offering Iſaac his ſon upon the altar." Tho' he was *juſtified* in the ſight of God, many years before this, yet his conquering the difficulties of that ſevere trial ſhew'd the *perfection* of his faith, as the perfection of the fruit ſhews the excellency of the tree. Upon his giving a full and hearty aſſent to the truth of the Divine Promiſes, he was immediately receiv'd into God's favour and acceptance, even before the ſincerity of his faith had been actually tried by his obedience; and this "was counted unto him for righteouſneſs," Rom. iv. 3. ſo that he was then in a juſtified ſtate: And yet, if, after this, he had declin'd (the proof of it,) to leave his country, and his father's houſe, or even to ſacrifice his ſon, at God's command, he would, by this diſobedience, have fallen from that ſtate of Divine Favour, and not have been finally juſtified by God. (Giff. Aſſ. Black. Stanh. W. and B.) See more in the notes on ver. 24. 3. That his "offering Iſaac his ſon upon the altar," is here to be underſtood in the ſame ſenſe as is already noted on Hebr. xi. 7. 4. That what is here ſaid, of *the Scripture* being *fulfilled*, explains how we are to underſtand thoſe texts, "which ſay, Abraham believed God, and it was imputed unto him for righteouſneſs:" *viz.* That his *belief* was not a bare, naked, and fruitleſs faith, but ſuch as brought forth the fruit of good works; and it was with reſpect to ſuch his acts of obedience, that this Scripture is here ſaid to be fulfilled, for his life did ſhine with holy works; he was merciful to the poor, he entertain'd and lodg'd ſtrangers; he was peaceable with all men, as well as juſt and true in all his dealings: Yet, doubtleſs, this, of his "offering Iſaac his ſon upon the altar," in obedience to God's command, firmly believing, that "God was able (if he ſaw it good) to raiſe him up even from the dead," Hebr. xi. 19. was ſuch a moſt eminent, and tranſcendent evidence of the *perfection* of his faith, as might well be here mention'd inſtead of all the reſt. (Beza, Giff. G. Aſſ. H. W. and Wells) 5. That it was eſpecially with reſpect to this laſt trial of his faith, that "he was called The friend of God;" and that God was pleas'd to confirm his former promiſes to him, with the additional ſolemnity of an oath, (as Kings do with their *friends* and allies) Gen. xxii. 16. (G. and W.) 6. Whereas Serarius, the Jeſuite, would perſwade us, that this laſt clauſe was cited out of the Apocryphal book of Judith (*viz.* ch. viii. 22.) where indeed thoſe words are found in the Latin paraphaſe, but not in the Greek) that Latin paraphraſe itſelf was not extant in the Apoſtle's time; and we need look no further for that citation, than to 2 Chron. xx. 7. and Iſa. xli. 8. in both which places of the undoubted canon of Sacred Scripture, Abraham is expreſly call'd *The friend of God.* (Coſin) See the notes on ver. 24. Acts vii. 4, *&c.* Rom. iv. 3, 13, 18. Gal. iii. 6, 16. iv. 22, *&c.* and Hebr. xi. 6, 17.

Ye ſee then.] This is the concluſion drawn from the foregoing example: And the argument is thus; If Abraham of old was juſtified by a working faith, then we cannot be juſtified without it at this day: But Abraham was juſtified by a working faith; and therefore we cannot be juſtified without it at this day. For, in the ſame manner as Abraham was juſtified, we, and all others, muſt be juſtified; becauſe the means and method of juſtification were ever one and the ſame, and ever will be uniform and alike. (B) Now, the order of our juſtification is this; 1. It is *God* who doth juſtify, by imparting unto us his mercy and promiſes. 2. It is *Chriſt* who hath deſerved this mercy of God, and promiſe of ſalvation, for us, by ſuffering thoſe pains for us, which we ourſelves ſhould have ſuffer'd. 3. *Faith* is, as it were, the organ or inſtrument, by which we perceive and receive Chriſt, and with him the mercy and promiſes of God, by which we are juſtified. And, 4. We expreſs and declare our being juſtified, by the good *works* which we practiſe. Thus, upon the whole, it appears, that faith is not the thing which doth juſtify us, but rather the thing by which we perceive and apprehend righteouſneſs and juſtification. (Biſhop Alley) And our *faith* itſelf muſt be *juſtified* (that is, ſhewn to be a true faith) by our *works*. (Wall) But, on the other hand, the *works*, which cannot juſtify, are, 1. Works of perfect and ſinleſs obedience; there being none ſuch among the poſterity of fallen Adam. 2. Works done in the ſtrength of the law of Moſes, without the grace of the Goſpel. 3. Works of the Ceremonial Law; ſuch as Circumciſion, Sacrifices, and other ritual obſervances. And, 4. No works whatſoever can be relied on, as the meritorious cauſes of our juſtification; ſince the only meritorious cauſe of our juſtification is the obedience and ſufferings of Jeſus Chriſt. (Fox) Thoſe who deſire to ſee this argument more at large, may conſult Mr. Oſtervald, on the cauſes of the preſent corruption of Chriſtians, Part i. ca 4. Biſhop Bull's Engliſh works, Serm. i. and p. 880. and his Harmonia Apoſtolica, among his Latin works; Mr. G. Giffard's ſermons on this text, 1597. Biſhop Blackall's 1700. And Dr. Wells's Proæmial diſcourſe before his paraphraſe on the Epiſtle to the Romans. See alſo the notes on ch. i. 22. Matth. vii. 21. Luke xvii. 10. John xv. 8. Acts xiii. 38. Rom. i. 17. ii. 13. iii. 4, 24, 28. iv. 2, *&c.* and 18. v. 9. viii. 3. x. 5. xi. 5. and xiii. 10. 1 Cor. iv. 4. and vi. 11. 2 Cor. v. 21. Gal. ii. 16, iii. 10, 25. iv. 31. and v. 6, 16. Col. i. 9, *&c.* 1 Tim. i. 5. and Hebr. xi. 6, 8, 17.

Was not Rahab?] Leſt the example of Abraham ſhould be thought too high for our imitation, the Apoſtle here ſubjoins another as low; whoſe faith it will be a ſhame for us, at leaſt, not to imitate. (Giff. Hall, and Q) But, Tremellius and Junius obſerve, That the original word, in the Hebrew, as well as the Syriac, ſignifies either an *harlot*, or an hoſteſs: And tho' our tranſlators make choice of the former, yet the moſt and beſt of the Hebrew interpreters do prefer the later. See the notes on Hebr. xi. 31.

For, as the body.] Here the Apoſtle concludes this ſubject, with comparing *faith*, which is not accompanied with good *works*, to a "body without the ſpirit," or *breath*, which is *dead*; and conſequently imperfect, uſeleſs, and loathſome. In a word, Tho' there is no *merit* in our good works, ſo as that we ſhould be ſaved *for* them, yet there is ſuch a neceſſity of obedience, that we cannot be ſaved *without* 'em.

CHAP. III.

The neceſſity of keeping our tongues under good government, as an argument both of our ſincerity and wiſdom, as well as an ornament to our profeſſion.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18. MY brethren, be not many maſters, knowing that we ſhall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the ſame is a perfect man, and able alſo to bridle the whole body. Behold, we put bits in the horſes mouths, that they may obey us; and we turn about their whole body. Behold alſo the ſhips, which though they be ſo great, and are driven of fierce winds, yet are they turned about with a very ſmall helm, whitherſoever the governour liſteth. Even ſo the tongue is a little member, and boaſteth great things. Behold how great a matter a little fire kindleth. And the tongue is a fire, a world of iniquity: So is the tongue amongſt our members, that it defileth the whole body; and ſetteth on fire the courſe of nature; and it is ſet on fire of hell. For every kind of beaſts, and of birds, and of ſerpents, and things in the ſea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poyſon. Therewith bleſs we God, even the Father; and therewith curſe we men, which are made after the ſimilitude of God. Out of the ſame mouth proceedeth bleſſing and curſing. My brethren, theſe things ought not ſo to be. Doth a fountain ſend forth at the ſame place ſweet water and bitter? Can the fig-tree, my brethren, bear olive-berries? Either a vine, figs? So can no fountain both yield ſalt water and freſh. Who is a wiſe man and endued with knowledge amongſt you? Let him ſhew out of a good converſation his works with meekneſs of wiſdom. But if ye have bitter envying and ſtrife in your hearts, glory not, and lie not againſt the truth. This wiſdom deſcendeth not from above, but is earthly, ſenſual, deviliſh. For where envying and ſtrife is, there is confuſion, and every evil work. But the wiſdom that is from above, is firſt pure, then peaceable, gentle, and eaſy to be entreated, full of mercy and good fruits without partiality, and without hypocriſy. And the fruit of righteouſneſs is ſown in peace of them that make peace.

Be not many maſters.] The Apoſtle here reſumes the ſubject, which he had touch'd upon at the cloſe of the firſt chapter, *viz.* the ſin and danger of an *unbridled tongue:* And as he had there ſhew'd, that for a man to allow his tongue a licentious freedom of ſpeaking evil of others, is enough to render all his profeſſion of *religion vain*; ſo here he cautions us againſt the abuſe of it in cenſuring, rebuking and reprimanding others, For 'tis certain, the Apoſtle does not here forbid the uſe of private and brotherly admonition, or friendly reproof, proceeding from Chriſtian love of one towards another; nor yet does he condemn that of public and authoritative reproof, in the cenſuring of offenders: But ſuch a way of reproving, as is ſupercilious, maſterly, and imperious, manag'd with ſharpneſs and ſeverity, raſhly and rigorouſly; which is reviling, rather than reproving. And the check to this great evil, is the conſideration, that for ſo doing, "we ſhall receive the greater condemnation;" that is, be puniſh'd for it at a higher tribunal. Sharp reprovers, in judging others, pronounce a ſentence upon themſelves; and therefore ſuch as take this office upon themſelves, ought to look to themſelves, leſt in reproving others, they condemn themſelves. And the reaſon here given, is becauſe "in many things we offend all." (Giff. Aſſ. H. and B.) That is, *We all offend in many things.* (Wells) But nevertheleſs, thoſe who from this laſt paſſage take occaſion to indulge their corruptions, do not only deceive themſelves, but their ſins are attended with this high aggravation, that they abuſe the Holy Scriptures, which were written to "teach us, that denying *all* ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world," Tit. ii. 12. For tho' all men are ſinners, yet all are not alike guilty. There is great difference with reference to the nature and kinds, the number and aggravations of the ſins of men. Some repent of, and forſake their ſins; others live and continue in them: In ſome ſin reigns; in others it is ſubdued and mortified: Some not only yield to moſt temptations which offer, but even go into the way of temptation, and ſeek for opportunities of committing ſin; others do ſeriouſly endeavour to die unto ſin, and live unto righteouſneſs, perfecting holineſs in the fear of God, which is indiſpenſably neceſſary to our being in a ſtate of ſalvation. (Fox) See Mr. P. Bales's ſermon on this text, 1649. and the notes on Matth. vii. 1. and xxiii. 8. Rom. ii. 1, 20. 1 Cor. iv. 4. 2 Cor. vii. 1, and Tit. ii. 12.

A perfect man.] That is, endued with much wiſdom and diſcretion: Or a ſincere Chriſtian indeed; tho' not abſolutely *perfect*, according to all the parts and degrees of *perfection.* (Aſſ.) *Able* to reſiſt all other temptations, and to guide all his actions according to the Chriſtian rule. (H. B. and Wells) But, if we take the *didaſcaloi*, in the firſt verſe to be underſtood (as many do) of *teachers* in the Church, then this may properly be interpreted (according to Grotius) thus; That he who ſpeaks with diſcretion, and obſerves the proper time and ſeaſon, when to ſpeak, and when to be ſilent, is a prudent man, and *able* to govern *the whole body* of the Church. See Dr. Hammond's critical annotations on the place; and the notes on Matth. xii. 37. John i. 47. 1 Cor. ii. 6. Phil. iii. 15. and Col. iv. 6.

Behold, we put bits.] Here the Apoſtle treats of the government of the tongue, by way of alluſion to the manner of governing a *horſe*, by putting a bridle or *bit* in his mouth; of a *ſhip*, which is "turned with a very ſmall helm;" and of "every kind of beaſts, and of birds, and of ſerpents, and of things in the ſea," which, ſome way or other, "is tamed, and hath been tamed, of mankind." But the tongue of man is ſo much more ungovernable than all theſe, that, he tells us, "no man can tame" it: The unrulineſs of which he declares, in divers inſtances, and by various compariſons: Out of which we may obſerve, 1. That the tongue of man is apt to run out, unleſs well *bridled*; nor is any bridle ſtrong enough to hold it in, but that of grace, which ſtops us from ſpeaking what may grieve the Spirit of God, and juſtly offend others. (B.) Whereas he who cannot govern his tongue, is like a perſon mounted upon a fiery, untamed *horſe*, without bit or bridle; or like a paſſenger in a *ſhip*, without any helm, in the midſt of the ſea, driven by fierce winds and ſtorms. (Q.) 2. That as a ſmall ſpark of *fire* will ſet a houſe, a town, a city, in a flame, and lay it in aſhes; ſo will a fiery tongue inflame a family, a ſociety, a Church, a kingdom, yea the whole world, by ſtrife and contention, flattering, lying, ſwearing, *&c.* putting all into combuſtion; ſuch a tongue being ſet on work by the Devil, and kindled by that fire which came from *hell:* And the wicked world is as the wood, which the fire kindleth, according to the Syriac verſion. (Giff. Aſſ. H. W. B. and Wells) For the word *megalauchei*, which we here tranſlate "boaſteth great things," doth alſo ſignify *doeth great things*; which ſeems more pertinent to the matter in hand. (H. W. and Wells) 3. That the word *herpeton*, here called *ſerpents*, ſhould more properly be render'd *creeping things*, as we tranſlate it, Acts x. 12. xi. 6. and Rom. i. 23. (Leigh, and Wells) And ſo likewiſe, *damazein*, is not here ſo properly interpreted to *tame*, (which can hardly be ſaid of ſome of the wild beaſts here generally ſpoken of) as to ſubdue, maſter, and keep under, ſo as they cannot hurt us: In which ſenſe, it ſuits well with what is ſaid of the *tongue*, being "full of deadly poiſon;" whereas the *poiſon* of other things may be prevented or cured by proper antidotes. (H. and Wells) But, 4. Where it is ſaid, "The tongue can no man tame," it is not meant of his own tongue (which by grace a man may tame) but of another man's tongue; againſt which we can have no defence but innocency, and a good conſcience. (B. and Wells) 5. That when the Apoſtle ſays, "Therewith bleſs we God, and therewith curſe we men," he ſhews us firſt, the proper uſe, which we ought to make of the tongue, *viz.* to bleſs and praiſe God; and then the ſinful uſe which many men do make of it; namely, to curſe, ſlander and revile one another: The abſurdity of which he expoſeth, by the inſtances of a *fountain*, which doth not ſend forth "at the ſame place ſweet water and bitter," nor "ſalt water and freſh;" and of a *fig tree*, which doth not "bear olive-berries, nor a vine figs." (Giff. H. B. and Wells) And, 6. That, upon the whole, there is not to be found a more vigorous and beautiful deſcription of the miſchiefs and malignity of an unbridled tongue, than in this paſſage. Nothing upon the ſubject, that I have ſeen, comes up to the propriety and vigour of its ſingle and compound words, the liveलineſs of the metaphor, the variety of its alluſions and illuſtrations, the quickneſs of the turns, and the fitneſs and force of its compariſons. (Blackw.) See Mr. G. Giffard's ſermon, 1597. and Mr. T. Adams's 1616. both on this text; and the notes on Matth. v. 22. iii. 13. and Eph. v. 4.

Who is a wiſe man.] The Apoſtle comes here to ſhew the difference, between that wiſdom, with which ſome of them were endued, and that which they ought to acquire, if they would be juſtly eſteem'd *wiſe men:* As if he had ſaid, Ye perſwade yourſelves, that in cenſuring others ye ſhew much wiſdom and knowledge; but if there be that wiſdom and knowledge in you, as ye pretend, then *ſhew* it by your *works*, without imperious, and rigid, and proud cenſuring your brethren, and with that *meekneſs* which is guided by true Chriſtian wiſdom. For their *glorying* in, and boaſting of, their wiſdom, was, it ſeems, "lying againſt the truth;" and their "bitter envying and ſtrife" were a demonſtration, that their pretences to wiſdom were falſe. Such miſcall'd *wiſdom* is of another kind and original from that which a Chriſtian ought to be valued for: It comes not down from Heaven; but is only a certain skill to carry on worldly intereſts and projects, or to gratify the animal part of the man, or ſuch as the *Devil* exerciſeth, and inſpires men with: For, "God is not the author of confuſion, but of peace" and order, 1 Cor. xiv. 33. but "where envying and ſtrife is, there is confuſion, and every evil work." (Aſſ. H. Bradford, W. B. and Wells) See the notes on ch. i. 17. and ii. 18. Rom. xiii. 13. 1 Cor. ii. 6, 14. iii. 3. iv. 7. and xiv. 33. Gal. vi. 4. and 2 Tim. ii. 25.

Wiſdom that is from above.] Having, in the foregoing verſes, ſpoken of the wiſdom falſely ſo call'd, the Apoſtle comes here to deſcribe the "true wiſdom that is from above;" and that by its ſeveral proper characters, effects, fruits and qualities, *viz.* Pure, in oppoſition to earthly-mindedneſs and ſenſuality: *Peaceable* and *gentle*, in oppoſition to envying and ſtrife: "Eaſy to be entreated," in oppoſition to wilfulneſs and obſtinacy: "Full of mercy and good fruits," in oppoſition to cruelty and revenge, and all evil deeds or affections whatſoever: "Without partiality, and without hypocriſy;" Upon which deſcription, we may more particularly obſerve, 1. That tho' the true ſpiritual wiſdom be both *pure* and *peaceable*; yet it is "firſt pure, then peaceable." (B.) 2. That *eupeithes* does not only ſignify "eaſy to be entreated," but may alſo denote *obedient*, or well diſpoſed to be obedient. (Wells) And, 3. That the wiſdom that is from above, is here fully and beautifully dreſs'd up and ſet off, by an admirable variety of proper epithets. (Blackw.) See Dr. Bradford's ſermon on this text, 1710. and the notes on ch. i. 6, 17. ii. 1, *&c.* and 13, *&c.* Matth. v. 3, *&c.* Rom. xii. 18. 1 Cor. ii. 6. and xiiii. 4, *&c.* 2 Cor. v. 16. x. 1. and xi. 26. and Phil. iv. 5, 8.

The fruit of righteouſneſs.] Becauſe the world is apt to perſwade itſelf, that thoſe are miſerable who live peaceably; therefore the Apoſtle pronounceth, that they ſhall at length reap the harveſt of a peaceable righteouſneſs, who are not only of a peaceable diſpoſition, but ſeek peace, and labour to make peace between thoſe who are at variance. (Aſſ. H. and W.) See the notes on Matth. v. 9. Rom. xii. 18. Gal. vi. 8. Phil. i. 11. and Hebr. xii. 11.

CHAP. IV.

He diſcovers the true cauſe of wars, contentions, evil ſpeaking and raſh judgments: And directs us to ſubmit all our concerns to God's providence.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. FRom whence come wars and fightings amongſt you? Come they not hence, even of your luſts, that war in your members? Ye luſt, and have not: Ye kill, and deſire to have, and cannot obtain: Ye fight and war, yet ye have not, becauſe ye ask not. Ye ask, and receive not, becauſe ye ask amiſs, that ye may conſume it upon your luſts. Ye adulterers and adultereſſes, know ye not, that the friendſhip of the world is enmity with God? Whoſoever therefore will be a friend of the world, is the enemy of God. Do ye think that the Scripture ſaith in vain, The ſpirit that dwelleth in us luſteth to envy? But he giveth more grace: Wherefore he ſaith, God reſiſteth the proud, but giveth grace unto the humble. Submit yourſelves therefore to God; reſiſt the Devil, and he will flee from you: Draw nigh to God, and he will draw nigh to you: Cleanſe your hands ye ſinners, and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: Let your laughter be turned to mourning, and your joy to heavineſs. Humble yourſelves in the ſight of the Lord, and he ſhall lift you up. Speak not evil one of another, brethren. He that ſpeaketh evil of his brother, and judgeth his brother, ſpeaketh evil of the law, and judgeth the law: But if thou judge the law, thou art not a doer of the law, but a judge. There is one law-giver, who is able to ſave, and to deſtroy: Who art thou that judgeſt another?

Wars and fightings.] The Jews had about this time great "wars and fightings," not only with their neighbours, but even among themſelves. (W. and B.) Yet there were none ſuch among thoſe of them who had embraced the Chriſtian faith. (Aſſ.) This text is therefore well paraphraſed, in connexion with the foregoing verſe, On the contrary to what is ſaid in the cloſe of the foregoing chapter, "From whence come" thoſe open and public *wars*, wherein the unbelieving Jews are ſo frequently engag'd againſt other nations; and thoſe leſs public *fightings* and diſſenſions "among you," wherein the Judaizing believers are engag'd againſt the orthodox believers? (H. and Wells) However, they both ſpring from the ſame fountain, *viz.* "even from our luſts that war in our members." (Aſſ.) Now, of theſe luſts, 1. Pride and vain-glory is the chief incendiary, which abounds in the hearts of Phariſaical men, who ſeek to have their perſons had in admiration, becauſe of advantage; and, for want of ordinary qualifications, and honeſt means, pretend to extraordinary revelations of the Spirit, and ſpeak great words of vanity, or by fair ſpeeches deceive the hearts of the ſimple, and ſpeak preverſe things contrary to the doctrine receiv'd from the Apoſtles, to draw away diſciples after them. 2. Envy and malice; and the Apoſtle had before told us, that "where envying and ſtrife is, there is confuſion, and every evil work," ch. iii. 16. 3. The immoderate deſire of having things which are ſuperfluous and unlawful, whether power, pleaſures or poſſeſſions: For, when men ſet no bounds to their luſts, they conſider not whether the end be neceſſary, or the means lawful, but they muſt have the thing, be it how it will; and they who are greedy of gain, will not ſtick to take away the life of the owners thereof, as the Apoſtle obſerves here, ver. 2. where he joins the *deſire of having* together with *killing*. And, 4. The want of a due conſideration of the miſchief and evil conſequences of war; too many to be here enumerated. (Long) See Mr. T. Long's ſermon on this text, 15. Jan. 1683. and the notes on ch. i. 14. and iii. 1, 18. Rom. vii. 23. Gal. v. 17. and 1 Tim. vi. 9.

Ye luſt, and have not.] As if he had ſaid, All your coveting, and envying, and contending and fighting brings you in no kind of profit; becauſe praying to God, which is the only means of attaining it, is neglected: Or, if ye do pray to God, "ye ask, and receive not" what ye pray for, "becauſe ye ask amiſs; that ye may conſume it upon your luſts." (G. Aſſ. H. and B.) See the notes on ver. 1. and John ix. 31.

Ye adulterers.] Meaning ſpiritual, not corporal adulterers, For, the inordinate love of the world is call'd ſpiritual adultery; becauſe it draws away the love of the ſoul from God, and diſſolves the ſpiritual marriage between God and the ſoul. (B. and Wells)

The friendſhip of the world.] See the notes on Matth. vi. 24. John xv. 19. and xvii. 14. 2 Cor. vi. 15. and Gal. i. 10.

The Scripture ſaith.] Not in any particular place, or in ſo many words; tho' the ſenſe may be gather'd out of the Scriptures. Some conceive, that the Apoſtle refers to Gen. vi. 5. and others to Numb. xi. 29. (Aſſ.) Dr. Wall obſerves, that from what Scripture, or writing, this is cited, interpreters cannot find. But the difficulty is remov'd, if, inſtead of reading this as a particular text quoted out of Scripture, we make each part of the verſe a diſtinct interrogation, and read it thus; "Do ye think that the Scripture *ſpeaks* in vain?" *viz.* when it ſo often repreſents, that "the friendſhip of the world is enmity with God:" Or, does "the ſpirit that dwelleth in us luſt to envy?" (W. and Wells) See the notes on ver. 1. Rom. viii. 11. and Gal. v. 17.

Giveth more grace.] See the notes on 2 Cor. vi. 1.

Wherefore he ſaith.] This ſentence here quoted is no where to be found in the Hebrew: But, according to the Greek of the LXX it is verbatim to be ſeen in Prov. iii. 34.

Reſiſt the Devil.] That is, Do not conſent to his temptations. See Dr. Alleſtree's ſermon on this text; and the notes on ch. i. 13. and Eph. vi. 12.

Draw nigh to God.] *Viz.* by repentance, faith, obedience, and fervent prayer. (Aſſ. and Wells) God will certainly *draw nigh* to that Chriſtian, in a way of mercy, who prepares his heart to approach and draw nigh to him, in the way of duty. (B.)

Cleanſe your hands.] See the notes on Rom. xii. 1, &c.

Be afflicted, and mourn.] See the notes on Matth. v. 4. and Luke xiv. 11.

Speak not evil.] As if he had ſaid, Speak not againſt them who do not obſerve thoſe legal ceremonies, which ſome of you Jewiſh Chriſtians do ſtill retain, nor condemn any man for not obſerving them: For he who doth ſo, ſpeaketh in effect againſt the law, by which that Chriſtian rules his actions, (that is, the Law of Chriſt, or the Goſpel;) cenſuring that for imperfect, in that it commands not thoſe things; and if thou doeſt ſo, then, inſtead of obeying the Law of Chriſt, thou undertakeſt to over-rule and judge it, and canſt not truly be call'd a Chriſtian. Chriſt, and none elſe, hath authority to give laws unto us, and to puniſh the refractory: And it is not for you to impoſe obſervances, where he hath given liberty. (H. W. and Wells) See the notes on Matth. vii. 1. Rom. ii. 1. and xiv. 10. 1 Cor. iv. 5. Gal. v. 1. and Tit. iii. 2.

Ver. 13, 14, 15, 16, 17. Go to now, ye that ſay, To day or to morrow we will go into ſuch a city, and continue there a year, and buy, and ſell, and get gain: Whereas ye know not what ſhall be on the morrow: For what is your life? It is even a vapour, that appeareth for a little time, and then vaniſheth away. For that ye ought to ſay, If the Lord will, we ſhall live, and do this, or that. But now ye rejoice in your boaſtings: All ſuch rejoicing is evil. Therefore to him that knoweth to do good, and doeth it not, to him it is ſin.

To day, or to morrow.] It was a cuſtom among the Jews, to begin every thing with *God*; and to undertake nothing without this holy parentheſis, "If the Lord will." The ſame is alſo a common phraſe among all the people of the eaſt. Indeed, it were very much, if we men, of what nation ſoever under Heaven, ſhould go about any thing, without this ſeaſonable condition of *God's help*. Since "in him we live, and move, and have our being," Acts xvii. 28. certainly we ought not to venture upon any thing without him: As he ought to be in all our thoughts; ſo eſpecially in thoſe of enterpriſe and deſign, be it of the greateſt, or the ſmalleſt undertaking. Conſidering either God's providence, or the uncertainty of man's life, one would think this manner of ſpeech to be equally natural to the whole race of mankind: But, as the Jews gave the firſt example, ſo they brought it into uſe on occaſion of a wiſe ſaying of Ben Sira, ſuppos'd to be nephew to Jeremy the Prophet. His ſaying is this, *The bride went up into her chamber, but did not know what was to befall her*: Upon which the *Peruſh* there maketh this explication; Let a man never ſay, he *will* do any thing, without this condition, *If God permit*. For there was a man who ſaid, *To morrow I will ſit with my bride in the bride-chamber, and will know her there.* They ſaid unto him, ſay, *If God will.* He ſaid unto them, *Whether he will or will not, to morrow I will ſit with my bride in my bride-chamber.* So he did ſit with her there. At night they went to bed; but both died before he knew her. When they were found dead in the morning, their friends ſaid, That ſaying of Ben Sira was true: Upon which they added, That whoſoever hath a purpoſe to do any thing, ought to ſay, *If God permit*; for otherwiſe he is not like to proſper. And theſe words of St. James ſeem to have a full reſpect upon that tradition. (Gregory, H. and W.) See the notes on ch. i. 10. Luke xii 18. and Acts xvii. 28.

Rejoice in your boaſtings.] That is, in your preſumption, that ye ſhall live long, and gain much, &c. And "all ſuch rejoicing is evil;" becauſe thereby ye manifeſt, that ye neither think of God's providence, nor the brevity and uncertainty of your own lives. (Aſſ. H. and Wells)

To him that knoweth.] See the notes on Matth. xi. 20, &c. Luke xii. 47. John xi. 41. and xv. 22, &c. Rom. i. 20, 32. and ii. 17, 23.

CHAP. V.

The vanity and danger of riches ill-gotten, or not well imploy'd: Exhortation to patience and perſeverance: Caution againſt ſwearing. Direction for conduct in proſperity, adverſity, and ſickneſs: And a motive to mutual love and Chriſtian charity.

Ver. 1, 2, 3, 4, 5, 6. GO to now, ye rich men, weep and howl for your miſeries that ſhall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and ſilver is cankered; and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh as it were fire: Ye have heaped treaſure together for the laſt days. Behold, the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth: And the cries of them, which have reaped are entered into the ears of the Lord of ſabaoth. Ye have lived in pleaſure on the earth, and been wanton; ye have nouriſhed your hearts, as in a day of ſlaughter. Ye have condemned and killed the juſt; and he doth not reſiſt you.

Weep and howl.] The Apoſtle does not here threaten all rich men; but ſuch only, as either did not make a right uſe of their riches, ver. 2, 3. but hoarded and heaped them up, and did not diſtribute them to the neceſſities of their poor brethren; or elſe abuſed them to oppreſſion, ver. 4, 6. or luxury, ver. 5. (Aſſ.) Where we may obſerve, 1. A deſcription of the ſins of ſuch covetous rich worldlings. They choſe rather to have their goods to be *corrupted* and ſpoil'd, than to be imploy'd to good uſes: Their victuals, which might have refreſh'd the bowels of the hungry, were ſuffer'd to putrify and ſtink; their *garments*, which might have cloathed their naked brethren, lay uſeleſs in their wardrobes, and became *moth-eaten*; and their *gold and ſilver*, which might have been applied to many good uſes, were ſuffer'd to *canker and* *ruſt* in their cheſts: They oppreſs'd their *labourers* and ſervants, by unjuſtly defrauding them of their *hire* and wages: They *liv'd wantonly* in earthly *pleaſures*, ſenſuality, luxury and laſciviouſneſs; eating and drinking to exceſs, and pampering themſelves, as if they were to be fattened for the ſhambles: Yea, and they even proceeded to violence and blood, *condemning and killing the juſt*, and innocent perſons, who did neither injure nor *reſiſt* them. (H. and B.) 2. The judgments denounc'd againſt ſuch ſins. The *ruſt* of their gold and ſilver "ſhall be a witneſs againſt them, and ſhall eat their fleſh as it were fire:" Their oppreſſion and other ſins *cry* againſt them, and the *cries* of the oppreſſed have "entred into the ears of the Lord," and ſhall bring down woful *miſeries* upon them. (Aſſ. H. B. and Wells) 3. The fulfilling and accompliſhment of theſe predictions, *viz.* In the deſtruction of Jeruſalem, when the rich Jews were plunder'd and ſlaughter'd throughout Judæa and Galilee: Where, as Joſephus informs us, the Zealots ſpared none but thoſe who were poor and low in fortune; ſearching the houſes of the rich, killing the men, abuſing the women; and, in ſhort, both their ſubſtance, and their *fleſh*, were devour'd by the flames, which burn'd up the city and the temple, and ſo conſumed their dead bodies, and their wardrobes, and their other riches together: And that thoſe who were diſpers'd abroad in other countries fared no better than theſe, is evident from the ſame Joſephus, Tacitus, Euſebius, and other hiſtorians of undoubted credit. (H. and W.) See the notes on ch. ii. 2, *&c.* Matth. vi. 20. x. 18. and xxiv. 15. Luke xii. 19. and xvi. 19, *&c.* and 1 Tim. vi. 9, 17.

Ver. 7, 8, 9, 10, 11. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain, Be ye alſo patient; ſtabliſh your hearts: For the coming of the Lord draweth nigh. Grudge not one againſt another, brethren, leſt ye be condemned: Behold, the judge ſtandeth before the door. Take, my brethren, the prophets, who have ſpoken in the name of the Lord, for an example of ſuffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have ſeen the end of the Lord: That the Lord is very pitiful, and of tender mercy.

Be patient therefore.] Patience is a ſenſe of afflictions without murmuring, and of injuries without revenge. (B.) And this is the proper virtue of the poor and helpleſs, when oppreſs'd by the rich and powerful. The motives here intimated are, 1. That this life is ſhort; beyond which the power of our perſecutors can extend no farther. 2. That ſuffering is a ſeed, which brings forth fruit in abundance, to thoſe who ſuffer in a Chriſtian manner. 3. The example of "the husbandman," who *waiteth* with *long patience* for *rain* and for harveſt. 4. That tho' a man ſhould be conſtrain'd to ſuffer, even till "the coming of the Lord," yet this is but a ſmall thing for one who expects the reward of eternity for it. 5. That he who is exaſperated, and grows bitter againſt his perſecutors, loſeth all the reward of perſecution. 6. That it is common, to paſs from bitterneſs to hatred, and thereby to deſerve *condemnation*, inſtead of receiving a reward. 7. That "the judge" will come quickly; and therefore we ſhould take care, not to anticipate his judgment by deſires of revenge. 8. The *example* of "the Prophets;" who in proportion to the greater knowledge they had of Chriſt, had ſo much the greater ſhare in his *ſufferings* 9. That ſince we celebrate with the Church the *happineſs* of the martyrs, we ought to love the fellowſhip of their ſufferings. 10. The example of Job, whoſe miraculous re-eſtabliſhment is a figure of that glory with which God crowns *patience* in the kingdom of Heaven. 11. That God is ſo good, that he never leaves thoſe without aſſiſtance and conſolation, who ſuffer with truſt and confidence in him. And, 12. That whoever contemplates Jeſus Chriſt, dying upon the croſs, finds there not a barren and unprofitable pattern, but a ſource of ſtrength and of courage; a God who ſuffers in thoſe who ſuffer with him; a Saviour whoſe *mercy* and compaſſion is never fruitleſs or ineffectual. (Q.) Upon which context we muſt further obſerve, 1. That "the coming of the Lord," here mention'd, is expreſly defined by Oecumenius, to be the expedition of the Romans; to which alſo he applies the words of Chriſt concerning John, "If I will that he tarry till I come," John xxi. 22. the time of whoſe life was extended until the deſtruction of Jeruſalem, and a little beyond it. (G. H W. Wells, Fox and Wall) And this was a fit argument to ſupport the Jews of that time, who had embrac'd the Chriſtian religion, againſt the perſecutions of their brethren. Yet, 2. If we underſtand theſe words of the future judgment, they are a powerful argument to ſupport good Chriſtians under all the troubles and afflictions of this life; ſince Chriſt will then put a final period to all their ſufferings, and reward their victorious faith and patience. (B. and Fox) However, 3. The bold inquirers into the preciſe time of the laſt judgment, inſtead of doing any ſervice to reaſon or religion, contribute, as far as in them lies, to diſturb the good order and œconomy of the world, and to fruſtrate the moſt ſubſtantial virtues and moſt noble duties of Chriſtianity, which either conduce to, or which are contain'd in, an habit of Chriſtian watchfulneſs. (Chiſhull) And, 4. That from the example of Job, here recommended, we may very probably conclude, That the book of Job is a real hiſtory, and not a parable, as ſome have imagin'd it to be: For, 1. If it was a mere parable, or deſcription of a thing not really done, he could not be propos'd as a ſerious motive to, or juſt example of, patience: And, 2. As Noah and Daniel were real perſons, truly prevalent in prayer; ſo muſt Job alſo have been, or elſe he had been improperly number'd by them, as ſuch, Ezek. xiv. 14, 20 (W. and B.) See Mr. Edm. Chiſhull's ſermon on this text, 1707. and the notes on ch. i. 12. and iv. 11, 14. Matth. v. 3, *&c.* and xxiv. 33. John v. 22. and xxi. 22. Acts xvii. 31. 1 Cor. vii. 29. 2 Cor. v. 10. Phil. iv. 5. 2 Theſſ. i. 7. 2 Tim. ii. 3. and iv. 6, *&c.* Hebr. x. 36. and 2 Pet. iii. 4.

Ver. 12. But above all things, my brethren, ſwear not, neither by heaven, neither by the earth, neither by any other oath: But let your yea, be yea, and your nay, nay; leſt ye fall into condemnation.

But, above all things.] Tho' there is a plain connection between this and the foregoing verſes, yet there is ſuch a remarkable emphaſis laid upon this "above all things, as requires a more particular and diſtinct conſideration. Let us therefore carefully obſerve, 1. That the Apoſtle having before exhorted his Chriſtian brethren patiently to bear afflictions, and not to be provok'd to anger by them; and knowing that our impatience under ſufferings, and our unbridled paſſions, do often vent themſelves in oaths, he therefore adds this neceſſary caveat, "But, above all things, my brethren, ſwear not." (Beza, G. H W. Wells and Wall) 2. That by this prohibition, we are not to underſtand, that all *ſwearing* in general is abſolutely forbidden, but only ſuch as is raſh, vain, light, cuſtomary, irreverent, profane, falſe, equivocal, deluſory, or otherwiſe in its own nature unlawful. (Babingt. Andr. Spanh. Bever. W. B. and Fox) 3. That what the Apoſtle here directly levels his prohibition againſt, is the cuſtom of raſh *ſwearing*, and that "either by Heaven, or by the earth," or any other creature; a cuſtom too common both among the Jews and profane Chriſtians: Whereas we are taught to ſwear only in the name of God; and that too on warrantable and ſolemn occaſions. (Andr. Spanh. Aſſ. H. W. B. Wells and Fox) 4. That, in order to know, when and how we may warrantably *ſwear*, we are to obſerve, 1. In general, That no man may ſwear, or induce another to ſwear, *unlawfully*. 2. That it is no lawful oath, which is not attended with truth, juſtice, and judgment, Jer. iv. 2. The firſt of which requires, that the thing to be ſworn be *true*; the ſecond, that it be *juſt*; and the third, that it be not *unfit* to be ſworn and undertaken. But, 3. This muſt be underſtood with theſe particular reſtrictions, That a promiſory oath, to the certain prejudice of another man's right, cannot be attended with juſtice. 4. That no prejudice of another man's right can be ſo dangerous and ſinful, as that prejudice which is done to the right of public and ſovereign authority. 5. That the right of ſoveraign authority is highly prejudic'd, when private ſubjects encroach upon it, and ſhall combine and bind themſelves without (and much more if againſt) the authority of their lawful ſoveraign. 6. That a man is bound in conſcience to reverſe and diſclaim that which he was induced unlawfully to engage himſelf by oath to perform. And, 7. That no oath is or can be of force that is made againſt a lawful oath formerly taken. (Andr. Hall, and Maſon) And, as a man is guilty of perjury, who tranſgreſſeth theſe rules, in *promiſory* oaths; ſo alſo, with reſpect to *aſſertory* oaths, he is guilty of the ſame heinous ſin, and liable to "fall into condemnation," 1. If he ſwears to the truth of any fact, which at the ſame time he either certainly knows to be *falſe*, or does not know to be *true*. And here it matters not, whether a man *certainly knows* what he ſwears to be *falſe*: It is enough, that he does not *know* it to be *true*: Nay, ſhould it even happen to be true, yet if he *thought* it to have been *otherwiſe*, and yet *ſwore* to the truth of it, he *forſwore* himſelf; nor will his miſtake at all contribute to the excuſing his perjury before God. (Wake) Nay, 2. If he ſwears to the truth of that whereof he is only *doubtful*, tho' the thing ſhould happen to be true, yet it brings upon him the ſame guilt and danger; becauſe he ſwears at a venture, and the thing might, for ought he *knew*, be as well falſe as true; whereas we ought never to ſwear to any thing, the truth of which we do not *certainly know.* (W. D. M.) And, 3. If he prevaricates in any the leaſt circumſtance of what he delivers and confirms with an oath; either adding or concealing any thing which may notably affect the point to which he ſwears. (Wake) Whereas we ought to uſe the greateſt truth and ſincerity imaginable, not only in our oaths when neceſſary, but even in our common converſation, as is intimated in this text, "Let your *yea* be yea, and your *nay* nay." See more on this ſubject in the notes on ch. i. 8. Matth. v. 33, *&c.* xiv. 9. and xxiii. 16. Acts xxiii. 12, *&c.* Rom. ix. 1. and xiii. 1, *&c.* 2 Cor. i. 17, *&c.* 1 Tim. ii. 2, 8. and Hebr. vi. 16. And whoever has the curioſity to ſee this important ſubject more at large and learnedly diſcuſs'd, may conſult Biſhop Andrews on the 3d Commandment; Biſhop Sanderſon of the obligation of oaths; The Whole Duty of Man, *Sund.* iv. the preſent Archbiſhop Wake's Practical Diſcourſe concerning ſwearing, 1696. and the late Biſhop Hall's irrefragable Propoſitions on the ſame ſubject, 1639. re-printed 1723.

Ver. 13, 14, 15, 16, 17, 18. Is any among you afflicted? Let him pray. Is any merry? Let him ſing pſalms. Is any ſick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oyl in the name of the Lord: And the prayer of faith ſhall ſave the ſick, and the Lord ſhall raiſe him up; and if he have committed ſins, they ſhall be forgiven him. Confeſs your faults one to another, and pray one for another, that ye may be healed: The effectual fervent prayer of a righteous man availeth much. Elias was a man ſubject to like paſſions as we are, and he prayed earneſtly that it might not rain: And it rained not on the earth by the ſpace of three years and ſix months. And he prayed again, and the Heaven gave rain, and the earth brought forth her fruit.

Afflicted, Let him pray.] Namely, to God, either for deliverance out of his afflictions, or for patience to undergo them as he ought. (Wells and Fox) See the notes on Luke xviii. 1.

Merry, Let him ſing pſalms.] That is, praiſe and thankſgiving to God, who has graciouſly given him this chearfulneſs of ſpirit, and ſuch proſperity or ſucceſs as makes him merry. (B. and Wells) The word *pſallo* properly ſignifies to *ſing to the harp*, or by touching ſome muſical inſtrument: And hence David's Pſalms were ſo call'd, becauſe they were made to be ſung to his lute or harp, or ſuch like inſtrument. (Johnſ.) See the notes on Eph. v. 19.

Anointing him with oyl.] Obſerve here, 1. That *anointing with oyl* was made uſe of by the Jews, as a natural means for recovery of the ſick: And ſome of them uſed a ſort of charms over him at the ſame time; which the Apoſtle did not at all approve of, but inſtead thereof directed them to anoint the ſick *in the name of the Lord.* I cannot here enter upon the diſputes which have ariſen from this paſſage: But the circumſtances here mention'd ſeem plainly to refer this *anointing* to the miraculous cures which were done in the times of the Apoſtles. As, 1. *The prayer of faith* ver. 15. that is, the prayer offer'd up to God, upon a ſtrong impulſe of the Holy Spirit, that he ſhould be enabled to perform the cure: 2. The inſpired prayer, mention'd ver. 16. (for ſo the Greek words *deeſis energoumene*, which we tranſlate *the effectual fervent prayer*, do properly ſignify) to wit, the prayer to which the perſon praying was moved by the impulſe of the Holy Spirit: And, 3. The example of Elias, ver. 17. whoſe prayer was an inſpired prayer. (G. H. Williams, W. B. Killingb. Wells, Wheatly, Fox, and Wall) 2. That tho' thoſe miraculous cures were effected wholly by virtue of that power with which the Apoſtles and others at that time were endued, (inſomuch that we read of ſome who were heal'd by the bare *ſpeaking* of a word, Acts ix. 34. of others cur'd by *handkerchiefs or aprons*, ch. ix. 12. of others by *impoſition of hands*, Mark xvi. 18. and Acts xxviii. 8. or even by the mere *ſhadow* of an Apoſtle paſſing by, Acts v. 15. in all which cures there was no uſe of any unction;) yet ſince it was cuſtomary for the Jews to apply *oyl* to the ſick, as an ordinary medicine, therefore the Apoſtles, in working cures upon thoſe of their own nation, did often make uſe of the ſame application; not as having any natural force in itſelf to procure the effect, but only as a ſymbol or ſign of a miraculous recovery, wrought without any means, by the ſole power and "in the name of the Lord." (H. Williams, W. Kill. Wells, and Wheatly) 3. That ſo long as that power continued in the Church, there might be reaſon for continuing the uſe of this rite, as the Apoſtle here directs: But as this, even then, was not neceſſary, ſo when that power ceaſed, there was no reaſon for the continuance of this ſign; for, to continue the ſign, without being able to perform the thing ſignified, is not to relieve, but indeed to impoſe upon and deceive the ſick. (H. Will. B. Kill. and Wheatly) And conſequently, 4. That the continuance of this ceremony of unction, in the Church of Rome, without any pretence to the power, is not only unreaſonable, but the nature and uſe of it is wholly perverted from what it was in Apoſtolical times: For, 1. It was not then uſed as neceſſary, but indifferent, and occaſional; but in the Church of Rome it is made abſolutely neceſſary. 2. It was then uſed as a mere rite or ceremony; but in the Church of Rome it is made properly and truly a Sacrament, and whoſoever ſaith it is a mere rite, is accurſed: 3. It was then uſed properly only for corporal maladies; but in the Church of Rome it is properly for the ſoul, and but accidentally for the body: And, 4. It was uſed then for the recovery of the ſick and infirm; but here it is to be applied only to thoſe who are judg'd to be paſt recovery. (H. Will. W. B. Kill. Wheat. and Fox) But, obſerve further, 5. That when the Apoſtle ſays, "if he have committed ſins," it is not his intention, by that conditional ſpeech, to intimate as if any man is without ſin; but he ſpeaks of ſuch ſpecial ſins, for the reformation of which God doth often lay ſickneſs upon men. (Aſſ. H. W. B. Kill. Wells and Wheatly) 6. That the promiſe that ſuch ſins "ſhall be forgiven him," alludes to his receiving abſolution from the Biſhop or Prieſt, when upon examination he is found fit for it, and ſincerely deſirous of it. (H. Wheat. and Wall) And, 7. That the following precept "Confeſs your faults one to another," expreſſes the preparative to, or condition of, that abſolution: And this ought to be public, in caſe of public ſcandal, as well as private to a ſpiritual guide, for diſburthening the conſcience, and as an help to repentance. (H. Comb. Will. B. and Wells) See Dr. Hammond at large, and Mr. Killingbeck's ſermon on this text; and the notes on Mark vi. 13. John ix. 31. Acts xiv. 15. 1 Cor. xii. 9. and 1 Tim. ii. 1.

Ver. 19, 20. Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converterh the ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins.

If any of you do err.] Either in matters of faith or practice, as a wandring traveller doth out of the right way. (Aſſ. and B.) See the notes on Matth. xviii. 15. Luke xvii. 3. and Rom. ix. 3.

Shall hide a multitude of ſins.] Here is a double encouragement to excite our charity, in order to the converſion of an erring brother. 1. The advantage to the receiver; to wit, the *ſaving his ſoul:* And, 2. To the inſtrument himſelf; to wit, the *hiding of a multitude of* his *ſins.* (H.) See Dr. Hammond's critical note on this text; and thoſe on Acts iii. 1, *&c.* 1 Cor. xiii. 4, *&c.* and 1 Pet. iv. 8.

The END *of the Epiſtle General of St.* JAMES.

CRITICAL and EXPLANATORY

ANNOTATIONS

UPON THE

Firſt Epiſtle General of St. *Peter*.

THE author of this and the following Epiſtle, is ſo well known, that I ſhould not need to ſay more of him here, than to refer the reader to the notes already made, upon ſeveral paſſages of his life, in the progreſs of this work: And particularly, as to what relates to his Call, Matth. iv. 18. and x. 1. to his pretended ſupremacy, Matth. x. 2. and xvi. 18. Mark iii. 16 John xxi. 15. Acts i. 15. v. 15. viii. 14. xi. 7. and xv. 19. to his infallibility, Matth. xvi. 23. Mark viii. 33. and Gal. i. 18. and ii. 11, *&c.* to his forward and raſh zeal, Luke xxii. 50. to his ſelf-confidence and fall, Luke xii. 34, 60. John xiii. 38. and xviii. 26. and to his recollection and repentance, Luke xxii. 62. But ſince the Romaniſts conſtantly affirm, that St. Peter was 25 years Biſhop of Rome, upon which they zealouſly contend for the ſupremacy of the Popes, or Biſhops of Rome, as his ſucceſſors, whilſt others, with equal zeal, deny that ever he was there; it may be of uſe to our readers, to ſet the fact before them, in a true light, that they may ſee how to avoid the extremes on either ſide, and hold faſt the truth between both. 1. Then, it is undeniable, That St. Peter's having been at Rome is atteſted by witneſſes of the moſt remote antiquity, perſons of great eminency and authority, and who liv'd near enough to thoſe times, to know the truth and certainty of what they reported; namely by Papias, Irenæus, Dionyſius of Corinth, Clemens of Alexandria, Tertullian, Caius, Origen, *&c.* 2. The arguments uſually produc'd, to ſhake the credit of their teſtimony, are chiefly negative, drawn from the ſilence of other authors; which can be of no force againſt the poſitive authorities of ſo many credible witneſſes. 3. 'Tis true, there is no mention of this, either by St. Luke, in the Acts of the Apoſtles, nor in any of St. Paul's Epiſtles, written to or from that place: But all the inference to be drawn therefrom, is only that St. Peter was not, and probably had not been, at Rome, ſo early; tho' he might come thither after that time. But then, 4. This will no way confirm the Popiſh account of his having been 25 years Biſhop there, becauſe 'tis generally agreed, that he ſuffer'd martyrdom about the year of our Lord 68. which was not more than 8 years after St. Luke's writing the Acts, nor could be more than 9 or 10 after St. Paul's writing thoſe his Epiſtles, as I have already noted in the reſpective Prefaces thereunto prefix'd. Therefore, 5. It is evident, that St. Peter's coming to Rome was but a very few years before his death, and probably during St. Paul's being there the ſecond time; with whom he might joyn, in preaching to the Jews there, as St. Paul did to the Gentiles, and then ſhare with him the glory of martyrdom. But in whatever year he firſt came thither, 'tis certain, 6. That the honour of founding a Chriſtian Church at Rome can't be aſcrib'd to St. Peter, excluſive of St. Paul, ſince all the Ancients, who ſpeak of his having any hand in it, expreſly mention St. Paul, as at leaſt equally concern'd with him: And therefore, whatever authority the ſucceeding Biſhops of Rome can claim, from their Apoſtolical founder, it ſhould in reaſon be deriv'd to them as ſucceſſors to St. Paul, the Apoſtle of the Gentiles, rather than St. Peter the Apoſtle of the circumciſed Jews. See more of this in the Preface to the Romans, and the notes on Rom. i. 11, *&c.* xvi. 3, *&c.* and Col. iv. 10. and divers other places.

ii. Granting therefore, that St Peter was actually at Rome, ſome time (tho' far ſhort of what the Papiſts pretend) before his death, there is little or no reaſon to doubt, that he wrote this Epiſtle from thence; and conſequently but a few years before his martyrdom. See the notes on ch. v. 13.

iii. As to the occaſion and ſubject of it, this Apoſtle having by agreement the more immediate charge of the circumciſion, Gal. ii. 7. wrote to them in general this Epiſtle, which might reach them whereſoever they were diſperſed and ſcatter'd abroad: And therein his principal aim is, to confirm them in the Chriſtian religion, to encourage them to patience under their ſeveral trials, and to excite them to the practice of their reſpective relative duties, adorning their holy profeſſion with a ſuitable and becoming converſation. And

iv. As to ſtyle, 'tis well obſerv'd by a judicious Critic, frequently here quoted, That the plain Fiſherman, without the advantages of learning and polite education, is ſometimes equal, in the *marvellous* and *majeſtic*, to the learned ſcholar of Gamaliel, and great doctor of the Gentiles.

CHAP. I.

The Apoſtle bleſſeth God for his manifold ſpiritual graces; ſhewing that ſalvation in Chriſt is no new doctrine, but propheſied of old time: And exhorteth them accordingly to a godly converſation, as being now born anew by the word of God.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. PETER, an Apoſtle of Jeſus Chriſt, to the ſtrangers ſcattered throughout Pontus, Galatia, Cappadocia, Aſia, and Bithynia, elect according to the foreknowledge of God the Father, through ſanctification of the Spirit, unto obedience, and ſprinkling of the blood of Jeſus Chriſt: Grace unto you, and peace be multiplied. Bleſſed be the God, and Father of our Lord Jeſus Chriſt, which according to his abundant mercy, hath begotten us again unto a lively hope, by the reſurrection of Jeſus Chriſt from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reſerved in heaven for you, who are kept by the power of God through faith unto ſalvation, ready to be revealed in the laſt time: Wherein ye greatly rejoice, though now for a ſeaſon (if need be) ye are in heavineſs through manifold temptations, That the trial of your faith being much more precious than of gold that periſheth, though it be tried with fire, might be found unto praiſe, and honour, and glory at the appearing of Jeſus Chriſt: Whom having not ſeen, ye love; in whom, though now ye ſee him not, yet believing, ye rejoice with joy unſpeakable, and full of glory; Receiving the end of your faith, even the ſalvation of your ſouls. Of which ſalvation the prophets have enquired and ſearched diligently, who propheſied of the grace that ſhall come unto you: Searching what, or what manner of time the Spirit of Chriſt which was in them did ſignify, when it teſtified before hand the ſufferings of Chriſt, and the glory that ſhould follow: Unto whom it was revealed, that not unto themſelves, but unto us, they did miniſter the things which are now reported unto you by them that have preached the Goſpel unto you, with the Holy Ghoſt ſent down from heaven; which things the angels deſire to look into.

Peter, an Apoſtle.] See the notes on Rom. i. 1. 1 Cor. i. 1 and 1 Tim. i. 1.

To the ſtrangers, ſcattered.] When it was, that theſe diſpers'd or ſcatter'd Jews came and ſettled in theſe countries, is neither very eaſy nor material to decide. It is not to be doubted, but it was done by degrees; ſuch Jews as quitted their own country ſetling firſt in ſuch other countries as were nearer to them, and afterwards, on ſeveral occaſions, removing further and further into countries more remote from Judæa. (Wells) See the notes on John vii. 35. and Jam. i. 1.

Elect, according.] Here is a ſtrange and needleſs tranſpoſition of words. St. Peter puts the words (*eclectois perapidemois diaſporas*) *to the elect ſtrangers of the diſperſion*, &c. whereas the word *eclectois*, which he put the firſt in the ſentence, our tranſlators have placed the laſt. He uſes the word *eclectoi*, to denote Chriſtians: And as St. Paul directs almoſt all his Epiſtles *to the Saints* (that is, Chriſtians) of ſuch a place, ſo does St. Peter here, *to the elect* (that is, Chriſtians) ſojourning in the diſperſions of Pontus, *&c.* (Wall) See the notes on John xv. 19. Rom. viii. 29. Eph. i. 4. and Col. iii. 12.

Sprinkling of the blood.] See the notes on Hebr. xii. 24.

Grace unto you and peace.] See the notes on Rom. i. 7. 1 Cor. i. 3. and Eph. i. 2.

Bleſſed be the God and Father.] See the notes on John iii. 3. Rom. i. 8. viii. 24. and ix. 5. 1 Cor. i. 4. and 2 Cor. i. 3.

Begotten us again.] See the notes on John iii. 16. Acts xiii. 33, 38. Rom. i. 4. and viii. 29. 1 Cor. i. 3. and xv. 20, *&c.* Eph, ii. 3. Col. i. 5. 1 Theſſ. v. 8. Tit. iii. 5. and Hebr. vi. 19.

An inheritance incorruptible.] See the notes on Rom. viii. 17. Gal. iii. 18. Col. i. 12. and iii. 4.

Who are kept.] See the notes on ver. 10. John vi. 39. x. 28. and xvii. 11. 1 Cor. i. 8. Col. iii. 3. 2 Theſſ. i. 7. 2 Tim. i. 10. and ii. 10.

Wherein ye greatly rejoice.] *En ho*; In which *thing*. (Wall) That is, in the belief and expectation of the glorious and incorruptible inheritance in heaven; which is fit matter of rejoicing to us, in the midſt of our preſent afflictions, wherewith we are, for the preſent, by God's Divine Wiſdom, permitted to be exerciſed, for the promotion of his glory, or the furtherance of our ſalvation. (H. W. and B.) See the notes on Matth. v. 12. Acts v. 41. Rom. v. 2. viii. 18. and xii. 12. 1 Cor. x. 13. and xi. 32. 2 Cor. iv. 17. and vi. 7. 2 Tim. ii. 11. Hebr. xii. 11. and Jam. i. 2.

The trial of your faith.] See the notes on Rom. ii. 7. 1 Cor. iii. 13. 2 Theſſ. i. 12. and James i. 3.

Whom having not ſeen.] *Hon ouc eidotes.* If this reading be true, then it is moſt proper to tranſlate the words thus, "Whom having not *known*:" If *hon ouc idontes*, (as other copies have it, and all the verſions do tranſlate it) be the true reading, then our tranſlation is right alſo. (W.) But the former reading is confirm'd by all the manuſcripts us'd by Dr. Mill, but three; as appears from him on this text: Neither does St. Polycarp's Epiſtle make any thing againſt it, he not citing the ſaid text at large, but only in ſhort; and 'tis likely the ſame is alſo the caſe of Irenæus. Indeed *eidotes* ſeems to have been chang'd into *idontes*, only becauſe it ſeem'd incongruous to ſay here, that Chriſtians do not *know* Chriſt, when in other places of Scripture, to *know* Chriſt or God is an expreſſion uſed to denote the being *Chriſtians*; it being not obſerv'd, that St. Peter is here to be underſtood of *knowing Chriſt* by face, or in perſon; as is evident from the following part of the text: Which likewiſe ſerves to ſhew, that *eidotes* is the true reading, foraſmuch as *horontes* (which is equivalent to *idontes*) is mention'd in the ſaid latter part of the verſe; and conſequently, if *idontes* were the true reading, there would be no other than a tautology. (Wells) See the notes on John xx. 31. 2 Cor. v. 7. and Hebr. xi. 1.

Receiving the end.] See the notes on Rom. vi. 21.

Of which ſalvation.] Here the Apoſtle reſumes the diſcourſe he was upon in ver. 5. all that is between being a parentheſis. (Wall) The Prophets had a general and obſcure notion of an eternal life to be publiſh'd to men by the Chriſt; and ſearched to know, at what *time* this coming of Chriſt, and this publication would be: "Unto whom it was revealed," only in general, "that not unto themſelves, but unto us" Chriſtians, did belong the grace of that ſalvation which they propheſied of; and which is now declared unto us more clearly, by the Apoſtles, who were endow'd with a more extraordinary meaſure of the Holy Spirit "ſent down from heaven" upon them. (G. Aſſ. H. W. B. Wells and Wall) See the notes on Matth. xiii. 17. Luke xxiv. 26, 46. Acts xxvi. 23. 2 Tim. iii. 16. and Hebr. xi. 39.

The Spirit of Chriſt.] *To en autois pneuma Chriſtou:* That is, (ſay the Socinians) *The Spirit in them*, which ſpake of *Chriſt*, as the word of life and of ſalvation, is the word which ſpeaks of life and of ſalvation. But, in this ſenſe, he might as well have been ſtyled *the ſpirit of antichriſt*, or of the *falſe prophets*, becauſe he alſo ſpake of them. All the Ancients agree in the other ſenſe, that Chriſt ſpake by *his Spirit*, they being inſpir'd with *his grace*, and taught by *his Spirit*, their words proceeding from the Divine Word moving them, and by *him* they propheſied; and that *he* ſpake in Iſaiah, Elias, and in the mouth of the Prophets. (W.)

The Angels deſire to look into.] See the notes on Jam. i. 25. and Eph. iii. 10.

Ver. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25. Wherefore gird up the loyns of your mind, be ſober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jeſus Chriſt; as obedient children, not faſhioning your ſelves according to the former luſts in your ignorance: But as he which hath called you is holy, ſo be ye holy in all manner of converſation; becauſe it is written, Be ye holy, for I am holy. And if ye call on the Father, who without reſpect of perſons judgeth according to every mans work, paſs the time of your ſojourning here in fear: Foraſmuch as ye know, that ye were not redeemed with corruptible things, as ſilver and gold, from your vain converſation received by tradition from your fathers; but with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot: Who verily was fore-ordained before the foundation of the world, but was manifeſt in theſe laſt times for you; who by him do believe in God that raiſed him up from the dead, and gave him glory, that your faith and hope might be in God. Seeing ye have purified your ſouls in obeying the truth through the Spirit, unto unſeigned love of the brethren, ſee that ye love one another with a pure heart fervently; being born again, not of corruptible ſeed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all fleſh is as graſs, and all the glory of man, as the flower of graſs. The graſs withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the Goſpel is preached unto you.

The loyns of your mind.] See the notes on Luke xii. 35. Rom. xiii. 13. Eph. ii. 3. and vi. 14. 1 Theſſ. v. 8. and Tit. ii. 12.

Revelation of Jeſus Chriſt.] See the notes on 2 Theſſ. i. 10.

Not faſhioning yourſelves.] See the notes on Acts xvii. 30. Rom. xii. 2. and Eph. ii. 3.

Be ye holy.] The Greek phraſe here (*cata ton caleſanta humas hagion) in imitation of that holy one who called you*, which we tranſlate, "As he which hath called you is holy," is mark'd down by Vatablus for a Hebraiſm; but the very ſame form of ſpeech is found in Xenophon. (Blackw.) See the notes on Rom. vi. 19. xii. 2. 1 Cor. vi. 20. and xv. 34. 2 Cor. vii. 1. 1 Theſſ. iv. 7. and Hebr. xii. 14.

Without reſpect of perſons.] See the notes on Acts x. 34. and Rom. ii. 11.

According to every man's work.] See the notes on Jam. i. 14, &c.

Not redeemed with corruptible things.] The *firſtlings*, or firſt-born, of man and beaſt, the Lord challenged as his own, Exod. xiii. 1. The ground of which law was, becauſe God ſmote all the firſt-born in Egypt, both of man and beaſt, but ſpared the Iſraelites; for a perpetual memory of which benefit, he commanded them to ſanctify all their firſt-born males unto him. Now the firſt-born of men and of unclean beaſts were redemed for five ſilver ſhekels of the ſanctuary, paid unto the Prieſts for each of them, Numb. xviii. 15. unto which the Apoſtle plainly alludeth here. (Godw.) See the notes on Acts xx. 28. Rom. iii. 24. 1 Cor. vi. 20. and vii. 23. and Eph. i. 7.

Fore-ordained before the foundation] *Proegnoſmenou*; *foreknown*. (Biſhop Alley, Aſſ. H and W.) See the notes on John xvii. 5. Acts ii. 23. and x. 42. Rom. viii. 29. Gal. iv. 4. and 2 Tim. i. 9.

Manifeſted in theſe laſt times.] See the notes on Rom. xvi. 25. Gal. iv. 4. Eph. i. 10. and ii. 14. 1 Tim. iii. 16. and Hebr. i. 9.

Who do by him believe.] Here the Socinians argue thus; He *by whom* we believe in God, is not that *God* in whom we believe; for the means of faith can never be the object of it: But *Chriſt* is he by whom we believe in God; Therefore Chriſt is not God! To which I anſwer; Chriſt, according to the nature which died for us, and which was raiſed from the dead, is he by whom we believe in God; *i. e.* own him to be able to raiſe us alſo from the dead; and, according to that ſame nature, we acknowledge him not to be God: But, that hinders not his being *God*, according to that nature by which he had power to, and actually did, raiſe himſelf from the dead. (W. and B.) See the notes on John ii. 19. v. 25 28. and x. 18. and Acts ii 24.

See that ye love one another.] See the notes on John xiii. 34. and xv. 12. and Rom. xii. 10.

Being born again.] See the notes on John i. 13. and iii. 3.

All fleſh is as graſs.] See the notes on Jam. i. 10.

CHAP. II.

Exhortations to charity and unity, as being all built upon one foundation, Chriſt; and to purity and good works: The duty of ſubjects, and of ſervants.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. WHerefore, laying aſide all malice, and all guile, and hypocryſies, and envies, and all evil-ſpeakings, as new-born babes deſire the ſincere milk of the word, that ye may grow thereby: If ſo be ye have taſted that the Lord is gracious: To whom coming, as unto a living ſtone, diſallowed indeed of men, but choſen of God, and precious, ye alſo, as lively ſtones, are built up a ſpiritual houſe, an holy prieſthood, to offer up ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt. Wherefore alſo it is contained in the Scripture, Behold, I lay in Sion a chief corner-ſtone, elect, precious: And he that believeth on him ſhall not be confounded. Unto you therefore which believe, he is precious: But unto them which be diſobedient, the ſtone which the builders diſallowed, the ſame is made the head of the corner, And a ſtone of ſtumbling, and a rock of offence, even to them which ſtumble at the word, being diſobedient, whereunto alſo they were appointed. But ye are a choſen generation, a royal prieſthood, an holy nation, a peculiar people; that ye ſhould ſhew forth the praiſes of him who hath called you out of darkneſs into his marvellous light: Which in time paſt were not a people, but are now the people of God: Which had not obtained mercy, but now have obtained mercy.

Wherefore, laying aſide.] See the notes on Rom. xii. 1. and xiii. 13. 1 Cor xiii. 1, &c. Eph. iv. 22, &c. Col. iii. 8. Tit. iii. 2. and Hebr. xii. 1.

The ſincere milk of the word.] The Goſpel is here compar'd to *milk*, 1. Becauſe of the ſweetneſs of it; 2. Becauſe of the purity of it; And, 3. Becauſe of the nouriſhing property of it. (Aſſ.) And the diſpoſitions for reading it, are, 1. The ſimplicity and docility of a child; 2. The hunger, and ardent *deſire*, with which it ſeeks the breaſt; 3. Without the mixture of interpretations, which corrupt the purity of the *word*; 4. No other deſign, but to *grow* in profiting by this food; 5. No other end but ſalvation; And, 6. No other *taſte*, but that of hope and of faith. (Q.) See the notes on 1 Cor. iii. 2. and Eph. iv. 11, &c.

As unto a living ſtone.] When Chriſt, in the Scriptures, is compar'd to a *ſtone*, it is either to the *foundation ſtone*, to ſhew, that the whole Church is built upon him, 1 Cor. iii. 11. Or elſe unto the chief *corner-ſtone*, to ſhew, that the whole Church, or all the faithful, are coupled and united together in him, Eph. ii. 20. and iv. 16. And he is further call'd "a living ſtone," becauſe he giveth *life* unto all thoſe who by faith are united unto him, John v. 26. (Aſſ.) See the notes on the texts here cited.

Built up a ſpiritual houſe.] See the notes on ver. 9. John xiv. 2. Eph. ii. 19, &c. 1 Tim. iii. 15. and Hebr. iii. 6.

Contained in the Scripture.] See the note on Rom. ix. 33.

Elect.] The full import of this word may be gather'd from the notes on ch. i. 1. Matth. xx. 16. Luke vi. 13. and xiii. 23. John xiii. 18. and xv. 16. Acts ii. 47. Rom. viii. 29. and ix. 11, 15, &c. 1 Cor. i. 27. Eph. i. 4. Col. iii. 12 and 2 Tim. ii. 10. But the more curious reader may ſee a large critique upon it at once, in Dr. Hammond on this text.

A ſtone of ſtumbling.] See the notes on Matth. xxi. 42. Acts iv. 11. Rom. ix. 33. and 1 Cor. i. 23.

Whereunto alſo they were appointed.] The meaning here cannot be, that theſe perſons were ordain'd, or *appointed*, by God, to be *diſobedient*; for, if this were the ſenſe, the fault laid to their charge would be their anſwering and fulfilling the appointment of God. But, the meaning is, that they, being *diſobedient* to the Goſpel of the truth, of which they had received ſo many and ſuch clear proofs, they were *appointed* to that puniſhment which was juſtly threatned to the diſobedient: So that, what was deſign'd by God for their ſalvation, by their ſin and obſtinacy became the occaſion of their falling into a worſe condition, and their being more ſeverely puniſh'd. (Aſſ. H. W. B. and Fox) The Apoſtle manifeſtly ſpeaks of unbelievers, and ſays, they "ſtumble at the word," which was *offer'd* to them, or which was *put near* them, or *upon which they were ſet*; for the original may admit of theſe three tranſlations. It is a plain alluſion to thoſe who walk, without taking notice of their way; or to builders, who *ſtumble* againſt the materials which are given them to build with: For, the Apoſtle had been comparing Jeſus Chriſt to a *corner-ſtone*, "which the builders diſallowed," and had become "a ſtone of ſtumbling, and a rock of offence," to thoſe who did not believe. We muſt therefore rectify the tranſpoſition which is in the original, which gives occaſion to this dangerous miſtake, and tranſlate, with the Syriac verſion, thus, "Being diſobedient," *they* "ſtumble at the word," *which was offered unto them*, or, *tho' it was offered unto them.* (Eſſay) See the notes on Matth. xiii. 15. and xxi. 41. Luke ii. 34. John xii. 40. Acts xiii 47. Rom. vii. 7. viii. 29. ix. 15, &c. 33. xiv. 13. 1 Cor. i. 18. 2 Cor. ii. 15. and Jam. i. 13.

But ye are.] The titles here given to the Chriſtians are the ſame which were formerly given to the whole Jewiſh nation, by God himſelf, Deut. vii. 6. and are accordingly to be interpreted. (W. and B.) See the notes here next following.

A choſen generation.] By effectual vocation ſeparated from the world to the ſervice of Chriſt, whoſe name they bear. (B.) Not only the righteous and obedient perſons among them, but the whole nation of the Jews, are ſtiled *The elect of God*, throughout the Old Teſtament; as Deut. iv. 37. vii 6. x. 15. and xiv. 2. 1 Kings iii. 8. Pſa. cv. 6, 43. cvi. 5. and cxxxv. 4. Iſa. xli. 8, 9. xliii. 20. xlv. 4. and lxv. 9 Jer. xxxiii. 24. Dan. xi. 15. and Zech. iii. 2. And when, in the New Teſtament, this phraſe is applied to the Jews, it plainly ſignifies as many of them as were converted to the Chriſtian faith; tho' afterwards too many of them fell off from it, or brought not forth thoſe fruits of righteouſneſs which Chriſtianity requir'd; and yet it is applied to them all in general, and without diſtinction. (W.)

A royal prieſthood.] That is, Kings and Prieſts: *Kings*, becauſe of that power, which they have through Chriſt, over their luſts; and *Prieſts*, becauſe ſeparated to the ſervice of God. (Aſſ. and H.) Theſe words are plainly taken from Exod. xix. 6. according to the Septuagint verſion. The Hebrew expreſſion, anſwering hereunto, is, (as it is there render'd in our Engliſh tranſlation) "a kingdom of Prieſts;" which as it is render'd by one of the Chaldee Paraphraſts, *Kings and Prieſts*, ſo that explication ſeems to be confirm'd, Rev. i. 6, &c. (Wells) But here, we muſt obſerve, 1. That this phraſe, when applied to Chriſtians, is not ſo to be underſtood, as if *all* the whole body of the Chriſtian people were equally entitled to exerciſe the functions of the Prieſthood: For theſe words are plainly to be interpreted agreeably with thoſe in Exodus, from whence they are taken; and no one will be ſo hardy as to deny, that there were certain functions ſo appropriated to the Iſraelitiſh Prieſts, as that laity could not uſurp them without impiety: And accordingly, we find it evident, from all the monuments of antiquity, that the Chriſtian Laity never had a right to adminiſter the functions appropriated to the Prieſts among them. (Hughes) 2. That the Holy Scripture itſelf has made a great diſtinction, in this reſpect, between the function and dignity of the Chriſtian Prieſts and the Chriſtian Laity. For whereas other Chriſtians are but the *ſheep* of Chriſt, John x. 1, &c. Miniſters are the *Paſtors* or ſhepherds, to whom Chriſt, the chief Paſtor, hath committed his ſheep to be guided and *fed*, John xxi. 15, &c. Acts xx. 28. and Eph. iv. 11. Other Chriſtians are but the *plants* in the Lord's garden, Cant. iv. 12, 13. Miniſters are alſo the Lord's gardiners appointed of God to *plant* and to *water* them, 1 Cor. iii. 6, &c. Other Chriſtians are but *living ſtones* in the temple of God, which is his Church, 1 Pet. ii. 5. Miniſters are alſo God's *builders*, 1 Cor. iii. 9. ordain'd of Chriſt, for the *edifying of his body*, which is his Church, Eph. iv. 12. And finally, others are but the family, and as it were the houſhold ſervants of Chriſt, the Miniſters are the *ſtewards*, whom the Lord hath ſet over his family, to give to every one, of the houſhold of faith, their *portion of food in due ſeaſon*, Matth. xxiv. 45. Luke xii. 42. and Tit. i. 7. (Downame and Hickes) 3. That from this, and divers other ſuch like texts of Holy Scripture, it evidently appears, that the Chriſtian Church is a true and proper (altho' it be a ſpiritual) ſociety, and diſtinct from all the ſocieties of this world; and a ſociety to which all men are oblig'd to join themſelves, under the greateſt peril of their ſouls. (Hughes and Hickes) And, 4. That the *ſpiritual ſacrifices*, here mention'd, which the Chriſtian *Prieſts* are to *offer up*, are not only thoſe of *thanks and praiſe*, which are common to all Chriſtians; but more eſpecially the *bread and wine* in the *Euchariſt*; which even Deacons never had authority to conſecrate, and much leſs mere Laymen. (Hughes and Johnſ.) See the notes on John xv. 1. and xviii. 36. Acts v. 29. Rom. x. 15. and 1 Cor. iv. 1, 2.

An holy nation.] See the notes on 1 Cor. 1. 2.

A peculiar people.] *Laos eis peripoieſin*; a treaſure, as the word, *ſegullah*, ſignifies; a people in covenant with God, and ſo become his *peculium*, whom he will be carefull to protect and preſerve, and to whom belong his peculiar favours and privileges. (Aſſ. H. W. and B.) See Dr. Hammond at large here; and the notes on Eph. i. 14. and Tit. ii. 14.

Shew forth the praiſes.] Here the Apoſtle declares the end of all theſe diſtinguiſhing favours being granted to them, *viz.* to publiſh and proclaim the wiſdom, power, goodneſs and mercy, the righteouſneſs and truth of God, who had *called* them out of the *darkneſs* of ſin, ignorance, and miſery, into the *marvellous light* of knowledge, faith, holineſs and comfort. (Aſſ. B. and Wells) See the notes on John i. 5. iii. 19. and xii. 36. Acts xxvi. 18. Rom. xii. 2. and xiii 2. 1 Cor. vi. 11. 2 Cor. vi. 6. Eph. i. 18. ii. 2, 10, 11. iv. 17, &c. and vi. 12.

Not a people.] Hence it is concluded by ſome, that this Epiſtle was not written to the Jews only, but alſo to the Gentiles; becauſe the text quoted out of Hoſ. ii. 23. is to be underſtood of the calling of the Gentiles, Rom. ix. 25. (Aſſ.) But theſe expreſſions may very well be underſtood, as applied by St. Peter to the convert Jews; and don't ſeem neceſſarily to be meant by him of the converted Gentiles. (H. W. B. Wells, and Wall) See the notes on Rom. ix. 25.

Ver. 11, 12. Dearly beloved, I beſeech you as ſtrangers and pilgrims, abſtain from fleſhly luſts, which war againſt the ſoul; having your converſation honeſt among the Gentiles: That whereas they ſpeak againſt you as evil-doers, they may, by your good works which they ſhall behold, glorify God in the day of viſitation.

Dearly beloved.] Obſerve here, a three-fold argument to perſwade Chriſtians to the duty required, 1 In the compellation itſelf, "Dearly beloved:" He does not ſay, *My beloved*, or *Dearly beloved brethren*, to expreſs his own affection for them; but *agapetoi*, (the very ſame word which God himſelf makes uſe of in declaring his *beloved Son*, Matth. iii. 17. and xvii. 5 and elſewhere) As if he had ſaid, ſince ye are ſo *dearly beloved* of God, look to it, that ye *abſtain from* what ye know will be diſpleaſing to him. 2. From their preſent ſtate and condition in this world, wherein we are only "ſtrangers and pilgrims;" and therefore we ought not to live according to the corrupt maxims and luſts of it, to gratify our ſenſual appetites, nor to ſet our hearts upon it. And, 3. From the danger of theſe "luſts, which war againſt the ſoul;" that is, againſt the purity, the dignity, the peace, the liberty, and the very life of the ſoul. (Aſſ. H. Stan. W. and B.) And in the duty itſelf we are alſo to obſerve that as there is a great difference between temperance and abſtinence, the *temperate* man (for inſtance,) eating but little and moderately, the *abſtinent* nothing at all; ſo here, we are not allow'd to have any thing at all to do with "fleſhly luſts," or unlawful pleaſures, but abſolutely to avoid them; not exhorted to uſe them with temperance, but wholly to "abſtain from" them. (B.) See the notes on Luke xxi. 34, &c. John iii. 6. Acts xv. 29. Rom. i. 26. vi. 12, 19. vii. 5, 8, &c. 23. viii. 4, &c. and xii. 2. 1 Cor. vi. 14, &c. and xv. 34. 2 Cor. vii. 1. Gal. v. 16, &c. Eph. ii. 3. and v. 8, &c. 1 Theſſ. iv. 1, &c. and v. 5. and Jam. iv. 1.

Your converſation honeſt.] See the notes on Luke xix. 44. Rom. xii. 17. Phil. iv. 8. 1 Theſſ. iv. 12. Tit. ii. 8. and Hebr. xii. 14.

Ver. 13, 14, 15, 16, 17. Submit your ſelves to every ordinance of man for the Lord's ſake: Whether it be to the king, as ſupreme; or unto governours, as unto them that are ſent by him, for the puniſhment of evil-doers, and for the praiſe of them that do well. For ſo is the will of God, that with well-doing ye may put to ſilence the ignorance of fooliſh men: As free, and not uſing your liberty for a cloke of maliciouſneſs, but as the ſervants of God. Honour all men. Love the brother-hood. Fear God. Honour the king.

Submit yourſelves.] In this text the Apoſtle teacheth that particular part of obedience, which more eſpecially concern'd their "having their converſation honeſt among the Gentiles," ver. 12. to wit, Submiſſion to Magiſtrates; which ſome, even in thoſe days, began to refuſe, as if it had been inconſiſtent with their *Chriſtian liberty!* And this *ſubmiſſion* is here, 1. Commanded and taught in general; to be paid as an act of religion towards God, ver. 13. 2. More particularly, by declaring the object of it, *viz.* Not only to *the King*, and *Supreme* Magiſtrate alone, but alſo *unto governors ſent by him*, ver. 13, 14. 3. Enforced by divers motives; as, 1. From the end of this inſtitution; namely, "for the puniſhment of evil-doers, and for the praiſe of them that do well," ver. 14. 2. From the efficient cauſe; namely, "the will of God," or his expreſs command, ver. 15. And, 3. From the fruit or benefit of the performing it; the "putting to ſilence the ignorance of fooliſh men," ver. 15. 4. An objection is remov'd, concerning *Chriſtian liberty*; by diſtinguiſhing between that falſe *liberty* which is join'd with *maliciouſneſs* or wickedneſs, and the true *liberty* which renders men more apt to live "as the ſervants of God," ver. 16. And, 5. That this *ſubmiſſion* to Magiſtrates is a part of the ſervice of God, he proves, by a brief repetition of thoſe precepts which relate to this and the like duties, ver. 17. (Ameſ.) Upon which ſeveral heads, all that ſeems here neceſſary to be added, to what has been already noted upon the parallel texts, may be comprehended under theſe following obſervations, 1. That St. Peter's doctrine is exactly the ſame with that of St. Paul. And indeed this Apoſtle had as much reaſon to learn this leſſon as any of the reſt, becauſe of the ſevere rebuke which he receiv'd from our Lord himſelf, for his having raſhly drawn his ſword againſt the lawful powers; as we have noted upon Luke xxii. 50. Which unwarrantable action was probably the chief thing that tempted him ſo ſoon after, to deny his maſter, being conſcious of the great danger he had incurr'd, if diſcover'd to be guilty of that reſiſtance. As it has very often been the fate of thoſe men, who have been tranſported with an intemperate zeal, to draw their ſwords againſt authority, under pretence of the cauſe of Chriſt and his religion, to *deny both*, before they put their ſwords up again. (Sherl.) For

2. Chriſtian religion is ſo far from warranting ſubjects in the reſiſtance of their Sovereigns, that, as St. Paul commanded *every ſoul* (that is, every man, without diſtinction) to *be ſubject*, and that *for conſcience-ſake*, as we have noted on Rom. xiii. 1, 5. ſo here St. Peter commands the ſame (*dia ton kyrion*) "for the Lord's ſake:" That is, out of regard to his will and ordinance, who is the *King of kings*, and *Governor of all things*, and as we would do an acceptable ſervice to him. And as this is agreeable to both the doctrine and practice of our bleſſed Lord himſelf, and his Apoſtles, and the Primitive Fathers, who ſeal'd the truth of it with their blood; it was ſo great and evident a part of Chriſtian religion, that it was as *Catholic* as the Church itſelf, till firſt *Popery*, and from thence *Presbytery*, began to appear, and diſturb the world. (Baſſ.) Princes rule by virtue of God's commiſſion and authority; they are *his* lieutenants in the world, and therefore to diſobey them, is to rebel againſt that Sovereign and Divine authority by which they reign. (Hopk.) But then, 3. Whereas we are here injoin'd to ſubmit ourſelves (*paſi anthropine ktiſei*) *to every human creature*, or (as we render it) "to every ordinance of man," we are not to underſtand, that Kings are the mere *creatures* of the people, to be ſet up, and pull'd down again, by them, at their pleaſure, (for that would make St. Peter not only to contradict St. Paul, and the whole tenor of Holy Scriptures, but to be inconſiſtent even with himſelf;) ſince the Apoſtle has ſufficiently explain'd his own meaning, in the following words, "Whether it be to the King as ſupreme, or unto Governours, as unto them who are ſent by him:" From whence it is manifeſt, that by "every ordinance of man," he means all and every one that is entruſted by God with the government of the place or country where we live. As, firſt, *The King, as ſupreme* Magiſtrate, who receives his commiſſion immediately from *God* himſelf, and therefore is accountable to none but him for the execution of it; as the Apoſtle here plainly intimates, in that he calls him the *Supreme:* For, if he be *ſupreme*, then all other perſons in his kingdom are inferior to him, both ſingly and jointly, ſo that neither any one, nor all together, can juſtly pretend to any power *over* him, becauſe they are all *under* him; otherwiſe he would not be *ſupreme*, as the Apoſtle here calls him. Neither is this duty to be perform'd only to the King himſelf, but (as the Apoſtle adds) alſo "unto Governours, as unto them that are ſent by him;" that is, who are commiſſion'd by *the King*, as he is by *God*, to adminiſter juſtice, and execute the laws of the land, ſo far as their commiſſion reaches. So that, by this Divine Law, we are oblig'd to *ſubmit* ourſelves to thoſe whom the King ſets over us, as well as unto the King himſelf whom God ſets over us: For, the commiſſion, which the King grants to them, is but a part of that which he received from God, and therefore ought to be ſubmitted to, as much as if the King himſelf had ſtill kept it in his own hands; for it is ſtill *his* power, in their hands, who are only entruſted by him with the adminiſtration or execution of it. (Bever.) In ſhort, this phraſe (*anthropine ktiſis*) *human order*, or ordination, ſignifies nothing but *human authority*; ſuch power and authority as is exerciſed *by men*, for the good government of *human* ſocieties: And the plain meaning is only this, That, out of reverence and obedience to *God*, from whom it is deriv'd, they ſhould ſubmit to that *authority*, which is exerciſed *by men*; whether to the *ſupreme* authority of Sovereign Princes themſelves, or that ſubordinate authority which is beſtow'd by them upon their inferior Magiſtrates. (Sherl.) And this I note the rather, becauſe the *Papiſts* on one hand, and the *Sectaries* on the other, have made ſuch a ſtir about this phraſe, and are glad of any appearance of Holy Writ, that they may leſſen or invalidate the authority of Kings, while one ſide would have 'em derive it from the *Pope*, the other from the *People*; and tho' they manage the argument by different mediums, yet they both agree in the concluſion, which is to bring 'em under, or pull 'em down, as it beſt ſerves their turn. (Dove) 4. Whereas ſome are pleas'd to note upon this text, that every nation has a liberty to chuſe what kind and form of government human prudence ſhall direct them to, as moſt agreeable to, and commodious for the people; the Apoſtle himſelf ſeems far enough from warranting ſuch a notion, where he ſpeaks of "the King as ſupreme," which plainly expreſſes the Monarchical form only: And as that form was evidently the firſt and moſt noble government in the world, being founded originally in families, the firſt of all ſocieties; ſo the degeneracy of this government, into ariſtocraſy, and baſe democrcay, was a *creature*, not exiſtent from the beginning, but aroſe, *like the mule*, from an unnatural conjunction, and ſcarce ever obtain'd in any place but by a rebellion! Surely, if ſome men had as much to plead, for *Commonwealth*, *Free-ſtate*, or *Parliament*, as we have hence for monarchy, they would long ſince have boaſted the *Jus Divinum* of 'em. (Baſſ.) Again, 5 We are to obſerve, That this command (as well as that of St. Paul) was laid upon all Chriſtians, when there was never a Chriſtian King or Governor in the world, but all rather inveterate enemies to Chriſtianity itſelf, endeavouring all they could to deſtroy and baniſh it out of the world: And yet, all Chriſtians are here commanded to ſubmit to them; which ſhews, that this duty is to be paid to *the King*, as ſuch; not becauſe he is a Chriſtian, a juſt, a merciful King, but becauſe he is *a King* authoriz'd by God to rule and govern us. And therefore the Apoſtle does not here command us to *ſubmit ourſelves to the King*, as good, or kind, or juſt, but *as ſupreme*; nor *to Governors*, as eminent for grace or virtue, but *as ſent by the King:* So that he who ſubmits to the King, or his ſubordinate Governors, on any other conſideration, but that of their reſpective authority, whatſoever other law he may think to obſerve in ſo doing, be ſure he does not obey *this* (Bever. and Sherl.) For, 6 Whereas Eſthius, and other Jeſuited Zealots, object, that this *ſubmiſſion* is not due to thoſe who do not exerciſe their authority in purſuance of the great end of its inſtitution, "for the puniſhment of evil-doers, and for the praiſe of them that do well;" 'tis certain, that, upon ſuch a ſuppoſition, there would be no ſubmiſſion at all due, to any *Kings* or *Governors* in the world, at the time when this doctrine was firſt taught, and conſequently the inſpir'd Apoſtles muſt be boldly charg'd with folly, ſince there were none, at that time, who did anſwer this end of their inſtitution; Neither indeed would ſuch an expoſition of the text leave any ſecurity at all, even to the beſt of Princes, ſince factious and ſeditious ſpirits will never want pretences to miſrepreſent the government, and bring about revolutions: But, the truth is, the Apoſtle does not give this as the ground or reaſon of our ſubmiſſion, but only as a motive to the practice of it, conſidering the great advantages of government; but tho' this motive ſhould fail in ſome inſtances, yet, while the reaſon of ſubmiſſion laſts, (and that can never fail, while we own the Sovereign authority of God,) ſo long it is our duty to be ſubject, whether our Prince do *his* duty or not. (Sherl.) The magiſtrate's proper office is to *puniſh evil-doers*, and to reward or encourage thoſe who *do well:* And tho' they may not be always *ſent* for theſe good ends; yet, it is ſufficient, that this is the general end of their office; and therefore they, in charity, muſt be ſuppos'd to be *ſent by Kings* for theſe ends. (W. and B.) However, the Spirit of God, who ordains and ſupports lawful authority, at the ſame time regulates the uſe of it: But, of whatever abuſe thoſe who are inveſted therewith are guilty, it gives no right to rebel againſt them. (Q.) 7. Foraſmuch as it was an old and early clamour, (rais'd and propagated by Satan and his inſtruments) that the Chriſtian religion was an enemy to Government and the profeſſors of it factious and ſeditious Spirits, (which is the charge againſt them intimated ver. 12.) the Apoſtle here tells them, by what means they might moſt effectually *put to ſilence* (or, as the Greek word, *phimoun*, more emphatically ſignifies, to put a *muzzle* upon the mouth of) thoſe *ignorant and fooliſh men*, who thus miſrepreſented them; (Leigh and B.) *viz.* By *well-doing*. And indeed, there is not a more excellent, and certain way, to credit our holy religion, and to take off all objections and ſcandals againſt it, than the holy and good, the exemplary and virtuous lives of thoſe who profeſs it; which is that "adorning the doctrine of God our Saviour," which the Scripture calls for, Tit. ii. 10. and, in the eye of the world, will ſignify more than ten thouſand of the beſt arguments we can ever urge for it: But yet the notion of *well-doing* here is a little more reſtrain'd, to mean that honeſt and regular, that ready and conſcientious ſubjection to authority, which he had preſs'd home in the preceding verſes; *viz.* either in actually performing the commands of *the King*, and his *Governors*, if not ſinful; or elſe in patiently ſubmitting to ſuch puniſhment as they ſhall think fit to inflict, for not obeying their ſinful commands. (Uſher, Hopk. Heſk. Sherl. B. and Wells) And this the Apoſtle aſſures us, "is the will of God." And that by which we "may put to ſilence the ignorance of fooliſh men;" ſo call'd, becauſe there can't be imagin'd a greater *folly*, than to charge the profeſſion itſelf (that is, the doctrine of Chriſt, which utterly condemneth theſe diſorders, and forbiddeth all reſiſtance of lawful authority, under the pain of *damnation*) with the contrary practice of ſome of its profeſſors. (Uſher) But then, 8. It is objected, What becomes of our Chriſtian *liberty?* Thus, the Jews, and eſpecially the Zealots among them, were notorious for this doctrine, that they were a *free* people, and ought to preſerve their *liberty*; holding themſelves oblig'd to own God alone, as their only Lord and Governor, in oppoſition to Cæſar; and practiſing upon this principle at the writing of this Epiſtle. Now, the Apoſtle grants the antecedent, that by embracing Chriſtianity, they were *free* indeed; to wit, from the burden and curſe of the Law, and from the bondage of ſin and Satan, but not from obedience; "Servants of God," and yet at the ſame time, ſubjects to their Prince; yea, ſo much the better *ſervants*, as they were the better *ſubjects*; and conſequently, "as the ſervants of God," ought carefully to obey his commands in all things: Among which his commands theſe are ſome principal ones, *viz.* To "honour all men," Gentiles as well as Jews, according to their reſpective ſtations and dignity; to "love the brotherhood," that is, their Fellow-Chriſtians; to "fear God," in the firſt place, and above all; and, in ſubordination to him, to "honour the King," as God's vicegerent, tho' he was then Nero, the worſt of princes. But, on the contrary,

for men to plead their *Chriſtian liberty* in bar to that obedience and ſubmiſſion, which they owe to their ſuperiors, either Civil or Eccleſiaſtical, is to "uſe their liberty for a cloke of maliciouſneſs," or a covering for that diſobedience to authority, which is hateful to God, and injurious to mankind; as being deſtructive of order and government which is the beauty and the bond of human ſociety. (G. Aſſ. H. Dove, Sherl. W. B. Sachev. Wells, Wall, and Maſſey) And laſtly, Tho' our Engliſh tranſlation does not expreſs it, almoſt all the Greek books and MSS. introduce this whole paſſage, with the illative particle *oun*, (*hypotagete oun*) "ſubmit your ſelves *therefore*," &c. whereby it is connected with the foregoing verſes, and implies, 1. That diſobedience to the Civil Magiſtrate proceeds "from fleſhly luſts," ver. 11. and, 2. That it likewiſe opens the mouths of unbelievers againſt the profeſſions of the Goſpel, to "ſpeak againſt them as evil doers," ver. 12. (Aſſ. and Wells) Which calumny was to be *ſilenc'd* "by their good works," ver. 12. or, as it is expreſs'd, ver. 15. by *well-doing*; in both places having a particular view to this great duty of ſubmiſſion to ſovereign authority. See the reſpective ſermons of Bp. Sanderſon, 1633. Bp. Hopkins, 1669. Dr. Duport, 1676. Mr. W. Baſſet, 1683. Dr. Hesketh, 1683. and 1685. Bp. Beveridge (printed in) 1710. Dr. Sacheverell, 1713. and Mr. Milbourne, 1718. all on this context; and Dr. Dove's (on Tit. iii. 1.) 1682. and likewiſe the ſeveral notes on ver. 18. Matth. x. 16. Luke xxii. 50. John viii. 36. and xiii. 34. Acts v. 29. Rom. xii. 10. and xiii. 1, &c. Gal. v. 13. Phil. ii. 3. 1 Tim. ii. 1, &c. Tit. ii. 10. and iii. 1. and Jam. iv. 1.

Ver. 18, 19, 20, 21, 22, 23, 24, 25. Servants, be ſubject to your maſters with all fear, not only to the good and gentle, but alſo to the froward. For this is thank-worthy, if a man for confidence toward God endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? But if when ye do well, and ſuffer for it, ye take it patiently; this is acceptable with God. For even hereunto were ye called: Becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhall follow his ſteps. Who did no ſin, neither was guile found in his mouth: Who when he was reviled, reviled not again; when he ſuffered, he threatned not; but committed himſelf to him that judgeth righteouſly: Who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs, by whoſe ſtripes ye were healed. For ye were as ſheep going aſtray; but are now returned unto the Shepherd and Biſhop of your ſouls.

Servants, be ſubject.] See the notes on Luke xvii. 7. Acts x. 34. Rom, ii. 11 2 Cor. vii. 22. Eph. vi. 5. Col. iii. 22. 1 Tim. vi. 1. and Tit. ii. 9.

Alſo to the froward.] That is, tho' they uſe you frowardly, hardly, and ſcornfully; and that too, even becauſe of your Chriſtian profeſſion. (Aſſ.) The ground of which *ſubjection* is the will and command of God, which binds ſervants to be dutiful to their maſters, tho' their maſters fall ſhort in *their* duty to them. (B.) From whence alſo we may infer the falſity of their argument, who pretend, that we are bound to be ſubject to our Sovereigns, and other Superiors, no longer than they rule well, according to the meaſures of juſtice and righteouſneſs. For certainly, there is as perfect a ſubjection due to a Sovereign Prince, as to a *Maſter*; becauſe he is more eminently the Miniſter of God, and acts by a more ſacred and inviolable authority And that this does extend to our ſubjection to Princes, appears evidently, from the *example of Chriſt*, here recommended to our imitation; who was the moſt innocent perſon in the world, and yet ſuffer'd the moſt barbarous uſage, not from the hands of a private maſter, but of the ſupreme Powers. And therefore, when he commands, in the ſame chapter, to ſubmit to *Governors*, as to thoſe who are "for the puniſhment of evil-doers, and for the praiſe of them that do well," ver. 14. it is evident, that he did not intend this as a limitation of our ſubjection, as if we were not bound to be ſubject in other caſes; ſince he, immedately after, ver. 18. requires ſubjection, "not only to the good and gentle, but alſo to the froward," in imitation of the example of our Lord, who ſuffer'd *patiently* under unjuſt and tyrannical powers. (Sherl.) For that which the Apoſtle ſpeaks of the *maſter* and *ſervant*, is alſo to be underſtood of Kings, or Sovereign Powers, and their ſubjects, as St. Auſtin well obſerves. (Uſh.)

For this is thank-worthy.] *Touto gar charis*; the very ſame phraſe as in ver. 20. where it is well tranſlated, "This is acceptable:" And ſo it ought to be render'd, in both places alike; ſignifying, that this paſſive obedience, or *patiently ſuffering, for well-doing*, out of "conſcience toward God," will procure the Divine favour and reward; as (*charis*) *thanks*, in Luke vi. 32, 33. is anſwerable to (*misthon*) *reward*, in Matth. v. 46. (Uſh. W. and Wells) See the notes on Rom. ii. 7. and xiii. 5. Eph. vi. 1, 5. Col. iii. 22. 1 Tim. ii. 3. and Hebr. xi. 26.

Hereunto were ye called.] See the notes on Luke ii. 34. and xxi. 19. John xiv. 16 Acts v. 41. and xiv. 22. Rom. viii. 18, 37. 1 Cor. iv. 9. 2 Cor. iv. 8, 17. xi. 30. and xii. 5, 9. Gal. ii. 20. iii. 3. and vi. 14. Phil. i. 29. and 1 Theſſ. iii 3.

Chriſt alſo ſuffered for us.] Some read it (*hyper hymon*) for *you* (Aſſ. H. and Q.) And ſo it is even in many of our printed copies of the Greek. See the notes on John x. 15. Rom. v. 7. Phil. ii. 7, &c. 1 Tim. ii. 6. and Hebr. ii. 9. and vii. 27.

Leaving us an example.] See the notes on Matth. viii. 17. and xi. 29. John xiii. 15. Rom. vi. 2, &c. 2 Cor. v. 21. Gal. ii. 19. Eph. ii. 16. Phil. ii. 5, &c. Col. i. 20. ii. 14 Tit. ii. 13. and Hebr. ix. 28. x. 12, &c. and xii 3.

The ſhepherd and Biſhop of your ſouls.] That is, Chriſt, the univerſal "ſhepherd and Biſhop," who has the charge of all the flocks, and of the ſhepherds too; and to whom all Biſhops and ſhepherds muſt become accountable. (B.) See the notes on John x. 11. and Hebr. ix. 28. and xiii. 20.

CHAP. III.

The mutual duties of Wives and husbands: Exhortations to unity and love, patience and perſeverance.

Ver. 1, 2, 3, 4, 5, 6, 7. Likewiſe ye wives, be in ſubjection to your own huſbands; that if any obey not the word, they alſo may without the word be won by the converſation of the wives. While they behold your chaſte converſation coupled with fear. Whoſe adorning, let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or putting on of apparel: But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price. For after this manner in the old time, the holy women alſo who truſted in God, adorned themſelves, being in ſubjection unto their own huſbands. Even as Sarah obeyed Abraham, calling him lord: Whoſe daughters ye are as long as ye do well, and are not afraid with any amazement. Likewiſe ye huſbands dwell with them according to knowledge, giving honour unto the wiſe as unto the weaker veſſel, and as being heirs together of the grace of life; that your prayers be not hindred.

Wives, be in ſubjection.] Among the other relative duties, the Apoſtle here lays down thoſe of huſband and wife: Of which, that of the wife is put firſt, not only as being the more difficult, but alſo becauſe it has the more immediate relation to that of other inferiors, to their proper ſuperiors, treated of in the foregoing chapter: And it is therefore introduc'd with the particle (*homoios*) *likewiſe*; not that this duty is, in every particular, of the ſame quality with that of *ſubjects* to their Sovereigns, and of *ſervants* to their Maſters; but becauſe it is of the ſame quality, with regard to the obligation, by which they are all bound to perform their reſpective duties, *viz.* the will and command of God: So that (as in the caſe of the other) it is not lawful upon any pretence whatſoever, for the wife to caſt off or withdraw her *ſubjection to her own huſband*, whether he be gentle or froward, a believer or unbeliever, Chriſtian or Infidel; (Ameſ. and B.) Nay, ſhe ought to be the more obſervant, that ſo, by her good carriage and converſation, ſhe may be the happy occaſion of his converſion. (Aſſ. H. and B.) Modeſty, prudence, meekneſs and ſubmiſſion to her huſband are principal virtues in a wife. In theſe lyes the art of preaching without ſpeaking, of overcoming without fighting, and of gaining all without hazarding any thing. (H. W. B. and Q.) See the notes on ch. ii. 15. 1 Cor. vii. 16. ix. 19, &c. xi. 3, 9. and xiv. 34. Eph. v. 22, 33. and Col. iii. 18.

Whoſe adorning.] See the notes on 1 Tim. ii. 9. and Tit. ii. 10.

Sarah obeyed Abraham.] Note here, That the ſame duty and reverence, the ſame ſubjection and obedience, which Sarah paid to Abraham, is due and payable to *every huſband*, from his wife, or elſe the Apoſtle's argument would be of no force. 'Tis true, Abraham,

Abraham was a great man, and an extraordinary perſon: But Sarah obeyed him as ***her husband***, as all wives ought, and are bound, to do; becauſe the command of God requires ***honour***, ***reverence***, and ***obedience***, to be paid to all husbands, ***as husbands***. (B.) If "the holy women, of old time," did thus, how much more ought thoſe to do it who belong to Chriſt? Whereas, through the corruption of our manners, a contrary cuſtom has obtain'd, for husbands to call their wives *my lady*, or *my miſtreſs!* (Heinſ. and G.) See the notes on Eph. v. 22.

Not afraid with any amazement.] The meaning of the word *ptoeſis*, here tranſlated ***amazement***, is properly a ſudden terror, aſtoniſhment, or conſternation. (Leigh) Eraſmus renders it a womaniſh fear, which is common to that ſex, without any ſufficient ground or reaſon to occaſion it: And Vorſtius calls it a metaphor taken from horſes and birds, which are apt to ſtartle and be frightned at every ſhadow. Some are of opinion, that St. Peter does hereby intimate, that the Jewiſh women were to take care, not to follow the example of Sarah, in telling an untruth, and *denying* that ſhe *laugh'd*, when ſhe was charg'd with it by God; as we read ſhe did, Gen. xviii. 12. where it is immediately added, (as the reaſon of her ſo doing) "for ſhe was afraid, ver. 15. In reference to which, it is thought St. Peter exhorts the Jewiſh women, not to be *afraid*, on any account, ſo as to be deterr'd from their duty. (Wells) Others refer it to the fear which ſeized both Abraham and Sarah, at Gerar, and endanger'd her being drawn into the great ſin of adultery, Gen. xx. 1, *&c.* (G. and Wall) But Bp. Hall's paraphraſe ſeems to me to comprehend the full and true ſenſe of the context; wherein he alludes to thoſe weak *fears*, whereto Sarah yielded, and was drawn into inconvenience and diſſimulation thereby, and then he proceeds, as if the Apoſtle had ſaid thus; I know, your ſex is ſubject, by reaſon of the infirmity of it, to manifold *fears* and ſuſpicions, as if by ſubmiſſive yieldance to your husbands, ye ſhould expoſe yourſelves to their tyranny and contempt; but do ye that which your place and duty require, and be not *affrighted*, and diſquieted with theſe doubts and diſtruſts, but leave the ordering of all events to the wiſdom and providence of God.

Likewiſe, ye husbands.] Tho' this precept begins with the ſame word (*likewiſe*) as the foregoing did; yet it is not to be underſtood as if the duty of husbands oblig'd them to any *ſubjection* to their wives; but only, that it is grounded on the ſame divine authority, as the reſpective duties of Sovereigns to their ſubjects, and maſters to their ſervants. (Ameſ.) See the notes on 1 Cor. vii. 3, *&c.* Eph. v. 25, *&c.* and Col. iii. 19.

Dwell with them.] *Synoikein*, to *dwell with*, does not here ſignify *cohabitation* only, but is comprehenſive alſo of all the other conjugal duties. (G.) It neceſſarily implies, the having but *one* wife at a time. (Wells) And therefore, in marriage, the bridegroom promiſes his bride, that, *forſaking all others*, he will ***keep himſelf only to her***, *ſo long as they both ſhall live*; which is intended to prevent thoſe three miſchievous and fatal deſtroyers of marriage, *adultery*, *polygamy*, and *divorce*. (Wheatly) See the notes on 1 Cor. vi. 16, *&c.* and vii. 2, *&c.* and Eph. v. 33.

According to knowledge.] That is, as becomes wiſe and underſtanding men, who well know their duty, according to the rule of Chriſtianity. (G. H. and B.) This knowledge is the foundation of direction or government; and therefore is neceſſary to an husband; who is to direct and govern his wife, and conſequently ought to be able to inſtruct and reform her. (Andr. and Ameſ.) See the notes on Rom. xv. 14. and 1 Cor. i. 5. and xiv. 35.

Giving honour unto the wife.] St. Auguſtine ſaith, That as the ſenſe of ſeeing is by the head, ſo a woman ought to ſee by her husband, who is *her head*, 1 Cor. xi. 3. Yet withall, he is to remember, that ſhe was not taken out of his *head*, becauſe ſhe muſt not be above him, as his *maſter*; ſo neither out of his *feet*, becauſe ſhe is not to be his *ſervant*; but out of his ſide, ***a latere***, that ſhe might be *ſemper illi a latere*, as his fellow and companion, almoſt his equal. (Andr.) This text is generally underſtood of giving them their due reſpect and maintenance, taking care of, and providing for them, and bearing with them in their infirmities and weakneſs, from the conſideration of their being "the weaker veſſels, and conſequently leſs able to provide for themſelves. (G. Aſſ. Ameſ. H. Wells, Wall, and B.) But, if the Greek of this verſe was differently pointed, the foundation of the *honour*, to be given to the *wives* would not be their *weakneſs*, but their being *coheirs* with their husbands "of the grace of life;" which ſeems to make the Apoſtle's meaning clearer, thus; "Likewiſe, ye husbands, dwell with your wives according to knowledge, *the female being* the weaker veſſel, giving them honour, as being heirs together of the grace of life. (Wheat.) See the notes on Acts xxviii. 10. 2 Cor. iv. 7. Eph. v. 22, *&c.* and 1 Tim. v. 3, 17.

That your prayers be not hindred.] *Viz.* By brawlings, chidings, and diſcord, occaſion'd by indiſcreet carriage. (G. Aſſ. Ameſ. H. B. and Wells) And here, by *prayers*, underſtand alſo other duties which belong to the worſhip of God. (Aſſ.) See the notes on Matth. xviii. 19. and Acts ii. 1.

Ver. 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22. Finally, be ye all of one mind, having compaſſion one of another, love as brethren, be pitiful, be courteous: Not rendring evil for evil, or railing for railing: But contrariwiſe, bleſſing; knowing that ye are thereunto called, that ye ſhould inherit a bleſſing. For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile. Let him eſchew evil, and do good; let him ſeek peace and enſue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: But the face of the Lord is againſt them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye ſuffer for righteouſneſs ſake, happy are ye: And be not afraid of their terror, neither be troubled; but ſanctify the Lord God in your hearts: And be ready always to give an anſwer to every man that asketh you a reaſon of the hope that is in you, with meekneſs and fear: Having a good conſcience, that whereas they ſpeak evil of you, as of evil-doers, they may be aſhamed that falſly accuſe your good converſation in Chriſt. For it is better, if the will of God be ſo, that ye ſuffer for well-doing, than for evil-doing. For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt (that he might bring us to God) being put to death in the fleſh, but quickened in the Spirit: By which alſo he went and preached unto the ſpirits in priſon: Which ſometime were diſobedient, when once the long-ſuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight ſouls, were ſaved by water. The like figure whereunto, even baptiſm, doth alſo now ſave us, (not the putting away of the filth of the fleſh, but the anſwer of a good conſcience towards God) by the reſurrection of Jeſus Chriſt: Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made ſubject unto him.

Be ye all of one mind.] See the notes on Luke xiv. 14. John x. 16. xiii. 34. xv. 1, 12. and xvii. 21, *&c.* Acts iv. 32. Rom. xii. 4, *&c.* 10, 18. xiii. 8, *&c.* xiv. 1, 19. and xv. 1, 5, *&c.* 1 Cor. i. 10. xii. 12, *&c.* and xiii. 1, 4, *&c.* 2 Cor. xiii. 11, *&c.* Gal. vi. 10. Eph. iv. 1, *&c.* 16, 32. Phil. ii. 2. iii. 15, *&c.* and Col. iii. 12, *&c.*

Not rendring evil.] See the notes on Matth. v. 39, 44. John viii. 49. Rom. xii. 17, *&c.* and 1 Cor. vi. 7.

He that will love life.] See the notes on Rom. viii. 28. xii. 18. and xiv. 19. 1 Cor. vi. 20. 2 Cor. vi. 16. and vii. 1. Hebr. xii. 14. and Jam. iii. 8.

Who is he that will harm you?] That is, who, that acts according to the natural dictates of right reaſon, "will harm you," if ye be *zealous* "of that which is good," as the avoiding to ſpeak evil of, or doing hurt to, any one, is confeſs'd to be of all men? For thus the word, *zelotai*, is read, not only in the Alexandrian, and many other manuſcripſs, but alſo in the four old verſions, Vulgat, Syriac, Arabic and Ethiopic, as well as in Clemens Alexandrinus: And there ſeems to be a greater emphaſis in this reading, than in our common copies, which have the word (*mimetai*) *followers*, in this place; becauſe thoſe among the Jews, who diſtinguiſh'd themſelves by the name of *zealots*, were remarkable both for ſpeaking and doing evil to others, and that in the higheſt degree. (H. and Wells) Even ſpiteful and tyrannous men are not apt to meddle with ſuch as live inoffenſively and quiet. (Wall) At leaſt, whatever *harm* may be intended them, God will turn it to their good. B.) See Mr. Knaggs's ſermon on this text, 1706. and the notes on ch. ii. 15. and Rom. viii. 28.

But, and if ye ſuffer.] See the notes on ch. ii. 19. Matth. x. 28. Luke xxi. 19. John xiv. 1. Acts v. 41. vi. 15. xiv. 22. and xvi. 25. Rom. ii. 7. and v. 3. 1 Cor. x. 15. 2 Cor. i. 5. and iv. 10, 18. Phil. i. 29. Hebr. xi. 26. and Jam. i. 12.

Sanctify the Lord God.] That is, *glorify* God by your patient-ſuffering, and faithful truſting in him: Or, *bleſs* God "in your hearts," for that he hath accounted you worthy to "ſuffer for righteouſneſs ſake." (Aſſ.) See the notes on Acts v. 41.

And be ready always.] Here we muſt obſerve, 1. That by "the hope that is in you," we muſt underſtand not only the bare *hope* ſtrictly ſo call'd, but the *faith* too of a Chriſtian: Whence it is, that, in the Syriac verſion of this text, and in ſome ancient Latin copies, it is *the hope, and the faith, that is in you.* And indeed, if we conſider *hope* as a natural paſſion, we ſhall find it to be always attended and uſher'd in by *faith*: For, 'tis certain, there is no *hope*, without ſome antecedent belief, that the thing hoped for may come to paſs; and the ſtrength and ſteadineſs of our hope is ever proportionable to the meaſure of our faith. (Bent.) Under this term (*hope*) therefore, by a *ſynecdoche* of the part for the whole, is comprehended our whole faith and religion, and all our religious actions and performances: For all which, as we ought be able to give a *reaſon* or ground, why we ſo believe, hope, act, and why we ſo profeſs, to our own hearts and conſciences; ſo we ought alſo to be able and *ready*, to give the like reaſon or ground of the ſame to others who *aſk* it of us; which yet is to be underſtood with ſome limitations. (Keith) For, 2. Tho' the text ſays, (*panti to aitounti*) *to every man that asketh*, which commonly ſignifies a petitionary manner of *asking*, as in Luke vi. 30. Yet here it muſt neceſſarily be underſtood either of ſuch asking as implies a ſincere and honeſt deſire of inſtruction, or elſe of that authoritative manner which is uſed when a man is called upon by his lawful Superiors, to give an account of his practice or principles. And this latter interpretation of the words ſeems moſt agreeable to the ſubject of the context, where the Apoſtle is comforting and encouraging them againſt perſecution *for righteouſneſs ſake*, and inſtructing them how to behave under it, ſo as their *anſwer* (or *apology*, as it is expreſs'd in the Greek) might tend moſt to the glory of God. (Hall, Ameſ. H. W. Wells, and Gillman) But we are by no means bound to give ſuch *anſwer to every man that asketh*, only out of an impertinent curioſity, and with deſign to cavil; which would be to caſt our *pearls before ſwine.* (Ameſ. and Aſſ.) 3. Tho' there is a proper *time to keep ſilence*, as well as a *time to ſpeak*, Eccl. iii. 7. ſo that we are not "*always* to give an anſwer," concerning the *reaſon of the hope that is in us*; yet we are requir'd to *be* ready *always to give* it: That is, to be always prepar'd and provided with ſuch an anſwer, and ready and willing to give it, to proper perſons, and at proper times, as occaſion may be given, and the nature of the caſe may require. (Hall, H. Bent. Wells, and Gillm.) Now, 4. Such a conſtant *readineſs*, to anſwer for and defend the Goſpel, includes in its utmoſt compaſs theſe four particulars, *viz.* 1. A perfect knowledge and underſtanding of the grounds and principles of Chriſtianity. 2. A comprehenſive view of the whole ſcheme and deſign of religion, the harmony and order of its parts, and their conſiſtence with the whole. 3. Frequently to reflect upon, and revolve often in the mind, the aforeſaid truths, and make them familiar to the thoughts. And, 4. To have a conſtant perſwaſion of the importance, as well as the certainty, of religion, together with a reſolution to maintain it, both by argument and example. (Gillm.) But then, we are to obſerve, 5. That all this is not abſolutely requir'd of all men, in its full extent of perfection; ſince (as Eſthius well obſerves) *all* are not hereby required to become learned and compleat Divines, thoroughly vers'd in all the controverſial points of religion; neither are *all* oblig'd to commence teachers, or able to be ſo. Yet all Chriſtians are bound, at leaſt, according to their ſeveral capacities, to defend the cauſe of religion: But, in a much higher degree, it concerns thoſe to do ſo, who are ſet apart for the miniſtry; whoſe office it is to be guides and inſtructors of others in the faith; whoſe *lips* are to *keep knowledge*, and the people to *ſeek the law at their mouths*, Mal. ii. 7. who muſt be *apt to teach*, 2 Tim. ii. 24, and able, by ſound doctrine, both to exhort, and to convince the gainſayers," Tit. i. 9. (*Idem*) But, whoſoever they be who are concern'd in this duty, there is this caution to be obſerv'd, 6. That it be perform'd "with meekneſs and fear:" That is, with meekneſs, modeſty, and calmneſs towards man; with humility, reverence, and *fear* towards God. (Ameſ. and Gillm.) Which *fear* alſo comprehends reverence to their authority, when we are call'd to anſwer before our lawful Superiors. (Hall, H. and Wells) And therefore, in the Alexandrian, and ſeveral other manuſcripts, as alſo in the Vulgar Latin, and Clemens of Alexandria, this caution is introduc'd with the adverſative particle, (*alla*) but before the direction; which has a peculiar emphaſis here: As if he had ſaid, *Be ready always to give an anſwer*, &c. and that too, (*meta paſes parrheſias*) with all boldneſs, confidence, and fearleſneſs of danger, as in Acts xxviii. 31. *But*, be ſure, when ye do this, to do it *with meekneſs and fear*, or reverence. (Wells and Gillm.) And, laſtly, Whereas Dr. Whitby thinks this *apology*, *for the hope that was in them*, ſeems rather ſuch as ſhould be made by *works*, than *words*; The text here plainly ſuppoſes an apology, or defence by *words*; as appears by the very terms of *asking a reaſon*, and *being ready to give an anſwer*, tho' it is not to be doubted, that good *works*, and a *good converſation in Chriſt*, is the moſt effectual way to *put to ſilence the ignorance of fooliſh men*, ver. ii. 15. and to make thoſe *aſhamed who falſly accuſe us, and ſpeak evil of us as of evil-doers*, as it follows here in the next verſe. See the ſeveral ſermons of Dr. Bentley, 1696. Mr. G. Keith, 1700. and Dr. Gillman, 1721. all on this text; and the notes on ch. ii. 15. Matth. vii. 6. and x. 32. Acts xxvi. 6. and xxviii. 31. Rom. x. 10. Gal. vi. 1. Col. iv. 6. and 2 Tim. ii. 25.

Having a good conſcience.] See the notes on ch. ii. 15, 19. and 1 Tim. i. 5.

Chriſt alſo hath once ſuffered.] It is a ſingular inſtance of God's grace, for *men* to ſuffer patiently, for their own ſins, as penitents do: It is a greater ſtill, to ſuffer, being innocent, and for righteouſneſs ſake, as the martyrs did: But, to *ſuffer for the ſins of others*, being innocence itſelf, this is a grace peculiar to Jeſus Chriſt, the Prince of the penitents, and the head of the martyrs. (Q.) See the notes on John iii. 16. Acts ii. 36. and xx. 28. Rom. i. 3. iii. 25. iv. 25. and v. 6. 2 Cor. v. 21. Gal. i. 4. and iv. 4. Eph. v. 2. Phil. iii. 10. 1 Tim. ii. 4. and Hebr. vii. 27. and ix. 14, 28.

Preached unto the Spirits in priſon.] The moſt probable interpretation of this difficult place, ſeems to be that of thoſe, who, by "the Spirits in priſon," underſtand thoſe wicked people, who liv'd in the days of Noah, who were enſlav'd to, and, as it were, *impriſon'd* by their luſts. To theſe people Chriſt, *by his Spirit*, inſpir'd that juſt man to *preach* repentance and reformation; offering them pardon, if they would repent; to which end they had the ſpace of 120 years allow'd them. They were withal aſſur'd, that, if they did not repent and amend, they ſhould all, as condemn'd *priſoners*, be deſtroy'd by the *waters* of the flood; which accordingly came to paſs, they continuing obſtinate and unreformed. But Noah, and his family, conſiſting of *eight perſons*, being free from thoſe abominable vices the reſt of mankind were guilty of, were, by the ark, *ſaved* out of, or from the *water.* (Fox) This interpretation is agreeable to that of (Beza, Bp. Hall, Heinſ. Ameſ. The Aſſembly-men, H. W. B. and Wells) And moſt Proteſtants do underſtand the text in this ſenſe. However, the moſt ancient Chriſtians do generally expound this, and ch. iv. 6. of Chriſt and his ſoul, during the time that his body lay in the grave, going to Hades, and *preaching* there to the ſpirits of the old world. (Wall) Agreeable to which is the concluſion of Mr. Dodwell, that our Saviour, after his death, and in the intervall between that and his reſurrection, did preach to the ſeparated ſouls in Hades. But to this latter, Bp. Pearſon anſwers, 1. That the words of the context can't prove this aſſertion, unleſs it were certain, that, by the word *ſpirit*, we were to underſtand the ſoul of Chriſt: Whereas indeed, *the Spirit, by which* he is ſaid to *preach*, was not the ſoul of Chriſt, but that *Spirit by which he was quickened*; as is evident from the connection of the words thus, *He was quickened by that* "*Spirit*, (*en ho*) by which he went and preached to the Spirits in priſon;" that is, by the eternal Spirit of God, who is the author of the reſurrection: And, 2. That the perſons to whom he *preached by the Spirit*, were only ſuch as *were diſobedient*, "in the days of Noah, while the ark was preparing," That is, thoſe who were diſobedient, before the flood, as were the Antidiluvians, all the time that "the long-ſuffering of God waited" on them, and conſequently ſo long as God gave them time for repentance, which was 120 years, ſtriving then with them for that end by *his Spirit*, in the Prophets Enoch and Noah, but adding, that *his Spirit ſhould not always ſtrive with them.* In vain then (ſays the Biſhop) are we taught to underſtand St. Peter of the promulgation of the Goſpel to the Jews or Gentiles then in Hades, ſince the words ſo evidently relate to the long-ſuffering of God to men, then living, in the days of Noah. (W.) As to the phraſe (*poreutheis ekeruxen*) which we tranſlate *he went and preached*, or *going he preached*, it is but an idiom of the Sacred Style, wherein *going*, and ſuch like words, are frequently uſed as expletives. (Heinſ. Aſſ. H. and Wall) See Dr. Hammond on this text at large, and the notes on Acts x. 36. 2 Cor. v. 20. and Eph. ii. 17. and iv. 9. and Hebr. xi. 7.

The like figure.] *Antitypon.* That the *ark* was a type of the *Church*, has been already noted, on Heb. xi. 7. And here we learn, 1. That the *ſaving* of thoſe eight perſons in the ark, (*di' hydatos*) *by*, or rather *from, the water*, was the type of our being ſaved by *baptiſm*, whereby we are initiated, or made members of the Church. (H. Stanh. B. Wells and Wall) 2. That as there was but *one ark*, and all who did not enter into that periſhed; ſo there is but *one Church*, out of which, ordinarily, there is no ſalvation; ſo that they who are not with Chriſt *in* his Church, ſhall periſh *out* of it, unleſs they be admitted, upon their repentance, to the one ſaving baptiſm of the Church. (Cypr. and Stanh.) 3. That the efficacy of this ſacrament is not aſcrib'd to the outward element applied to the body, but to the inward diſpoſition of the mind, in thoſe who are receiv'd by it into this ſpiritual ark. Which diſpoſition is to be expreſs'd, by declarations of the party's willingneſs to enter into covenant with God, and to expect ſalvation upon the terms of the Goſpel: And therefore ſuch conſent is rightly demanded of all baptized perſons; expected from all of years of diſcretion, to be given by *themſelves*; accepted for *infants*, by the charity of the Church, from *ſureties* in their name; but requir'd to be perſonally ratified, by *theſe* too, in the too much neglected rite of *confirmation*, at a time when they are capable of contracting for their part of this covenant. (Stan. and B.) 4. That this declaration of their diſpoſition, here call'd (*ſyneideſeos agathes eperotema eis Theon*) "the anſwer of a good conſcience towards God," ſignifies that unfeigned faith, whereof they made confeſſion at their baptiſm, and whereby their conſciences are purified, and they receive the remiſſion of their ſins. (Aſſ.) Or, The ſeeking to God, as to the oracle, and *ſearching* his Holy Scriptures, for the direction of their whole future life, and the undertaking faithfully to purſue that direction; giving up themſelves to the obedience of the Father, Son, and Holy Ghoſt, and renouncing the world, the fleſh, and the Devil: Which covenant, or ſtipulation, is the condition of ſalvation; and baptiſm but the ſign of it. (H. B. and Wells) But then, 5. We muſt not, with the *Anabaptiſts*, conclude from this text, that baptiſm can be of no ſaving advantage to infants, becauſe they cannot at preſent make this "anſwer of a good conſcience." For, in the ſame manner, St. Paul ſpeaks of circumciſion, Rom. ii. 29. that the true "circumciſion is that of the heart, in the ſpirit, and not in the letter." But will any man thence argue, that the Jewiſh *infants*, for want of the inward circumciſion, muſt not be admitted to the outward? And yet the argument is the very ſame. The Jews did not admit Proſelytes to circumciſion, without this "anſwer of a good conſcience," but yet they admitted *infants* without it:. Why therefore may not we obſerve the ſame cuſtom in admitting the *children* of Chriſtian parents to baptiſm, without any ſuch *anſwer* made *by* them, but *for* them? (W. and B.) 6. That the ſalvation, attained by thus entring into covenant with God, is moſt rightfully aſcribed here to our Lord's *reſurrection*; that being the evidence, that the ſins he died for were fully expiated, and that immortality was reſtor'd to the nature in which he died. (Stanh.) 7. That where our text ſays, our Saviour "is gone into heaven, and is on the right hand of God," the Vulgar, and all the Latin books and MSS. add this clauſe, *ſwallowing up death, that we might be made heirs of eternal life:* But none of the Greek books, or MSS, or writers, have that clauſe. (Wall) And, *laſtly*, That our Saviour being now "gone into heaven," and all the "Angels, and Authorities and Powers being made ſubject unto him," both in heaven, and earth, we may conclude, that he is able to *ſave* all ſuch as uſe the means of ſalvation preſcribed by him; and conſequently, that whatever befalls us, ſhall not be able to *harm* us, but rather turn to our advantage; which was the thing the Apoſtle had to prove in the foregoing verſes, and upon which he proceeds further in the chapter following (H. and Wells) See the notes on Matth. iii. 6. and xxviii. 19. John iii. 3. Acts ii. 24. Rom. vi. 4. and x. 10. 1 Cor. xv. 24. Gal. iii. 27. Eph. i. 20. and xiv. 5. Tit. iii. 5. and Hebr. i. 3. and xi. 7.

CHAP. IV.

Further exhortations, to ceaſe from ſin, and practiſe Chriſtian virtues, conſidering the ſufferings of Chriſt, and the approaching day of account: And conſolation againſt perſecution.

Ver. 1, 2, 3, 4, 5, 6. FORASMUCH then as Chriſt hath ſuffered for us in the fleſh, arm yourſelves likewiſe with the ſame mind: For he that hath ſuffered in the fleſh, hath ceaſed from ſin; that he no longer ſhould live the reſt of his time in the fleſh, to the luſts of men, but to the will of God. For the time paſt of our life may ſuffice us to have wrought the will of the Gentiles, when we walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquetings, and abominable idolatries: Wherein they think it ſtrange that ye run not with them to the ſame exceſs of riot, ſpeaking evil of you: Who ſhall give account to him that is ready to judge the quick and the dead. For, for this cauſe was the Goſpel preached alſo to them that are dead, that they might be judged according to men in the fleſh, but live according to God in the ſpirit.

As Chriſt hath ſuffered.] Theſe words may be conſider'd, 1 As an inference, drawn from what the Apoſtle had aſſerted, ch. iii. 18. concerning *Chriſt's ſufferings for our ſins*; that we ſhould be conform'd to him in his death, as he *died for ſin*. 2. As an argument to excite Chriſtians to "eſchew evil, and do good," which he had preſs'd upon them, ver. 11. And the force of the argument lies thus; All Chriſtians ſhould be "armed with the ſame mind" and reſolution againſt ſin, and for holineſs, that Chriſt was: But, "Chriſt having ſuffered in the fleſh" for ſin, and "ceaſed from ſin," lived in the ſpirit unto God; Therefore all Chriſtians ſhould wholly endeavour all they can, to "ceaſe from ſin," and live no more "to the luſts of men, but to the will of God." (B.) See Dr. Hammond's criticiſm, and Dr. Alleſtree's ſermon on this text; and the notes on ch. iii. 18. John i. 18. Rom. vi. 2, &c. xii. 2. and xiii. 13. Gal. ii. 20. and vi. 14.

May ſuffice us to have wrought.] Here note, 1. That there is, in all the words of this text, no ſign of the Apoſtle's ſpeaking, in the firſt perſon, ſo as to include himſelf, except the word (*hemin*) *us*. But this word, *hemin*, is not read in the Alexandrian, and ſeveral other Manuſcripts, nor the Syriac and Arabic verſions, nor Clemens Alexandr. nor yet the Vulgar Latin, which reads it in the third perſon; not "we have walked," but *thoſe who have walked:* Which rendring has the more authority from copies, and from the Fathers, and fits alſo beſt to the perſons ſpoken of. Neither is (*tou biou*) "of our life," read in any of the copies here mention'd. (Wells and Wall) 2. That whereas this text is thought by ſome (and particularly by Whitby, and Burkitt) an undeniable argument that St. Peter wrote, and directed, this Epiſtle, not only to the Jewiſh nation, but alſo to the Gentile converts, the curious reader may find ſeveral good reaſons to the contrary in Dr. Wells, to which I refer him. 3. What uſage Chriſtians muſt expect, from the men of this world, when they come out from among them, and refuſe to *run on with them*, in their ſinful courſes: 1. "They think it ſtrange;" admiring and wondering at them, as we are wont to do at *ſtrangers* who come out of another country: And, 2. "They ſpeak evil of them;" becauſe they will not be as bad, and as mad, as themſelves. (Heinſ. H. and B.) But obſerve, 4. The ſevere and impartial *account* which theſe wicked men of the world muſt render to Chriſt, for all their *evil* actions, and *ſpeeches*, againſt the righteous: They "ſhall give account to *Him*, that is ready to judge the quick and the dead." (H. and B.) See the notes on Acts x. 42. xvii. 30. and xviii. 6. Rom. i. 23, &c. and xiv. 12. 1 Cor. vi. 11. and Eph. iv. 17.

To them that are dead.] For the explication of this text, (in which learned men have found great difficulties) let it be noted, 1. That (*hoi necroi*) "the dead," doth often in Scripture ſignify, not thoſe who are naturally *dead*, but thoſe who are ſpiritually dead; to wit, in treſpaſſes and ſins, as in Matth. viii. 22. Eph. ii. 1. and v. 14. Col. ii. 13. 1 Tim. v. 6. Rev. iii. 1. which was alſo a common proverbial expreſſion among the Jews. And therefore, I conceive, this word is here not to be underſtood in its natural ſenſe, but in this figurative ſenſe, for thoſe *dead in ſin:* Which ſome refer to thoſe mention'd, ch. iii. 19. and others to the whole Gentile world, whom St. Paul ſpeaks of as *dead in treſpaſſes and ſins*. (Hall, H. W. B. and Fox) Or it may be underſtood of them as being now alſo *naturally dead*, at the time of St. Peter's ſpeaking of them, tho' they were only *ſpiritually dead* when *the Goſpel* is ſaid to have been *preached to them*; ſo that there is no occaſion to interpret this of *preaching to the dead* Gentiles in Hades. (Heinſ. G. Ameſ. Aſſ. H. W. and B.) 2. That "the Goſpel was preached to them," (*hina crithoſi men kat' anthropous ſarki*) "that they might be judged according to men in the fleſh." The ſenſe of which obſcure paſſage ſeems to be this; That they might *condemn* their former life, led as natural *men*, or as mere Heathens, *in the fleſh*, or ſtrive to mortify all the ſinful luſts and corrupt affections of the fleſh, which they had indulg'd in their Heathen ſtate, and "live (*unto God, or*) according to God in the Spirit;" that is, a new life, conformable to the doctrine and will of God, by the aſſiſtance of the Spirit. (Beza, Aſſ. H. W. B. Wells and Fox) See Dr. Whitby's notes at large on the text; and the other notes on ch. iii. 19. Matth. viii. 22. Acts vii. 7. 1 Cor. xv. 32. Gal. v. 17. Eph. ii. 1. and v. 14.

Ver. 7, 8, 9, 10, 11. But the end of all things is at hand: Be ye therefore ſober, and watch unto prayer. And above all things have fervent charity among your ſelves: For charity ſhall cover the multitude of ſins. Uſe hoſpitality one to another without grudging. As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God. If any man ſpeak, let him ſpeak as the oracles of God; if any man miniſter, let him do it as of the ability which God giveth: That God in all things may be glorified through Jeſus Chriſt; to whom be praiſe and dominion for ever and ever. Amen.

The end of all things is at hand.] See the notes on Matth. xxiv. 3, 6. John xxi. 22. and Jam. v. 8.

Be ye therefore ſober.] See the notes on Matth. xxiv. 33. Rom. xiii. 14. 1 Cor. vii. 29. and Phil. iv. 5.

Watch unto prayer.] See the notes on Luke xxi. 33. and 1 Cor. xvi. 13.

Have fervent charity.] *Agapen ectene* does literally ſignify *extenſive charity*, and ſo ſhould be rendred here. (Wells) And its "covering the multitude of ſins," is to be interpreted, as to charity in general, in the ſame ſenſe as that of James, v. 20. is, concerning one main and eminent branch of it, the converſion of ſouls, *viz.* That the virtue of charity is of ſo great price in the ſight of God, that they, who profeſs and exerciſe it in any eminent manner, are peculiarly entitled to the Divine Favour and Pardon, with regard to numberleſs ſlips and failings in their duty, which they may be otherwiſe guilty of; this great Chriſtian perfection, of which they are maſters, ſhall make many little imperfections to be overlook'd and unobſerv'd. Nor is this doctrine fairly liable to the objection of favouring the Popiſh doctrine of *Merit* and *Supererogation*; as is prov'd by Bp. Atterbury, in his ſermon on this text; to which I refer the reader at large. See alſo the notes on Matth. v. 43. John x. 16. xiii. 34. xv. 12. and xvii. 21. Rom. xii. 10. xiii. 8, *&c.* xv. 1, *&c.* 1 Cor. i. 10. and xiii. 1, *&c.* 4, *&c.* 2 Cor. ix. 6. and xiii. 11. Eph. iv. 1, *&c.* Phil. i. 27. and ii. 1. Col. iii. 14. 1 Tim. vi. 18. and Jam. v. 20.

Uſe hoſpitality.] See the notes on Rom. xii. 13.

Received the gift.] See the notes on Rom. xii. 6. 1 Cor. iv. 7. and xii. 27, *&c.* and Eph. iv. 11.

As good ſtewards.] See the notes on Luke xii. 42. Rom. xii. 6. and 1 Cor. iv. 1, 2.

Speak as the oracles of God.] By this phraſe ſome commentators underſtand the form and *manner* of our public inſtructions; as if the Apoſtle had ſaid, He that teacheth in the Church of God, that interprets his ſacred word, or illuſtrates and inculcates any point of our Chriſtian faith, or practical rule of our life deducible from thence, or conformable thereto, *let him ſpeak* with a devout fervency and zeal, as rightly conſidering the great buſineſs he is tranſacting; that he is delivering his commiſſion from *God*, and repreſenting the perſon of *Chriſt:* But others reſtrain this injunction ſolely to the matter of our diſcourſes; which muſt have a conſtant and invariable regard to the ſincere word of God, and the intrinſic worth and importance of it, in oppoſition to the fond inventions and ſpeculations, and the prejudicate opinions and fancies of men. But, without excluding either of theſe ſenſes, we ſhall duly obſerve the Apoſtle's direction, if we endeavour to "ſpeak as the oracles of God," in reſpect of the *ſoundneſs* of our doctrine, the *dignity* of the ſubject, and the *authority* of our ſpeech. (Fent.) Not weakening it by ſoftening interpretations, nor altering it by human inventions, nor degrading it by a profane eloquence. (Q.) But woe be to thoſe men, who bring forth Scripture in their diſcourſes, as the Philiſtines brought forth Sampſon, only to make ſport, rendring it the theme of their giddy and profane drollery! For ſuch men ſhall ere long find Almighty God in earneſt, tho' they be in jeſt! (B.) See Mr. Fenton's ſermon at Oxford, on this text, 1720. and the notes on John v. 39. and xx. 21. Acts iv. 12, 20. and vii. 38. Rom. iii. 2. ix. 5. and xii. 6. 1 Cor. ii. 6, 13. iii. 10, *&c.* and iv. 1, *&c.* 2 Cor. iv. 2. and v. 20. Gal. i. 8. Eph. vi. 18. 1 Theſſ. ii. 4. 2 Tim. iii. 15. and iv. 2. Tit. ii. 15. and Hebr. iv. 12.

Ver. 12, 13, 14, 15, 16, 17, 18, 19 Beloved, think it not ſtrange concerning the fiery trial, which is to try you, as though ſome ſtrange thing happened unto you: But rejoice, inaſmuch as ye are partakers of Chriſt's ſufferings; that when his glory ſhall be revealed, ye may be glad alſo with exceeding joy. If ye be reproached for the name of Chriſt, happy are ye; for the ſpirit of glory, and of God reſteth upon you: On their part he is evil ſpoken of, but on your part he is glorified. But let none of you ſuffer as a murderer, or as a thief, or as an evil-doer, or as a buſy-body in other mens matters. Yet if any man ſuffer as a Chriſtian, let him not be aſhamed; but let him glorify God on this behalf. For the time is come, that judgment muſt begin at the houſe of God: And if it firſt begin at us, what ſhall the end be of them that obey not the Goſpel of God? And if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear? Wherefore let them that ſuffer according to the will of God, commit the keeping of their ſouls to him in well-doing, as unto a faithful Creator.

Think it not ſtrange.] Here note, 1. That the word *pyroſis*, here call'd "the fiery trial," properly ſignifies ſuch a *trial* as is made of metals to purify them, by *fire*; and it is metaphorically uſed, to ſignify in general any kind of adverſity or ſharp perſecution. (Aſſ. H. Wells and B.) 2. The caution given by the Apoſtle to all Chriſtians, not to be amaz'd or diſcouraged under them, "Think it not ſtrange," *&c.* As if he had ſaid, Marvel not, my brethren, when ye ſee an evil cauſe proſper, (it may be, for a long time together) and the better ſide go down, "as if ſome ſtrange thing happened unto you," and ſuch as never had been heard of before; neither be troubled or ſcandalized at it, nor *fret* at your own ſufferings under it. If ye would but well conſider, how ſolicitous, how induſtrious, how ſubtle and cunning, how unanimous they are on the one ſide, and how far ſhort ye on the other ſide are, in all theſe and other like advantageous reſpects, ye would ſoon find, that in the ſaddeſt events that ever ye ſuſtain'd, or your eyes beheld, there is no matter of wonderment, nothing *ſtrange* at all. On the contrary, did not the powerful hand of God's over-ruling providence ſometimes interpoſe, giving the enemy now and then a ſudden ſtop in their full career, in the height of their pride and jollity, thereby making good his promiſes to his poor diſtreſſed Church, by ſending unexpected help and deliverance, when they are brought very low both in eſtates and hopes, we might rather wonder, that it is not even much worſe with the people of God than it is, and that they ſhould be able at all to ſubſiſt, their enemies having all the advantages in the world againſt them. (Sanderſ.) 3. The gracious end which God has in the afflictions and perſecutions which he ſuffers to fall upon his people; They are only to *try* them, not to conſume them; to try their graces, and deſtroy their corruptions, to give them opportunity to make proof of their faith, ſincerity and conſtancy. 4. The high honour which God puts upon his ſuffering Saints and ſervants; They are ſaid to be "partakers of Chriſt's ſufferings" here, becauſe they ſuffer for him, and he ſuffers with them, and in them, and alſo becauſe he ſuffer'd the ſame things before them, and much worſe things for them; as they ſhall be again *partakers* with him hereafter, "when his glory ſhall be revealed." On which account, 5. God expects it from them as a duty, That they who ſuffer theſe *fiery trials*, and perſecutions for his ſake, ſhould not only bear them patiently, but *rejoice*, and be exceeding glad. (B.) But, laſtly, How vain and weak the argument of the Papiſts, from this text, is for *purgatory*, evidently appears, from this ſingle conſideration, That the Apoſtle ſpeaks not of a *fiery trial* after death, but of ſuch a one as is (*genemene*) actually befallen, or befalling them, in this world. (Wells) See the notes on ch. i. 5, *&c.* Acts v. 41. ix. 4. and xiv. 22. Rom. viii. 17. 1 Cor. iii. 13. 2 Cor. iv. 10. Col. iii. 3. 2 Theſſ. i. 7. 2 Tim. ii. 11. and Jam. i. 2.

If ye be reproached.] See the notes on Hebr. xi. 26.

Reſteth upon you.] *Anapauetai*; taketh delight, or taketh a pride in you. (Wall) Some take this expreſſion to be an alluſion to Noah's dove, which hover'd about, but could not *reſt*, till it returned to the ark. (B.)

Judgment muſt begin at the houſe of God.] According to our Saviour's predictions, Matth. xxiv. 21, 22. Mark xiii. 13. and Luke xxi. 16, 17. (Wells) There is a firſt and ſecond draught of bitterneſs, that is, of puniſhments, for men; one by way of chaſtiſement or exerciſe, the other for utter exciſion; or, one in this world, which is the far lighter of the two, the other to come in another world, much more formidable: And when the former *begins* to fall upon "the houſe of God," that is, upon the deareſt ſervants of Chriſt, it is a very ominous ſign, that the *end* will be very heavy and inſupportable to their wicked perſecutors, even in this world, after the righteous have been ſufficiently *tried:* For then the rod is to be caſt into the fire, and their perſecutors utterly deſtroy'd (as the obdurate Jews were) and that in a yet heavier manner in the world to come. (H.) In the ordinary courſe of his providence, God doth ſooner, temporally, puniſh his own *children*, when they take pride in their own inventions, and ſooth themſelves in the devices of their own hearts, than he will his profeſs'd *enemies*, who ſtand at defiance with him, and openly fight againſt him. Theſe he ſuffereth many times to go on in their impieties, and to climb up to the height of their ambitious deſires; that, in the mean time, he may make uſe of their injuſtice and oppreſſion, for the ſcourging of thoſe of *his own houſehold*, and in the *end* get himſelf the more glory by their deſtruction! But then, howſoever "judgment *may begin* at the houſe of God," moſt certain it is, it ſhall not *end there*; but the hand of God, and his revenging juſtice, ſhall at laſt reach the houſe of the wicked oppreſſor alſo: And that, not with temporary puniſhments only, as he did correct *his own*; but, without repentance, evil ſhall hunt them to their everlaſting deſtruction, who deſpiſe his known counſels, to follow the curſed devices and imaginations of their own naughty hearts. When they are in the top of their jollity, and gotten to the uppermoſt roundle of the ladder, then doth he put to his hand, and tumble them down headlong at once; and "then how ſuddenly do they conſume, periſh, and come to a fearful end?" Pſa. lxxiii. 19. (Sanderſ.) See Biſhop Stillingfleet's ſermon on this text, 1668. and the notes on Luke xxiii. 31. and 2 Tim. i. 12.

CHAP. V.

He exhorts the governors of the Church to be careful of the flock; and the people to be obedient to them, as well as ſober, watchful, and conſtant in the faith: And concludes all with prayer, and ſalutations.

Ver. 1, 2, 3, 4. THE elders which are among you, I exhort, who am alſo an elder, and a witneſs of the ſufferings of Chriſt, and alſo a partaker of the glory which ſhall be revealed: Feed the flock of God, which is among you, taking the overſight thereof, not by conſtraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being enſamples to the flock. And when the chief ſhepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away.

The elders which are among you.] Concerning the (*presbyteroi*) *elders* here ſpoken of; who they were, as well as their authority, privileges, and duty in general, enough has been ſaid already, on Matth. xxviii. 20. Luke vi. 13. John xx. 21. Acts xi. 30. xv. 6. and xx. 28. Rom. x. 15. and xii. 7, *&c.* 1 Cor. iv. 1, 2. 2 Cor. v. 20. 1 Theſſ. v. 12. and 1 Tim. i. 3. iv. 12, *&c.* and v. 17. (where ſee the notes.) To which muſt be added here, 1. That the duties they are exhorted to are illuſtrated by as many oppoſite vices which are to be avoided; *viz.* 1. Freely and *willingly*, "to feed the flock of God;" to which is oppoſed, the doing it *by conſtraint*; 2. To do it "of a ready mind;" to which is oppoſed the doing it "for filthy lucre," ver. 2. And, 3. Not only to *feed* them with ſound doctrine, but to ſet them a good *example*; to which is oppoſed a domineering carriage, as if they were "lords over God's heritage," ver. 3. All which exhortations are enforc'd by the promiſed reward of "a crown of glory that fadeth not away," ver. 4. (Ameſ.) 2. That, as St. Peter himſelf doth not here make uſe of the Lordly ſtyle, to command them, as the univerſal head of the Church, or Chriſt's Vicar on earth, but only exhorts them as their (*ſympresbyteros*) *fellow-presbyter:* (B.) So neither are we, from that humble title, to conclude, that he was no more than a common *Presbyter* or *Elder:* For, tho' this title is ſometimes in Scripture uſed more particularly to ſignify that inferior order, as in 1 Tim. v. 19. yet it is elſewhere applied to the ſuperior order of Biſhops, and even to the Apoſtles themſelves; as it is here by St. Peter, as well as by St. Paul, 1 Tim. iv. 14. compar'd with 2 Tim. i. 6. and by St. John, 2 John 1. and 3 John 3. (Maſon) And as to the other titles, which he calls himſelf by, of "a witneſs of the ſufferings of Chriſt, as alſo a partaker of the glory that ſhall be revealed," ſee the notes on Matth. xvii. 1. Luke xxiv. 48. Acts i. 8, 22. Rom. viii. 17, *&c.* 1 Cor. x. 13. Phil. i. 28. 2 Theſſ. i. 6. and Hebr. xi. 26. and thoſe here next following.

Feed the flock.] This verſe is an admonition, both of the general calling of thoſe who are *Paſtors* ſet over Chriſt's flock, and of the ſpecial calling of thoſe who are *Biſhops* ſet over the Paſtors themſelves: The former of which is contain'd in the word (*poimainete*) *feed*; the latter in the word (*episcopountes*) *biſhoping*, or (as we tranſlate it) "taking the *overſight*." And this duty implies a competent ſhare of learning and abilities in them: For the meaſures of the ſanctuary contain'd twice as much as the common meaſures, and the ſhekel of the ſanctuary weigh'd down two other ſhekels; to ſhew us, that the gifts of a Paſtor ought to carry a double proportion to thoſe of his flock; elſe he hath need to be *fed* himſelf, and is not qualified to "feed the flock of God." (Feat.) See Dr. Featly's ſermon on this text, 1619. and the notes on John xxi. 5. 1 Tim. iii. 2, *&c.* and Tit. i. 7.

Lords over God's heritage.] Matth. xx. 25. and 1 Cor. iii. 5.

Enſamples to the flock.] See the notes on Phil. iii. 17. and 1 Tim. iv. 12, 16.

The chief ſhepherd.] See the notes on John x. 11. and Hebr. xiii. 20.

Ver. 5, 6, 7, 8, 9, 10, 11. Likewiſe, ye younger, ſubmit your ſelves unto the elder: Yea, all of you be clothed with humility: For God reſiſteth the proud, and giveth grace to the humble. Humble your ſelves therefore under the mighty hand of God, that he may exalt you in due time: Caſting all your care upon him, for he careth for you. Be ſober, be vigilant; becauſe your adverſary the devil, as a roaring lion, walketh about, ſeeking whom he may devour: Whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtrengthen, ſettle you. To him be glory and dominion for ever and ever. Amen.

Likewiſe, ye younger.] *Neoteroi.* As the *Presbyteroi*, in the beginning of this chapter, evidently denote the Teachers and Governors of the Church, it is but reaſonable, by the *Neoteroi* here, to underſtand all ſuch as were under the care of the *Presbyteroi.* (Wells)

Be ſubject one to another.] Theſe words are by ſome underſtood to enjoin the deference due to Spiritual Paſtors and Governors; and thus the connexion is very natural and cloſe from the beginning of the chapter: In which ſenſe, the term *one another* means only the different degrees or orders of the perſons to whom that reſpect and ſubmiſſion is accordingly due, in different inſtances and proportions. And for this ſenſe of the word *allelois* they think they have St. James's authority, ch. v. 16. Others extend the words to all thoſe good offices of courteous behaviour, and condeſcenſion and charity, which even equals and inferiors have a right to: And this mutual and voluntary *ſubjection* they conceive to be moſt agreeable to the following expreſſion of "being clothed with humility." (Stanh.) But, tho' this precept doth certainly comprehend both theſe duties, it ſeems reaſonable to underſtand it primarily of that *ſubjection* which is due to the *Presbyters*, or *Elders*, before ſpoken of; and but ſecondarily of the other. See the notes on Rom. xii. 10, *&c.* 1 Cor. iv. 1. and 1 Theſſ. iv. 8. and v. 13.

Be clothed with humility.] The word *encomboſasthe* ſignifies either, 1. A *frock* put over the reſt of our cloaths; and ſo it imports, that this humility ſhould be viſible in us, above all other Chriſtian virtues, in our whole converſation, our words, and actions: Or, 2. It ſignifies a *belt*, which girds about our garments; and ſo it imports, that we ſhould tie it faſt unto us, and have thoſe conſiderations always fix'd upon our ſpirits, which may ſtill keep us in an humble frame of ſoul. (H. Stanh. W. and B.) See the notes on Luke xviii. 12.

Caſting all your care.] As it becometh us not to be too querulous for the preſent, ſo neither to be too ſolicitous for the future. We are not forbid, but rather requir'd to have a moderate and provident *care* for the getting, keeping, and diſpoſing of the things of this life, in an induſtrious and conſcionable uſe of *lawful means*, ſtill leaving the ſucceſs entirely to the good pleaſure of our Heavenly Father. (Sanderſ.) See the notes on Matth. vi. 25. Luke xii. 11. and Phil. iv. 6. And for a larger explanation of this great duty, ſee Mr. J. Pelling's ſermon on this text, in 1607. and Mr. Spinckes's excellent Book, *Of truſting in God.*

Be ſober, be vigilant.] See the notes on ch. iv. 7. Matth. xxiv. 42. Luke xxi. 36. and 1 Theſſ. v. 6 and the ſermons of Mr. G. Giffard. 1597. and Mr. J. Foſbroke, 1633. on this text.

The ſame afflictions.] See the notes on Acts xiv. 22. and Hebr. xi. 26. and xii. 1.

Make you perfect.] See the notes on Rom. viii. 18. and xvi. 25. 2 Cor. iv. 17. and Hebr. xiii. 21.

Ver. 12, 13, 14. By Sylvanus, a faithful brother unto you (as I ſuppoſe) I have written briefly, exhorting and teſtifying, that this is the true grace of God wherein ye ſtand. The Church that is at Babylon, elected together with you, ſaluteth you, and ſo doth Marcus my ſon. Greet ye one another with a kiſs of charity. Peace be with you all that are in Chriſt Jeſus. Amen.

By Silvanus.] See the notes on Acts xv. 32.

As I ſuppoſe.] *Hos logizomai.* Dr. Whitby argues from this phraſe, that the divine afflatus, by which the Holy Ghoſt aſſiſted the Apoſtles to write, did not dictate the very words, but only preſided over them to preſerve them from error in writing. But this muſt be an inadvertency in him (as Dr. Wells has prov'd;) ſince the word is not *nomizo*, as he reads it, without any appearance of authority, but *logizomai*; which does literally and primarily import a rational ſuppoſition, or a well grounded aſſurance.

The Church that is at Babylon.] *He en Babyloni ſynecleƈte.* Various have been the comments of interpreters upon this text. Some, not finding the word *Church* expreſs'd in the Original Greek, have thought the feminine article might as probably denote a woman as a Church; and therefore interpret it of St. Peter's wife, then ſuppoſed to have been with her husband, and to have ſent her ſalutations to her countrymen and Fellow-Chriſtians: But Dr. Mill is ſaid to have been the firſt who made this conjecture; tho' Dr. Wall alſo ſeems to incline to it. Yet, as the Apoſtle writes to a Church, and ſtyles the members of it (*eclectoi*) *elect*, that is, Chriſtians ſeparated from the world, it is more reaſonable, (as Grotius and Hammond obſerve) to underſtand *he ſynecleƈte* here, of the Church of their *Fellow-Chriſtians*, in the place where he then was, who were equally *elect*, or ſelected by God out of the world, as the others were. The greater difficulty is to aſcertain the place here call'd Babylon. Which ſome underſtand literally of Babylon (properly ſo call'd) the metropolis of Aſſyria; among whom I find Beza, Bp. Alley, Stillingfleet, and even Dupin: Others, of a Babylon in Egypt, ſuppoſed to be Alexandria; of which opinion was Bp. Pearſon, follow'd therein by Dr. Wall. Lud. Capellus underſtands it figuratively, of Jeruſalem, no longer now the holy city, but a kind of ſpiritual Babylon; which he endeavours to make good by the interpretation of Cyril of Alexandria, and Procopius, on Jerem. li. 9. But generally, the Romiſh Church, and moſt of the moderate writers among the reformed, do underſtand it of Rome, acquieſcing therein in the judgment of the moſt ancient Fathers; to which agree Grotius, Hammond, Cave, Whitby, and Wells. See the notes on ch. i. 2. and 2 Theſſ. ii. 6.

Marcus, my ſon.] That is, whom he had begotten to Chriſtianity, and inſtructed in the Goſpel; as St. Paul calls Timothy and Titus, his ſons. But, *N. B.* Notwithſtanding what is herein before ſaid of Mark the Evangeliſt, in the Preface to his Goſpel, it is not agreed among the learned, that this Marcus, and he who is ſo often mention'd in The Acts of the Apoſtles, and St. Paul's Epiſtles, were different perſons. For not only the learned Le Sueur, but Bp. Pearſon, make them to have been one and the ſame; to which opinion alſo Dr. Stanhope inclines, tho' perhaps the majority may be on the other ſide. See the notes on Acts xv. 37. and 1 Tim. i. 2.

With a kiſs of charity.] See the notes on Rom. xvi. 16.

The END *of the Firſt Epiſtle General of St.* PETER.

CRITICAL and EXPLANATORY
ANNOTATIONS
UPON THE
Second Epiſtle General of St. *Peter*.

TO what has been ſaid, prefatory to the foregoing Epiſtle, we muſt add here,

i. That tho' ſome writers have objected to the ſtyle of this Epiſtle, as ſo different from the former, that it could not be written by the ſame author; and Grotius (or rather the publiſher of his Notes) would have it father'd upon Simeon, the immediate ſucceſſor to St. James, Biſhop of Jeruſalem; yet, there are ſo many genuine characters of this great Apoſtle, throughout the Epiſtle itſelf, not proper to the other, that I need not enlarge upon this point, after what has been learnedly obſerv'd by Hammond, Cave, Whitby and Stanhope, to invalidate the exceptions of thoſe poſthumous Annotations.

ii. That the time of writing it, appears to have been but a little while before his martyrdom at Rome; which alſo is an argument that it was written there. And,

iii. That the occaſion and ſubject of it is, to enforce what he had written in the former Epiſtle, with further motives to conſtancy, and antidotes againſt the poiſonous principles, with which he ſaw many, and eſpecially the followers of Simon Magus, were beginning to infect the Church of Chriſt.

CHAP. I.

The Apoſtle exhorts them, not to reſt on a bare faith, but to add good works, to make their calling and election ſure: And puts them in mind of the evidences they had of the truth of Chriſtianity.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15. SIMON Peter, a ſervant and an Apoſtle of Jeſus Chriſt, to them that have obtained like precious faith with us, through the righteouſneſs of God, and our Saviour Jeſus Chriſt: Grace and peace be multiplied unto you through the knowledge of God, and of Jeſus our Lord, according as his divine power hath given unto us all things that pertain unto life and godlineſs, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promiſes; that by theſe you might be partakers of the divine nature, having eſcaped the corruption that is in the world through luſt. And beſides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godlineſs; and to godlineſs, brotherly kindneſs; and to brotherly kindneſs, charity. For if theſe things be in you, and abound, they make you, that ye ſhall neither be barren, nor unfruitful in the knowledge of our Lord Jeſus Chriſt. But he that lacketh theſe things, is blind, and cannot ſee far off, and hath forgotten that he was purged from his old ſins. Wherefore the rather, brethren, give diligence to make your calling and election ſure: For if ye do theſe things, ye ſhall never fall: For ſo an entrance ſhall be miniſtred unto you abundantly, into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt. Wherefore I will not be negligent to put you always in remembrance of theſe things, though ye know them, and be eſtabliſhed in the preſent truth. Yea, I think it meet, as long as I am in this tabernacle, to ſtir you up, by putting you in remembrance: Knowing that ſhortly I muſt put off this my tabernacle, even as our Lord Jeſus Chriſt hath ſhewed me. Moreover, I will endeavour that ye may be able after my deceaſe, to have theſe things always in remembrance.

Simon Peter.] See the Preface; and the notes on Matth. xvi. 18. John i. 42. and xxi. 16. and Acts xv. 14.

Obtained like precious faith.] *Like*, for its nature and quality, tho' not for its meaſure and degree; and *alike precious*, in regard of its object, Chriſt; in regard of its ſubject, the heart; in regard of its act, which is acceptance of, and conſent to, the terms of the Goſpel-covenant; in regard of its effects and precious fruits, *viz.* peace with God, peace with conſcience, victory over the world, *&c.* (Aſſ. and B.) See Mr. G. Giffard's ſermons on this text, 1597. and the notes on Rom. i. 17. 2 Cor. i. 21. and iv. 13.

Grace and peace.] See the notes on Rom. i. 7. 1 Cor. i. 3. 2 Cor. v. 18. and Eph. i. 2.

Called us to glory and virtue.] *Dia doxes kai aretes*; by glory and virtue, or power: That is, With a glorious calling, as being attended with the glorious effuſion of the Holy Ghoſt; by reaſon of which the revelation of the Goſpel is ſaid to be (*en doxe*, and *dia doxes*) *in*, and *with*, *glory*, 2 Cor. iii. 7, 11. and ſhewing his power, might and virtue, by the miraculous operations with which it was confirm'd. For, tho' Mr. Le Clerc is poſitive, that *arete* no where ſignifies power, yet we find it expreſly ſo explain'd in Heſychius. (H. W. and Wells) See the notes on John xvii. 3. Rom. xi. 33. Eph. i. 19. and 1 Pet. ii. 9.

Whereby are given.] Note here, 1. That the chief deſign of the Goſpel of our Saviour is, to make us "partakers of the divine nature:" 2. That the only means to attain this end, is to "eſcape the corruption that is in the world through luſt: And, 3. That thoſe "exceeding great and precious promiſes," which the Goſpel hath aſſur'd to all who comply with its deſign, are a ſufficient motive to us, to ſtrive with all our heart, to eſcape the corruptions of the world, that we may partake of the nature of God. (Lambe) See Mr. John Lambe's ſermon on this text, 1692. and the notes on John i. 12. and iii. 6. 1 Cor. vi. 18. and xv. 43. 2 Cor. i. 20. and vii. 1. Col. iii. 10. and Jam. i. 13.

And beſides this.] *Kai auto touto de*; And for this cauſe: Or, as the Alexandrian MS. and the Vulgar Latin, read it; *Kai autoi de*; Even ſo ye. Eſthius, with great probability, conjectures, That the ſenſe hitherto is pendent, thus; As ye have receiv'd, from the gift of God, all things neceſſary to life and godlineſs; *ſo do ye* add, or *for this cauſe*, "giving all diligence, add to your faith virtue," &c. (H. W. and Wall) Here the Apoſtle gives us a chain of all Chriſtian graces; whereof faith leads the van, and all the reſt follow in order. (Bever.) Thus, "add to your faith, virtue;" that is, all good works in general, without which faith is dead or dying; but fortitude, or holy courage in doing our duty, in particular: "To virtue, knowledge;" that is, a more exact knowledge of our duty, and a farther increaſe in it; for knowledge is the light, without which we cannot ſee to do our work: "To knowledge, temperance;" which ſubdues the violence of our unruly paſſions and appetites, and reduces them under the dominion of reaſon and religion: "To temperance, patience" under all wrongs and ſufferings whatſoever: "To patience, godlineſs;" that is, a conſcientious regard to all the duties of the firſt Table; let the fear of God reſtrain us from ſin, and the love of God conſtrain us to duty: "To godlineſs, brotherly kindneſs," or a fervent love to all Chriſtians, as being our brethren and fellow-members in Chriſt, and that for the grace-ſake: "And to brotherly kindneſs, charity;" that is, to all mankind, as proceeding from the ſame ſtock, having the ſame nature, and being ſubject to the ſame neceſſities with ourſelves; deſiring and endeavouring to do all the good we poſſibly can to every one. (B.) See Mr. G. Giffard's ſermon in 1597. and Mr. T. Sprat's in 1705. both on this text; and the ſeveral notes on 1 Cor. xvi. 13, &c. 2 Cor. iv. 8, &c. vi. 4, &c. and ix. 6. Gal. vi. 9. Eph. ii. 18. iv. 2. and vi. 10, &c. Phil. iv. 8. Col. iii. 5. 1 Theſſ. v. 6, 22. 1 Tim. vi. 6, 17. 2 Tim. ii. 3. Hebr. x. 36. xi. 1, &c. xii. 1, &c. and xiii. 14, &c. Jam. i. 2, 27. ii. 14, 26. and v. 7, &c.

Neither be barren, nor unfruitful.] See the notes on John xv. 2.

Purged from his old ſins.] That is, ſaith Oecumenius, in his baptiſm. (G. Aſſ. B. Wells and Wall)

Make your calling and election ſure.] *Viz.* By good works. For this is not only added in many Manuſcripts, and ancient Copies; but the text ſeems to require it: For it immediately follows, "If ye do theſe things, ye ſhall never fall;" plainly declaring, 1. That the "making their calling and election ſure," depended on the doing thoſe works of *virtue*, &c. before-mention'd; and ſo was only a conditional *election*, upon their perſeverance in a life of holineſs: And, 2. That even the *elect*, by neglecting to do theſe things, may fail of an entrance into this Heavenly Kingdom. (W.) See alſo Dr. Hammond at large; and the notes on John x. 10. 1 Cor. ix. 24. and xv. 58. Phil. iii. 12. 1 Tim. vi. 12. 2 Tim. ii. 19. and Hebr. ii. 1, &c.

Tho' ye know them.] It is a very dangerous notion that ſome have taken up, that a Chriſtian, in this life, may live above ordinances, and out-grow counſel and exhortations, as if they need not hear, and pray, and the like. But St. Peter thought otherwiſe. Theſe were *grown* Chriſtians, to whom he writes: And yet, he tells them three ſeveral times here, in four verſes, that "he would not be negligent to put them in remembrance" even of thoſe things which they *knew* already. (B.) See Mr. Joſiah Hort's ſermon on this text, 1708. and the notes on Rom. xv. 15. 2 Tim. i. 6. ii. 14. and iv. 2.

Put off this my tabernacle.] See the notes on 2 Cor. v. 1. and 2 Tim. iv. 6.

Chriſt hath ſhewed me.] Either referring to what Chriſt had foretold him, John xxi. 18, 19. (H. and Wall) Or elſe, perhaps, to ſome later revelation, in a viſion; as St. Polycarp, and St. Cyprian, were ſeverally forewarn'd of their reſpective martyrdoms approaching. (Aſſ. and W.)

I will endeavour.] *Viz.* By leaving behind me two Epiſtles in writing, for your peruſal at all times. (Aſſ. H. and Wells) St. Peter therefore was not of opinion, that *Oral Tradition* was a ſafe and certain way to keep the Goſpel-precepts in remembrance. (W.) See the notes on 2 Tim. ii. 2.

Ver. 16, 17, 18, 19, 20, 21. For we have not followed cunningly deviſed fables, when we made known unto you the power and coming of our Lord Jeſus Chriſt, but were eye-witneſſes of his majeſty. For he received from God the Father honour and glory, when there came ſuch a voice from the excellent glory, This is my beloved Son in whom I am well pleaſed. And this voice which came from heaven, we heard, when we were with him in the holy mount. We have alſo a more ſure word of prophecy; whereunto ye do well that ye take heed, as unto a light that ſhineth in a dark place, until the day dawn, and the day-ſtar ariſe in your hearts: Knowing this firſt, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: But holy men of God ſpake as they were moved by the Holy Ghoſt.

For we have not followed.] Here the Apoſtle proceeds to lay before them the grounds and reaſons, why he had ſo earneſtly preſs'd them to a conſtant perſeverance in their duty; namely, certain infallible evidences of the truth of Chriſtianity: Such as, 1. The teſtimony of the Apoſtles, who were both eye and ear-witneſſes of the majeſty of Chriſt in his glory; And, 2. The teſtimony of their own divinely inſpired Scripture prophecies. (Ameſ. Stanh. and Wells) See the particulars in the notes here next following.

Eye-witneſſes of his majeſty.] Namely, Peter himſelf, and James and John; in whoſe preſence Jeſus was manifeſtly tranſfigured, or transform'd; Moſes and Elias alſo talking with him in glory, as we read, Matth. xvii. 1, &c. Mark ix. 2, &c. and Luke ix. 28, &c. where ſee the ſeveral notes; as alſo on 1 John i. 1.

There came ſuch a voice.] To wit, *a voice from Heaven*, declaring Chriſt to be *the Son of God*; as in the texts laſt quoted. See Dr. Hammond and Dr. Whitby at large on this text.

In the holy mount.] *Viz.* Mount Tabor in Galilee; as is noted on Matth. xvii. 1. But, whereas the Editor of the poſthumous annotations on this Epiſtle, in the name of Grotius, would have this paſſage underſtood, not of the transfiguration on mount Tabor, but of that other paſſage in John xii. 28. it muſt be obſerv'd, 1. That Grotius himſelf, in thoſe annotations which are known to be his, on Matth. xvii. 1. diſtinctly applies theſe words to the transfiguration on mount Tabor. 2. That they cannot properly be interpreted otherwiſe: For there we expreſly read the very words here quoted, ("This is my beloved Son," &c.) whereas in that other paſſage, John xii. 28. the words are not only different, but quite to another purpoſe. 3. That tho' 'tis true, mount Moriah (where the temple ſtood) was ordinarily ſtiled *the holy mountain*, and no other vouchſafed that title by the Jews, becauſe of God's eſpecial preſence there; yet, it is certain, that other places, where God hath occaſionally manifeſted his glorious preſence, have, by the Jews, and even by God himſelf, been ſtiled *holy ground*; as Acts vii. 33. Agreeable to which, the mount whereon the glorious transfiguration, and cloud, and voice, were evidences of the divine preſence, might very properly be denominated an *holy mount*. And, 4. That this text, being thus applicable only to the transfiguration on mount Tabor, (of which only Peter, James and John were witneſſes) is an evident proof, among others, that this Epiſtle could not be written by Simeon, Biſhop of Jeruſalem, but by Simon Peter, the Apoſtle, (whoſe name it bears) notwithſtanding all the various readings and conjectures of the poſthumous Grotius, which are confeſſedly unſupported by any known copy now extant. (H. Cave and W.)

A more ſure word of prophecy.] Note here, 1. That the holy Scriptures, or written word of God, (here called the "word of prophecy") are "a more ſure word" to us, than a voice from Heaven, or any other revelation whatſoever. Not that there was any *uncertainty* in the Lord's voice utter'd from Heaven at Chriſt's transfiguration, before ſpoken of; but becauſe that voice, having been heard only by three witneſſes, might poſſibly be liable to ſome objection: Whereas the Holy Scriptures are a ſtanding and authentic record, and a moſt ſure ground for faith to build upon. And accordingly, the Apoſtle tells them, they ſhould *do well* to attend unto the written word, "as unto a light that ſhined" in that dark time, till, by conſidering thoſe ancient prophecies, and comparing them with what Chriſt had done and ſuffer'd, they might find the day dawning upon them, and the Holy Spirit ariſing in their hearts, and ſo enlightning and convincing them, that no more doubts and ſcruples ſhould be left in them, concerning this great truth, that Jeſus is the true and promiſed Meſſiah, and really the Son of God. (Aſſ. W. B. and Fox) 2. That nevertheleſs, their conceit is groundleſs and dangerous, who fanſy that God will ſet up ſuch a *light* in them, as will render the Holy Scriptures uſeleſs. (Fox) And, 3. That it is very probable, as Mr. Mede obſerves, that St. Peter might here have particular regard to the prophecy of Daniel, concerning the *Seventy Weeks*, ch. ix. 24. which were now near expired, when the temple and Jewiſh ſtate were to be diſſolv'd; as they were about four years after. (Wells and Fox) See Dr. Stanhope's ſermons on this text, at Boyle's Lectures, 1701. and the notes on Luke xvi. 29. John v. 39. and Rom. xv. 4.

Private interpretation.] Prophecy comes not from the Prophet's own ſuggeſtion, but from the inſpiration of the Holy Ghoſt. (W.) See the notes on Rom. xii. 6. 2 Tim. iii. 16. and 1 Pet. i. 11.

CHAP. II.

He warns them againſt falſe prophets; deſcribing their manners and puniſhment.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22. BUT there were falſe prophets alſo among the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction. And many ſhall follow their pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of. And through covetouſneſs ſhall they with feigned words make merchandiſe of you: Whoſe judgment now of a long time lingreth not, and their damnation ſlumbreth not. For if God ſpared not the angels that ſinned, but caſt them down to hell, and delivered them into chains of darkneſs, to be reſerved unto judgment; and ſpared not the old world, but ſaved Noah the eighth perſon, a preacher of righteouſneſs, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrha into aſhes, condemned them with an overthrow, making them an enſample unto thoſe that after ſhould live ungodly; and delivered juſt Lot, vexed with the filthy converſation of the wicked: (For that righteous man dwelling among them, in ſeeing and hearing, vexed his righteous ſoul from day to day with their unlawful deeds) The Lord knoweth how to deliver the godly out of temptations, and to reſerve the unjuſt unto the day of judgment to be puniſhed: But chiefly them that walk after the fleſh, in the luſt of uncleanneſs, and deſpiſe government: Preſumptuous are they, ſelf-willed, they are not afraid to ſpeak evil of dignities: Whereas angels, which are greater in power and might, bring not a railing accuſation againſt them before the Lord. But theſe, as natural brute beaſts, made to be taken and deſtroyed, ſpeak evil of the things that they underſtand not, and ſhall utterly periſh in their own corruption; and ſhall receive the reward of unrighteouſneſs, as they that count it pleaſure to riot in the day time: Spots they are and blemiſhes, ſporting themſelves with their own deceivings, while they feaſt with you; having eyes full of adultery, and that cannot ceaſe from ſin; beguiling unſtable ſouls: An heart they have exerciſed with covetous practices; curſed children: Which have forſaken the right way, and are gone aſtray, following the way of Balaam the ſon of Boſor, who loved the wages of unrighteouſneſs; but was rebuked for his iniquity: The dumb aſs ſpeaking with man's voice, forbad the madneſs of the Prophet. Theſe are wells without water, clouds that are carried with a tempeſt, to whom the miſt of darkneſs is reſerved for ever. For when they ſpeak great ſwelling words of vanity, they allure through the luſts of the fleſh, through much wantonneſs, thoſe that were clean eſcaped from them who live in error. While they promiſe them liberty, they themſelves are the ſervants of corruption: For of whom a man is overcome, of the ſame is he brought in bondage. For if after they have eſcaped the pollutions of the world, through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again entangled therein, and overcome; the latter end is worſe with them than the beginning. For it had been better for them not to have known the way of righteouſneſs, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and, The ſow that was waſhed, to her wallowing in the mire.

Falſe teachers.] See the notes on Matth. xxiv. 5. and Acts xx. 29.

Damnable hereſies.] See the notes on Acts xv. 22. 1 Cor. xi. 19. and 1 Tim. iv. 1, &c.

Denying the Lord that bought them.] *Viz.* Either by total apoſtaſy, or ſuch an evil life as is inconſiſtent with the ſervice of Chriſt. (Aſſ.) See the notes on Acts xx. 28. Rom. x. 9. 1 Cor. vi. 20. Gal. v. 2. and Phil. iii. 18.

Swift deſtruction.] See the notes on Phil. iii. 19. and 1 Theſſ. v. 3.

Spared not the angels that ſinned.] This verſe, and the following, ought to be ſeriouſly conſider'd, by thoſe who preſume on the mercy of God. "For if God ſpared not the Angels," nor the other perſons here mention'd, then wicked Chriſtians, who continue in their ſins, impenitent and unreform'd, have no warrantable ground to hope that God will pardon and ſave them? No! However proſperous and honourable the unrighteous may be here, they are "reſerved unto the day of judgment to be puniſhed," ver. 9. (Fox) See the notes here next following.

Caſt them down to hell.] The miſinterpretation of this text ſeems to be wholly owing to the wrong acceptation of the word *tartaroſas*. For, it being granted on all ſides, that *tartaroo* does import to *caſt down*, or aſſign, to the place call'd *Tartaros*, and becauſe that place is repreſented, by old Heſiod and Homer, as a vaſt way under the earth, hence ſeems to have ariſen the common notion, that *hell*, or the place where the fallen Angels even at preſent are, is under the earth. But, ſince the aſſigning this ſituation to Tartarus is only a poetical fiction, and the word *tartarus* (properly deriv'd from *taraſſo* to trouble) does in itſelf imply no ſuch infernal ſituation, but only a place to which perſons are aſſign'd who are under trouble; hence it evidently follows, that *Tartarus* may be any place where the fallen Angels are at preſent, as in their proper abode, in whatſoever region of the world it is ſituated. And therefore, ſince, from ſome paſſages of St. Paul's Epiſtles, (as where the Devil is ſtyled "the Prince of the power of the air," Eph. ii. 2, &c.) it may be fairly inferr'd, that the region of the air is the place, wherein the fallen Angels have at preſent their abode, it follows, that *tartaroſas* may moſt truly denote no more, than the caſting down the Angels who had ſinned, out of Heaven, into the regions of the air: And becauſe, whatever is the place of the abode of the fallen Angels, it is uſual for us, in common ſpeech, to call it *Hell*; hence, by *caſting down into hell*, is truly to be underſtood in this text no more than caſting down out of Heaven into the regions of the air. And this clauſe being ſo to be underſtood, it follows, that the remaining clauſe is likewiſe to be render'd, (not as in our common tranſlation, "delivered them into chains of darkneſs, to be reſerved unto judgment," but) *delivered them to be reſerved* for *chains of darkneſs unto*, or *at the judgment*. And agreeably hereto, it is obſervable, That, in ver. 17. *hois ho zophos tou ſcotous eis aiona teteretai*, is render'd, *To*, or for, *whom the* blackneſs, or "miſt of darkneſs is reſerved for ever:" Where, as *the blackneſs of darkneſs for ever* plainly denotes the greatneſs and eternity of the torments which ſhall be inflicted on the wicked at the day of judgment, ſo it ſhews what is the true meaning of the (*ſeirai zophou*) "chains of darkneſs," mention'd in this text; they being evidently deſign'd for equivalent expreſſions, *viz.* the extremity of torments, which ſhall at the laſt day be inflicted on the wicked.

And likewiſe, ch. iii. 7. "the heavens and the earth" are ſaid to be *pyri teroumenoi eis hemeran criſeos*; which as it is an expreſſion exactly parallel to *ſeirais zophou eis criſin teterentai*, ſo it ſhews, that by *eis criſin*, in the one clauſe, is denoted *eis hemeran criſeos*, as it is more fully expreſs'd, in the other: And alſo it ſhews, that as the other text is rightly render'd "reſerved unto (or *for*) fire againſt (or *at*) the day of judgment;" ſo this ſhould be likewiſe render'd, *reſerved* (unto, or) *for chains of darkneſs at the judgment*. It remains only to obſerve, That the queſtion of the Devils to our Saviour, Matth. viii. 29. "Art thou come hither to torment us before the time?" is not to be ſo underſtood, as if the Devils were *now* in no degree of torment; but only, that their torment *now* is nothing near ſo great, as ſhall be inflicted on them at the day of judgment. For, it being fairly to be inferr'd from the parable of Dives and Lazarus, that wicked men are in ſome degree of *torment*, ſo ſoon as they die, or before the day of judgment; it may thence be alſo reaſonably inferr'd, that the wicked Angels are ſo likewiſe; there being no reaſon to ſuppoſe, that the wicked Angels have more mercy ſhew'd them in this reſpect than wicked men: And therefore, ſince the wicked Angels, even now, (*taraſſontai*) are in ſome degree of torment, the place of their uſual abode, (*viz.* the region of the air) may be fitly ſtyled *Tartarus*; and God may be fitly ſaid *tartaroſai*, by caſting them down out of Heaven, into the region of the air. (Wells) See Mr. Joſ. Mede's diſcourſes on this text, to the ſame effect; whoſe interpretation is alſo follow'd by Dr. Whitby, and Mr. Fox.

Noah, the eighth perſon.] That is, one of the *eight*, who were ſaved in the ark.

Juſt Lot.] So called, from the habitual frame of his heart, and the general tenor of his life. (B.) Not that he had no ſin in him, but becauſe he endeavour'd to keep all God's commandments. (Aſſ.)

The Lord knoweth how.] See the notes on 1 Cor. x. 13. and Jam. i. 2.

Deſpiſe government.] See the notes on Rom. xiii. 1, &c. 1 Tim. ii. 2, &c. 1 Pet. ii. 13.

Preſumptuous are they.] Or, *O preſumptuous perſons!* By way of admiration and exclamation. (Aſſ.) Or, O audacious!

Made to be taken and deſtroyed.] *Eis haloſin kai phthoran*; To catch people, and to corrupt or debauch them. (Wall) In reference to which it is, that the creatures which are caught and torne by wild beaſts, are by the Law accounted unclean or polluted, Lev. xvii. 15. (H.)

Riot in the day-time.] See the notes on John iii. 20. Rom. xiii. 13. Eph. v. 11. and 1 Theſſ. v. 7.

With their own deceivings.] *En tais apatais auton.* Here the word *apatais* ſeems to be erroneouſly written, for *agapais*; meaning their love-feaſts, or feaſts of charity. But Dr. Whitby interprets it, according to the common reading, of thoſe practices which were the effects of their deceitful principles: And ſays, there ſeems no need of reading *agapais*; thoſe being the feaſts of the Church, and not of Hereticks. However, if this various reading is not to be allow'd on the authority of the Alexandrian, and one other MS as well as of the Vulgar and Ethiopic Verſions, ſurely it may be admitted in conformity to that of St. Jude, whoſe Epiſtle is agreeable in moſt things with this ſecond of St. Peter; and particularly, ver. 12. where we read (*ſpilades*) *ſpots*, as here (*ſpiloi kai momoi*) *ſpots and blemiſhes*; there (*ſyneuochoumenoi*) *feaſting together*, as here in the very ſame word; and ſo probably as there (*agapais*) *feaſts of charity*, ſo it ſhould be alſo here, inſtead of *apatais*; which differs ſo little from the other, that it might eaſily be miſtaken for it. (H. Wells and Wall) And as to Dr. Whitby's main objection againſt this reading, it ſeems to have the leſs force, becauſe (as Beza has well obſerv'd) thoſe ſecret Hereticks ſtill frequented the feaſts of the Church, in hopes to be look'd upon as true members of it. See the notes on 1 Cor xi. 21.

Eyes full of adultery.] Or rather, of the *adultereſs*. For ſo, *moichalis*, the word here uſed, properly ſignifies. And the *eyes* are mention'd, becauſe they let in adulterous thoughts to the ſoul. (Aſſ. and H.) See the notes on Matth. v. 28. And for the common reading, ſee Dr. Wells on this text.

Balaam, the ſon of Boſor.] In the Hebrew call'd the ſon of Beor, by a ſmall change of the Hebrew letters, call'd Boſor here, tho' in ſome copies of the Greek alſo he is called Beor. (Aſſ. H. and Wall) Or, we may underſtand *Balaam, tou Boſor*, to be meant of a place ſo call'd. (G. and Wells) But ſee the notes on Jude 11.

The miſt of darkneſs.] See the notes on ver. 4. and Matth. viii. 12.

They allure.] *Deleazouſi*; A metaphor taken from fiſhers or fowlers; who produce the bait, but hide the hook or net. (Aſſ. Leigh, H. and B.)

Clean eſcaped.] *Ontos apophygontas.* But in the Alexandrian, and ſome other MSS. as alſo in the Syriac and Ethiopic Verſions, it is read (*oligos*) *for a little while*. And this reading is required by the ſenſe; whereas the common reading (*ontos*) is inconſiſtent with the deſign of the Apoſtle. For, ſuch alone can be rightly ſaid to be (*ontos*) "clean eſcaped from them who live in error," as are ſo eſcaped as not to be ſeduced any more. (Wells)

Promiſe them liberty.] Under the promiſe of liberty, ſeducers draw men to licentiouſneſs and looſneſs of life. (Aſſ.) Such vile impoſtors uſe to ſay, *They*, being free and ſtrong, may do many things, which the weak Chriſtians may not do; and that it is no ſin in *them*, tho' it is in others: Thus boaſting in this liberty, they entice others to partake of the ſame, promiſing *them* this liberty alſo, to be made as free and ſtrong as they are; whereas they themſelves all the while are the vileſt ſlaves to all the raging paſſions of luſt and lewdneſs. (Wall) See the notes on John viii. 32, &c.

The latter end is worſe.] Becauſe they ſin of knowledge now, and againſt former acknowledgment; whereas they ſinn'd of ignorance before. (Aſſ.) See the notes on ch. i. 4. Matth. xii. 45. Luke xi. 26. and xii. 47. Hebr. vi. 4. and x. 26.

C H A P. III.

The certainty of Chriſt's coming; and how to prepare for it.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. THIS ſecond Epiſtle, beloved, I now write unto you; in both which I ſtir up your pure minds by way of remembrance: That ye may be mindful of the words which were ſpoken before by the holy Prophets, and of the commandment of us the Apoſtles of the Lord and Saviour: Knowing this firſt, that there ſhall come in the laſt days ſcoffers walking after their own luſts, and ſaying, Where is the promiſe of his coming? For ſince the fathers fell aſleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth ſtanding out of the water, and in the water: Whereby the world that then was, being overflowed with water, periſhed. But the heavens and the earth which are now, by the ſame word are kept in ſtore, reſerved unto fire againſt the day of judgment, and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thouſand years, and a thouſand years as one day. The Lord is not ſlack concerning his promiſe, (as ſome men count ſlackneſs) but is long-ſuffering to us-ward, not willing that any ſhould periſh, but that all ſhould come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo and the works that are therein, ſhall be burnt up.

This ſecond Epiſtle.] This is another proof of St. Peter's being the author of this Epiſtle, and not Simeon of Jeruſalem. See the *Preface*.

Your pure minds.] *Eilicrine*, by the French, is tranſlated *ſimple and ſincere*; ſuch being moſt liable to be ſeduced by hypocrites. (Q.) Dr. Whitby explains it of a *ſincere* deſire to know, and regard to, the truth; which being once ſeated in the mind and heart, we ſhall readily embrace, and firmly ſtand by it, when deliver'd to us. But the common reading, retain'd by Hammond and Wells, ſeems moſt agreeable to the context, *viz.* ſuch as remain'd *pure*, and untainted with the hereſies here cautioned againſt.

By way of remembrance.] See the notes on ch. i. 12, &c.

By the holy Prophets, and——Apoſtles.] Note, how St. Peter here joins *the Prophets and Apoſtles* together, as concurring harmoniouſly in their doctrine. What was foretold by the Prophets was confirm'd by the Apoſtles: Hence they are ſaid to have but one *mouth*, Luke i. 70. not mouths; for tho' the Prophets and Apoſtles were many, yet they all had but one mouth, all ſpeaking the ſame thing. (B.)

There ſhall come.] Of themſelves; not ſent [illegible] God. (Aſſ.) See the notes on Acts xx. 29.

Scoffers.] *Empaictai*; The very worſt, and higheſt degree of defection from piety. (H.) Such doubtleſs were the Socinians, and Gnoſticks, and other libertines; who fram'd a new and fanciful ſcheme of religion, full of licentious doctrines; and particularly denying the reſurrection of the dead, and by conſequence the future coming and kingdom of Chriſt: Againſt which, to add the greater ſting to their arguments, they gave 'em a turn of wit and ſatyr, as in the verſe following. (Killingb.) The Chriſtians of our time have need to give a particular regard to this prediction of the Atheiſm which now begins to prevail. For, the main argument to keep us from being ſcandaliz'd or diſcourag'd by it is, That it is no other than what our Saviour and his Apoſtles foretold would come; ſo that the Scripture would not have been true, without its coming, ſome time or other: And now, by the all-wiſe Providence, it comes to paſs, that their *ſcoffs* and Atheiſtical arguments do, to a Chriſtian who reads the Scripture, confirm the faith of it. (Wall) See the notes on 1 Cor. xv. 32. 2 Theſſ. ii. 3. and 2 Tim. iii. 1.

Where is the promiſe of his coming.] Theſe words plainly refer to the laſt appearance and ſolemn coming of our Saviour to judgment. And they may admit of a two-fold interpretation; Either, 1. As ſpoken by way of doubt and queſtion, whether Chriſt will come to judgment; and whether he has not delay'd the time, and ſlipp'd his promiſe? Or, 2. By way of abſolute denial, *viz.* That it is a vain promiſe and expectation; and that he will never come! As to the former of which we muſt obſerve, 1. That there was a prevailing, and almoſt general perſwaſion, among the Chriſtians of thoſe times, that the coming of our Saviour was juſt at hand; which was alſo ſeemingly favour'd by ſome expreſſions of Holy Scripture. But, 2. That ſuch expreſſions are fairly capable of another meaning. And as to the latter, if we conſider the common objections againſt this doctrine, they will be found mere prejudices, equally vain, unreaſonable and impious. For, 1. Whereas they object, that the time of judgment is long delay'd, and that it is future, and for any thing they know, as far off as ever, "ſince all things continue as they were from the beginning of the creation;" ſuch *ſcoffers*, of all men in the world, have the leaſt reaſon to make this an objection, conſidering how deeply *they* are concern'd in it, and what a ſad account they have then to give. 2. Whereas they urge, That it would have been a greater encouragement to piety, and a ſtronger reſtraint from ſin, if God had told us the time when this judgment would be; they muſt be taught, that if the general belief of the judgment to come will not make us good, neither would the knowledge of the preciſe time of it. Nay our Saviour founds his argument, for a conſtant watchfulneſs, on this very uncertainty of time, Matth. xxiv. 42, *&c.* Mark xiii. 35, *&c.* Luke xii. 40. And Abraham, in the parable, tells the rich man, that even a meſſage from the dead, would not convince an Atheiſt, who will not believe the Scriptures, Luke xvi 31. 3. Whereas they go further and ſay, That it is not only uncertain in time, but even in the thing itſelf, which poſſibly may never happen, becauſe no man ever ſaw the things which they are requir'd to believe; This would quite take away all faith, Hebr. xi. 1. and deſtroy all hope, Rom. viii. 24. and render the ſufferings of all good men needleſs and leſs rewardable; and moreover would invalidate all hiſtorical credit. And, 4. Whereas they object, That the belief of a judgment to come, is a very uncomfortable doctrine, and deprives men of all the pleaſure and felicity of human life; it is ſufficient to reply, 1. That this is directly contrary to daily experience; none being more pleaſant and ſociable, and innocently facetious, none enjoying the delights and bleſſings of providence with a truer taſte and ſatisfaction, than religious men, who live under the ſenſe of God, and the awe of being call'd to account; which is ſo far from retrenching their juſt pleaſures, that it is the only way to qualify 'em for them. And, 2. That the ſuppoſition itſelf is altogether groundleſs: For, ſo gracious is our God, that he requires nothing of us which is inconſiſtent with the chearfulneſs of our minds, the health of our bodies, and the intereſt of our temporal affairs: Provided we always keep a good *conſcience void of offence towards God and towards man*, and obſerve our conſtant ſeaſons of prayer and devotion, we may enjoy as much of this world as is needful, as much as a wiſe and virtuous man would deſire. To all which let us add, *laſtly*, The inſecurity and danger of denying, and the infinite comfort of believing, a judgment to come. For if there be no judgment, everlaſting darkneſs and oblivion muſt cover the ſons of men; and who can think of this without horror? If there be a judgment, Atheiſts and unbelievers are yet in a worſe condition: If there be a Heaven, they ſhall be excluded from it; if there be a Hell, they ſhall fall into it. (Killingb.) See Mr. Killingbeck's ſermons on this text, and the notes on Luke xvi. 31. 1 Cor. vii. 29. and 2 Theſſ. ii. 2.

Willingly are ignorant of.] Theſe ſcoffers had declar'd, in the former verſe, that the world was ſtill the ſame as it was from the beginning, and that nature always had, and therefore ever would keep its courſe. But the Apoſtle ſays, Theſe ſcoffers know better; or if they be ignorant, they are wilfully ignorant, what a change God made in the world ſince the firſt creation of it; and that he can as eaſily deſtroy it, as he did at firſt create it. To evidence this, he ſhews, how God by water drown'd the old world; and therefore all things had *not* "continued as they were from the beginning of the creation:" And that this preſent world ſhall, when God's time is come, be ruin'd by fire, as the old world was by water. The ſame omnipotent power of God which created the world upholds it and preſerves it, and will at laſt deſtroy it, at the final judgment; when all wicked perſons, eſpecially profane *ſcoffers* at, and deriders of, Chriſt's coming, ſhall be condemn'd and periſh. (G. H. W. B. Q. and Wall) See the notes on ch. ii. 4, *&c.* John i. 3. Col. i. 17. and 2 Theſſ. i. 8.

Not willing that any ſhould periſh.] See Mr. D. Newcome's ſermon on this text, 1711. and the notes on Acts xvii. 30. Rom. ii. 4. and 1 Tim. ii. 4, *&c.*

Come as a thief.] Suddenly and unexpectedly. (Aſſ.) See the notes on 1 Theſſ. v. 2.

The Heavens ſhall paſs away.] Theſe lofty and ſtrong expreſſions, of "the Heavens paſſing away," *&c.* are, by good expoſitors, underſtood figuratively, to denote the deſtruction of Jeruſalem, and the diſſolution of the Jewiſh ſtate; it being uſual, among the eaſtern nations (whoſe manner of ſpeaking is imitated by the writers of the New Teſtament) to repreſent great events, as if the whole frame of the world were to be at once diſſolv'd. But others underſtand them literally, of the laſt and final judgment, and the general conflagration, of which the deſtruction of Jeruſalem was but a type or figure. And in the ſame two-fold ſenſe may the three next following verſes be underſtood. (Fox) See the notes on ver. 13.

With a great noiſe.] *Rhoizedon* does not only ſignify *a great noiſe*, but ſuch a noiſe as is the effect of ſwiftneſs in motion, like that of the wind. (Eſt. and Leigh) Thus alſo Phavorinus explains it by (*ſphodros*) *vehemently*, as well as (*met' echou*) *with an echo*: So that it ſignifies *ſwiftly*, as well as *with a noiſe*. And that the former of theſe is the meaning of it here, is probable, becauſe it is added to the deſcription of that day "coming, as a thief," unexpectedly; to which agrees this notion of *ſwiftneſs*, not that other of a *noiſe*, or *echo*: For thieves in the night do not willingly make any noiſe at all, leſt they ſhould thereby loſe the advantage of the night, that is, the ſecrecy of it. (H.)

The elements ſhall melt.] That is, the planets. For ſo is *ſtoicheia* underſtood by the Ancients. (Wells) That the *elements* can't be here taken in the common ſenſe, Mr. Mede proves well, Becauſe one of them is that *fire* which ſhall conſume theſe elements: But that they ſignify the *planets*, he proves from the teſtimonies of Juſtin Martyr, Theophilus of Antioch, Polycrates, and other ancient Fathers. (W.)

Ver. 11, 12, 13, 14, 15, 16, 17, 18. Seeing that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be in all holy converſation and godlineſs, looking for and haſting unto the coming of the day of God, wherein the heavens being on fire ſhall be diſſolved, and the elements ſhall melt with fervent heat? Nevertheleſs, we, according to his promiſe, look for new heavens and a new earth, wherein dwelleth righteouſneſs. Wherefore, beloved, ſeeing that ye look for ſuch things, be diligent that ye may be found of him in peace, without ſpot, and blameleſs: And account that the long-ſuffering of our Lord is ſalvation; even as our beloved brother Paul alſo, according to the wiſdom given unto him, hath written unto you; as alſo in all his epiſtles, ſpeaking in him of theſe things: In which are ſome things hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other Scriptures, unto their own deſtruction. Ye therefore, beloved, ſeeing ye know theſe things before, beware leſt ye alſo, being led away with the error of the wicked, fall from your own ſtedfaſtneſs. But grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt: To him be glory both now and for ever. Amen.

In all holy converſation.] See the notes on Acts xxiv. 16. Phil. i. 27. 1 Theſſ. v. 7. and Hebr. xii. 14.

Haſting unto the coming.] Or, *haſt'ning the coming* (*ſpeudontas*) Not only expecting it, or *looking for* it, as Matth. xxiv. 42. and Luke xii. 42. but alſo, as it were, going forth to meet Chriſt with burning lamps, Matth. xxv. 1. So ſervants, who deſire their maſter's return, get all things ready to entertain him, againſt he comes: And ſo ſhould we prepare ourſelves for Chriſt's coming, by fitting ourſelves for it, more than ſeeking after worldly things. He *haſtes*, who follows one thing to finiſh it, and is not ſo diſtracted, as to begin many things, and end none. The *one thing needful* for us, is to fit ourſelves for Chriſt's coming.

The Heavens being on fire.] See the notes on ver. 10.

New Heavens, and a new earth.] I do not underſtand theſe words in a literal ſenſe, as if the material Heavens were to be created a-new; but in a figurative ſenſe, denoting, that after the deſtruction of Jeruſalem and the Jewiſh polity, there ſhould be a new ſtate of things; a new Church, in which there ſhould be new ordinances, new ſacraments; baptiſm and the Lord's Supper, inſtead of circumciſion and the paſſover; the Jews ſhould be caſt off, and the Gentiles taken in; a new covenant: In few words, that there ſhould be ſuch a moral change in the affairs of the Church, as would, in a manner, equal the new creation of the Heavens and the earth, promis'd to the Jews, and Chriſt ſhould eſtabliſh a new kingdom; and the enemies of God, and of his people, ſhould be deſtroy'd: In which new ſtate, which ſhould be before the general conflagration, men ſhould be free from all ſin and wickedneſs; and the univerſal practice of holineſs, peace and love ſhould prevail. But ſome refer theſe words to that glorious ſtate, which good Chriſtians ſhall be admitted into, after the general conflagration and judgment, where they ſhall live in the moſt complete practice of all virtue, and in the enjoyment of the moſt perfect happineſs. (Fox)

Without ſpot, and blameleſs.] See the notes on 1 Cor. i. 8. Eph. v. 27. Phil. i. 10. and Col. i. 22.

Is ſalvation.] See the notes on Rom. ii. 4.

Hath written unto you.] *Viz.* In the Epiſtle to the Hebrews; which contains many exhortations, relating to perſeverance in the faith, and patiently expecting the coming of the Lord, *&c.* (Wells and Wall)

Things hard to be underſtood.] For the better underſtanding the Apoſtle's meaning in theſe words, we muſt obſerve, 1. That St. Peter does not ſay, that St. Paul's Epiſtles, or any of them, are hard to be underſtood; but only that *ſome things*, or doctrines, therein treated of, are ſo: For the words (*en hois*) *in*, or among, *which*, can't be conſtrued as meant of the epiſtles, but of *ſome things* which St. Paul had *ſpoken of in them.* (Beza, Heinſ. Ameſ. H. W. and Fox) For, 2. St. Peter is ſo far from paſſing any cenſure or reflection upon his "beloved brother Paul" that, on the contrary, he praiſes him, for having *written in all his epiſtles*, "according to the wiſdom given unto him" of God; tho' *ſome* of the points he had ſo written of were very profound, and "hard to be underſtood" or explain'd to their capacity. (Heinſ.) Among which, ſome apply this paſſage to the doctrine of *juſtification.* (Heinſ. G. and Wells) Others, to the *reſurrection:* (W.) Some, to the *ſpiritual* body, as chang'd at the laſt day: (G.) Others, to *Antichriſt.* (Ameſ.) But 'tis generally agreed, that the *coming of Chriſt*, which St. Paul had ſpoken of, in ſeveral of his Epiſtles, and which St. Peter is alſo diſcourſing of here, is one of the points intended. (Heinſ. Ameſ. H. W. and Fox) 3. That, as St Paul himſelf, Hebr. v. 11. ſpeaks of "many things, hard to be uttered," becauſe they were *dull of hearing*; ſo here St Peter does not impute it to the author, that *ſome things*, in St. Paul's Epiſtles, are *hard to be underſtood*; but lays the blame on the "unlearned and unſtable" readers. (Heinſ.) But, 4. That by (*amatheis*) *the unlearned*, we are not here to underſtand thoſe who are deſtitute of that knowledge, which we now commonly account *learning*; but thoſe who have not learnt the firſt rudiments and principles of the Chriſtian religion: Which they continue ignorant of, not becauſe they can not, but becauſe they will not, know them; their affections being impure, and their minds eſtranged from religion and piety. (Ameſ. and Fox) And, 5. By (*aſterictoi*) *the unſtable*, thoſe who are not ſettled, not confirm'd in the great principles of religion: Who ſometimes believe, ſometimes queſtion, and ſometimes dis-believe them; being uncertain, now of this opinion, now of that, and again loſt in infidelity. (*Idem*) 6. That the word (*ſtrebblouſi*) here rendred *wreſt*, is a metaphor taken from torturers, who put a man upon the rack; and thereby force him to ſpeak what he never thought: (Leigh, and B.) Or, from ſhoemakers, who ſtretch their leather, and ſometimes tear it, when of itſelf it will not reach to their purpoſe. (Bp. Grif. Williams) 7. That, where 'tis ſaid, they *wreſt the Scriptures* "unto their own deſtruction," we are not to underſtand it ſo deſtructive, to expound any part of Scripture, by miſtake, contrary to its true meaning; but that it is the true property of a reprobate, to wreſt arguments out of God's word, againſt God, or his divine will. (G. and Ameſ.) And, *laſtly*, That it is manifeſt, from what St. Peter here ſays, That all Chriſtians were allow'd to read the Scriptures; for how elſe could the unlearned and unſtable *wreſt* them? For, tho' the Apoſtle blames this, he does not blame them for reading the Scriptures; and much leſs does he forbid the reading of them, as the moſt effectual way to prevent their being wreſted. And this ſhews, how ill-grounded that concluſion is, which the writers of the Church of Rome draw from this text, *viz.* that Lay-Chriſtians ought not to be allow'd to read the Scriptures. The true inference, which the conſideration of the difficulties of the Holy Scriptures directs us to, is, that we ſhould read them with great diligence and application, and not be too haſty in the concluſions we draw from difficult places. The things neceſſary to ſalvation are plain and eaſy: For, what can be more plain, than the commands, exhortations, promiſes and threatnings contain'd in the Holy Scriptures? (Ameſ. and Fox) See Dr. Hammond at large, and the notes on Eph. iv. 14. 2 Theſſ. ii. 2. 2 Tim. iii. 7. and Hebr. v. 11.

Beware, leſt.] See the notes on ch. i. 10. ii. 18. John v. 39. and Eph. iv. 14.

The END *of the Second Epiſtle General of St.* PETER.

CRITICAL and EXPLANATORY

ANNOTATIONS

UPON THE

Firſt Epiſtle General of St. *John*.

THE Author of this, and the two next following Epiſtles, has been ſufficiently ſpoken of, in the Preface to the Goſpel, which was written by him; tho' his great humility made him decline to put his name to them.

All that is neceſſary to be added here is,

i. That St. John being an Apoſtle of the circumciſion, it is generally believ'd, that this Epiſtle was written more particularly to the Jewiſh converts to Chriſtianity: And it was anciently call'd *The Epiſtle to the Parthians;* meaning thoſe who liv'd beyond Euphrates, where, Joſephus tells us, there were multitudes of them.

ii. That as to the place, where it was written, neither Scripture, nor antiquity, gives us any ground of conjecture; tho' the Editor of Grotius ſuppoſes it to have been written at Patmos, where this Apoſtle is known to have been a long time a priſoner, in the reign of Domitian. But, if it was written before the deſtruction of Jeruſalem, as is generally concluded from ch. ii. 18. it could not be at Patmos, becauſe the Apoſtle's baniſhment to that iſland was no leſs than twenty years after the deſtruction of Jeruſalem. However, 'tis plain,

iii. That the whole buſineſs of this Epiſtle is to encourage and confirm the converts, in the true faith, againſt the ſolicitations and artifices of the Gnoſticks, and other Heretical and Schiſmatical ſeducers, who practiſed upon ſuch looſe principles, as if faith without good works, and believing without doing righteouſneſs, was ſufficient to ſalvation; and that men might be children of the light, and yet walk in darkneſs, the favourites of God, without obedience to his laws, or love to his children and ſervants!

CHAP. I.

The Apoſtle aſſerts both the divinity and humanity of Chriſt, and the neceſſity of faith and holineſs.

Ver. 1. 2, 3, 4. THAT which was from the beginning, which we have heard, which we have ſeen with your eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life which was with the Father, and was manifeſted unto us) That which we have ſeen and heard, declare we unto you, that ye alſo may have fellowſhip with us: And truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. And theſe things write we unto you, that your joy may be full.

Which was from the beginning.] As St. John afterwards began his Goſpel with a deſcription of Chriſt's divinity, as *God,* he begins this Epiſtle with a demonſtrative proof of his humane nature, as *man*; appealing to the judgment of the ſenſes, *hearing*, *ſeeing*, and *handling*, or feeling. In the proceſs of which proof, we may obſerve, 1. That the latter of theſe, as they are here plac'd, ſtill carries a ſtronger teſtimony than the former; for, to *ſee* is more than to *hear*, and to *feel* is more than to *ſee*. And, 2. For the confirmation of this evidence of ſight, he does not only ſay " we have ſeen with our eyes," but adds alſo (*etheaſametha*) " we have looked upon;" implying a more wiſhful and deliberate act than bare *ſeeing*, which may be only ſudden and tranſient. (Aſſ. B. and Wells) But, 3. The Apoſtle alſo mentions the Divine nature of Chriſt; whom he ſtiles (*logos*) the Word, " the word of life," and " that which was from the beginning;" where the Scripture, ſpeaking of him who is from eternity, uſeth this phraſe, " from the beginning," to deſcend to our capacity, who are not able to comprehend any thing before the beginning of the world. (Aſſ. B. and Wall) See the notes on Luke i. 2. and xxiv. 39. John i. 1. and 14. and xx. 27. Acts i. 3. Hebr. i. 2. and 2 Pet. i. 16, 17.

The life was manifeſted.] See the notes on John i. 4. Acts v. 20. and Col. iii. 3.

Was with the Father.] *En pros patera*, imports nearneſs, but yet with ſome diſtinction: Therefore alſo he is ſaid to be " in the Father," John xiv. 10, 11. For tho' Chriſt is *one God* with the Father, yet he is a diſtinct *Perſon* from the Father; and he was *with* him inviſible altogether, till he was incarnate. (Aſſ.) See the notes on John i. 1, &c. 18. and xiv. 10. and Rom. viii. 11.

Declare we unto you.] See the notes on Acts i. 8.

May have fellowſhip with us.] *Viz.* In holineſs here, and in happineſs hereafter. (G.) See the notes on John xiv. 20. and xvii. 21. Rom. viii. 11, 17. 2 Cor. i. 21. and Eph. ii. 21.

Write we unto you.] He does not ſay, we preach them, but *we write* them; to ſhew, that there is enough in Scripture, without tradition, to bring us to a comfortable life on earth, and perfect joy in Heaven, (Aſſ.)

That your joy may be full.] See the notes on John iii. 19. xv. 11. and xvii. 13.

Ver. 5, 6, 7, 8, 9, 10. This then is the meſſage which we have heard of him, and declare unto you, that God is light, and in him is no darkneſs at all. If we ſay that we have fellowſhip with him, and walk in darkneſs, we lye, and do not the truth: But if we walk in the light, as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt the Son cleanſeth us from all ſin. If we ſay that we have no ſin, we deceive ourſelves, and the truth is not in us. If we confeſs our ſins, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. If we ſay that we have not ſinned, we make him a liar, and his word is not in us.

God is light.] That is, a being of infinite knowledge, wiſdom and purity; "and in him is no darkneſs at all." Neither *darkneſs* of error, ignorance, falſhood, impurity, or ſin, can be found in him, or be pleaſing to him. (B.) And the reaſon why this is introduced here with ſo much ceremony, is to give it the greater force againſt the Gnoſticks; who allow'd and practiſed all manner of impurities, living in a ſink of uncleanneſs; yet nevertheleſs call'd themſelves (*teleioi* and *gnoſticoi*) *perfect* and *knowing* men, beyond all others, and ſaid, they *had not ſinned*, for all this. (H.) See the notes on John i. 9. viii. 12. ix. 5. and xii. 35.

Walk in the light, as he is in the light.] This we are call'd upon to do, becauſe the keeping ſo glorious an example in view, will animate our endeavours after the utmoſt perfection we are capable of attaining: And we are eſteemed to "walk in the light, as He is in the light," when we avoid and abhor darkneſs and its deeds, and ſo demean ourſelves, that our blemiſhes and faults are not from the perverſeneſs of our will, but from the imperfections and frailties of our nature. (Stanh.) See the notes on Rom. xiii. 12. and Eph. iv. 6. and v. 8.

The blood of Jeſus Chriſt.] See the notes on Acts xx. 28. 1 Tim. i. 16. and Hebr. ix. 14.

Say that we have no ſin.] See the notes on Jam. iii. 1.

If we confeſs our ſins.] Nothing is more uſual in Scripture, than to expreſs a man's duty, by ſome very conſiderable branch of it. Thus, the whole of religion is often implied, in the love, or the fear, of God. And thus, *confeſſion* here no doubt denotes, not only an acknowledgment of our faults, but all that deep humility and ſhame; all that afflicting ſorrow and ſelf-condemnation; all that reſolution againſt them; all that effectual forſaking them for the future; all that diligence to grow and abound in the contrary virtues and graces; all that entire dependence on the merits and ſacrifice of our crucified Redeemer; all that application of his word and ſacraments, ordain'd to convey this *cleanſing blood* to us, which accompany ſuch acknowledgment when ſerious and to purpoſe; and which are elſewhere repreſented as conſtituent parts of repentance and neceſſary prediſpoſitions to forgiveneſs. In the mean while, as the mention of this ſingly was ſufficient, ſo was no part of repentance ſo proper to be mention'd as this; being directed to perſons, vain and abſurd enough, to ſuppoſe themſelves void of ſin, and thereby evacuating, ſo far as in them lay, the whole Goſpel of Chriſt. (Stanh.)

He is faithful and juſt.] *Faithful*, in regard of his promiſes; and *juſt*, with reſpect to the ſatisfaction made for our ſins by Chriſt, on condition of our repentance. (Bever. Comb. B. and Wells)

We make him a liar.] *Viz.* If we lead carnal lives, and yet pretend ſtill to be *perfect*, (as thoſe Hereticks did, who nevertheleſs preſumed to ſtile themſelves ſpiritual and pure) "we make *God* a liar;" that is, directly give him the *lie*, who has every where declar'd ſuch actions as theſe men indulge themſelves in to be *ſins*, and has pronounc'd *all men* to be *ſinners*. (H. B. and Wells) See Dr. Hammond at large on this text, and the notes on Rom. iii. 10. and v. 12.

CHAP. II.

He comforts them againſt ſins of infirmity: Shews, that the true knowledge is, to keep God's commandments, to love our neighbour, and not to love the world: And cautions them againſt deceivers, under the guard of faith and holineſs.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17. MY little children, theſe things write I unto you, that ye ſin not. And if any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous: And he is the propitiation for our ſins: And not for ours only, but alſo for the ſins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that ſaith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him: But whoſo keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him. He that ſaith he abideth in him, ought himſelf alſo ſo to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning: The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: Becauſe the darkneſs is paſt, and the true light now ſhineth. He that ſaith he is in the light, and hateth his brother, is in darkneſs even until now. He that loveth his brother abideth in the light, and there is none occaſion of ſtumbling in him: But he that hateth his brother, is in darkneſs, and walketh in darkneſs, and knoweth not whither he goeth, becauſe that darkneſs hath blinded his eyes. I write unto you, little children, becauſe your ſins are forgiven you for his name's ſake. I write unto you, fathers, becauſe ye have known him that is from the beginning. I write unto you, young men, becauſe ye have overcome the wicked one. I write unto you, little children, becauſe ye have known the Father. I have written unto you, fathers, becauſe ye have known him that is from the beginning. I have written unto you, young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the luſt of the fleſh, and the luſt of the eyes, and the pride of life, is not of the Father, but is of the world. And the world paſſeth away, and the luſt thereof: But he that doeth the will of God, abideth for ever.

My little children.] See the notes on Gal. iv. 19. and 1 Tim. i. 2.

That ye ſin not.] The Apoſtle does not here exact of them an impoſſibility, not to *ſin* at all: But, leſt any ſhould think, that, ſince God is ſo graciouſly diſpos'd to *forgive*, they might ſin the more, he ſays, "I write unto you, that ye ſin not;" to wit, knowingly, and deliberately, or preſumptuouſly. (G. Aſſ. and B.) See the notes on Rom. vi. 1.

And if any man ſin.] Or rather, *But* "if any man ſin;" that is, through infirmity. (Aſſ.)

We have an advocate.] See the notes on Acts iv. 10, *&c.* Rom. viii. 34. Gal. vi. 1. 1 Tim. ii. 5. Hebr. vii. 26. and ix. 24.

He is the propitiation.] Or, the propitiatory ſacrifice. (Aſſ.) See the notes on Rom. iii. 25. 2 Cor. v. 18. and Eph. v. 2.

For the ſins of the whole world.] See the notes on John iv. 42. Acts x. 35. Gal. iii. 28. and Col. iii. 11.

We know, that we know him.] Or that, we acknowledge him really for our Saviour. (Aſſ.) It is a rule in divinity, That (*verba notitiæ denotant affectum, & effectum*) when the knowledge of God, or Chriſt, is put abſolutely, it ſignifies a knowledge which is fruitful in love; and obedience, as the effect of that love. (W.) See the notes on ch. i. 6, *&c.* John xiv. 15. and xvii. 3. Rom. ii. 17. Eph. iii. 19. James ii. 8. and 19.

The love of God perfected.] Hence we may paſs a certain eſtimate of neceſſary and fundamental doctrines: For, if they be ſuch as are neceſſary either to the love of God to us, or to that of ours to him, which conſiſts in *keeping his commandments*, then they are doctrines truly neceſſary to ſalvation; if not, they cannot be ſo; becauſe we may truly love God, and abide in his love, without the knowledge of ſuch doctrines. (W.) See the notes on John xiv. 21, *&c.* Rom. v. 5. and viii. 39.

Walk, even as he walked.] See the notes on Matth. xi. 29. John xiii. 14. and xv. 4. 1 Cor. xi. 1. and Eph. v. 1.

An old commandment.] The Apoſtle here exhorts Chriſtians to the great duty of brotherly love; aſſuring them, That it was "no new commandment," but that which they were taught, in the Old Teſtament, as well as at the firſt preaching the Goſpel among them: And, in theſe reſpects, the command of love might be call'd an old commandment, being a branch of the law of nature, and a known precept of the Jewiſh religion; altho', in other reſpects, it might be call'd a "new commandment," becauſe urged from a new motive, and reinforc'd by a new example. (Aſſ. H. W. B. and Wall) See Dr. Hammond at large on this text; and the notes on John xiii. 34. and xv. 13.

The darkneſs is paſt.] See the notes on John i. 8. and viii. 12. Rom. iii. 12. and 2 Cor. iv. 6.

Hateth his brother.] See the notes on John xii. 35. and xiii. 34. and 1 Cor. xiii. 2.

I write unto you, &c.] Here the Apoſtle does not content himſelf with generals, but directs his diſcourſe, particularly, both to *old* and *young*; plainly intimating, that none are too young to receive inſtruction, none too old to obſerve it. Now, ſince St John wrote to perſons of all ages and conditions, the ſacred writings muſt be read to, and read by, perſons of every age and condition:

And if the Scriptures be perverted by ſome, that is not a natural effect, but only an accidental conſequent, of reading the Scriptures. And, as *evil is not to be done* that good may come of it, ſo good muſt not be left undone tho' evil come of it. (B.) See the notes on ch. i. 1. Luke xxiv. 47. John i. 1. and viii. 31. Acts iv. 12. 1 Cor. iii. 1. Eph. iii. 16. and vi. 10, *&c.*

Love not the world.] The prohibition is not abſolute, but comparative only; that we are not to ſet our hearts upon it inordinately, or delight in it immoderately. (Aſſ. B. Wells and Wall) See the notes on Matth. vi. 24. John xii. 43. Rom. xii. 2. 1 Cor. i. 28. and vii. 29, *&c.* 1 Tim. vi. 9, 17. Jam. iv. 4, and 14.

Ver. 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29. Little children, it is the laſt time: And as ye have heard, that antichriſt ſhall come, even now are there many antichriſts; whereby we know that it is the laſt time. They went out from us, but they were not of us: For if they had been of us, they would no doubt have continued with us: But they went out, that they might be made manifeſt, that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you, becauſe ye know not the truth: But becauſe ye know it, and that no lie is of the truth. Who is a liar, but he that denieth, that Jeſus is the Chriſt? He is antichriſt, that denieth the Father and the Son. Whoſoever denieth the Son, the ſame hath not the Father: But he that acknowledgeth the Son, hath the Father alſo. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning ſhall remain in you, ye alſo ſhall continue in the Son, and in the Father. And this is the promiſe that he hath promiſed us, even eternal life. Theſe things have I written unto you, concerning them that ſeduce you. But the anointing which ye have received of him, abideth in you: And ye need not that any man teach you: But, as the ſame anointing teacheth you of all things, and is truth, and is no lie: And even as it hath taught you, ye ſhall abide in him. And now, little children, abide in him; that when he ſhall appear, we may have confidence, and not be aſhamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteouſneſs, is born of him.

It is the laſt time.] That is, the laſt age or hour of the Jewiſh œconomy: For ſo the words (*eſchate hora*) always ſignify, in diſcourſes to the Jews. (G. H. W. B. and Wells) See Dr. Hammond at large, and Dr. Wells's remark on this text, proving againſt Mr. Whiſton, from Mr. Mede, that this is to be underſtood of the time next preceding the deſtruction of Jeruſalem.

That antichriſt ſhall come.] See the notes on 2 Theſſ. ii. 3, *&c.*

Even now are there many antichriſts.] That is, oppoſers of Chriſt, and denyers of his being *The Chriſt*, or promiſed Meſſiah. (W. B. and Wells) See a more particular account of them in Hammond; and the notes on Matth. xxiv. 5, *&c.* Acts v. 36. and xx. 29. 2 Cor. xi. 13, *&c.* Phil. i. 15. 2 Theſſ. ii. 3, *&c.* and 1 Tim. iv. 1, *&c.*

They went out from us.] That is, from our communion, of which they had before profeſs'd to be members: And this their ſeparation was permitted by God, to diſcover their hypocriſy, and that they were not really *of us*. (G. Aſſ. H. W. B. and Wall) But note, That it may not only be lawful, but even our duty, to depart from the communion of a Church whereof we have been formerly members, *viz.* when ſhe degenerates from herſelf, and grows ſo corrupt and contagious a Body, that we cannot communicate with her without ſin; for in ſuch a caſe, not we, but they, make the ſeparation, and the ſchiſm lies at their door, who give a neceſſary cauſe of it. (B.) See the notes on John vi. 37, and 67. Acts xv 24. and xx. 30. Rom. viii. 38. 1 Cor. xi. 19. 2 Cor. xi. 13, *&c.* and 2 Tim. ii. 19.

An unction from the Holy One.] Obſerve here, 1. That, by the *unction* here, and *the anointing*, ver. 27. is meant the Holy Spirit; whoſe gifts and graces are diffuſed throughout the whole Church, and to every living member thereof. For, his aſſiſtances are equally neceſſary to all; to the learned, as well as to the unlearned, to the teachers as well as to the hearers. He it is, who enlightens our minds, and purifies our hearts, and inclines our wills; not only beginning, but carrying on, and perfecting, a new and ſpiritual life in our ſouls. (Aſſ. H. W. B. Wells and Fox) 2. That this expreſſion, "ye know all things," is not to be underſtood in the largeſt ſenſe, but to be limited to thoſe things which are neceſſary to ſalvation: And thoſe every true Chriſtian not only *knows* ſpeculatively, that is, he has not only a notion of them in his mind, but he has an experimental knowledge and taſte of them, which is productive of an holy obedience. (G. Aſſ. W. B. and Fox) 3. That this ineſtimable gift was the purchaſe of the ſufferings and death of Chriſt, who is here ſtyled "The Holy One." (G. Aſſ. W. Wells, and Fox) 4. That thoſe words, ver. 27. "ye need not that any man teach you," cannot be intended to ſet aſide all outward *teaching*: But, the meaning is, Ye do not need the teaching of any of thoſe antichriſts, and falſe teachers, ſpoken of in this chapter, and other places of this Epiſtle. (H. W. B. Wells, and Fox) 5. That the miſtake of thoſe, who, from this place, ſuffer themſelves to be prevail'd with, to forſake the public aſſemblies of Orthodox Chriſtians, and the outward uſe of the means of grace, the miniſtry of the word and ſacraments, is a manifeſt proof of the artifice and ſubtlety of the Devil; who, in order to deceive and deſtroy our ſouls, puts on the beſt appearance, even that of *an angel of light*. Were there no need of outward teaching, why are paſtors and teachers mention'd? Why did St. John write this Epiſtle? Or, why were the other Scriptures committed to writing? We muſt not therefore oppoſe the external miniſtry of the Word to the inward teachings of the *Spirit*; but look upon them as ſubordinate one to another, both being conducive to our ſalvation. If, in the times of the Apoſtles, there was outward and public teaching, when the Spirit was in ſuch a plentiful manner poured forth, how much greater need is there of public teaching among us now, who have the aſſiſtance of the Holy Spirit in a far leſs degree? Thoſe, who undervalue the external word, do generally fall into a falſe enthuſiaſm; and thoſe, who reject the inward operations of the Spirit, fall into hypocriſy and formality; both which are enemies to the power of religion. (W. B. and Fox) And, 6. That, whereas ſome do interpret theſe texts, of a material *unction* adminiſtred in *confirmation*, theſe texts are evidently meant of a ſpiritual unction, as above is explain'd. See the notes on John vi. 45. x. 4. xiv. 26. and xvi. 13. Acts iii. 14. 1 Cor. xii. 13. and xiii. 9. 2 Cor. i. 21. Hebr. viii. 11. and 2 Pet. i. 12.

That denieth the Father and the Son.] Whoſoever "denieth that Jeſus is the Chriſt," the Meſſiah, is an antichriſt, denying in effect both "the Father and the Son;" the *Son* directly, and the *Father* by conſequence, becauſe he hath teſtified of Chriſt, by miracles, and a voice from Heaven; which teſtimony of the Father is not true, if Jeſus be not *The Chriſt*. (G. Aſſ. H. W. B. and Wells) This is a text, in which every Socinian may ſee himſelf an Atheiſt. He who denies the *Divinity* of the *Son*, denies the *Deity* of the *Father*. For, ſuch is the nature of the Godhead, that one of theſe cannot be alone: The Father is not without the Son, nor can be; nor can the Son be without the Father. This coherence is inſeparable and inviolable: Therefore, he who denies the Eternal Son, denies the Eternal Father; and if it be *Atheiſm* to deny the Divinity of the Father, it is no leſs to deny the Deity of the Son; for he who denieth the Son denieth the Father alſo. (B.) The latter clauſe, in ver. 23. "*He that acknowledgeth the Son, hath the Father alſo,*" was not, it ſeems, in the copy which the Engliſh Tranſlators had before them: But ſince it is in the Alexandrian, and in many other Greek copies, and in the Vulgar Latin, they therefore inſerted it, but in a different character. (Wall) See the notes on Matth. xi. 27. Luke xii. 9. John i. 18. v. 23. xiv. 7. xvi. 3. and xx. 31. and Hebr. i. 6.

Let that therefore abide in you.] In philoſophical propoſitions, we uſually deem thoſe moſt certain which later experiments prove and evince; but in Divine truths thoſe are beſt which were "from the beginning:" Time, which is in a continual flux, being, in this, like the ſwifteſt torrents, which carry down to us what is light and frothy, but ſink that which is grave and ponderous: And indeed, reaſon, which is the reſult of our nobler part, if not diſturb'd by paſſion or intereſt, is the ſureſt guide in the midſt of perplexities; and this does, upon the firſt proſpect of religion, lead us to that which was "from the beginning." See Dr. Pittis's ſermon on this text. 1681. and the notes on Rom. x. 15, *&c.* and 2 Tim. i. 13.

This is the promiſe.] Or, the thing promiſed; *viz.* "Eternal life." And no pleaſure of this life is able to corrupt, no labour to tire, no diſguſt to cool and diſcourage, him, who has a lively belief of ſuch a reward. (Q.) See the notes on John vi. 26, *&c.* and xvii. 3. Rom. viii. 6, *&c.* 2 Cor. i. 22. Eph. i. 13. and iv. 30.

Concerning them that ſeduce you.] *Peri ton planonton humas.* Concerning thoſe who *endeavour* to ſeduce, or deceive you. (Blackw.)

But the anointing.] See the notes on ver. 20.

Abide in him.] See the notes on John xv. 2, &c.

Ye know that.] Or, *know that alſo.* (H.)

CHAP. III.

The ſingular love of God to us, in making us his ſons, ſhould make us careful to keep his commandments, and to love one another.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. BEhold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God: Therefore the world knoweth us not, becauſe it knew him not. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: But we know, that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. And every man that hath this hope in him, purifieth himſelf, even as he is pure. Whoſoever committeth ſin, tranſgreſſeth alſo the law; for ſin is the tranſgreſſion of the law: And ye know that he was manifeſted to take away our ſins; and in him is no ſin. Whoſoever abideth in him, ſinneth not: Whoſoever ſinneth, hath not ſeen him, neither known him. Little children, let no man deceive you: He that doeth righteouſneſs, is righteous, even as he is righteous: He that committeth ſin, is of the Devil; for the Devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the Devil. Whoſoever is born of God, doth not commit ſin; for his ſeed remaineth in him: And he cannot ſin, becauſe he is born of God. In this the children of God are manifeſt, and the children of the Devil: Whoſoever doeth not righteouſneſs, is not of God; neither he that loveth not his brother.

The ſons of God.] *Viz.* By adoption. See Mr. *Sam. Hieron's* ſermon on this text, 1611. and the notes on John i. 12. Rom. viii. 15, &c. and Gal. iii. 26.

The world knoweth us not.] That is, The wicked men of the world do not love us, but hate and perſecute us. (H. B. and Wells) See the notes on John xv. 18, &c. xvi. 3. and xvii. 25.

We ſhall be like him.] *Viz.* In glory and happineſs. (Wells) "We ſhall be like" *Chriſt*, as *man*, in the utmoſt perfection our bodies are capable of: And, as *God* too, ſo far as the being ſet above all the incumbrances and defects of theſe bodies we now carry about us can make us *like* him. But, as God himſelf is a *ſpirit*, ſo the moſt deſireable part of our likeneſs to him will be that of our ſouls. And theſe will be *like* him in clear and unerring, in full and comprehenſive knowledge, in *ſeeing face to face*, and *knowing even as we are known*, 2 Cor. xiii. 12. In perfect holineſs, Pſa. xvii. 15. and Eph. v. 27. and peace, Phil. iv. 7. and Col. iii. 15. Like him, in fervent and unbounded charity, the love of God, and of our brethren: Without any other object to divert the former; without any emulation or envy, or grudging, to give check to the latter: There, all ſhall be of one heart, and of one ſoul; and nothing ſhall be ſeen, or heard, or felt, "but righteouſneſs and peace, and joy in the Holy Ghoſt," Rom. xiv. 17. (Stanh.) See the notes on John xvii. 24. Rom. viii. 18. 1 Cor. xiii. 12. and xv. 42, &c. 2 Cor. iv. 17. and v. 7. and Col. iii. 4.

Even as he is pure.] The "purifying himſelf, even as He (*Chriſt*) is pure," is to be underſtood, like theſe commands of *being holy*, and *perfect*, and *merciful*, as God our Heavenly Father is *holy*, *perfect*, and *merciful*, 1 Pet. i. 15. Matth. v. 48. and Luke vi. 36. All which are intended, not of an equality, but of a *likeneſs* only; and that ſuch a likeneſs, as our preſent condition will admit: Not of a ſtate altogether ſinleſs; but ſuch degrees of goodneſs as may be attain'd to; ſuch as imports an allowance for neceſſary frailties and inſeparable defects, and a gracious acceptance of ſincere endeavours, inſtead of abſolute perfection. (Stanh. and W.) See Dr. Alleſtree's ſermon on this text; and the notes on Matth. v. 8. 1 Theſſ. iv. 3. and Hebr. xii. 14.

Whoſoever committeth ſin.] That is, Whoſoever lives in the allowed commiſſion of ſin. (H. W. and B.) See the notes on John i. 29, &c. Rom. v. 13. 2 Cor. v. 21. and 1 Tim. i. 15.

Neither known him.] That is, Has no true knowledge of the intent of Chriſt's coming into the world, or of his doctrine here. (Wells) See the notes on Matth. vii. 23. John x. 14. xiv. 4. xv. 4. and xvii. 3.

He that doeth righteouſneſs.] *Righteouſneſs* (in the ſenſe as it is here uſed) and *obedience*, being words of the ſame ſignification, or but different terms for the ſame thing, we muſt obſerve, 1. That God can look on no man as *righteous*, unleſs he is obedient unto him, and conſorms his life unto *his* laws: 2. That obedience, or the conformity of our lives unto the laws of God, is a great work, and ought to be the employment of our lives, as is evident from the phraſe (*ho poion ten dicaioſynen*) "he that doeth (or *worketh*) righteouſneſs," as Chriſt did, he "is righteous." This is the doctrine, by which every man muſt ſtand or fall. We muſt ſerve God faithfully; we muſt obey him unſeignedly; we muſt do his will, however reveal'd to us, in the difficult as well as in the eaſy precepts of it, with all our hearts, and all our ſouls, and all our might and ſtrength: If we [illegible] ſo, it ſhall be accepted by God for perfect and unerring obedience; it ſhall be imputed to us for perfect *righteouſneſs*; and we ſhall be accounted by God as *righteous* as the angels themſelves; as righteous, as if we had never ſinn'd. This is the only and true notion of imputative righteouſneſs, that I know of, in the Scriptures, or that the Chriſtian religion will admit. God, for Chriſt's ſake, will graciouſly accept honeſt and ſincere, for perfect, unerring, obedience; and juſtify a man that really doth *his beſt*, as much as if he did *all*: He accepts the will for the deed; ſincerity, or uprightneſs, for perfection; and will juſtify him who keeps the whole law in his *heart*, as if he had kept it in his *life*. But then, he will abate nothing of honeſt, ſincere, and upright obedience. Tho' he will paſs over all our ſins of ignorance, error, and mere ſurprize, and overlook all our unavoidable defects, yet he will by no means acquit us from choſen, approved, and wilful tranſgreſſions, nor diſpenſe with thoſe ſins, which it was in our power to prevent. (Hickes) See Dr. Hickes's ſermon on this text; and the notes on John xiii. 17. and xiv. 15, &c. Acts xxiv. 25. Rom. ii. 13. and v. 18. Gal. vi. 7. and Jam. i. 22.

He that committeth ſin.] *Hamartanein*, to *ſin*, ver. 6. is directly the ſame with *hamartian poiein*, to *commit ſin*, here; and ſo is *hamartian echein*, to *have ſin*, ch. i. 8. all one with *having ſinned*, there, ver. 10. All which have a ſpecial energy, in the writings of this Apoſtle, to denote a deliberate, preſumptuous, commiſſion of ſin; not every ſin of ignorance, incogitance, frailty; but, after deliberation, an adviſed commiſſion of it. (H. W. Fox, and Wall) See Bp. Brownrigg's, and Archbp. Sharp's, and Dr. Bray's ſermons, on this text; and the notes on ch. ii. 1. John viii. 44. Acts xiii. 10. Rom. vi. 12, &c. vii. 23. and 2 Tim. ii. 26.

Born of God.] By this phraſe (*gegennemenos ec tou Theou*) *born of God*, is meant, the having the heart and ſoul renew'd and chang'd, the whole ſtream of the affections turn'd from the love and practice of ſin, to the love and obedience of God; that is, a man truly pious, an obedient ſervant of God. (H. W. B. Fox and Wells) See the notes on John i. 13.

He cannot ſin.] A good man, who is in a good degree, "born of God," through the violence of temptation, through ſurprize, or want of conſideration, may be overtaken with a fault: But, this notwithſtanding, ſuch is the inward diſpoſition of his ſoul, ſuch is the temper of his mind, that he abhors ſin, and cannot entertain the thoughts of committing it, without the utmoſt deteſtation and horror: And if, at any time, he commits a ſingle act of ſin, he judges and condemns himſelf for it, and bitterly repents of it, as David and Peter did, and with great diligence and application watcheth againſt it for the future. "He cannot ſin;" that is, he cannot, without great difficulty, be brought to love, and delight in it; he cannot ſin, without great trouble and uneaſineſs to himſelf, it being directly contrary to that ſtate in which he is. (H. W. B. and Fox) See Mr. T. Newhouſe's ſermon on this text, 1614. and the notes of Hammond and Whitby on the ſame at large.

In this, the children.] This is the character of difference between pious and wicked, regenerate and unregenerate men: He who lives an impious and uncharitable life, is no regenerate child of God, howſoever he may flatter himſelf of his ſtate. (H. W. and B.)

Ver. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24. For this is the meſſage that ye heard from the beginning, that we ſhould love one another. Not as Cain who was of that wicked one, and ſlew his brother: And wherefore ſlew he him? Becauſe his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have paſſed from death unto life, becauſe we love the brethren: He that loveth not his brother, abideth in death. Whoſoever hateth his brother, is a murderer: And ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, becauſe he laid down his life for us: And we ought to lay down our lives for the brethren. But whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed, and in truth. And hereby we know that we are of the truth, and ſhall aſſure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatſoever we aſk, we receive of him, becauſe we keep his commandments, and do thoſe things that are pleaſing in his ſight. And this is his commandment, that we ſhould believe on the name of his Son Jeſus Chriſt, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him, and he in him: And hereby we know that he abideth in us, by the ſpirit which he hath given us.

Love one another.] See the notes on ch. ii. 7. Matth. v. 43. John xiii. 34. and xv. 12. and Rom. xiii. 9.

If the world hate you.] See the notes on John xv. 18, &c.

We ought to lay down our lives.] That is, in a time of perſecution, when the glory of God, the edification of the Church, and the eternal ſalvation of our brethren do require it. (B.) Here we have a deſcription, together with the advantages and conditions of true charity, or brotherly love. 1. Its pattern is no leſs than the "love of God," dying for us on the croſs. 2. Its perfection extends ſo far, as that we ſhould be diſpoſed to "lay down our lives for" our neighbours, even tho' they be our enemies, ver. 16. 3. To give our *worldly goods*, and our wealth, to relieve our neighbours, is but, as it were, the firſt eſſay of charity. 4. The proper time to exerciſe charity, *viz.* that of *need* and neceſſity. 5. The manner of it; by a truly Chriſtian *compaſſion*, ver. 17. 6. The fruits of charity; not *words*, and vain compliments, but effectual *deeds*, and works of mercy, ver. 18. 7. Its advantage, with reſpect to ourſelves; giving us a comfortable aſſurance of the *truth* of our Chriſtianity. 8. Its reward, to enable us to appear with confidence and aſſurance at the tribunal of God, ver. 19. 9. God has promiſed nothing but to charity, and the works thereof; without which our conſcience *condemns* us before-hand, ver. 20. 10. Charity gives *confidence*, and a kind of familiarity with God, in prayer, ver. 21. 11. God will refuſe nothing to charity, which prays in thoſe who "keep his commandments, and do thoſe things that are pleaſing in his ſight," ver. 22. 12. That we muſt "love one another," upon the principle of faith, as members of Jeſus Chriſt, and with reſpect to his commandment, ver. 23. And, 13. That the Chriſtian charity finds its perfection, its peace and repoſe, to all eternity, in God, from whom it is deriv'd, as from its ſource; and in whom it haſtens to be ſwallow'd up, as in its fulneſs and its end, ver. 24. (Q.) See the notes on Matth. ix. 13. Mark xii. 44. Luke xxi. 4. John iii. 16. x. 15, &c. xiii. 34. and xv. 13. Rom. v. 8. and xii. 19. Gal. vi. 10. Eph. v. 2. Col. iii. 12. and Jam. ii. 15. and thoſe which here next follow.

Aſſure our hearts before him.] What *peithein cardias*, to *aſſure*, or *perſwade hearts*, doth import, will appear, 1. By the uſe of the phraſe (*peiſomen auton*) "we will perſwade," that is, *appeaſe*, him, Matth. xxviii. 14. and thus, in proportion, it ſignifies here to render our hearts peaceable and tame. 2. By two other phraſes here following, *viz.* (*parrheſian echomen pros ton Theon*) "we have confidence towards God," ver. 21. that is, *boldneſs* to appear before him, being ſuch as dare, on good grounds, have confidence to pray to him. 2. (*Ho aitoumen lambanomen*) "Whatſoever we aſk, we receive," ver. 22. We have our prayers heard by God; which he, who can challenge, and ſo draw near unto God, in confidence, in prayer, is ſaid to be *perfected*, or conſecrated, according to *conſcience*, Hebr. ix. 9, *viz.* By having the conſcience purg'd, to be made ſuch Prieſts as may with boldneſs draw near to God; which is the prerogative of every true Chriſtian, who doth that which is *pleaſing in God's ſight*, ver. 22. the *worſhipper of God*, who *doth His will*, John ix. 31. (H.) See the notes on John xviii 37.

If our heart condemn us.] Undoubtedly meaning our *mind* and *conſcience.* (B. and Fox) The ſenſe therefore of this place is, That if our conſciences, not being ſeared and harden'd by ſin, and being rightly inform'd of the nature and extent of our duty, and, after a thorough examination, by comparing our actions with the rule of our duty, right reaſon, and the Holy Scriptures, ſhall acquit us, and give teſtimony, that we have ſincerely endeavour'd to ſerve and pleaſe God, and to approve ourſelves in his ſight, then may we have an humble "confidence towards God," that he will hear and accept us: But, if we have wilfully neglected to inform our conſciences, or if, by ſinning againſt God, we have laid them aſleep, or liv'd without examination, our hope and confidence of being accepted by him is deceitful, vain, and preſumptuous. For then only have we a reaſonable hope of *receiving* what we *aſk* of God, when we "keep his commandments, and do thoſe things which are pleaſing in his ſight." (Fox) See the notes on ver. 19. Matth. vii. 7. and xviii. 19. Luke xi. 9. John xiv. 13. xv. 7. and xvi. 23. Rom. xiv. 22. 1 Cor. iv. 4. 2 Cor. i. 12. and Jam. i. 5.

As he gave us commandment.] See the notes on John iii. 16. xiii. 34. xiv. 1. xv. 12. and xvii. 3.

He that keepeth.] See the notes on John xiv. 15. and Eph. iii. 17.

CHAP. IV.

Caution againſt falſe prophets; and further motives to brotherly love.

Ver. 1, 2, 3, 4, 5, 6. BELOVED, believe not every ſpirit, but try the ſpirits, whether they are of God: Becauſe many falſe prophets are gone out into the world. Hereby know ye the Spirit of God. Every ſpirit that confeſſeth that Jeſus Chriſt is in the fleſh, is of God: And every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God: And this is that ſpirit of antichriſt, whereof ye have heard that it ſhould come, and even now already is it in the world. Ye are of God, little children, and have overcome them: Becauſe greater is he that is in you, than he that is in the world. They are of the world: Therefore ſpeak they of the world, and the world heareth them. We are of God: He that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the ſpirit of truth, and the ſpirit of error.

Believe not every ſpirit.] This I take to imply in it, 1. That we ſhould not readily give any ear at all to ſuch as pretend to inſpiration: Becauſe the revelation of God's will, already made in the Holy Scriptures, is abundantly ſufficient for all thoſe purpoſes, for which a Divine Revelation might be expected, or could reaſonably be deſir'd. 2. That how confidently ſoever any man may give out himſelf to be an inſpired prophet, we ſhould not be forward to believe his pretences; "becauſe many falſe prophets are gone out into the world." 3. That we ſhould never accept any perſon whatſoever, as inſpired, without his firſt giving good proof of his Divine inſpiration: Becauſe it can never be a fault, not to believe without reaſon; and that is no reaſon to us, which does not appear. And, 4. That we ſhould never take any man's word only, for his being an inſpired prophet: Becauſe, if we may admit, as of ſufficient force to prove inſpiration, a man's own affirmation that he is inſpired, we muſt *believe every ſpirit*, directly contrary to the Apoſtle's warning. (Black.) See Dr. Bancroft's ſermon, 1588. and Bp. Blackall's, both on this text; and the notes on Matth. xxiv. 4. 1 Cor. xii. 8, &c. and xiv. 26, &c. and 1 Tim. iv. 1. and thoſe which here next follow.

Try the ſpirits.] There are two proofs of Divine inſpiration; one, or the other, or both of which we may with good reaſon demand of any man who ſets up with this pretence, *viz.* 1 Prophecy, or the foretelling things to come: And, 2. Miracles; both which ways, Moſes, and Chriſt, and his Apoſtles, made proof of their Divine miſſion. (Black.) See the notes on John v. 39. Acts xvii. 11. 1 Cor. ii. 12, &c. and xii. 8, &c. and 1 Theſſ. v. 21.

Many falſe prophets.] As concerning the number of theſe prophets, the Scriptures do name theſe; Simon Magus, Elimas, Bar-Jeſu, the Nicholaites, Hymenæus, Philetus, Alexander, Phygellus, Hermogenes, Diotrephes, Theudas, and Judas of Galilee: To whom alſo theſe may be added; Ebion, Cerinthus, the Carpocratians, Simon of Galilee, Menander, and divers others. And theſe are here ſaid to be "gone out into the world;" that is, manifeſted: For, whereas, before, they lay hid in the Church, now, by their ſchiſms, they had made themſelves known. (Bancr.) See the notes on ch. ii. 18. and 1 Tim. iv. 1.

Hereby know ye.] In theſe words the Apoſtle lays down a plain mark, and rule of trial, how they might know a teacher who was acted and inſpired by the Spirit of God, from one who was not. Such a one as durſt, truly and openly, in the face of danger, own and profeſs, teach and preach *Jeſus Chriſt*, in his Perſon, nature and offices, as the incarnate Word, or Son of God, ſent from Heaven; aſcribing virtue and efficacy to the ſacrifice of his death, and attributing to him alone the whole glory of a perfect Saviour;

this doctrine is of the *Spirit*; and this Spirit is *of God*: But ſuch teachers as will not hazard themſelves, but, for fear of ſufferings and perſecution, will deny either the Godhead or Manhood of Chriſt, and diſown either his incarnation, death, or reſurrection; ſuch teachers, and ſuch doctrines, are *not of God*, but are the very ſpirit of *Antichriſt*; which, ſays he, ye have been foretold ſhould come, and is now already in the world. Learn hence, that ſuch a teacher, as diſowns either of the natures of Chriſt, or denies any of the offices of Chriſt; that either denies the Divinity of his Perſon, or the meritoriouſneſs of his ſatisfaction, is *not of God*; he is *antichriſt*, againſt Chriſt, and ſhall find Chriſt againſt him, in the day that he appears before him. (B.) See the notes on ch. ii. 18. Matth. xi. 6. and 2 Theſſ. ii. 7.

Ye are of God.] See the notes on ch. iii. 1, *&c.* John i. 13. Eph. ii. 2. and vi. 12. Phil. iv. 13. and Jam. i. 18.

They are of the world.] That is, men of worldly minds and intereſts; preaching doctrines ſuitable to the luſts and inclinations of worldly men, who greedily hear them, and eaſily believe them. (B. and Wells) See the notes on John xv. 19. and xviii. 9. and 1 Cor. ii. 14.

He that knoweth God.] See the notes on John xiv. 7.

Ver. 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21. Beloved, let us love one another: For love is of God; and every one that loveth, is born of God; and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifeſted the love of God towards us, becauſe that God ſent his only begotten Son into the world, that we might live through him. Herein is love; not that we loved God, but that he loved us, and ſent his Son to be the propitiation of our ſins. Beloved, if God ſo loved us, we ought alſo to love one another. No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit. And we have ſeen and do teſtify, that the Father ſent the Son to be the Saviour of the world. Whoſoever ſhall confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldneſs in the day of judgment: Becauſe as he is, ſo are we in this world. There is no fear in love; but perfect love caſteth out fear: Becauſe fear hath torment: He that feareth, is not made perfect in love. We love him; becauſe he firſt loved us. If a man ſay, I love God, and hateth his brother, he is a liar: For he that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen? And this commandment have we from him, that he who loveth God, love his brother alſo.

Love one another.] See the notes on ver. 16. ch. ii. 4. and iii. 6, *&c.* 16. John iii. 16. xiii. 34. xv. 13. Rom. v. 6, *&c.* and xiii. 8, *&c.* 1 Cor. xiii. 1, *&c.*

No man hath ſeen God.] That all good offices ought, in ſome way or other, to be acknowledg'd, no truly ingenuous mind can be inſenſible. When therefore ſuitable returns cannot be made to the party who hath oblig'd us, our next care is to expreſs our obligations, by placing them upon ſome others who are dear to him; and whoſe advantage will be as kindly interpreted, as if the thing had been done to himſelf. And ſuch is the caſe here. We are in no condition of making ſuitable returns immediately to God himſelf; our *goods extend not unto him*, Pſa. xvi. 2. But unto thoſe they may, and do, who are his creatures, his children, who bear his image, and are his receivers here on earth. And therefore, they who neglect to uſe the power they have of doing good to them, whoſe benefit will be kindly accepted, are deſervedly look'd upon to be deficient in the diſpoſition to do it at all. (Stanh.) See the notes on ch. ii. 5. John i. 18. iii. 34. xiv. 20. and Rom. viii. 9.

We have ſeen, and do teſtify.] See the notes on ch. i. 1. John iii. 16. 1 Cor. xv. 5. and 2 Pet. i. 16.

Confeſs, that Jeſus is the Son of God.] But note, That this hearty confeſſion muſt be attended with a readineſs to believe all that this Son of God hath taught us in his Father's name, and a firm purpoſe to obey his commandments. (W. and B.) See the notes on Matth. x. 32. and xvi. 16. Luke xii. 8. John xii. 42. and Rom. x. 9.

God is love.] Not as if he had any ſuch paſſion of love as we have: But by reaſon of his extraordinary kindneſs and favours to every thing that is; from whence he is here, and ver. 8. called, not only loving, but *love* itſelf; as ch. i. 5. he is called *light*; and ſo all perfections, in the abſtract. (Bever.)

Boldneſs in the day of judgment.] The meaning of the word *parrheſia* here, is explain'd on John vii. 4. (where ſee the notes) *viz.* a fearleſsneſs of danger: And (*hemera criſeos*) "the day of judgment" is not meant of the final judgment of God, but the day or time when we ſhall, for the name of Chriſt, be brought before any earthly tribunal, to be ſentenc'd even to death itſelf. And ſo the meaning will be plain, that the (*agape meth' hemen*) the love or charity toward God, which is to be in, or among us Chriſtians, is *perfected in this*, that we have this conſtancy in confeſſing him in the time of the greateſt danger. And this yet farther appears, 1. By the explication following, that "as he is, ſo are we in this world:" That is, that as Chriſt laid down his life in confeſſion of the truth, ſo we do the ſame when occaſion ſerves. And, 2. By the confirmation, which follows, ver. 18. "There is no fear in love;" *fear* being indeed the contrary to this *boldneſs* and conſtancy, wherein the *perfection* of our love conſiſts. And thus hath Tertullian interpreted this place. But, as to the emendation propos'd in the poſthumous notes aſcribed to Grotius, ſince they are without the authority of any copy, 'tis too adventurous an attempt: And as ſuch ought never to be admitted without great neceſſity, ſo there appears no pretence of that here. See Dr. Hammond at large on the place; and the notes on ch. iii. 3, 21. and 2 Tim. i. 7.

We love him.] *Agapomen*; Let us love, *&c.*

Whom he hath not ſeen.] If viſible objects move us not, inviſible will not. (Aſſ.) See the notes on ver. 12.

CHAP. V.

Farther characters to diſtinguiſh true Chriſtians. The Holy Trinity aſſerted. Directions to pray for ourſelves and others: To keep ourſelves pure from ſin; and particularly from idolatry.

Ver. 1, 2, 3, 4, 5. WHoſoever believeth that Jeſus is the Chriſt, is born of God: And every one that loveth him that begat, loveth him alſo that is begotten of him. By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments: And his commandments are not grievous. For whatſoever is born of God, overcometh the world: And this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God?

Whoſoever believeth.] That is, not hiſtorically, and with aſſent only; but expreſſing the truth of that faith, in a ſuitable converſation. (B.) And note, 1. That this, and the like expreſſions, "Whoſoever believeth, that Jeſus Chriſt is born of God," is applicable to the Chriſtians in oppoſition to all unbelievers, whether Jews or Gentiles, is undeniable. But then, 2. It ſeems no leſs undeniable, that St. John does not uſe them here, in this Epiſtle, only to diſtinguiſh Chriſtians from ſuch as profeſs'd themſelves to be no Chriſtians: For theſe were eaſily enough to be known, without St. John's giving any notes or marks, whereby the Chriſtians might know and diſtinguiſh them from themſelves. Wherefore, ſince St. John uſeth this and the like expreſſions, concerning the perſon of Chriſt, as certain marks or characters, whereby the true Chriſtians might rightly know and diſtinguiſh ſuch others as did not hold theſe truths, concerning the perſon of Chriſt; it evidently follows, that, by thoſe others, are moſt rationally to be underſtood, ſuch Hereticks, or falſe teachers, as profeſs'd themſelves to be true Chriſtians, and yet did preach contrary doctrines. (Wells) See the notes on ch. ii. 22. iii. 9. and iv. 2, 15. Matth. xvi. 16. John i. 12, 13. and iii. 3, *&c.* and 16.

This is the love of God.] *Viz.* That wherewith we love him; not that wherewith he loveth us. (Aſſ.) See Bp. Brownrigg's ſermon on this text; and the notes on John xiv. 15.

His commandments are not grievous.] 1. Becauſe they exact but what is agreeable to our reaſon, ſuitable to our natures, and conformable to rationable deſires. (B.) And, 2. Becauſe God's

Spirit gives us power and will to do them. (G. and Aſſ.) See the notes on Matth. xi. 30.

For, whatſoever is born of God.] The perſons "born of God" are baptized and faithful Chriſtians: And this Scripture does not only imply the neceſſity ſuch lie under, of fighting and conquering, by ſaying, that "whatſoever is born of God, overcometh the world;" but it acquaints us, what weapon is put into their hand for that purpoſe, by adding, "And this is the victory, that overcometh the world, even our faith." Where note, 1. That by *the world*, we are ſometimes to underſtand the perſons, and ſometimes the things, in it. But, that neither of theſe can be meant here, in their utmoſt latitude, is plain, from the reaſon of the thing, and from the manner of St. John's uſing this word. For, both theſe repreſent *the world* to us as a dangerous enemy. But, the perſons in the world we are under manifold obligations to love, and live friendly with: And the things of the world are alſo ſuch, as he who created, and beſt underſtood them, hath approv'd, and declar'd to be very *good*. But, in regard, through the degeneracy of humane nature, our affections are apt to exceed their proper bounds, and inordinate love, both of the perſons and things of the world, becomes the occaſion of much ſin to us; hence it is, that *the world* is repreſented as our enemy, Jam. iv. 4. that we all do ſolemnly renounce it in our baptiſm; that our Saviour is ſaid to *ſave* his diſciples from, and to *chooſe* them out of it, Gal. i. 4. and John xv. 19. that we are commanded not to *love* it, 1 John ii. 15. and that the world, throughout the New Teſtament, is generally uſed in a very bad ſenſe; and that, in each of thoſe reſpects, as it concerns both the perſons, and the things, of the world. 2. That, in order to "overcome the world," as that word imports the wicked *perſons* in it, we muſt not be carried away with the torrent of any faction, tho' ever ſo ſtrong, nor *follow a multitude*, tho' ever ſo great and powerful, *to do evil*. We muſt not ſuffer any relations or friendſhips, tho' ever ſo intimate and dear, to engage us; any dependancies and intereſts, tho' ever ſo advantageous, to allure us; any threats, or fears, or diſpleaſures, to awe and affright us; any the ſubtleſt perſwaſions to ſeduce us; any examples, tho' ever ſo prevailing and authoritative, to draw us; any practice, tho' ever ſo general and common, to enſnare us, in even the moſt ſpecious, the moſt profitable, and the moſt faſhionable ſin. We muſt refuſe the leaſt *compliance*, beyond the rules of our duty, and the dictates of our conſcience: And be content with the jeſts and ſcoffs, the cenſures and reproaches, of preciſeneſs, ſingularity, or whatever elſe it be, by which men of profligate manners, and debauch'd principles, endeavour to laugh, or to rail thoſe perſons out of their religion, who refuſe to run in the ſame exceſs of riot with themſelves. Then, as to the *things* of the world, in order to "overcome the world," in this ſenſe, the leaſt that can poſſibly be needful, is, that none of its advantages be ſuffer'd ſo far to bear ſway over our affections, as for their ſakes, to draw us into ſin: For theſe are the very baits, which the tempter caſts before us, in order to our deſtruction. 3. That by "the victory that overcometh the world," we are to underſtand the means, or inſtrument, of obtaining it; "even our faith." And, 4. That, by *faith*, is intended the belief of the Chriſtian religion, as it is deliver'd down to us in the Goſpel, and ſummarily contain'd, at ver. 5. in this one article, that "Jeſus is the Son of God." And hereby are implied, a firm aſſent to his doctrines, a ſtedfaſt reliance upon the merit of his ſufferings, and an aſſured expectation of his glorious promiſes: Doctrines, which a perſon Divine could not have taught, had they not been true; ſufferings, which, becauſe undergone by a perſon Divine, cannot but be of infinite worth and efficacy: and promiſes, which a perſon Divine can, and will, make good to the uttermoſt. (Stanh.) See Dr. Alleſtree's ſermon on this text; as alſo thoſe of Dr. Brevall, 1669. and Mr. Miles Barne, 1670. and the notes on ver. 1, 19. ch. ii. 15. iii. 9. and xiv. 2, 15. Matth. xvi. 16. Luke xvi. 8. John iii. 3, *&c.* xv. 19. and xvi. 33. Rom. viii. 37. 1 Cor. ix.. 24. Gal. i. 4. Eph. vi. 16. Tit. iii. 5. and Hebr. iv. 2.

Ver. 6, 7, 8, 9, 10, 11, 12. This is he that came by water and blood, even Jeſus Chriſt; not by water only, but by water and blood: And it is the Spirit that beareth witneſs, becauſe the Spirit is truth. For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt: And theſe three are one. And there are three that bear witneſs in earth, the Spirit, and the water, and the blood: And theſe three agree in one. If we receive the witneſs of men, the witneſs of God is greater: For this is the witneſs of God, which he hath teſtified of his Son. He that believeth on the Son of God, hath the witneſs in himſelf: He that believeth not God, hath made him a liar, becauſe he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life: And this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God, hath not life.

Came by water and blood.] That by "water and blood," is here to be underſtood Baptiſm and the Lord's Supper, ſeems more than probable, from ver. 8. where it is ſaid, that "the water and the blood, as well as *the Spirit*, are (*hoi martyrountes*) ſuch as *do* "*bear witneſs* in earth," now at preſent, and ſo are ſtill in being or preſent to the Church; which can't be properly ſaid of Chriſt's own baptiſm, and ſhedding blood out of his ſide, thoſe particulars being long ſince paſt and over. In like manner, "the Father, the Word, and the Holy Ghoſt" are ſaid to be *hoi martyrountes* in Heaven; not ſo much becauſe of the teſtimony given by each Divine Perſon in former ages, but becauſe they are each ſtill in being, and do ſtill continue to give teſtimony to the truth, by the gifts and graces daily conferr'd on the Church. (Wells) Yet nevertheleſs, foraſmuch as, in the context, the "belief that Jeſus is the Son of God," is the means of *victory* over the temptations of the world, the example of Jeſus Chriſt himſelf may be well underſtood to be here propoſed to our imitation: Whoſe whole life here on earth was compounded of innocence and purity, repreſented emblematically by *water*, and yet was expoſed to ſufferings, even of a ſhameful death, repreſented by *blood*; both which flow'd from his ſide at his crucifixion; as this Apoſtle has ſet forth in his Goſpel, John xix. 34. where ſee the notes, as well as thoſe of Hammond and Whitby on this text, at large. See alſo Bp. Andrews's ſermon on this text; and the notes on Matth. iii. 16. John i. 32. xiv. 17. and 26. and xvi. 13.

For there are three.] Upon this important text, we muſt obſerve, 1. That the foregoing verſe being read, as in a *parentheſis*, this may be underſtood as giving a reaſon of that propoſition in the end of ver. 5. "that Jeſus is the Son of God;" of which not the *Spirit* alone, but the *Father*, and the *Son* bear witneſs alſo. (Aſſ.) *Viz.* God, the *Father*, by the "voice from Heaven," Matth. iii. 17. and John xii. 28. God, the *Son*, by his ſaying to Saul, "Why perſecuteſt thou me?" and ſtriking him down in the place for ſo doing, Acts ix. 4. And God, the *Holy Ghoſt*, by deſcending on him, as a dove, Matth. iii. 16. and afterwards on the diſciples, Acts ii. 3. (Aſſ. H. W. and B.) 2. As to the doctrine of the *Trinity*, hereby maintain'd, Were I to give a reaſon of my belief of it, laying aſide all affectation of hard words, and abſtruſe metaphyſical notions, I would do it thus. I am fully perſwaded of the neceſſity of a revelation in general, in order to all the purpoſes of virtue and piety in this life; and I am convinc'd, that thoſe revelations of the things of another world, which are made in the Goſpel, have better proofs of their Divinity, than any other whatſoever. They have ſuch teſtimonies of their coming from God, from prophecies, and miracles, and the agreeableneſs of the doctrine therein contain'd, to our common notions, that if I uſe my reaſon, with the ſame impartiality in theſe that I do in other things, I muſt give my aſſent to them. In thoſe writings I find this propoſition, "There are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are One:" From whence, and from many other paſſages in the Scriptures, I find, that there is a diſtinction made in the *Godhead*, under theſe three names, of the *Father*, *Son*, and *Holy Ghoſt*; which the Church hath expreſs'd, all together, by the word *Trinity*, and ſingly by the word *Perſon*: And I think theſe terms proper enough, to expreſs all that we know of this myſtery. Now, I find no account of the manner and nature of this diſtinction in the Holy Scriptures, any otherwiſe, than that the *Son* was *begotten*, and that the Holy Ghoſt *comes* from the Father and the Son. I conclude, there is ſomething more than a mere nominal diſtinction, becauſe we are ſaid to be "baptized in the name of the Father, and of the Son, and of the Holy Ghoſt;" Which muſt needs import ſomething more, than if that commiſſion had run in the name of Jehovah, and of Elohim, and of Adonai: For, if there were not ſomething more intended, than barely that they ſhould do it in the name of *God*, this were a needleſs tautology. Again, I conclude, that they are not three *diſtinct different Spirits*; for then there muſt be *three Gods*, contrary to reaſon and Scripture. From all which I infer, That there is in the *Godhead* ſomething more than a mere *nominal* diſtinction; and ſomething leſs than that of three different *Spirits*: And, becauſe I find each *Perſon*, ſeparately as well as jointly, mention'd as *God*, and Divine worſhip allow'd and paid to them; therefore, as that excellent Creed expreſſeth it, *I worſhip* "the Unity in Trinity, and the Trinity in Unity; neither confounding the Perſons, nor dividing the Subſtance." Now, at the ſame time that I make this profeſſion of my faith, I allow, I have not the leaſt knowledge, *how* this ſtrict *union* is, nor how great the *diſtinction*! It is as much beyond my *Reaſon*, as the glory of God is beyond my *ſight*; and any man who ſtrives to conceive it himſelf, or takes pains to explain it [illegible] others, is guilty of ſuch a folly, that I can't think of any action extravagant enough to match it. (Browne and Fox) But, 3. Foraſmuch as this text gives us ſo ſtrong a proof the Doctrine of the Sacred Trinity, that the adverſaries of that doctrine, being otherwiſe diſarm'd of all defence againſt it, would fain have it look'd upon as not genuine, but ſuppoſititious, we muſt obſerve, That this text has three great advantages on its ſide, to convince us of its truth at firſt view. For, 1. The doctrine here taught, ſublime as it is, is not peculiar to this place, but occurs in many other parts of Scripture. 2. The expreſſions are all in the ſtyle of St. John, and have a perfect connexion with what goes before 'em, and follows after 'em. The preceding verſes relate to the Perſon of Jeſus Chriſt, and his dignity, as the Meſſiah and Son of God: And the words of this 7th verſe confirm thoſe great truths, by the depoſition of three witneſſes, "the Father, the Word, and the Holy Ghoſt:" To which three witneſſes from Heaven, are join'd, in the following verſe, three witneſſes upon earth, "the Spirit, and the Water, and the blood." No words can be more juſtly connected: One verſe anſwers to the other; there is the ſame teſtimony throughout, the ſame number of witneſſes, a diſtinction and oppoſition of the places where they are; the witneſſes of the 8th verſe are *in earth*, thoſe of the 7th *in Heaven*: The 8th verſe, by a diſtinction, ſo notified, throws us back upon the 7th, and, like the *ſeraphim*, in Iſaiah's viſion, ch. vi. 2, 3. they correſpond together. And, 3. The ancient Church never caſt upon this text the leaſt ſuſpicion of forgery: But, wherever it has appear'd, it has always been look'd on as the Apoſtle St. John's. And we may challenge all thoſe who, at this day, labour to throw it out of his Epiſtle, to produce one ſingle paſſage from the Fathers, where it has been mention'd with marks of abatement, or the like ſentiments of diſapprobation glanc'd at, as have been form'd againſt in theſe later ages; *viz.* ſo late as the 16th century. (Martin) The ſilence of the Greek MSS. and eſpecially of the Alexandrian, is doubtleſs a great prejudice againſt it; the weight of which muſt have ſunk its credit, had not Tertullian (in his book againſt *Praxeas*, ch. 25.) alluded to it, and St Cyprian (in his *Of the Unity of the Church*, ſect. 5. as well as in his Epiſtle to Jubaianus,) more directly quoted it; ſaying, *It is written, of the Father, Son, and Holy Ghoſt*, that "theſe three are one." And Eugenius, and the other African Biſhops, could not have cited this text, (as they plainly did, in their confeſſion of faith, deliver'd to king Hunneric, in the 5th century) againſt the Arians, who then lay upon the catch againſt them, if its authority had not been held by them as indiſputable. (Marſhall's Cypr.) I know not how it came to paſs, that ſo many of the ancient MSS. have quite left out this paſſage, unleſs it was, that the ſworn enemies of the truth (ſuch as there were in all times) could not bear the light of this clear doctrine, and therefore put it out. But, the following words plainly ſhew the neceſſity of this reading. For, after he had here ſaid, "For there are three that bear record in Heaven," &c. it follows in the next verſe, "And there are three that bear witneſs in earth," &c. But, if we follow the other reading, there will be either a chaſm in the text, or a moſt beautiful ſequence and connexion ſpoil'd. Methinks, whoſoever they were, that firſt preſum'd to take ſuch a liberty with the Holy Scriptures, as either to eraſe or alter a word of it without authority, may be truly ſaid to have fought againſt God. (Heinſ.) Yet, after all, it might probably enough happen, that, by reaſon of the ſame words (*treis eiſin hoi martyrountes*) occuring in the 7th verſe, and being repeated again in ver. 8. all the intervening words were left out, by ſome inadvertent tranſcriber, in the earlier ages of Chriſtianity; whence many of the other copies might be tranſcribed with the ſame omiſſion. (H. and Wells) See this text vindicated, and explain'd, by Dr. Hammond at large: And a critical diſſertation upon it, againſt Mr. Simon, and the modern Arians, by Mr. Martin, Lond. printed for W. and I. Innys, 1719. See alſo Dr. Browne (Bp. of Corke's) Anſwer to Toland; and the ſeveral notes on ver. 6. Matth. iii. 16, 17. and xxviii. 19. John i. 1. v. 36. viii. 18. x. 30, 37. and xv. 26. Acts ii. 3, &c. and v. 3. 1 Cor. xii. 4, 11. Eph. iv. 5. and 1 Tim. iii. 16.

If we receive the witneſs of men.] This is not to be ſo interpreted as if the three witneſſes on earth related only to the teſtimony of *men*, and the three from Heaven only to the teſtimony of *God*, as if the Apoſtle intended here to ſignify, that we have greater reaſon here to believe the witneſſes in Heaven, than thoſe on earth. For, 1. The teſtimony of the *Spirit*, and of the *Holy Ghoſt*, are of equal certainty and validity: And, 2. John Baptiſt being "ſent from God," John i. 6. and his baptiſm being "from Heaven," and not "of men," Matth. xxi. 25. was alſo, in effect, the teſtimony of *God*. The import therefore of theſe words is rather this, If the teſtimony of two or three *men* be thought ſufficient to give credit to any matter in all courts of judicature, ſurely, the teſtimony of that *God*, who cannot lye, or deceive us, muſt be of greater force and ſtrength, to produce faith in us. (W.)

He that believeth.] See the notes on ch. i. 10. Rom. viii. 15. and Gal. iv. 6.

This life is in his Son.] See the notes on John i. 4. and x. 10. and Acts iii. 15.

He that hath the Son, hath life.] That is, he who hears Chriſt, as we are commanded to do, and inſiſts on his doctrine and pattern ſet before him, is as ſure of attaining Eternal bliſs, as if he were already poſſeſs'd of it; but he who doth not ſo, hath nothing to do with it. (H.) See Bp. Reynolds's ſermon on this text; and Dr. Preſton's, in 1626. and the notes on John iii. 36. and v. 24. Acts iii. 15. and Eph. iii. 17.

Ver. 13, 14, 15, 16, 17, 18, 19, 20, 21. Theſe things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he heareth us, whatſoever we ask, we know that we have the petitions that we have deſired of him. If any man ſee his brother ſin a ſin which is not unto death, he ſhall ask, and he ſhall give him life for them that ſin not unto death. There is a ſin unto death: I do not ſay that he ſhall pray for it. All unrighteouſneſs is ſin: And there is a ſin not unto death. We know that whoſoever is born of God ſinneth not; but he that is begotten of God, keepeth himſelf, and that wicked one toucheth him not. And we know that we are of God, and the whole world lieth in wickedneſs. And we know that the Son of God is come, and hath given us an underſtanding that we may know him that is true: And we are in him that is true, even in his Son Jeſus Chriſt. This is the true God, and eternal life. Little children, keep your ſelves from idols. Amen.

Theſe things have I written.] The Alexandrian, and two other Manuſcripts, as alſo the Vulgar, the Syriac, Arabic, and Ethiopic Verſions, reads this text thus, "Theſe things have I written unto you, that *ye may know, that, believing on the name of the Son of God*, ye have eternal life:" and this ſeems to be more appoſite to the context, than the common reading. (W. and Wells) See the notes on John xx. 31.

And this is the confidence.] That is, the ground of our confidence in prayer. (Aſſ.) And a full aſſurance, 1. In general, That whatever we ask in faith, *according to his will*, we ſhall obtain: 2. In particular, That our ſeveral petitions, which we preſent unto God, ſhall, in his own time, in his own way, and after his own manner, be granted by him, provided our perſons, and our prayers, be qualified according to the Goſpel, for the receiving of his promiſe. (B.) *Viz.* With theſe limitations, 1. That what we ask be according to God's will, not only not abhorrent from it, but truly agreeable to it: 2. According to his wiſdom, that which at that time he judgeth fit to be granted us; and neither contrary to any thing he hath decreed, nor ſuch as, by any accident, God ſees either hurtful, or not uſeful, or leſs profitable to us. And, 3. That we ask in faith; reſolving to ſtick faſt to God, whatſoever comes, and to uſe no means of obtaining our deſires, but ſuch as are perfectly acceptable to him. (H.) See Dr. Hammond on this text at large; and the notes on Matth. vii. 7, &c. Luke xi. 13. xviii. 1, &c. and xxii. 42. John ix. 31. xiv. 13. and xvi. 23. 2 Cor. xii. 7, &c. and Jam. i. 6, &c.

If any man ſee, &c.] The moſt obvious interpretation of this text is, If any Chriſtian ſee another commit any of thoſe ſins which are call'd *venial ſins*, or ſins of *infirmity*, or of daily incurſion; as ſudden paſſion, wrathful, raſh, or cenſorious words, &c. (of the ſinfulneſs of which perhaps the man himſelf is not ſenſible) Let him pray God to forgive that ſin of his brother; and his prayer ſhall be heard, even tho' the other do not perceive his own fault: But, for groſs ſins, adultery, murder, cheating, &c. a man ſhall not be forgiven upon another's asking; nor at all, without a repentance of his own. Other interpreters think, that, by "a ſin unto death," is meant here an unpardonable ſin; *viz.* a ſin for which God will never give the grace of repentance, nor ever forgive it. They do all grant, I think, that a ſincere and hearty repentance for any ſin, is a certain ſign, that it was not, or is not, an unpardonable one: But they think, that St. John here ſpeaks of a ſin of ſuch a nature, or of ſuch a degree, as to which God never gives either repentance or pardon: And they muſt ſuppoſe withall, that it is ſuch a ſin, as a ſtander-by may *ſee*, and judge it to be unpardonable, and that it is to no purpoſe to pray for the forgiveneſs of it. I do not conceive this to be the moſt probable interpretation; but the other. Yet, the chief objection which is counted to lie againſt this interpretation, does not lie againſt it. 'Tis judg'd to be very improbable, that St. John ſhould refer to a ſin of ſo dreadful and fatal conſequence, without telling what it was; mentioning it only under the general name of "a ſin unto death," or "the ſin unto death;" unleſs there had been any common notion then among Chriſtians, of the meaning of this name, and what ſort of ſin was meant by "the ſin unto death." Now there is a probability of that name being then generally known; and that, from *Hermas's Paſtor:* A book written about 20 years before this Epiſtle of St. John; well known, and much read, in thoſe ancient times, tho' litttle known or regarded now. There (*in Simil.* vi. § 2.) is mention made of men, who had been Chriſtians, corrupted by the evil angel, ſome *even to death*; ſome others ſo far as to a decay; and the difference between thoſe two degrees is there explain'd, *viz.* That to thoſe firſt, there is no return by repentance unto life; becauſe, to their other ſins they have added this, that they have blaſphem'd the name of the Lord Chriſt; and theſe kind of men are ordain'd *unto death*. In other places of the book are ſeveral other particular deſcriptions of them, *viz.* as deſerters of the Church, revolters from the faith, and betrayers of the ſervants of God, *&c.* Whether St. John meant to refer to this ſort of ſin, I know not. If he did, it is much the ſame as our Saviour had call'd *blaſphemy of the Holy Ghoſt*. For, theſe men muſt have been the miraculous Powers of the Holy Ghoſt on many Chriſtians, and probably upon themſelves; and in their blaſpheming of the Chriſtian religion, from which they had revolted, they muſt conſequently ſpeak evil of thoſe miraculous powers which were ſhewn in evidence for it, and which miracles at that time were frequent. I have been the more particular in the deſcriptions of theſe men, from Hermas, that none of the deſponding melancholic people, who are apt to ground their doubts and deſpair, upon this text, among others, ſhould think their ſin, which they repent of, to be either that "ſin unto death," of which St. John ſpeaks, (if he is to be taken in this latter ſenſe;) or of which Hermas ſpeaks; of which it will appear, that they are not, nor have been, capable. They, probably, have not blaſphem'd, or rail'd againſt, Chriſt, and the Chriſtian religion, and the Goſpel: But, for certain, they had not ſeen thoſe miracles and powers of the Holy Ghoſt, which thoſe apoſtates, whom Hermas ſpeaks of, had ſeen. And the atheiſtical apoſtates that are now, would do well to ſee, and conſider, what account is given in Hermas of the apoſtates of that age. (Wall) And their caſe is but little different from that of apoſtates, who live, and continue in known, open, and wilful diſobedience to the laws of Chriſt, and are deaf to all the calls and exhortations to repentance. (Fox) But this text may, in a more particular manner, be applied to thoſe who continue unreform'd and incorrigible, after all the admonitions and cenſures of the Church; as it is interpreted by Grotius, Godwyn, Hammond, and Johnſon. See Dr. Hammond at large on this text; and the notes on Matth. xii. 31. Mark iii. 29. Luke xii. 10. Rom. x. 1. 1 Cor. v. 5. Gal. vi. 1. Hebr. vi. 4. and x. 26. and Jam. v. 15.

I do not ſay.] *Ou peri ekeines lego*; I do not *mean* that; or I do not *ſpeak of* that (Wall) Not that he forbids, but only does not command us, to pray for them; or doth not promiſe any good ſucceſs to prayers offer'd up for ſuch. (G. H. and B.) It is not improbable, that St. John might here have reſpect to the example of our bleſſed Saviour himſelf, John xvii. 9. where he ſays, "I pray for them (that is, *for the penitent believers*) I pray not for the world;" that is, *for the impenitent ſinners and unbelievers.* (Wells) See the notes there.

All unrighteouſneſs is ſin.] 'Tis true, that "all unrighteouſneſs is ſin:" But withal, it is as true, that all ſin is not of an equal malignity or guilt. (Wells) See the notes on ch. iii. 4.

Sinneth not.] That is, doth not commit that ſin of apoſtaſy, or "ſin unto death," here ſpoken of; or, liveth not in a ſinful courſe. (Aſſ. B. Wells and Fox) See the notes on ch. iii. 9.

Keepeth himſelf.] Then may we with confidence expect, that God ſhould do his part in *keeping* us back, when we are duly careful to do our part alſo, towards *keeping* ourſelves back, from preſumptuous ſins. Againſt which ſins, the beſt and moſt ſovereign preſervatives, are, 1. Never to do any thing againſt the clear light of our *conſciences*; becauſe every *known* ſin hath a ſpice of wilfulneſs and preſumption in it; and every ſin againſt conſcience is a known ſin. 2. To ſtrive to be maſters of our own *wills*; for it is wilfulneſs only that begets preſumption. 3. To beware of engaging ourſelves to ſin, whether by promiſe, vow, covenant, oath, or otherwiſe: For this is properly to be in *the ſnare of the Devil*, 2 Tim. ii. 26. and he who hath ſuffer'd himſelf to be thus enſnar'd, hath this only way left for his eſcape; even to diſengage himſelf out of hand, by *breaking* through the ſnare, if he cannot fairly *untie* it. And, 4. To harden ourſelves with a holy obſtinacy, and ſtop our ears, againſt all the enchantments of Satan and his inſtruments, ſaying, with holy David, "Depart from me, ye evil-doers; for I will keep the commandments of my God," Pſa. cxix. 115. "I have ſworn, and I will perform it, that I will keep *God's* righteous judgments", ver. 106. (Sanderſ.) See the notes on John xvii. 15. 2 Tim. ii. 26. and Jam. i. 27.

The whole world lieth in wickedneſs.] *En to ponero*; Under the wicked One. For, as *ho poneros*, in ver. 18. denotes the Devil, and is ſo rendred in our tranſlation; ſo 'tis evident, that it is to be taken in the ſame ſenſe in this verſe, and ought to be rendred in like manner. (Wells) But "the whole world" is not to be taken abſolutely; but only for the great multitude of the impenitent and unbelievers. See the notes on John vii. 9. and xii. 31. Acts xxvi. 18. and 2 Tim. ii. 26.

And we know.] As if the Apoſtle had ſaid, We Chriſtians are better taught, by our religion, to acknowledge and worſhip the only *true God*, by his Son Jeſus Chriſt, our only Mediator, and therefore exhort you to "keep from idols;" intimating hereby, that the worſhipping of any other beſides this only true God, and by any other Mediator, beſides Jeſus Chriſt, is idolatry. Or, the words may be ſens'd thus; We are ſure, "that the Son of God is come," and that Chriſt is he, who, by his doctrine and Spirit, hath enlightned us to know the true and living God, whilſt the greateſt part of the world worſhip falſe gods, yea, adore the Devil himſelf. And farther, "We are in him that is true, even in his Son Jeſus Chriſt;" that is, We are by faith implanted into Jeſus Chriſt, who is the author, purchaſer, and diſpoſer of *eternal life*, and therefore is *true God*. This text, which proves undeniably the Divinity of Chriſt, the Socinians pervert, by applying theſe words, "This is the true God," not to Chriſt, but to God the Father. But this makes the Apoſtle guilty of a grand tautology; by ſaying, the true God is the true God. Beſides, It is here ſaid of the ſame perſon, that he is "the true God, and eternal life." Now eternal life, is thrice, in this very chapter, attributed to Jeſus Chriſt, as the author and diſpenſer of it, ver. 11, 12, 13. If then Chriſt be meant by *eternal life*, he muſt be alſo meant by *the true God*; for they are ſpoken of together, when the Apoſtle ſays, "This is the true God, and eternal life." Laſtly, Our Apoſtle concludes his Epiſtle with this cautionary direction, "Little children, keep youſelves from idols." As if he had ſaid, My advice to you is, as that of a father to his own children; having received by the Goſpel the knowledge of the true God, keep yourſelves from idols, or falſe gods of the Heathen, among whom ye live; abandon all idolatry, ſuperſtition, ſacrifiſing to idols, frequenting idol feaſts, and all idolatrous communion; theſe things being inconſiſtent with the worſhip of the true God, and real Chriſtianity. (H. W. and B.) But the *idols* here mention'd are ſurely thoſe which the Gnoſticks uſed. To which purpoſe, there is an eminent place in Euſebius, That thoſe of the hereſy of Simon Magus pretended to be of the Chriſtian religion, and to have forſaken the ſuperſtition of the Heathens, in worſhipping *idols*; and yet came back again to that which they pretended to have forſaken; falling down to the pictures and ſtatues of Simon and Helena, and by ſacrifice and incenſe and drink-offerings, doing adoration to them: And, beſides theſe, there were among them many abominable impurities, not fit to be named. All which together may well be the *idols*, which the Chriſtians are here warn'd to beware of. (H. and Wells) We have but little occaſion to "keep ourſelves from idols" of ſtone: But, how many are there in our hearts, to which we are but too much devoted? Every thing, which we love contrary to the law of God, is an *idol* which we worſhip. Wherever we ſeek our happineſs, there is our *God.* (Q) See the notes on ch. iv. 2. Luke xxiv. 45. John vi. 68. xvii. 3. and xx. 28. Rom. ix. 5. 1 Cor. x. 14. 1 Tim. iii. 16. and Tit. ii. 13.

Amen.] See the notes on John xxi. 25.

The END *of the Firſt Epiſtle General of St.* JOHN.

CRITICAL and EXPLANATORY

ANNOTATIONS

UPON THE

Second Epiſtle of St. *John.*

BEFORE we enter upon theſe two next following ſhort Epiſtles, the reader is to be warn'd,

i. That tho' Grotius's poſthumous Annotations ſeem to aſcribe them both to another John, whom the Apoſtle of this name made Bp. of the Jewiſh Chriſtians at Epheſus; yet the exact agreement with the foregoing, not only in matter, but even in words, together with the concurring authority of moſt of the Fathers, leave us no room to doubt of their being written by St. John the Apoſtle. The ſtyle and terms, the ſpirit and ſentiments of theſe two latter, are not only alike, but often the very ſame as in the firſt: Every line is animated with the ſpirit of unfeigned charity, recommended in divers ways, and by various reaſons; which is the peculiar character of this *beloved Diſciple*, and the great glory of Chriſtianity. And as to the particular arguments to the contrary, they have been ſufficiently confuted by Hammond and Whitby; ſo that we ſhall not take any notice of them here. ii. That both the time and place of writing theſe Epiſtles is very uncertain; only, they are generally thought to have been written about the ſame time with the former. iii. That, as to the direction of this, "unto the elect Lady," and the other, "unto the well-beloved Gaius," we ſhall conſider it in the notes on the firſt verſe of each. iv. That tho' the titles, as they ſtand in our tranſlation, expreſs only, *The Second* (and *The Third) Epiſtle of St. John*, yet in the Greek they are intituled, *The Second* (and *The Third) Epiſtle General of John the Apoſtle:* Which proves, that they were generally receiv'd as written by this Apoſtle; and likewiſe admitted into the Canon of Holy Scripture, as Catholic, that is, of general, or univerſal importance, to be read in all the Churches. And, v. That the main ſubject and deſign of both theſe Epiſtles is much the ſame; *viz.* To commend the reſpective parties addreſs'd to, for their conſtancy in the true faith, and practice of Chriſtian duties; to caution them againſt ſeducers; and to exhort them ſtill to go on in ſuch their perſeverance.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. THE elder unto the elect lady, and her children, whom I love in the truth; and not I only, but alſo all they that have known the truth; for the truths ſake which dwelleth in us, and ſhall be with us for ever: Grace be with you, mercy, and peace from God the Father, and from the Lord Jeſus Chriſt the Son of the Father, in truth and love. I rejoiced greatly that I found of thy children walking in the truth, as we have received a commandment from the Father. And now I beſeech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after his commandments. This is the commandment, that as ye have heard from the beginning, ye ſhould walk in it. For many deceivers are entred into the world, who confeſs not that Jeſus Chriſt is come in the fleſh. This is a deceiver and an Antichriſt. Look to yourſelves, that we loſe not thoſe things which we have wrought, but that we receive a full reward. Whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God: He that abideth in the doctrine of Chriſt, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your houſe, neither bid him God ſpeed. For he that biddeth him God ſpeed, is partaker of his evil deeds. Having many things to write unto you, I would not write with paper and ink; but I truſt to come unto you, and ſpeak face to face that our joy may be full. The children of thy elect ſiſter greet thee. Amen.

The elder.] *Ho presbyteros*, "the elder," being a title of honour among the Jews, given to the chief of their tribes, it agrees very well with the office of the Apoſtles, ſet over the twelve tribes of the houſe of Iſrael in ſpiritual concerns. And that the Apoſtle ſhould, in this Epiſtle, conceal his name, as in the former he had done, is ſo far from being an argument, to conclude him not the author of it, that it rather proves he was; he being the only Apoſtle, who affected to conceal his name, and who, in his Goſpel, ſcarce ever ſpeaks of himſelf, without ſome circumlocution. (H. W. and Wells) See the notes on 1 Pet. v. 1.

Unto the elect lady.] *Electe kyria.* Who *the elect lady* was, to whom the Apoſtle directs this Epiſtle, is matter of queſtion. Some underſtand it of a particular perſon; ſome honourable and religious matron, of eminent piety, and liberality to the poor members of the Church: Of which opinion I find Beza, Bp. Hall, Grotius, the Aſſembly-men, and Cave; as well as Du-pin, and Fleury, which two laſt think *Electe*, or *Electa*, to have been her proper name. But others underſtand this phraſe rather to denote ſome principal Church of the Chriſtians, who are frequently call'd (*eclectoi*) *elect*, as probably, that of either Jeruſalem or Epheſus; and the (*adelphe eclecte*) *elect ſiſter*, ver. 13. ſome other Chriſtian Church, where the Apoſtle reſided at the writing this Epiſtle; and that he names neither of them in reſpect of the hazard and danger, which might ariſe, to either or both of them, in caſe his Epiſtle ſhould fall into their enemies hands: Of which opinion are Henſius, Hammond and Whitby, for reaſons given by them at large; but which I ſhall not trouble the reader with; ſince (as Mr. Burkitt truly obſerves) which opinion of the two has the greater probability, is a matter of no great importance. See the notes on 1 Pet. v. 13.

Whom I love in the truth.] That is, Either, with a true and ſincere love; or, according as God has appointed, in his *word*; which *is truth*, John xvii. 17. Or, in Chriſt; who is *The truth*, John xiv. 6. (Aſſ.) We "love in the truth" thoſe only, whom we love in order to their eternal ſalvation. (Q.)

Shall be with us for ever.] This ſeems to aſſert the perpetuity and indefectibility of the Church of God: For, where the *truth* of the Goſpel is *for ever*, there muſt be a Church for ever. (W.)

Grace,——mercy, and peace.] *Viz.* God's favour to your perſons; mercy, to pardon your ſins; and peace of conſcience. (Aſſ.) See the notes on Rom. i 7. 1 Cor. i. 3. Gal .i .3. and Eph. i. 2.

Walking in the truth.] It was not their ſpeculative knowledge of the truth, and their taking upon them a bare profeſſion of Chriſtianity, that he *rejoiced* in; but their "walking in the truth," and framing their converſation according to the *commandment* which they had *received from the Father*. Chriſtianity is not a ſpeculative ſcience, but a practical art of holy living: And the moſt exalted knowledge is inſufficient to ſalvation, without a ſuitable and correſpondent practice. (B.) See the notes on Gal. v. 16. Col. iii. 7. and 1 John v. 3.

I beſeech thee.] See the notes on Philem. 9.

Love one another.] See the notes on Matth. v. 43. John xiii. 34. xiv. 15, and xv. 10, &c. Rom. xiii. 9. 1 John ii. 7, 24. and v. 3.

Many deceivers are entred.] *Eiſelthon.* But the Alexandrian MS. the Vulgate and Syriac Verſions, and Irenæus, read it *exelthon*, are *gone forth* into the world. (Wells) See the notes on Acts xx. 29. 1 John ii. 22. and iv. 1, &c.

Look to yourſelves.] See the notes on Gal. iii. 4. Hebr. x. 32. and xi. 26.

He that abideth.] See the notes on 1 Cor. ii. 22, &c.

Neither bid him, God ſpeed.] In this text obſerve, 1. The perſons to be avoided; *viz.* Wicked apoſtates, and heretical ſeducers, who deny the Goſpel, or any eſſential part of Chriſtianity. (B.) Making ſtubborn oppoſition to this doctrine, and broaching the contrary errors. (Hall) 2. How we are to treat them; *viz.* By no means to give any countenance or encouragement to them, or to hold any familiarity or communion with them, or to entertain them, or ſo much as courteouſly to ſalute them; but to ſhew them diſreſpect, and manifeſt our diſlike and diſapprobation of their errors. (B.) 3. To what end we are thus to treat them; *viz.* That we may teſtify our fidelity to God; not hazard our own ſalvation; and raiſe in our offending brethren a ſalutary ſhame and confuſion. (Q.) 4. For what reaſon we are to do this; *viz.* Becauſe, not to ſhew an abhorrence of ſin or error, is to conſent to, and *partake* with them. We tacitly approve a crime, which we do not openly condemn. Men do not ſufficiently apprehend, how culpable they are, in conſenting to iniquity and injuſtice; or in looking upon it with indifference and unconcern. (*Idem*) And, 5. That this form of Interdict, "Neither bid him *God ſpeed*," ſeems to be an imitation of the Jewiſh practice towards excommunicated perſons; who were not only excluded from all commerce, but alſo from all kind of common civilities, and ordinary ſalutation. (H. W. B. and Johnſ.) See the notes on Matth. xviii. 17. John ix. 22. Rom. xvi. 17. 1 Cor. v. 11. and xvi. 22. Gal. i. 8. 1 Tim. v. 22. and Tit. iii. 10.

That our joy may be full.] See the notes on John xv. 11. and xvii. 13.

Thy elect ſiſter.] See the notes on ver. 1.

The END *of the Second Epiſtle of St.* JOHN.

CRITICAL and EXPLANATORY

ANNOTATIONS

UPON THE

Third Epiſtle of St. *John*.

AFTER what has been ſaid, prefatory to the two foregoing Epiſtles, there is no need of enlarging here, further than to refer the reader to the following notes on ver. 1. for what we have particularly to ſay of the perſon, to whom this Epiſtle is directed.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. THE elder unto the well-beloved Gaius, whom I love in the truth. Beloved, I wiſh above all things that thou mayeſt proſper, and be in health, even as thy ſoul proſpereth. For I rejoiced greatly when the brethren came and teſtified of the truth that is in thee, even as thou walkeſt in the truth. I have no greater joy, than to hear that my children walk in truth. Beloved, thou doeſt faithfully whatſoever thou doeſt to the brethren, and to ſtrangers; which have born witneſs of thy charity before the Church: Whom if thou bring forward on their journey after a godly ſort, thou ſhalt do well: Becauſe that for his names ſake they went forth, taking nothing of the Gentiles. We therefore ought to receive ſuch, that we might be fellow-helpers to the truth. I wrote unto the Church: But Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore if I come, I will remember his deeds which he doeth; prating againſt us with malicious words: And not content therewith, neither doth he himſelf receive the brethren, and forbiddeth them that would, and caſteth them out of the Church. Beloved, follow not that which is evil, but that which is good. He that doeth good, is of God: But he that doeth evil, hath not ſeen God. Demetrius hath good report of all men, and of the truth itſelf: Yea, and we alſo bear record, and ye know that our record is true. I had many things to write, but I will not with ink and pen write unto thee: But I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeak face to face. Peace be to thee. Our friends ſalute thee. Greet the friends by name.

The elder.] See the notes on 1 Tim. v. 1. 1 Pet. v. 1. and 2 John 1.

Unto the well-beloved Gaius.] That this Gaius was ſome particular perſon, eminent for his piety and hoſpitality, ſeems not to admit of any diſpute; becauſe he is ſo highly applauded for both, in this Epiſtle directed to him. Moſt authors, I have conſulted, aſcribe it to Gaius, whom St. Paul calls "*his* hoſt, and of the whole Church," Rom. xvi. 23. where ſee the notes. Of which opinion I find the Aſſembly-men, Cave, Whitby, Burkitt, and Wells. Heinſius and Hammond incline to think him another perſon, of that common Roman name (Gaius and Caius being all one) not mention'd elſewhere in Scripture; tho', for the reaſons given by Dr. Whitby, I cannot but adhere to the former opinion. Some, it ſeems, would make him a Biſhop of Pergamus: But, as Dr. Wall obſerves, there is no heed to be given to ſuch later traditions.

Whom I love in the truth.] See the notes on 2 John 1.

Walkeſt in the truth.] See the notes on John iii. 21. and 2 John 4.

Thou doeſt faithfully.] Note, How charity towards Chriſtians is here ſtiled *fidelity* to Chriſt, becauſe it is done to them on Chriſt's account. Acts of charity are acts of righteouſneſs and fidelity; ſo that, he who is uncharitable, is unjuſt and unfaithful. (B.) See the notes on Luke xiv. 14. Rom. xii. 13. and xvi. 23. 1 Cor. iv. 2. and Hebr. xiii. 2.

Forward on their journey.] We lie under a particular obligation to aſſiſt thoſe, who are ſtripp'd of all things for the ſake of *the truth*. In aſſiſting them, we partake of their grace and their reward. We ſerve the *truth*, and contribute to her defence, when we *receive* and ſerve thoſe, who expoſe themſelves to danger on her account. (Q.) See the notes on Matth. x. 7. Acts xv. 3. Rom. xvi. 2. 1 Cor. ix. 18. 2 Cor. viii. 14. xi. 9. and xii 14.

I wrote unto the Church.] *Egrapſa*; *I wrote:* Or, according to the Vulgate, *I had written:* Or, according to the Syriac, *I would have written.* The Hebrews often uſe the *præteritum* for the *pluſquam perfectum:* And Voſſius obſerves of the Aoriſt, that it is ſo call'd, becauſe it is uſed ſometimes for the *perfect*, ſometimes for the *præterperfect* tenſe; and then *egrapſa* may be rendred *I had written.* (See the notes on 1 Cor. v. 9.) The Apoſtle then ſeems here to obviate an objection, why he writes to Gaius, a ſingle perſon, and not to the whole *Church*; declaring, that he would have writ *to the Church*, but then Diotrephes, and his party, would have hindred the effect of his writing. (W.)

But Diotrephes.] Who this Diotrephes was, is uncertain. That he was one of the Prieſts of the Church where Gaius liv'd, is the opinion (among others) of Grotius and the Aſſembly-men; the laſt of whom impute his miſbehaviour, to his jealouſy of ſtrange Miniſters, leſt he himſelf ſhould be ſlighted: And the former ſuppoſes him to have been one of thoſe Gentile converts, who would not admit to communion thoſe Jewiſh converts, who obſerv'd the Ceremonial Law; to which alſo Hammond aſſents. Eſthius, on the contrary, conjectures, (as Dr. Whitby obſerves) that he was one of thoſe *Jewiſh Zealots*, who held it neceſſary, that even the Gentile converts ſhould be *circumciſed, and obſerve the Law*; and rejected thoſe who had declar'd for the contrary; as we know from St. Paul, and the council at Jeruſalem, St. John had done. And that there were men in Corinth, and Galatia, who, on this account, oppoſed the Apoſtles, we learn from the Epiſtles directed to thoſe Churches: But we read not of any Gentile converts, who *would not receive* the weak Jews, or be hoſpitable to them, on the account of their obſervance of the Law; much leſs of any of them, who oppoſed themſelves to the Apoſtles on this account. Moreover, the ſubject of the Apoſtle's writing being to exhort Chriſtians, to *receive* them who had gone out to preach the Goſpel among "the Gentiles taking nothing of" them, ver. 7, 8. and all who did ſo, as far as we know any thing of them, being againſt theſe impoſitions, the Apoſtle could not fear they ſhould not be received for being obſervers of the Law, but, on the contrary, becauſe they were *dead to the Law*. Dr. Hammond ſays, 'tis poſſible, this Diotrephes was a Biſhop, and, as ſuch, did "caſt them out of the Church:" But, however, 'tis agreed, that he was a proud, preſumptuous, confident, bold perſon, who paid not a due regard to the Apoſtle, but affronted him, and contemn'd his authority; which he might do, as the Hereticks of thoſe times were wont to do, without his having any real authority in the Church himſelf, either as Biſhop or Prieſt: For ſo the phraſe (*ho philoproteuon*) "who loveth to have the pre-eminence," may ſignify either one who *loves*, and immoderately uſeth the *primacy*, when he hath it, or one who ſeeks it inordinately, or aſſumeth it, not properly belonging to him. See the notes on John ix. 22.

I will remember his deeds.] That is, I will ſharply rebuke him, as his contempt of authority deſerves. (B.) See the notes on 2 Theſſ. iii. 14.

He that doeth evil.] See the notes on 1 John iii. 6, 9. and iv. 12.

Demetrius hath good report.] See the notes on John iii. 21. and 1 Tim. iii. 7.

Our record is true.] See the notes on John xix. 35. and xxi. 24.

The END *of the Third Epiſtle of St.* JOHN.

CRITICAL and EXPLANATORY

ANNOTATIONS

UPON THE

Epiſtle General of St. *Jude*.

CONCERNING this Epiſtle, it is neceſſary to premiſe, i. That, tho' the poſthumous Grotius, without any good authority, would have this Epiſtle written, not by St. Jude the Apoſtle, but by another Jude, the 15th Biſhop of Jeruſalem; the contrary is evident, not only from the Greek title, (which is very ancient) calling it *The Catholic* (or general) *Epiſtle of Jude the Apoſtle*; but even from the text itſelf, ver. 1. wherein the author ſtiles himſelf "Jude the brother of James;" which cannot agree to any other than Jude the Apoſtle; as we may gather from the names of thoſe four, who are mention'd together, as the *brethren* of our Lord, Matth. xiii. 55. *Viz.* "James, and Joſes, and Simon, and Judas;" of which James we have ſpoken at large, in our Preface to his Epiſtle. The author being thus aſcertain'd, we ſhall only add, That this Jude was the ſame who is elſewhere call'd Thaddeus, and Lebbeus; for which ſee the notes on Matth. x. 3. and John xiv. 22. That he was a married man, (as moſt of the Apoſtles were) whoſe grandſons are mention'd by Euſebius (lib. iii. cap. 20.) as having boldly given teſtimony to the truth before the emperor Domitian: And that he is ſaid to have preach'd in Judæa and Galilee, and from thence to have proceeded through Samaria, into Idumæa, and Arabia, and its neighbouring countries; yea to Syria, Meſopotamia, and even into Perſia; where, at the inſtigation of the Magi, he is thought to have ſuffer'd martyrdom, after he had out-liv'd moſt of the other Apoſtles. ii. That as the place where it was written, is altogether uncertain; ſo neither is the time agreed upon: Inſomuch, that it has been diſputed, whether St. Jude has abridg'd the Second Epiſtle of St. Peter, or St. Peter has in that enlarg'd upon this Epiſtle of St. Jude: But moſt are of the former opinion; and indeed, little doubt can remain, that this was ſomewhat later in time, if we compare the 4th verſe of this Epiſtle with the beginning of the ſecond chapter of the other. iii. That the perſons, to whom it is directed, are here diſtinguiſh'd by the titles of "them that are ſanctified by God the Father, and preſerved in Jeſus Chriſt, and called," ver. 1. By which phraſes we may underſtand all Chriſtians in general; tho' it is thought to be primarily intended for the Jewiſh converts, as the other Catholic Epiſtles were. iv. That the deſign and ſubject of it is much the ſame with that of St. Peter; *viz.* to fortify them againſt the errors and corruptions of the Gnoſticks, and other Hereticks, who, by their wicked lives and worſe doctrines, attempted to ſeduce them from the plainneſs and ſimplicity of the Goſpel, and to bring upon them the ſame judgment and condemnation with themſelves. But withal, becauſe true Chriſtian charity, tho' zealous, is without bitterneſs and hatred, he exhorts all Chriſtians, by all gentle means, to endeavour to ſave them; and to pull them as brands out of the fire, into which their own folly had caſt them. And, v. That, as to the ſtyle, there are no nobler amplifications in any author, than in this, and the other Divine Writer, when they deſcribe the numerous villanies of the Gnoſticks, in a variety of inſtances; which they ſeverely brand, emphatically expoſe, and yet happily expreſs, in all the cleanneſs and chaſtity of language. To give a proper and juſt account of the various beauties of this, and its parallel Epiſtle, would take up a large diſcourſe, and require all the skill and ſagacity of criticiſm: But, as we have already touch'd upon ſome of thoſe in the other, (2 Pet.) ſo we ſhall take notice of the like in this, as we go along.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19. JUDE, the ſervant of Jeſus Chriſt, and brother of James, to them that are ſanctified by God the Father, and preſerved in Jeſus Chriſt, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common ſalvation: It was needful for me to write unto you, and exhort you that ye ſhould earneſtly contend for the faith which was once delivered unto the ſaints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into laſciviouſneſs, and denying the only Lord God, and our Lord Jeſus Chriſt. I will therefore put you in remembrance, though ye once knew this, how that the Lord having ſaved the people out of the land of Egypt, afterward deſtroyed them that believed not. And the angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themſelves over to fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering the vengeance of eternal fire. Likewiſe alſo theſe filthy dreamers defile the fleſh, deſpiſe dominions, and ſpeak evil of dignities. Yet Michael the archangel, when contending with the Devil, he diſputed about the body of Moſes, durſt not bring againſt him a railing accuſation, but ſaid, The Lord rebuke thee. But theſe ſpeak evil of thoſe things which they know not: But what they know naturally, as brute beaſts; in thoſe things they corrupt themſelves. Wo unto them; for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and periſhed in the gain-ſaying of Core. Theſe are ſpots in your feaſts of charity, when they feaſt with you, feeding themſelves without fear: Clouds they are without water, carried about of winds; trees, whoſe fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the ſea, foaming out their own ſhame; wandring ſtars, to whom is reſerved the blackneſs of darkneſs for ever. And Enoch alſo, the ſeventh from Adam, propheſied of theſe, ſaying, Behold, the Lord cometh with ten thouſands of his ſaints; to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard ſpeeches, which ungodly ſinners have ſpoken againſt him. Theſe are murmurers, complainers, walking after their own luſts; and their mouth ſpeaketh great ſwelling words, having men's perſons in admiration becauſe of advantage. But, beloved, remember ye the words which were ſpoken before of the Apoſtles of our Lord Jeſus Chriſt: How that they told you there ſhould be mockers in the laſt time, who ſhould walk after their own ungodly luſts. Theſe be they who ſeparate themſelves, ſenſual, having not the Spirit.

Jude.] See what is ſaid of him in the Preface.

The ſervant of Jeſus Chriſt.] See the notes on Rom. i. 1.

Brother of James.] *Viz.* James, the ſon of Alpheus, not of Zebedee. See the Preface to this Epiſtle, and to that of St. James; and the notes on Matth. x. 3. and Acts xv. 13, 19.

To them that are ſanctified.] See the notes on John xvii. 17. Rom. xii. 1. 1 Cor. i. 8. iii. 17. 2 Cor. i. 1. Eph. v. 4, 27. 1 Theſſ. iv. 3. Tit. ii. 11, 12. Hebr. xii. 14. 1 Pet. i. 2. and 2 Pet. i. 5.

Preſerved in Jeſus Chriſt.] That is, in the faith of Jeſus Chriſt, while many others, for fear of perſecution, have apoſtatiz'd from it. (B.) Or, from that judgment and deſtruction which befalls thoſe others. (H.) See the notes on John x. 28. and xvii. 11, 15.

And called.] All of them, externally, by the miniſtry of God's word; and many of them alſo, internally, by the effectual operation of the Spirit, renewing their nature, and reforming their lives. (B.) But this internal call is all one with *ſanctification* before-mentioned. (Aſſ.) See Mr. Fran. Tomlinſon's ſermon on this text, 1611. and the notes on Matth. xx. 16. John vi. 37, 44. Acts xxvi. 18. Rom: viii. 28, *&c.* 1 Cor. i. 2, 26. and 2 Pet. i. 3.

Mercy unto you.] *Mercy*, from God, the Father of mercies; *peace*, from Jeſus Chriſt, who is our peace; and *love*, from the Holy Ghoſt, by whom it is ſhed abroad in our hearts. (Otes and B.) See the notes on Rom. i. 7. and 1 Cor. i. 3.

The common ſalvation.] Not ſo call'd, as if it were common to all perſons, good and bad; but, becauſe common to all believers, who have a joint title to it, and a common intereſt in it. The *ſalvation*, which the Goſpel reveals, is common, in regard of the purchaſer of it, Chriſt, our common Saviour; in regard of the price paid for it, the precious blood of Chriſt; in regard of the way and means, by which it is obtain'd and ſecur'd, *viz. Faith*; and in regard of the earneſt of it, which is common to all believers. (B.)

Earneſtly contend for the faith.] That is, for the pure and ſincere doctrine of the Goſpel. (Aſſ. and B.) And for this we muſt (*epagonizesthai*) "earneſtly contend," as wreſtlers do for the victory. (Aſſ.) Conſtantly profeſſing it, in ſpite of all the ſcoffs, threats, and inſults of the adverſaries. (H. and Sherl.) Stoutly defending it, and not ſuffering it to be taken from us. (G. and Heinſ.) And reſolving to hold it faſt, even unto death. (Lardn.) In ſhort, the words imply, 1. The uſe of all means neceſſary to the keeping and maintaining the faith, whole and untainted, in all trials and oppoſitions: And, 2. Zeal and perſeverance in the uſe of them. (Jackſ.) See Dr. W. Jackſon's ſermon, in 1674. Mr. Ja. Lardner's, 1700. and Dr. Sherlock's, 1701. all on this text; and the notes on John x. 12. Acts xx. 24, *&c.* Rom. i. 16. 1 Cor. xvi. 13. Gal. i. 8. Eph. vi. 12, *&c.* Phil. i. 27. 1 Tim. vi. 12. 2 Tim. i. 13. and iv. 2. Hebr. xi. 1, *&c.* and xii. 4. and Jam. ii. 19.

Once delivered unto the Saints.] That is, Either uniformly, by Chriſt and his Apoſtles. (H.) Or, *once* for all; ſo as never to be chang'd or alter'd, nor any new rule of faith to be expected. (Beza, G. Otes, Aſſ. W. B. and Lardner) And therefore, the new articles of faith, added to the Apoſtles Creed by the Council of Trent, can be no articles of the Chriſtian Faith, becauſe they were never deliver'd by Chriſt, or his Apoſtles, nor ever known to Chriſtians, long after their deceaſe. (W. and B.) See the notes on Gal. i. 8. and Eph. iv. 5.

Crept in unawares.] *Pareiſeduſan.* This Greek word ſignifies a crafty entrance. They came not by the door into the ſheep-fold, but climb'd up ſome other way: They came not in the day, but in the night, like thieves; like wolves in ſheep's cloathing, or like caterpillars to devour the vineyard of Chriſt. (Otes) See the notes on John x. 1, *&c.* Acts xx. 28, *&c.* Gal. ii. 4. and 2 Tim. iii. 6.

Ordained to this condemnation.] The proper rendring of the Greek here is not, "who were before of old ordained to this condemnation," but, of whom it was *before written*, or *propheſied*, that this ſhould be their *condemnation*, or puniſhment. The opinion therefore of thoſe, who think that God has *ordained* the much greater part of mankind to deſtruction, even before they had a being, can receive no confirmation from this place. This notion is ſo contrary to the holineſs, goodneſs and juſtice of God, that a man cannot think of it without horror. But, it no way impeaches the Divine perfections, to ſay, that God had appointed ſuch ſinners, as are here deſcribed, to puniſhment. Condemnation and puniſhment have reſpect to ſin. If therefore men will uſe the grace, and accept of the terms offer'd to them in the Goſpel; if they will turn from their ſins, and live a new life, they may be ſure, that no *decree* of God's will exclude them from ſalvation, nor will they be in danger of being *condemn'd* and puniſh'd. (Fox) Thus it is, that ſome ancient and very good expoſitors underſtand, that theſe are ſaid here to be *progegrammenoi:* A ſenſe manifeſtly true, and leſs liable to exception, than that very harſh one, which applies the word to an abſolute decree, by which both the crime and the puniſhment of thoſe men was pre-determin'd inevitably by Almighty God. (Stanh.) And thus it is accordingly interpreted alſo by Beza, Hammond, Whitby, Burkitt, and Wall. See Hammond and Whitby at large on the text, and the notes on Rom. viii. 29, *&c.* and ix. 15, *&c.* Gal. iii. 1. Eph. i. 4. 2 Tim. i, 9. and 2 Pet. iii. 2.

Ungodly men.] See the notes on Rom. i. 20, *&c.* and iii. 18. and Phil. iii. 17.

Turning the grace of God into laſciviouſneſs.] That is, ſo perverting the doctrine of the Goſpel, as to teach, that it even countenances and encourages *laſciviouſneſs.* (G. and Wells) This points at the Nicolaitanes, Gnoſticks, and other impure Hereticks, which ſprang from Simon Magus (the Leviathan of the Primitive Church!) who made the doctrine of the free grace of God, diſcover'd in the Goſpel, a cloke for their looſeneſs and laſciviouſneſs; and pleaded for community of women, as a privilege, which ought not to be refus'd to our ſpecies, ſince nature had indulg'd other creatures in promiſcuous mixtures. (Stillingf. Stanh. W. and B.) And the word *aſelgeia*, here rendred *laſciviouſneſs*, is remarkable, as being deriv'd from *a* and *ſelge*, the name of a city, between Galatia and Cappodocia; whether we underſtand it, with ſome, that the inhabitants were famous for their modeſty and temperance, and therefore make the *alpha* a privative, to denote thoſe who have no ſuch virtues; (Euſtath. Aretine, and Otes) Or, with others, that the inhabitants of that city were, on the contrary, moſt infamous for all manner of lewdneſs and debauchery, and ſo make the *alpha* to be intenſive, as dilating and increaſing the ſenſe, even to a proverb. (Pliny, Suid. Junius, Minſh. and Leigh) See the notes on Rom. xiii. 13. Gal. v. 13, 16, *&c.* James v. 5. 1 Pet. iv. 1, *&c.* 2 Pet. ii. 14. and 1 John v. 21.

Denying the only Lord.] The Greek words, in our copies, are *Ton monon deſpoten Theon kai Kyrion hemon Jeſoun Chriſton arnoumenoi*; which is literally, *denying our only Maſter, God, and Lord, Jeſus Chriſt.* But, becauſe, in the King's MS. the word (*Theon*) *God* is left out, there is ſome doubt, whether this paſſage is to be underſtood of Jeſus Chriſt alone, or of God the Father alſo. If (*Theon*) *God*, be not taken as part of the text, then the whole period will belong to *Jeſus Chriſt* alone, as denoting him to be *our only Maſter and Lord*; referring to his great work of our redemption, by which he thus purchas'd us unto himſelf, to be his peculiar ſervants. But, if (*Theon*) *God*, be taken as part of it, then the doubt is, which of theſe two ſenſes is to be affix'd to it. For, 1. It may be rendred literally, as before, to denote thoſe ſeveral attributes of *Jeſus Chriſt*, that he is *our only Maſter*, *our only God*, and *our only Lord.* And this, being underſtood in the Catholic ſenſe of the ancient Fathers and councils, is a moſt Divine truth, that Chriſt is *our Maſter*, by title and redemption, and *our only Maſter*; not excluding God the Father, and God the Holy Ghoſt, (for, as *he and his Father are one*; ſo *he and the Holy Ghoſt are one* alſo,) but all other pretenders; ſuch as Simon, who thus aſſum'd to himſelf, to *be truly*, that which (he ſaid) Chriſt only *appear'd* to be here on earth: And ſo, in like manner, and in the ſame way of interpretation, That Chriſt is *our only God*, and *our only Lord.* And this interpretation proceeds upon that way of punctation which is ordinarily retain'd in our copies; no *comma* after (*Theon*) *God*, but all read in one coherent ſenſe, thus, *Our only Maſter God and Lord Jeſus Chriſt.* But, 2. Another rendring may poſſibly belong to it, in caſe there were, or ought to be, a *comma* after (*Theon*) *God.* For then, (*Theon*) *God*, being ſeparated, by the *comma*, from that which follows, would denote God the Father, and conſequently (*ton monon deſpoten*) *the only maſter*, muſt belong to Him; which if it do, then it muſt be affirm'd of thoſe *Gnoſtic* Hereticks, (the followers and worſhippers of Simon) that they *did deny God the Father*, *our only Maſter*, as well as they *denied our Lord Jeſus Chriſt.* And indeed we read of him, that he aſſum'd to be that *God* who appear'd to Moſes on mount Sinai; and accordingly the ſtatue was erected to him at Rome: And that is the meaning of "exalting himſelf above all that is called God," 2 Theſſ. ii. 4. and of what Irenæus ſays of him, that he affirm'd himſelf to be *the ſublimeſt virtue*, *that is*, *Him who is the Father above all things*, and that the *Jews God* was one of *his Angels*, &c. (H.) And this latter ſenſe is preferr'd by Dr. Whitby, *viz.* That our verſion, which puts a *comma* after *God*, is without juſt exception; and that Simon Magus and his followers, denied both God the Father, and God the Son. See the notes on Matth. x. 33. Luke xii. 9. Rom. i. 16. 2 Theſſ. ii. 4. 2 Pet. ii. 3. and iii. 4.

Put you in remembrance.] In this and the following verſes, the Apoſtle, to deter them from following the pernicious ways of theſe ſeducers, ſets before them the ſeveral examples of God's judgments inflicted in former times, upon perſons guilty of ſuch crimes, as theſe ſeducers were ſtigmatiz'd for, and guilty of: 1. That of the Iſraelites in the wilderneſs, who periſh'd through *unbelief*, after they had been "ſaved out of the land of Egypt," ver. 5. 2. That of the apoſtate *Angels*, who, for their rebellion againſt God, were thrown down from Heaven, and are reſerv'd "unto the judgment of the great day," ver. 6. And, 3. That of Sodom and Gomorrha, Adma and Zeboim, who "giving themſelves over to" uncleanneſs and unnatural luſts, were, in an extraordinary manner deſtroy'd by *fire* from Heaven, ver. 7. (B.) Which three examples of terror anſwer to thoſe three, which are given by St. Peter, 2 Pet. ii. 4, 5, 6. Only, inſtead of that of "the old world," deſtroy'd by the *flood*, St. Jude has here made uſe of one which is often inſiſted on by St. Paul; *viz.* That of the Iſraelites in the wilderneſs. (Wall) See the notes on Phil. iii. 1. and iv. 8. and 2 Pet. i. 12. and thoſe here next following.

Tho' ye once knew this.] Or rather, *Tho' ye knew this before:* For ſo the word *hapax* ſeems to import alſo, ver. 3. And ſo it is uſed by the LXX. in Judg. xvi. 20. and xx. 31. Or elſe it may be rendred, *fully*, *plainly*, or *certainly*, according to Phavorinus and Suidas; and ſo it anſwers to the Hebrew *achatz*, or *achad*, which the Seventy render *hapax*. (W.) He conceiveth, that, being Chriſtians, they were not ignorant of God's judgments recorded in the Scriptures, (Aſſ.) See the notes on 2 Pet. i. 12.

Saved the people.] That is, the Iſraelites; whom he does not need to name, to thoſe who were converſant in the Scriptures. But he mentions their being thus "ſaved out of the land of Egypt" (as he does alſo the firſt happy ſtate of *Angels*, ver. 6.) to make the judgments more remarkable. (Aſſ.) See the notes on Hebr. iii. 7, *&c.*

Deſtroyed them that believed not.] That is, them who continued not in the faith and obedience to God. (Wells) See the notes on John iii. 18. xii. 37, *&c.* and xx. 27. Rom. x. 15. 1 Cor. x. 5, *&c.* 2 Cor. iv. 4. 2 Theſſ. ii. 11. 1 Tim. i. 13. Hebr. iii. 8, *&c.* iv. 2. x. 22. and xi. 4, *&c.*

And the Angels.] See the notes on Luke x. 18. Eph. iv. 12. 2 Pet. ii. 4. and Rev. xii. 7.

Kept not their firſt eſtate.] *Archen*; that is, their *principality.* (Mede, Aſſ. H. and Fox) Government was firſt inſtituted in Heaven; and the firſt ſin was the revolt of *Lucifer*, and his rebellious angels, to the diſturbance of that hierarchy appointed by God. (Leſl.)

Reſerved in everlaſting chains.] See the notes on Acts xvii. 31. Hebr. vi. 4, *&c.* and x. 26. 2 Pet. ii. 4. and iii. 7, 10. and 1 John v. 16.

Sodom and Gomorrha.] See the notes on Luke xvii. 29.

In like manner.] *Ton homoion toutois tropon*; "In like manner" *as theſe do:* So that, to the Gnoſtic Hereticks here deſcrib'd, he ſeems to impute Sodomitical practices; as indeed the Fathers, a little after this time, generally do. (Wall) And that the Nicolaitans were notoriouſly guilty of the ſame, may be prov'd from Irenæus, Clemens of Alexandria, the Conſtitutions Apoſtolical, Epiphanius, and others. (W.)

Going after ſtrange fleſh.] That is, carried away with filthy and unnatural luſt, toward thoſe of their own ſex. (Hall) Whence that ſin hath the name of *Sodomy.* (Aſſ) See the notes on Rom. i. 27.

Set forth for an example.] Not for imitation; but to inſtruct others, to beware of the like ſins, leſt they periſh as they did. (Aſſ.) See the notes on Rom. xi. 22. and 1 Cor. x. 11.

Suffering the vengeance.] Or rather, as Grotius obſerves, a *reſemblance* of the *eternal fire.* God, who might have ſhew'd Hell open, and wicked men thrown into it, did, at that time, ſhew a reſemblance of it on earth. (G. W. Wall, and Wells) And made thoſe ſhowers of *fire and brimſtone*, which were not quenched, till they had utterly laid waſte and deſtroy'd the country and inhabitants, an image of the laſt conflagration, and impreſs'd upon that whole country indelible marks of Divine vengeance. (Blackw.)

Of eternal fire.] That the duration of the puniſhment of the wicked in the future ſtate will be *eternal*, is plainly deliver'd in the New Teſtament. But, ſince it has been objected againſt this, that it is not conſiſtent with the goodneſs and juſtice of God to puniſh finite and temporary ſins with *eternal* puniſhment, I think it proper to ſay ſomething on this ſubject, tho' I can't enter far into it here. I'm firmly perſwaded, that God neither can, nor will, do any thing inconſiſtent with his goodneſs and juſtice: But, that the annexing *eternal* puniſhments, as a part of the ſanction of his laws, is inconſiſtent with theſe attributes, is not ſo evident to me, and will lie upon thoſe to prove who affirm it. Every thinking man will, upon a thorough examination, find, that the laws of God are holy, juſt, and good; that an obligation to obey them, ariſes from the reaſon and nature of things; and that they are for the advantage and good of thoſe to whom they are given. It is likewiſe evident in fact, that a leſs penalty would not have been ſufficient to have deterr'd ſinners from the breach of them; becauſe many are not deterr'd even by the conſideration of *eternal* puniſhments. And why may not God inforce his laws by what penalties he pleaſes? Does he any injury to his creatures, by requiring them to conſult their own intereſt, and to provide for their own happineſs, by the ſtrongeſt motives? Are not ſinners acquainted beforehand, what will be the conſequence of their diſobedience to, and contempt of, his laws? They may therefore chuſe, whether they will incur this dreadful penalty or not. But, if neither intereſt nor duty, if neither the love of God, nor the love of themſelves, will prevail with them, they can only blame themſelves, when this dreadful puniſhment comes upon them. Beſides, If thoſe who live wickedly and die impenitently, *will* for ever continue in that ſtate, it cannot then be ſaid, that they are puniſh'd *only* for finite and temporary ſins. Should this be the caſe (and I do not ſee, how it can be prov'd that it will not) the objection loſes all its ſeeming force, and comes to nothing. The beſt and ſafeſt way will be, to drop all diſputes, which cannot do either ourſelves or others any good, and to uſe our utmoſt care and diligence to avoid theſe puniſhments. This, if we do, we may depend upon ſuch a meaſure of Divine aſſiſtance, as will effectually enable us, not only to eſcape them, but to obtain an *eternal* and moſt glorious reward, in the kingdom and preſence of God; for which much leſs pains will be ſufficient, than men take to ruin and deſtroy themſelves.

I am perſwaded, that the more attentively any one conſiders the New Teſtament, and what God has done to ſave ſinners from eternal deſtruction, the more he will be convinc'd of the uncertainty of thoſe arguments which are commonly advanc'd againſt the *eternal* duration of future puniſhments. (Fox) See Dr. Hammond and Dr. Whitby on this text at large, and the notes on Mark ix. 43. And for a more particular diſcuſſion of this important point, ſee the ſeveral ſermons of Archbp. Tillotſon, Mr. Lupton, and Mr. Luke Milbourne, on Matth. xxv. 46.

Theſe filthy dreamers.] Who are carried away with their own giddy fancies, and idle dreams, inſtead of God's truth. (Hall, H. and B.)

Defile the fleſh, &c.] This character of the impoſtors refers to that of the men of Sodom: as the other of *deſpiſing dominion*, &c. refers to that of the fallen angels. (Wells) See the notes on 1 Cor. vi. 18.

Deſpiſe dominion.] In the parallel place, 2 Pet. ii. 10. St. Peter uſes the phraſe *kyriotetos cataphremountas*, which we tranſlate them who *deſpiſe government*, or *dominion*, ſetting their minds, all their prudentials and politicks, againſt lawful government and dignities, in the dimunition and deriſion of them: And here, St. Jude uſeth the word *athetouſi*, which ſignifies not only a rejection, as Beza, and others, interpret it, but an annihilation of government, making nothing of it; as if they would, if they could, either reduce it into nothing, or (which is worſe) a democratical *chaos* and confuſion. (Whitf.) And this their *deſpiſing*, or ſcornful behaviour towards their ſuperiors, may refer to their doctrine of Chriſtian Liberty; as if Chriſtians were free from all authority of Maſter or King! (H.) See Mr. J. Whitfield's ſermon on this text, 1682. and the notes on 1 Cor. vii. 22. Gal. v. 1. 2 Theſſ. ii. 4. 1 Tim. vi. 1, *&c.* and 1 Pet. ii. 13, *&c.*

And ſpeak evil of dignities.] *Doxas de blaſphemouſi. Dignities*, that is, Princes, ſays Beza; and that with this addition, ſet off and illuſtrated with the moſt Auguſt Majeſty. Theſe are they whom he makes the *dignities* and *dominions* here; and whom he calls an Order conſtituted by *God* himſelf. So he owns the Divine right of monarchy, according to that of St. Paul and St. Peter, the Imperial Powers then in being. Theſe even he could not but grant to be of a celeſtial origin; of Divine, not human inſtitution. So far we have him with us: And happy for him, if here he could have held, and been conſiſtent with himſelf. But he is preſently off again; and will have governments, or *dignities*, to be Senators, a college of medly-magiſtrates, in French *Seignieurs*; to bring in his beloved *Lay-Elders* within the character of theſe *dominions*. Eſthius flies higher, and would transfer it to Angels, the Heavenly Powers, the better to evade all earthly; wherein, Enthuſiaſt-like, Papiſt and Schiſmatic, the foxes and firebrands, are link'd together. (Whitf.) For a more critical account of this, ſee Dr. Hammond on the place; and likewiſe the notes on Rom. xiii. 1, *&c.* 1 Cor. xii. 28. Eph. i. 21. Col. i. 16. 1 Tim. ii. 1, *&c.* Tit. iii. 2. 1 Pet. ii. 13, *&c.* and 2 Pet. ii. 10.

Michael, the archangel.] The argument here lies thus, from the greater to the leſs. If Michael, an archangel, ſo excellent in nature, ſo high in office, contending with Satan, an impure ſpirit, yet uſed great modeſty, without the leaſt indecency of expreſſion towards him, Who and what are thoſe who *deſpiſe dominion*, and dare to *ſpeak evil of digitnies?* Whence we may learn, That it is our duty, not to give *railing* or reviling language, to the worſt adverſary, in the beſt cauſe; becauſe it proceeds from pride and paſſion, and is ſo contrary to the temper and deſign of Chriſtianity; and much more, to watch againſt the ſins of the tongue, with reſpect to our governors and ſuperiors; remembring that it is written, "Thou ſhalt not ſpeak evil of the ruler of thy people." (Beza, Ores, Aſſ. H. and B.) Where note alſo, 1. That the ground or occaſion of this *diſpute* is generally thought to be, That when Moſes was dead, the Lord ſent an Angel to take away his *body*, ſo that "no man knoweth of his ſepulchre unto this day," Deut. xxxiv. 6. And that this was done, that the Jews ſhould have no occaſion of idolatry, who, if they had found him, would probably have worſhipp'd him; and that *the Devil* would have had the body diſcover'd, but the Angel withſtood him, for the avoiding of that occaſion of idolatry. (Bp. Alley, Bp. Hall, Ores, Aſſ. and Wells) And, 2. That this ſtory, tho' no where extant in the Holy Scriptures, is ſuppos'd to be taken out of a Jewiſh Apocryphal writing, call'd *The Diſmiſſion*, or *carrying away, of Moſes*, mention'd by ſome of the Greek Fathers, under the title of (*Anabaſis Moſeos*) *The Aſcenſion of Moſes*, in which this preface was upon record. Nor is it any more a wonder, that St. Jude ſhould cite this, than that St. Paul ſhould put down *Jannes and Jambres*, 2 Tim. iii. 8. for the two magicians of Egypt, who oppoſed Moſes; which he muſt either derive from Tradition, or fetch out of ſome uncanonical author of thoſe times; there being no mention of their names in Moſes his relation of that matter. But, be theſe paſſages from whence they will, 'tis enough for us, that the Spirit of God has made them authentic, and conſecrated them part of the Holy Canon. (Ores, Cave, and Fleury) See the notes on ver. 14. Matth. v. 22, 44. Luke xvi. 25. and xxiii. 40. Rom. xiv. 19. 1 Cor. iv. 12. 2 Tim. iii. 8. Hebr. xii. 14. and 2 Pet. ii. 11.

But theſe ſpeak evil.] Obſerve here, 1. Their ſin; "Theſe ſpeak evil of thoſe things which they know not;" *viz.* Reviling *dignities* and magiſtrates, the uſefulneſs and neceſſity of whom they knew not; poſſibly alſo condemning the myſteries of the Chriſtian faith, which they underſtood not, notwithſtanding they call'd themſelves Gnoſticks, as pretending to greater meaſures of *knowledge* than other men. Nay moreover, they abuſed the knowledge they had, and acted contrary to it; *corrupting* and defiling themſelves in thoſe things which they *knew naturally*, or by the law of nature, to be ſinful even "as brute beaſts," purſuing and indulging themſelves in ſenſual pleaſures. (H. B. and Wells) And, 2. The ſource and original of all this; *viz.* Ignorance and Atheiſm. (Whitf.) See the notes on Rom. i. 21, *&c.*

Wo unto them.] They imitate Cain, in hating and murdering their brethren; Balaam, in time-ſerving, and adulterating the truth, for filthy lucre ſake; and Corah, in ſeditiouſly oppoſing both the magiſtracy and miniſtry. (Beza, Hall, H. B. Wall, and Wells) Theſe are the common motives which ſeparate Hereticks from the Church; *viz.* 1. Envy and jealouſy: 2. Avarice: And, 3. Pride and ambition. And theſe are not vices of the author of ſects and ſchiſms only: Would to God, that we ſaw no examples of them in the boſom of the Church! (Q.) See Dr. Hammond's notes, and Dr. Stillingfleet's ſermon, 1668. on this text; and the notes on Luke xii. 15, *&c.* Eph. iv. 14. 1 Tim. vi. 9. Jam. v. 1, *&c.* 1 Pet. iv. 4. and 2 Pet. ii. 15, 18.

Spots in your feaſts of charity.] The Apoſtle having, in the foregoing verſe, ſet forth theſe ſeducers, by ſundry examples, here he proceeds to do the like by various ſimilitudes. (B.) No words could with more propriety and force repreſent the madneſs of debauch'd and blaſpheming Hereticks, than this noble paſſage: And particularly, nothing in God's creation beſides could have ſupplied ſo proper a metaphor, to expreſs the ungovernable inſolence, and filthy converſation of theſe Infidels, as that unruly element, which roars, and rages, and foams out mire and dirt to the ſhores. Admirable is the alluſion, betwixt the agitation of this boiſterous element, (the *ſea*) and the zeal and furious paſſion of thoſe vile impoſtors, who *foam out*, in ſuitable language, *great ſwelling words* of vanity, and expreſſions of the moſt deteſtable lewdneſs. No paraphraſe can reach this glorious text. (Blackw.) See the notes on Matth. xv. 13. 1 Cor. xi. 21. Eph. iv. 14. Phil. iii. 19. and 2 Pet. ii. 13, *&c.*

Enoch alſo, the ſeventh from Adam.] One great argument againſt the authority of this Epiſtle of old, as St. Jerome informs us, was its quoting this paſſage out of an Apocryphal book. The book here quoted, called the *Apocalypſe of Enoch*, was very early extant in the Church, frequently mention'd, and paſſages cited out of it, by Irenæus, Tertullian, Clemens Alexandrinus, Origen, and others, ſome of whom accounted it little leſs than canonical. But, what if our Apoſtle had it not out of that Apocryphal book, but from ſome prophecy, current from age to age, handed to him by common Tradition, or immediately reveal'd to him by the Spirit of God? But, ſuppoſe it taken out of that book going under Enoch's name, this makes nothing againſt the authority of this Epiſtle. *Every thing* is not falſe, that is contain'd in an Apocryphal and uncanonical writing; nor does the taking a ſingle teſtimony out of it any more infer the Apoſtle's approbation of *all the reſt*, than St. Paul's quoting a ſentence or two out of Menander, Aratus and Epimenides, imply, that he approv'd of all the reſt of the writings of thoſe Heathen poets. And indeed, nothing could be more fit and proper than this way, if we conſider, that the Apoſtle, in this Epiſtle, chiefly argues againſt the Gnoſticks, who mainly traded in ſuch traditionary and Apocryphal writings, and probably in this very book of Enoch. (Bp. Alley, Coſin, Aſſ. Cave, Du-pin, and Fleury)

Behold, the Lord cometh.] See the notes on Matth. xvi. 27. and xix. 28. and 2 Theſſ. i. 7, *&c.*

To convince all that are ungodly.] That is, to prove them not to be ſuch as they pretend; and to make them acknowledge the juſtice of their condemnation. (Aſſ.) See the notes on Matth. xxv. 32, *&c.* and Luke xix. 22.

Murmurers, complainers.] That is, diſcontented with, and always complaining of their lot and preſent condition: Becauſe they had not ſo much as they deſired, they *murmur'd* againſt God, as if they had nothing. (B. Aſſ. and Wells) The Jews, of whom the Nicolaitans were a part, were notorious for their complaints againſt that providence which ſeem'd to neglect, and deal ſo hardly with, ſuch Zealots for God as they were; as may be ſeen in Joſephus *de bello Jud.* l. 7. c. 34. p. 990. (W.) See the notes on Matth. xx. 11. 1 Cor. x. 10. and Jam. v. 9.

Speaking great ſwelling words.] That is, of their own pretended knowledge and perfection. (Wells) This, Dr. Hammond refers to Simon Magus, *exalting himſelf above all that is called God.*

But *hyperongka*, being only *proud ſwelling words*, call'd by St. Peter, in the parallel place (*hyperonga mataiotetos*) "great ſwelling words of vanity," by which they "allured, through the luſts of the fleſh, through much wantonneſs, thoſe that were clean eſcaped from them who live in error," 2 Pet. ii. 18. I think, it may more probably refer to the words relating to their luſts. (W.) See the notes on 2 Pet. ii. 18.

Having mens perſons in admiration.] That is, they reſpected not godly wiſe men, but flatter'd great men in the world, to raiſe or enrich themſelves: and made the profeſſion of piety a matter of gain. (Aſſ.) See the notes on Acts x. 34. and 1 Tim. vi. 5.

Spoken before the of Apoſtles.] By this, Dr. Wall thinks, it ſhould ſeem, that the writer of this Epiſtle himſelf was not an *Apoſtle*: But it is more reaſonable to conclude, with the Aſſembly-men, that St. Jude being alive, when moſt of the other Apoſtles were dead, repeats their ſayings, that they might not die with them. (Aſſ.) See Mr. Hooker's two ſermons on this text, 1614.

There ſhould be mockers.] Meaning men who ſhould uſe religion as a cloke, to put on and off, as the weather ſerveth: Such as ſhould with Herod, hear the preaching of John the Baptiſt today, and to-morrow condeſcended to have him beheaded; or ſay, they would worſhip Chriſt, when they purpoſed a maſſacre in their hearts; or, with Judas, kiſs Chriſt, and anon betray him. (Hook.) See the notes on Phil. iii. 19. 2 Tim. iii. 1. and 2 Pet. iii. 3.

Who ſeparate themſelves.] *Hoi apodiorizontes heautous.* Of the Jewiſh Zealots we read, that they *ſeparated*, and withdrew from all who were not circumciſed, Acts xi. 3. and Gal. ii. 12. But of the Nicolaitans and Gnoſticks we read no ſuch thing; but rather that they aſſembled with the Chriſtian Jews in their feaſts of love, ver. 12. and 2 Pet. ii. 13. *Apodiorizesthai* therefore, as it reſpects *them*, may rather ſignify, that they *diſtinguiſhed* themſelves from others as, more perfect, and as (*phyſei pneumaticoi*) *by nature ſpiritual*; ſtyling all other Chriſtians (*pſychicoi*) *animal* men; which perhaps made the Apoſtle turn this character upon them, as being truly *ſenſual* perſons. (H. W. Wall, and Wells) They did not totally *ſeparate*; but were *occaſional communicants.* (Wall) Admiration of mens perſons, and ſelf-conceit, ſelf-ſeeking, and pride, are the moſt general cauſes of Schiſmatical ſeparation: Whereas he who loves God will fear to break the unity and peace of the Church, (Jenk.) See Mr. William Jenkyn's ſermon on this text; and the notes on John xv. 4, *&c.* Acts xi. 2. and xx. 30. Rom. viii. 6, *&c.* and xvi. 17. 1 Cor. i. 12. ii. 14. iii. 3, *&c.* and xiii. 1, *&c.* 2 Cor. vi. 17. Eph. ii. 20. and iv. 3, *&c.* Hebr. x. 25. and 1 John ii. 19.

Ver. 20, 21, 22, 23, 24, 25. But ye, beloved, building up yourſelves on your moſt holy faith, praying in the Holy Ghoſt. Keep yourſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life. And of ſome have compaſſion, making a difference: And others ſave with fear, pulling them out of the fire; hating even the garment ſpotted by the fleſh. Now unto him that is able to keep you from falling, and to preſent you faultleſs before the preſence of his glory with exceeding joy. To the only wiſe God our Saviour, be glory and majeſty, dominion and power, both now and ever. Amen.

Building up yourſelves.] This phraſe is not neceſſarily confin'd to each man's care of his own faith, but to the mutual aſſiſtances extended to the increaſing that of one another. But eſpecially, if we conſider the immediate occaſion of this counſel, and the ill practices to which it ſtands oppoſed, the conſequence is evident, that unity and agreement is no leſs recommended, than ſoundneſs and full aſſurance in believing. (Stanh.) See Bp. Lake's ſermon on this text; and the notes on Acts ix. 31. 1 Cor. iii. 9, 10. 2 Cor. v. 1. Eph. ii. 20. and iii. 17. Col. ii. 7. Hebr. iii. 6. and 1 Pet. ii. 4.

Praying in the Holy Ghoſt.] That is, not putting up ſuch faint petitions as fleſh and blood ſuggeſteth, but ſuch fervent ones as God's Spirit putteth into us. (Aſſ.) With holy reverence, with humble confidence, with fervent importunity, and with thoſe holy affections and deſires which the Spirit of God exciteth in us. The concurrence of the Holy Spirit is neceſſary both to aſſiſtance and acceptance in prayer: It enables us to pray in faith and love, with ſincerity and importunity: But, without the Spirit, there is no acceptable praying; and without prayer, vain is the pretence to the Spirit. (B.) Yet, howſoever prayer is attributed to the *Spirit*, it is a work of the whole Trinity. For the *Holy Ghoſt* frameth our requeſts, the *Son* offereth them up to his Father, and the Father accepteth them thus fram'd and offer'd up. (Otes) "The Holy Ghoſt," in the New Teſtament, always ſignifies ſome *afflatus*, or *chariſma*, of the Spirit. And, ſince the perſon of the Holy Ghoſt cannot here well be underſtood; it ſeems to follow, that the Apoſtle here ſpeaketh of that *gift* of prayer, which, by the Holy Ghoſt, was conferr'd upon them in their public aſſemblies, and Chriſtian exerciſes; where they *pray'd by the Spirit*, 1 Cor. xiv. 15. and *ſpake* to "one another in pſalms, and hymns, and ſpiritual ſongs," being fill'd with the Spirit, Eph. v. 18, 19. and Col. iii. 16. And ſo this paſſage is interpreted by Oecumenius, and Dr. Hammond. (W.) But withal, we muſt obſerve, with Dr. Hammond, That when thoſe extraordinary *chariſmata* ceas'd, 'tis clear, there was need of ſomewhat elſe to ſupply that place: And that would not be, in any reaſon, to let every man pray as he would; (for the preventing of which, and the ill conſequences of it, the *chariſma euches*, or *gift of prayer*, had before been given) but ſett, prepar'd *forms*, for the daily conſtant uſes; and thoſe provided by the governors of the Church, Apoſtolical men, who had benefited under the prayers of thoſe who had the *chariſma*, or *gift*, and remember'd ſome forms of theirs, or at leaſt the method and manner uſed by them. And this is the original of *liturgies* among Chriſtians. (H.) See the notes on Matth. vi. 9, *&c.* Luke xi. 1, *&c.* Rom. viii. 26. 1 Cor. xiv. 15. Eph. v. 19. 1 Tim. ii. 8. Hebr. x. 25. and Jam. v. 13.

Keep yourſelves in the love.] That is, in godly charity and concord; which alone can ſecure to us the continuance of the Divine Favour, and is a neceſſary evidence of our loving God. (Stanh.) See the notes on Matth. xxii. 37. Luke xi. 42. John xiii. 34. and xiv. 21, *&c.* Acts iv. 32. Rom. viii. 28. and xiii. 8, *&c.* 1 Cor. i. 10. xiii. 1, *&c.* and xvi. 22. Gal. v. 6, 22. Phil. iv. 8. Col. iii. 14. 1 Tim. i. 5. 2 Pet. i. 5, *&c.* and 1 John iii. 17. and iv. 7, *&c.*

Looking for the mercy.] If not in delivering you from your preſent calamities, yet in preſerving you to *eternal life.* (Wells) See the notes on John xiv. 2. and xvii. 3. Rom. vi. 23. and viii. 18, 30. 1 Cor. ii. 9. and xv. 19. 2 Cor. v. 1. and xii. 4. 1 Theſſ. iv. 17. Hebr. xii. 2. and 2 Pet. iii. 4, 13.

Having compaſſion, making a difference.] In this verſe, and the next, the Apoſtle directs them how to carry themſelves towards thoſe who were ſeduced, in order to their recovery; *viz.* 1. He adviſes to Chriſtian lenity and gentleneſs, to compaſſion and tenderneſs, towards *ſome*; that is, to weak, ſimple, ſeduced perſons, who are of a more flexible and tender nature than others. And theſe are to be admoniſh'd of their duty gently, and with *compaſſion*: For tho' reproofs are to be given to back-ſliders, yet they muſt be given without aſperity; our words muſt have bowels in them, and proceed not from paſſion, but pity. But, 2. *Others*, who are more entangled, corrupted, and hardned in their errors, as the ſeducers themſelves commonly are, muſt be terrified with the *fear* of God's judgments and wrath, and by ſharp admonitions and cenſures, recover'd (if poſſible) out of their errors, as Lot was ſnatch'd "out of the fire" of Sodom. For there is a time, when ſeverity is not only uſeful, but abſolutely neceſſary; yet neceſſity muſt be the occaſion of that ſeverity: Lenity muſt be firſt uſed; and, when that fails, then ſeverity muſt ſucceed. (Beza, Otes, Hall, Aſſ. Cartwr. and B.) Where note alſo, 1. That the Alexandrian, and ſome other Greek Manuſcripts, as alſo the Vulgar, Syriac, and Ethiopic Verſions, read it thus, (*elenchete diacrinomenous*) *ſome being, wavering, rebuke.* (H. W. Wall and Wells) 2. That *diacrinomenoi* never ſignifies "making a difference" (tho' *diacrinontes* does) but generally *wavering, doubting*, or *heſitating.* (H. and Wall) And, 3. That the expreſſion of "hating even the garment ſpotted by the fleſh," is a proverbial phraſe, ſignifying the abhorrency, which we ought to have, of any the leaſt degree of uncleanneſs; in alluſion to the prohibited, unclean garments of the *leprous* perſon, Lev. xiii. 47. (Beza, Cartwr. and W.) But then, 4. This text can yield no argument againſt the uſe of our ceremonies, till it be prov'd, that there is ſome defilement or impurity in the uſe of them. (W.) See Bp. Taylor's, and Bp. Cartwright's, ſermons on this text; and the notes on Matth. x. 16. xii. 20. and xviii. 15, *&c.* John iii. 16. Acts viii 20, *&c.* xiii. 10. and xxvi. 18. Rom. xii. 9. xiv. 1. and xv. 1, *&c.* 1 Cor. i. 21. iii. 15. iv. 10, *&c.* 15. v. 2, *&c.* and ix. 22. 2 Cor. ii. 7. xii. 21. Gal. vi. 1, *&c.* 1 Theſſ. ii. 1, *&c.* v. 14, 22. 2 Theſſ. iii. 15. 1 Tim. i. 15. 2 Tim. ii. 25. Tit. i. 13. Jam. iii. 17. and v. 20.

Now, unto him that is able.] See the notes on Rom. xvi. 25. Eph. iii. 20. and Hebr. i. 3.

To the only wiſe God.] See the notes on Rom. xvi. 27.

The END *of the General Epiſtle of St.* JUDE.

CRITICAL and EXPLANATORY

ANNOTATIONS

UPON THE

REVELATION

OF

St. *John* the Divine.

BEFORE I proceed to the Book here following, I muſt beg the reader's patience, whilſt I lay before him, as briefly as may be, the following particulars, by way of Preface; viz.

i. That the name, or title, of it will be explain'd, in the notes on chap. i. 1.

ii. That tho' the Author, or Penman, of it, tho' by ſome perſons formerly doubted of (but that chiefly owing to the miſtaken notion of the Millennium, of which I ſhall ſpeak ſomewhat at large, on chap. xx. 4.) Yet, being now generally agreed upon, according to the joint teſtimony of Juſtin Martyr, Irenæus, Theophilus of Antioch, Melito, Apollonius, Clemens of Alexandria, and Tertullian, all living in the next century after the Apoſtles, we can't doubt of his being St. John the Divine, that is, the Apoſtle and Evangeliſt; of whom I don't ſee any thing neceſſary to be added here, to what I have already obſerv'd, in the reſpective Prefaces to his Goſpel and Epiſtles: Only, that he is thought to have been call'd (Theologos) the Divine, *with a particular regard to theſe words of his, in the beginning of his Goſpel,* Theos en ho Logos. *See the notes on ch. i. 1.*

iii. That the place where it was written, is not to be doubted of; ſince the Author himſelf tells us, ch. i. 9, &c. *that, when he was commanded to write this, he "was in the iſle called Patmos." But,*

iv. The time of writing it, is not ſo well agreed upon. That it was written before either his Goſpel or Epiſtles, is generally acknowledged; and that (as is commonly ſuppos'd) toward the latter end of the reign of Domitian; viz. *A. D.* 96. *Of which opinion I find Bp. Alley, Bp. Coſin, Dr. Cave, Mr. Du-Pin, Mr. Burkitt, Dr. Wells, Mr. Fox, and Mr. Fleury. But Dr. Hammond uſeth many arguments, to prove, that this book was written before the deſtruction of Jeruſalem, and that St. John was baniſh'd to Patmos ſo early as the reign of Claudius; with whom agrees Sir Iſaac Newton in the main, tho' he does not reckon St. John's baniſhment to Patmos earlier than the* 12*th year of Nero.*

v. That the perſons to whom this Revelation was addreſs'd, will be declar'd in the notes on ch. i. 4. As the end and deſign of it will be diſcover'd on ver. 1.

vi. That the ſubject of it contains frequent viſions and prophetical repreſentations, by which he had a clear ſcheme and proſpect of the ſtate and condition of Chriſtianity, in the future periods and ages of the Church. And, beſides the prophetical part of this book, there is ſuch a ſpirit of holineſs breathing through it, the main articles of the Chriſtian Faith ſo clearly and plainly held forth in it, and many religious and moral duties ſo ſtrictly injoin'd by it, that it is the unqueſtionable duty of the Miniſters of God to ſtudy this book, with that modeſty and ſobriety which becomes them as inquirers; and likewiſe the people's duty to give themſelves to the reading it, with fervent prayer, and a ſimplicity of heart, to be guided and directed by it, as becomes learners.

vii. That the difficulty of underſtanding theſe prophecies, is confeſs'd on all hands. In conſideration of which we are told, that Scaliger was pleas'd to ſay of Calvin, That he was wiſe becauſe he did not write upon the Revelation: *And Dr. Whitby confeſſeth, that,* for want of wiſdom, *he has not thought fit to give us any paraphraſe and commentary on this book (as he has done on all the reſt) but only a particular diſcourſe, or treatiſe, on that part of it which relates to the Millennium. And even Dr. Hammond declares, That he came to it, at firſt, as to* a rock which many had miſcarried and ſplit upon, with a full reſolution, not to venture on the expounding one word of it, *but only to* review the tranſlation; *tho' he afterwards chang'd his mind, and enlarg'd upon it, to a great length. How well he has ſucceeded in that attempt, I dare not take upon me to pronounce; being ſenſible, that I have much more reaſon to decline it, than any of thoſe gentlemen. Nevertheleſs, ſince this book is a part of the Sacred Canon,* the difficulty *of underſtanding it, is no good argument for never* attempting *to underſtand it; and much leſs, for ridiculing all ſuch attempts, (as many do) in ſuch a manner as, how much ſoever it may ſavour of* human wit, *ſavours little, or rather nothing, of* godly wiſdom: *And eſpecially, ſince God, to prevent us from making any ſuch wrong inferences, and to encourage us to the ſtudy of this inſpired, tho' difficult book, has, in the very beginning thereof, expreſs'd a "*bleſſing *to him that readeth, and to them that hear the words of this prophecy, and keep thoſe things which are written therein," ch. i. 3. it deſerves moſt ſeriouſly to be conſider'd: And therefore I ſhall, with God's bleſſing, adventure upon it; tho' I ſhall not preſume, farther than to lay fairly before the reader ſuch notes, as ſeem to me beſt vouch'd, and moſt probably ſuitable to the matter in hand, with references to the reſt, as occaſion requires.*

CHAP. I.

St. John writes his Revelation to the ſeven Churches of Aſia, ſignified here by the ſeven golden candleſticks; aſſuring them of Chriſt's coming in glory, and reminding them of his omnipotence and eternity, and withal, giving them an hiſtorical account of his firſt verſion.

Ver. 1, 2, 3. THE Revelation of Jeſus Chriſt, which God gave unto him, to ſhew unto his ſervants things which muſt ſhortly come to paſs; and he ſent and ſignified it by his angel unto his ſervant John; who bare record of the word of God; and of the teſtimony of Jeſus Chriſt, and of all things that he ſaw. Bleſſed is he that readeth, and they that hear the words of this prophecy, and keep thoſe things which are written therein, for the time is at hand.

The Revelation of Jeſus Chriſt.] So call'd, becauſe it contains an account of things which were *reveal'd* to this Apoſtle by *Jeſus Chriſt*. John had all the viſions and revelations of this book from the *Angel*, the Angel had them from *Jeſus Chriſt*, and Jeſus Chriſt had them from his Father. (Hickes) Revelations from God were ſometimes by viſion, ſometimes by voice, and ſometimes by dreams. This Revelation, which St. John had, was of a mix'd nature; partly by viſion, and partly by voice. Chriſt, as *God*, knew all things from eternity: But, as *Man* and Mediator, he receiv'd his revelation from God the Father, and imparted it *by the Angel to his ſervant John*. We ſee then, that Chriſt, even in his ſtate of exaltation, continues to execute his prophetic office, by revealing to his ſervants the mind and will of God. (Aſſ. B. and Wells) See the notes on Matth. xi. 25. John v. 20. and xvi. 12. 1 Cor. ii. 9. 2 Cor. xii. 1. Gal. i. 1. and 1 John i. 1.

Which muſt ſhortly come to paſs.] That is, which were to commence then *ſhortly*; but to proceed thence forward, in a conſtant and continued courſe, to the world's end. (Aſſ.) Not that they ſhould all be immediately perform'd, but in God's time; in reſpect of whoſe eternity, a thouſand years are but as one day. (B.) Dr. Hammond, for divers reaſons, concludes from theſe words, That the things foretold and repreſented in the enſuing viſions, were *preſently, ſpeedily*, to come to paſs, one after another, after the writing them, and belong'd to thoſe times then immediately enſuing, and had their completion accordingly. But Dr. Wells thinks, the true import of this expreſſion, and of the like elſewhere, may be beſt learn'd from Iſa. lx. 22. Whence we may infer, that by God's *haſtening*, or *coming quickly*, or things *ſhortly coming to paſs*, is not to be underſtood a preſent, or immediate accompliſhment of the things ſpoken of, but their accompliſhment in their *proper* times or ſeaſons, without any intervening delay, or alteration of the Divine purpoſe. The folly of interpreters (as the learned Sir Iſaac Newton well obſerves) has been to foretell times and things by this prophecy, as if God deſign'd to make *them* Prophets. By this raſhneſs they have not only expos'd themſelves, but brought the prophecy alſo into contempt. The deſign of God was much otherwiſe. He gave this, and the prophecies of the Old Teſtament, not to gratiſy men's curioſity, by enabling them to *foreknow* things, but that, after they were fulfill'd, they might be interpreted by the event; and his own providence, not the interpreters, be then manifeſted thereby to the world: For, the events of things, predicted many ages before, will then be a convincing argument, that the world is govern'd by *providence*.

Who bare record.] See the notes on John v. 30. viii. 18. xix. 35. and xxi. 24. 1 Cor. i. 6. ii. 1. 2 Pet. i. 16. and 1 John i. 1.

Bleſſed is he.] See the notes on Luke xi. 28. and Jam. i 25.

Ver. 4, 5, 6, 7, 8. John, to the ſeven Churches which are in Aſia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the ſeven ſpirits which are before his throne; and from Jeſus Chriſt, who is the faithful witneſs, and the firſt-begotten of the dead, and the prince of the kings of the earth: Unto him that loved us, and waſhed us from our ſins in his own blood, and hath made us kings and prieſts unto God and his Father; to him be glory and dominion for ever and ever. Amen. Behold, he cometh with clouds; and every eye ſhall ſee him, and they alſo which pierced him: And all kindreds of the earth ſhall wail becauſe of him: Even ſo, Amen. I am Alpha and Omega, the beginning and the ending, ſaith the Lord, which is, and which was, and which is to come, the Almighty.

To the ſeven Churches.] That is, to thoſe *ſeven* famous *Churches*, which are in the Leſſer Aſia; and, under their name, to all others, over the whole world. (Hall) See the notes on ver. 11.

Grace be unto you.] See the notes on Rom. i. 7.

From him which is.] *Apo tou ho On, kai ho En, kai ho Erchomenos*; From the *who is, and who was, and who is to come*, that is, The only true *God*, whoſe more peculiar name, in the Hebrew tongue, is *Jehovah*, and denotes his *eternity*. (Beza, Heinſ. Hall, H. and Wells) See the notes on John i. 1.

And from the ſeven ſpirits.] Some have expounded this, of the Holy Ghoſt, thus repreſented in reſpect of his *ſeven-fold* (that is, his manifold) graces communicated to the Church. But more probable is the opinion, that "the ſeven ſpirits" here ſpoken of, are the principal Angels, or *Arch-angels*, who ſtand and miniſter *before the throne of God*, and are the prime Miniſters of his providence; ſuch as Michael, Gabriel, &c. And therefore the Apoſtle prays for *grace and peace* from God the author and giver of it; "and from the ſeven ſpirits," as the inſtruments, whoſe miniſtry God thinks fit to make uſe of in the beſtowing thereof. (Mede, Wells and Fox) See Dr. Hammond at large on this text, to the ſame purpoſe; and Mr. Joſ. Mede's ſermon on Zech. iv. 10.

And from Jeſus Chriſt.] Note, 1. That Chriſt is here deſcrib'd according to his three-fold office of a Prophet, a Prieſt, and a King. His being call'd "the faithful witneſs," points out his *prophetical* office; that he is the great prophet of his Church, who reveals the will of his Father, fully and faithfully, to the ſons of men: His being ſtiled "the firſt-begotten of the dead," points out to his *prieſtly* office; intimating, that he died, and roſe again from the dead; that he *firſt* aroſe, or was "the firſt begotten" from the dead; that is, the firſt who aroſe from the dead, by his own power, to a ſtate of immortality, never to die more. Some indeed aroſe before him, but then they were raiſed by him; and others were raiſed from the dead (as Lazarus) before Chriſt, but then they died again: Whereas Chriſt himſelf aroſe from the dead, never to die more; he entred into a ſtate of immortality after his reſurrection and aſcenſion, and lives for ever to make interceſſion for us: And his being ſtiled "the prince of the kings of the earth" denotes his *Regal* office; ſhewing both his influence upon them, as giving laws and rules to them; and their dependence upon him, as receiving their power and government, their protection and dominion, all from his hand. (B.) 2. That tho' the Alexandrian, and ſome other Manuſcripts, as well as the Vulgar Latin, the Syriac, and Arabic Verſions, read it (*ho prototocos ton necron*) *the firſt-born of the dead*, (without the prepoſition *ec*) wherein they are follow'd by our Engliſh Tranſlators; (Wells and Wall) Yet, *prototocos ec ton necron* (as it is in moſt Greek copies) ſeems more likely to be the true reading; and ſo it ſhould have been tranſlated, as it is, Col. i. 18. "the firſt-born or, *firſt-begotten, from* the dead." (Wall) And, 3. That, when he is here call'd "the prince of the kings of the earth," this ſhould be a check to thoſe, who, becauſe our Saviour, in his humiliation, ſaid, *his kingdom was not of this world*, do maintain, that now, when he is exalted, *and all power in Heaven and earth is given to him*, yet he has not, or does not, manage any temporal dominion on earth. (*Idem*) See the notes on John viii. 14. Rom. viii. 29. and ix. 5. 1 Cor. xv. 20. Col. i. 18. and 1 John v. 20.

Unto him that loved us.] This is a text of degrees; and, like Solomon's throne, aſcendeth by *ſix ſteps*; 1. That God *loved*: For 'tis much, that God, out of himſelf, ſhould find any thing, that might be the object of his *love*. 2. That he choſe *us* to be the objects of his love. 3. That he loved us ſo well as to *waſh us from our ſins*. 4. That he waſh'd us not with the blood of bulls or of goats, but *in his own blood*. 5. That he waſh'd us ſo clean, as to prepare us for a ſacred unction, to ſuperinduce a new purity and dignity too, to *make us Kings and Prieſts*. And, 6. That he hath made us, not ordinary kings, and ordinary prieſts, but Kings and Prieſts *to God his Father*. For every one of which is due this doxology, "To him be glory and dominion, for ever and ever. Amen." See Dr. Hammond at large on this text; and the notes on John xv. 13. Acts xx. 28. Rom. xii. 1. 1 Cor. vi. 11. Eph. ii. 4, &c Hebr. ix. 14. and xiii. 15, &c. 1 Pet. ii. 5. and 1 John v. 6.

Behold, he cometh.] This text is, by moſt interpreters underſtood of Chriſt's coming to judgment, at the laſt day: But Dr. Hammond interprets it of his more immediately coming to the deſtruction of Jeruſalem. See his reaſons at large; and the notes on ver. 1. Matth. xxiv. 3, 34. Mark xiii. 14, 32. Acts i. 11. Col. iii. 4.

1 Theſſ. v. 2. 2 Theſſ. i. 7. Hebr. x. 37. Jam. v. 9. and 2 Pet. iii. 4.

Even ſo; Amen.] Intimating, that the Saints, or Church of God, do expect and believe, that aſſuredly it *will* be ſo, and do earneſtly deſire and pray, that it *may* be ſo. (B.) The Apoſtle uſeth both the Greek word *nai*, and the Hebrew *amen* (which are of the ſame ſignification) becauſe theſe things equally concern the Jews and Gentiles. (G.) . See the notes on John xxi. 25.

I am Alpha, and Omega.] An alluſion to the Greek Alphabet; whereof *Alpha* is the firſt letter, and *Omega* the laſt. (Aſſ.) This is manifeſtly ſpoken of Chriſt, as appears from ver. 17. and chap. xxii. 16. and other texts. Whence 'tis evident, that the incommunicable attributes of *eternity*, and infinite power, are plainly and directly applied to Jeſus, the Son of God. (Tillotſ. Fox and Blackw.) See the notes on John i. 1. Rom. xi. 36. and Hebr. xiii. 8.

Ver. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20. I John, who alſo am your brother, and companion in tribulation, and in the kingdom and patience of Jeſus Chriſt, was in the iſle that is called Patmos, for the word of God, and for the teſtimony of Jeſus Chriſt. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the firſt and the laſt: And, What thou ſeeſt, write in a book, and ſend it unto the ſeven Churches of Aſia; unto Epheſus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to ſee the voice that ſpake with me. And being turned, I ſaw ſeven golden candleſticks; and in the midſt of the ſeven candleſticks, one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle: His head and his hairs were white like wool as white as ſnow; and his eyes were as a flame of fire; and his feet like unto fine braſs, as if they burned in a furnace; and his voice as the ſound of many waters. And he had in his right hand ſeven ſtars: And out of his mouth a ſharp two-edged ſword: And his countenance was as the ſun ſhineth in his ſtrength. And when I ſaw him, I fell at his feet as dead: And he laid his right hand upon me, ſaying unto me, Fear not; I am the firſt and the laſt: I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou haſt ſeen, and the things which are, and the things which ſhall be hereafter. The myſtery of the ſeven ſtars which thou ſaweſt in my right hand, and the ſeven golden candleſticks. The ſeven ſtars are the angels of the ſeven Churches; and the ſeven candleſticks which thou ſaweſt, are the ſeven Churches.

I, John.] After the Preface in the foregoing verſes, the Apoſtle here begins the relation of his viſions.

Your brother, and companion.] See the notes on John i. 1. Acts xiv. 22. Rom. viii. 17. 1 Cor. i. 6. Phil. i. 5, &c and iv. 14. 2 Theſſ. iii. 5. 2 Tim. i. 8. and 1 John i. 1.

Was in the iſle that is called Patmos.] See the *Preface.*

I was in the Spirit.] In an holy ecſtaſy, or trance. (Hall, Aſſ. H. B. and Wells) See the notes on Acts x. 10. and 2 Cor. xii. 2, &c.

On the Lord's day.] See the notes on Acts xx. 7.

Behind me.] And therefore, the more unexpectedly. (G. Aſſ. and H.)

I am Alpha and Omega.] This voice muſt have been in the Greek language; no other language but that expreſſing *the firſt and the laſt* by theſe two letters of the alphabet. (Wall) See the notes on ver. 8.

Write in a book.] Note, 1. That this is the only *book* of the New Teſtament, which appears to have had a particular command for the *writing* it. (Wall) 2. That, being written by Chriſt's own direction, it is therefore warranted to be of Divine authority. And, 3. That what St. John was commanded to write, it behoves all Chriſtians carefully to read; all Scripture being written for our learning. (B.) See the Preface; and the notes on 2 Tim. iii. 16.

Unto the ſeven Churches.] Theſe ſeven were, at that time, very flouriſhing Churches, and favour'd with the ſpecial preſence and influence of Chriſt, as much as ever any Churches were: And the Apoſtle writes to them, as a ſort of types of all the Gentile Churches to the end of the world, and patterns which they were to take warning by; Chriſt hereby declaring, what all other Churches, offending and declining in the ſame manner, might expect. (Sharpe, and B.) For the reſpective Epiſtles to theſe Churches, and what relates to them more particularly, ſee the notes on the ſecond and third chapters.

To ſee the voice.] That is, him from whom the voice came. (Beza, G. Hall, Aſſ. H. B. and Wells)

Seven golden candleſticks.] See the notes on ver. 20.

One like unto the Son of man.] That is, like Chriſt, the Son of God, in the reſemblance of a *man*, "clothed with a garment down to the foot," ſignifying the gravity and ſtate of a King or Prieſt; "girt about the paps with a golden girdle," ſignifying his readineſs to the gracious works of his mediatorſhip: "His head and hairs were white," as *ſnow like wool*, ſignifying the eternity of him who is the true *ancient of days*; "his eyes were as a flame of fire," ſignifying his ſearching knowledge and piercing inſight into all things; "his feet like unto fine braſs," *burning in a furnace*, ſignifying the purity of his proceedings, and his ſolid, invincible power, to tread down all his enemies; "and his voice as the ſound of many waters," ſignifying the loud diffuſion, and great power of his word: "He had in his hand, ſeven ſtars," ſignifying his ſure protection, and his wiſe, juſt, and beneficial diſpoſition of his faithful Miniſters in his Church; "out of his mouth went out a ſharp two-edged ſword," ſignifying his powerful word and doctrine; "and his countenance was as the ſun ſhineth in his ſtrength," ſignifying his glorious majeſty. (G. Hall, Aſſ. H. B. and Q.) Where note further, 1. That this deſcription is, for the moſt part, taken from Dan. x. 5, 6 (Wells) 2. That the viſion here was not that of Chriſt himſelf, but (*homoion hyio anthropou*) "one like unto" him; that is, an Angel repreſenting Chriſt. (G. and H.) For Chriſt's human body was then, and ſtill is, in Heaven. (B.) 3. That, where he is ſaid to be "in the midſt of the ſeven candleſticks," it denotes Chriſt's preſence in the midſt of his Church, to enlighten, ſanctify, guide, and defend it. (G. Aſſ. B. and Q.) 4. That what is attributed to *God*, Dan. vii. 9. and Ezek. i. 27. is here likewiſe attributed to *Chriſt.* (G.) 5. That the word (*chalcolibanos*) which we tranſlate *fine braſs*, ſhould rather be rendred *amber*; agreeably to that of Ezek. i. 27. (H) 6. That the word of God is here compar'd to a "two-edged ſword," with reſpect to the Law and the Goſpel. (Heinſ.) And, 7. That, after that deſcription of Chriſt's *feet* being like unto *burning braſs* (or *amber*) to tread down and conſume his enemies, it ſweetly follows, that "his countenance was as the ſun," to cheer and cheriſh, to comfort and refreſh, his friends. (B.) See the notes on ver. 20. Matth. xviii. 20. and xxviii. 20. Luke xii. 35. Eph. vi. 14, 17. and Hebr. iv. 12.

The firſt and the laſt.] See the notes on ver. 4, 8, 11.

The keys of hell and of death.] That is, I have the abſolute power over "hell and death:" So as I can either command them for the juſt torment and puniſhment of wicked men, or diſcharge the penitent from the fear and danger of them. (G. Hall, Aſſ. H. B. and Wells) That perſon who *fears men*, forgets, that Jeſus Chriſt is the abſolute maſter of our life and of our death. (Q.) See Dr. Featly's ſermon on this text; and the notes on Matth. x. 28. and xvi. 18.

Write the things.] St. John is commanded to "write the things which" *he had ſeen*; viz. the viſion, ver. 12. &c. "and the things which are"; *viz.* the Epiſtles to the Seven Churches, then in being, ch. ii. and iii. "and the things which ſhall be hereafter;" *viz.* the prophecies of the time to come, ch. iv, &c. to the end of the book. (G. Aſſ. H. and Wells) See the Preface; and the notes on ver. 12. and ch. ii. 2, &c.

Stars are the Angels.] That is, do ſignify *the ſeven Angels of the ſeven Churches*; and *the ſeven candleſticks are*, that is, do ſignify *the ſeven Churches*; in like manner as the bread, in the Sacrament of the Lord's Supper, is Chriſt's body, that is, doth repreſent his body. (Aſſ. H. Sharpe, B. and Wells) Where note, 1. That "the Angels of the ſeven Churches" were their reſpective Biſhops, who had been firſt conſtituted there by this Apoſtle himſelf, and were afterwards ſucceeded by others in their order. (G. H. B. and Q.) And they are call'd here (*Angeloi*) *Angels*, becauſe they are *ſent* by God on his meſſages, and likewiſe to denote that unſpotted purity which ought to be with them, both in life and doctrine. (Aſſ. H. B. and Q.) And *ſtars*, becauſe a Biſhop ought to be like a *ſtar*, full of light, elevated above the earth, fix'd to his ſphere (which is his Church) inceſſantly moving in it, and continually diffuſing his influences below. (B. and Q.) And, 2. Whereas the Apoſtles were call'd "the light of the world," Matth. v. 14. becauſe they had relation to *all nations*, whom they had a commiſſion to *teach*, ch. xxviii. 19.

and therefore could not be ſo tied to any one place, as the ſucceeding Biſhops were; Theſe ſeven Biſhops of Aſia are here ſtiled *the ſeven ſtars*, and *Angels of the ſeven Churches*, becauſe they were ordinarily confin'd to their reſpective ſees. (Maſon) See Dr. Hammond on this text; and the notes on ch. ii. 1, &c. Matth. v. 14, &c. Acts xii. 5. and 2 Tim. ii. 2.

CHAP. II.

The Epiſtles to the reſpective Biſhops of Epheſus, and Smyrna, and Pergamos, and Thyatira.

Ver. 1, 2, 3, 4, 5, 6, 7. UNTO the Angel of the Church of Epheſus, write, Theſe things ſaith he that holdeth the ſeven ſtars in his right hand, who walketh in the midſt of the ſeven golden candleſticks; I know thy works, and thy labour, and thy patience, and how thou canſt not bear them which are evil: And thou haſt tried them which ſay they are apoſtles, and are not; and haſt found them liars: And haſt borne, and haſt patience, and for my name's ſake haſt laboured, and haſt not fainted. Nevertheleſs, I have ſomewhat againſt thee, becauſe thou haſt left thy firſt love. Remember therefore from whence thou art fallen, and repent, and do the firſt works; or elſe I will come unto thee quickly, and will remove thy candleſtick out of his place, except thou repent. But this thou haſt, that thou hateſt the deeds of the Nicolaitanes, which I alſo hate. He that hath an ear, let him hear what the Spirit ſaith unto the Churches: To him that overcometh will I give to eat of the tree of life, which is in the midſt of the paradiſe of God.

Unto the Angel.] Who was at that time the Biſhop, or (as he is here call'd) "the Angel of the Church of Epheſus," is not certainly known. Some think it was Timothy; of whom we have ſpoken at large, in the Preface to St. Paul's firſt Epiſtle to him: Of which opinion I find Lyra, Pererius, Alcazar, and Fleury. Others think it was his ſucceſſor Oneſimus; of whom we have ſpoken in the Preface to the Epiſtle to Philemon. But, whether it was either, or neither of them, it matters not to inquire, ſince the Holy Scripture has not declar'd him. 'Tis enough for us to obſerve, that the beſt may grow remiſs, and need daily inciting to their duty. (Prid.) Archbp. Uſher has, with great variety of learning, prov'd, that theſe *Angels* were not only Biſhops, but alſo *Archbiſhops*, or Metropolitans; to whom Epiſcopal Churches ever acknowledg'd a certain obedience to be due. And, concerning theſe Apoſtolical Churches, the Holy Spirit always ſpeaks in the ſingular number, "Unto the Angel," &c. From whence it follows, 1. That different dioceſan Churches united to an Archbiſhop, as to the centre of unity, do, in the ſenſe of the Holy Spirit, conſtitute one Church: 2. That this dependence of Churches obtain'd in the time of the Apoſtles. And, 3. That it was the opinion of the Apoſtles, that, by this means, the unity of the Catholic Church was beſt conſulted. (Hughes) See the notes on ch. i. 20.

The Church of Epheſus.] See the Preface to the Epheſians.

Holdeth the ſeven ſtars.] See the notes on ch. i. 20.

I know thy works.] *Oida*; I take notice of them, and approve them. (Aſſ. H. Byam, and B.) Where note, 1. That this is a proof of the Divinity of Chriſt, that he is truly and eſſentially *God*, who ſearcheth the reins and hearts, ver. 23. (B.) 2. That what Chriſt approves in a paſtor, is, 1. To *practiſe* that himſelf which he teacheth others; 2. To love *labour*, and not to have an idle devotion; 3. To be diſpos'd *patiently* to ſuffer all things, for the ſake of God and his Church; 4. To make no truce with impious perſons, but to purge the Church of them; 5. To have the ſpirit of diſcernment, and an application of mind, to beware of thoſe who ſeduce ſouls; 6 To *bear* with defects, and to tolerate the weak; And, 7. To be indefatigable in *labour*, and to perſevere in the midſt of ſufferings. (Q) And, 3. That the pretended *apoſtles*, here ſaid to be *tried*, and found to be *liars*, are ſuppos'd to have been Ebion, and Cerinthus, and their followers. (H. and B.) See Dr. Hammond at large on this text; and the notes on Matth. vii. 23. John ii. 15, 17. and viii. 43. 2 Cor. iv. 8, &c. and xi. 13. Gal. vi. 9. 1 Theſſ. v. 12. 1 Tim. iv. 12. and v. 17. 2 Tim. iii. 10, &c. Tit. ii. 7. Hebr. x. 36. and xii. 1. and 1 John iv. 1.

Haſt left thy firſt love.] That is, haſt abated ſomewhat of thy former fervour and forwardneſs: Either ſignifying his coldneſs in devotion, his careleſneſs in preaching, and ſlackneſs in performing any deeds of charity. (Prid. and Aſſ.) Or, in love to, and zeal for, the truth. (Hall and Wells) Or, in true Chriſtian courage and fortitude. (H.) Or, in the office of mutual love, and charity to the poor. (G. Sharpe, and B.) See Dr. Hammond on this text; and the reſpective ſermons of Bp. Prideaux, Bp. Cooper, and Dr. Hickes, on the ſame.

Remember therefore.] Theſe words are partly monitory, and partly minatory. Chriſt doth not ſurprizingly come upon his Church unawares. They are admoniſh'd before they are chaſtiſed; and warned before they are laid waſte. (B.) Neither the excellency of any Church, nor the orthodoxy of the Clergy, nor the people's former zeal for the Apoſtolic faith, nor their former ſufferings for it, can prevail with God, not to take the light of the Goſpel from them, if they grow remiſs in the love of God, and abate their zeal for the true faith, and become inſenſible of the great bleſſing, of living under the inſtruction of a pure Evangelical miniſtry, in an Apoſtolical Church. (Hickes) It is the *univerſal* Church only which has a promiſe of ability; any *particular* Church may be unchurch'd finally. (B.) Therefore this Church is threatned, that the *candleſtick* (that is, the light of the Goſpel) ſhall be *remov'd* from thence, and ſettled in ſome other place, where it ſhall find a better acceptance. (Aſſ. H. and Wells) See the ſeveral ſermons of Mr. Tho. Fuller, 1646. and of Dr. Byam, Archbp. Sharpe, and Dr. Hickes, all on this text.

The deeds of the Nicolaitanes.] Theſe Nicolaitanes were Hereticks, who condemn'd matrimonial chaſtity, and aſſerted the promiſcuous uſe of women to be lawful; as alſo to eat of things ſacrifiſed to idols. They are ſaid to be ſo call'd from Nicolas, one of the ſeven Deacons, mention'd Acts vi. 5. not that he maintain'd, or broach'd, ſuch a wicked doctrine; but that theſe Hereticks endeavour'd to gain credit to their impious tenets, by the patronage of ſo great a name in the Church, and to this end laid hold of an action of his, which they wreſted to their purpoſe. This Nicolas, being reprov'd (as 'tis ſaid) by the Apoſtles, for being jealous of his wife, who was a beauty; to ſhew how far he was from being guilty of jealouſy, brought out his wife publickly, and gave any one leave to marry her; alledging, that this was agreeable to that ſaying, that *men ought to abuſe the fleſh*. Which ſaying, as it is aſcrib'd to St. Matthias by Euſebius, and obſerv'd by him to denote only that we ought to *reſiſt* the fleſh, and not to gratify its luſts; ſo it is obſerv'd by the ſame Euſebius, that Nicolas ſpake it in the ſame ſenſe, and uſed ſuch a method with his wife, to teſtify his renouncing all carnal pleaſure. And an argument of the truth hereof was this, that Nicolas never uſed any other woman but his wife; and the children he had by her remain'd virgins all their lives. However, from hence the Hereticks, who go under his name, took occaſion to broach their deteſtable doctrines; aſſerting, that the moſt ſhameful uncleanneſs was no other than *abuſing of the fleſh*; and ſo making, as it were, a Chriſtian duty of the moſt abominable ſin. (Bp. Alley, Fuller, H. Wells and Newt.)

He that hath an ear.] This form of ſpeech Chriſt himſelf often uſed, at the end of his parables, when he would ſtir up the people to more than ordinary attention: And the Apoſtle uſes it here, in this and the following chapter, at the end of every one of theſe Epiſtles to the ſeven Churches. (B.) See the notes on Matth. xi. 15.

To him that overcometh.] To wit, his ſpiritual enemies, the Devil, the world, and the fleſh. (Bp. Hall, and Aſſ.) See the notes on Rom. xiii. 21. and xvi. 20. 1 Cor. ix. 27. and 1 John v. 4.

Eat of the tree of life.] That is, enjoy eternal happineſs. And this promiſe, of Chriſt's *giving* it, is a clear argument of his being eſſentially *God*; ſince none but God can give it. (B.) See the notes on Luke xxiii. 43. and John vi. 35, &c. and 58.

Ver. 8, 9, 10, 11, And unto the Angel of the Church in Smyrna, write, Theſe things ſaith the firſt and the laſt, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blaſphemy of them which ſay they are Jews, and are not, but are the ſynagogue of Satan. Fear none of thoſe things which thou ſhalt ſuffer: Behold, the Devil ſhall caſt ſome of you into priſon, that ye may be tried; and ye ſhall have tribulation ten days: Be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit ſaith unto the Churches, He that overcometh, ſhall not be hurt of the ſecond death.

The Angel of the Church in Smyrna.] It ſeems to be generally agreed, that the *Angel*, or Biſhop, of Smyrna, at this time was Polycarp; who had been a diſciple of St. John, and by him appointed Biſhop of this Church: In which he continued "faithful unto death," and receiv'd a "crown of life; ſuffering a glorious martyrdom, in the 86th year of his age. (Alley, Uſh. H. Cave, B. Wells, Fleury, and Wall) Sir Iſaac Newton will have this ſtate of the Church here deſcrib'd to agree with no other perſecution, than that under Diocleſian, which began in the year of our Lord 302. becauſe that was the only perſecution which laſted *ten years*, which he underſtands to be the meaning of their having "tribulation ten days." But whoever will read what is ſaid by the other writers before-nam'd, will conclude it to have had its completion much earlier; as it certainly muſt, if it had any relation to the martyrdom of St. Polycarp, which happen'd about the year 170..

The firſt and the laſt.] See the notes on ch. i. 4, 8, 11.

I know thy works.] See the notes on ver. 2. and Hebr. x. 34. and xi. 36.

And poverty.] The Chriſtians then at Smyrna were (it ſeems) ſo very poor, that their Biſhop could hardly get a ſubſiſtance among them. (G.) But nevertheleſs, they were ſpiritually *rich*; that is to ſay, in grace, and good works. See the notes on Luke xii. 21. and xvi. 11. 2 Cor. viii. 9. 1 Tim. vi. 6, 11. and Jam. ii. 5.

I know the blaſphemy.] That is, the malicious reproaches, and evil ſpeeches, of your enemies caſt upon you; partly by the native Jews, who glory in circumciſion and the Law; and partly by falſe Chriſtians, profeſſing faith in Chriſt, but not daring to own him, for fear of perſecution. (B.) Who brag of the truth of their religion, when they want both the inward power, and outward evidences of it. (Aſſ.) As St. John does here all along plainly accommodate to the Chriſtian Church the phraſes and types of the Old Teſtament, and ſeveral particulars relating to the temple, ſo it is reaſonable to ſuppoſe, that by Jews he accordingly means, in this book, the true Chriſtians, in the ſame manner as St. Paul uſes the word, Rom. ii. 28, 29. And agreeably hereto, by Gentiles, St. John is to be underſtood to denote all unbelievers and unfaithful Chriſtians; juſt as, all along the Old Teſtament, the Jews or Iſraelites denote, the people of God, and the Gentiles them who were not ſo. (Adams and Wells) But, more particularly, we may here underſtand the idolatry of the Nicolaitans. (Newt.) Now, why theſe, who thus pretend to be Jews, are here call'd "the ſynagogue of Satan, is clear, Becauſe their hereſy was made up of all filthineſs and abominable carnality, which is intimated, in many places of the Scripture, by *aſelgeiai*, *acatharſiai*, *peneriai*, *cakiai*, *athemitoi eidololatreiai*, *pleonexiai*, &c. all words to denote theſe defiled practices of theirs, and ſet down diſtinctly by Epiphanius and others, but are too unſavoury to be here deſcrib'd. (H.) See the notes on Matth. iii. 9. John viii. 39. Rom. ix. 6. Gal. vi. 13. Phil. iii. 2. and 2 Tim. iii. 5.

Fear none of theſe.] That is, ſo as, out of fear, to do any thing unbeſeeming a Chriſtian. (Aſſ.) See the notes on Matth. x. 28.

The Devil ſhall caſt.] That is, by wicked men, his inſtruments. (G. Aſſ. and B.) See the notes on Eph. ii. 2.

That ye may be tried.] *Hina peirasthete*; that ye may be *tempted.* Not only upon Polycarp himſelf, but upon many others (particularly upon Germanicus) great perſwaſions were uſed, by the Heathens, tempting them to renounce the faith, and ſave their lives: And, tho' ſome as (Quintus, a Phrygian) were overcome with theſe temptations, yet great multitudes continued conſtant and "faithful unto death. (H.)

Tribulation ten days.] That is to be interpreted, ten years. (Hall, and Newt.) Or rather, probably, for a ſhort time indefinite. (Aſſ. H. B. and Fleury.) See the notes on ver. 8.

Be thou faithful unto death.] That is, conſtant in thy Chriſtian courſe and profeſſion, to the laſt; even unto the ſhedding of thy blood by death, for the teſtimony of the truth: Die, rather than deny the religion. (Aſſ.) See the ſeveral ſermons of Mr. T. Gataker, 1623. Dr. W. Sclater, 1671. and Dr. J. Adams. 1707. all on this text; and the notes on ver. 7. Rom. iv. 11. 1 Cor. ix. 24. 2 Tim. ii. 5. and Jam. i. 12.

The ſecond death.] That is, the ſeparation of ſoul and body from God, and ſequeſtration of them both to eternal torments. And it is ſo call'd, in relation to the natural death foregoing it, whereby ſoul and body are only ſever'd each from the other. (Aſſ.) See the notes on 2 Theſſ. i. 9.

Ver. 12, 13, 14, 15, 16, 17. And to the Angel of the Church in Pergamos, write, Theſe things ſaith he, which hath the ſharp ſword with two edges, I know thy works, and where thou dwelleſt, even where Satan's ſeat is: And thou holdeſt faſt my name, and haſt not denied my faith, even in thoſe days wherein Antipas was my faithful martyr, who was ſlain among you, where Satan dwelleth. But I have a few things againſt thee, becauſe thou haſt there them that hold the doctrine of Balaam, who taught Balac to caſt a ſtumbling-block before the children of Iſrael, to eat things ſacrificed unto idols, and to commit fornication. So haſt thou alſo them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or elſe I will come unto thee quickly, and will fight againſt them with the ſword of my mouth. He that hath an ear, let him hear what the Spirit ſaith unto the Churches, To him that overcometh will I give to eat of the hidden manna, and will give him a white ſtone, and in the ſtone a new name written, which no man knoweth, ſaving he that receiveth it.

The Church in Pergamos.] A city of Æolia, afterwards made a province of the Romans. (Aſſ.) The ſtrangeneſs and abſurdity of Mr. Brightman's interpretation of the meaning of the Epiſtles to theſe Churches, is not worthy of a place here. Whoever has the curioſity to ſee it fully and fairly refuted and expos'd, may conſult Dr. Hammond at large.

Sharp ſword with two edges.] See the notes on ch. i. 16. and Eph. vi. 17.

I know thy works.] See the notes on ver. 2.

Where Satan's ſeat is.] This *throne of Satan* ſurely ſignifies the power of Satan, exerciſed in their idolatrous worſhip and ſacrifices. For here was at this time a temple of Diana, as Surias ſaith; and, according to others, a temple alſo of Æſculapius: And Andreas Cæſarienſis ſaith, it was fuller of idols, than all Aſia beſide. (G. Hall, H. B. Wells, Fleury and Wall) See the notes on ver. 9.

Antipas was my faithful martyr.] Dr. Hammond tells us, from the menology of the Greeks, That this Antipas was contemporary with the Apoſtles, and ordain'd Biſhop of this Church, which he govern'd in all godlineſs to his very old age: And that, being therefore apprehended by the idolaters, and carried before the Prefect, he was put in a brazen bull, and ſcalded to death. The Editor of Grotius ſays, he was kill'd by the mob, at the inſtigation of the Prieſts of Æſculapius. But, Dr. Wells obſerves, that thoſe circumſtances of his death, as related in the Menology, are by ſome eſteem'd fabulous. Hower, it ſeems credible, 1. That he was a Miniſter in Pergamos (if not Biſhop there) of diſtinguiſh'd reputation and piety; for, upon ſuch only the ſtorm of perſecution generally falls the heavieſt. (H. and B.) 2. That he ſuffer'd martyrdom for the cauſe of Chriſt at Pergamos. And, 3. That this happen'd in the reign of Domitian. (H.) Whether his name is a contraction of Antipater, as that of Silas is of Silvanus (as the Aſſembly-men ſay) is matter of needleſs curioſity: But Mr. Brightman's interpretation, that the name of Antipas denotes, that the martyrs of that age, to which he refers that part of the viſion, ſhould be (*Antipapa*) *Antipopes*, is a fancy too vain and ridiculous to be ſeriouſly taken notice of. See the notes on Acts xv. 40. and xxii. 20.

Hold the doctrine of Balaam.] Obſerve here, 1. The *doctrine* and practice which the Apoſtle reprehends; *viz.* That of Balaam, who formerly counſelled Balak, to ſet fair *women* on work, to tempt the Iſraelites to *commit fornication*, and ſo draw them in to "eat things ſacrificed unto idols," thereby to provoke God's wrath againſt this people, Numb. xxv. 1. and xxxi. 16. And that of the Nicolaitanes, and Gnoſticks, who were guilty of the like doctrine and practice. (G. Hall, Aſſ. H. B. Wells, and Newt.) 2. That this is here call'd (*balein ſcandalon*) "to caſt a ſtumbling-block;" or rather, a *ſcandal*, or ſnare. (H.) 3. That it was not the *being* of ſuch Hereticks among them, that this Church is here blam'd for; but the *toleration* of them, and ſuffering them to remain as members of their communion: Whereas, they ought to have executed Church-diſcipline, and denounced cenſures againſt them, as the Church of Epheſus had done; they ought to have uſed Chriſt ſword againſt thoſe, as the *Angel* reſiſted Balaam, with "his ſword drawn in his hand," Numb. xxii. 23. (G. H. B. and Q.) And, 4. That, inſtead of (*ho miſo*) "which thing I hate," in the end of ver. 15. the Alexandrian, and many other MSS. as alſo the Vulgar Latin, the Syriac, and Ethiopic Verſions, and Arethas, read it (*homoios*) *in like manner.* And it is not unlikely, that *homoios*, being here an Hebrew pleonaſm, which was not underſtood by ſome, it might therefore be chang'd by them into *homiſo*, to make it agree with ver. 6. (Wells) See the notes on ver. 6. Luke xvii. 1. 1 Cor. v. 1, &c. and x. 14. 2 Pet. ii. 15. and Jude 11.

Repent; or elſe.] See the notes on ver. 5. ch. i. 16. Eph. vi. 17: and 2 Theſſ. ii. 8.

The hidden manna.] By this may fitly be denoted all the inward comfort and refreſhment and ſuſtenance of ſouls, which God affords Chriſtians in this life, "the things which God hath prepar'd for them that love him," 1 Cor. ii. 9. And particularly, the inward joy, which ariſeth from the practice of Chriſtian virtues; which carry with them a bleſſedneſs in this life; eſpecially that of confeſſing and ſuffering for Chriſt: And that is here ſaid to be given "to him that overcometh;" that is, to him, who holds out, and falls not away "to eat things ſacrificed unto idols." Whereas they who did ſo, promiſing themſelves advantage and ſafety by ſo doing, are ſaid (by Euſebius) to have fail'd of thoſe very advantages they look'd for; being put to death, by the perſecutors, under pretence of ſome other cauſe, and ſo to have periſh'd without any comfort or hope, of which the faithful confeſſors were ſo full: Of which he gives a notable teſtimony, l. v. c. 1. And this makes up the *manna* here ſpoken of; which is fitly call'd (*kecrymmenon*) *hidden*, or ſecret, becauſe it is enjoy'd in the heart of the Chriſtian only. (H. B. and Wells) See Dr. Featley's ſermons on this text; and the notes on ver. 7. Luke xxii. 30. John vi. 27, 32, 49, 58. 1 Cor. ii. 9. and Hebr. x. 4.

A white ſtone.] Such as were uſed in popular judicatures or elections; the cuſtom being to give their votes, in either of theſe, by ſuch ſtones. Thoſe were either white, or black. The *white* was a token of abſolution or approbation; the black, of condemnation or rejection. Agreeable to which alſo was the cuſtom of the *agones*, by which the conqueror in the games had his reward aſſign'd to him; "a white ſtone" noting it, with the victor's name, and the value of the prize written on it: And the prize here is ſaid to be "a new name," that is, the name of *Chriſt*, written on this *white ſtone*; noting the reward of perſeverance in Chriſtianity to belong to him, of whom 'tis here ſaid to be an honour and dignity, "which no man knoweth, ſaving he that receiveth it;" that is, no man can know the advantage of it, but he who hath it. (Beza, G. Hall, Godw. Aſſ. H. B. and Wells)

Ver. 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29.
And unto the Angel of the Church in Thyatira, write, Theſe things ſaith the ſon of God, who hath his eyes like unto a flame of fire, and his feet are like fine braſs; I know thy works, and charity, and ſervice, and faith, and thy patience, and thy works; and the laſt to be more than the firſt. Notwithſtanding, I have a few things againſt thee, becauſe thou ſuffereſt that woman Jezabel, which calleth herſelf a propheteſs, to teach and to ſeduce my ſervants to commit fornication, and to eat things ſacrificed unto idols. And I gave her ſpace to repent of her fornication, and ſhe repented not. Behold, I will caſt her unto a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the Churches ſhall know that I am he which ſearcheth the reins and hearts: And I will give unto every one of you according to your works. But unto you I ſay, and unto the reſt in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they ſpeak, I will put upon you none other burden. But that which ye have already, hold faſt till I come. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: (And he ſhall rule them with a rod of iron: As the veſſels of a potter ſhall they be broken to ſhivers) even as I received of my father. And I will give him the morning ſtar. He that hath an ear, let him hear what the Spirit ſaith unto the Churches.

The Church in Thyatira.] The ſame city where Lydia, the ſeller of purple, liv'd, Acts xvi. 14. Mr. Brightman's whimſical interpretation of this name is juſtly cenſur'd by Dr. Hammond.

His eyes like unto a flame.] See the notes on ver. 23. and ch. i. 14, 15.

I know thy works.] See the notes on ver. 2. and 9.

And the laſt to be more than the firſt.] That is, her *laſt* works were beſt; whereas thoſe of Epheſus were beſt at firſt, ver. 4, 5. (B.) Thus, in the Alexandrian, and ſeveral other Manuſcripts, as well as in all the old Verſions, and Aretas, the conſtruction runs more ſmoothly thus, "I know thy works, and charity, and ſervice, and faith, and thy patience; and thy laſt works to be more than the firſt," without the interpoſition of the laſt (*kai*) *and*, which ſeems to be interpolated in the common copies follow'd by our Tranſlators. (H. Wells, and Wall)

That woman Jezabel.] *Ten gynaica Jeſabel.* Who this *woman*, call'd *Jezabel*, was, is matter of great difficulty. The Alexandrian, and ſeveral other MSS. as alſo the Syriac Verſion, and Aretas, Cyprian and Tichonius read it (*ten gynaica ſou, Jezabel*) *thy wife, Jezabel*; that is, the *Biſhop's* wife: And thus all the Ancients are ſaid to have underſtood it. (G. Wells, and Wall) And that ſhe is call'd Jezabel, (in alluſion to the name of that wicked queen of Iſrael, 1 Kings xvi. 31.) as being a great promoter of evil, and the wife of the principal perſon in this Church. (G.) But, the Rhemiſh Annotators think it is hard to ſay, whether there was *any* ſuch great woman, whom the Apoſtle could particularly mean. If there was, 'tis however no wonder, that *they* (who are averſe to the marriage of the Clergy) ſhould be unwilling to own a *Biſhop* to have had a *wife* ſo early in the Church. The Aſſembly-men interpret it of ſome particular woman, either like Jezabel, or of the ſame name with her, or both. Burkitt underſtands it of Helena, the wife, or companion, of Simon Magus (whom we have taken notice of, on Acts viii. 23.) Which opinion ſeems alſo to be countenanc'd by the learned Hammond: Who obſerves, that the hereſy of the Gnoſticks (followers of Simon Magus and others) is deſcrib'd in this book by ſeveral names of odious perſons mention'd in the Old Teſtament; as by that of Balaam, ver. 14. and here of Jezabel; which he therefore interprets, as meant of that hereſy itſelf, rather than of any particular woman then living among thoſe of Thyatira. See Dr. Hammond's notes at large, and Dr. Featley's ſermons, on this text; and the notes on Acts xiii. 50. and xv. 29. and 1 Cor. vi. 18.

I gave her ſpace to repent.] Obſerve here, 1. A plain proof of free-will; and that God is not the proper cauſe of obduration and impenitence, but man himſelf only. Our Lord giveth ſinners long life, in order to their repentance and amendment: But Jezabel (to whom the Apoſtle here alludeth) would not repent. (Rhem.) And, 2. The great ſin, folly, and danger, of deferring and putting off the duty of repentance, when God gives us time and *ſpace* ſufficient to perform it. For, 1. Great is the ſin; becauſe 'tis a mocking of God's patience, and undervaluing of his ſervice; a contempt of his authority, a preſuming on his goodneſs, and a defiance of his diſpleaſure. 2. Great is the folly; becauſe we put it off to the moſt improper and unfitting ſeaſon, and thereby make the work more hard and difficult; and the longer we delay our repentance, the more we ſhall have to repent of. And, 3. Great is the danger; becauſe it puts upon us a mighty hazard, and we run a deſperate venture, not knowing whether we ſhall live an hour longer; and we forfeit by our delays that ſpecial grace, without the aſſiſtance of which we can *never* repent. (B.) See the notes on Mark ii. 17. Luke v. 32. xv. 4. xix. 10, 42. and xxiv. 47. John iii. 16. Acts x. 34. Rom. ii. 4, *&c.* and v. 10. and 1 Tim. i. 15. and ii. 4.

Caſt her into a bed.] That is, a bed of tribulation and torment, inſtead of her bed of luſt and uncleanneſs. (G. Hall, Aſſ. and B.)

I am he which ſearcheth.] A plain proof of the Divinity of Chriſt. For "he who ſearcheth the reins and hearts, and giveth unto every one according to his works," is eſſentially and truly *God:* But Chriſt doth both theſe; Therefore Chriſt is eſſentially and truly God. (B.) And this alſo explains the reaſon of Chriſt being repreſented, as "having his eyes like unto a flame of fire," *&c.* ver. 18. (Wells) See the notes on Rom. ii. 6. and xiv. 12. 2 Cor. v. 10. and Gal. vi. 5.

But unto you I ſay, and unto the reſt.] *Hymin de lego, kai loipois*; To you, the Angel, or Biſhop, and the other Paſtors, and to the reſt of the members of that Church, who have not own'd nor entertain'd theſe doctrines of the Gnoſticks, which they pretend to be the *depths of knowledge*, but are indeed "the depths of Satan." (Beza, G. Hall, Aſſ. H. and B.) The Alexandrian, and ſome other MSS. as alſo the Syriac, Arabic, and Ethiopic Verſions, and Arethas, read the beginning of this verſe, without the conjunction (*kai*) *and*, thus, (*Hymin de lego loipois*, or *tois loipois*) *But unto you, I ſay, the reſt*, &c. (H. and Wells) And this Dr. Mills contends for, as the true and undoubted original reading, purely becauſe, as he thinks, the language otherwiſe to be ſolecistical and abſurd; which very variation, in my humble opinion, ſpoils both the ſenſe and grammar of the Sacred Text. For if *loipois* agrees with *hymin*, (as, according to this reading, it unavoidably muſt) 'twill make a ſoleciſm, and be ſuch a violation of grammar, as is no where elſe to be found in the Sacred or foreign Claſſicks. It will then be (*hymin, hoſoi ouc echouſi*) *Unto you, as many as have not*, &c. The Doctor ſays, *hymin* cannot have reſpect *to the Biſhop* of Thyatira, and the followers of his falſe doctrine (whom the Apoſtle had addreſs'd before) but *to the reſt*, who, in the apoſtaſy of others, had preſerv'd themſelves upright and faithful. But the Doctor, I believe, equally injures the *Biſhop*, by charging him with *falſe doctrine*, and the Sacred Text, by charging it with *falſe Greek!* The Biſhop is blam'd, for his indulgence and connivance at (it cannot amount to a toleration of) "that woman Jezabel," or, (as ſome read it) *his wife, Jezabel*, ver. 20. which might be a want of Chriſtian care and courage, but could not come up to *falſe doctrine*. For, he is above commended by his great maſter, for his *works*, his *love*, his *miniſtry*, his *faith*, and *patience*, &c. ver. 19. So that here (*hymin, kai loipois*) *you and the reſt*, ſeems to be addreſs'd to the Biſhop, Prieſts, and other private Chriſtians of his dioceſe; who, in a regular communion with their Biſhop, had, in a great apoſtaſy, adher'd to the orthodox faith and ſound principles. (Blackw.) See the notes on ver. 19, 20.

None other burden.] See the notes on Acts xv. 28.

Hold faſt, till I come.] That, by the *coming* of Chriſt here referr'd to, is meant, according to the literal import of this Epiſtle, not his coming at the end of the world, but his coming to put an end to the perſecutions of the Chriſtian Church, in thoſe primitive times, is evident from the like promiſe, made to the Church of Philadelphia, ver. 11. "Behold, I come quickly," and therefore, by this expreſſion, "unto the end," in the verſe here next following, is to be underſtood, not the end of the world, but the end of a man's life; agreeably to what is ſaid, ver. 10. "Be thou faithful unto death," *&c.* (H. B. and Wells) See the notes on ver. 10.

To him that overcometh.] See the notes on ver. 7.

Power over the nations.] That is, *power* (or rather, authority) with me, and in ſubordination to me, to judge the world, at the great day, with a power irreſiſtable. (Hall, Aſſ. B. and Wells) But obſerve here, 1. That this text ſeems to have yet a further import, *viz.* That ſuch conſtant Chriſtians ſhall be imploy'd by Chriſt, as Biſhops and Prieſts, to propagate the Goſpel among thoſe who have not yet receiv'd it. (G. and H.) 2. That this phraſe, "And he ſhall rule them," *&c.* denoting Chriſt's authority *receiv'd of his Father*, being read in a parentheſis, the other words expreſs his delegation of that authority to the governors of his Church, *even as* he *received* it of his *Father*. And, 3. That the phraſe of "giving him the morning-ſtar," may probably mean their propagating the faith ſtill farther, among the Gentiles of the eaſtern nations. (H.) See Dr. Hammond at large, and Mr. Dan. Price's ſermon, on this text, 1608. and the notes on Matth. xix. 28. Luke xxii. 30. John xx. 21 and Rom. xiii. 1.

CHAP. III.

The Epiſtles to the reſpective Biſhops of Sardis, Philadelphia, and Laodicea.

Ver. 1, 2, 3, 4, 5, 6. AND unto the Angel of the the Church in Sardis, write, Theſe things ſaith he that hath the ſeven Spirits of God, and the ſeven ſtars; I know thy works, that thou haſt a name that thou liveſt, and art dead. Be watchful, and ſtrengthen the things which remain, that are ready to die: For I have not found thy works perfect before God. Remember therefore how thou haſt received and heard, and hold faſt, and repent. If therefore thou ſhalt not watch, I will come on thee as a thief, and thou ſhalt not know what hour I will come upon thee. Thou haſt a few names even in Sardis, which have not defiled their garments; and they ſhall walk with me in white: for they are worthy. He that overcometh, the ſame ſhall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confeſs his name before my Father, and before his Angels. He that hath an ear, let him hear what the Spirit ſaith unto the Churches.

The Church in Sardis.] A famous city, the royal ſeat of the kings of Lydia. (Beza, and G.) And next to Babylon for wealth. (Aſſ.)

The ſeven Spirits.] See the notes on ch. i. 4.

The ſeven ſtars.] See the notes on ch. i. 16, 20.

Thou haſt a name.] That is, thou haſt the reputation among men, of a zealous profeſſor, and a faithful teacher of the truth: And yet, I know, thou haſt not that meaſure of the true life of grace in thee, which thou pretendeſt and appeareſt to have. (G. Hall, Aſſ. and B.) See the notes on 1 Cor. iii. 1. and Jam ii. 26.

Be watchful.] Rowze up thy ſelf; and ſhake off thy lethargick indiſpoſition. (Aſſ.) See the notes on Luke xii. 35, *&c.* and Eph. v. 14.

The things which remain.] *Ta loipa*; That is, either thoſe graces which are not yet quite dead in thee; Or *the reſt* (to wit) of thy flock, which are in a languiſhing condition. (Aſſ.) In the former ſenſe, it is underſtood of his own perſonal defects. (Beza, G. Hall, and B.) In the latter, of thoſe of his flock. (H. and Wells)

Not found thy works perfect.] *Ou pepleromena*; Not *full*, or complete: That is, not fill'd up with that ſincerity and zeal which God requires; (B.) Or, not agreeable to all the rules of the Goſpel. (Wells) See Mr. Rich. Stafford's ſermon, 1702. and Mr. Fra. Higgins's, 1706. both on this text.

How thou haſt received.] See the notes on 1 Tim. i. 18. and vi. 20. and 2 Tim. ii. 2.

Come on thee, as a thief.] See the notes on Mark xiii. 33, *&c.* Luke xii. 39, *&c.* 1 Theſſ. v. 2. and 2 Pet. iii. 10.

A few names.] That is, a few perſons. (G. B. and Wells) Known to Chriſt by name. (Aſſ.) Amidſt the multitude, in this great city, who were *dead* to good works, having declined from the truth, there were *a few*, who kept their innocency; preſerving themſelves free from error and falſe worſhip, from erroneous principles and debauch'd practices, and holding out conſtantly againſt all terrors and ſufferings for the truth's-ſake: And theſe are commended and honour'd by Chriſt, to encourage us to do the like, in the like times and places. See the notes on Acts i. 15.

Not defiled their garments.] That is, who have not committed deadly ſin, after baptiſm. (Rhem. and Johnſ.)

Walk with me in white.] Like perſons of dignity and honour, like kings and conquerors, who of old wore white garments. (Aſſ. H. Caryl, and B.) See the notes on ch. vi. 11. and vii. 14.

They are worthy.] That is, my mercy accepteth them, as juſtly capable of ſuch happineſs. (Hall) According to the gracious terms of the Goſpel. (Wells) As meet receivers, tho' not meritorious purchaſers, of this reward. (B.) See the notes on Rom. viii. 18. Eph. iv. 1. Phil. i. 27. Col. i. 12. and 2 Theſſ. i. 5, 11.

Out of the book of life.] See the notes on Phil. iv. 3.

I will confeſs his name.] That is, I will acknowledge him for mine. (Hall, Aſſ. H. B. and Wells) See the note on Luke xii. 8.

Ver. 7, 8, 9, 10, 11, 12, 13. And to the Angel of the Church in Philadelphia, write, Theſe things ſaith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man ſhutteth; and ſhutteth, and no man openeth: I know thy works: Behold, I have ſet before thee an open door, and no man can ſhut it: For thou haſt a little ſtrength, and haſt kept my word, and haſt not denied my name. Behold, I will make them of the ſynagogue of Satan (which ſay they are Jews, and are not, but do lye) behold, I will make them to come and worſhip before thy feet, and to know that I have loved thee. Becauſe thou haſt kept the word of my patience, I alſo will keep thee from the hour of temptation, which ſhall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: Hold that faſt which thou haſt, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of my God, and he ſhall go no more out: And I will write upon him the name of my God, and the name of the city of my God, which is new Jeruſalem, which cometh down out of Heaven from my God: And I will write upon him my new name. He that hath an ear, let him hear what the Spirit ſaith unto the Churches.

The Church in Philadelphia.] A mean city, not far from Sardis. Yet here Chriſt had a very eminent Church, not charg'd with any crime, as that of the great city Sardis was. (B.)

He that is holy.] Theſe two titles, of *holy* and *true*, are generally attributed to *God*, in the Old Teſtament; and being here aſcrib'd to Chriſt, are a proof of his being truly and really *God*. (*Idem*) See the notes on ver. 14. ch. i. 5 and Acts iii. 14.

The key of David.] Signifying all the power, regimen and ſoveraign authority, which Chriſt hath over his Church (whereof the kingdom of David was a type of reſemblance) ſo that he forbiddeth and commandeth, admitteth and excludeth, ſaveth and deſtroyeth, what, and whom he pleaſeth. (Beza, G. Hall, Aſſ. H. and B.) See the notes on ch. i. 18. and Matth. xvi. 19.

See

Set before thee an open door.] Under this metaphor of "an open door," the ſucceſs and progreſs of the Goſpel, in the preaching and diſpenſation of it, is ſhadow'd forth, in ſpite of all oppoſition. (G. Hall, Aſſ. H. B. Wells and Fleury) See the notes on 1 Cor. xvi. 9. and 2 Cor. ii. 12.

Thou haſt a little ſtrength.] That is, a little ſpiritual and inward *ſtrength*, tho' but few external helps and advantages. (B.)

The ſynagogue of Satan] See the notes on ch. ii. 9. and Matth. iii. 9. and John viii. 39.

Worſhip before thy feet.] That is, they ſhall come in, and ſubmit themſelves unto thee, and ſhall humbly worſhip God, before thee and the congregation, as true converts and penitents: (Hall) And ſhall reverence thee, as one beloved of me. (Aſſ. and B.) Or, as their *Biſhop*, being converted, and brought to a ſenſe of their former errors by thy means. (G. H. and Wells)

Kept the word of my patience] That is, "thou haſt kept" that word, and Goſpel of mine, which both injoineth, and worketh, patience in all my faithful ſervants; and haſt perſever'd in the confeſſion of me, even in time of perſecution, and been content to ſuffer for my ſake. (Beza, G. Hall, Aſſ. H. B. and Wells) See the notes on Luke xxi. 19. and Hebr x. 36.

The hour of temptation.] That is, thoſe perſecutions which are about to fall upon Chriſtians every where, as a ſharp trial of their patience, and other Chriſtian virtues. (G. Aſſ. H. B. Wells and Fleury) See the notes on ch. ii. 13. Luke ii. 2. Acts xiv. 22. Rom. v. 3, 4. 1 Cor. x. 13. Jam. i. 2, 12. 1 Pet. iv. 12. and 2 Pet. ii. 9.

Behold, I come quickly.] See the notes on ch. ii. 25. Phil. iv. 5. and Jam. v. 8.

No man take thy crown.] See the notes on ch. ii. 10. and 1 Cor. ix. 24, &c.

A pillar in the temple.] That is, he ſhall be a pillar of the Church, and ſhall live quietly to perform the office of an Apoſtle in it, and ſhall be no more diſturb'd or caſt out: And I will acknowledge him, as a perſon truly godly, a true member of the pure Catholic Chriſtian Church (known by the name of the "new Jeruſalem," deſcending from Heaven) and one who is approv'd by me as a faithful and true Chriſtian; and will afterwards reward him in Heaven eternally. (G. Hall, Aſſ. H. B. and Wells) An alluſion to the cuſtom of erecting *pillars*, for monuments, with their names *written* or engraved thereon, to continue their memory to poſterity. (G. Hall, and B.) See the notes on ch. ii. 17. and xxi. 10. Gal. iv. 26. Eph. ii. 19. Phil. iii. 20. Hebr. xi. 10, 26. and xii. 22.

Ver. 14, 15, 16, 17, 18, 19, 20, 21, 22. And unto the Angel of the Church of the Laodiceans, write, Theſe things ſaith the Amen, the faithful and true witneſs, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then becauſe thou art lukewarm, and neither cold nor hot, I will ſpue thee out of my mouth: Becauſe thou ſayſt, I am rich, and increaſed with goods, and have need of nothing; and knoweſt not that thou art wretched, and miſerable, and poor, and blind, and naked. I counſel thee to buy of me gold tried in the fire, that thou mayſt be rich; and white raiment, that thou mayſt be clothed, and that the ſhame of thy nakedneſs do not appear; and anoint thine eyes with eye-ſalve, that thou mayſt ſee. As many as I love, I rebuke, and chaſten: Be zealous therefore, and repent. Behold, I ſtand at the door, and knock: If any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me. To him that overcometh will I grant to ſit with me in my throne, even as I alſo overcame, and am ſet down with my Father in his throne. He that hath an ear, let him hear what the Spirit ſaith unto the Churches.

The Church of the Laodiceans.] There were divers cities nam'd Laodicea: Particularly, one in Macedonia, and another in Syria. But doubtleſs, this was a moſt famous city in Aſia, ſituate in the country of Caria; ſaid to have been built by Antiochus Theos, and honour'd with his wife's name, Laodicea, otherwiſe call'd Dioſpolis. (Jackſ.) See the notes on Col. iv. 6.

The Amen.] *Amen*, in moſt other places, is uſed only adverbially, either expreſſing the mode or manner of affirming what is declar'd, to be true; or approving and confirming it to be ſo; or wiſhing and deſiring it might be ſo: But none of thoſe ſignifications reach the perfection and excellency of its comprehenſive ſignification in this place, where it is uſed ſubſtantively. The full import and meaning of it here, is fully declar'd by the following words, "the faithful and true witneſs;" which are applied to Chriſt, who was *faithful*, in the diſcharge of the great truſt committed to him, *viz.* the revelation of his father's will; and *true*, as moſt worthy to be believ'd, in that he not only ſeal'd the truth of his doctrine with the ſhedding of his blood, but alſo in that he really is, what he deſcribes himſelf to be, *the truth* itſelf, John xiv. 6. This is the moſt pregnant ſignification of Chriſt's being *The Amen* in the text: Which is expreſſive of a moſt eminent attribute, or property, but common to the Three ever-bleſſed Perſons in Unity; For God the *Father* is call'd "The God of truth," Iſa. lxv. 16. God the *Holy Ghoſt* is call'd "The Spirit of truth," John xvi. 13. And here Chriſt, the Second Perſon, is denominated "The Amen," *Truth* itſelf; which (like the nature it expreſſeth) is incommunicable to any creature. (Beza, H. Daviſon, B. and Wells) See Mr. Daviſon's ſermon on this text, 1684. and the notes on ch. i. 5. John xiv. 6. and xxi. 25. and 2 Cor. i. 20.

The beginning of the creation.] *He arche tes Ktiſeos*; The *head*; or under his Father) the chief manager of the Creation. (Wall) Or, He from whom all the creation had its *beginning*. (Beza, Aſſ. and B.) Not the paſſive, but the active, *beginning* of the creation. (Leigh, and B.) And that, of the ſpiritual, as well as the material creation; *viz.* By whom man was not only at firſt created out of nothing, but alſo redeem'd, or created, out of a ſinful creature, to become a new or holy creature. (B. and Wells) And this title Chriſt takes upon him here, to encourage the Laodiceans to come unto him (according to the invitation given, ver. 18.) to recover them from their formality; ſince he is omnipotent, and can give a being and beginning to grace in the new creation, as he did to nature in the old and firſt creation. (B.) See the notes on ch. i. 5. John i. 3. Rom. viii 29. and ix. 5. 1 Cor. xv. 24. 2 Cor. v. 17. Eph. ii. 10. and Col. i. 16, &c.

Becauſe thou art lukewarm.] That is, "neither cold, nor hot." They profeſs'd the Chriſtian faith, knew and receiv'd the Goſpel, and ſo were not quite *cold*; and yet were without the *heat* of true Chriſtian zeal and love, to endure any thing for Chriſt's ſake. They liv'd in a careleſs mediocrity, and idle ſecurity; ſerving God and gain, Chriſt and the world, by turns, as *occaſion* ſerv'd; chiefly attending to their ſecular affairs and intereſts, and not greatly caring which end went forward in God's matters, ſo they might enjoy their profits and pleaſures. (Jackſ. Hall, Aſſ. H. and B.) All that is here ſaid of this Church of Laodicea ſeems very intelligible, by applying to them that one part of the doctrine of the Gnoſticks, which ſeems to have gotten in among them (tho not their other carnal villanies) *viz.* That it was an indifferent thing, perfectly lawful, to renounce Chriſt in time of perſecution. This is clearly the *lukewarmneſs* here; which is a middle, indifferent temper, between being Chriſtians and no Chriſtians. Inſtead of which God recommends to them "gold tried in the fire;" that is, directly, the crown of martyrdom, contrary to that mixture and allay of droſs which was then in them; and the "white raiment," the enſign and character of the martyrs, every where in this book. And, for their *ſaying*, that they are *rich*, &c. and *not knowing* that they are *wretched*, &c this is alſo a mark of thoſe Gnoſticks, who had a great ungrounded opinion of their own perfections. (H.) Zeal and fervour is commendable, eſpecially in God's cauſe: And the neuters, who are "neither cold nor hot," are to Chriſt and his Church burdenous and loathſome, as *lukewarm* water is to a man's ſtomach, provoking him to vomit: And therefore he threatens ſuch neuters to *ſpue them out of his mouth.* (Rhem. G. Hall, Aſſ. and Wells) See the notes on ver. 4. Acts xxvi. 9. Gal. iv. 18. 2 Tim. iii. 5. and Jude 3. and thoſe which here next follow.

Thou ſayeſt, I am rich.] See the notes on Acts xxvi. 18. Rom. vii. 9. 1 Cor. iv. 8. 2 Cor. viii. 9. Eph. i. 18. Phil. iii. 12, &c. and Jam. i. 4.

Buy of me gold tried.] See the notes on ver. 4. Matth. xiii. 45. John i. 16. 1 Cor. iii. 13, &c. 2 Cor. iv. 6. Eph. i. 18. and 1 Pet. iv. 12.

As many as I love, I rebuke.] I endeavour firſt, to convince them by reaſon and argument; and if this prove ineffectual, then I chaſten them by affliction or perſecution. (Wells) See the notes on 1 Cor. xi. 32. Hebr. xii. 5, &c. and Jam. i. 12.

Be zealous.] *Zeloſon*; the original word hath an emphaſis, and ſignifies to be earneſt, with heat and fervency. (Leigh, Aſhe, and Cragge) Some conjecture, that the word hath its derivation from the hiſſing noiſe in water, cauſed by the caſting of fire into it, upon the conteſt between thoſe two contrary elements. And therefore it is fitly recommended to thoſe *lukewarm* Laodiceans, who are "neither cold nor hot." See Dr. Featley's ſermon on this text, and Mr. John Cragge's, 1657. and the notes on ch. ii. 5. Acts v. 17. and Gal. iv. 18.

I ſtand at the door, and knock.] Obſerve here, 1. That theſe words are very expreſſive of the tender love and gracious condeſcenſion of Chriſt toward poor ſinners; full of heavenly rhetoric, to win and gain their hearts to himſelf: *I*, who am *one with the Father*, John x. 30. *I*, who am "full of grace and truth," John i. 14. *I*, who am "the Lord of glory," 1 Cor. ii. 8. *I*, *by and for* whom "were all things created," Col. i. 16. *I*, in whom "dwelleth all the fulneſs of the Godhead bodily," Col. ii. 9. *I*, who, for thee and thy ſalvation, came down from Heaven, "took upon *me* the form of a ſervant, and humbled *myſelf*, and became obedient unto the death of the croſs," Eph. iv. 9. and Phil. ii. 7. *I*, who am all-ſufficient in myſelf, and ſtand not in need of thee, or of any thing that thou haſt, Pſa. l. 10. being the "heir of all things," Hebr. i. 2. "equal with God" the Father, Phil. ii. 6. and infinite with him in *glory*, John xvii. 5. *I*, who deſire to enter, not for my own, but for thy good, "that it may be well with thee," Deut. v. 29. "I ſtand," &c. (Jackſ. Hall, Drant, and B.) 2. That by *the door* is allegorically meant the heart of man; as man is hereby compar'd to a houſe, and Chriſt unto a gueſt, waiting to come in. (Jackſ. Drant, Cott. Aſſ. H. and B.) 3. That Chriſt "ſtanding at the door," denotes his earneſt deſire and readineſs to enter, his great patience in waiting upon ſinners expecting an entrance, and his obſervation of their unkindneſs in not admitting him. For, the orginal word, (*eſteca*) *I have ſtood*, ſignifies, that he does well obſerve, how long time he has *ſtood*, waiting upon them. (Jackſ. Hull, Drant, Cott. Aſſ. H. B. and Wells) 4. That his *knocking* at the *door* ſignifieth, that, finding the doors of our hearts bolted and barr'd againſt him by our ſins, he does not paſs by with a ſoft and ſtill voice, but doth *knock* and beat aloud, offering us mercy, if by any means we will open to him and our own happineſs. This *knocking* is a violent, vehement, and reiterated motion: The word *crouo* implies as much; which as etymologiſts obſerve, being deriv'd from *keras*, a horn, ſignifies ſuch a forcible *knock* or blow, as a bull gives, when he runs againſt any thing with his horn. Thus Chriſt knocks at our hearts, to rouſe us; *viz.* Outwardly, by his word, by his mercies, by his judgments, and inwardly, by the good motion of his Holy Spirit. (Jackſ. G. Hull, Drant, Cott. Leigh, H. and B.) And, 5. That all this is uſher'd in with the note of attention, *Behold*, which is ſeldom ſo uſed, but either as a demonſtration, for the greater certainty and aſſurance of the thing pointed to; or elſe, by way of attention, to prepare us for ſome very weighty matter which is to follow. (Jackſ. Drant, and Cotton) But, 6. Tho' Chriſt *knocks* at the door of man's heart, and hath the *key* alſo in his hand, ver. 7. yet he doth not open it without conſent, much leſs doth he force it open: He does not offer violence to men's wills, to ſave them againſt their wills; but he tenders his grace to them, and it is left to their free will to give conſent to, and to accept it; tho' his Holy Spirit inclines them to *hear his voice*, and enables them to *open the door* to him, cauſing them to approve of and conſent to the offer and call of Chriſt. (Rhem. Jackſ. H. and B.) 7. That, as it is our duty, ſo it is manifeſtly our eternal intereſt, to hear, and hearken to his call. For there is not one moment which may not be that of our death and judgment. (Q.) 8. That, knowing the great weakneſs of human nature, he hath here promis'd an ample reward, to all thoſe who perform the conditions; *viz.* "I will come in to him, and will ſleep with him, and he with me:" Where his *coming in* denotes our union to him, as his *ſupping* does our communion with him; imperfect indeed here on earth, but perfect, complete and uninterrupted hereafter in Heaven, when we ſhall ever be with the Lord. (Jackſ. Hull, G. Hall, Cott. Aſſ. H. B. and Wells) But then, 9. The conditions requir'd, are to "hear *his* voice, and open the door" for him to enter at: That is, to repent of our former ſinfulneſs, and reſolve to live obediently to the Goſpel for the future. (Wells) And happy is that perſon, whom neither the death of ſin, nor the ſleep of lukewarmneſs, ſhall render deaf to the voice of Jeſus Chriſt, and prevent him thus to *open the door* to him; ſince we ought to be always ready to quit even life itſelf, in order to be united to him to all eternity. (Q.) See the ſeveral ſermons of Mr. T. Jackſon, 1609. Dr. W. Hull, 1613. Mr. T. Drant, 1636. Mr. John Cotton, 1641. and Bp. Griff. Williams, all on this text; and the notes on Matth. xxiv. 32. Luke xiv. 17. John i. 11, 12, 29. 2 Cor. vi. 16. and Hebr. iii. 7.

Sit with me in my throne.] The way to Heaven, for Chriſt himſelf, and all his members, is the ſame: For, as he conquer'd, and finally *overcame* all the trials and temptations of this life, and all the difficulties which he was to encounter with, in purſuit of the work aſſign'd him by the Father, and kept his faith, love, and obedience, entire to the end; ſo muſt they who hope *to ſit with him in his throne*. (Hall, Aſſ. H. B. and Wells) Here are two *thrones* mention'd. "My throne," ſays Chriſt; That is, the condition of glorified Saints, who ſit with Chriſt in his throne: But *my Father's* (that is, God's) *throne* is the power of Divine Majeſty; wherein none may ſit, but God, and the God-man Jeſus Chriſt. To be inthroniz'd in God's throne, to ſit at God's right-hand, is to have a God-like royalty, ſuch as his Father has; a royalty altogether incommunicable, whereof no creature is capable. (Mede and Wells) See Dr. H. Parry's ſermon on this text, 1591. and the notes on ch. ii. 7, 26. Luke xxii. 30. John xvii. 5. Rom. viii. 17. Eph. i. 20. Col. iii. 1. Hebr. i. 3. and xii. 2.

He that hath an ear.] This is repeated at the end of every Epiſtle, to ſhew, that all the cautions and warnings, all the reproofs and counſels, all the promiſes and threatnings, contain'd in this and the other Epiſtles, do greatly concern all Chriſtians, to the end of the world. (B.) See the notes on Matth. xi. 25.

CHAP. IV.

The viſion of God's celeſtial throne, and his attendants in his glory.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. AFTER this I looked, and behold, a door was opened in Heaven: And the firſt voice which I heard, was as it were of a trumpet talking with me; which ſaid, Come up hither, and I will ſhew thee things which muſt be hereafter. And immediately I was in the Spirit: And behold, a throne was ſet in Heaven, and one ſat on the throne. And he that ſat was to look upon like a jaſper, and a ſardine ſtone: And there was a rain-bow round about the throne, in ſight like unto an emerald. And round about the throne were four and twenty ſeats: And upon the ſeats I ſaw four and twenty elders ſitting, cloathed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices: And there were ſeven lamps of fire burning before the throne, which are the ſeven Spirits of God. And before the throne there was a ſea of glaſs like unto cryſtal: And in the midſt of the throne, and round about the throne, were four beaſts full of eyes before and behind. And the firſt beaſt was like a lion, and the ſecond beaſt like a calf, and the third beaſt had a face as a man, and the fourth beaſt was like a flying eagle. And the four beaſts had each of them ſix wings about him, and they were full of eyes within; and they reſt not day and night, ſaying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when thoſe beaſts give glory, and honour, and thanks to him that ſat on the throne, who liveth for ever, and ever. The four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever, and caſt their crowns before the throne, ſaying, Thou art worthy, O Lord, to receive glory, and honour, and power: For thou haſt created all things, and for thy pleaſure they are and were created.

After this.] By the order of theſe Revelations God teacheth us, that the doctrine of manners ought to precede the knowledge of the myſteries of futurity. (Q.) See the notes on ch. i. 10.

A door was opened in Heaven.] The Heavens ſo open'd, as if the door of ſome ſtately palace were ſet open, by which might be diſcover'd ſuch glorious ſights as are within it. Some take this to ſignify the Church on earth, which is as *Heaven*, in compariſon of the reſt of the world; and in, or for which theſe things are to be fulfill'd: Others, for Heaven itſelf; where God ſits in Majeſty, and from whence theſe things were reveal'd. (Aſſ.) See the notes on Acts vii. 56. and thoſe which here next follow.

The firſt voice which I heard.] *He phrone he prote*; the *firſt* voice, or the *former* voice. (Aſſ. B. and Wells) See the notes on ch. i. 10, 12, 19.

I will ſhew thee.] Or, give thee a clear repreſentation. (B.) See the notes on ch. i. 19.

I was in the Spirit.] That is, in an ecſtaſy, or trance. See the notes on ch. i. 10. Acts x. 10. and 2 Cor. xii. 2.

A throne was ſet in Heaven.] Obſerve here, 1. That theſe viſions have relation to the ſtate of the Jews, to the end of chap. xi.

from thence they relate to that of the Romans, to the end of chap. xx. and laſtly, to the moſt flouriſhing ſtate of the Chriſtian Church, in the two laſt chapters. (G.) 2. That in the deſcription of this *throne*, all things ſeems to allude to the old tabernacle or temple; the *throne* itſelf anſwering to the Holy of Holies. (*Idem*) 3. That "he that ſate on the throne," is God the Father; ſaid to be "like a Jaſper, or a Sardine ſtone:" The former of which was a precious ſtone, ſo call'd in the Hebrew, from the firmneſs and hardneſs of it, as being unmalleable; thereby denoting God's omnipotence: And the latter one; ſo call'd by the Greeks, from the city Sardis near to which they abounded; and by the Hebrews *Odam*, from its deep red and fiery colour; repreſenting God as terrible in his judgments as a flaming fire, Hebr. xii. 29. (G. Adams, Hall, Aſſ. H. Stanh. B. and Wells) And, 4. That "round about the throne," (or rather, *cyclothen*, in a circular form, over the top of it) "there was a rain bow, in ſight like unto an emerald:" Which, being a precious ſtone, of a moſt beautiful green colour, repreſenteth God's mercy in the midſt of his judgments, and his gracious preſervation of the faithful, even while he is puniſhing the obdurate; as the rain-bow itſelf is a token of his being ever mindful of his covenant. (Aſſ. H. B. and Wells) So that, in a word, he is repreſented in ſuch appearances, as denoted his power, his juſtice, and his mercy, and the faithfulneſs of his covenant with mankind. (Stanh.) See Dr. Wells at large on this text; and the notes here following.

And round about the throne.] Obſerve here, 1. Who are meant by the "four and twenty elders." Some underſtand it of the Twelve Patriarchs, and the Twelve Apoſtles, as repreſentatives of the Jewiſh and Chriſtian Church. (Hall, Aſſ. and B.) And tho' this conjecture ſeems rational enough; yet others interpret it of the Preſbyters of Jeruſalem, or rather of the Biſhops of Judea; whom they ſuppoſe to have been juſt four and twenty, at that time, anſwerable to the heads of the four and twenty courſes of the Prieſts, 1 Chron. xxiv. ſitting in council, with their Biſhop, or Metropolitan. (G. H. Frank, Stanh. and Wells) But this I ſhall leave to the criticks. Be that as it will, 2. Their dreſs or habit is here deſcrib'd to be "white raiment;" ſignifying their perfect righteouſneſs; (Hall) as well as their honour and triumph: (Aſſ.) And particularly repreſenting their prieſtly dignity (H. B. and Wells) As alſo that "they had on their heads crowns of gold;" ſignifying the glory wherewith they were inveſted; (Hall, and Aſſ.) That, as *Kings*, they do and ſhall reign with Chriſt for ever. (B.) This, 'tis certain, was promis'd by Chriſt, not only to his Apoſtles, but to the *Angels*, or *Biſhops*, who overcame: And therefore *ſtephanoi* may be here properly rendered, either *mitres*, or *crowns*, to denote thoſe who are honour'd with them, to be "a royal prieſthood," 1 Pet. ii. 9. that is, "made Kings and Prieſts unto God," Rev. i. 6. and v. 10. (H. Wells, and Wall) Agreeably to which, 3. They are repreſented "ſitting, round about the throne, upon four and twenty ſeats," or *thrones* (for the original word is the ſame in both) ſignifying ſeats of ſtate or judicature; (G. Hall, Aſſ. H. and Wells) Twelve on one hand, and twelve on the other, in a ſemicircular form. (Aſſ. H. and Wall) And, 4. Since we ſerve a Maſter, who communicates to his Miniſters, his authority and power upon earth, and gives them marks and badges of it, he teacheth us to honour them on earth, by *crowning* them himſelf, and placing them on *thrones* in Heaven. (Q.) See Dr. Hammond at large on this text; and the notes on ch. i. 6, 13. and iii. 4. Matth. xix. 28. Rom. x. 15. 1 Cor. iv. 1. and 1 Pet. ii. 9.

Lightnings and thundrings.] Repreſenting the threatnings denounc'd by God againſt the wicked. (G. H and Stanh.)

Seven lamps.] Repreſenting thoſe in the tabernacle and temple, before the mercy-ſeat. (Wells)

The ſeven Spirits of God.] See the notes on ch. i. 4.

A ſea of glaſs.] An alluſion to the brazen ſea in the temple; in which the High-prieſt and his ſons did waſh themſelves, before they adminiſter'd in holy things; ſignifying that purity which is requir'd in all the worſhippers of God, and eſpecially in his miniſters: And becauſe the uſe of this ſea in the temple is made good in Chriſt, the laver of his blood may be ſignified by this "ſea of glaſs;" which is compar'd to *cryſtal*, denoting the ſpotleſs innocence of his perſon and ſufferings, and the purity and clearneſs of his juſtified members. Others will have, this "ſea of glaſs" to be a repreſentation of the world: Which, they ſay, is compar'd to the *ſea* for its inſtability, tempeſtuouſneſs, and uncertain motion; to "a ſea of glaſs," for its ſlipperineſs and brittleneſs; to "a ſea of glaſs, like unto cryſtal," becauſe of the clearneſs and tranſparency of it; and that "before the throne," becauſe all the counſels and actions of men are naked and open to the all-ſeeing eye of God. (B.) Of this laſt opinion I find Adams, Hall, and Wells, as well as Grotius, Hammond and Stanhope; tho' theſe laſt three do underſtand it more immediately of the people of the Jews. See Mr. T. Adams's ſermon on this text, 1615.

Four beaſts.] Note here, 1. That our Tranſlation which renders the word *zoa*, by *beaſts*, ſeems very improper, and harſh and intolerably indecent, when applied to the Saints and Dignities of Heaven: Beſides, it conveys a lower idea than the word *zoon* does, in its primary ſignification. Plato uſeth it for a *rational* creature: And St. Peter, ſpeaking of *brute beaſts*, 2 Pet. ii. 12. does not uſe the ſimple word *zoa* only, but diſtinguiſheth it by adding the epithet *aloga*; which he needed not to have done, if *zoa* alone had ſufficiently expreſs'd *beaſts*, or *brute beaſts*, that is, irrational creatures. For want of a more expreſſive word therefore, we ſhould content ourſelves with its primary ſignification, (being derived from *zoe*, life) and render the *teſſara zoa*, here, *four living creatures*; as it is interpreted by Beza, Grotius, the Aſſembly-men, H. Frank, Hickes, Wells, Blackwall, Wall, and Newton. 2. That who are here repreſented under this character, is matter of much diſpute. Some do hereby underſtand the four cardinal virtues; by the *lion*, fortitude; by the *calf*, or ox, juſtice; by the *eagle*, temperance; and by the *man*, prudence: Whereby they intimate, that that there is no way to praiſe and glorify God like that of a virtuous life. Others interpret it of the four chief faculties of the ſoul, with all which we are to praiſe; the iraſcible, intimated by the *lion*; the concupiſcible, by the *calf*; the rational, by the *man*; and the Spirit by the *eagle*. Others think it repreſents the whole world, conſiſting of the four elements; the fire being meant by the *lion*; the earth by the *calf*; the air by the *man*; and the water by the *eagle*. Others underſtand it, as an hieroglyphical expreſſion of God's being ſlow to anger, and ſwift to mercy; the *calf* (or ox) ſignifying ſlowneſs, the *lion* anger, the *eagle* ſwiftneſs, and the *man* mercy. Others, as an hieroglyphic of Chriſt himſelf; who, in his infancy, appear'd only as a *man*; in his paſſion, like a *calf*, or ox, for ſacrifice; in his reſurrection, like a *lion*; and, in his aſcenſion, like an *eagle*. Others think theſe to be four Churches, keeping up the conſtant uſe of prayer and praiſe, with the four and twenty elders belonging to them, ver. 9, 10. Or rather, the Chriſtian Church in four ſeveral ſtates, in four ſeveral ages. 1. The Primitive Church like a *lion*, with the ſtrength of faith and patience. 2. Like an *ox*, labouring under hardſhips and perſecutions, and incumbrance of Hereticks, till the time of Conſtantine. 3. Under the Chriſtian emperors, with a face like a *man*. And, 4. In the time of apoſtaſy, with "two wings of a great eagle, that ſhe might fly into the wilderneſs," ch. xii. 14. as here the *eagle* is repreſented flying. (Wall) Many take it to be meant of all true Preachers, repreſented by the four Evangeliſts; of whom St. Matthew is compar'd to a *man*, becauſe he begins with the pedigree of Chriſt, as he is man; St. Mark to a *lion*, becauſe he begins with the voice of John the Baptiſt, like a lion, roaring in the wilderneſs; St. Luke to a *calf*, becauſe with the ſtory of a ſacrifiſing Prieſt; and St. John to an *eagle*, becauſe he ſoars aloft, beginning with Chriſt's Divinity: (Of which opinion I find the Rhemiſh Divines, Godwin, the Aſſembly-men, and Burkitt) But others interpret it to repreſent the four Apoſtles, who ſate with St. James the Bp. of Jeruſalem, and the elders, in the great council there, Acts xv. Among whom they compare St. Peter to the *lion*, for his fiery zeal and fervour; St. Paul to the *calf*, or ox, becauſe of his abundant labours; St. Barnabas to the *man*, as being a *ſon of conſolation*; and St. John to an *eagle*, for the ſublimity of his Divine Speculations: (Which opinion is preferr'd by Grotius, Hammond and Frank). 3. That this whole viſion is an alluſion to the manner of the encampment of the children of Iſrael in the wilderneſs, round about the tabernacle; *viz.* Three tribes on the eaſt-ſide, under the ſtandard of Judah, which was a *lion*; three more on the weſt, under the ſtandard of Ephraim, which was an *ox*; three more on the ſouth, under the ſtandard of Reuben, which was a *man*; and three more on the north, under the ſtandard of Dan, Numb. ii. Whence were fram'd thoſe hieroglyphicks of cherubims and ſeraphims, with the like four faces: One of which ſeraphims, being thus plac'd on each ſide of the throne, do ſignify together the twelve tribes of Iſrael. (Godw. H. Frank, Stanh. Wells, and Newton) 4. That they are deſcrib'd to be "full of eyes, before and behind, and within; ſignifying their great knowledge and perſpicacity, and their being endued with all manner of gifts and illuminations of the Holy Ghoſt; by which they knew things both preſent and to come; (G. and Hall) and particularly the types and prophecies of the Old Teſtament, and the momentous events under the New: (H. and Stanh.) Or, with which they look'd forward to God, and backward to the people, and *within* to themſelves. (Aſſ. and B.) And to have "each of them ſix wings;" ſignifying their agility and readineſs to execute the will and pleaſure of God. (Hall, Stanh. Q. and Wells) And, 5. The perpetual imployment and work of Saints in Heaven; *viz.* Inceſſantly to praiſe God, and ſet forth the Trinity of Perſons in the Godhead, and the ſupreme authority, unity of eſſence, omnipotence and eternity of God. (Rhem. Aſſ. Frank, Stanh. B. Wells and Q.) But then, 6. This phraſe of "not reſting, day and night," is properly to be underſtood only of ſett and ſolemn times; as appears from ver. 9, 10. For, if they had *always* given glory, *&c.* without intermiſſion; then the four and twenty elders muſt, in like manner, have continued *always* "down before him that ſate on the throne." (Wells) And therefore this paſſage is, by Sir Iſaac Newton, interpreted of the daily times of the Morning and Evening Sacrifices. See Dr. Donne's and Dr. Frank's ſermons, and Dr. Hammond's notes at large on this text, and Dr. Stanhope's comment on the ſervice for Trinity-Sunday; and the notes on ch. i 4, 8.

Give glory, and honour.] See the notes on ch. i. 8, 18. and Rom. xi. 36.

Fall down before him.] See the notes on ver. 8. and ch. iii. 9.

And caſt their crowns.] In an humble acknowledgment that all their power and majeſty is deriv'd ſolely from him. (G. Hall, Aſſ. B. and Wells) See the notes on ver. 4.

For thy pleaſure.] See the notes on Rom. xi. 36.

CHAP. V.

The viſion of the book, ſeal'd with ſeven ſeals.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. AND I ſaw in the right hand of him that ſat on the throne, a book written within and on the backſide, ſealed with ſeven ſeals. And I ſaw a ſtrong angel proclaiming with a loud voice, Who is worthy to open the book, and to looſe the ſeals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much becauſe no man was found worthy to open, and to read the book, neither to look thereon. And one of the elders ſaith unto me, Weep not: Behold, the lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to looſe the ſeven ſeals thereof. And I beheld, and lo, in the midſt of the throne, and of the four beaſts, and in the midſt of the elders ſtood a lamb as it had been ſlain, having ſeven horns, and ſeven eyes, which are the ſeven Spirits of God ſent forth into all the earth. And he came and took the book out of the right hand of him that ſat upon the throne. And when he had taken the book, the four beaſts, and four and twenty elders fell down before the lamb, having every one of them, harps, and golden vials full of odours, which are the prayers of ſaints. And they ſung a new ſong, ſaying, Thou art worthy to take the book, and to open the ſeals thereof: For thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and haſt made us unto our God kings and Prieſts: And we ſhall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beaſts, and the elders: and the number of them was ten thouſand times ten thouſand, and thouſands of thouſands; ſaying with a loud voice, Worthy is the lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. And every creature which is in Heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I, ſaying, Bleſſing, and honour, and glory, and power be unto him that ſitteth upon the throne, and unto the Lamb for ever and ever. And the four beaſts ſaid, Amen. And the four and twenty elders fell down and worſhipped him that liveth for ever and ever.

And I ſaw in the right-hand.] *Epi ten dexian.* Tho' the ordinary notion of the Greek prepoſition, *epi*, is not *in*, but *at*, or *upon*; (whence it is conceiv'd by ſome, that the *book* or roll was here laid at, or *on* "the right-hand of him that ſat on the throne") yet the promiſcuous uſe of prepoſitions in theſe books, (after the manner of the Hebrews, whoſe prepoſitions are uſed more looſely and largely) will give a full anſwer to this. It appears, by ver. 7. where the book is ſaid to be *taken out of his right-hand*, that it had till then been *in* it. Now, this *book*, containing in it the decrees of God's vengeance and judgment upon his enemies, the crucifiers of Chriſt, and perſecutors of Chriſtians, and this power being, by the reſurrection of Chriſt, ſeated and inſtated in Chriſt, as the reward of his ſufferings, and conſequently the execution of theſe decrees of God put into the hand of the Son; and this power being not to be deliver'd up again to the Father, till the end of the world; All this is here fitly and fully expreſs'd by the lamb's "taking the book out of the right-hand" of God the Father, (which could not ſo commodiouſly have been repreſented, if the book had *lain by* him, and had not been *in* his hand;) and by his looſing the ſeals, and opening the book; that is, bringing forth thoſe judgments of God, which lay folded up in his decrees, but were now to be remarkably executed by Chriſt. (H.) Where obſerve, yet further, 1. That (*biblion*) the *book*, is not here to be underſtood of a book of ſuch form as we now commonly uſe, but of a roll. (Mede, H. B. and Wells) See the notes on Luke iv. 17. and Heb. x. 7. 2. That ſome underſtand this volume to contain the Holy Scriptures: (Rhem.) Others, the decrees and counſels, the purpoſes and reſolutions of God, concerning the future ſtate of the Church, as they were to be fulfill'd according to propheſy; and brought to paſs in ſeveral ages, as the providence of God ſhould order and ſee fit. (Hall, Mede, Aſſ. B. and Wells) 3. That this was the *book*, which Daniel was commanded to *ſeal* up, Dan. xii. 4. and which is here repreſented by the prophetic book of the law, laid up on the right ſide of the ark, Deut. xxxi. 26. as it were "in the right-hand of him that ſat on the throne:" For, the feſtivals and ceremonies of the law, preſcrib'd to the people in this book, adumbrated thoſe things which were predicted in the Book of Daniel; and the "writing within and on the backſide" of this book, relates to the ſynchronal prophecies. (Newt.) 4. That, tho' Grotius, and ſome others, think the book was only "written within, and on the backſide ſealed;" yet the true reading is, that it was both "written within and on the backſide;" as appears, not only from the comma, plac'd after (*opisthen*) *the backſide*; but from its direct reference to the like in Ezek. ii. 10. and from the proceſs here, by which the opening of every ſeveral ſeal diſcovers ſome diſtinct repreſentation, which otherwiſe would have appear'd all at once, if the writing had been only *within*; and all the ſeals on the backſide. (Hall, H. B. Newt. and Wells) 5. That, where 'tis ſaid, "I ſaw a book, ſealed with ſeven ſeals," it muſt be underſtood of the figure *prolepſis*: For he now ſaw only one ſeal, on the outſide of the volume; and when that ſeal was open'd, diſcover'd the other ſix, one within another, on ſo many ſeveral rolls; which were all *written within, and on the backſide* alſo, a great way down; yet ſo as to leave juſt room enough unwritten for the rolling it up and ſealing. (G. Aſſ. and H.) 6. That it was thus fill'd up with writing, on the inſide and outſide, that there might be no room left for addition to it. (B.) And, 7. It is ſaid to be in God's *right-hand*; thereby denoting his authority to communicate the knowledge of it to whom he pleas'd, and alſo his power to execute his purpoſes when and how he pleas'd. (G. and B.) See Dr. Hammond more at large on this text.

A ſtrong Angel.] *Iſchyron*; a mighty one, or one of principal dignity and glory (Hall, H. and Wells)

Neither to look thereon.] Or rather, *therein*: No man was judg'd worthy to know or publiſh theſe great myſteries. (Aſſ.)

I wept much.] Fearing, no doubt, leſt the Church of God ſhould be depriv'd of the benefit and comfort of this revelation. (B.)

One of the elders.] See the notes on ch. iv. 4.

The lion of the tribe of Judah.] Thus did Jacob call Chriſt, Gen. xlix. 9. for his kingly fortitude, in ſubduing the world unto him: (Rhem. and B.) On account of which, a *lion* was always borne on the ſtandard of that tribe. (G.) We are told, in Natural Hiſtory, that a young lion ſleeps three days and three nights after he is whelp'd, and then is awak'd by the terrible roaring of the male which begat him: And thus (if it be true) he is in nature an emblem, as it were, of Chriſt; who ſlept the ſleep of death three days and three nights in the boſom of the earth. (Park.)

The root of David.] In a natural ſenſe, David was the root of Chriſt; but in a ſpiritual ſenſe, Chriſt was "the root of David:" David was the root of Chriſt, as a man; Chriſt, as Mediator and God-man, was "the root of David." Thus he was both David's Lord, and David's Son, Pſa. cx. 1. (B.) See the notes on Matth. i. 1. Luke xx. 41. and Rom. i. 3.

Hath prevailed.] That is, by his voluntary ſuffering of death, he hath obtain'd of his Father this privilege.

In the midſt of the throne.] That is, within the compaſs, between the throne and the four beaſts. (Aſſ.) See the notes on ch. iv. 6.

A

A lamb, as it had been ſlain.] That is, bearing upon him viſible marks and ſcars, ſigns and tokens of his by-paſt ſufferings and death. (G. Hall, Aſſ. H. and B.) His appearing as *a lamb ſlain* denoted his death; as his *ſtanding* did his reſurrection: (B.) And both theſe ſignify his perpetual interceſſion for us, by virtue of his paſſion. (Aſſ.) See the notes on John i. 29. and xx. 27. Rom. viii. 34. and Hebr. ix. 15.

Seven horns, and ſeven eyes.] The *horns* denote his ſtrength and fulneſs of power, which he exerts in defence of his Church: And the *eyes* repreſent his Holy Spirit, in his manifold graces, given unto his Church; (G. Hall, Aſſ. B. and Wells) Or the ſeven principal Spirits, or Archangels, mention'd, ch. i. 4. (H. Newt. and Wells) In which text, and its context thus explain'd, we may obſerve, 1. A lively repreſentation of the three-fold office of Chriſt; *viz.* The ſacerdotal in the *lamb ſlain*; the regal in the *horns*; and the prophetical in the *eyes.* (Aſſ.) And, 2. A clear repreſentation of the three perſons in the Holy Trinity; *viz.* God, the Father, "ſitting on the throne;" Chriſt, the Lamb, ſtanding "in the midſt of the throne;" and the Holy Spirit, diſtinct from both, "ſent forth into all the earth." (B.) See the notes on ch. i. 4. and iv. 5, 6.

Took the book.] See the notes on ver. 1.

Fell down before the lamb.] See the notes on ch. iv. 10. Rom. xiv. 11. and Hebr. i. 6.

Harps.] Inſtruments of praiſe. (G. and Hall) An alluſion to the ſolemn ſervice of God in the ancient Church, 1 Cor. xxv. 1, &c. and Pſa. xcviii. 5. (Aſſ.) And to that of the Primitive Chriſtians. (Newt.) See the notes on ch. vi. 1.

The prayers of the Saints.) Who the *Saints* are, whoſe *prayers* are here mention'd as *odours*, may appear from ver. 10. where it is ſaid they "ſhall reign on the earth:" That is, the effect of *the lamb's opening the book* ſhould be this, that the Chriſtians ſhould thereby have a peaceable being upon earth, to aſſemble and ſerve Chriſt. By this 'tis evident, that the *Saints* here are the Chriſtian people *upon earth*, and not the Saints which reign in Heaven. And this alſo is agreeable to the notion of *odours:* For thoſe refer to the *incenſe*, which the Prieſts were wont to offer in the ſanctuary, while the people "prayed without, Luke i. 10. and their *prayers* were ſuppos'd to go up with that incenſe to Heaven. By this it alſo appears, that the *four living creatures*, and "four and twenty elders," who have here the *vials* in their hands, as alſo the *harps*, (the one to denote the prayers, the other the praiſes of the Chriſtians) are the Apoſtles and Biſhops of Judea; whoſe office it was to preſent the prayers and praiſes of the Chriſtians to God: And ſo, by all theſe together, the Chriſtian perſecuted Church of Judea, and by conſent with them, all other Chriſtians over the world, are repreſented here, as thoſe who had now their prayers heard; and thoſe, by the deſtruction of their perſecutors, turn'd into praiſes. (H) See the notes on Luke i. 10. and Hebr. xiii. 15.

Thou art worthy.] See the notes on ver. 13. ch. iv. 9. and John i. 29.

Haſt redeemed us.] See the notes on Acts xx. 28. Rom. iii. 24, &c. 1 Cor. i. 30. vi. 20. and vii. 23. Eph. i. 7. and 1 Pet. i. 18, 19.

Out of every kindred.] See the notes on Gal. iii. 26. Col. iii. 11. and Hebr. xii. 23.

Kings and Prieſts.] See the notes on ver. 8. ch. i. 6. iv. 4. and xx. 6. and 1 Pet. ii. 9.

Angels round about.] The Angels encompaſs God's Miniſters and people round about, to protect them, Pſa. xxxiv. 7. and xci. 11, 12. (Aſſ. and B.) See the notes on ch. iv. 4, 6.

The number of them.] An infinite number. See the notes on ch. vii. 9.

Worthy is the lamb.] *Viz.* To have all honour and praiſe given unto him. (Beza, Aſſ. and H. See the notes on ver. 13. ch. iv. 11. Rom. xvi. 20, 27. and 1 Cor. i. 30.

And every creature.] That is, all the orders of being, properly capable of praiſing and adoring the Sovereign Lord and benefactor of all. (Blackw.) See the notes on Rom. viii. 19, &c. xiv. 11. and xvi. 27. and 1 Tim. vi. 16.

And unto the lamb.] Note here, that the Saints addreſs their praiſes *to* Chriſt himſelf, as having a part in the redemption by him, ſaying, "Thou art worthy," &c. ver. 9. Whereas the Angels, and other creatures, ſpeak *of* him, as of one worthy to be prais'd for having done ſuch things for others; ſaying, "Worthy is the lamb," &c. ver. 12. and here "Unto the lamb," &c. (Aſſ.)

Amen.] See the notes on ch. iv. 10. and John xxi. 25.

CHAP. VI.

Six of the ſeals open'd; and what followed thereupon.

Ver. 1, 2. AND I ſaw, when the Lamb opened one of the ſeals, and I heard as it were the noiſe of thunder, one of the four beaſts ſaying, Come, and ſee. And I ſaw, and behold, a white horſe: and he that ſat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer.

Open'd one of the ſeals.] The viſions at the opening of theſe firſt four ſeals relate only to the civil affairs of the Heathen Roman empire. So long the Apoſtolic Traditions prevail'd, and preſerv'd the Church in its purity: And therefore the affairs of the Church do not begin to be conſider'd in this prophecy, before the opening of the fifth ſeal. (Newt.)

The noiſe of thunder.] Such a kind of voice, as is wont to come out of thunder, when a voice is heard from Heaven. (H.) The Goſpel is as it were a thunder, which makes itſelf to be heard from one end of the earth to the other, to invite men to come to Jeſus Chriſt. (Q.) See the notes on Acts ix. 6. and Rom. x. 18.

One of the four beaſts.] Or, the *firſt* of them. (G. and H.) *Viz.* That like a *lion.* (Aſſ.) Which appear'd on the eaſt ſide of the throne; the matters hereby ſignified being to be tranſacted chiefly in the eaſt. (Wells) See the notes on ch. iv. 7.

Saying, Come and ſee.] St. John ſtood far off, with a profound reverence, till he was call'd. 'Tis dangerous ſearching into God's ſecrets, and prying into his hidden counſels, till we have a call and commiſſion, from God himſelf, ſo to do. (Aſſ. and B.)

A white horſe.] For the underſtanding this viſion, obſerve, That the emblem of things in this period, repreſents the Chriſtian religion propagated, and triumphing glorioſly over the Heathen idolatry. (B. and Wall) The *white horſe* is generally interpreted of the Goſpel, becauſe of the Divinity and purity of its doctrine: "He that ſat on him" Chriſt himſelf; who rode ſwiftly, in the miniſtry of his Apoſtles, and other faithful teachers, in the firſt ages of Chriſtianity: The *bow* which he had, ſignifying the threatnings denounc'd againſt his enemies, before they were inflicted on them: And the *crown* given to him, that kingly dignity and honour, to which Chriſt, the lamb that was ſlain, was now exalted; who had begun to conquer already, and ſhould proceed to conquer, till he had ſubdued all his enemies. (G. Hall, Aſſ. H. B. Wells and Q.) And this period is ſuppos'd to begin immediately after Chriſt's aſcenſion. (Wells) See the notes on ch. i. 14.

Ver. 3, 4. And when he had opend the ſecond ſeal, I heard the ſecond beaſt ſay, Come, and ſee. And there went out another horſe that was red: And power was given to him that ſat thereon, to take peace from the earth, and that they ſhould kill one another: And there was given unto him a great ſword.

Opened the ſecond ſeal.] This period is ſuppos'd to relate to the great ſlaughters and maſſacres, made under the emperors Trajan and Adrian. (Wells) When (eſpecially in Adrian's time) there were moſt bloody ſlaughters, chiefly of the Jews. Thoſe of them who were left, after Titus's time, being poſſeſs'd with a mad rage againſt the Romans, never ceas'd rebelling, in ſeveral provinces, till they were almoſt all kill'd; tho' they ſlew great numbers of their enemies. (Wall) But, according to Dr. Hammond's reckoning, this period muſt commence much ſooner. See him at large on this text.

The ſecond beaſt.] *Viz.* That which was like a *calf*; or rather, an ox (Aſſ.) Which appear'd on the weſt-ſide of the throne; the firſt of thoſe emperors, who are repreſented by this viſion, being Trajan, a Spaniard, of the weſtern part of the Roman empire, as divers of his ſucceſſors alſo were. (Wells) See the notes on ch. iv. 7.

Another horſe, that was red.] That is, of a bloody colour; denoting firſt the dreadful executions of God's wrath upon the Jews; to which purpoſe the viſion repreſented a *ſword* in the hand of the deſtroying Angel, which rode upon this horſe, ſignifying the dreadful ſlaughters which would be committed upon the Jews, as well by one another, as by their enemies: But others, ſecondly, by him that ſat on this red horſe, underſtand thoſe bloody Roman emperors, who perſecuted the Primitive Chriſtians ſo fiercely, that (as Euſebius relates) whole cities were full of dead bodies, old and young, male and female, expos'd naked, without any regard to ſex or perſons. (G. Hall, Aſſ. H.

B. and Wells) See Dr. Hammond here at large; and the notes on Matth. xxiv. 7. Mark xiii. 14. and Luke xxi. 8, *&c.*

Ver. 5, 6. And when he had opened the third ſeal, I heard the third beaſt ſay, Come, and ſee. And I beheld, and lo, a black horſe; and he that ſat on him had a pair of balances in his hand. And I heard a voice in the midſt of the four beaſts ſay, A meaſure of wheat for a penny; and three meaſures of barley for a penny; and ſee thou hurt not the oil and the wine.

The third beaſt.] *Viz.* That which had the face of a *man*; (Aſſ.) and appear'd on the ſouth-ſide of the throne. By which is denoted, that the interval of time belonging to this ſeal, was to begin with the emperor Severus, an African, and conſequently of the ſouth part of the Roman empire. (Wells) This is agreeable to the interpretation of Mr. Mede; (follow'd alſo by Mr. Whiſton) who confeſſes, that the *black horſe*, the *balances*, and the "meaſure of wheat for a penny," ſeem to denote a famine; and that he ſhould have taken them in that ſenſe, if the event had anſwer'd: But he, making the diſtance of time, from the beginning of Severus, *A. D.* 193. to the end of Alexander, *A. D.* 235. to be the meaſure of this period, finds therein plenty, juſtice, *&c.* But there is no need of limiting this third ſeal to thoſe 42 years: And it is probable, that times of ſcarcity may be found in hiſtory about thoſe times; ſee *Lactant. de mort.* *Black* ſignifies famiſhed: A *chœnix* (that is, as our late gagers ſay, a quart) of wheat for a *denarius*, (ſeven-pence, or eight-pence) is very dear, and will make wheat above thirty ſhillings a buſhel, and ſo proportionably for barley: And "a pair of balances," to weigh the victuals, is like what is ſaid, Ezek. iv. 16. "I will break the ſtaff of bread in Jeruſalem, and they ſhall eat bread by weight, and with care, and they ſhall drink warer by meaſure, and with aſtoniſhment." (Wall) Accordingly, it is obſervable, 1. That, tho' the *black* colour of the *horſe* might fitly anſwer the ſeverity and ſtrictneſs of juſtice obſerv'd by Severus, as alſo Severus's perſon, both for country and quality; (Wells) Yet *blackneſs* is in Scripture a note of extreme dearth and famine, Lament. iv. 8. (Aſſ.) And ſo it is commonly interpreted here. (Hall, Aſſ. H. B. and Q.) 2. That tho' the "pair of balances" be ordinarily an emblem of juſtice; yet the "delivering out bread by weight" was not uſual, but in times of ſcarcity, Lev. xxvi. 26. and Ezek. iv. 16. (Aſſ. and H.) 3. That the Roman penny being the ordinary wages of a labourer for a day's work, Matth. xx. 2. and this to go only for ſuch a quantity of bread as was but barely ſufficient to keep him alive one day; he muſt conſequently be deſtitute of all other neceſſaries for himſelf, and even of bread too for the reſt of his family; and it muſt needs go hard with him when all his wages goes for his daily bread. (Beza, Aſſ. and B.) 4. That tho' ſome do interpret the famine here repreſented, to be meant of a ſpiritual famine, or ſcarcity of the word of God, ſuch as happen'd under the ten perſecutions; (when many of the brighteſt lamps of the Church were extinguiſh'd, and others hid under a buſhel) yet the connexion of this with the other repreſentations, upon opening the firſt four ſeals, do fairly imply the neceſſity of underſtanding it of a ſcarcity of bread and food for natural life. For as Chriſt himſelf is repreſented under the firſt ſeal with a *bow*; ſo the deſtroying angels are repreſented under the other three with the uſual darts of war, famine, and peſtilence, as 2 Sam. xxiv. 13. And the order of them here is very natural. For war cauſes ſcarcity; ſcarcity famine; and famine, for want of proper and wholeſome food, naturally cauſes the peſtilence. (G.) See the notes on ch. iv. 7. Luke xxi. 8, *&c.* and Acts xi. 8, *&c.* and that which next follows.

Ver. 7, 8. And when he had opened the fourth ſeal, I heard the voice of the fourth beaſt ſay, Come, and ſee. And I looked, and behold, a pale horſe; and his name that ſat on him was Death, and hell followed with him: And power was given unto them, over the fourth part of the earth, to kill with ſword, and with hunger, and with death, and with the beaſts of the earth.

The fourth beaſt.] *Viz.* That which was "like a flying eagle;" and appear'd on the north-ſide of the throne. This is interpreted by Dr. Wells (agreeably with Mr. Mede and Mr. Whiſton) of the times under the emperor Maximin, a Thracian, from the northern parts of the empire; when war, famine and peſtilence rag'd ten years together: But Sr. Iſaac Newton chuſes to begin this period with the reign of Decius, and to continue it till the reign of Diocleſian: And ſo he would have the third period (deſcrib'd by the *black horſe*) continued to the end of the reigns of the three Gordians, and Philip the Arabian, who were all kings from the ſouth, as well as Severus was. But here we muſt obſerve, 1. That the *pale horſe* with his rider is clearly enough expreſs'd to mean *death*; which maketh men's bodies *pale*, and wan, and ghaſtly. (Aſſ. and B.) That *hades*, which we here, and elſewhere commonly, tranſlate *hell*, following *death*, is to be underſtood of the grave, or ſtate of corruption; as we have noted on Matth. xi. 23. Luke xvi. 23. and Acts ii. 27. (Hall, B. and Wells) 2. That this phraſe, "power was given unto them," is not to be underſtood of *death and hell*, but that this *power* was given unto this, and the two foregoing Angels, to *kill*, viz. One with the ſword, another with famine, and this with the peſtilence. (G. H. and B.) See Dr. Hammond at large on this text; and the notes on ver. 6. and ch. iv. 7.

Ver. 9, 10, 11. And when he had opened the fifth ſeal, I ſaw under the altar the ſouls of them that were ſlain for the word of God, and for the teſtimony which they held. And they cried with a loud voice, ſaying, How long, O Lord, holy and true, doſt thou not judge and avenge our blood, on them that dwell on the earth? And white robes were given to every one of them, and it was ſaid unto them, that they ſhould reſt yet for a little ſeaſon, until their fellow-ſervants alſo, and their brethren that ſhould be killed as they were, ſhould be fulfilled.

The fifth ſeal.] Under this repreſentation St. John has a viſion of the condition of thoſe precious *ſouls* of the Holy Martyrs, who died for the *teſtimony* of Chriſt, by the bloody hand of tyrants; the deſign of which is to ſupport and encourage all who were to come after them in the ſame bloody path. (B.) And now the affairs of the Church begin to be conſider'd; and particularly the perſecutions ſet on foot by Diocleſian and Maximian, till the victory of Conſtantine the Great over Licinius, *A. D.* 323. to which period, and the next following, the Epiſtles to the ſeven Churches, (ch. ii. and iii.) ſeem properly to be referr'd. (Newton, Wells, and Wall) And note here, 1. That where the Apoſtle ſays, he *ſaw the ſouls*, it muſt not be taken literally, as if he could have ſeen ſuch immaterial ſubſtances with his external ſenſes; but only that they were ſeen by him in Spirit. (B.) 2. That he thus ſaw them "under the altar;" that is, lying at the foot of the altar, as ſacrifices ſlain and preſented unto God. (G. Aſſ. and B.) 3. That "they cried, with a loud voice, ſaying, How long, O Lord," *&c.* Not that *ſouls* can ſpeak audibly to the ears of men; nor that they have any ſenſe of ſufferings when they are in glory, or in a reſtleſs ſtate: Much leſs doth this cry ſuppoſe, that they carried with them to Heaven any angry reſentments, or revengful diſpoſitions, towards their murderers. But this their *cry* ſuppoſes in them a fervent zeal for the glory of God; a flagrant deſire that God would clear their innocence, and make known his juſtice among men; that he would aboliſh the kingdom of Satan, and conſummate the kingdom of Chriſt, making all *his enemies to become his footſtool*: So that they only pray for what Chriſt himſelf waits for in glory, Hebr. x. 13. And all the revenge here deſir'd, was only a vindication of God's *holineſs and truth*, which he himſelf had promis'd. (Rhem. Hall, Aſſ. H. B. and Q.) And, 4. That the gracious anſwer to their *cry* ſpeaks ſatisfaction to them, preſent and future; For, 1. At preſent "white robes were given unto every one of them;" that is, large meaſures of heavenly glory, as the reward of their ſufferings, beyond other Saints: And, 2. The very things they *cry* for, ſhall be given them, after "a little ſeaſon;" tho' God had yet more to call unto ſufferings beſides them; and they having alſo conquer'd, they ſhould be crown'd all together. As if God had ſaid, Ye, my faithful witneſſes, wait a little while, till your *brethren* be got through the red-ſea of ſufferings as well as you; and then ye ſhall ſee the feet of Chriſt upon the necks of all his enemies, and juſtice ſhall fully *avenge* the innocent *blood* of all the Saints, which has in all ages, been ſhed "for the word of God, and for the teſtimony which they held." (G. Hall, H. B. and Wells) See Dr. Hammond here at large; and the notes on ver. 1. ch. ii. 10. and iii. 4, 5, 18. Matth. xxiii. 35. Luke xviii. 7. and xxiii. 34. 1 Cor. i. 6. 1 Theſſ. ii. 16. and Hebr. xi. 40.

Ver. 12, 13, 14, 15, 16, 17. And I beheld when he had opened the ſixth ſeal, and lo, there was a great earth-quake, and the ſun became black as ſackcloth of hair, and the moon became as blood; and the ſtars of heaven fell unto the earth, even as a fig-tree caſteth her untimely figs, when ſhe is ſhaken of a mighty wind: And the heaven departed as a ſcroll when it is rolled together; and every mountain and iſland, were moved out of their places: And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free-man hid themſelves in the dens, and in the rocks of the mountains; and ſaid to the mountains and rocks, Fall on us, and hide us from the face of him that ſitteth on the throne, and from the wrath of the lamb: For the great day of his wrath is come; and who ſhall be able to ſtand?

The ſixth ſeal.] This *ſeal*, and the *opening* it, is variouſly interpreted by expoſitors. 1 Some apply it wholly to the Jews; and obſerve, that their deſtruction in Judea and Jeruſalem was ſo diſmal, as to be repreſented to St. John, in ſuch a manner as if Heaven and earth were diſſolving. 2. Others apply it to the overthrow of Paganiſm, and the deſtruction of the Heathen emperors: The fall of Paganiſm, by means of Conſtantine's converſion to the faith, being the moſt terrible ſhock that ever befel the Devil's kingdom; and accordingly, by the *earth-quake*, the *ſun becoming black*, the *moon becoming as blood*, and *the ſtars falling*, is underſtood the great changes made in the Roman empire, by overturning the whole Pagan ſtate, and making Chriſtianity the religion of the greateſt part of the world; ſo that theſe metaphorical expreſſions ſignify a great and general alteration of the face of affairs, as if the world was to be another thing. 3 Others interpret all this of the great and horrible confuſions of the Chriſtian world under antichriſt; when Chriſt, the *ſun* of righteouſneſs, began to be obſcur'd in his doctrine; the *moon*, his Church, turn'd into *blood*; the *ſtars* or paſtors of it, fallen from their heavenly offices; the Scriptures (like the *Heavens rolled together*) forbidden to be read; the *mountains* (meaning kings and princes) in jeopardy; and the *iſlands* brought under antichriſt's yoke and tyranny. And, 4. Some apply all this to the laſt diſſolution of the world, and the final judgment at the great day. (B.) Among theſe different opinions, I find the firſt eſpous'd by Dr. Hammond; and the third by the Rhemiſh Divines; tho' they are far enough from applying it to an *antichriſt* among themſelves. Thoſe who adhere to the fourth, ground their interpretation upon the following verſes, which they underſtand alſo literally of the day of judgment: But the third of theſe opinions is preferr'd by the Aſſembly-men, as alſo by Sir Iſaac Newton, Dr. Wells, and Dr. Wall. I leave it therefore to the critics, to diſpute this queſtion; referring my readers to what is already noted on ver. 9. ch. i. 7. iv. 2. and v. 6. Matth. xxiv. 16, &c. Luke xxi. 25, &c. and xxiii. 30. 2 Theſſ. ii. 3. and 2 Pet. iii. 10.

CHAP. VII.

The ſervants of God both Jews and Gentiles ſealed, before the day of vengeance: And the happy ſtate deſcrib'd, of thoſe who ſuffer'd perſecution for Chriſt's ſake.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17. AND after theſe things, I ſaw four angels ſtanding on the four corners of the earth, holding the four winds of the earth, that the wind ſhould not blow on the earth, nor on the ſea, nor on any tree. And I ſaw another angel aſcending from the eaſt, having the ſeal of the living God: And he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the ſea, ſaying, Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the ſervants of our God in their foreheads. And I heard the number of them which were ſealed: And there were ſealed an hundred and forty and four thouſand, of all the tribes of the children of Iſrael. Of the tribe of Judah were ſealed twelve thouſand. Of the tribe of Reuben were ſealed twelve thouſand. Of the tribe of Gad were ſealed twelve thouſand. Of the tribe of Aſer were ſealed twelve thouſand. Of the tribe of Nephtalim were ſealed twelve thouſand. Of the tribe of Manaſſes were ſealed twelve thouſand. Of the tribe of Simeon were ſealed twelve thouſand. Of the tribe of Levi were ſealed twelve thouſand. Of the tribe of Iſſachar were ſealed twelve thouſand. Of the tribe of Zabulon were ſealed twelve thouſand. Of the tribe of Joſeph were ſealed twelve thouſand. Of the tribe of Benjamin were ſealed twelve thouſand. After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the throne, and before the Lamb, cloathed with white robes, and palms in their hands; and cried with a loud voice, ſaying, Salvation to our God, which ſitteth upon the throne and unto the Lamb. And all the Angels ſtood round about the throne, and about the elders, and the four beaſts, and fell before the throne on their faces, and worſhipped God, ſaying, Amen: Bleſſing, and glory, and wiſdom, and thankſgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders anſwered, ſaying unto me, What are theſe which are arayed in white robes? and whence came they? And I ſaid unto him, Sir, thou knoweſt. And he ſaid to me, Theſe are they which came out of great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and ſerve him day and night in his temple: And he that ſitteth on the throne ſhall dwell among them. They ſhall hunger no more, neither thirſt any more, neither ſhall the ſun light on them, nor any heat. For the Lamb which is in the midſt of the throne, ſhall feed them, and ſhall lead them unto living fountains of waters: And God ſhall wipe away all tears from their eyes.

After theſe things.] After the opening the firſt ſix ſeals, in the foregoing chapter, and what appear'd thereupon; and before the opening the ſeventh ſeal, ch. viii. (Aſſ.) While the Apoſtle doubted what might become of God's Church, in the midſt of the perſecutions and deſtructions which had been foreſhew'd him, he ſaw the deſtroying Angels powerfully reſtrain'd from executing their office, for ſome time, till the ſervants of God were firſt mark'd for preſervation, as the houſes of the Iſraelites were, Exod. xii. 13. that the deſtroyer might paſs over, and not touch them. (Hall, H. Bever. Stanh. B. and Wells) Where note, 1. That the *Angels*, being *miniſtring ſpirits*, part of whoſe office it is, to keep wars and other calamities from ariſing in the ſeveral parts of the world, or to cauſe them to ariſe, when God pleaſes; they are therefore here repreſented "ſtanding on the four corners of the earth," as being ready to execute ſuch orders as he ſhall give them. (G. Aſſ. B. and Wells) 2. That theſe *four Angels* were the firſt *four* of "the ſeven Angels," who, upon opening the ſeventh ſeal, ch. viii. 2. were ſeen with their *ſeven trumpets.* (Newt.) 3. That "the four winds," which they are here ſaid to *hold*, denote any kind of calamities which they ſhall be commanded to inflict. (G. Aſſ. B. and Wells) 4. That by *the earth* here, ſome underſtand only the land of Judea: (G. and H.) Others, the whole Roman empire. (Aſſ. and Wells) But whichſoever it was, 5. "Another Angel aſcending from the eaſt," that is, from Chriſt, and commanding them to ſuſpend the execution, ſhews us God's ſpecial care and protection of his ſervants, in the midſt of all dangers and impending judgments. (H. Bever. Stanh. B. and Wells) 6. That the *ſeal*, or mark, imprinted *in their foreheads*, is an alluſion to the ſign of the croſs, which Chriſtians bear in their foreheads, to ſhew they are not aſham'd of Chriſt crucified, and to admoniſh them to fight manfully under his banner. (Rhem. G. Stanh. and Wells) Or, it may alſo allude to a tradition of the Jews, that in the beginning of every new year three books are open'd in judgment; the book of life, in which are written the names of the juſt; the book of death, wherein are written thoſe of Atheiſts and the wicked; and a third book of thoſe whoſe judgment is ſuſpended till the day of expiation, when their names are written into either the book of life or death. The firſt ten days the Jews call the penitential days: And on all thoſe days they faſt and pray very devoutly, that on the tenth their names may be written in the book of life; on which day, their ordinary ſalutation to one another is, *God the Creator ſeal you to a good year.* (Newt.) See Dr. Donne's Sermon on this text; and the notes on ch. ii. 17. and iii. 10. Luke i. 78. and John iii. 8.

The number of them which were ſealed.] From the number of theſe *ſealed,* we are by no means warranted to conclude, that ſo many, and no more, were ſav'd out of each tribe of Iſrael: But as the manner of reckoning by *Tribes* was alluſive, and had a retroſpect to the Old diſpenſation, ſo the number of the ſealed here bears a particular regard to the Miniſters of the New. The converſions wrought among their own country-men might well be repreſented by *many thouſands* in every tribe; for this was but juſtice to the wonderful ſucceſs of their indefatigable labours: And thoſe thouſands are moſt fitly multiplied by *twelve,* becauſe this was an honour due to the college of the Apoſtles, the principal labourers in this ſpiritual harveſt. (Stanh. and Wells.) And yet this number of, an hundred and forty and four thouſand, of all the tribes of the children of Iſrael, tho' great in it ſelf, was very ſmall in compariſon of the whole people at that time; not above a thirtieth part, at the higheſt computation imaginable. (H.) See Dr. Hammond here at large for the particulars. As to the tribes here mention'd, we may obſerve, 1. That they are plac'd in a different order from that uſual elſewhere: The reaſon of which is neither ſo clear, nor of ſuch moment, as to be entitled to a place here. Mr. Mede's conjecture is mention'd by Dr. Wells for its ingenuity; to whom the inquiſitive may eaſily have recourſe. What ſeems moſt worthy our notice, is, That all who are truly in Chriſt, whether *bond or free, high or low, rich or poor,* have an equal concern in the diſtribution of ſpiritual advantages; ſince, on thoſe accounts, "God is no reſpecter of perſons". (G. Stanh. and Wells.) 2. That, nevertheleſs, "the tribe of Judah" is plac'd firſt, probably, in regard to its being the tribe, of which Chriſt condeſcended to come in the fleſh. (Stanh. and Wells.) 3. That the tribe of Ephraim is not mention'd by his own name, but that of his father Joſeph; partly, as is ſuppos'd, to bring to mind that innocence and conſtancy in his ſuffering, and that reward and exaltation conſequent to it, wherein the patience and preſervation of the *ſealed* bore ſo eminent a reſemblance to the virtues and fortunes of Joſeph. (Stanh.) And partly, becauſe Bethel belonging to the tribe of Ephraim, which was one of the two places, infamous for *Rebels* and *Schiſmaticks,* (revolters from the government ſettled in the line of David, and ſeparatiſts from the eſtabliſh'd church at Jeruſalem) was therefore judg'd altogether improper to typify faithful chriſtians. (Idem, and Wells.) As was alſo 4. Dan, on the ſame account; which is quite omitted, for that reaſon: (Aſſ. Stanh. B. and Wells.) But others aſſign various reaſons for this; *viz.* either that Antichriſt was to come of the tribe of Dan; (Wells) tho' it does not any where appear, that ever Almighty God puniſh'd a people for any ſin, before they committed it: (B.) Or elſe, that the tribe of Dan was, long before this time, deſtroy'd, or at leaſt, brought ſo very low, as not to be number'd among the other tribes, even in their chronicles. (G. and H.) But, 5. To make up the full number *twelve,* the tribe of Levi is reckon'd; which tho' they had no inheritance of their own in the earthly Canaan, (but were diſpers'd among the reſt, to teach them the law of the Lord) and therefore were not wont to be number'd there as a diſtinct tribe; yet their portion in Chriſt being as good as any, they were not to be omitted here: (G. Aſſ. H. Stanh. B. and Wells.) Yea, they were, of all others, the moſt proper to repreſent thoſe heavenly-minded ſaints, who choſe to make the Lord their only portion, by *forſaking all, and following* him. (Stanh.) Which alſo affords us this great conſolation, that tho' many of *us* have no earthly poſſeſſions, and ſome are even cut ſhort of outward comforts; yet our title to the heavenly inheritance is good; and as we have reaſon to truſt in God's providence and protection here, ſo we ſhall have our portion with him hereafter, as the reward of our conſtancy and fidelity. (Aſſ. and B.) See the notes on Acts x. 34. and xiii. 48. Rom. xi. 26. and 2 Theſſ. ii. 3.

A great multitude.] Obſerve here, 1. That as the foregoing number ſignified the converted Jews, of all the tribes of the children of Iſrael, ver. 4. ſo theſe repreſent the Gentiles, "of all nations, and kindreds, and people, and tongues"; (Rhem. Hall, Aſſ. Stanh. and Wall.) Or, probably, the whole Chriſtian church, collected out of both Jews and Gentiles; according to the promiſe made unto Abraham, Gen. xxii. 18. that "in his ſeed ſhould all the nations of the earth be bleſſed": (G. H. and Wells.) And theſe were innumerable, in compariſon of the former, (Aſſ.) which they could not have been, unleſs they had been made ſo by the preaching of the Goſpel. (Newt..) 2. That theſe "ſtood before the throne, and before the Lamb;" as not having their minds ſet upon earthly things, but rais'd to the things above: (G.) Or, as preſenting themſelves to God, after their reſpective conflicts and conqueſts: (Aſſ) 3. That their being "clothed with white robes," was a token of their innocence, for which they were approv'd of God, and receiv'd into the number of the bleſſed: (Stanh. and Wells.) As the "palms in their hands" were a token of their victory and triumph over the enemies of the Church. (G. Hall, Aſſ. Stanh. B. and Wells.) 4. That (*Soteria*) *Salvation* being the word, which moſt properly ſignifies the deliverance of them who are ſaid to be *ſealed*; their crying (*Soteria Theo*) "Salvation to our God," muſt be the acknowledging it to be his ſpecial act, and giving him all the praiſe and honour of it. (Hall, Aſſ. H. Stanh. B. and Wells.) And, 5. That theſe viſions of the 144000, and of the palm-bearing multitude, extend to the ſounding the ſeventh trumpet, and therefore are ſynchronal to the times of the ſeventh Seal. (Newt. and Wells) See the notes on ver. 1, 4, 14. iii. 4. v. 11, 13. and vi. 9. Matth. xxiv. 16. &c. Luke 24. John xli 13. Rom. xi. 26. and Gal. 3. 8..

And all the Angels ſtood.] See the notes on ch. iv. 4, &c. and v. 8, &c. and Heb. i. 14.

One of the Elders anſwered.] *Apecrithe.* As the Hebrew word *gnavah,* ſo is the Greek word *apocrinomai* often uſed in the beginning of a ſpeech, when no queſtion went before; and ſo it is here. (Leigh.) See the notes on ch. iii. 4. and iv. 4.

Sir, Thou knoweſt.] In ſeveral manuſcripts, and in the vulgar Latin, the Syriac and Arabic verſions, and in Arethas and Cyprian, this text is read *Kyrie mou*; which might therefore be rendred *My Lord*: And no wonder, ſince we find the ſame appellation given to meer men in the Holy Scripture. (Wells.)

Which came out of great tribulation.] As Confeſſors, tho' not actually Martyrs; having ventur'd their lives conſtantly for Chriſt. (G. and H.) See Dr. Featly's and Mr. Cotton's ſermons on this text; and the notes on ch. vi. 9. and Acts xvi. 22.

White, in the blood of the Lamb.] That is, cleanſed from the guilt of their ſins; not by their ſufferings, but by the blood of Chriſt, by virtue whereof alſo they obtain'd the victory. (Hall, and Aſſ) See the notes on ch. i. 5. Acts xx. 28. and Heb. ix. 14.

Day and night.] Alluding to the Levites ſervices and waſhings. (Beza, Aſſ. and B.)

Shall dwell among them.] *Scenoſei*; ſhall ſpread a *tent* over them, for their defence and protection. (Beza, G. and Aſſ.) See the notes on 2 Cor. vi. 16.

Shall feed them.] See the notes on John x. 11.

CHAP. VIII.

The ſeventh ſeal open'd. The viſion of ſeven Angels, with ſeven trumpets: Four of them ſounded; and what follow'd.

Ver. 1, 2, 3, 4, 5, 6. AND when he had opened the ſeventh ſeal, there was ſilence in heaven about the ſpace of half an hour. And I ſaw the ſeven angels which ſtood before God; and to them were given ſeven trumpets. And another angel came and ſtood at the altar, having a golden cenſer; and there was given unto him much incenſe, that he ſhould offer *it* with the prayers of all ſaints upon the golden altar, which was before the throne. And the ſmoke of the incenſe *which came* with the prayers of the ſaints, aſcended up before God out of the angels hand. And the angel took the cenſer, and filled it with fire of the altar, and caſt it into the earth: and there were voices and thundrings, and lightnings, and an earthquake. And the ſeven angels which had the ſeven trumpets, prepared themſelves to ſound.

Opened the ſeventh ſeal.] This viſion gives us a lively repreſentation of the ſervice in the temple at the time of offering incenſe: For, 1. The *ſilence* "for half an hour," alludes to the people, praying by themſelves ſilently, in the court, (as uſual) while the high-prieſt was offering in the ſanctuary; 2. "The ſeven angels which ſtood before God," allude to the prieſts in the temple, ſtanding ready to *ſound their trumpets*: 3. "Another angel," which "ſtood at the altar," alludes to the high-prieſt, *offering incenſe*; with which the people's prayers are ſuppos'd to aſcend up to God: 4. The "fire of the altar," with which he *filled the cenſer,* "and caſt into the earth," alludes to the fire, which conſumed the burnt-offerings; And, 5 "The voices, and thunderings, and lightnings, and earthquake," allude to the *ſinging* and *ſounding of trumpets,* and other inſtruments, "until the burnt-offering was finiſhed," 2 Chron. xxix. 27, 28. and the reſemblance of *lightning* from the fire of the altar. (Rhem. Aſſ. H. B. Wells and Newt.) where we may further obſerve, 1. That by *Heaven* is here ordinarily meant the temple: (G. H. Wells, and Newt.) 2. The *trumpets ſounding* ſignify wars and deſolation enſuing: (G. Aſſ. B. and Newt.) The *angel offering incenſe* ſignifies Chriſt, our high-prieſt, through whoſe merits and interceſſion our prayers are acceptable to God. (Hall, B. and Newt.)

4. The *fire* ſignifies God's wrath; (G. Aſſ. H. and Wells) as the *filling* the cenſer with it, ſhews the greatneſs of the judgments approaching, (Aſſ.) 5. The "voices, and thundrings, and lightnings, and earthquake," ſignify thoſe judgments and calamities executed when the ſeveral trumpets ſounded. (H. Wells and Newt.) And, 6. That *the earth*, into which the *fire* was caſt, is variouſly interpreted; either to mean the land of Judah; (G. and H.) or, the whole Roman Empire. (Hall, Aſſ. Wells and Newt.) See the notes on ch. i. 4. iv. 5. v. 8. and vi. 1. *&c.* and 12. *&c.* Matth. xviii. 10. Luke i. 10. Acts ix. 7. and x. 4. Eph. v. 2. Phil. iv. 18. and 1 Tim. v. 21.

Ver. 7. The firſt angel ſounded, and there followed hail and fire mingled with blood, and they were caſt upon the earth: and the third part of trees was burnt up, and all green graſs was burnt up.

The firſt angel ſounded.] Now is repreſented the letting looſe of God's jugments upon the earth, which were till now ſaid to be reſtrain'd, under the phraſe of "holding the four winds of the earth;" as we have noted on ch. vii. 1. But when "the firſt angel ſounded" his trumpet, "there followed hail and fire, mingled with blood." That *hail* ſhould be accompanied with *fire* (that is, lightning) will ſeem leſs ſtrange, than that they ſhould be "mingled with blood:" which is commonly interpreted of ſuch hard-heartedneſs, as produces fire and ſword, the natural effects of war; (G. H. Wells and Newt.) Tho' ſome underſtand by it, the riſe of diverſe hereſies, and the bloody proſecutions occaſion'd thereby. (Hall and Aſſ.) And the deſolations in the countries upon which this plague fell, are deſcrib'd by "the third part of trees being burnt up, and all green graſs;" by the former of which we may underſtand princes and great men, and by the latter thoſe of low degree. (Aſſ. H. More and B.) What country was immediately concern'd in this, is not agreed; whether the land of Judæa only, (G. and H.) or the more extended Roman empire, which was reckon'd a third part of the then known world. (Mede, Aſſ. Wells and Newt.) 'Tis certain, ſuch marks of Divine vengeance appear'd upon the people of Jeruſalem and Judæa, as never were ſhewn upon any other: (G. and H.) But Sir Iſ. Newton (who underſtands the firſt four *trumpets*, and the firſt four vials of wrath pour'd out, of the ſlaughters in four great wars, and thoſe wars to be repreſented by *four winds*, from the four corners of the world) interprets this of the Eaſtern wind, to fall upon the nations of the Eaſtern, or Greek Empire. Accordingly he obſerves, that after the death of Theodoſius the great, the Goths, Sarmatians, Hunns, Iſaurians, and Auſtorian Moors invaded, and miſerably waſted Greece, Thrace, Aſia Minor, Armenia, Syria, Egypt, Lybia and Illyricum, for ten or twelve years together. See the notes on ver. 12.

Ver. 8, 9. And the ſecond angel ſounded, and as it were a great mountain burning with fire was caſt into the ſea; and the third part of the ſea became blood. And the third part of the creatures which were in the ſea, and had life, died: and the third part of the ſhips were deſtroyed.

And the ſecond Angel ſounded.] The plague of the Weſtern wind, at the ſounding of this ſecond trumpet, was to fall upon *the ſea*, or weſtern empire, by means of, "as it were a great mountain, burning with fire," caſt into it, and turning it to *blood*. Accordingly, in the year 407, that empire began to be invaded by the Viſigoths, Vandals, Alans, Sueves, Burgundians, Oſtrogoths, Heruli, Quadi, and Gepides; who broke it into ten kingdoms, and miſerably waſted it: And Rome itſelf, the *burning mountain*, was beſieg'd and taken, by the Oſtrogoths, in the beginning of theſe miſeries, Where we may note, once for all, That, as by the *earth*, the Jews were wont to underſtand the great continent of all Aſia and Africa, to which they had acceſs by land; ſo, by the iſles of *the ſea*, they underſtood the places to which they ſail'd by ſea, particularly all Europe: And hence, in this prophecy, the *earth* and *ſea* are put for the Nations of the Greek and Latin Empires. (Newt. and Wells) How this viſion is applied to the Jewiſh affairs, may be ſeen in Dr. Hammond's notes here at large.

Ver. 10, 11. And the third Angel ſounded, and there fell a great ſtar from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters: And the name of the ſtar is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, becauſe they were made bitter.

And the third Angel ſounded.] Tho' this alſo by ſome is applied to certain ſeditious leaders among the Jews, who brought ruin upon their country; (G. and H.) by others to Mahomet; (Hall) and by others, to the bitter root of hereſy in general, and that of the Arians in particular: Yet, the now moſt receiv'd opinion ſeems to be that which here interprets the falling of "a great ſtar from heaven," of the ſtill lower fall of the Roman emperor of the weſt; who, like a *blazing-ſtar*, ſhined bright for a time, but was put down (as it were by a ſouth-wind) by the irruption of divers foreign invaders. (Mede, Aſſ. Newt. and Wells.) For, firſt, Genſeric, king of the Vandals and Alans in Spain, A. D. 427. enter'd Africa with an Army, making war both upon the Moors and Romans there, as well as on the ſea-coaſts of Europe, for fifty years together; invaded Italy, plundering all before him, and carrying their wealth with all the flower of the people into Africa, which he totally rent from the empire, A. D. 456, and expell'd all the Romans from thence. Next, the Vandals invaded and took the Mediterranean iſlands, under the conduct of Ricimer, who beſieg'd the emperor Anthemius in Rome, took the city, and gave his ſoldiers the plunder, A. D. 472. The Viſigoths, about the ſame time, driving the Romans out of Spain; and now the weſtern emperor, this *great ſtar*, having thus gradually loſt almoſt all his dominions, was invaded and conquer'd, in one year, by Odoacer king of the Heruli, A. D. 476. Soon after which, the Moors revolted, A. D. 477. and weakned the Vandals by ſeveral wars; which continued till the Vandals were conquer'd by Beliſarius, A. D. 534. During all which was (wherein above five millions of men periſh'd) Africa, which before was very populous, conſiſting of about 700 biſhopricks (more than were in all France, Spain, and Italy together) was reduc'd to that degree of deſolation, that Procopius tells us, it was next to a miracle for a traveller to ſee a man. (Newt.) And all theſe devaſtations are here compar'd to *wormwood*; which is ſometimes uſed to ſignify any *bitter* effect, or heavy calamity; the Hebrew word, to which this anſwereth, ſignifying a poiſonous herb that deſtroy'd men, Deut. xxix. 18. and Amos v. 7. (Aſſ. and H.) See the notes on ver. 7, 8. and ch. vi. 13.

Ver. 12, 13. And the fourth Angel ſounded, and the third part of the ſun was ſmitten, and the third part of the moon, and the third part of the ſtars; ſo as the third part of them was darkned, and the day ſhone not for a third part of it, and the night likewiſe. And I beheld, and heard an Angel flying through the midſt of Heaven, ſaying with a loud voice, Wo, wo, wo, to the inhabiters of the earth, by reaſon of the other voices of the trumpet of the three Angels which are yet to ſound.

And the fourth Angel ſounded.] Tho' there is the ſame variety of opinions relating to this, as there were to the foregoing repreſentations, I ſhall not trouble the reader with any more than that which refers it to the total ſubverſion of the Roman empire in the weſt under Auguſtulus. (Aſſ. Wells, Wall, and Newt.) For, Beliſarius, having conquer'd the Vandals, invaded Italy, A. D. 535. and made war upon the Oſtrogoths, in the regions northward from Rome, twenty years together; in which war many cities were taken and re-taken. In re-taking Milan from the Romans, the Oſtrogoths ſlew all the males, amounting to three hundred thouſand, and ſent the females captive to their allies the Burgundians. Rome itſelf was taken and re-taken ſeveral times, and the people thereby much thinned; its old government by a ſenate ceaſed, the nobles were ruin'd, and all the glory of the city was extinguiſh'd: And, A. D. 552, after a war of ſeventeen years, the kingdom of the Oſtrogoths fell; tho' the remains of them, with an army of German auxiliaries, continued the war three or four years longer. Then enſued the war of the Heruli; who, as Anaſtaſuis expreſſes it, ſlew all Italy. This was follow'd by the war of the Lombards, the fierceſt of all the Barbarians, A. D. 568. which laſted thirty-eight years: And, before a peace was made with them, the cities were deſtroy'd, the caſtles demoliſh'd, the fields depopulated, and the land reduc'd to ſolitude; no inhabitants being left in the country, ſcarce any in the cities, *&c.* as Gregory the Great, then Biſhop, expreſſes it, in his ſermons to the people who were witneſſes of the truth of it. Thus, by the plagues of the *four winds* (this being that of the north, with reſpect to Rome) the empire of the Greeks was ſhaken, and that of the Latins fell; and Rome remain'd nothing more than the capital of a poor dukedom, ſubordinate to Ravenna, the ſeat of the

Exarchs. (Newt.) So that here, the putting down the emperor himſelf is fitly denoted by the eclipſe of the *ſun*, and the *day not ſhining*; as the ceaſing of the ſubordinate magiſtrates is by eclipſing or *darkening the moon and ſtars*, and the *night* not having any light: For ſo, in Scripture prophecies, the *darkening* the *ſun*, *moon*, and *ſtars*, ſignifies generally the fall of ſome great potentates and powers; and ſo it is alſo explain'd in the Targum upon Iſa. xiii. 10. and lx. 20. Jer. xv. 9. and Ezek. xxxii. 7. (Wells and B.) But the particular application of the proportion of a *third part* under theſe firſt four trumpets, given by Mr. Mede, and others who follow different hypotheſes, gives no great ſatiſfaction; ſave that they agree in general, that thereby is denoted that devaſtation of the ſeveral parts of the Roman empire by the barbarous nations, which weakned the cities and people by degrees, till at laſt the emperor and governors themſelves were demoliſh'd. (Wall) Yet, nevertheleſs, this obſervation ſeems very obvious and rational, that the whole ſcene of ſacred prophecy is compoſ'd of three principal parts; The regions beyond Euphrates, repreſented by the two firſt beaſts of Daniel; the empire of the Greeks, on this ſide Euphrates, repreſented by the *leopard* and *he-goat*; and the empire of the Latins, on this ſide Greece, repreſented by the *beaſt with ten horns*: And therefore to theſe three parts the phraſes of "the third part" of the *earth*, *ſea*, *rivers*, *trees*, *ſhips*, *ſun*, *moon*, and *ſtars*, do probably relate. (Newt.) However, this phraſe of "the third part being *ſmitten*, &c. which is ſo often repeated, affords us this practical obſervation, that the Lord corrects in meaſure, and delights in mercy rather than juſtice, and deſires the converſion, by making the puniſhment of *ſome* inſtructive warnings to the reſt. (B.) See the notes on ver. 7, 8, 10. and ch. vi. 13.

An Angel flying.] Or rather, an *eagle*: For ſo it is read in the Alexandrian, and ſeveral other Manuſcripts, as well as in the Vulgar Latin, the Syriac, and Ethiopic Verſions, and in Arethas, *&c.* Indeed (*phone aetou*) the *voice of an eagle*, ſeems to have been chang'd into (*Angelou*) *an Angel*, by ſome injudicious perſon; who eaſily conſider'd that *eagles* are not wont to ſpeak, but did not conſider, at the ſame time, that this is only a prophetical repreſentation, wherein an *eagle* might typically be repreſented to ſpeak, as well as a *lion*, an *ox*, and an *eagle*, in ch. iv. 7, 8. where ſee the notes. (G. H. Q. and Wells) And indeed, an *eagle*, being the enſign of the Roman ſtandard, is therefore fitly uſed to make known the woful miſeries to come on the Roman ſtate. (Wells) See the notes on Matth. xxiv. 29.

Wo, wo, wo!] Obſerve here, 1. That theſe *woes* thus three times repeated, are in the text itſelf ſo clearly explain'd, of the three much greater calamities ſtill to follow, upon "the trumpet of the three Angels which are yet to ſound," that interpreters make no doubt of it. But, 2. Some interpret them of the ſeveral woful events, before, at, and after the ſiege and deſtruction of Jeruſalem; and particularly, of the remarkable *woes* denounc'd by *Jeſus*, the ſon of Ananias, mention'd at large here, by Dr. Hammond, from Joſephus. (G. and H.) But this, not agreeing with the now more receiv'd opinion, which we have hitherto choſen to adhere to, muſt be ſubmitted to the more skilful in theſe criticiſms. 3. That, as the firſt four *ſeals* were diſtinguiſh'd from the three laſt, by the appearance of four *horſemen*, towards the four winds, ch. vi. So the wars of the firſt four *trumpets* are diſtinguiſh'd from thoſe of the three laſt, by repreſenting the former by *four winds*, ch. vii. 1. and the latter here by three *woes*. (Newt.) And, 4. God's gracious dealing with "the inhabiters of the earth," in giving them warning of approaching judgments before they come; that ſinners may repent, and his own people, being fore-warn'd, may be fore-arm'd. (B.)

CHAP. IX.

The fifth and ſixth trumpets ſounded; and what follow'd thereon.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. AND the fifth Angel ſounded, and I ſaw a ſtar fall from Heaven unto the earth: And to him was given the key of the bottomleſs pit. And he opened the bottomleſs pit, and there aroſe a ſmoke out of the pit, as the ſmoke of a great furnace; and the ſun and the air were darkned, by reaſon of the ſmoke of the pit. And there came out of the ſmoke locuſts upon the earth; and unto them was given power, as the ſcorpions of the earth have power. And it was commanded them that they ſhould not hurt the graſs of the earth, neither any green thing, neither any tree; but only thoſe men which have not the ſeal of God in their foreheads. And to them it was given that they ſhould not kill them, but that they ſhould be tormented five months: And their torment was as the torment of a ſcorpion, when he ſtriketh a man. And in thoſe days ſhall men ſeek death, and ſhall not find it; and ſhall deſire to die, and death ſhall flee from them. And the ſhapes of the locuſts were like unto horſes prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breaſt-plates, as it were breaſt-plates of iron; and the ſound of their wings was as the ſound of chariots of many horſes running to battle. And they had tails like unto ſcorpions, and there were ſtings in their tails: And their power was to hurt men five months. And they had a king over them, which is the angel of the bottomleſs pit, whoſe name in the Hebrew tongue is Abaddon, and in the Greek tongue hath his name Apollyon. One wo is paſt, and behold, there come two woes more hereafter.

And the fifth Angel ſounded.] What we are to underſtand here, by ſeeing "a ſtar fall from Heaven unto the earth," is variouſly interpreted; as moſt other parts of this prophetic book are. Some take it to mean the Devil, who is call'd "the Angel of the bottomleſs pit," ver. 11. Others interpret it of ſome principal ſeducer among the Jews. (G. and H.) Some apply it to Arias the arch-heretick, with whom they are pleas'd to join Luther and Calvin, and their reſpective followers: (Rhem.) Whilſt others think it more properly applicable to the Pope and his adherents. (K. Jam. I.) Some again divide it between the Pope in the weſt, and Mahomet in the eaſt. (Hall and Wall) But the now moſt prevailing opinion, is that which interprets it wholly of Mahomet, and his followers. (Mede, Aſſ. Whiſt. Wells, Newt. and Wall) Thus, 'tis obſerv'd, That this plague began here, with the "opening the bottomleſs pit," ver. 2. which denotes the letting out a falſe religion; the *ſmoke* which aroſe "out of the pit," ſignifying the multitude which embrac'd that religion; and the *locuſts*, which "came out of the ſmoke," ver. 3. the armies which came out of that multitude. This *pit* was *opened*, to let out ſmoke and locuſts into the regions of the four monarchies, or ſome of them. The *king* of thoſe locuſts was "the angel of the bottomleſs pit," ver. 11. being chief governor, as well in religious as civil affairs; ſuch as was the caliph of the Saracens. Swarms of *locuſts* often ariſe in Arabia-fœlix, and from thence infeſt the neighbouring nations; and ſo are a very fit type of the numerous armies of Arabians invading the Romans. They began to invade them, A. D. 634. and to reign at Damaſcus, A. D. 637. They built Bagdad, A. D. 766, and reigned over Perſia, Syria, Arabia, Egypt, Africa and Spain. They afterwards loſt many of theſe dominions one after another, till the caliph of Bagdad, A. D. 936, ſurrender'd all that remain'd of his temporal power to Mahomet, who, within two years loſt Bagdad to the Turks. After this, Bagdad was ſometimes in the hands of the Turks, and ſometimes of the Saracens, till, at laſt, Togrul-Beig, otherwiſe call'd Tangrolipix, conquer'd Choraſan and Perſia, and, A. D. 1055, (or, according to Mr. Mede's account, 1057.) added Bagdad to his empire, making it the ſeat thereof. The whole time that the caliphs of the Saracens reign'd with a temporal dominion at Damaſcus and Bagdad together, was three hundred years; *viz.* from the year 637. to the year 936 incluſive. Now, *locuſts* live but *five months*: And therefore, for the decorum of the type, theſe *locuſts* are ſaid to *hurt* men *five months*, ver. 5. and *five months*, ver. 10. as if they had liv'd about five months at Damaſcus, and again about five months at Bagdad; in all ten months, or three hundred prophetic days, which are ſo many years. (Newt.) See the notes on ch. i. 20. vi. 13. vii. 3. and viii. 7, 10, 12. and Luke viii. 31. and thoſe here next following.

And he opened the bottomleſs pit.] Some errors and hereſies had broke out before, as it were, by chinks and crannies: But now they came out abundantly, as if Hell had been let looſe, or broke up, and the gates of it ſet wide open, to let it out at large. For now Mahomet (by the aſſiſtance of Sergius of Conſtantinople, the Neſtorian monk, and John of Antioch, the Arian) ſet forth his *Alcoran* for Divine Scripture; the like whereof no heretic durſt ever attempt before; or, at leaſt, could not prevail with ſuch multitudes of men to believe him, as Mahomet did: So that the "opening the bottomleſs pit," is the apoſtates uſing their power, to let ſuch groſs hereſies into the world, as could come from none, as their author, but the Devil of Hell. (Aſſ.) And this falſe and impious doctrine ſpread ſo mightily, that great part of the Chriſtian world was over-run and infected with its poiſon. (Wells) Yea, ſo groſs was the *darkneſs* of ignorance in thoſe times, (*viz.* in the ſeventh, or eighth century) that there is hardly any memory left, of any learned or good man, except our venerable Bede. (Wall)

Out of the ſmoke, locuſts.] Obſerve here, 1. That ſuch ravaging invaders are properly compar'd to *locuſts*; becauſe ſuch creatures commonly leave all countries waſte and deſolate, wherever they come. (G. H. B. and Wells) And, 2. That their ſucceſs is commonly owing to the *ſmoke*, and *darkneſs*, of ignorance. (Wall) See the notes on Matth. iii. 4.

It was commanded them.] *Errhethē autais*; it was *ſaid* unto them. All the wiſe and gracious acts of God's providence, in protecting his ſervants, and reſtraining the malice of their enemies, is the moſt properly thus expreſs'd; his will being of the ſame force, to produce the effects, as his *commands* ought to be. (G. and H.) And thus the ſame phraſe is ſeveral times uſed, by Chriſt himſelf, in his Divine Sermon on the mount, when he ſpeaks of the *precepts* of the old law.

Not hurt the graſs.] The *graſs* here may ſignify weak Chriſtians; the *green things*, growing ones; and the *trees*, ſtrong ones: (Aſſ.) Or, ſuch as bear fruit. (B) The corrupters of the Goſpel cannot *hurt* him, whoſe faith is humble and low as the *graſs*; whoſe hope is bright and lively as the *green* colour; and whoſe charity is abundant in fruit, as a fertile *tree*. (Q.)

The ſeal of God.] See the notes on ch. vii. 3.

Tormented five months.] Bp. Hall reckons but one hundred and fifty years; interpreting this, and the *five months* mention'd ver. 10. to be both one and the ſame ſpace of time: And ſo do alſo, the Aſſembly-men, Grotius, and Hammond (tho' theſe two laſt underſtand it literally, of the *five months* cruel hardſhips, which the Jewiſh Zealots tormented their brethren with, next before Titus's laying ſiege to Jeruſalem:) But Dr. Wall makes them different incurſions of the Saracens, each of about an hundred and fifty years: The latter of which he interprets to be that diſtinctly mention'd in ver. 10. which he reads, according to the Alexandrian, and others of the beſt Manuſcripts, and Verſions (approv'd by Dr. Wells) that *by their tails and had power* "to hurt men five months; ſo that this *wo* may, by this account, be ſuppos'd to have laſted till about the year 1000, or longer, as Mr. Mede counts: And Mr. Whiſton concludes, that the latter afflicted the Roman empire in the weſt, as the former had done in the eaſt.

Men ſeek death.] Being weary of their very lives. (G. Hall, H. B. Wells and Wall) See the notes on Luke xxiii. 30.

The ſhapes of the locuſts.] In this deſcription, their reſemblance to "horſes prepar'd unto battle," denotes the warlike diſpoſition of the Saracens; the "crowns like gold" on their heads, denote the largeneſs of their conqueſts; "their faces as the faces of men," ſhew, that they are not natural *locuſts*, but men figuratively ſo call'd; their "hair, as the hair of women," ſhews them to be Arabians, who wore the hair of their heads thus long, as Pliny tells us, tho' Herodotus ſays, they ſhav'd their beards; their teeth "as the teeth of lions," denotes their fierceneſs and cruelty; their "breaſt-plates as it were breaſt-plates of iron," &c. denote their hardineſs in battle; as the "ſtings in their tails", like *ſcorpions*, do the poiſonous nature of their Mahometan doctrines. (Wells)

In the Hebrew tongue.] This name is ſet forth here both in Hebrew and Greek; either becauſe the deſtroying Angel was known to the Jews, as well as to the Chriſtians; or elſe becauſe the Saracens oppreſs'd both. (Aſſ.) By this king of the *locuſts*, whoſe name is Abaddon, ſome do underſtand Mahomet himſelf; becauſe he order'd his religion to be propagated by the ſword, inſtead of miracles, and thereby ſet the Saracens upon all their wars and deſolations. (Whiſt.) But, as the ſaid king is here expreſly ſtyl'd "the Angel of the bottomleſs pit," it cannot be tolerably applied to Mahomet, or any other, but only to Satan. (Wells) And the name *Apollyon*, in Greek, ſignifies the ſame as the other does in Hebrew; that is, *The Deſtroyer*. How near a relation this latter has, both in name and quality, to the Heathen deity Apollo, may be ſeen in Dr. Hammond's notes on this text. See alſo the notes on 2 Theſſ. ii. 3.

One wo is paſt.] *Mia*; the *firſt*. See the notes on ch. viii. 13.

Ver. 13, 14, 15, 16, 17, 18, 19, 20, 21. And the ſixth Angel ſounded, and I heard a voice from the four horns of the golden altar, which is before God, Saying to the ſixth Angel which had the trumpet, Looſe the four Angels which are bound in the great river Euphrates. And the four Angels were looſed, which were prepared for an hour, and a day, and a month, and a year, for to ſlay the third part of men. And the number of the horſemen were two hundred thouſand thouſand: And I heard the number of them. And thus I ſaw the horſes in the viſion, and them that ſat on them, having breaſt-plates of fire, and of jacinct, and brimſtone: And the heads of the horſes were as the heads of lions; and out of their mouths iſſued fire, and ſmoke, and brimſtone. By theſe three was the third part of men killed, by the fire, and by the ſmoke, and by the brimſtone, which iſſued out of their mouths. For their power is in their mouth, and in their tails: For their tails were like unto ſerpents, and had heads, and with them they do hurt. And the reſt of the men which were not killed by theſe plagues, yet repented not of the works of their hands, that they ſhould not worſhip devils, and idols of gold, and ſilver, and braſs, and ſtone, and of wood: Which neither can ſee, nor hear, nor walk: Neither repented they of their murders, nor of their ſorceries, nor of their fornication, nor of their thefts.

And the ſixth Angel ſounded.] Not to mention the arguments of thoſe who apply this period, as well as the reſt, to the Jews and their affairs; it ſeems now generally to be interpreted of the riſe and progreſs of the Turks. (Hall, Mede, Aſſ. B. Whiſt. Wells, Wall and Newt.) For, the Turks, having put an end to the Saracen empire, according to Mr. Mede's computation, A. D. 1057. began to conquer the nations upon the Euphrates, A. D. 1063. In thirty years, Olub-Arſlan and Melech-Schah conquer'd thoſe nations, and reign'd over the whole. But the latter, dying A. D. 1092, was ſucceeded by a little child; whereupon this their kingdom broke into four: Of which four, that of Armenia-major was ſeated at Miyapharekin, otherwiſe call'd Megarkin, or Martyropolis; that of Meſopotamia at Moſul; that of all Syria at Aleppo; and that of Cappadocia at Iconium, A. D. 1258, theſe four kingdoms were invaded by the Tartars, under Hulacu, who drove the inhabitants into the weſtern parts of Aſia-minor; where they afterwards made war upon the Greeks, and began to erect the preſent empire of the Turks; which was ſettled, on the taking of Conſtantinople, A. D. 1453, and an end put to the Roman empire in the eaſt. (Mede, Aſſ. Whiſt. Wells, and Newt.) So that here we may obſerve on this text, 1. That by "the four horns of the golden altar," is ſignified the ſituation of the head-cities of thoſe four kingdoms, all in a quadrangle. (Newt.) 2. By "the four Angels, thoſe which preſided over thoſe five kingdoms. (Aſſ. and Wells) 3. By their being "bound in the great river Euphrates," we may underſtand, that Divine Providence had not yet permitted thoſe Turks to ſettle their dominions on this ſide of that river. (*Idem*) But now, 4. That it ſeem'd good, that they ſhould extend their bounds and break into the eaſtern part of the Roman empire. (Wells) 5. That they began to be *prepared*, by Divine Providence, for this expedition, when they began to conquer thoſe other nations bordering upon Euphrates. (Newt.) 6. That the interval of time, here call'd "an hour, and a day, and a month, and a year" (being underſtood of prophetic *days*, &c. ſo that, as *a day* paſſes for one year, *a month* paſſes for thirty years, and *a year* for 365 years, each containing proportionably ſo many natural days) making together exactly 396 (tho' Sr. Iſaac Newton makes them but 391) years, and being computed from the Turks putting an end to the empire of the Saracens, by the taking of Bagdad, A. D. 1057. will extend to their putting an end to that of the Romans in the eaſt, by the taking Conſtantinople, A. D. 1453. ſo that the event anſwers exactly to the prophecy. (Mede, Aſſ. Whiſt. Wells, and Wall) 7. That by their being prepar'd to "ſlay the third part of men;" is meant their putting an end to part of the Roman empire; which when entire was reckon'd a *third part* of the then known world. (Wells and Newt.) 8. That the Turkiſh armies are here repreſented by *horſemen*, becauſe, as Mr. Whiſton ſays, their forces chiefly conſiſt in horſe: But Mr. Mede thinks it is rather becauſe this is the character made uſe of by Ezekiel, ch. xxxviii. 4, 15. to deſcribe the nation of Magog, from which the Turks ſprang. (Wells) 9. That the *number* of them is here ſaid to be "two hundred thouſand thouſand," or *two myriads of myriads* (according to the Greek) that is, a prodigious multitude, above the proportion of all thoſe Chriſtians who ſhould oppoſe them. (Hall) St. John does not ſay, that he himſelf number'd them; but, as Mr. Mede obſerves, ſo often as any thing is related, which could not be repreſented to the ſight, he was inform'd, as to ſuch a particular, by a voice: And therefore he ſays here, "I heard the number of them." (Wells) 10. That the deſcription of "the horſes in the viſion (or, *in appearance*) and them that ſat on them," is very natural: Where, by "fire, and ſmoke, and brimſtone," and *hyacinth*, are denoted guns and gun-powder; which about that time began firſt to be uſed with any great effect, *viz.* at the taking of

Conſtantinople. Now, ſuch as fight with guns, appear to their enemies, as cover'd with "breaſt-plates of fire, and *hyacinth*, and brimſtone," becauſe of the medium, or air, about and between them, being fill'd with *fire*, and *ſmoke*, and the ſmell of *brimſtone*: And likewiſe the "fire, and ſmoke, and brimſtone," ſeem to ſuch as look on the oppoſite army, as *iſſuing out of the mouths of the horſes*; and hereby alſo the *horſes heads* look terrible, denoted here "as the heads of lions." (Hall, Aſſ. Wells and Wall) See the notes on ver. 1, 7, &c. and ch. v. 11. vii. 3. and viii. 7.

And the reſt——yet repented not.] That is, *The reſt* of the Chriſtian inhabitants of the once Roman empire, who eſcap'd this deſtruction, "yet repented not of the works of their hands", *viz.* 1. Of their "worſhiping devils, and idols of gold", &c. whereby we are not only to underſtand the actual *worſhip* of *Devils*, or Dæmons; but that of Saints or Angels; yea and even the making any *Image* whatſoever, to *bow down to* it or *worſhip* it. Now, there were, at that time, none, on this ſide Euphrates, who worſhipped Images (*proh pudor & dolor!*) but only Chriſtians. The Greek Church had, by force of the Roman, fallen into Image-worſhip: And the Romans, who were before the Greeks, in Idolatry, "yet repented not", on the judgments inflicted on the other. (Andr. Aſſ. Wells & Wall.) 2. "Of their murders"; a ſin of which thoſe are guilty, who count it not only lawful, but praiſe-worthy, to kill ſuch as they deem Hereticks. (Wells) 3. "Of their ſorceries"; the Greek, as well as the Romiſh prieſts, ſtill ſeducing weak people, by pretended miracles, and the like. (Idem.) 4. "Of their fornication"; which the Papiſts openly allow of, in ſome caſes; and even Proteſtants alſo make too ſlight of, and practiſe too much. (Idem.) And, 5. "Of their thefts," wherein Proteſtants are very guilty; and perhaps more guilty, in ſome reſpects, (*viz.* Robbing the Church of its lands and revenues, and ſacred things of the reverence due to them, &c.) than any other Chriſtians, of whatever denomination. (Mede and Wells) See Dr. Wells here at large; and the notes on ch. ii. 21, 22. Rom. ii. 22. 1 Cor. vi. 18. and x. 20. and Eph. v. 5.

CHAP. X.

The viſion of the little book open.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. AND I ſaw another mighty angel come down from heaven, cloathed with a cloud, and a rainbow was upon his head, and his face was as it were the ſun, and his feet as pillars of fire. And he had in his hand a little book open: and he ſet his right foot upon the ſea, and his left foot on the earth, And cried with a loud voice, as when a lion roareth: and when he had cried, ſeven thunders uttered their voices. And when the ſeven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, ſaying unto me, Seal up thoſe things which the ſeven thunders uttered, and write them not. And the angel which I ſaw ſtand upon the ſea, and upon the earth, lifted up his hand to heaven, And ſware by him that liveth for ever and ever, who created heaven and the things that therein are; and the earth and the things that therein are, and the ſea and the things which are therein, that there ſhould be time no longer: But in the days of the voice of the ſeventh angel, when he ſhall begin to ſound, the myſtery of God ſhould be finiſhed, as he hath declared to his ſervants the prophets. And the voice which I heard from heaven, ſpake unto me again and ſaid, Go, and take the little book which is open in the hand of the angel which ſtandeth upon the ſea, and upon the earth. And I went unto the angel, and ſaid unto him, Give me the little book. And he ſaid unto me, Take it, and eat it up; and it ſhall make thy belly bitter, but it ſhall be in thy mouth ſweet as hony. And I took the little book out of the angels hand, and ate it up; and it was in my mouth ſweet as hony: and aſſoon as I had eaten it, my belly was bitter. And he ſaid unto me, Thou muſt propheſie again before many peoples and nations, and tongues and kings.

And I ſaw.] As by the viſions of the *ſeals* had been foretold the different ſtates of the Roman empire during the interval belonging to the ſaid ſeals, ch. vi. and vii. ſo it ſeem'd good to the Holy Ghoſt to inſert here a prediction of the different ſtates of the Church, during the ſaid interval, or from the beginning of the firſt ſeal, to the end of the ſixth trumpet of the ſeventh ſeal; that ſo the connexion between the prophecy of the *ſealed book* and that of the *little book* might appear. (Wells.) And here we are to obſerve, 1. That this *mighty Angel* is generally underſtood of Chriſt himſelf. (Rhem. G. Hall, B. Wells, Q. and Newt.) who is call'd "a mighty Angel," in oppoſition to the mighty Enemies of his Church, mentioned in the foregoing chapter; (B.) He is ſaid to "come down from Heaven," to intimate his ſignal and ſeaſonable appearing, for the relief of his Church; (Idem.) "Clothed with a cloud," repreſenting the manner of his coming in the clouds at the final judgment; (Idem.) With "a rainbow upon his head," ſignifying that covenant of peace, which he had made with his Church, and his continual mindfulneſs of that covenant: (Aſſ. and B.) "His face as it were the ſun," to denote that light of comfort and deliverance, which he would bring to his Church, in his own time. (B.) "His feet as pillars," to ſignify the firmneſs and ſtability of his actions and purpoſes; and "as pillars of fire," denoting his ability to tread down his enemies, and to conſume them. (G. Hall, Aſſ. and B.) See the notes on ch. i. 13, &c. iii. 12. iv. 3. and v. 2.

A little book open.] *Viz. The book* which he had newly *open'd*, ch. vi, &c. For he receiv'd but one book from "him that ſat upon the throne," chap. v. 7. And he alone was worthy to *open* and look on this book. (Newt.) Some others take this to be a quite diſtinct and different book from the ſeal'd one: But Dr. Wells looks upon it as no other than a ſort of codicil to the former, containing prophecies collateral to thoſe of the ſealed book; for which the more inquiſitive may ſee his reaſons here at large. See alſo the notes on ch. v. 1, &c. and vi. 1, &c.

And he ſet his right foot.] It was the cuſtom for the high-prieſt, on the day of expiation, to ſtand in an elevated place in the people's court, at the eaſtern gate of the prieſt's court, and read the law to the people, while the heifer and the goat, which was the Lord's lot, were burning without the temple. We may therefore ſuppoſe him ſtanding in ſuch a manner, that *his right foot* might appear to John, as it were ſtanding on the *ſea* of glaſs, and *his left foot* on the ground of the houſe; and that "he cried with a loud voice" in reading the law, on the day of expiation. "And when he cried, ſeven thunders uttered their voices." *Thunders* are the *voice* of a cloud; and a cloud ſignifies a multitude: And this multitude may be the Levites, who ſang with thundring voices, and play'd with muſical inſtruments, at the great ſacrifices, on the ſeven days of the feaſt of tabernacles; at which times the trumpets alſo ſounded: For the trumpets ſounded, and the Levites ſang alternately, three times at every ſacrifice. The prophecy therefore of the *ſeven thunders* is nothing elſe than a repetition of the prophecy of the *ſeven trumpets* in another form. (Newt.) Chriſt's ſtanding with "his right foot on the ſea, and his left foot on the earth," not only denote his ſovereignty over the whole world; but alſo his power over the *two beaſts* which ſhould ariſe, the one out of the *ſea*, and the other out of the *earth*, ch. xiii. 1, 11. And the *ſeven thunders*, uttering their voices, made known to John, as is probable, ſeven remarkable events, by which the interval of the ſeventh trumpet, and perhaps too of the ſeventh vial, ſhould be diſtinguiſh'd. (Hall, Aſſ. H. B. and Wells.) See the notes on ch. iv. 5. and viii. 5.

Write them not.] That is, do not publiſh them to the world. (Hall, Aſſ. and H.) At leaſt, till they are nearer their accompliſhment. (Aſſ. B. and Wall.) See the notes on ch. i. 1. and v. 2. and 2 Cor. xii. 4.

Lifted up his hand to Heaven, and ſware.] An ancient ceremony uſed in ſolemn oaths. (Beza, Rhem. Aſſ. and H.) As appealing to God, as witneſs of the truth of what is ſworn; and the judge, who will puniſh thoſe who ſwear falſely. Hall, Aſſ. and B.) See the notes on Matth. v. 33, &c. xiv. 9. and xxiii. 16. Acts xxiii. 12, &c. Rom. ix. 1. Heb. vi. 16. and Jam. v. 12.

There ſhould be time no longer.] That is, there ſhould be no longer delay of God's promiſe and purpoſe, to deliver his Church, and execute judgment upon her enemies. (Aſſ. H. B. and Wall.) But, after the ſeventh trumpet "begins to ſound", (which is yet to begin) "the myſtery of God ſhould be finiſhed; *viz.* "The kingdoms of this world *ſhould then* become the kingdoms of our Lord, and of his Chriſt, and he *ſhould* reign for ever and ever," ch. xi. 15. "as he hath declared to his ſervants the prophets;" this declaration being one conſiderable branch of the *Goſpel*: For ſo the word *evangeliſe* plainly ſignifies. (B. Wells, Wall and Newt.) See the notes on ch. i. 1. and xi. 15. Matth. xxiv. 36. Mark xiii. 32. Acts i. 7. and Rom. xi. 13, &c. and 25.

Take it, and eat it up.] This is an introduction to a new prophecy, to a repetition of the prophecy of the whole book; and alludes to Ezekiel's *eating a roll*, or book, *ſpread* open before him, and *written within and without*, full of *lamentations and mourning, and wo*, but *ſweet in his mouth*, Ezek. ii. 9. and iii. 1; *&c.* Eating and drinking ſignify acquiring and poſſeſſing; and *eating the book* is becoming inſpired with the prophecy contain'd in it: It implies being inſpir'd, in a vigorous and extraordinary manner, with the prophecy of the whole book; and therefore ſignifies a lively repetition of the whole prophecy by way of interpretation, and begins not till the firſt prophecy, that of the *ſeals* and *trumpets*, is ended. It was *ſweet* in John's *mouth*, and therefore begins not with the bitter prophecy of the Babylonian captivity, and the Gentiles being in the outward court of the temple, and treading the Holy City under foot, and the propheſying of the *two witneſſes* in ſackcloth, and their ſmiting the earth with all plagues, and being kill'd by the beaſt: But, ſo ſoon as the prophecy of the *trumpets* is ended, it begins with the *ſweet* prophecy of the glorious *woman in heaven*, and the victory of Michael over the *dragon*; and after that, it is *bitter* in John's *belly*, by a large deſcription of the times of the great apoſtacy. (Newt.)

Before many peoples and nations.] *Epilaois*, &c. *Concerning* many, *&c.* (Wells and Wall.)

CHAP. XI.

The two witneſſes propheſy. The ſeventh trumpet ſoundeth.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. AND there was given me a reed like unto a rod: And the angel ſtood, ſaying, Riſe, and meaſure the temple of God, and the altar, and them that worſhip therein. But the court which is without the temple leave out, and meaſure it not; for it is given unto the Gentiles: And the holy city ſhall they tread under foot forty and two months. And I will give power unto my two witneſſes, and they ſhall propheſy a thouſand two hundred and threeſcore days clothed in ſackcloth. Theſe are the two olive-trees, and the two candleſticks ſtanding before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: And if any man will hurt them, he muſt in this manner be killed. Theſe have power to ſhut Heaven, that it rain not in the days of their prophecy: And have power over waters, to turn them to blood, and to ſmite the earth with all plagues, as often as they will. And when they ſhall have finiſhed their teſtimony, the beaſt that aſcendeth out of the bottomleſs pit, ſhall make war againſt them, and ſhall overcome them, and kill them. And their dead bodies ſhall lie in the ſtreet of the great city, which ſpiritually is called Sodom and Egypt, where alſo our Lord was crucified. And they of the people, and kindreds, and tongues, and nations ſhall ſee their dead bodies three days and an half, and ſhall not ſuffer their dead bodies to be put in graves. And they that dwell upon the earth ſhall rejoyce over them, and make merry, and ſhall ſend gifts one to another; becauſe theſe two prophets tormented them that dwelt on the earth. And after three days and an half, the Spirit of life from God entred into them: And they ſtood upon their feet, and great fear fell upon them which ſaw them. And they heard a great voice from Heaven, ſaying unto them, Come up hither. And they aſcended up to heaven in a cloud, and their enemies beheld them. And the ſame hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were ſlain of men ſeven thouſand: and the remnant were affrighted, and gave glory to the God of heaven. The ſecond wo is paſt, and, behold, the third wo cometh quickly.

Meaſure the temple.] By the *temple* and *altar*, &c. that is, the inner court, may well be denoted the moſt primitive, and, as it were, moſt inmoſt ſtate of the Chriſtian Church; including the time of Chriſt here on earth, and the ages next ſucceeding thereto; as the inner court did include not only the ark of the covenant, and the mercy-ſeat, whereby Chriſt was typified, but alſo the next adjacent parts of the temple: And, by St. John's being bid to *meaſure* the inner court, may well be denoted the conformity of the moſt primitive Church to the rules of the Goſpel, as its *meaſure*. And accordingly, by "the court which is without the temple", or the outer court, may be denoted the ſtate of the Chriſtian Church, ſucceeding the moſt primitive: And, by his being bid (*ecballein exo*) to *caſt it out*, and *not to meaſure it*, may be denoted the falling of the viſible Church (as to the greateſt part thereof) off from the rules of the Goſpel, which ought to have been its *meaſure*. And by *the Holy City* being *trodden under foot* by the Gentiles, may further be well denoted, that Jeruſalem ſhould be inhabited and profan'd by Gentiles; who ſhould be guilty of idolatry, or other anti-chriſtian worſhip. (Wells.) Where note, 1. That this is by ſome interpreted literally, of ſecuring the inner court of the temple from being meddled with, when Adrian erected a new city, which he call'd by his own name Ælia, and an idol-temple was erected to Jupiter upon mount Sion. (G. and H.) By others myſtically; reckoning thoſe who *worſhipped* in the inner court, to be the 144000 who were *ſealed* with the *ſeal of the living God in their foreheads*, ch. vii. and thoſe in the outer court, the ſame with thoſe who received the *mark of the beaſt*, ch. xiii. 16. (Newt.) 2. That the phraſe, *ecbale exo*, implies a poſitive act, rather than a bare negative: And therefore, inſtead of *leave out*, as we tranſlate it, it ſhould be rendred *caſt out*; viz. excommunicate, or pronounce it unhallow'd, and polluted. (Aſſ. and Wells) 3. That the term of "forty and two months," during which the Gentiles were to *tread the Holy City under foot*, being the ſame with "a thouſand two hundred and threeſcore days," on which the *two witneſſes* were to *propheſy*, clothed *in ſackcloth*, are underſtood myſtically of ſo many prophetical *days*, that is, years, of the reign of the myſtical antichriſt; and yet, at the ſame time, literally, for three common years and an half, the perſonal reign of him who is properly and emphatically call'd *antichriſt*, which ('tis ſuppos'd) will fall in with the laſt three years and a half of him who is myſtically ſo call'd: And conſequently, the duration of antichriſt in general will be, in the whole, but 1260 years; tho' the *months*, or *days*, be interpreted as well literally, of the perſonal antichriſt, according to the expoſition of the primitive fathers, as myſtically, of the myſtical antichriſt, according to that of modern divines. For the fuller diſcuſſion of which, I refer the more curious to Dr. Wells's notes here at large. And, 4. That, whereas the Gentiles *treading the Holy City under foot* is here expreſs'd by "forty and two months," and the *propheſying* of the *two witneſſes* is expreſs'd by "a thouſand two hundred and threeſcore days;" the reaſon why the ſame ſpace of time is thus expreſs'd differently, by *days* in the one, and by *months* in the other, ſeems probably to be this, That in Scripture all ſin and error is reſembled to *darkneſs* and *night*, over which the moon rules; and therefore the former, being an act of *darkneſs* is expreſs'd by *months*, which ariſe from the motion of the moon: But the truth of Religion is reſembled to *light* and *day*, over which the ſun rules; and therefore the latter, being an act of *light*, is expreſs'd by *days*, which ariſe from the motion of the ſun. And on the like account, the time of the *beaſt* is reckon'd by *months*, ch. xiii. 5. but that of the *woman's* ſtay in the wilderneſs, by *days* and *years*, ch. xii. 6, 14. (Aſſ. and Wells) See alſo the notes on ch. xii. 6. Luke xxi. 24. Eph. ii. 14. and 2 Theſſ. ii. 3.

My two witneſſes.] Who are here meant by theſe *two witneſſes*, I ſhall not take upon me to aſcertain. However, to give the reader ſome light into this dark place, obſerve, That ſome apply this title to the reſpective Biſhops of the Jewiſh and Gentile Chriſtians, who together with their flocks, bore their teſtimony to the truth, when idolatry was ſet up at Jeruſalem; labouring like Moſes to bring off the Jews from their prejudices, and like Elijah, preaching down idolatry. (G. and H.) Others underſtand it of the two Churches of Smyrna and Philadelphia, (ch. ii. and iii.) which were not charg'd with any fault. For tho' five of the ſeven Churches of Aſia, which were in proſperity, are found fault with, exhorted to *repent*, and threatned to be *remov'd* out of their places, or otherwiſe puniſh'd, except they repented; theſe two, which were under perſecution, remain'd ſo ſtill, to illuminate Chriſt's Church. But when the primitive Church Catholic, repreſented, ch. xii. by the *woman in Heaven*, apoſtatiz'd, and became divided into two corrupt Churches, repreſented by *the whore of Babylon*, and the *two-horned beaſt*, then the 144000, who were *ſeal'd* out of all the twelve tribes, became the *two witneſſes*, in oppoſition to thoſe two falſe Churches; and the name of *two witneſſes* remains to the true Church of God, in all times and places, to the end of the prophecy. Theſe are call'd "the two olive-trees," with relation to thoſe in the viſion of Zech. iv. which ſtand on each ſide of the golden candleſtick, to ſupply the lamps with oil; and *olive-trees*, according to St. Paul, Rom. xi. 17. repreſent Churches, ſupplying the lamps with oil, by maintaining teachers: They are alſo call'd "the two candleſticks;" which in this prophecy ſignify churches; the *ſeven Churches* of Aſia being repreſented by *ſeven candleſticks.* Theſe alſo *have power*, like Elijah, "to ſhut heaven, that it rain not," at the ſounding of the firſt trumpet; and, like Moſes, to *turn the waters into blood*, at the ſounding of the ſecond; "and to ſmite the earth with all plagues as often as they will;" that is, with the plagues of the trumpets, and vials of wrath: But at length they are ſlain, riſe again from the dead, and "aſcend up to Heaven in a cloud;" and then the ſeventh trumpet ſounds to the day of judgment. (Newt.) Some underſtand it of all the ſucceſſion of faithful witneſſes to the truth, and ſincere Chriſtians in general; eſpecially martyrs and confeſſors, whom God has from time to time rais'd up in his Church, to bear their teſtimony for Chriſt, againſt all hereſies, blaſphemies, idolatries, and uſurpations, in the time of Antichriſt's reign; to whom they adapt the ſeveral characters of the two witneſſes aforeſaid. (Hall, B. Q. and Wall) Others, more particularly, of thoſe who have given their teſtimony againſt popery: And theſe apply all that is here ſaid of "the great city, which ſpiritually is called Sodom and Egypt," to the city of Rome; which they will have to be myſtically ſo call'd. (Mede, Aſſ. More & Whiſt.) And ſome of theſe again inſiſt upon its being ſolely applicable to, and exactly fulfill'd in the Waldenſes, and Albigenſes, even in our days. (Lloyd & Whiſt.) But this laſt however ſeems too jejune an application; and theſe too late: Neither were the Albigenſes one Church, but ten, or more; being ſo many *ſects*, vaſtly different even in fundamental points. (Wall) Nor indeed were the *two witneſſes* any *new* Churches, but the poſterity of the primitive Churches, and as ſuch fitly repreſented by two of the primitive candleſticks. (Newt.) Others interpret theſe *two witneſſes* literally, of Enoch and Elijah; who ſhall be ſent again, to bear witneſs upon earth to the truth of Religion, as the moſt convincing argument to preſerve men from being ſeduc'd by Antichriſt, moſt properly ſo call'd. (Rhem. & Wells) For which interpretation we have the conſent of the primitive Fathers, Hippolitus, Tertullian, St. Cyprian, Ephrem Syrus, St. Ambroſe, St. Jerome, St. Auguſtin, Proſper, St. Gregory, Damaſcene, and Aretas Cæſarienſis; as well as the judgment of Dr. Grabe, (who cites ſeveral more) and other learned moderns; yea, and the authority of our Saviour himſelf, who declares, that "Elias truly *ſhall* firſt come, and reſtore all things," Matth. xvii. 11. which words, being ſpoken in the future tenſe, can't be applied to John the Baptiſt, who was then already come, and had not, nor did *reſtore all things.* Yet, as all thoſe who, through the ſaid ſeveral ages of the Churches impurity, have born teſtimony to the truth in their own times, may be look'd on as fore-runners, and, as it were, types of theſe two principal witneſſes; ſo, ſeveral particulars of the aforeſaid prophecy may alſo be accommodated to all ſuch inferior *witneſſes*; and that perhaps agreeably to the deſign of the Holy Spirit. But, for the more curious reader's ſatisfaction herein, I recommend him to Dr. Wells's large annotations on this paſſage; and the other notes here next following.

My two witneſſes.] Note here, 1. That in the number *two* is an alluſion to Moſes and Aaron in the wilderneſs; Elijah and Eliſha, when the Iſraelites worſhipp'd the calves and Baal; and to Zerubbabel and Jehoſhua, in Babylon, and after the return from thence. (Mede and Aſſ.) 2. That from the mention only of *two* we may infer, That we ought never to have our eyes fix'd upon the multitude, ſo as to follow them, in regard to their number; nor to conclude that that doctrine is not true which is not embrac'd by the majority: For, the train of Chriſt is not large; nor are his ways throng'd as they ought, but *few*, very few comparatively walking in them. (B.) And, 3. That how few ſoever his faithful witneſſes are, Chriſt is graciouſly pleas'd to own and authorize them for his: As here he calls them. "My two witneſſes;" adding withal "And I will give power unto my two witneſſes," &c. which implies not only commiſſion and authority, but alſo ability, aſſiſtance and ſucceſs, in the diſcharge of their teſtimony. (Idem) See the notes on Matth. xviii. 19. and xxviii. 20. Luke xii. 32. and Acts i. 8. and ii. 1.

And they ſhall propheſy.] To wit, againſt the errors and corruptions of the times; notwithſtanding whatſoever oppoſition they may meet with on the part of their enemies, and trouble and ſorrow to themſelves (Hall)

The two olive-trees.] As the *olive-tree* is always green, ſo the miniſtry of theſe witneſſes is lively and efficacious: And as the olive is a ſign of peace, and the oil that drops from it an emblem of grace, ſo the miniſtry of theſe witneſſes was a miniſtry both of grace and peace. (B.) See the notes on Rom. xi. 24.

And the two candleſticks,] Note here, 1. That they are ſaid to be *two*, either becauſe theſe perſecuted Churches conſiſted of Jews and Gentiles; or elſe becauſe they liv'd both in the eaſtern and weſtern empire. (Aſſ.) 2. That they are ſaid to *ſtand before* the Lord, either becauſe they were ready to ſerve Chriſt continually, even in a time of ſuch general corruption: (H.) Or elſe, becauſe of their fidelity in the diſcharge of their duty, as in the preſence of God. (B.) And, 3. That in the Alexandrian, and ſeveral other MSS. as alſo, in the Vulgar Latin, the Syriac and Arabic Verſions, and in Hippolytus, Arethas, &c. they are ſaid to *ſtand* (*en opion tou Kyrioi*) before *the Lord*; tho' in our common copies we read it (*Theou*) *God.* (Wells) However, the ſenſe and meaning is the ſame in both.

Fire proceedeth out of their mouth.] Not by way of imprecation, but of denunciation; pronouncing the threatnings and judgments of God, againſt thoſe who continue impenitent. (B. and Wells)

Power to ſhut Heaven.] By this may be underſtood the power of the keys, whereby *to ſhut Heaven*, ſo as the grace of God (the myſtical *rain*) ſhould not diſtil upon their enemies, to the remiſſion of ſins, ſo long as they perſiſted in their errors. (Mede and Aſſ.) See the notes on Matth. xvi. 19. and John xx. 23.

As often as they will.] *Viz.* By their prayers. (Hall, Aſſ. and Wall) That is, whenever they aſk it upon a juſt occaſion. (G. Aſſ. and B.) See the notes on Matth. xviii. 19 and xxviii. 30.

The beaſt.] *Viz.* The great antichriſt. (Rhem. Aſſ. and Wells) *Therion* properly ſignifies *a wild beaſt*; and being ſo render'd here, and elſewhere in this book, it ſeems to anſwer beſt to the deſign of the Holy Spirit, in uſing the ſame word to denote antichriſt, whether perſonal or myſtical, as what would be very pernicious to mankind. It is alſo more agreeable to the deſcription of his compoſition, ch. xiii. 1. As to this wild beaſt's "aſcending out of the bottomleſs pit," ſee the notes on ch. xiii. 1. and xvii. 8. (Wells) And as to the conjectures concerning the perſon meant by antichriſt. See the notes on 2 Theſſ. ii. 3.

And kill them.] So that, as to human appearance, all Chriſtian religion ſhould ſeem utterly extinguiſh'd (Wall)

The great city.] Interpreted by ſome literally of Jeruſalem; by others, myſtically, of Rome. See the notes on ver. 1.

Spiritually called Sodom.] Wherever impurity reigns, there is *Sodom:* Wherever good men are perſecuted, there is Egypt: And wherever the members of Chriſt ſuffer, there is Calvary; for there our Lord himſelf is crucified. (Q.)

Our Lord.] In the Alexandrian, and many other MSS. and in all the four ancient verſions, as well as in Arethas, it is (*Kyrios auton*) *their Lord*; which fits better to the compariſon here inſtituted, between their, and *their Lord's* death and reſurrection. (Wells and Wall)

Tormented them.] *Viz.* By their public preaching, by their private reproving, and by their denouncing of God's judgments againſt them: Inſomuch that theſe witneſſes not ſuffering them to go on, quietly and undiſturb'd, in the ways of ſin, the ſinners grew very uneaſy with them, and *rejoyced* when they thought the world was quit of them. (Rhem. G. Hall, Aſſ. and B.) See the notes on Acts xvi. 20.

The Spirit of life.] That is interpreted, of their being reſtor'd to their former condition, with ſome addition of honour and glory. (G. Aſſ. and B.)

A great earthquake.] That is, a great ſhaking of the kingdom of antichriſt; inſomuch that many, who had been under his tyranny, fell off from him; and others, being *affrighted*, "gave glory to the God of Heaven." (B. and Wells) See the notes on ch. iii. 4. and vi. 12. and Acts i. 15.

The ſecond wo is paſt.] See the notes on ch. viii. 13.

Ver. 15, 16, 17, 18, 19. And the ſeventh Angel ſounded, and there were great voices in Heaven, ſaying, The kingdoms of this world are become the kingdoms of our Lord, and of his Chriſt, and he ſhall reign for ever and ever. And the four and twenty elders, which ſat before God on their ſeats, fell upon their faces, and worſhipped God. Saying, we give thee thanks, O Lord God Almighty, which art, and waſt, and art to come; becauſe thou haſt taken to thee thy great power, and haſt reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they ſhould be judged, and that thou ſhouldſt give reward unto thy ſervants the prophets, and to the Saints, and them that fear thy name, ſmall and great, and ſhouldſt deſtroy them which deſtroy the earth. And the temple of God was opened in Heaven, and there was ſeen in his temple the ark of his teſtament: And there were lightnings, and voices, and thundrings, and an earthquake, and great hail.

The four and twenty elders.] See the notes on ch. iv. 4, 10. and v. 8, 14.

O Lord God Almighty.] See the notes on ch. i. 4, 8, 11. and iv. 8.

Thy wrath is come.] That is, the time to execute *thy wrath* on ſuch as repented not in the time of thy forbearance. (Aſſ.) For this ſeventh trumpet ſounds to the day of judgment. (Newt.) And then ſhall God's ſervants, who have ſuffer'd for him here, be graciouſly *rewarded*, and his enemies, their perſecutors, be deſervedly *deſtroyed.* See the notes on ch. vi. 11. Luke xviii. 3. Rom. iv. 4. 1 Cor. iii. 8. 2 Cor. v. 10. and Hebr. xi. 26.

The temple of God was opened.] The prophecy being finiſhed, John is inſpired a-new by the *eaten book*, and begins the interpretation thereof here. (Newt.) "The temple of God was opened," that the ſeven Angels, with the ſeven vials, might come out of it, as we learn from ch. xv. 5, 6. "And there was ſeen in his temple the ark of his teſtimony," (or covenant) whereby may be denoted, that now the veracity of God, in fully making good his covenant and promiſes to his Church, was moſt evidently maniſeſted, by God's deſtroying all the enemies thereof, (*viz.* antichriſt and his followers) by the pouring forth the *ſeven vials* upon them. And, upon the pouring forth the laſt of theſe *ſeven vials*, or plagues, "there were lightnings, and voices, and thundrings, and an earthquake, and great hail," finiſhing the deſtruction of antichriſt; as appears from ch. xvi. 17. (Whiſt. and Wells) See the notes on ch. iv. 1, 5.

CHAP. XII.

The woman clothed with the ſun, brought forth a ſon: The red dragon, waiting to devour the child, is conquer'd by Michael: She flies into the wilderneſs; and is there perſecuted by the dragon.

Ver. 1, 2, 3, 4, 5, 6. AND there appeared a great wonder in Heaven, a woman clothed with the ſun, and the moon under her feet, and upon her head a crown of twelve ſtars: And ſhe being with child, cried, travailing in birth, and pained to be delivered. And there appeared another wonder in Heaven, and behold, a great red dragon, having ſeven heads, and ten horns, and ſeven crowns upon his heads. And his tail drew the third part of the ſtars of Heavens, and did caſt them to the earth: And the dragon ſtood before the woman which was ready to be delivered, for to devour her child as ſoon as it was born. And ſhe brought forth a man-child, who was to rule all nations with a rod of iron: And her child was caught up unto God, and to his throne. And the woman fled into the wilderneſs, where ſhe hath a place prepared of God, that they ſhould feed her there a thouſand two hundred and threeſcore days.

A woman clothed with the ſun.] This is generally interpreted of the Primitive Church Catholic, in her militant ſtate; Which is, 1. deſcrib'd here as "clothed with the ſun;" that is, reſplendent and glorious, made pure and majeſtical by the perfect beams of Chriſt's righteouſneſs and the light of the Goſpel ſhining upon her; with "the moon under her feet," that is, the light of the Moſaical Law, which tho' far inferior to that of the Goſpel, is yet in ſome meaſure reſted upon by the Church, as it were upon a footſtool; or to ſignify her trampling under foot all the tranſitory and changeable things of this life; "and upon her head a crown of twelve ſtars," to denote the riſe of the Church, or propagation of the Goſpel, by the preaching of the twelve Apoſtles, and her ſtedfaſt holding the ſame uncorrupted doctrine. (G. Hall, Aſſ. H. B. Wells, Q. and Newt.) But the *head of the Church* is not here deſcrib'd with any of the enſigns either of a *Pope* or a *King*, to favour the ſupreme headſhip pretended to by Papiſts or Eraſtians. (Wall) 2. This appearance in *Heaven*, muſt not be underſtood of *Heaven* properly ſo call'd, or of the third Heaven, for there is neither *ſun*, nor *moon*, nor *ſtars*; but of the air, or lower Heaven, which is frequently call'd (*ouranos*) *Heaven.* (G. and Aſſ.) 3. Her "being with child" means her being big with an earneſt deſire to propagate the Chriſtian religion throughout the world, and to bring forth children to God. (Hall, Aſſ. H. and B.) And, 4. Therefore 'tis ſaid, ſhe "cried, travailing; *viz.* Under ſeveral perſecutions, by Diocleſian and others: (Aſſ. Hill, and Newt.) By apologies to their earthly governors, and by prayers to God, that he would graciouſly ſend them emperors who would become *nurſing fathers* to his Church. (Aſſ. and B.) The many martyrs, in all times of the Church make it evident, that ſhe always brings forth her children with *pain.* (Wells and Q.) See the notes on ver. 5. ch. i. 6, 16, 20. 1 Cor. vii. 31. 2 Cor. xi. 2. Gal. iv. 19. and Eph. v. 32.

A great red dragon.] This is by ſome underſtood of the Devil himſelf, here call'd *a dragon*, for his ſubtilty; *a great dragon* for his power; and "a great red dragon" for his bloody cruelty. Thus they interpret his "having ſeven heads" to denote his manifold ſubtilties, and miſchievous contrivances againſt the Church; his "ten horns," his vaſt power and great ſtrength, both in himſelf and his members, as alſo the number and power of his agents, who ſerve, as *horns*, to puſh and hurt the Church; and the "ſeven crowns upon his heads" to denote his regal power, which he holds by uſurpation, and his many victories and conqueſts in the world, yet over none but thoſe who are willingly overcome by him. (Rhem. B. Q. Wall, and Hole) Others apply it to ſome dæmon, or evil genius, more immediately preſiding over the city of Rome, and inviting them to blood-ſhed; ſuch as bloody Mars by name. (G. Hall, and H.) But it is more commonly interpreted of the Roman empire, and its ſeveral perſecuting emperors; by applying the "ſeven heads" to the ſeven hills upon which their city was built; the "ten horns" to ſo many kings ſubject to their juriſdiction; and the "ſeven crowns" to the ſaid ſeven heads, as being the ſovereign and imperial city. (G. Mede, Aſſ. H. Whiſt. Wells, and Newt.) See the notes on ver. 9. and ch. vi. 4. and thoſe which here next follow.

His tail drew the third part.] Whether the force of the *dragon* be in his *tail*, as ſome naturiliſts ſay; (Aſſ.) Or rather, the *dragon's tail* is mention'd only to denote the ſubtil artifices, by which he firſt works, before he exerts his utmoſt power, as others argue; (G. and H.) 'Tis plain, that as the *great dragon* (the Devil) *drew* others of the aſpiring Angels into the ſame crime and condemnation with himſelf at firſt; (Q.) So his inſtruments (here call'd "a great red dragon") make it their conſtant buſineſs, to to contrive all the miſchiefs they poſſibly can to the Church and people of God. (Stanh.) And particularly, by aſſaulting the Biſhops of the Church, here call'd "the ſtars of Heaven," and others of the moſt eminent Chriſtians, whom they endeavour to *caſt to the earth*, that their light may ceaſe to ſhine in the firmament of Chriſt's Church. (Hall, Aſſ. B. and Wall) See the notes on ch. vi. 13. and ix. 1, 10, 19. Phil. iii. 18. and 2 Tim. iv. 10.

To devour her child.] So did Diocleſian, and Galerius, and Maximinian ſtand ready, by all ways and means, to devour (that is, deſtroy) Conſtantine to prevent his obtaining the empire, but God's providence preſerv'd him; and in due time rais'd this *man-child* to the imperial throne, "who was to rule all nations" under the Roman dominion, and to eſtabliſh the Chriſtian religion throughout the bounds of it. (Aſſ. Whiſt. Wells, and Newt.) And it is very remarkable, That as the natural time of a *woman's* geſtation, from her conception to the birth of the child is forty weeks, that is, two hundred and eighty days; ſo, 'tis well known, that from the firſt riſe of our Saviour's kingdom, at his reſurrection and aſcenſion, A. D. 33. till the famous proclamation and edict for the univerſal liberty and advancement of Chriſtianity, by Conſtantine and Licinius, A. D. 313. (which put an end to the pangs of birth, in the heavieſt perſecution that ever was then known) was exactly two hundred and eighty prophetical *days*, that is, ſo many common years. (Whiſt. and Wells) See the notes on ver. 7, *&c.*

Fled into the wilderneſs.] But not till after the "war in Heaven," mention'd in the following verſes: (Aſſ. and Newt.) That is, in the time of her being perſecuted by antichriſt. (Rhem. and Aſſ.) When God's providence *prepar'd a place* of ſafety for her; where ſhe ſhould be ſupported "a thouſand and two hundred and threeſcore days," that is, ſo many years. (G. Hall, Aſſ. B. and Wells) It pleaſeth God to keep us in the dark, for the punctual beginning of theſe *days.* We may be confident, the Chriſtian Church ſhall be in the *wilderneſs* but one thouſand two hundred and threeſcore years: And had we ſo much Divine Wiſdom, as to know exactly where to begin to reckon them, we might ſpeak, more than conjecturally, of the time of her deliverance. (Hill) Sr. Iſ. Newton dates this her *flight* from the diviſion of the Roman empire into the Greek and Latin empires. But, if that were calculated right, we might have hoped according to this computation, that Chriſt's Church would have been freed from all antichriſtian perſecution and uſurpation before this time. See Dr. Featley's ſermon on this text; and the notes on ver. 14. and ch. xi. 2.

Ver. 7, 8. 9, 10, 11, 12. And there was war in Heaven; Michael and his Angels fought againſt the dragon, and the dragon fought, and his Angels: And prevailed not, neither was their place found any more in Heaven. And the great dragon was caſt out, that old ſerpent, called the Devil and Satan, which deceiveth the whole world: He was caſt out into the earth, and his angels was caſt out with him. And I heard a loud voice, ſaying in Heaven, Now is come ſalvation, and ſtrength, and the kingdom of our God, and the power of his Chriſt: For the accuſer of our brethren is caſt down, which accuſed them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their teſtimony; and they loved not their lives unto the death. Therefore rejoyce, ye Heavens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the ſea: For the Devil is come down unto you, having great wrath, becauſe he knoweth that he hath but a ſhort time.

And there was war.] Here is ſhewn, by what means *the woman* happily came to be deliver'd of her child ſafe, notwithſtanding *the dragon* ſtood ready to *devour* him, ver. 4, *viz.* By the ſpecial providence of God, who preſerv'd him, by the miniſtry of his holy *Angels.* (Wells) Where we may obſerve, 1. That this "war in Heaven" is here variouſly interpreted. Some underſtand it literally, of the expulſion of the Devil and his Angels from the ſeats of light and bliſs, after their rebellion againſt God; (Stanh.) Others underſtand it myſtically, of the ſpiritual war between Chriſt and Satan, with their reſpective agents and inſtruments, concerning the ſovereignty over men's hearts, and the ſetting up of Chriſt's kingdom. (Hall, Hill, B. Q. and Hole) Some refer it to the conteſt at Rome, between St. Peter and Simon Magus; (G. and H.) And others to the oppoſitions made by the Heathen Emperors, as Satan's emiſſaries and agents, againſt the Chriſtian Church, till they were all defeated and brought to an end, by Conſtantine and others of the emperors becoming Chriſtians. (Mede, Aſſ. Whiſt. Wells and Newt.) See the notes on Acts viii. 23. and Jude 9. 2. That "the great dragon," is here call'd "that old ſerpent," becauſe under that ſhape he of old deceiv'd our firſt parents; as alſo "the Devil" from his accuſing of us before God; and *Satan* from his deadly hatred of us. (G. Hill, Wells, and Hole) 3. That when he was caſt out, "his Angels were caſt out with him;" that is to ſay, all ſorts of idolatry, the worſhip of all thoſe which had hitherto been eſteem'd as God's, was utterly renounc'd. (Wells) See the notes on Luke x. 18. and 2 Pet. ii. 4.

Now is come——the kingdom of our God.] Not that God had not a *kingdom* before; for that was from everlaſting: But it then became more viſible, and Chriſt's power, which was infinite and before all time, was then made more manifeſt and apparent to the world. (Hole) The Saints in Heaven join with believers on earth in this ſong of triumph. When they ſpeak of God, they ſay *our God*; and when they ſpeak of the Church below, they ſay *our brethren.* Behold a ſweet communion between the Church militant and the Church triumphant: Indeed they conſtitute but one Church, one family, one houſhold; the whole family in Heaven and earth is but one. (B.) 'Tis obſerv'd by Mr. Mede, that this hymn of triumph is, as it were, the key for interpreting this whole viſion. For hence it plainly appears, that the advancing of the *woman's child* to the throne of God denotes no other than the introducing of "ſalvation and ſtrength, and the kingdom of God, and the power of Chriſt," into the imperial throne of the Roman empire. (Wells) See the notes on ch. vii. 10.

By the blood of the Lamb.] Not by any power of their own, but by the *blood* of Chriſt, that immaculate *Lamb,* applied to them by a lively faith, and by the power of that mighty *word* of truth, to which they have given *their teſtimony*; and by their reſolute and patient ſuffering, and yielding up even *their lives* to a moſt bitter *death,* for the maintenance of the Goſpel. (Beza, Hall, Hill, Aſſ. B. Wells and Hole) See the notes on ch. v. 12. and vii. 14. Luke xiv. 26. Acts xx. 24. Rom. viii. 33, &c. and xvi. 20. 1 Cor. xv. 55. 2 Cor. iv. 11. and xi. 23. Col. ii. 15. and Hebr. xi. 35.

Rejoice, ye Heavens.] That is, ye Churches; and ye who abide ſafe in them, under God's protection, as in a tent. (Aſſ.)

Wo to the inhabiters of the earth, and of the ſea.] That is, to all earthly-minded and ſenſual men, whoſe affections are wholly ſet upon worldly things, and who yield up themſelves to his power, being overcome by his temptations: (Hall, Stanh. B. and Hole) Or who live any where out of the Church of God; *earth* and *ſea* being here oppoſed to *Heaven,* which is the Church. (Aſſ.) For, ſince the Devil cannot have his will of the faithful ones, he will be ſure to tyrannize over his own vaſſals. (G. Hall, and Aſſ.)

He hath but a ſhort time.] *Viz.* He cannot have ſo fit an occaſion as before, to perſecute the Saints, his viceroys, the Heathen emperors, being now depoſed; (Aſſ.) So that, "he knoweth, that he hath but a ſhort time," before an end ſhall be put to the idolatrous worſhip of him, in the Roman empire. (Wells) And, as Satan's time for miſchief is *ſhort,* ſo is our time for doing good; the more ought we therefore to watch, to pray, and to labour. (B. and Q.)

Ver. 13, 14, 15, 16, 17. And when the dragon ſaw that he was caſt unto the earth, he perſecuted the woman which brought forth the man-child. And to the woman were given two wings of a great eagle, that ſhe might flie into the wilderneſs, into her place; where ſhe is nouriſhed for a time, and times, and half a time, from the face of the ſerpent. And the ſerpent caſt out of his mouth water as a flood, after the woman; that he might cauſe her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and ſwallowed up the flood, which the dragon caſt out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her ſeed, which keep the commandments of God, and have the teſtimony of Jeſus Chriſt.

And when the dragon ſaw.] This being now moſt commonly underſtood of the ſtate of the Church, after Conſtantine the Great's becoming a convert to Chriſtianity, we may obſerve, 1. That the dragon's "perſecuting the woman" is here interpreted of the new *perſecution* which broke out under Licinius and others. (Whiſt. and Newt.) 2. That the "two wings of a great eagle" are probably thought to be the two chief cities of Rome and Conſtantinople, upon the diviſion of the empire into the eaſtern and weſtern, A. D. 330. the *eagle* being the known ſymbol or enſign of the Roman empire. See the notes on Matth. xxiv. 28. (Mede, Whiſt. Wells and Newt.) For theſe *two wings* of the Roman *eagle* protected the Chriſtians againſt their perſecutors in great meaſure. (Whiſt. and Wells) 3. That her "flight into the wilderneſs" denotes her being in a ſolitary, afflicted condition without any outward ſplendor or glory, tho' ſhe was *nouriſhed,* and protected from ruin, "for a time," &c. (*Idem*) *Viz.* in the ſpiritually barren empire of the Latins, or Babylon myſtically ſo call'd. (Newt.) 4. That herein is obſervable, the method taken by God, to let us into the meaning of this obſcure expreſſion "a time and times, and half a time," (mention'd Dan. xii. 7.) which could never have been found out by the bare ſignification of the words themſelves. For, how could it have ever been thereby found out, that *time* ſignifies a year, and *times* two years, and *half a time* half a year? Whereas, by comparing this ver. 14. with ver. 6. it plainly appears, that "a time, and times, and half a time" is put here to denote the ſame with "a thouſand two hundred and threeſcore days" there, or three years and a half. And hereby is alſo intimated, that the prophecy of Daniel, wherein this expreſſiion is mention'd, does appertain to the ſame events as this of the Revelation. See the notes on ver. 6. and ch. xi. 3. (Wells) 5. That by the *water,* which "the ſerpent caſt out of his mouth as a flood after the woman," is underſtood the weſtern empire, under Conſtantine junior and Conſtans, upon the diviſion of the empire between the ſons of Conſtantine the Great, A. D. 337. And by the *earth,* "ſwallowing up the flood," the eaſtern empire, by the victory of Conſtantius over Magnentius, A. D. 353. (Newt.) And, 6. That the *dragon's* being "wroth with the woman," 'tis referr'd to the time of Julian the apoſtate, A. D. 361. And his going "to make war with the remnant of her ſeed," to the eaſtern empire, upon the new diviſion of the empire between Valentinian and Valens, A. D. 364. (*Idem*) But, after all, ſome do interpret this paſſage more generally: By the *wings given to the woman,* underſtanding God's gracious providence and protection of his Church, in all times of trial and perſecution. (Hall, Aſſ. B. and Wells) By the *water, caſt out as a flood,* the floods of lies, ſlander and reproaches, invented by the Devil, and propagated by his emiſſaries, and the many erroneous and heretical doctrines, ſpread abroad in the Church; thereby, if poſſible to draw her into deteſtation or apoſtaſy. (Hall, Mede, B. Wells and Wall) By *the earth ſwallowing up that flood,* the rulers of the earth calling ſynods and councils, to condemn thoſe pernicious doctrines. (B. and Wells) And by "the remnant of her ſeed," all the orthodox Chriſtians, who adhere ſtedfaſtly to the Holy Scriptures, as the rule of faith. (B.) See the notes on 1 Cor. i. 6. and ii. 1. and 1 John v. 7, &c.

CHAP. XIII.

The viſions of two beaſts; one aſcending out of the ſea, the other out of the earth.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. AND I ſtood upon the ſand of the ſea, and ſaw a beaſt riſe up out of the ſea, having ſeven heads, and ten horns, and upon his horns ten crowns, and upon his heads the name of blaſphemy. And the beaſt which I ſaw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: And the dragon gave him his power, and his ſeat, and great authority. And I ſaw one of his heads, as it were wounded to death; and his deadly wound was healed: And all the world wondred after the beaſt. And they worſhipped the dragon which gave power unto the beaſt: And they worſhipped the beaſt, ſaying, Who is like unto the beaſt? Who is able to make war with him? And there was given unto him a mouth ſpeaking great things, and blaſphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blaſphemy againſt God, to blaſpheme his name, and his tabernacle, and them that dwell in Heaven. And it was given unto him to make war with the Saints, and to overcome them: And power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth ſhall worſhip him, whoſe names are not written in the book of life of the Lamb ſlain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity, ſhall go into captivity: He that killeth with the ſword, muſt be killed with the ſword. Here is the patience and the faith of the Saints.

And I ſtood.] The Alexandrian MS. the Vulgar Latin, Syriac, and Arabic Verſions, read it not (*eſtathen*) *I ſtood*, but (*eſtathe*) *he ſtood*, referring it not to St. John himſelf, but to the *dragon*. (Mede, Wells and Wall) And beſides, moſt of our Greek copies add this clauſe to the end of the former chapter.

A beaſt riſe up out of the ſea.] This *beaſt* is concluded to be *the antichriſt*. (Rhem. and Wells) But upon whom particularly to fix this deteſtable title, is neither eaſy to determine, nor ſafe to attempt; as we have noted on 2 Theſſ. ii. 3. All I ſhall add here to what I have ſaid there, is to obſerve, That ſome refer this character to the Roman empire; whoſe chief ſeat was plac'd upon *ſeven* hills; whoſe government was manag'd by *ſeven* ſeveral forms of ſovereignty; and whoſe ſtrength conſiſted in *ten* ſeveral kingdoms, under its command: Which was compoſed as it were of the qualities of all the other three great monarchies which were paſt: As being, for fierceneſs and ſpeedy conqueſt, like the *leopard* of the Greek monarchy; for ravening, like the Perſian *bear*; and and for haughtineſs and cruelty, like the Babylonian *lion*: "And the dragon" (the Devil) did, by all means, promote the *power* and *authority* of that empire, the better thereby to ſerve his own purpoſes. Several of whoſe impious and profane governors made profeſſion of horrible *blaſphemies*, challenging to be ſtiled and ador'd as *gods*. (Hall, Aſſ. H. Wells, and Wall) And this *beaſt* is thought to "riſe up out of the ſea," upon the diviſion of the empire between Gratian and Theodoſius, A. D. 379. To whom "the dragon gave his power, and his ſeat, and great authority," upon the laſt diviſion of it, between the ſons of Theodoſius, A. D. 395. (Newt.) See the notes on ch. xii. 3. and thoſe here next following.

The dragon gave him his power.] *Viz.* By relinquiſhing the weſtern empire to him. (Newt.) But note here, that when *the dragon* (meaning the Devil) is ſaid to give the beaſt "his power, and his ſeat, and great authority," we muſt not underſtand it as *his* by *right*, (for "all power is of *God*") but as by *uſurpation*, belonging to him. That authority which is claim'd, to depoſe kings, to diſpoſe of kingdoms, and to diſpenſe with the laws of God; all this is from *the dragon*, and in no wiſe from God. (B.) See the notes on the Rom. xiii. 1. and a caſtrated note on 1 Tim. ii. 2.

Wounded to death.] The weſtern empire was, "as it were, wounded to death," by the Goths and Vandals; but its "deadly wound was heal'd," by raiſing up the French and German empire, under the title of the Roman: So that now it ſeem'd like a body, which had been almoſt mortally *wounded*, and yet flouriſh'd again to admiration. (Aſſ.) Mr. Mede underſtands this beaſt's *head* to be thus *wounded*, when Chriſtianity was advanc'd to the throne; and *heal'd* again, by the apoſtaſy of the Church, within the ſaid empire, into popery; as being only another ſort of Heatheniſm reviv'd. (Wells) But Dr. Wells obſerves, The worſhip of the Devil, or Idolatry, which had receiv'd a *deadly wound*, having been put down by the Chriſtian Emperors, was reviv'd again (and ſo *healed*) partly, and in an inferior degree, by the Papal Antichriſt, and partly, more eſpecially, and completely, by Antichriſt emphatically ſo call'd.

Worſhipped the dragon.] See the notes on ch. ix. 20. and 1 Cor. x. 20.

To continue forty and two months.] Since great things are to happen at the end of this ſpace, many Commentators have made diligent enquiry, where to fix the beginning of it. Mede, Lloyd, Creſſener, Allix, Whiſton, &c. thought the time of the beaſt's appearing in this ſhape to be about A. D. 456. (or, according to ſome of them, about A. D. 476.) by which account it was to *continue* till A. D. 1716, or till A. D. 1736. Their reaſon for ſetting the beginning ſo early, is not from any proof of the Church of Rome being then ſo far corrupted, as that *the Antichriſt*, of whom St. Paul had ſpoken, or the *blaſphemous head* here ſpoken of, ſhould be ſuppos'd to be *then* come: But becauſe then, and then firſt, the number of nations, which had invaded the provinces of that empire, and were ſettled in it, amounted to *ten*; counting the Britons, and Saxons, the Franks, Goths, Vandals, &c. So that it was then firſt (*decemcornupeta*) a *ten-horned beaſt*. But, tho' there were *ten* or more of them, they were not as yet become members, confederates, or *horns*, of the Roman *beaſt*; but were moſt of them, as yet, in a ſtate of hoſtility with it, invaders and enemies of it. They are not to be accounted *ten horns of the beaſt*, till they were all *ten* in a dependency on, or confederacy with it; which was not till a good while after, as might be exemplified in many of them. The interpreters muſt, I think, fix upon ſome later time for the beginning of theſe "forty and two months," or 1260 years, which the Romiſh beaſt (I mean, and ſo do they, the laſt *head* of it) is to *continue*. And (to throw my gueſs among thoſe of others) I think the year 732 (which is 256 years after the lateſt of theirs) to be a probable time for the beginning of it. For then, by Gregory the Second's expelling the Imperial Power quite out of Ravenna and all Italy, becauſe Leo the Emperor (whom they call'd an Iconoclaſt Heretic) oppos'd the Pope's eſtabliſhing the worſhip of images, that came to paſs, which St. Paul had foretold, as the time of the *revealing* of (*ho anomos*) "that wicked one," 2 Theſſ. ii. 8. And by this time there were *ten* of thoſe nations, which had invaded the Roman empire, entred into a confederacy with, and ſubmiſſion to, the pontifical power of Rome. (Wall) See Dr. Wall here at large for more particulars; and the notes on ch. xi. 2. and xii. 6. and 2 Theſſ. ii. 4, &c.

Blaſphemy againſt God.] The giving to images, or to creatures, the worſhip due to God only; or for any one to uſurp a power which belongs to God only, [illegible] call'd "blaſphemy againſt God." But if by "them that dwell in Heaven" be meant Angels, or ſouls of men ſuppos'd to be there, I do not ſee how popery *blaſphemes* them; except it be by making idols of them. (Wall)

The book of life.] It is call'd here *the book of the lamb*; becauſe it is by him, and by the merit of his blood, that we obtain eternal *life*. (B.) See the notes on Phil. iv. 3.

From the foundation of the world.] This verſe, to prevent miſconſtruction, ſhould more naturally be read in this order; "And all that dwell upon the earth, whoſe names are not from the foundation of the world, written in the book of life of the lamb that was ſlain, ſhall (or *will*) worſhip him." (Aſſ. H. Eſſay, and Wall) See the notes on ch. v. 6, 12. 2 Tim. i. 9. and Hebr. ix. 25, &c.

The patience and faith of the Saints.] The phraſe of *leading into captivity* (*aichmaloſian ſynagein*) properly means the *gathering a captivity* (or number of captives) *together*, with intent to revolt from him whoſe captives they lawfully are; And being here further expreſs'd by *killing with the ſword*, implies the making violent reſiſtance and oppoſition againſt their perſecuting princes; which for a Chriſtian to do, is quite contrary to "the patience and faith of the Saints;" which conſiſts in *ſuffering*, not in *reſiſting*; in having their *names written in the ſlain lamb's book of life*, not in the military liſt of thoſe who will fight againſt their lawful ſuperiors, rather than ſuffer under them. The only Chriſtian weapons againſt perſecuting princes are demonſtrated to be "patience and faith;" enduring meekly what comes from them, and referring our cauſe to God only: And by theſe means, (ſo neceſſary for every Chriſtian to obſerve, ver. 9) hath Chriſtianity ever flouriſh'd, and by none other. (H.) See the notes on ch. xiv. 12. and 1 Pet. i. 6.

Ver. 11, 12, 13, 14, 15, 16, 17, 18. And I beheld another beaſt coming up out of the earth, and he had two horns like a lamb, and he ſpake as a dragon. And he exerciſeth all the power of the firſt beaſt before him, and cauſeth the earth, and them which dwell therein, to worſhip the firſt beaſt, whoſe deadly wound was healed. And he doeth great wonders, ſo that he maketh fire come down from heaven on the earth, in the ſight of men, And deceiveth them that dwell on the earth, by the means of thoſe miracles which he had power to do in the ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould make an image to the beaſt which had the wound by a ſword, and did live. And he had power to give life unto the image of the beaſt, that the image of the beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the image of the beaſt, ſhould be killed. And he cauſeth all, both ſmall and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or ſell, ſave he that had the mark, or the name of the beaſt, or the number of his name. Here is wiſdom. Let him that hath underſtanding count the number of the beaſt: for it is the number of a man; and his number is ſix hundred threeſcore and ſix.

Another beaſt.] This is plainly the ſame, who in ch. xvi. 13. and xix. 20. is call'd "the falſe prophet;" as any one who compareth the places will ſee. The former *beaſt* repreſents the ſecular power of the Roman empire, as it was now in the *ten horns*; and this the pontifical power: So that this was (as Mr. Mede calls it) *chaplain* to the other; but this "exerciſeth all the power," ver. 12. (Wall) Many arguments have been uſed, to fix this character upon the Pope. (Mede, Aſſ. More, B. and Whiſt.) How ſuitable they are to that Prelate, I ſhall leave to the unprejudic'd reader's judgment. For my own part, (to uſe the words of Archbiſhop Tillotſon) unto *whom* the ſeveral characters of *the beaſt* do agree, and eſpecially *the number of his name*, I ſhall not preſume to conjecture, much leſs poſitively to determine; becauſe it is ſaid to require a particular *wiſdom* and *underſtanding* to find it out, ver. 18. However, to gratify the more curious, I ſhall briefly touch upon the principal characters, in the notes here following.

Coming up out of the earth.] Since "the ſea," ver. 1. is probably taken, according to the Hebrew way of ſpeaking, for the *weſt*; hence, by the *earth*, muſt be here denoted, by way of analogy, the *eaſt:* And this is agreeable to the opinion of ſeveral of the ancients, *viz.* Lactantius, Sulpitius Severus, Proſper, &c. (Wells) And accordingly it is by ſome interpreted of the Church of the Greek empire. (Newt.)

Two horns like a lamb.] Or rather, like thoſe of *the lamb*; meaning Chriſt. (H. Hickes, Wells, Wall and Newt.) By this deſcription it is concluded to ſignify a Church. (Newt.) And, more particularly, the epiſcopal office and authority, founded and inſtituted by Chriſt, and accordingly here call'd the *horns of the lamb*; *horns*, in the Scripture allegory, ſignifying power and authority, and *the lamb* ſignifying Jeſus Chriſt. (Hickes.) See Dr. Hicke's ſermon at large on this text.

Spake as a dragon.] Or rather, *the dragon*, before deſcrib'd. His powers were applied by his diſcourſes, to promote the intereſt of *the dragon*; that is, the Devil. (Wells)

To worſhip the firſt beaſt.] This, and the *making an image* to him, are interpreted of the aſſembling a body of men, like him, in point of religion; or calling a council, of the religion of the beaſt. (Newt.)

Maketh fire come down.] Excommunicating thoſe who differ from him in point of religion; for, in pronouncing their excommunications, they uſed to ſwing down a lighted torch from above. (Idem) But, the *bringing fire down from heaven* is no more than what is recorded in Scripture, to have been already done by the power of the Devil, Job i. 16. Now, what God thus permitted the Devil to do, in reſpect of Job, his faithful ſervant, he may alſo permit the Devil, or (which is the ſame) Antichriſt, by the Devil's means, to do, in reſpect of ſome of his faithful ſervants then living and oppoſing Antichriſt. However, this will not be a ſufficient motive to follow Antichriſt; ſince the providence of God has forewarn'd us, by this inſtance to Job, that the Devil has power to do ſuch miracles, even to the hurt of God's faithful ſervants, when permitted by God ſo to do, for a trial of their faithfulneſs; which will be the caſe of the faithful in the days of Antichriſt. (Wells) See the notes on 2 Theſſ. ii. 9, &c.

Make an image to the beaſt.] Hereby ſome underſtand the *image* or reſemblance there is in popery of the old heathen idolatry. (Mede and More) Others make this *image of the beaſt* to be the emperor; as taking to himſelf the titles of Cæſar, or His Cæſarian Majeſty, and Sacred Roman Emperor. (Hall, Aſſ. Whiſt. and Wall) Whereas, the words may be taken in their literal ſenſe very well, *viz.* "That they ſhould make an image to the beaſt;" and "that the image of the beaſt ſhould both ſpeak, and (*by ſuch orders being given publickly, or in the hearing of all, by the ſaid ſpeaking image*) cauſe, that as many as would not worſhip the image of the beaſt, ſhould be killed." For this conſtruction carries nothing in it, but what has been already done by the power of the Devil, or Magic; and conſequently, may be done again by *Antichriſt*, and his *falſe prophet*, who ſhall be endued with magical power, and that likely to the very higheſt degree that the Devil can impart unto them. And hereby the *head of the dragon that was wounded* will be completely *cured*; foraſmuch as the *dragon* ſhall then again, as formerly (before the coming of Chriſt) deliver *oracles* to the world by this image. (Wells) Which laſt interpretation ſeems to be agreeable alſo to Grotius, and Dr. Hammond. But, ſince the Rhemiſh Annotators are here pleas'd to ſay, That *they who now refuſe to worſhip Chriſt's image, would then worſhip Antichriſt's!* I cannot but obſerve, that this their concluſion is as weak in logic, as their conceſſion is in policy; for, as I remember, whatever is their practice, they are wont abſolutely to deny, that they themſelves do *worſhip Chriſt's image*.

The mark, or the name.] Theſe three terms, *the mark*, *the name*, and *the number of the name*, amount to much the ſame thing: To have the *mark* of the beaſt, being (as it ſeems) no other than to have the *name* of the beaſt mark'd upon one; as ſervants were formerly wont to be mark'd with their maſter's name on their *foreheads*, and ſoldiers with that of their general on their *right hand:* And ſince the *number* of the beaſt's name ſeems to denote the number contain'd in the letters of the ſaid name, conſider'd according to their numerical uſe and value, hence it muſt follow, that to have the *name*, or the *number* of the name, muſt amount to the ſame thing. (Aſſ. H. Wells, and Wall.) But whatever this *mark*, or *name*, or *number* is, 'tis enough for us to know, that it is ſomewhat, which, as a note of diſcrimination, is impos'd on all men of that time and place whereof this viſion treats; and which was *receiv'd* by ſome, ch. xiv. 11. and *not received* by others, ch. xx. 4. and this by way of analogy to Chriſt's *ſealing* his faithful ſervants in the forehead, ch. vii. 3. (H. and Wells) But whoever has the curioſity to inquire into the various conjectures of learned men upon this ſubject, may be gratified, by conſulting the authors here quoted at large. What the Rhemiſh Divines ſay, That *the Proteſtants, plucking down the image of Chriſt out of all Churches, and his ſign of the croſs from mens foreheads, and taking away the honour and reverence of the name Jeſus, do make room for Antichriſt's image, and mark, and name,* ought not to have been ſaid without a diſtinction. For, how juſt ſoever the remark may be, as to ſome who are call'd *Proteſtants*; I thank God, it has no force at all againſt thoſe of the *Church of England*; wherein the uſe of *the croſs* is expreſly requir'd, and uſed, in publick Baptiſm; as the name *Jeſus* is alſo injoin'd, by our Canons, to be repeated and heard with due *honour and reverence:* And tho' we have not now the *image of Chriſt* ordinarily in our Churches, it is not for want of honour and reverence to *Chriſt* himſelf; but only to prevent its being ſuperſtitiouſly abus'd, by thoſe who pay that *worſhip* to the *image*, which is not properly due to it. See the notes on ch. ii. 17. and vii. and 2 Theſſ. ii. 3, &c.

CHAP. XIV.

The viſion of the Lamb, ſtanding on mount Sion, with his company: An Angel preaching the Goſpel: Another proclaiming the fall of Babylon: And a third denouncing judgments againſt the followers of antichriſt. A deſcription of the bleſſed ſtate of the righteous; and of God's vengeance on the wicked.

Ver. 1, 2, 3, 4, 5. AND I looked, and lo, a Lamb ſtood on the mount Sion, and with him an hundred forty and four thouſand, having his Fathers name written in their foreheads. And I heard a voice from Heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps; And they ſung as it were a new ſong before the throne, and before the four beaſts, and the elders: And no man could learn that ſong, but the hundred and forty four thouſand, which were redeemed from the earth. Theſe are they which are not defiled with women; for they are virgins: Theſe are they which follow the Lamb whitherſoever he goeth: Theſe were redeemed from among men, being the firſt-fruits unto God, and to the Lamb. And in their mouth was found no guile: For they are without fault before the throne of God.

A Lamb ſtood on the mount Sion.] As the ſtate of antichriſt and his party was repreſented in the foregoing chapter; ſo the ſtate of the Church of the faithful is, by way of oppoſition, anſwering thereto, repreſented here. (Hall and Wells) *There* was a deſcription of thoſe who, by all manner of hardſhips, endeavour'd to draw men over to idolatry, and to deprive thoſe of life and civil liberties, who refus'd to ſubmit to the wicked decrees impos'd on them to this purpoſe: And *here* is a deſcription of the happy condition of thoſe who continued conſtant, and ſtedfaſt in their principles, notwithſtanding all ſuch temptations and endeavours to the contrary. (Stanh.) Where the *Lamb* is agreed to mean Chriſt himſelf; and his *ſtanding*, to denote his readineſs to protect and deliver his Church, which is repreſented by *mount Sion*. See the notes on ch. v. 6. and xiii. 8, 11. Matth. xxviii. 20. and John i. 29.

His father's name.] In the Alexandrian, and ſeveral other MSS. as well as in all the four ancient Verſions, and Origen, Arethas, Cyprian, and Jerome, it is read (*onoma autou kai*) *his name and his father's*; that is, the name of the *Lamb* and the name of his father. (Wells and Q.) See the notes on ch. ii. 17. iii. 12. vii. 3. and xiii. 16.

Voice of a great thunder.] That is, the voice of a great multitude. (Stanh. and Wells) Or, a loud and open profeſſion of the truth, that the world might take notice of it. (Aſſ.) See the notes on ch. i. 15. iv. 2, *&c.* v. 8. vi. 1. and vii. 9.

A new ſong.] Not the old ſong of their forefathers, who praiſed God for the redemption to come; but *a new ſong* of thankſgiving for their redemption already atchieved. (Hall, H. and Wells) See the notes on ch. iv. 6. v. 9. vii. 17. xi. 12. and xii. 10, 12. Acts v. 41. and 1 Cor. vi. 20.

Not defiled with women.] That is, neither with bodily fornication *with women*, nor with ſpiritual fornication with idols; but have kept themſelves chaſt and clean from both theſe pollutions. (Hall, Aſſ. H. Stanh. B. and Wells) What advantage ſoever the patrons and advocates of a ſingle life, voluntary, and vow'd upon a religious account, may fancy to themſelves; 'tis manifeſt, they over-ſtrain the point, when, caſting reflections upon that ſtate of life, which the Scriptures have expreſly pronounc'd *honourable*; and when they ſuppoſe all thoſe approaches to pollute any ſort or order of men, which the Apoſtle hath abundantly vindicated, by ſtiling them "the bed undefiled," Hebr. xiii. 4. from whence alone, it would follow evidently enough, that by the perſons "not defiled with women," muſt be meant here (if thoſe words were to be literally underſtood) men who never allow'd themſelves in any unlawful liberties of this kind. (Stanh. and Whart.) See the notes on 2 Cor. xi. 2. and Eph. v. 27.

Follow the Lamb.] That is, adhere to the profeſſion and truth of Chriſtianity, in adverſity as well as proſperity; declining no trials, which the providence of God thought fit to call them to. (Stanh. B and Wells) See the notes on ch. iii. 4. Luke xiv. 26. 2 Cor. xi. 2. and 2 Pet. ii. 20, *&c.*

The firſt-fruits unto God.] See the notes on ch. v. 9. Acts xx. 28. Hebr. xii. 23. and Jam. i. 18.

Without fault.] Becauſe Chriſt hath redeem'd them, and paid the price with his blood; ſo that they appear as without ſpot or blemiſh "before the throne of God." (Hall, and Aſſ.) See the notes on John i. 47. Eph. i. 4. v. 26. and 1 Pet. ii. 22.

Ver. 6, 7. And I ſaw another Angel flie in the midſt of Heaven, having the everlaſting Goſpel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him, For the hour of his judgment is come: And worſhip him that made Heaven, and earth, and the ſea, and the fountains of waters.

Another Angel.] Not the ſame with any of the before-mention'd. (Aſſ. H. and Wells) This viſion ſeems to denote the open and free preaching of the Goſpel, in the truth and purity thereof, through all the parts of the Roman empire, after Conſtantine's becoming a Chriſtian; whereby the embracers of the Goſpel were ſufficiently taught, and forewarn'd, not to fall into any corruptions, which the viſible Church afterwards fell into; and particularly Popery. (Wells)

Goſpel to preach.] See the notes on ch. v. 9. vii. 9. xi. 15. and xiii. 7. 1 Cor. iv. 1, *&c.* 2 Cor. v. 19, 20. Col. iii. 1. Tit. i. 2. and 1 Pet. i. 25.

Fear God, and give glory.] Forſaking all ſuperſtitions, and ſinful will-worſhip, *fear God* only, *and give glory* to him. (Hall) See the notes on Luke xii. 4. Tit. ii. 12. and 1 Pet. iv. 16.

The hour of his judgment.] See the notes on ch. xi. 18. John xii. 31. and xvi. 8, *&c.* Acts xvii. 30, 31. and Jam. v. 8.

Worſhip him that made.] What none elſe could make; and much leſs your images. The Apoſtle here nameth four principal works of God, to perſuade men to know, and *worſhip* him aright: 1. "Heaven," famous for breadth, light, motion and influence; 2. "Earth," unmoveable from the beginning, and very profitable to men; 3. "The ſea," of huge compaſs, and great uſe for fiſhing and navigation; And, 4. "The fountains of waters," which run always, for the uſe of the living creature, as types of God's eternity and bounty. (Aſſ.) See the notes on ch. ix. 20. Acts xiv. 15. and xvii. 24.

Ver. 8. And there followed another Angel, ſaying, Babylon is fallen, is fallen, that great city, becauſe ſhe made all nations drink of the wine of the wrath of her fornication.

Babylon is fallen.] That by *Babylon* is here myſtically ſignified Rome, ſeems to be generally agreed: But ſome underſtand it of Rome Pagan; (G. and H.) While others underſtand it of Rome Popiſh. (Ainſw. Aſſ. B. and Wells) However, we may obſerve, 1. That the phraſe, *is fallen*, is only a prophetical way of expreſſing future things as if they were now preſent. (G. Ainſw. B. and Newt.) 2. That the redoubling of that phraſe, "is fallen," denotes the certainty of the event. (Ainſw. Aſſ. and B.) 3. That by "the wine of the wrath of her fornication," is meant the poiſonous or intoxicating cup of her idolatries; alluding to the love-potions or philtres uſed by wanton women to make men in love with them: For *thymos* ſignifies *poiſon* as well as *anger*, according to the Helleneſtical Jews; who make it ſynonymous to the Hebrew word, ſignifying both the one and the other. (G. Aſſ. H. B. and Wells) And, 4. That whoſoever ſuffers himſelf to be intoxicated with the love of this world, loves and rebuilds *Babylon* in his heart, and ſhall fall with her. (Q.) See the notes on ver. 10.

Ver. 9, 10, 11, 12. And the third Angel followed them, ſaying with a loud voice, If any man worſhip the beaſt and his image, and receive his mark in his forehead, or in his hand, The ſame ſhall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation; and he ſhall be tormented with fire and brimſtone, in the preſence of the Holy Angels, and the preſence of the Lamb: And the ſmoke of their torment aſcendeth up for ever and ever: And they have no reſt day nor night, who worſhip the beaſt and his image, and whoſoever receiveth the mark of his name. Here is the patience of the Saints: Here are they that keep the commandments of God, and the faith of Jeſus.

Worſhip the beaſt.] The "worſhipping the beaſt" is here ſo plainly diſtinguiſh'd from the *fornication* of Babylon, ver. 8. as that it ſhall ſucceed it: Which is, I think, a plain proof, that antichriſt, emphatically ſo call'd, muſt ſucceed, and ſo be diſtinct from the Pope. And yet Mr. Mede expounds this text, as well as ver. 8. of Rome and Popery; which is no other, than to make Rome to be ſtanding, after the text, ver. 8. has ſaid, it is *fallen!* Of which ſee more on ch. xvii. 16. (Wells) See alſo the notes on ch. xiii. 12, *&c.*

And receive his mark.] *Viz.* Either openly "in his forehead," or more ſecretly "in his hand." (Wells) See the notes on ch. xiii. 16.

Wine of the wrath of God.] Here is mention made of a twofold *oinos tou thymou*; viz. One (*tes porneias*) "of her fornication," ver. 8. and the other (*tes orges*) "of his wrath," here: The former of which alludes to the love-poiſon before-mention'd; and the latter to the bitter potion commonly given to dying malefactors. (Aſſ. H. and Wells) And it is here, 1. Said to be "poured out without mixture;" to ſhew, that it is without the leaſt drop of mercy to allay the extremity of their torment: (G. Hall, Aſſ. H.

and B.) And, 2. Call'd " the cup of his indignation;" that it is not a fatherly correction, which is accompanied with love and lenity, but the vengeance of a judge, in order to deſtruction. (B.) See the notes on ver. 8. Matth. xxvii. 34. Luke xxiii. 37. John xix. 29. Hebr. xii. 5, &c. and Jam. ii. 13.

Tormented with fire and brimſtone.] See the notes on ch. ix. 18. 2 Theſſ. i. 8. and Jude 7.

The ſmoke of their torment.] That is, of the fire, wherein they are tormented; which ſhall aſcend " for ever and ever;" as, we know the fire goeth not out, while we ſee the ſmoke aſcending from it. (Aſſ.) See the notes on ch. vii. 15.

Patience of the Saints.] Patience the Saints muſt have and exerciſe: Not ſtoical, not moral only; not patience perforce; but Chriſtian: which is a grace of the Spirit, enabling a man to bear all thoſe croſſes, which God in his providence layeth upon him, willingly, quietly, and conſtantly. (Ainſw.) And *the Saints* are only " they that keep all the commandments of God, and the faith of Jeſus;" as in all other reſpects, ſo eſpecially in theſe two; *viz.* 1. In not paying to Angels or Saints that religious worſhip which is due to God alone, as the *Papiſts* do: And, 2. In not wholly renouncing the faith of Chriſt, and going over to *antichriſt* emphatically ſo call'd, as the followers of this antichriſt ſhall do, when he ſhall appear, and ſet himſelf up in direct and manifeſt oppoſition to Chriſt. And here ſeems to be the ending of the *open little book*; as will appear from what follows. (Wells) See the notes on ch. x. 2, &c. xii. 12, 17. and xiii. 10. Acts iv. 19. v. 29. and xiv. 22. 2 Tim. iv. 7. and Hebr. x. 36.

Ver. 13. And I heard a voice from Heaven, ſaying unto me. Write, Bleſſed are the dead which die in the Lord, from henceforth: Yea, ſaith the Spirit, that they may reſt from their labours; and their works do follow them.

And I heard a voice.] Here begins, probably, the remaining part of the *ſealed book*; giving a full and particular account of the ſtate of things under the *ſeventh trumpet* of the *ſeventh ſeal*, (which before is only hinted in ſhort;) *viz.* both as to the glorious reward and endleſs happineſs of the Saints, in this verſe; and alſo as to the grievous and endleſs puniſhment of the Devil, and of all the wicked; with a more particular deſcription of the deſtruction of Rome, and of *antichriſt*, in the verſes here next following. (Wells) Now, leſt ſome ſhould object againſt the *patience* recommended in the foregoing verſe, That they may loſe their lives in the quarrel, and be dead and cut off through the rage of antichriſt, before the wrath of God is fully pour'd out upon antichriſt; the Holy Ghoſt obviates the objection, by aſſuring them, that *death* ſhall be no prejudice, but an advantage to them; becauſe " bleſſed are the dead, which die in the Lord," &c. (Ainſw. and Aſſ.) Where we muſt obſerve, 1. That in the Alexandrian, and ſeveral other Manuſcripts, as well as in three of the four ancient Verſions, and in Arethas, it is only, " And I heard a voice from Heaven, ſaying, Write," &c. not (*legouſes moi*) ſaying *unto me*, as it is in our common copies. (Wells) But, 2. That, whether it was directed to the Apoſtle himſelf or not, the thing commanded to be *written*, was this comfortable ſentence, as worthy of ſpecial obſervation, " Bleſſed are the dead," &c. (G. Hall, Aſſ. and Wells) 3. That this was not only pronounc'd by the outward teſtimony of " a voice from Heaven," and by the ſame commanded to be *written*; but likewiſe confirm'd by the inward teſtimony of *the Spirit*; " Yea, ſaith the Spirit," &c. (Ainſw. Brough, and B.) 4. That this *bleſſedneſs*, being pronounc'd of thoſe who " die in the Lord," is interpreted not only of the martyrs, who " die in the Lord," that is, for the Lord's cauſe, tho' of them 'tis true in a more eſpecial manner; but generally, of all who *die* in a ſtate of grace and God's favour; as true members of Chriſt, and in the true Chriſtian faith; in the unity of his Church, and the love of his law. (Rhem. Hall, Ainſw. Aſſ. Tully, Wells and Q.) See the notes on 1 Cor. xv. 18. and 1 Theſſ. iv. 14. 5. That the firſt argument, to prove this their *bleſſedneſs*, viz. that they " reſt from their labours," imports their being diſcharg'd from the labours, afflictions, and perſecutions of this world; and (which is more) from the daily dangers of ſin and damnation. (Rhem. Hall, Ainſw. Brough, Tully, B. and Wells) See the notes on John xi. 36. Acts xiv. 22. 1 Cor. ix. 24, &c. Eph. vi. 11, &c. 2 Tim. iii. 12. and iv. 7. and Hebr. xii 1. 6. That the other argument, *viz.* that " their works do follow them," imports their receiving the comfort and benefit of all the good works which they did here below; and that reward which Chriſt hath purchas'd, God hath promis'd, and they have expected. (Hall, Ainſw. Aſſ. B. and Wells) See the notes on ch. xi. 18. 1 Cor. xv. 58. and 2 Tim. iv. 8. But, 7. The word (*aparti*) " from henceforth," occaſions ſome diſpute among the Commentators. Bellarmine expounds it of the day of judgment, of which St. John had been ſpeaking before: Or if it be underſtood of any being *bleſſed* at their death, and going immediately into Heaven, then (according to him, with whom the Rhemiſts agree in the main) it is applicable only to the *martyrs*; whoſe ſufferings are ſo meritorious, that they are thereby freed from purgatory. But this his laſt opinion is confuted by Ribera; who interprets this place of *all the Faithful*: And the firſt is contradicted by Aquinas; who owns, that the ſouls of the righteous, after death, do immediately go to Heaven. Dr. Wells inclines to the firſt interpretation, as to the day of judgment; or (which means the ſame) the time of the *ſeventh trumpet*. But the more generally receiv'd opinion is, That, at the very inſtant of *death*, ſo ſoon as ſoul and body are parted, the ſoul of the righteous enjoys the beatify viſion, wherein *bleſſedneſs* doth conſiſt; waiting only for its perfect conſummation, till it ſhall be reunited to its body at the reſurrection. After all, Dr. Hammond's remark is worth our notice, That *aparti* (whether we read it as one word, or *ap' arti*, in two words) ſignifies, according to Euthymius, *within a ſhort time*, or *not long after*, or *quickly*: So that, in reſpect to the times of perſecution approaching, which would be ſo ſevere, as to require the utmoſt " patience of the Saints," ver. 12. the ſenſe here may be, that " bleſſed are the dead which die in the Lord" (*aparti*) *within a ſhort time*; or in the mean time, before thoſe perſecutions are ſet on foot in the Church. And this conſtruction is alſo favour'd by the Aſſembly-men, and others. See Mr. Sam. Ainſworth's ſermon, 1642. and Mr. T. Tully's (at the funeral of Bp. Rainbow) 1684. both on this text; and the notes on ch. xx. 1, &c.

Ver. 14, 15, 16, 17, 18, 19, 20. And I looked, and behold, a white cloud, and upon the cloud one ſat, like unto the ſon of man, having on his head a golden crown, and in his hand a ſharp ſickle. And another Angel came out of the temple, crying with a loud voice to him that ſat on the cloud, Thruſt in thy ſickle, and reap: For the time is come for thee to reap; for the harveſt of the earth is ripe. And he that ſat on the cloud, thruſt in his ſickle on the earth, and the earth was reaped. And another Angel came out of the temple which is in Heaven, he alſo having a ſharp ſickle. And another Angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the ſharp ſickle, ſaying, Thruſt in thy ſharp ſickle, and gather the cluſters of the vine of the earth: for her grapes are fully ripe. And the Angel thruſt in his ſickle into the earth, and gathered the vine of the earth, and caſt it into thegreat wine-preſs of the wrath of God. And the wine-preſswas troden without the city, and blood came out of the wine-preſs, even unto the horſe-bridles, by the ſpace of a thouſand and ſix hundred furlongs.

A white cloud.] Here is a repreſentation of the laſt judgment: Chriſt, in his glorious humanity, ſitting upon " a white cloud," to ſhew the integrity and glory of his preſence; " having on his head a golden crown," repreſenting his majeſty and power; " and in his hand a ſharp ſickle," implying his readineſs to cut down the *ripe* ſinners of the earth, and to execute his juſt ſeverity upon them. (Hall, and B.) See the notes on ch. i. 13. vi. 2. and x. 1.

Another Angel.] The earneſt prayers of the Church to God, to haſten his vengeance upon his and their enemies. (B. and Wells) See the notes on ch. vi. 10.

The harveſt of the earth is ripe.] That is, their ſins are come to the heighth, and they ripe for vengeance. (Aſſ. B. and Wells) See the notes on ver. 17. ch. xiii. 12, &c. and John iv. 35.

Another Angel.] After the *harveſt*, here follows the *vintage*, as in its natural order. Thus the deſtruction of Rome, by antichriſt emphatically ſo call'd, repreſented by the *harveſt*, is here ſucceeded by the deſtruction of antichriſt himſelf, repreſented by the *vintage*. (Wells) Mr. Mede interprets both theſe viſions, of one and the ſame Rome; only by the *harveſt* he underſtands the deſtruction of the city itſelf, and by the *vintage* that of the whole kingdom of the beaſt, that is, (according to him) of Popery in general. But Dr. Wells is very free with him, for this (which he calls a) poor and groundleſs diſtinction; and inſiſts, that the harveſt and vintage, thus ſucceeding one another, muſt unavoidably denote two different perſons or ſtates: Yet, ſeveral others underſtand them both of one and the ſame; looking upon theſe two viſions no otherwiſe than on Pharaoh's dreams, which were *doubled*, to ſignify the certainty of what was thereby foreſhew'd. However, that the deſtruction ſignified by the *vintage* is a greater judgment than that of the *harveſt*, is reaſonably concluded from the different circumſtances here deſcribed. Thus, he who cut down in the *harveſt*, came from the *clouds*, ver. 14. he who cutteth in the *vintage*, comes "out of the temple which is in Heaven," ver. 17. The encourager of the former "came out of the temple," ver. 15. Of the latter "from the altar;" who is alſo ſaid to have "had power over fire," ver. 18. The former cried "with a loud voice;" the latter "with a loud cry:" To the former it is only ſaid, "Thruſt in thy ſickle;" to the latter, "thy ſharp ſickle:" The former, to *reap*; the latter, to "gather the cluſters:" The former is only told, "The harveſt is ripe;" the latter, that the "grapes are fully ripe:" By the former, "the earth was reaped," ver. 16. but no notice is taken of thraſhing; by the latter, the vine of the earth was not only *gathered*, but the grapes "caſt into the great wine-preſs," &c. ver. 19. (Aſſ. and B.) And further, 'tis obſerv'd here alſo, 1. That *the altar* of burnt-offerings, from which the Angel came, "which had power over fire," ver. 18. repreſents the wicked and impenitent, who are deſign'd for the ſacrifice. (G. and H.) 2. That, as the true Church is frequently compared to *a vine*; ſo is alſo the wicked antichriſtian Church here; but with this diſtinction added, *viz.* a "vine of the earth," as cleaving to, and only the favouring of, the earth. (B.) 3. That the grapes being ſuffer'd to hang, ripening in the warm ſun-ſhine, till they are not only *ripe*, but *fully ripe*, ſignifies the great forbearance and long-ſuffering of God towards the wicked, before he caſts them into the great wine-preſs of his wrath. (*Idem*) 4. That, as in the harveſt, all "the earth was reaped," ver. 16. ſo here in the vintage, all *the cluſters* of the grapes are *gathered*, both ſmall and great; to ſignify, that in the laſt judgment, all mankind, without diſtinction, ſhall be gather'd together before the great tribunal of Chriſt. (*Idem*) 5. That by "the great wine-preſs" is immediately meant the great ſlaughter and bloodſhed here foretold, as a temporal judgment (G. Aſſ. and Wells) and ultimately, the puniſhment in Hell to which the wicked will at laſt be doom'd. (Hall) And, 6. That the great deluge of *blood* here metaphorically deſcrib'd, ver. 20. denotes the inundation of God's wrath to be ſo general, that all the wicked, and thoſe in particular who follow antichriſt, may not only drink of, but ſwim in it. (Hall, Aſſ. B. and Wells) See the notes on ver. 10. ch. viii. 5. Mark ix. 48, &c. John xv. 1, &c. and Rom. xi. 21.

CHAP. XV.

The viſion of the ſeven Angels, with the ſeven laſt plagues.

Ver. 1, 2, 3, 4, 5, 6, 7, 8. AND I ſaw another ſign in Heaven, great and marvellous, ſeven Angels, having the ſeven laſt plagues, for in them is filled up the wrath of God. And I ſaw as it were a ſea of glaſs, mingled with fire; and them that had gotten the victory over the beaſt, and over his image, and over his mark, and over the number of his name, ſtand on the ſea of glaſs, having the harps of God. And they ſing the ſong of Moſes the ſervant of God, and the ſong of the Lamb, ſaying, Great and marvellous are thy works, Lord God Almighty; juſt and true are thy ways thou king of Saints. Who ſhall not fear thee, O Lord, and glorifie thy name? For thou only art holy: For all nations ſhall come and worſhip before thee: For thy judgments are made manifeſt. And after that I looked, and behold, the temple of the tabernacle of the teſtimony in Heaven was opened: And the ſeven Angels came out of the temple, having the ſeven plagues, clothed in pure and white linnen, and having their breaſts girded with golden girdles. And one of the four beaſts gave unto the ſeven Angels, ſeven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with ſmoke, from the glory of God, and from his power; and no man was able to enter into the temple, till the ſeven plagues of the ſeven Angels were fulfilled.

Another ſign in Heaven.] That is, in the Church, now grown more viſible and glorious. As God did "roar from Sion," Amos i. 2. when he foretold the deſtruction of the nations; ſo here, out of the Church come the *vials of God's wrath*, to be poured forth on antichriſt. (Aſſ.) For, as in the laſt viſion, ch. xiv. 17, &c. is repreſented in general the deſtruction of antichriſt, emphatically ſo call'd, and his followers; ſo the ſame comes now, in this and the following chapter, to be deſcrib'd more particularly; the effuſion of the *ſeven vials* denoting the ſeven more remarkable ſteps or degrees, whereby their deſtruction ſhall be brought about. And whereas it is ſaid, ch. viii. 13. that there were then *three woes* to come on the inhabiters of the earth, anſwerable to the three laſt trumpets, (*viz.* the fifth, ſixth, and ſeventh trumpets) then "yet to ſound;" and whereas 'tis further ſaid, ch. xi. 14. "The ſecond wo is paſt, and behold, the third wo cometh quickly," denoting that the third wo was to come under the ſeventh trumpet: Agreeably hereunto, the ſaid *third wo*, belonging to the ſeventh and laſt trumpet, ſeems to be made up chiefly of the *ſeven vials*, which were to put an end to the antichriſtian ſtate; and the pouring forth of which comes here to be deſcrib'd. (Wells.) See the notes on ch. viii. 13. ix. 14. xii. 1. and xiv. 17, &c.

Seven Angels.] Here we are to underſtand, 1. By the "ſeven Angels," the miniſters and executioners of the wrath of God: And, 2. By the "ſeven laſt plagues," the laſt dreadful judgments which ſhould be inflicted; and which would make a final end of thoſe upon whom they ſhould be pour'd forth, one after another, as in the next chapter. (Aſſ. B. and Wells.) See the notes on ver. 7. ch. viii. 7. &c. ix. 1, 14. xi. 15. and xiv. 10.

A ſea of glaſs.] Obſerve here, 1. That, by this repreſentation, ſome do underſtand the ſacraments of baptiſm: (Rhem.) others, the cryſtalline and pure doctrine of God's word; "mingled with the fire" of zeal againſt Antichriſt: (Aſſ.) and others, by the *ſea*, underſtand a multitude; by *glaſs*, their purity; and by *fire*, their zeal: To wit, thoſe who "had gotten the victory over the beaſt," &c. (H. B. and Wells.) 2. By their *ſtanding* on it, may be underſtood, either their having been upheld and ſupported by the word of God; or their trampling under foot their former perſecutions, and all their cruel enemies; or elſe, their now worſhipping God openly, in his viſible church. (Aſſ.) And, 3. The harps which they had, are call'd "the harps of God;" either according to the Hebrew phraſes, becauſe they were excellent ones: (*idem.*) Or elſe becauſe they were ſuch as were commonly uſed in the temple, in the worſhip and ſolemn ſervice of God; and therefore were reckon'd among "the muſical inſtruments of God," 1 Chron. xvi. 42. (H. B. and Wells.) See the notes on ch. iv. 6. v, 8. xiii. 11, 15. and xiv. 2. and Matth. iii. 11.

They ſing the ſong] This being a ſong of victory and triumph over the beaſt, (Mede) is therefore called "the ſong of Moſes;" alluding to that which Moſes ſang, on occaſion of the deliverance at the red ſea. (Hall, Aſſ. H. and B.) And it may be alſo call'd "the ſong of the lamb," as being agreeable to the doctrine both of Moſes in the Old Teſtament, and of Jeſus Chriſt, the lamb of God, in the New; *viz.* That one God only, who made the heaven and the earth, is to be acknowledg'd and worſhipped; and that with an incommunicable worſhip. (Rhem. Mede, and Wells.) See the notes on ch. xi. 13. and xiv. 3. In which ſong it ſelf we may obſerve, 1. That the title (*ho pantocrator*) *Almighty*, or literally, *the ruler of all things*, is a title, full of comfort to the ſaints in their greateſt ſtraits, and full of terror to their enemies, in the midſt of their abundance. (B.) 2. That they call him "juſt and true:" *Juſt*, becauſe of his puniſhing his and their enemies; and *true*, becauſe of his performing his promiſe to his people. (Aſſ. and H.) See the notes on ch. xiii. 10. and xiv. 9, 10. And, 3. That when they ſay, "who ſhall not fear thee?" By *fear* is meant a fear of reverence, and religious worſhip. (Aſſ.) See the notes on ch. xiv. 7. and 1 Pet. iii. 15.

And the ſeven Angels.] Obſerve here, 1. That their "coming out of the temple," that is the oracle, more immediately from the preſence of God, implies, that they came out, to execute vengeance, by God's ſpecial directions, and not barely by his permiſſion. (Aſſ. H. and B.) 2. That this, together with their being *clothed* in prieſt's habits, and having the vials given them by "one of the four beaſts," (or as living creatures) which repreſented the holy catholick church, implies, this vengeance to be taken by God), at the requeſt and prayers of the church. (Hall, Aſſ. H. B. and Wells.) 3. That theſe *vials* are ſaid to be *golden*; ſignifying, that theſe judgments proceed from a juſt God, with whom there is no corruption nor iniquity in judgment. (G. Aſſ. and B.) And, 4. That they are ſaid to be "full of the wrath of God, who liveth for ever and ever," by way of aggravation; to ſignify the endleſs duration of it, ſince God *ever lives*, to keep and retain the ſinners under the execution of that juſt wrath and puniſhments which they have brought upon themſelves. (Aſſ. and B.) See the notes on chap i. 13. iv. 6. v. 14. x. 6. xi. 19. and xiv. 15. and 1 Theſſ. i. 9.

The temple was filled with ſmoke.] Alluding to the *cloud*, which "cover'd the tent of the congregation, when the glory of the Lord filled the tabernacle," Exod. xl. 34. and to the *cloud* which alſo filled the houſe of the Lord," 1 Kings, viii. 10. and 2 Chron. v. 13. (Hall, Aſſ. and Wells.) See the notes on 2 Theſſ. i. 9.

CHAP. XVI.

The ſeven vials of God's wrath poured out; and what follow'd thereon.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21. AND I heard a great voice out of the temple, ſaying to the ſeven Angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the firſt went, and poured out his vial upon the earth; and there fell a noiſom and grievous ſore upon the men which had the mark of the beaſt, and upon them which worſhipped his image. And the ſecond Angel poured out his vial upon the ſea; and it became as the blood of a dead man: And every living ſoul died in the ſea. And the third Angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the Angel of the waters ſay, Thou art righteous, O Lord, which art, and waſt, and ſhalt be, becauſe thou haſt judged thus: For they have ſhed the blood of Saints and Prophets, and thou haſt given them blood to drink; for they are worthy. And I heard another out of the altar ſay, Even ſo, Lord God Almighty, true, and righteous are thy judgments. And the fourth Angel poured out his vial upon the ſun; and power was given unto him to ſcorch men with fire. And men were ſcorched with great heat, and blaſphemed the name of God, which hath power over theſe plagues: And they repented not to give him glory. And the fifth Angel poured out his vial upon the ſeat of the beaſt; and his kingdom was full of darkneſs, and they gnawed their tongues for pain. And blaſphemed the God of Heaven, becauſe of their pains and their ſores, and repented not of their deeds. And the ſixth Angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the eaſt might be prepared. And I ſaw three unclean ſpirits like frogs come out of the mouth of the dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet. For they are the ſpirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battel of that great day of God Almighty. Behold, I come as a thief. Bleſſed is he that watcheth, and keepeth his garments, leſt he walk naked, and they ſee his ſhame. And he gathered them together into a place called in the Hebrew tongue, Armageddon. And the ſeventh Angel poured out his vial into the air; and there came a great voice out of the temple of Heaven from the throne, ſaying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, ſuch as was not ſince men were upon the earth, ſo mighty an earthquake, and ſo great. And the great city was divided into three parts, and the cities of the nations fell: And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceneſs of his wrath. And every iſland fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every ſtone about the weight of a talent: And men blaſphemed God, becauſe of the plague of the hail; for the plague thereof was exceeding great.

A great voice out of the temple.] *viz.* The voice of God himſelf, out of the moſt holy place. (G. Aſſ. H. and B.) See the notes on ch. xv. 1, 6. And here we may obſerve, once for all, 1. That ſeveral of theſe *vials* do plainly allude to the plagues of Egypt; As that of the "noiſom and grievous ſore here, ver. 2. does to the "boil breaking forth with blains," Exod. ix. 10. The *ſea* "the rivers and fountains of waters, becoming blood," here vers 3, 4. to the like, Exod. vii. 17. &c. (Hall, Aſſ. H. B. and Wells.) And ſo likewiſe this of the kingdom of the beaſt being "full of darkneſs," ver. 10. is, in like manner, obſerv'd to allude to the like in Egypt, Exod. x. 21. &c. (H.) 2. That there is alſo a reſemblance and correſpondency, between theſe *ſeven vials*, and the *ſeven trumpets*, before mention'd. For, as the judgment, following *the firſt trumpet*, fell "upon the earth," ch. viii. 7. ſo does this of *the firſt vial*, ver. 2. As upon the *ſecond trumpet's* ſounding, "the third part of the ſea became blood," &c. viii. 8. ſo upon the *ſecond vial* here, ver. 3. As the *third trumpet* was follow'd by a judgment upon "the rivers and fountains of waters, ch. viii. 10. ſo is the *third vial* here, ver. 4. As "the ſun was ſmitten," in conſequence of the *fourth trumpet*, ch. viii. 12. ſo likewiſe on pouring out the *fourth vial* here, ver. 8. As the ſound of the *fifth trumpet* was follow'd by *darkneſs*, ch. ix. 2. ſo is the *fifth vial* here, ver. 10. As upon the *ſixth trumpet* "the four Angels, which were bound in the great river Euphrates, were looſed, which were prepared," &c. ch. ix. 14, 15. ſo, here the *ſixth vial* is poured "upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the kings of the eaſt might be prepared," ver. 12. And, as upon ſounding the *ſeventh trumpet*, "there were great voices in Heaven, ſaying, The kingdoms of this world are become the kingdoms of our Lord," &c. ch. xi. 15. ſo here, upon pouring out the *ſeventh vial*, "there came a great voice out of the temple of Heaven, from the throne, ſaying, *It is done*," ver. 17. *viz.* The kingdoms of this world are *now* become the kingdoms of our Lord, &c. (Aſſ. Wells, and Wall.) So that this prophecy of pouring out the *vials* of wrath, is ſynchronal (or correſpondent in time) to that of ſounding the *trumpets*. (Newt.) Therefore, 3. It is a queſtion, whether they are both the ſame, only each deſcrib'd with ſome circumſtances omitted in the deſcription of the other; or whether the *vials* denote a ſeries of the *laſt plagues*, yet future; which ſhall reſemble the ſeven *trumpets*, in their order and method, but be more ſevere, and more appropriated to thoſe who worſhip the beaſt. Thus, for inſtance: Whereas the firſt four *trumpets* brought plagues, only upon "the third part" of the *earth*, *ſea*, *rivers* and *ſun*, ch. viii. 7, 8, 10, 12. theſe firſt four *vials* bring plagues without limitation, "upon the earth, upon the ſea, upon the rivers, and upon the ſun, here, ver. 2, 3, 4, 8. that is, upon *all* the earth, ſea, rivers, and ſun; or, at leaſt, upon *all* that belong to the kingdom of the beaſt: And (to mention no more) after the *ſeventh trumpet*, there was an earthquake, and great hail, ch. xi. 19. but, after the *ſeventh vial*, "there was a great earthquake, ſuch as was not ſince men were upon the earth, ſo mighty an earthquake and ſo great," here, ver. 18. "and there fell upon men a great hail out Heaven, every ſtone about the weight of a talent," ver. 21. (Wall) See the notes on the texts here referr'd to 4. That Mr. Whiſton looks upon theſe *vials* to be all ſtill *future*; and, I think, he is much in the right. For ſince there are many arguments, to induce us to look on the *ſeven vials*, as the contents of the *ſeventh ſeal*, conſider'd as the *third woe*; it neceſſarily follows, that, ſince the *ſeventh trumpet* is ſtill future, the *ſeven vials* muſt be likewiſe *all ſtill future*. (Wells.) However, (tho' Mr. Mede thinks them to be interpreted in a myſtical manner, (and accordingly expounds the firſt three, as compleated in the Waldenſes and Albigenſes; Wickliffe and Huſs; Luther, &c. wherein the Aſſembly-men alſo agree with him) I think, they are to be underſtood principally in a *literal* ſenſe; as denoting thoſe judgments, whereby God ſhall, as by ſo many ſteps or degrees, bring about the intire ruin and deſtruction of antichriſt, and all his followers. (*idem.*) See ſome more particulars, in the notes here next following.

The mark of the beaſt.] See the notes on ch. xiii. 15, &c.

Upon the ſea.] See the notes on ch. xv. 2.

As the blood of a dead man.] Congealed, and corrupted. (Hall, Aſſ. and Wells.)

The Angel of the waters.] That is, "the third Angel," who had now "poured out his vial, upon the rivers, and fountains of waters." (Hall, Aſſ. H. and Wells)

Thou art righteous.] See the notes on ch. xiii. 10. and xv. 3.

Art, and waſt, and ſhalt be.] The moſt, and beſt copies, read it not. (*éſomenos*) *ſhalt be*; but (*hoſios*) *the Holy One*; or *pitiful* and *merciful*. Thus, as theforegoing words acknowledge God's juſtice or *righteouſneſs*, in puniſhing impenitent ſinners; ſo theſe denote his *mercy* towards his faithful ſervants, who are thereby deliver'd from their perſecutors. (G. H. and Wells.) See the notes on ver. 6. ch. i. 4. iv. 8. xi. 17. and xv. 3.

They are worthy.] *Axioi*; they *deſerve* it: (G.) Or, are *worthy* of ſo ſuitable a puniſhment. (Wells.) The retribution, which God makes, of *blood for blood*, ſhews the *righteouſneſs* of God in executing his judgments, ſo as commonly perſons may read their ſin in their puniſhment. (B.) See the note on ch. xiii. 10.

Another out of the altar.] *viz.* One of the ſouls of the martyrs, under the altar (Hall, and Wells.) See the notes on ch. vi. 9.

True and righteous.] See the notes on ver. 5. ch. xiii. 10. xv. 3.

Scorched with great heat.] *Ecaumatiſtheſan*; *burnt up*, as it were, with the heat of the ſun. The ſun's *ſcorching heat*, denoted ordinarily by *cauma*, may probably ſignify the ſcorching and drying up the fruits of the earth, from whence a dearth proceeds; and ſo be here intended to ſignify a famine. (G. and H.) See Dr. Wells's note here, by way of conjecture, that *Teitan* meaning the *ſun*, may moſt probably be the *name of the beaſt*; that of *antichriſt*. See alſo the notes on ch. ix. 17. and xiii. 13.

Blaſphemed the name of God.] Probably, by their railing at the faithful chriſtians, as the cauſe of all their evils: As was common among the heathens of old; who, when ever any plague, or other grievous calamity befel them, were wont to cry out (*Chriſtianos ad leones!*) *Let the chriſtians be expoſed to the lions*, as the ſuppoſed authors of their miſeries. (G. and H.)

Repented not.] See the notes on ch. ix. 20.

The ſeat of the beaſt.] That is, of *antichriſt*, properly ſo called. By this ſeat, or *throne*, Mr. Mede underſtands Rome: But others underſtand it of Jeruſalem; and that antichriſt ſhall repair thither, after he has deſtroy'd Rome; and ſit blaſphemouſly there, *as God, in the temple*, which ſhall be then built, and kill the *two witneſſes*; and that he ſhall there alſo receive this fifth blow, towards the ruin of his power. (Wells.) See the notes on ch. xi. 7, 8. and xiii. 2.

Gnawed their tongues for pain.] An indication of the horror of their conſciences, indignation and deſpair. (G. Hall, Aſſ. and B.) Theſe worſhippers of the beaſt had ſeduced others by their falſe doctrines: And therefore, as they had ſinn'd with their *tongues*, God now makes their *tongues*, like ſo many ſcorpions, the inſtruments of their torment. (B.)

Upon the great river Euphrates.] By "the water thereof being dried up," (which alludes to the taking of Babylon by Cyrus) ſome do underſtand the weakning the ſtrength of Rome (the myſtical Babylon) and rendering it acceſſible to Conſtantine the Great, and his ſons; whom they alſo underſtand to be here call'd "the kings of the eaſt." (G. and H.) Others interpret it more literally, of this very river being made paſſable; and thereby a *way prepared* for "the kings of the eaſt," *viz.* thoſe of the Turkiſh empire, to make their advances weſtward. (Hall.) And others again (who likewiſe apply this to the Turks, who formerly were ſettled near "the great river Euphrates") underſtand the *drying up the water thereof*, to denote the ruin or weakning the Turkiſh empire, "that the way of the kings of the eaſt may be prepared;" by which they underſtand the converſion of the Jews to the chriſtian faith. (Mede, More, B. and Wells.) Now, the reaſons for underſtanding this, of the converſion of the Jews, are theſe two, mention'd by Mr. Mede; *viz.* 1. Becauſe, unleſs the converſion of the Jews be brought about under this *ſixth vial*, there ſeems to be no room left for their converſion; for as much as the *ſeventh* vial denotes, and brings on the deſtruction of *all* the enemies of Chriſt; And, 2 Becauſe of that remarkable paſſage, Iſa. xi. 15, 16. which countenanceth this opinion; as doth alſo Zech. x. 10, 11. (Wells.) See the notes on ver. 19. ch. ix. 14. and Rom. xi. 24. &c.

Unclean ſpirits like frogs.] This paſſage ſeems to import, That the converſion of the Jews will be ſo great a blow to the tottering ſtate of antichriſt, and to the whole empire of the *dragon*, or Devil, in this world, that now the Devil ſhall exert his utmoſt skill and ſtrength, to ſupport the dominion he has hitherto had in it; *viz.* by theſe "unclean ſpirits," his emiſſaries, *working miracles*, to *gather the kings of the earth together*, to join with *antichriſt*. (Wells.) See the notes on ch. xii. 9. and xiii. &c. Matth. xxiv. 24. 2 Theſſ. ii. 9. 1 Tim. iv. 1. Jam. iii. 15. and 1 John iv. 1. &c.

I come as a thief.] This verſe is to be read in a *parentheſis*; for that which follows has no connexion with this, but with the foregoing. It is inſerted here, to comfort Chriſt's ſervants, againſt theſe great preparations, by his promiſe of ſpeedy and ſeaſonable aſſiſtance. (Aſſ. B. and Wells. See the notes on ch. iii. 3. &c.

Bleſſed is he that watcheth.] *Viz.* Againſt thoſe temptations which he will be then expoſed to: (B.) And doth not comply with the then prevailing powers, in any unchriſtian or uncomely manner; leſt, when he has done ſo, that which he deſign'd, as his greateſt ſecurity, be indeed his greateſt danger. (Hall, H. and B.) For he will get no help from them by diſſembling, but will be expoſed to *ſhame*, if he conſent to them. (Aſſ.) See the notes on ch. iii. 4, 18. Matth. xxii. 11. and 2 Cor. v. 3.

Armageddon.] The moſt probable etymology of this word is, that it is compounded of *Hormah*, denoting *deſtruction*, and *gedon*, *a troop*, or *army*, or *their troop* or *army*. And as the name of *Hormah* is accordingly given to more than one in Scripture, where there was *a great overthrow* given by the Iſraelites to their enemies; ſo this name of *Armageddon* (for ſo it is written in the Alexandrian, and ſeveral other MSS. as well as thoſe made uſe of by the vulgar Latin, Arabic, and Ethiopic interpreters, as alſo by Arethas, which laſt author reads it *Ermagedon*, agreeably to the Septuagint verſion) is very fitly given here to the place where antichriſt, and his confederates, ſhall make their laſt efforts; for as much as they ſhall be there *utterly routed and deſtroy'd*. (Wells.) Grotius conceives this word to be *Herma-geddon*, that is, the *mount of meeting*; with alluſion to the waters of Megeddo, Judg. v. 19. where the Canaanites were ſlain by Barak; which opinion ſeems alſo to be favour'd by Biſhop Hall, and the Aſſembly-men; but the former is prefer'd by Dr. Hammond, and Mr. Burkitt, as well as by Dr. Wells.

Into the air.] Where Satan's throne is. (Aſſ. B. and Wells.) By the *air* here, Mr. Mede underſtands all the ſubjects of Satan's kingdom. See the notes on Eph. ii. 1.

It is done.] The overthrow of mine enemies is *now* come to a ſpeedy execution. (Hall and Wells.) See the notes on ch. x. 6.

The great city.] See the notes on ver. 12. ch. xi. 8. and xiv. 8.

Great Babylon.] See the notes on ch. xvii. 5.

The cup of the wine.] See the notes on ch. xiv. 10.

Every iſland fled away.] Intimating, that there ſhall be no place, in that day of God's wrath, to fly unto for ſafety; for antichriſtianiſm, or all oppoſition to Chriſtianity, ſhall now be ſo deſtroy'd, as never to prevail any more. (Hall, B. and Wells.) See the notes on ch. vi. 14.

CHAP. XVII.

The viſion of the great whore.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18. AND there came one of the ſeven Angels which had the ſeven vials, and talked with me, ſaying unto me, Come hither, I will ſhew unto thee the judgment of the great whore, that ſitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabiters of the earth have been made drunk with the wine of her fornication. So he carried me away in the ſpirit into the wilderneſs: And I ſaw a woman ſit upon a ſcarlet coloured beaſt, full of names of blaſphemy, having ſeven heads, and ten horns. And the woman was arayed in purple, and ſcarlet colour, and decked with gold, and precious ſtone, and pearls, having a golden cup in her hand, full of abominations and filthineſs of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. And I ſaw the woman drunken with the blood of the Saints, and with the blood of the martyrs of Jeſus: And when I ſaw her, I wondred with great admiration. And the Angel ſaid unto me, Wherefore didſt thou marvel? I will tell thee the myſtery of the woman, and of the beaſt that carrieth her which hath the ſeven heads, and ten horns. The beaſt that thou ſaweſt, was, and is not; and ſhall aſcend out of the bottomleſs pit, and go into perdition: And they that dwell on the earth ſhall wonder, (whoſe names were not written in the book of life from the foundation of the world) when they behold the beaſt that was, and is not, and yet is. And here is the mind which hath wiſdom. The ſeven heads are ſeven mountains, on which the woman ſitteth. And there are ſeven kings: Five are fallen, and one is, and the other is not yet come; and when he cometh, he muſt continue a ſhort ſpace. And the beaſt that was, and is not, even he is the eighth, and is of the ſeven, and goeth into perdition. And the ten horns which thou ſaweſt, are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beaſt. Theſe have one mind, and ſhall give their power and ſtrength unto the beaſt. Theſe ſhall make war with the Lamb, and the Lamb ſhall overcome them:

For he is Lord of lords, and King of kings; and they that are with him, are called, and choſen, and faithful. And he ſaith unto me, The waters which thou ſaweſt, where the whore ſitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou ſaweſt upon the beaſt, theſe ſhall hate the whore, and ſhall make her deſolate and naked, and ſhall eat her fleſh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beaſt, until the words of God ſhall be fulfilled. And the woman which thou ſaweſt, is that great city, which reigneth over the kings of the earth.

Which had the ſeven vials] *Echonton*; *having* the ſeven vials yet in their hands. For this account of the deſtruction of Babylon was repreſented to St. John before the pouring out the vials. (Wells)

The judgment of the great whore.] Meaning Rome; which had been mention'd only in ſhort, ch. xiv. 8. but now comes to be deſcrib'd more at large in this and the following chapter. (*Idem*) See the notes on ver. 5. and ch. xiv. 8.

That ſitteth upon many waters.] See the notes on ver. 15.

With whom the kings.] To ſhew, that her idolatries would be countenanc'd by authority in many nations. (Aſſ.)

Into the wilderneſs.] See the notes on ch. xii. 6, 14.

Upon a ſcarlet-colour beaſt.] Meaning the imperial power. (Beza, G. Aſſ. and H.) See the notes on ch. xii. 3. and xiii. 1.

Full of names of blaſphemy.] Uſurping *names* and titles, which belong to God and Chriſt only. (Aſſ.) See the notes upon ch. xiii. 1, 5. and 2 Theſſ. ii 4.

Seven heads, and ten horns.] See the notes on ch. xii. 3. and xiii. 1.

Gold, and precious ſtone.] Denoting the richneſs and ſplendid attire of the Romiſh hierarchy. (Aſſ and Wells)

Full of abominations.] See the notes on ch. xiv. 8.

Myſtery] Signifying, that what is here ſaid of the name is not to be underſtood literally, but in a myſtical ſenſe. (Wells) Deceiving others under the colours of Divine *myſteries*; whereas Heathen Rome profeſs'd idolatry openly. (Aſſ.) See the notes on 2 Theſſ. ii. 3, &c. and 1 Tim. iii. 16.

Babylon the great.] The Rhemiſh Divines make a great triumph here, that *the Proteſtants* are only led by their prejudicate opinions and hereſies, in the expoſition of Holy Scripture: As a proof of which they affirm, That *the Proteſtants* will not in any wiſe have St. Peter's firſt Epiſtle, which is dated at Babylon, to be meant of Rome, becauſe they would not be driven to confeſs that Peter ever was at Rome; tho' they will needs have Rome to be this Babylon, this *great whore*, and *purple harlot!* In anſwer to which, let the reader obſerve, 1. That we have expounded that text of St. Peter, to be meant of Rome; as is plain from our notes on 1 Pet. v. 13. ſupported by the authority of divers ſound *Proteſtants*, who had expounded it ſo before us; tho' ſome eminent writers, even of the Romiſh Church itſelf, have preferr'd another expoſition. 2. That we are ſo far from being *only led by prejudice*, that we have not only *confeſs'd*, but plainly aſſerted, that St. Peter was at Rome, *ſometime* before his martyrdom; tho' (for very good reaſons) we cannot admit him to have had the honour of being *the founder* of a Chriſtian Church there, excluſive of St. Paul, (who appears to have laid the foundation of it there before him) nor conſequently, that the ſucceeding Biſhops (or Popes) of Rome can ſo fairly derive an Apoſtolical authority by ſucceſſion from St. Peter, as from St. Paul; for which ſee our Preface to St. Peter's Epiſtles. And, 3. That, after all, the Rhemiſts themſelves are *driven to confeſs*, that here, by *Babylon*, according to *all the Fathers*, is ſignified, *partly*, *the city* of *Rome*; tho' (they will have it ſo) *only in reſpect of the terrene and Heatheniſh ſtate of them that perſecuted the Church*, and not of *the Church* of *Rome*, which (they ſay) is *never* called Babylon. See the notes on ch. xiv. 8.

Drunken with the blood of the Saints.] See the notes on ch. xiii. 15. and xiv. 13.

The beaſt that thou ſaweſt.] This ſeems to denote in general whatever antichriſtian power ſhould at any time ariſe, within the bounds of the Roman empire; whether Heatheniſm, Popery, or antichriſtianiſm emphatically ſo called: For *the beaſt* can't be ſaid to denote the Roman empire in any other ſenſe, ſince the Roman empire, in any other ſenſe, is in reality ceas'd long ago. (Wells) Where note alſo, 1. That this *beaſt was* one permitted by Divine providence, to have the power of delivering oracles: And tho' he *is not* now permitted to have that power, the Heathen oracles ceaſing now to give any anſwers to thoſe who conſult them; yet he *ſhall* be again permitted to have the like power, when that laſt ſtate of antichriſtianiſm ſhall come; wherein the ſaid beaſt is deſcrib'd to "aſcend out of the bottomleſs pit" itſelf, as denoting the worſt and laſt ſtate of antichriſtianiſm emphatically ſo call'd, foraſmuch as, at the end thereof, the beaſt ſhall "go into perdition," or be utterly deſtroy'd, as ch. xix. 20. 2. That, by the beaſt's "going into perdition" is by no means to be underſtood only the *ceaſing of the ten kings*, or of any other form of government, (as Mr. Whiſton interprets it) but rather the ceaſing of antichriſtianiſm, or impiety and irreligion, in the world; which is indeed ſo extraordinary a thing, as not to have been believ'd without a prophecy; whereas the other is no more than what the viciſſitude of this world would teach us to expect. (*Idem*) 3. That Mr. Whiſton's interpretation implies no reaſon, why the world ſhould *wonder* after the beaſt, which "was, and is not, and ſhall be:" Whereas the entire ceaſing of oracles, which happen'd much about the time that St. John wrote his Revelation, was a great blow to Heatheniſm, and made impartial men eaſy to wonder after, or eſteem the old religion of the empire; ſo the reviving of oracles, by the image of the beaſt's ſpeaking, will be a great means to make men again to *wonder* after the beaſt, or antichriſt emphatically ſo call'd. (*Idem*) And, 4. That the words (*caiper eſti*) "and yet is," in the end of this verſe, is a plain miſtake of a ſcribe, in ſome Manuſcripts, and their editions, (*cai pareſtai*) *and ſhall come*, as it is in the beginning of the verſe: And thus the Alexandrian, and all old MSS. and authors have it; tho' the Vulgar Latin leaves it quite out. (Wells and Wall) See the notes on ch. ix. 1, &c. xi. 7. xiii. 1, 3, 15. and 2 Theſſ. ii. 3, &c.

In the book of life.] See the notes on ch. xiii. 8. and Phil. iv. 3.

The mind which hath wiſdom.] See the notes on ch. xiii. 11, &c.

And there are ſeven kings.] As the "ſeven mountains," in the verſe foregoing, are generally interpreted of the ſeven hills, upon which old Rome was built; So here the "ſeven kings" are interpreted of ſeven forms of government, by which Rome was at ſeveral times govern'd. But, foraſmuch as the moſt curious and learned expoſitors are far from being agreed, as to the particular governments hereby denoted, and conſequently in the interpretation of this confeſſedly moſt difficult paſſage (on which the underſtanding of this book mightily depends) I hope the candid reader will think it but a decent modeſty in me, that I refer him to what has been largely written on this ſubject, by others, and leave him from the whole to collect what he ſhall think the moſt probable conjecture.

Continue a ſhort ſpace.] See the notes on ch. viii. 10. and xiii. 5.

War with the Lamb.] "Making war with the Lamb" ſignifies oppoſing and perſecuting Chriſtianity: Not as if there were ſett battles between them and Chriſtians; but ſuch as are ſuppoſable againſt thoſe, whoſe principle was to *ſuffer*, and not to *reſiſt* the perſecuting emperors: For this is the condition of *the Lamb* here, to endure to be ſlaughter'd, but not to fight again. (H.) See the notes on ch. xiii. 10. and xvi. 14.

And multitudes.] Behold here, what *Church it is, that multitude* is a note of. Not of the Church of Chriſt, whoſe flock is a *little flock*; but of the antichriſtian ſynagogue, which vaunts, that multitudes are on her ſide. (B.) See the notes on ch. v. 9. vii. 9. x. 11. xi. 19. xiii. 7. and xiv. 6. and Luke xii. 32.

Shall hate the whore.] What is ſaid in this and the following verſe, compar'd with ver. 13. contains a plain proof, that the *whore* deſcrib'd in this chapter, or Popiſh *Rome*, is not the *beaſt*, or antichriſt emphatically ſo call'd; unleſs we will ſuppoſe the whore to *hate herſelf*, to make *herſelf deſolate and naked*, to *eat her own fleſh*, and to *burn herſelf with fire!* (Wells)

God hath put in their hearts] Not forcing, or moving any, to follow antichriſt; but by this juſt judgment, and for puniſhment of their ſins, permitting them to believe in, and conſent to him. (Rhem.) The infinitely wiſe, and perfectly holy God, can, and does, ſo order things, that all his judgments ſhall be executed by ſinners, without his being the *cauſe* of any one of their ſins. (B.) See Dr. Abbot (the Archbiſhop's) Lecture on this text, 1598. and the notes on ch. x. 7. and 2 Theſſ. ii. 10, 11.

That great city.] See the notes on ver. 5. ch. xi 8. xii. 4. xiv. 8. and xvi. 19.

CHAP. XVIII.

Babylon is fallen; and the lamentations over it.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24.

AND, after theſe things, I ſaw another Angel come down from Heaven, having great power; and the earth was lightned with his glory. And he cried mightily with ſtrong voice ſaying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul ſpirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from Heaven, ſaying, Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues: For her ſins have reached unto Heaven, and God hath remembred her iniquities. Reward her even as ſhe rewarded you, and double unto her double according to her works: In the cup which ſhe hath filled, fill to her double. How much ſhe hath glorified her ſelf, and lived deliciouſly, ſo much torment and ſorrow give her: For ſhe ſaith in her heart, I ſit a queen, and am no widow, and ſhall ſee no ſorrow. Therefore ſhall her plagues come in one day, death and mourning, and famine; and ſhe ſhall be utterly burnt with fire: For ſtrong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication, and lived deliciouſly with her, ſhall bewail her, and lament for her, when they ſhall ſee the ſmoke of her burning, Standing afar off for the fear of her torment, ſaying, Alas, alas, that great city Babylon, that mighty city: For in one hour is thy judgment come. And the merchants of the earth ſhall weep and mourn over her; for no man buyeth her merchandiſe any more: The merchandiſe of gold, and ſilver, and precious ſtones, and of pearls, and fine linen, and purple, and ſilk, and ſcarlet, and all thyine wood, and all manner veſſels of ivory, and all manner veſſels of moſt precious wood, and of braſs, and iron, and marble, and cinnamon, and odours, and ointments, and frankincenſe, and wine, and oil, and fine flour, and wheat, and beaſts, and ſheep, and horſes, and chariots, and ſlaves, and ſouls of men. And the fruits that thy ſoul luſted after, are departed from thee, and all things which were dainty and goodly, are departed from thee, and thou ſhalt find them no more at all. The merchants of theſe things, which were made rich by her, ſhall ſtand afar off, for the fear of her torment, weeping and wailing. And ſaying, Alas, alas, that great city that was cloathed in fine linen, and purple, and ſcarlet, and decked with gold, and precious ſtones, and pearls: For in one hour ſo great riches is come to nought, And every ſhip-maſter, and all the company in ſhips, and ſailers, and as many as trade by ſea, ſtood afar off, And cried when they ſaw the ſmoke of her burning, ſaying, What city is like unto this great city? And they caſt duſt on their heads, and cried, weeping and wailing, ſaying, Alas, alas, that great city, wherein were made rich all that had ſhips in the ſea, by reaſon of her coſtlineſs: For in one hour ſhe is made deſolate. Rejoyce over her, thou Heaven, and and ye holy Apoſtles, and prophets, for God hath avenged you on her. And a mighty Angel took up a ſtone like a great milſtone, and caſt it into the ſea, ſaying, Thus with violence ſhall that great city Babylon be thrown down, and ſhall be found no more at all. And the voice of harpers, and muſicians, and of pipers, and trumpeters, ſhall be heard no more at all in thee; and no craftſmen, of whatſoever craft he be, ſhall be found any more in thee; and the ſound of a milſtone ſhall be heard no more at all in thee; And the light of a candle ſhall ſhine no more at all in thee; and the voice of the bridegroom, and of the bride ſhall be heard no more at all in thee: For thy merchants were the great men of the earth; for by thy ſorceries were all nations deceived: And in her was found the blood of Prophets, and of Saints, and of all that were ſlain upon the earth.

Lightned with his glory.] As denoting, perhaps, the yet much clearer account here given by him to men, of the deſtruction of Rome. (Aſſ.) See the notes on 2 Cor. iii. 7.

Is fallen, is fallen.] This ingemination implies, 1. The certainty; 2. The ſuddenneſs; 3. The utter ruin and deſtruction of it: And, 4. The joy, and rejoicing, which will be in Sion, on Babylon's downfall. (Aſſ. and B.) See the notes on ch. xi. 8. xiii. 2. xiv. 8. xvi. 10. and xvii. 2, 5.

All nations have drunk.] That is, very many; or the generality of the Roman empire. (B.)

Wine of the wrath.] See the notes on ch. xiv. 8, 10.

And the kings of the earth.] Note here, the policy of Babylon, in drawing kings and princes to the bed of her fornications; well knowing, how faſt their example would be follow'd by inferiors. The example of ſuperiors, in doing evil, is ſtrangely powerful. Jeroboam "made Iſrael to ſin;" not by *commanding* them to worſhip the golden calves, but by *commending* that idolatrous worſhip to them in his own perſon. (B.)

Come out of her.] See the notes on 2 Cor. vi. 17. and Jude 19.

Her ſins have reached unto Heaven.] They were, as 'twere, heap'd one upon another, ſo as to make a mount to *reach up to Heaven*, and cry for vengeance. The leaſt ſins reach to Heaven, becauſe God knows them all. But the phraſe is commonly uſed of great ſins, which will pull down ſudden judgments. (Beza, Aſſ. and Wells)

God hath remembred her iniquities.] As if he had forgot her ſins before, while he ſuffer'd her to proſper; but now *remembred* them, by puniſhing her for them. (Aſſ.) See the notes on ch. xvi. 19.

Reward her, even as] That is, do ye, who are the executioners of God's vengeance upon her, "reward her;" meaning *the beaſt*, and the *ten kings*, his confederates. (Wells) See the notes on ch. xiii. 10. and xvii. 16, 17.

Double unto her double.] Not the double of her deſerts, but of thoſe miſeries ſhe hath brought on you before. (Aſſ.) See the notes on ch. xiv. 10. and xvi. 19.

So much torment.] This is ſpoken of worldly puniſhment: For none can be ſo high on earth, as they may be brought low in Hell. (Aſſ.) The juſtice of God will exact all the arrears of abuſed mercy. Sinners, who now fare *deliciouſly* every day, ſhall paſs, from their *good things* here, to the flames which live by the breath of God's revenging wrath. (B.) See the notes on Luke xvi. 25.

In one day.] That is, in a very ſhort time. (Wells)

Strong is the Lord God.] Leſt it ſhould be thought the city was too *ſtrong* to be ſo ſoon taken and deſtroy'd, the ſuperior ſtrength of God's is here ſet forth. (Aſſ.) See the notes on ch. xi. 17.

The kings of the earth.] Another argument to diſtinguiſh Babylon (or Rome) from the antichriſtian *beaſt*, or antichriſt emphatically ſo call'd; *viz.* becauſe "the kings of the earth," who cleave to Babylon (or who ſpiritually *commit fornication* with Rome) and the kings who cleave to the *beaſt*, are by no means the ſame, but very different. Which is thus prov'd. The antichriſtian kings "ſhall hate the whore," that is, the idolatrous Church, ch. xvii. 16. But "the kings of the earth," that is, of the Roman empire, are here deſcrib'd by the Holy Ghoſt, as "bewailing her, and lamenting for her, when they ſhall ſee the ſmoke at her burning," occaſion'd by the other kings, or potentates who *hate* her. (Wells) See Dr. Wells here more at large; and the notes on ch. xvii. 16.

Buyeth her merchandiſe.] See the notes on ch. xvii. 4.

All thyine wood.] *Pan xylon thyinon.* What particular tree this *thyine-wood* is the produce of, is doubtful. Some will have all ſorts of *ſweet-ſmelling* wood (ſuch as *cedar*, &c.) to be comprehended under this denomination. But Ribera ſhews, out of Pliny, Theophraſtus and Homer, that it is the proper produce of one particular ſort of tree: And that ſeemeth moſt probably, to be a tree call'd *thyia*; to which Theophraſtus attributeth great honour, as having been much uſed in building and adorning the famous temples of old. (Leigh)

Slaves, and ſouls of men.] *Somatan, cai pſychas anthropon.* This expreſſion (*pſychas anthropon*) "ſouls of men," is plainly taken from the Septuagint Verſion of Ezek. xxvii. 13. and the difference here, between (*ſomata*) *bodies*, and (*pſychai*) *ſouls*, is very probably *hired-ſervants* and *bond-ſervants*. For ſo Julius Pollux ſays, *ſomata*, when it is put ſimply by itſelf, ſignifies thoſe who are not *bond-ſlaves*, but freemen, who hire themſelves for money, like the ſervants among us. And this, becauſe ſuch ſervants have the power over their own *bodies*, to ſell or hire them out; whereas ſlaves, or bond-ſervants, have no ſuch power over their bodies; and ſo may be ſaid to have nothing their own but their *ſouls*. Thus the later Greeks call ſlaves (*pſycharia*) *little ſouls*: And ſo, Gen. xii. 5. "the ſouls that they had gotten in

Heaven," may denote their *bond-ſervants*, or *ſlaves*. (G. H. and Wells) As Tyre was the mart of the earth for temporal things; ſo was Babylon for ſpiritual things: Making merchandiſe (literally) of "the ſouls of men;" perſuading the people, that they could purchaſe the redemption of their ſouls out of purgatory by maſſes. Tho' Pagan Rome did traffick for *ſlaves*, yet not for *ſouls*; but Papal Rome deals for both. She ſells alſo the *ſouls* of men, by ſelling her Eccleſiaſtical benefices, and cure of ſouls: And I would to God, that this piece of ſpiritual merchandiſe were only found among *them*, and not heard of *elſewhere!* (B.)

And the fruits.] This verſe ſhould be read as in a *parentheſis*. (Aſſ.)

Rejoice over her.] The Church does not, the Saints dare not, *rejoice* at Babylon's calamity, as ſuch; but only as it is an act of Divine Vengeance. (B.) See the notes on ch. xii. 12.

God hath avenged you.] God will revenge the wrongs of his people, when through want of power they cannot, and through his prohibition they may not, avenge themſelves. (B.)

Like a great milſtone.] Note here, 1. That as, like a *milſtone*, ſhe had ground and oppreſs'd the Church of God; ſo now, like a milſtone thrown into the ſea, ſhe ſinks into the pit of deſtruction, never to riſe more. (B.) 2. That here is plainly an alluſion to the prophetical deſcription of the deſtruction of old Babylon, Jer. li. 63. but with ſuch circumſtances, as ſhew, that this of Rome ſhall be greater than that of Babylon. For there was only Jeremy, a weak man; here "a mighty Angel:" There an ordinary *ſtone*; here "a ſtone like a great milſtone:" That caſt into the river Euphrates; this "into the ſea:" There 'tis ſaid, "Babylon ſhall ſink;" here that it ſhall "be thrown down with violence:" There that it "ſhall not riſe;" here that it "ſhall be found no more at all." (Aſſ.) And, 3. That this, and the following verſes, ſpeak of a deſtruction ſo abſolute, that it cannot be underſtood of thoſe vaſtations made by Alaricus, Genſericus, Totilas, &c. from all which Rome did recover: And conſequently, the foregoing *beaſt*, *falſe prophet*, *trumpets*, *vials*; &c. are not to be underſtood of the ſtate of Rome under the Heathen emperors, as Grotius, Hammond, &c. do interpret them. (Wall)

Of all that were ſlain.] *Viz.* For religion: Either, 1. As being ſlain by her authority, or inciation of the princes to do it: Or, 2. Becauſe ſhe ſucceeds the former perſecutors, and finiſheth the work; and ſo is counted guilty alſo, of all the blood ſhed before, Matth. xxiii. 35. (Aſſ.) See the notes on ch. xvii. 6. and Luke xi. 49, 50.

CHAP. XIX.

God praiſed for deſtroying the great whore. The marriage of the Lamb. The final overthrow of antichriſt.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. AND after theſe things I heard a great voice of much people in Heaven, ſaying, Allelujah; Salvation, and glory, and honour, and power unto the Lord our God: For true and righteous are his judgments, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his ſervants at her hand. And again they ſaid, Allelujah. And her ſmoke roſe up for ever and ever. And the four and twenty elders, and the four beaſts fell down and worſhipped God that ſat on the throne, ſaying, Amen; Allelujah. And a voice came out of the throne, ſaying, Praiſe our God, all ye his ſervants, and ye that fear him, both ſmall and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, ſaying, Allelujah: For the Lord God omnipotent reigneth. Let us be glad and rejoyce, and give honour to him: For the marriage of the Lamb is come, and his wife hath made her ſelf ready. And to her was granted, that ſhe ſhould be arayed in fine linen, clean and white: For the fine linen is the righteouſneſs of Saints. And he ſaith unto me, Write, Bleſſed are they which are called unto the marriage-ſupper of the Lamb. And he ſaith unto me, Theſe are the true ſayings of God. And I fell at his feet to worſhip him: And he ſaid unto me, See thou do it not: I am thy fellow-ſervant, and of thy brethren that have the teſtimony of Jeſus: Worſhip God: For the teſtimony of Jeſus is the ſpirit of prophecy.

Allelujah.] That is, *praiſe ye the Lord*. This is the firſt time this Hebrew word is uſed in the New Teſtament; and it occurs here four times, in this chapter: From whence it is gather'd, that the Chriſtian Gentiles, after the fall of Rome, ſhall ſolicit the Jews to come in to Chriſt, and to join with them in praiſing him for Rome's downfal. (Aſſ.) And that then God ſhall be ſolemnly praiſ'd by the one as well as by the other. (Lloyd and B.)

Salvation, and glory.] See the notes on ch. vii. 10. and xii. 10.

True and righteous.] See the notes on ch. xv. 3. and xvi. 7.

Judged the great whore.] See the notes on ch. xvii. 1.

Hath avenged the blood.] See the notes on ch. vi. 10. and xviii. 20.

And her ſmoke roſe.] This ſentence ſhould be read as in a parentheſis. (Aſſ.) See the notes on ch. xiv. 11. and xviii. 9.

The four and twenty elders.] See the notes on ch. iv. 4, 10 and v. 14.

The four beaſts.] See the notes on ch. iv. 6, &c.

All ye his ſervants.] Ye Jews, who once were his ſervants join with the Gentiles in this *allelujah*. (Aſſ.) See the notes on ver. 1. and Rom. xi. 12. and xv. 10.

The voice of a great multitude.] See the notes on ch. xiv. 2.

The Lord God omnipotent reigneth.] As in the foregoing verſes, is repreſented the joy of the Angels and Saints, for the deſtruction of Rome; ſo, here is repreſented the like, for the approaching deſtruction of *antichriſt*, emphatically ſo call'd, and his party, now about to be actually put in execution; and for the actual commencing of the reign of Chriſt and his Saints, upon the overthrow and deſtruction of antichriſt: "Saying, Allelujah; for the Lord God omnipotent reigneth;" that is, now begins to reign with his Saints. (Wells) *Viz.* Upon the converſion of the Jews, and their becoming a part of the Catholic Church of Chriſt. See the notes on ch. i. 8. vii. 10. xii. 10. xvi. 1, &c. and xx. 4.

The marriage of the Lamb is come.] Now ſhall the whole Church be joined to Chriſt for ever, in marriage inſeparable. (Rhem. and Hall) For now, the Jews coming in, with the fulneſs of the Gentiles, the Church, "his wife hath made herſelf ready" to be married to Chriſt. (Aſſ.) Mr. Mede, and ſome others, underſtand here, by this *wife*, the Jewiſh Church only, after the converſion of their whole nation; becauſe the Gentiles have been eſpouſed to Chriſt many ages ago. But, ſince the ſpouſe of Chriſt is but one, it is more agreeable to Scripture, to expound it of the one Church Catholic, conſiſting of Jews and Gentiles; and all that has been hitherto, or ſhall hereafter, be done, till the time here ſpoken of, only as a preparation of her for this great ſolemnity of "the marriage of the Lamb." For ſhe ſhall be then thus *made ready*; partly, by having borne witneſs to Chriſt, thro' all the ſeveral ſtates of antichriſtianiſm; and partly, by the then coming in, or converſion, of the whole body of the Jewiſh nation: And as this is to be a part of the Church Catholic, ſhe cannot be ſaid to be *made ready* for the marriage, till *this part* of her be thus *made ready*, by being converted. (Wells) See the notes on ch. xxi. 2. and Rom. xi. 12.

Arayed in fine linen.] Obſerve here, That the Church being ſpiritually naked in herſelf, "it was granted, that ſhe ſhould be arayed in fine linen, clean and white." She had it not of herſelf, but it was put on her by Chriſt, who decks and dreſſes his own *bride* with the ornaments of grace here, and glory hereafter. (B.) See the notes on ch. iii. 4, 18. and Eph. v. 27.

Bleſſed are they which are called.] *Viz.* To the feaſt of eternal life, prepared for his ſpouſe, the Church; here call'd "the marriage-ſupper of the Lamb." (Rhem. and B.) See the notes on Luke xiv. 15.

See thou do it not.] *Hora me*; By no means! Upon no terms! "See thou do it not." The Church of Rome asks us, Why we reprove them for worſhipping the Angels, when St. John himſelf did it? Our anſwer is ready, That St. John himſelf was reproved for it; the Angel rejecting it, as none of his due. O the preſumption of thoſe men, who dare to do that which the Angel himſelf expreſly forbids to be done! Yet, after all, Bellarmine ſays, St. John *did well* to worſhip the Angel! Then, if ſo, ſay we, The Angel did ill to reprove St. John for it. But, whether we ſhall believe a *Cardinal* of Rome, or an *Angel of God*, judge ye. (B.) See the notes on Acts x. 26.

The teſtimony of Jeſus is the ſpirit of prophecy.] That is, he who bears *teſtimony* to the truth of the Goſpel even unto death, or is ready to be ſuch a martyr, is acted by the ſame *Spirit* as I am; by the ſame Spirit which imparts unto me, and other Angels, the *prophecies* now reveal'd unto thee by our miniſtry: So that I, and the other Angels, are no more than "thy fellow-ſervants." Or, this may otherwiſe denote alſo thus much, That "the teſtimony of Jeſus," that is, the bearing witneſs to Jeſus, as the promiſed Meſſiah, and ſo to the truth of the Goſpel, is the great and principal end aim'd at by "the ſpirit of prophecy," that is, by the Holy Spirit, in all the prophecies of the Old and New Teſtament. And conſequently, the Angel, who was inſtrumental in thus making known this prophecy to St. John, was no other than his *fellow-ſervant*, in bearing witneſs to Jeſus, as the promiſed Meſſiah. (Wells)

Ver. 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21. And I ſaw heaven opened, and behold, a white horſe; and he that ſate upon him was called faithfull and true, and in righteouſneſs he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himſelf: And he was clothed with a veſture dipt in blood: and his name is called, The word of God. And the armies which were in heaven, followed him upon white horſes, clothed in fine linen white and clean. And out of his mouth goeth a ſharp ſword, that with it he ſhould ſmite the nations: And he ſhall rule them with a rod of iron: And he treadeth the wine-preſs of the fierceneſs and wrath of Almighty God. And he hath on his veſture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I ſaw an Angel ſtanding in the ſun: And he cried with a loud voice, ſaying to all the fowls that flie in the midſt of heaven, Come and gather your ſelves together unto the ſupper of the great God; That ye may eat the fleſh of kings, and the fleſh of captains, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all men, both free and bond, both ſmall and great. And I ſaw the beaſt, and the kings of the earth, and their armies gathered togethered to make war againſt him that ſat on his horſe, and againſt his army. And the beaſt was taken, and with him the falſe Prophet that wrought miracles before him, with which he deceived them, that had received the mark of the beaſt, and them that worſhipped his image. Theſe both were caſt alive into a lake of fire burning with brimſtone. And the remnant were ſlain with the ſword of him that ſat upon the horſe, which ſword proceeded out of his mouth: And all the fowls were filled with their fleſh.

And I ſaw Heaven opened.] *Viz.* Free acceſs to God's public worſhip every where. (Aſſ.)

And behold.] This requireth attention to the great battle yet to come. (*Idem*) *Viz.* That with antichriſt, and his party, at Armagedon. (Wells) See the notes on ch. xvi. 16.

A white horſe.] See the notes on ch. vi. 2.

Faithful and true.] The "faithful and true" God; who judgeth juſtly, and revengeth righteouſly: (Hall) *Faithful* in his promiſes, *true* in his threatnings, and *righteous* in all his diſpenſations. (B.) See the notes on ch. i. 5. and iii. 14.

As a flame of fire.] Denoting the fierceneſs of his anger, and his full reſolution now to take the utmoſt vengeance of his enemies. (Wells) See the notes on ch. i. 14. and ii. 23.

Many crowns.] Denoting his many victories over his many and mighty enemies. (H. and B.) Or, that he himſelf is "King of kings." (Wells) See the notes on ver. 16. and ch. vi. 2.

A name written.] See the notes on ver. 16. and ch. ii. 17.

A veſture dipt in blood.] Signifying either, his ſovereignty obtain'd, as man, by his crucifixion; (H. and Wells) Or, that he had already victoriouſly ſteep'd his garments in the blood of his enemies, and triumph'd in their confuſion; and ſo ſhould do again. (Hall, Aſſ. and B.)

The word of God.] See the notes on John i. 1. and 1 John v. 7.

Clothed in fine linen.] See the notes on ch. iii. 4. iv. 4. and vii. 9.

A ſharp ſword.] See the notes on ch. i. 16. and Eph. vi. 19.

With a rod of iron.] See the notes on ch. ii. 27. and xii. 5.

Treadeth the wine-preſs.] See the notes on ch. xiv. 19.

On his veſture, and on his thigh.] The *veſture* here denotes his ſovereign authority, and the *thigh* (on which the ſword is girded) his irreſiſtable power; eſpecially when upon them both is written that moſt honourable title, "King of kings, and Lord of lords;" noting him to be ſuperior to all power and force in the world, triumphantly victorious over all. (H.)

An Angel ſtanding in the ſun.] As being the moſt conſpicuous place, to execute the office of the great herald of God: (Hall) Or, to denote, perhaps, that the deſtruction of antichriſt and his followers ſhould now be as viſible to all the world, as the *ſun* itſelf: (Wells) Or elſe, poſſibly, in alluſion to the name of Teitan (that is, *the ſun*) which 'tis ſuppos'd antichriſt will take upon him. (*Idem*) See the notes on ch. xvi. 8.

Unto the ſupper.] *Viz.* Upon the carcaſes ſlain, at the defeat of antichriſt and his followers, at Armageddon. (Wells) See the notes on ch. xvi. 16.

The beaſt was taken.] See the notes on ch. xiii. 1.

The falſe prophet.] See the notes on ch. xiii. 11. and xvi. 13.

Worſhipped his image.] See the notes on ch. xiii. 15. and xiv. 9.

A lake of fire.] See the notes on ch. xiv. 10.

Out of his mouth.] Denoting, that theſe enemies of Chriſt were all ſlain, preſently, at Chriſt's ſpeaking *the word*, or giving the command of the Holy Angels who attended him. Wells See the notes on Eph. vi. 17.

CHAP. XX.

Satan bound, and the Saints reign, a thouſand years. The firſt reſurrection. Satan looſed, deceiveth Gog and Magog; who are all deſtroy'd. Then follow the general reſurrection, and judgment.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15. AND I ſaw an Angel came down from heaven, having the key of the bottomleſs pit, and a great chain in his hand. And he laid hold on the dragon that old ſerpent, which is the devil and Satan, and bound him a thouſand years, And caſt him into the bottomleſs pit, and ſhut him up, and ſet a ſeal upon him, that he ſhould deceive the nations no more, till the thouſand years ſhould be fulfilled: And after that, he muſt be looſed a little ſeaſon. And I ſaw thrones, and they ſat upon them, and judgment was given upon them: And I ſaw the ſouls of them that were beheaded for the witneſs of Jeſus, and for the word of God, and which had not worſhipped the beaſt, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Chriſt a thouſand years. But the reaſt of the dead lived not again until the thouſand years be fulfilled. This is the firſt reſurrection. Bleſſed and holy is he that hath part in the firſt reſurrection: On ſuch the ſecond death hath no power, but they ſhall be prieſts of God and of Chriſt, and ſhall reign with him a thouſand years. And when the thouſand years are expired, Satan ſhall be looſed out of his priſon, And ſhall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battel: The number of whom is as the ſand of the ſea. And they went up on the breadth of the earth, and compaſſed the camp of the Saints about, and the beloved city: And fire came down from God out of Heaven, and devoured them. And the Devil that deceived them, was caſt into the lake of fire and brimſtone, where the beaſt and the falſe prophet are, and ſhall be tormented day and night for ever and ever. And I ſaw a great white throne, and him that ſat on it, from whoſe face the earth and the Heaven fled away, and there was found no place for them. And I ſaw the dead, ſmall and great, ſtand before God; and the books were opened: And another book was opened, which is the book of life: And the dead were judged out of thoſe things which were written in the books, according to their works. And the ſea gave up the dead which were in it, and death and hell delivered up the dead which were in them: And they were judged every man according to their works. And death and hell were caſt into the lake of fire: This is the ſecond death. And whoſoever was not found written in the book of life, was caſt into the lake of fire.

And I ſaw an Angel] This *Angel* is evidently Chriſt himſelf. And it is obſervable, that as the Devil is here deſcrib'd, as a *dragon*, a *ſervant*, an *old ſerpent*, *the Devil*, and *Satan*; ſo Chriſt's power and victory over him is ſet forth in as many, and ſtronger terms; as *laying hold on* him, *binding* him, *caſting* him into the *bottomleſs pit*, *ſhutting* him up, and *ſealing* him up for a thouſand years. (Lightf. and B.) By which *binding*, &c. ſome do underſtand Chriſt's overthrowing the power of the Devil in the Heathen world; his caſting down thoſe ſtrongholds of Satan, ignorance, ſuperſtition, idolatry, and lying oracles, by the light and power of the Goſpel, preach'd among the Gentiles; his curbing of Satan, that he ſhould no more cozen the world with Heatheniſh deluſions, as he had done. But others underſtand this *binding* of Satan to be after the deſtruction of antichriſt; when the Jews ſhall be converted, and there ſhall follow a quiet and peaceable ſtate of the Church, for a long time, here ſtiled "a thouſand years;" during which time, Satan being *bound*, there ſhall be no moleſtation from him. However, there is no ground from hence to expect Chriſt's perſonal reign upon earth, or his corporal preſence with his Church here. For it is not ſaid, that Chriſt reigned *with them*; but that they "reigned with Chriſt;" denoting, that this kingdom is ſpiritual, conſiſting in purity and peace, in righteouſneſs and joy in the Holy Ghoſt. In ſhort, the Saints "living and reigning with Chriſt" ſets forth the flouriſhing condition of the Church militant: The expreſſion of their *ſitting upon thrones*, ſpeaks an honourable condition which the Church will certainly be in after the downfal of antichriſt; and the term of "a thouſand years," ſhews it will be the longeſt happy condition that ever the Church enjoy'd. (B.) As to the doctrine of the Millenium, which was chiefly founded upon this text, we ſhall only add here, 1. That it was never generally receiv'd in the Church of Chriſt: 2. That there is no juſt ground to think it was deriv'd from the Apoſtles; but rather a miſtake of the words of the text; or from the notions of the Jews, and of the Sybilline author: And, 3. That the new patrons of the Millenium differ in many things of moment from the ancient aſſertors of it, and have indeed ſcarce any ſuffrage of antiquity for that Millenium, which they do ſo ſtiffly maintain. For the particular proof of which (and many other) propoſitions, I muſt refer the curious reader to Dr. Whitby's large Treatiſe of the true Millenium; annex'd to his Paraphraſe and Commentary on the New Teſtament. See alſo Dr. Hammond on this text; as well as our notes on ch. i. 18. v. 10. vi. 9. ix. 1. xi. 7. xii. 9. xiii. 12, *&c.* xvi. 14, *&c.* and xvii. 8. Acts iii. 21. and 2 Theſſ. ii. 1, *&c.* and thoſe which here next follow.

And I ſaw thrones.] By their having, and *ſitting upon thrones*, "and judgment being given unto them," is literally ſignified the quiet poſſeſſion of judicatures and cenſures in the Church; that diſcipline by which purity is preſerv'd; and which is ſeldom, or never, enjoy'd quietly, but by the countenance and favour of princes. (Rhem. Hall, and H.) See the notes on ch. v. 10. and Luke xxii. 30.

This is the firſt reſurrection.] *Viz.* This flouriſhing condition of the Church; which having been perſecuted and oppreſs'd, and as it were ſlain, but now reſtor'd to peace and quiet, is proverbially expreſs'd to have been as it were raiſed from the dead. (H. and B.) Thus theſe words depend upon the fourth verſe; and the former part of this is to be read in a parentheſis. (Aſſ.) See the notes on Rom. xi. 15, *&c.*

The ſecond death.] This expreſſion ſeems to be taken from the Jews; who uſe it proverbially, to ſignify final, utter, and irreverſible deſtruction. (H.) See Dr. Donne's ſermon on this text; and the notes on ch. ii. 11. and xxi. 8.

Prieſts of God.] See the notes on ver. 4 ch. i. 6. and v. 10. and 1 Pet. ii. 5.

Satan ſhall be looſed.] That is, the ſins of Chriſtians now again provoking God to it, the reſtraint ſhall be taken off from Satan, who thereupon ſhall raiſe freſh diſturbance to the Church. (H.)

Gog and Magog.] This is probably an alluſion to thoſe two names, mention'd often in the Old Teſtament; who were the laſt enemies of the Jewiſh Church, before Chriſt's firſt coming. In like manner, the laſt enemies of the Chriſtian Church are here ſet forth by that name; who ſhall be utterly deſtroy'd, a little before Chriſt's ſecond coming to judgment. (B.)

Gather them together.] See the notes on ch. xvi. 14.

The Devil that deceiveth them.] Behold here, The *deceiver* and the *deceived* plagued together: "The Devil that deceived," and "the beaſt and the falſe prophet" who are deceiv'd by him, and were his inſtruments to deceive others, are caſt together "into the lake of fire and brimſtone," there to "be tormented, day and night, for ever and ever." Satan was indeed condemn'd to this before, and *reſerved* thereunto; but the actual and final execution thereof is ſuſpended till the end come. (B.) See the notes on ch. xiii. 1, 11. xiv. 10. and xix. 20. and 2 Pet. ii. 9.

A great white throne.] Set Homer's ſublime, adorn'd with all the pomp of fine words, heightned with all the loftineſs of grand and raviſhing numbers; and place St. John's deſcription here, of the appearance of the Judge of the world, near to it, only expreſs'd in a few plain and vulgar words, and adorn'd with its own native ſimplicity: And all the brightneſs of the poet will vaniſh, and be quite abſorpt, by the dazling and rapturous glory of the Apoſtle! What is *bending of ſable brows*, *ſhaking of ambroſial curls*, and Olympus *trembling to the center*, in compariſon of the *Heaven and earth flying away before the face of the ſon of God?* To enlarge upon, and pretend to illuſtrate, this paſſage, would be preſumptuous, as well as loſt-labour. The original of theſe words is ſo plain, that it needs not; ſo majeſtic and grand, that it diſdains commentary and paraphraſe. (Blackw.) See the notes on ch. iv. 14. Acts xvii. 31. and 2 Pet. iii. 7, 10.

The dead, ſmall and great.] *Viz.* All who ever liv'd; and all who ſhall then be found alive. (B.) See the notes on ch. xi. 18. and 1 Cor. xv. 51, *&c.*

The books were opened.] Wherein was noted, or an account as it were kept of what every perſon had done. (Wells) The *book* of God's omniſcience, and the book of conſcience; the book of the law, and the book of the Goſpel. They who had not the written law, ſhall be judg'd by the law of nature: They who had the written law, are to be judg'd by that: They who had the Goſpel, to be judg'd by that; and every one "according to their works." (B.) See the notes on ch. ii. 23. iii. 5. and xiii. 8. Matth. xvi. 27. and Rom. ii. 6.

And the ſea gave up the dead.] By which underſtand, That all places, tho' attended with ever ſo many improbable circumſtances of a reſurrection, ſhall yet *give up their dead.* (B.) See Mr. Stubs's ſermon on this text, 1708. and the notes on ver. 6. ch. ii. 11. vi. 8. xiv. 10. xix. 20. and xxi. 8. and 1 Cor. xv. 26.

CHAP. XXI.

A deſcription of the New Jeruſalem.

Ver. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27.

AND I ſaw a new heaven, and a new earth: For the firſt heaven and the firſt earth were paſſed away; and there was no more ſea. And I John ſaw the holy city, new Jeruſalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, ſaying, Behold, the tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, and be their God. And God ſhall wipe away all tears from their eyes; and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain: For the former things are paſſed away. And he that ſat upon the throne, ſaid, Behold, I make all things new. And he ſaid unto me, Write: For theſe words are true and faithful. And he ſaid unto me, It is done. I am Alpha and Omega, the beginning and the end: I will give unto him that is athirſt, of the fountain of the water of life freely. He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my ſon. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars, ſhall have their part in the lake which burneth with fire and brimſtone: Which is the ſecond death. And there came unto me one of the ſeven Angels, which had the ſeven vials full of the ſeven laſt plagues, and talked with me, ſaying, Come hither, I will ſhew thee the bride, the Lambs wife. And he carried me away in the ſpirit to a great and high mountain, and ſhewed me that great city, the holy Jeruſalem, deſcending out of heaven from God, Having the glory of God: And her light was like unto a ſtone moſt precious, even like a jaſper ſtone, clear as chryſtal; And had a wall great and high, and had twelve gates, and at the gates twelve Angels, and names written thereon, which are the names of the twelve tribes of the children of Iſrael. On the eaſt, three gates; on the north, three gates; on the ſouth, three gates; and on the weſt, three gates. And the wall of the city had twelve foundations, and in them the names of the twelve Apoſtles of the Lamb. And he that talked with me, had a golden reed to meaſure the city, and the gates thereof, and the wall thereof. And the city lieth four ſquare, and the length is as large as the breadth: And he meaſured the city with the reed, twelve thouſand furlongs: The length, and the breadth, and the height of it are equal. And he meaſured the wall thereof, an hundred and forty and four cubits, according to the meaſure of a man, that is of the Angel. And the building of the wall of it was of jaſper; and the city was of pure gold, like unto clear glaſs. And the foundations of the wall of the city were garniſhed with all manner of precious ſtones. The firſt foundation was jaſper; the ſecond, ſaphire; the third, a chalcedony; the fourth, an emerald; the fifth, ſardonix; the ſixth, ſardius; the ſeventh, chryſolite; the eighth, beryl; the ninth, a topaz; the tenth, a chryſophraſus; the eleventh, a jacinct; the twelfth, an amethyſt. And the twelve gates were twelve pearls; every ſeveral gate was of one pearl: And the ſtreet of the city was of pure gold, as it were tranſparent glaſs. And I ſaw no temple therein: For the Lord God Almighty, and the Lamb are the temple of it. And the city had no need of the ſun, neither of the moon to ſhine in it: For the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are ſaved, ſhall walk in the light of it: And the kings of the earth do bring their glory and honour into it. And the gates of it ſhall not be ſhut at all by day: For there ſhall be no night there. And they ſhall bring the glory and honour of the nations into it. And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh abomination, or maketh a lie: But they which are written in the Lambs book of life.

A new Heaven, and a new earth.] By this phraſe all do underſtand a new ſtate and face of the Church: But ſome apply it to the ſtate of the Church militant here on earth; and others to that of the Church triumphant in Heaven. Accordingly, theſe take the "new Heaven and the new earth" to be the effect of that great change, which ſhall be made by fire, at the univerſal conflagration; and that they are called *new*, not ſo much in regard of ſubſtance, as in reſpect of qualities, being now for nature more ſtable, and for beauty more glorious. (B.) However, ſuch will be the happy renovation and refinement of all things, to their utmoſt perfection, that they are deſcribed, in the prophetic ſtyle of "a new Heaven and a new earth." (G. Hall, and H.) And therefore, to prevent all perplexity and ambiguity, this figurative expreſſion might well be tranſlated, *as*, or *as it were* "a new Heaven," &c. which kind of inſertions the Tranſlators have not ſcrupled to make in other places. (Eſſay) See the notes on 2 Pet. iii. 13.

Were paſſed away.] Not by annihilation; but by a qualitative mutation. (B.) See the notes on ch. xx. 11. and Matth. v. 18.

There was no more ſea.] That is, ſay ſome, as it was before, turbulent, changeable, or ſubject to corruption: Or, according to others, no more a troubleſome ſtate of things; which is often ſignified by the *ſea*. A new and glorious ſtate of things was here undoubtedly deſign'd, relating to the Church; when ſhe ſhall no more be like the raging ſea, but like the quiet earth. (Aſſ. and B.)

The holy city.] The purified and glorious Church of God. (Hall, Aſſ. and H.) Whereof the old Jeruſalem was a type. And it is called "new Jeruſalem," not in reſpect of the Old Teſtament only, but of the former eſtate of it; *viz.* that it ſhall now be free from all its former trouble. (Aſſ.) Some underſtand this of the Church triumphant in Heaven: (Rhem. and B.) But, by reaſon of its being repreſented here, as "coming down from God out of Heaven," ver. 2, 10, 11. and that too with the addition of *holy*, and "having the glory of God upon it," it ſeems not to ſignify the ſtate of glorified Saints in Heaven, but rather the pure Chriſtian Church here on earth, joining Chriſtian practice with the profeſſion of it; and that in a flouriſhing condition, in as much ſolemnity of ſerving and worſhipping God, as had been in the Jewiſh temple at Jeruſalem. (H.) See the notes on ver. 10. ch. x. 1. Gal. iv. 26. Hebr. xi. 10. xii. 22. and xiii. 14.

Prepared as a bride.] That is, deck'd with all kind of ſpiritual ornaments, and *prepared* with all riches of grace and glory, as a fit *bride* for her gracious ſpouſe. (Hall) What is here ſaid of the "New Jeruſalem," probably, might be one motive to induce Mr. Mede, and others, to underſtand the *wife*, mention'd ch. xix. 7. of the Jewiſh nation only, which is then to be converted. But it muſt be remembr'd, that St. Paul ſays, "Jeruſalem, which is above, (which is the ſame with this "New Jeruſalem") is the mother of us all," Gal. iv. 26. that is, doth repreſent not only the Church of the Jewiſh nation hereafter to be converted, but alſo the Gentile Church; both together, that is, the whole Catholic Church. (Wells) See the notes on ch. xix. 7. and 2 Cor. xi. 2.

Voice out of Heaven.] *Ec tou ouranou:* Or rather, (*ec tou thronou*) out of the *throne*; as it is read in the Alexandrian MSS, the Vulgar Latin Verſion, and Irenæus. (H. and Wells)

The tabernacle of God.] Both the Jewiſh temple, and Chriſtian Church, having the promiſe of God's peculiar preſence, is fitly ſtil'd his *tabernacle*, here, and ch. xiii. 6. and elſewhere his *houſe*; both in the ſame ſenſe, a *tabernacle* being but a moveable *houſe*. And then, "Behold the tabernacle of God with men," is but an interpretation of what was repreſented in this viſion; *viz.* That hereby was noted the Church of Chriſt; whoſe title is (*Emmanuel*) *God with us*, or *God with men*, that is, God incarnate: And the (*idou*) *behold*, is a determination of it to what went immediately before, thus; The "bride adorned for her husband" is the Chriſtian Church, called "the Lamb's wife," ver. 9. And the promiſe, that "he will dwell with them," &c. is his marrying, and endowing, and living and dwelling with this ſpouſe; that is, continuing his favour, and love and protection to the Church, ſo long as ſhe continues faithful to him: And then, conſequent to that mercy and protection, is the ceſſation of perſecution, which follows, ver. 4. that "God ſhall wipe away all tears from their eyes," &c. that is, remove all cauſe of ſorrow from his Church. (H.) There is no (*eſti*) *is*, in the original text; and the ſubſtantive (*skene*) *tabernacle*, ſeems plainly to be referr'd to (*idou*) *behold*. Thus, as, John i. 29. "Behold the Lamb of God," is as much as to ſay, *Behold, this is the Lamb of God*; ſo here, "Behold, the tabernacle of God," is as much as to ſay, *Behold, this is the tabernacle of God*. (Wells) See a ſermon on this text, among Bp. Hall's Works; and the notes on ch. vii. 15, 17. and xiii. 6. 1 Cor. xv. 26, 54. and 2 Cor. vi. 16.

I make all things new] Here, Chriſt owns all this great change, as an act of his ſpecial providence; and commands St. John to take notice of it, as what ſhould certainly come to paſs. (H.) See the notes on ch. iv. 2. xv. 3. xvi. 7. and 2 Cor. v. 17.

It is done.] All that the Prophets ſpake, of the Church's deliverance, and the deſtruction of her enemies, is accompliſhed. (Aſſ.) See the notes on ch. xvi. 17.

I am Alpha and Omega.] That is, the eternal God; and therefore able to bring about what I ſay. (Wells) See the notes on ch. i. 8, 10.

Unto him that is athirſt.] *Viz.* Who truly ſeeks after life, by a faithful obedience to me. (G. and Wells) See the notes on John iv. 10, 14. and vii. 37.

I will be his God.] See the notes on Hebr. viii. 10.

But the fearful.] After a deſcription of the happineſs of the righteous, here follows the miſerable condition of the wicked, under eight ſeveral characters. But tho' theſe eight ſorts only are here reckon'd up by name, yet all others, who live and die impenitently, in any one known ſin, of what kind ſoever, are certainly included, and their damnation implied alſo as well as theſe. (B.) In which liſt of ſinners, obſerve, That "the fearful" are ſuch as want the true Chriſtian courage and fortitude, to confeſs Chriſt, and practiſe his precepts, in times of danger; as well as thoſe who, for fear of ſuffering, diſown their principles, and actually revolt from them: And theſe are placed in the front of all the vile ſinners; this their *fearfulneſs* and cowardice naturally expoſing them to the commiſſion of, or compliance with, divers other ſins. (G. Hall, Aſſ. H. B. Wells and Wall) See Dr. Edw. Lake's ſermon on this text, 1702. and the notes on ch. xiv. 10.

1 Cor. vi. 9, 18. Gal. v. 21. Eph. v. 5. 2 Theſſ. i. 7, &c. 2 Tim. iii. 1. Hebr. xii. 14. &c. and Jude 7, &c.

Which is the ſecond death.] That is, eternal death, or damnation. (Wells) This death will feed on ſinners, but never end them. Hence St. Bernard terms it an *immortal* death; and Gregory the Great, a *living* death and a *dead life*; a death without death, and an end without an end; a death which ſhall ever live, and an end that ſhall ever begin. Death, which is here inflicted on us, takes away, with our lives, the ſenſe and pains of dying, ſo that we feel not the utmoſt rigours of it: But this keeps the ſenſes perpetually dying, and yet perpetually living in the pains and agonies of dying; and therefore, ſaith St. Auſtin, What death can be imagin'd worſe, or greater, than that which dies not? (Lake) See the notes on ch. ii. 11. ix. 6. and xx. 6. 2 Theſſ. i. 9. and Hebr. x. 31.

One of the ſeven Angels.] See the notes on ch. xv. 1, &c.

The bride, the lamb's wife.] See the notes on ver. 2. and ch. xix. 7.

In the Spirit.] See the notes on ch. i. 10.

That great city.] "That great city, the holy Jeruſalem," is here meant of the Church; being before call'd "the holy city, New Jeruſalem," ver. 2. In the deſcription of which, obſerve, 1. That its having *a wall*, to encompaſs it, to keep all out who are not thought fit to be admitted, and to guard and ſecure the city, does perfectly repreſent the Chriſtian Doctrine; which likewiſe defends and fortifies the Church from the invaſion of Hereticks; none being admitted into, or continued in it, who do not acknowledge that, Gal. i. 8. 2. That this *wall*, being "great and high," ſignifies the excellence, and even Divinity, of this doctrine, its admirable precepts, and Heavenly promiſes. And, 3. That the *foundations* thereof are the ſeveral preachings of the Apoſtles, in all their travels: And the doctrine they preach'd, being the ſame in all places, this one *wall* is ſaid to "have twelve foundations, and on them the names of the twelve Apoſtles of the Lamb," ver. 14. ſignifying, that thoſe doctrines, which are not thus founded on their preaching, either by word of mouth, or by writing deduced from them, are not fit to be receiv'd into the Church. (H.) See the notes on ver. 2. Gal. i. 8. and iv. 26. and thoſe which here next follow.

The holy Jeruſalem.] The Church is here call'd a *city*; becauſe it is a ſociety, incorporated under its own proper officers, and govern'd by its own proper laws. (G.) A *great city*, becauſe of its extent to "all nations," Matth. xxviii. 19. And *holy*, both in regard of the precepts of Chriſt, and its pure diſcipline, to make its members *holy*. (G. H. and B.)

Having the glory of God.] It is not to be doubted, "but the glory of God" here mention'd ſhall be like that, ſo often mention'd, in the book of Exodus; but with this difference, *viz.* 1. That the former was, "like devouring fire," terrible to behold; but this ſhall have nothing of terror in it, but only a pleaſing delightful ſplendor, "like unto a ſtone moſt precious, even like a jaſper-ſtone clear as cryſtal." And, 2. That whereas "the glory of God" appear'd formerly, but at certain times, and then not long together, to the Iſraelites; this to the New Jeruſalem ſhall appear conſtantly; ſo that the Church ſhall "have no need of the ſun, neither of the moon, to ſhine in it," ver. 23. (Wells)

A wall.] Denoting that ſacred bond of unity, wherewith the whole Church is knit together. (Hall) See the notes on Eph. iv. 3.

Twelve gates.] Viz. On every ſide *three*; denoting univerſal admittance to all, who would come into the ſociety of Chriſt's Church, on the terms of the Goſpel, from all parts of the world; which is an alluſion, 1. To the *cities of refuge* of old. 2. The *three gates* particularly alluding to the admiſſion by baptiſm in the name of the Holy Trinity. And, 3. The *Angels* at every gate repreſenting the Biſhops, with whom that initiatory Sacrament is properly intruſted; and to whom (in ſucceſſion from the Apoſtles) were committed "the keys of the kingdom of Heaven;" that is, the authority of admitting proper perſons into, and excluding others out of the Church of Chriſt. (G. Hall, Aſſ. H. B. and Wells) See the notes on Matth. xvi. 19. and xxviii. 19, 20. John xx. 23. Rom. x. 15. and Eph. ii. 20. and iv. 12.

A golden reed.] Here we may obſerve, 1. That the uſe of the *reed* here repreſented, was to demonſtrate the excellent ſymmetry, and exact proportion, of this ſpiritual building. (Hall) 2. That a *reed*, being leſs liable to deceit than a rope, (becauſe it cannot be ſhortned or lengthned by ſhrinking or ſtretching, as a rope may) is therefore uſed here, myſtically to ſignify the canon, or rule, of the Holy Scripture; as it doth alſo Ezek. xl. 3. (Godw.) 3. That between this meaſuring, and that other, in ch. xi. 1. &c. there is a conſiderable difference, in ſeveral circumſtances. For there was only a common *reed* uſed; but here a *golden* one: There only "the temple of God, and the altar, and them that worſhip therein" were meaſur'd; but here "the city, and the gates thereof, and the wall thereof:" Thoſe were meaſur'd by a man; theſe by an *Angel*: There the ſeveral parts were found unequal, ſome purer and better than others; here all the parts are equal in perfection and purity; "the length, the breadth, and the height of it *all* equal." (Aſſ. and B.) 4. That the reaſon why all places were not meaſur'd there, as here, was becauſe all thoſe places were not to continue, as *theſe* were. (G. and H.) 5. That the *four-ſquare*, or quadrangular form of this building, denotes the ſtability and firmneſs of it; the cube being, of all other figures, the moſt firm and ſtable. (Beza, G. Aſſ. H. and Wells) And, 6. That "the meaſure of a man" is mention'd to denote the *cubit*, here ſpoken of, to be proportionable to "the meaſure of a man," ſuch as the *Angel* here appear'd to be. (G. Aſſ. and H.) See the notes on ch. xi. 1. and Eph. iii. 18.

Pure gold, like unto clear glaſs.] St. Gregory ſaith, The Heavenly ſtate is reſembled to gold, precious ſtones, cryſtal, glaſs, &c. for the purity, clarity, and glittering of the glorious bodies; where one man's body, conſcience, and cogitations are repreſented to another, as corporal things in this life are ſeen through cryſtal or glaſs. (Rhem.

Foundations of the wall.] See the notes on ver. 14. and Eph. ii. 20. and iv. 12.

No temple therein.] See the notes on John iv. 22.

No need of the ſun.] What need of the natural light of the *ſun or moon*, where "the ſun of righteouſneſs" for ever ſhineth, and where God is all in all? (B.) See the notes on ver. 11.

And the nations.] Whereas the earthly Jeruſalem was the receptacle of none but her own people, abhorring the communion of the Gentiles; now here, the faithful, of all nations, ſhall be receiv'd into one bleſſed ſociety, and ſhall enjoy the glorious light of God's preſence. (Hall)

The kings of the earth.] By this, and the repetition of it, ver. 26. it might be conceiv'd as an *earthly* ſtate; by the other characters an heavenly one. But all the characters muſt be underſtood as figurative. (Wall) "The kings of the earth," that is, the higheſt in all ſorts of power and learning, &c. will ſubmit themſelves to, and be glad to become members of the Church, and do their beſt to ſupport it, and endow it with the riches of this world. "And the gates of it ſhall not be ſhut;" but there ſhall be a moſt ready and hoſpitable reception, at all times, of all who will come in to the faith by amendment of life. (H.)

There ſhall be no night there.] Either in a literal, or a metaphorical ſenſe; no darkneſs, no interruption of happineſs, nor fear of danger; nothing that can either diſturb or diſquiet. (B.) See the notes on ver. 23.

The Lamb's book of life.] See the notes on ch. ii. 23. iii. 5. xiii. 8. and xx 12. and Phil. iv. 3.

C H A P. XXII.

The river of the water of life. The tree of life. The light of the city of God. The Angel not to be worſhipped. This book not to be ſealed. Nothing to be added to, or taken from, the word of God.

Ver. 1, 2, 3, 4, 5. AND he ſhewed me a pure river of water of life, clear as cryſtal, proceeding out of the throne of God, and of the Lamb. In the midſt of the ſtreet of it, and of either ſide of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: And the leaves of the tree were for the healing of the nations. And there ſhall be no more curſe: But the throne of God and of the Lamb ſhall be in it; and his ſervants ſhall ſerve him. And they ſhall ſee his face; and his name ſhall be in their foreheads. And there ſhall be no night there, and they need no candle, neither light of the ſun; for the Lord God giveth them light: And they ſhall reign for ever and ever.

A pure river of water of life.] The beginning of this chapter goes on with the deſcription of the Heavenly Jeruſalem. (Aſſ. H. and B.) Where ſome have remark'd, that as the three firſt chapters of the Bible contain an account of the turning man out of Paradiſe, and excluding him from "the tree of life;" ſo the three laſt contain an account of the reſtitution of all things in this world to the happy ſtate wherein they were created; and conſequently of the re-inſtating man in an earthly Paradiſe, and reſtoring him to the happy privilege of eating of "the tree of life, and drinking of the river of the water of life:" To make which the more probable, they ſuppoſe, that there was in Paradiſe then (tho' we have no expreſs account of it in Geneſis) as well as there ſhall be at the time here deſcrib'd, "a pure river of water of life," as well as "the tree of life." (Wells) But others with more probability, underſtand this text, of the two Sacraments in Chriſt's Church, *viz.* "The water of life," as repreſenting Baptiſm; and "the tree of life," as repreſenting the Lord's Supper, or the Euchariſt, which our Lord calls "the bread of life." (G. H. and Johnſ.) See Dr. Hammond here at large; and the notes on John iv. 10, *&c.* and thoſe here next following.

Out of the throne of God.] As *the throne* is a notation of power and judicature, as where God is introduc'd in the Viſion, as "ſitting on a throne," ch. iv. 1. ſo "the throne of God, and of the Lamb" is that power, which is by Chriſt inſtated in the governors of the Church; of which the power of baptizing being one ſpecial part, this *river*, by which Baptiſm is expreſs'd, is fitly ſaid to "proceed out of the throne." (G. and H.)

Of God, and of the Lamb.] God and Chriſt on one *throne*; which ſhews, that Chriſt is God, equal to the Father. (Aſſ.) And if we underſtand the "river of water of life, proceeding out of the throne," (as ſome do) to be meant of the Holy Ghoſt, who proceedeth from the Father and the Son, then we have here alſo the Three Perſons in the Holy Trinity.

The tree of life.] Beſides the interpretation of this, above-noted, ſome underſtand it of the Croſs of Chriſt, which *yieldeth fruit*, not, as other trees do, at certain times of the year only, but "every month," (G.) Agreeably to which the learned Editor of St. Cyprian obſerves, That as by one *tree* man was loſt, in the tranſgreſſion of the firſt Adam; ſo he was reſtored by the ſufferings of the ſecond Adam on a *tree*. Thus Noah, as a type of Chriſt, was ſav'd by an ark of *wood*; as Juſtin Martyr hath obſerv'd, in his dialogue with Trypho. (Fell) But others, underſtanding *the ſtreet* to mean the place of publick aſſembly in the Church or City of God, (where prayers and the ſacrifice of the Euchariſt are offer'd up, and the Goſpel is preach'd to the people) do interpret this *tree* to mean *piety*, growing (*ententhen kai ententhen) in the midſt*, between "the river of water of life" on one ſide, and the *ſtreet* on the other: That is, between the place of Baptiſm, and that of the publick Aſſembly; *Baptiſm* being deſign'd on purpoſe to initiate and engage us to *piety*, and by God's grace to enable us to perform it; as the ſervice of God in the Aſſembly is deſign'd for the confirming our vows of new life, to inſtruct us further in our duty, and to bring down more grace for the performance of it. (H.) See the notes on ch. ii. 7.

The leaves of the tree.] That which is moſt probably here meant by theſe "leaves of the tree" *of life*, is the outward viſibleneſs and exemplarineſs of piety, which accompanies the *fruits* of it: and this, even in ſingle perſons, is of great uſe to attract others, who *ſee their good works*, to Chriſtianity: But, in a Church, theſe *leaves* may alſo ſignify the public and frequent aſſembling for the ſervice and worſhip of God, and the canons and exerciſe of ſtrict diſcipline, *&c.* And that theſe latter, of Church Diſcipline and Cenſures, are meant by theſe *leaves*, may be collected, not only from the uſefulneſs of them to the preſerving works of piety in a Church, (as *leaves* preſerve the *fruit*) and from the propriety of them for *healing* the diſeaſes of mens ſouls, and reforming of lapſed ſinners; but alſo from what follows, ver. 3. that "there ſhall be no more curſe;" that is, no perſon deſerving the *curſe*, or cenſure of excommunication, ſhall be permitted to continue in the Church: "But the throne of God, and of the Lamb, ſhall be in it," that is, the Chriſtian Judicatures ſhall never ceaſe; "and his ſervants ſhall ſerve him," that is, all Chriſtians will ſubmit to them: And ſuch as do ſo, "ſhall ſee his face," that is, ſhall have God's favour; "and his name ſhall be in their foreheads," that is, they ſhall be accounted his true Chriſtian ſervants. (H.) See the notes on ch. ii. 17. iii. 12. xiv. 1. and xxi. 23. 1 Cor. xiii. 12. and 1 John iii. 2.

Ver. 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21. And he ſaid unto me, Theſe ſayings are faithful and true. And the Lord God of the holy prophets ſent his Angel to ſhew unto his ſervants the things which muſt ſhortly be done. Behold, I come quickly: bleſsed is he that keepeth the ſayings of the prophecy of this book. And I John ſaw theſe things, and heard them. And when I had heard and ſeen, I fell down to worſhip before the feet of the Angel, which ſhewed me theſe things. Then ſaith he unto me, See thou do it not: for I am thy fellow-ſervant, and of thy brethren the prophets, and of them which keep the ſayings of this book: worſhip God. And he ſaith unto him, Seal not the ſayings of the prophecy of this book: for the time is at hand. He that is unjuſt, let him be unjuſt ſtill: and he which is filthy, let him be filthy ſtill: and he that is righteous, let him be righteous ſtill: and he that is holy, let him be holy ſtill. And behold, I come quickly; and my reward is with me, to give every man according as his work ſhall be. I am Alpha and Omega, the beginning and the end, the firſt and the laſt. Bleſſed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and ſorcerers, and whoremongers, and murderers, and idolaters, and whoſoever loveth and maketh a lie. I Jeſus have ſent mine Angel to teſtify unto you, theſe things in the churches. I am the root and the offspring of David, and the bright and morning ſtar. And the Spirit and the bride ſay, Come. And let him that heareth, ſay, Come. And let him that is athirſt, come: And whoſoever will, let him take the water of life freely. For I teſtify unto every man that heareth the words of the prophecy of this book, If any man ſhall add unto theſe things, God ſhall add unto him the plagues that are written in this book: And if any man ſhall take away from the words of the book of this prophecy, God ſhall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which teſtifieth theſe things, ſaith, Surely, I come quickly. Amen. Even ſo, come, Lord Jeſus. The grace of our Lord Jeſus Chriſt be with you all. Amen.

Theſe ſayings are faithful and true.] As if he had ſaid, All is now reveal'd, and all that is reveal'd is true: Nothing remains, but that ye give credit to it, and patiently expect God's performance; which will undoubtedly follow in his time. (Aſſ.) See the notes on ch. xv. 3. and xvi. 7.

Sent his Angel.] See the notes on ch. i. 1.

Muſt ſhortly be done.] See the notes on ch. i. 1.

Behold, I come quickly.] I will begin ſoon to execute ſome of theſe things: And that ſhall be a pledge to you, that I will not give over the work, till I make an end of all. (Aſſ.) See the notes on ver. 10. ch. i. 1. and iii. 11.

He that keepeth the ſayings.] Not only in memory and profeſſion, but in practice and performance. (B.) That perſon who looks upon this as an unprofitable *Book*, and of no uſe in the Chriſtian life, knows not the value of it, and reflects but little upon the *bleſſing* here promiſed to him who keepeth and obſerveth it. (Q.)

I John ſaw——and heard.] Here he confirmeth the Revelation, as he doth alſo his Goſpel, John xix. 35. and xxi. 24. and his Epiſtle, 1 John i. 1. where ſee the notes.

To worſhip before the feet.] Here it is (*proſcyneſai emproſthen ton podon tou angelou*) to adore, or "worſhip before the feet of the Angel;" but in ch. xix. 10. it was (*proſcyneſai auto*) "to worſhip him." So that it is, confeſſedly, all one to adore *before the feet of the Angel*, and to adore *the Angel*. (Rhem.) And both are forbidden in the ſame words, and for the ſame reaſon: With an admonition annex'd, (*To theo proſcyneſon*) "Worſhip God." Where St. Cyprian ſeems to have read this text (*To kyrio proſcyneſon*) *worſhip the Lord, viz. Jeſus.* But whatſoever authority his reading it ſo may claim, there is ſomewhat hence to be gather'd in favour of the *worſhipping the Lord Jeſus*, which our Socinians, and their ſecret adherents, may do well to conſider. (Marſhall) See the notes on ch. xix. 10. and Acts x. 26.

Seal not the ſayings.] The prophecies of the Old Teſtament were truths *ſealed* up, and reſerv'd for another people, and for diſtant ages; thoſe of the New are deſign'd for us, and to be made uſe of without delay. (Q. and Wall.) Therefore St. John is commanded not to "ſeal the ſayings of the prophecy of this book;" that is, not to conceal them. (Aſſ.) Tho' this Book be the moſt obſcure part of the Holy Scripture, yet it is Chriſt's expreſs command, that it ſhould not be conceal'd from the knowledge of the people. How ſacrilegious therefore is the practice of the Church of Rome, in robbing the common people of *all* the Scriptures, locking them up in an unknown tongue, and forbidding the people to read them? (B.) See the notes on ch. x. 4.

For the time is at hand.] *Ho cairos*; the *ſeaſon* or *opportunity*; the fit and appointed time. (Aſſ.) See the notes on 1 Cor. vii. 29.

He that is unjuſt.] *Ho adicon*; He who is unrighteous, or injurious to others: For *ho adicon* is here oppoſed to (*ho dicaios*) "he who is righteous;" as (*ho rhypon*) "he who is filthy," is oppoſed to (*ho hagios*) "he who is holy." (Rhem. Hall, Aſſ. and H.)

Let him be.] This is no permiſſion, much leſs a perſuaſion, to ſin; but a dreadful threatning or commination, that ſuch as give themſelves up to ſinning, ſhall be judicially given up by God to ſin and puniſhment. (Rhem. Aſſ. and B.) As if he had ſaid, Let him be ſo, at his peril! (Hall) It ſhall certainly be to his greater damnation. (Wells) For God compels no man to ſin. (G.) See the notes on 2 Tim. iii. 13.

Behold, I come quickly.] See the notes on ver. 7. ch. i. 7. and Jam. v. 9.

According as his work ſhall be.] See the notes on Luke xvii. 10. Rom. ii. 6. and iv. 12.

Alpha and Omega.] See the notes on ch. i. 8, 10. and xxi. 6.

That do his commandment.] *Poiountes tas entolas autou.* But the Alexandrian MS. and one more, and the Ethiopic Verſion, as well as the Vulgar Latin, read it (*plynontes tas ſtolas auton*) that *waſh their garments*; viz. "in the blood of the Lamb," ch. vii. 14. (H. and Wells) But the ſenſe of both readings is the ſame; for they only, who have *done the commandments*, can be ſaid to have *waſhed their garments*, or to have kept them *white and clean.* (Johnſ.) See the notes on ch. iii. 4. and Jude 23.

A right to the tree of life.] See the notes on ver. 2. ch. ii. 7. and Rom. viii. 17.

Through the gates.] Through Chriſt, who is *the way*, and *the door*, into the heavenly Jeruſalem. (Hall) See the notes on ch. xxi. 12, &c. and John x. 1, &c. and xiv. 6.

Without are dogs.] *Exo*; Out of the pale of the Church. Such notorious ſinners are either not to be admitted into it by baptiſm; or if admitted already, to be ſhut out again by cenſures. (G. Hall, H. Stanh. B. and Wells) Dreadful excommunication this, eternal, and without the leaſt hope of reconciliation! Does any one, when he commits a deadly ſin, conſider, that there needs no more, to cauſe him to be caſt out, as a *dog*, from the Church of Heaven, and to be for ever depriv'd of the preſence of God and of Jeſus Chriſt? *Lying* is counted as nothing in the world; the greateſt impurity goes under the name of *gallantry*; and other ſins are ſwallow'd down as eaſily as water! But how differently will the ſinner judge of theſe things, but too late, when this laſt *anathema* ſhall open his eyes! (Q.) See the notes on ch. ix. 20. and xxi. 8. Matth. vii. 6. 1 Cor. vi. 9. Gal. v. 2. Phil. iii. 2. and Col. iii. 6.

I Jeſus have ſent.] Obſerve here, That the Lord *Jeſus* is the author of this Revelation: The *Angel* did but declare it; and St. John did but write it. (B.) See the notes on ch. i. 2.

The root and the offspring of David.] See the notes on ch. v. 5.

The bright and morning-ſtar.] See the notes on ch. ii. 28. and 2 Pet. i. 19.

Say, Come.] *Viz.* To fulfil theſe things; or, to judgment, that we may be with thee for ever. (Aſſ.) But we muſt firſt *come* to Chriſt by faith and repentance, before we can ever deſire Chriſt's coming to us by death and judgment. (B.) See the notes on ch. xix. 7. and 2 Cor. v. 2, &c.

The water of life freely.] *Viz.* All grace here, and glory hereafter. (B.) See the notes on ver. 1. ch. xxi. 6. John iv. 10, &c. and vii. 37. and 1 Cor. xv. 19.

Add unto theſe things.] This form of ſpeech here uſed, to conclude this Book, is, 1. A ſymbolical and prophetical form of expreſſing the certainty and immutability of this prophecy: And, 2. An expreſſion of the abſoluteneſs and perfection of it, in order to public uſe; that it ſhould be the one (and only) prophecy given to the Chriſtian Church, which ſhould bring Divine authority along with it, ſent with a commiſſion from Heaven. For, tho' there might be ſome Prophets after St. John, yet this Book ſhould be the laſt, and ſo the cloſe and ſeal of all public prophecy; and therefore no new doctrine was now farther to be expected by the Chriſtian Church; and whoſoever taught any, as a rule of faith and life, and pretended *Revelation* for it, ſhould fall under the cenſure denounc'd againſt falſe prophets, Deut. iv. 2. and xii. 32. and under St. Paul's anathema, Gal. i. 8, 9. A learned man, Mr. Lively, conjectures that this is only an exorciſm, or adjuration of the ſcribe, ſuch as there is at the end of Irenæus, in ſome copies, *not to add or diminiſh.* However, this needs not to pre-judge the other imports of it before-mention'd. (H.) Others think, this ſeems particularly to mean thoſe writers who tranſcrib'd the books, in order to oblige them to copy this book faithfully; ſeeing it was more eaſy to *add* to, or *take away* from it, without diſcovery, becauſe of its obſcurity. (Fleury) Some indeed, have been ſo ſcrupulous, for fear of incurring the curſes before-mention'd, as to think it neceſſary, even in tranſlations, to render all the terms and phraſes thereof word for word, without any regard to the obſcurity which this muſt neceſſarily occaſion. (Eſſ.) But 'tis certain, this commination cannot affect any true interpretation or expoſition, of this or any other part of Holy Scripture: But ſuch only as, either, under colour of a defect or imperfection therein, *addeth* ſomething that is falſe and Erroneous; or elſe, under pretence of ſuperfluity or improbability in the original text, *taketh* away ſomething from it, in favour of particular errors and hereſies. (Rhem. Hall, and B.) And that all this care and caution was no more than neceſſary, appears in Marcion and others; who nevertheleſs corrupted divers texts of Holy Scripture, to favour their reſpective hereſies. (G.) See the notes on Gal. i. 8.

Amen.] See the notes on John xxi. 25.

NOW, *to God the Father, God the Son, and God the Holy Ghoſt, be all praiſe, honour and glory, now and for ever!*

AMEN.

FINIS.

Note, The thirty-two firſt Sheets, as far as the 10th Chapter of St. Luke, were compiled by JOHN COURT, Gent. deceas'd.

ERRATA.

THO' we have no reaſon to doubt of the candid Reader's excuſe, for ſuch miſtakes of the preſs as have eſcaped correction, in ſo large a work as this is: Yet, to make him all the amends we now can, we have here made a collection of the moſt conſiderable, which have occurr'd to our obſervation, *viz.*

Fol. 38. col. 1. line 7. [for *ſon* of James,] read *brother* of James. F. 124. c. 2. l. [illegible] 37. [for *that could ſave you*,] r. *that he could ſave them.* Ibid. l. 51. [for *appear ill act*] r. *appear little in act.* Ibid. l. [illegible] [for *cut*, r. *act*.] Ibid. line 61. [for *Jace*,] r. *Jairus.* F. 241. c. 1. l. 36. [for *executed*] r. *excuſed.* F. 613. c. 2. l. [illegible] [for *years*,] r. *yeas.* F. 688. c. 2. l. the laſt, blot out the word *intimating.* F. 689. c. 1. l. 1. blot out the word *advantagious.* F. 732. c. 1. l. 53. [for *learnt*,] r. *learned.* Ibid. l. 12. from the bottom of c. 2. r. thus; *That neither the holy Prophets, nor the Apoſtles knew all things; the grace of the Spirit dictating to them only the things which were expedient*, &c. F. 745. c. 1. l. 23. r. thus; *teach others alſo.* (H.) *So that the truth may be continued in an un-interrupted ſucceſſion of ſuch perſons.* (Oxf.) F. 766. c. 2. l. 13. [for *interpretabilis*,] r. *in-interpretabilis.* F. 797. c. 1. l. 61. r. Rom. iii. 13.